THE BIBLE,

THAT IS,

THE HOLY SCRIPTVRES

conteined in the Old and New

TESTAMENT.

Translated according to the Ebrew and Greeke, and conferred with the best Translations in divers Languages.

¶ *With most profitable Annotations upon all hard places, and other things of great importance.*

¶ IMPRINTED AT LONDON
by the Deputies of Christopher Barker,
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FEARE YEE NOT STAND STILL, AND behold the ſalvation of the Lord, which hee will ſhew to you this day, Exod. 14.13.

But the Lord delivereth him

THE LORD SHALL FIGHT FOR YOU, Therefore hold you your peace. Exod. 14. 14.

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Cum privilegio.

To the Christian Reader.

BEſides the manifould and continuall benefits which Almightie God beſtowed upon us, both corporall & ſpirituall, we are eſpecially bound (deare brethren) to give him thankes without ceaſing for his great grace & vnſpeakeable mercies, in that it hath pleaſed him to call us unto this marveilous light of his Goſpel, & mercifully to regard vs after ſo horrible backſliding and falling away from Chriſt to Antichriſt, from light to darkenes, from the living God to dumme and dead idoles, and that after ſo cruell murther of Gods Saints, and alas, hath bene among vs, we are not altogether caſt off, as were the Iſraelites, and many others for the like, or not ſo manifeſt wickednes, but received againe to grace with moſt evident ſignes and tokens of Gods eſpeciall love and favour. To the intent therefore that we may not be vnmindfull of theſe great mercies, but ſeeke by all meanes (according to our duetie) to be thankefull for the ſame, it behoveth vs ſo to walke in his feare & love, that all the dayes of our life wee many procure the glory of his holy Name. Now foraſmuch as thing chiefly is attained by the knowledge and practiſing of the word of God, (which is the light to our paths, the key of the kingdome of heaven, our comfort in affliction, our ſhield and ſword againſt Satan, the ſcool of all wiſdome, the glaſſe wherein we may behold Gods face, the teſtimonie of his favour, and the only foode and nouriſhment of our ſoules) we thought that we could beſtow our labours and ſtudie in nothing which could be more acceptable to God and comfortable to his Church, then in the tranſlating of the holy Scriptures into our native tongue: the which thing, albeit that divers heretofore have indevoured to archieve, yet conſidering the infancie of thoſe times, and imperfect knowledge of the tongues, in reſpect of this ripe age and cleare light which God hath nowe revealed, the tranſlations required greatly to be peruſed and reformed. Not that we vendicate any thing to our ſelves above the leaſt of our brethren (for God knoweth with what feare and trembling we have bene for the ſpace of two yeeres and more day and night occupied herein) but being earneſtly deſired, and by divers, who learning and godlines we reverence, exhorted, and alſo incouraged by the ready willes of ſuch, whoſe hearts God likewiſe touched, not to ſpare any charge for the furtherance of ſuch a benefit and favour of God toward his Church (though the time then was dangerous, and the perſecution ſharpe and furious) we ſubmitted our ſelves at length to their godly iudgements, and ſeeing the great opportunitie and occaſions, which God pretented unto us in his Church, by reaſon of ſo many godly and learned men, and ſuch diverſities of tranſlations in divers tongues, we vndertooke this great and wonderfull worke (with all reverence, as in the preſence of God, as intreating the word of God, whereunto we thinke our ſelves vnſufficient) which now God according to his divine providence and mercie hath directed to a moſt proſperious end. And this we may with good conſcience proteſt, that we have in every point and worde, according to the meaſure of that knowledge which it pleaſed Almightie God to give vs, faithfully rendred the text, and in all hard places moſt ſincerely expounded the ſame. For God is our witnes, that wee have by all meanes endevoured to ſet foorth the puritie of the worde and right ſenſe of the holy Ghoſt, for edifying of the brethren in faith and charitie.

Now as we have chiefly obſerved the ſenſe, and laboured alwayes to reſtore it to all integritie: ſo have we moſt reverently kept the proprietie of the woordes conſidering that the Apoſtles who ſpake and wrote to the Gentiles in the Greeke tongue, rather conſtrained them to the lively phraſe of the Ebrewe, then enterpriſed farre by mollifying their language to ſpeake as the Gentiles did. And for this and other cauſes we have in many places reſerved the Ebrew phraſe, notwithſtanding that they may ſeeme ſomewhat hard in their eares that are not well practiſed, and alſo delight in the ſweete ſounding phraſes of the holy Scriptures. Yet leaſt either the ſimple ſhould be diſcouraged, or the malicious have any occaſion of iuſt cavillation, ſeeing ſome tranſlations reade after one ſort, and ſome after another, where as all may ſerve to good purpoſe and edification, we have in the margent noted that diverſitie of ſpeach or reading which may alſo ſeeme agreeable to the minde of the holy Ghoſt, and proper for our langnage with this marke ‖. Againe, whereas the Eebrewe ſpeach ſeemed hardlye to anger with ours, we have noted it in the margent afrer this ſort †, vſing that which was more intelligible. And albeit that many of the Ebrew names be altred from the old text, and reſtored to the true writing and firſt originall, whereof they have their ſignification, yet in the vſuall names litle is changed for feare of troubling the ſimple readers. Moreover, whereas the neceſſitie of the ſentence required any thing to be added (for ſuch in the grace and proprietie of the Ebrew and Greeke tongues, that it cannot but either by circumlocution, or by adding the verbe or ſome word, be vnderſtood of them that are not well practiſed therein) we have put it in the text with an other kinde of letter, that it may eaſily be diſcerned from the common letter. As touching the diviſion of the verſes, we have followed the Ebrew examples, which have ſo even from the beginning diſtinguiſhed them. Which things as it is moſt profitable for memorie, ſo doth it agree with the beſt tranſlations, and is moſt eaſie to finde out both by the beſt Concordances, and alſo by the quotations which we have diligently herein peruſed and ſeth forth by this *. Beſides this, the principall matters are noted and diſtinguiſhed by this marke ¶. Yea and the arguments both for the booke and for the chapters with the number of the verſe are added, that by all meanes the reader might be holpen. For the which cauſe alſo wee have ſet over the head of every page ſome notable word of ſentence which may greatly further aſwell for memorie, as for the chiefe point of the page. And conſidering how hard a thing it is to vnderſtand the holy Scriptures, and what errors, ſects and hereſies grow dayly for lacke of the true knowledge thereof, and how many are diſcouraged (as they pretend) becauſe they cannot attaine to the true and ſimple meaning of the ſame, we have alſo indevoured both by the diligent reading of the beſt commentaries, and alſo by the conference with the godly and learned brethren, to gather briefe annotations upon all the hard places, aſwell for the vnderſtanding of ſuch words as are obſcure, and for the declaration of the text, as for the application of the ſame as may moſt appertain to Gods glory and the edification of his Church. Furthermore whereas certaine places in the booke of Moſes, of the Kings, and Ezekiel ſeemed ſo darke, that by no deſcription they could be made eaſie to the ſimple reader, we have to ſet them forth with figures and notes for the full declaration thereof, that they which cannot by iudgement, being holpen by the annotations noted by the letters a, b, c, &c. attain thereunto, yet by the perſpective and as it were by the eye, may ſufficiently knowe the true meaning, of all ſuch places, whereunto alſo we have added certaine Mappes of Coſmographie which neceſſarily ſerve for the perfect vnderſtanding and memorie of divers places and countreyes, partly deſcribed, and partly by occaſion touched, both in the old and new Teſtament.

Finally, that nothing might lack which might be brought by labours for the increaſe of knowledge and furtherance of Gods glory, there are adioyned two moſt profitable Tables, the one ſerving for the interpretation of the Ebrew names: and the other containing all the chiefe principall matters of the whole Bible: ſo that nothing (as we truſt) that any could iuſtly deſire, is omitted. Therefore, as brethren that are partakers of the ſame hope and ſalvation with us, we beſeech you, that this rich pearle and ineſtimable treaſure may not be offred in vain, but as ſent from God to the people of God, for the increaſe of his kingdome, the comfort of his Church, and diſcharge of our conſcience, whom it hath pleaſed him to raiſe up for this purpoſe, ſo you would willingly receive the word of God, earneſtly ſtudie it, and in all your life practiſe it, that ye may now appeare in deede to be the people of God, not walking any more according to this world, but in the fruites of the Spirit, that God in vs may be fully glorified, through Chriſt, Ieſus our Lord, who liveth and reigneth for ever. Amen.

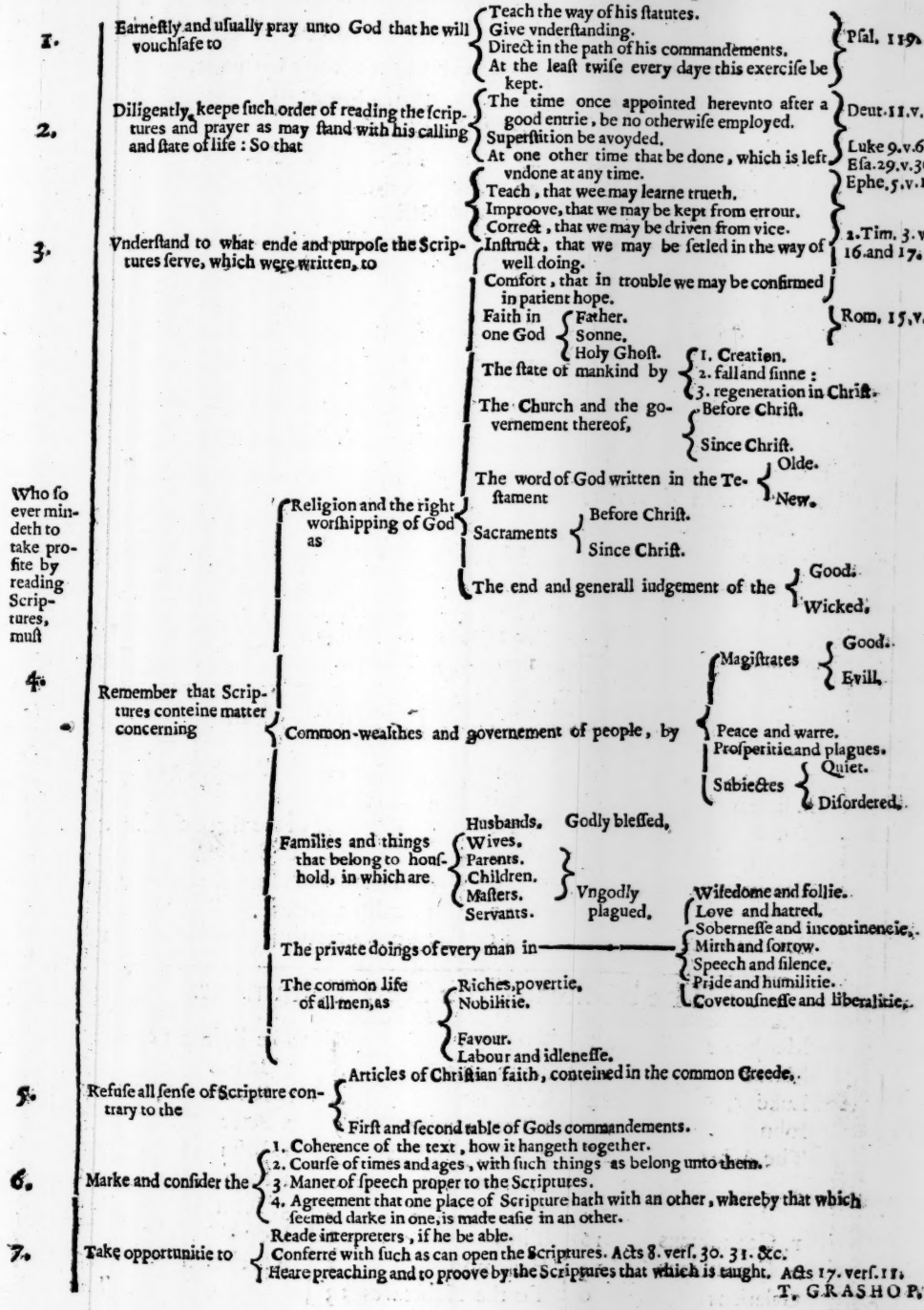
Of the incomparable treaſure of the holy Scriptures, with a prayer for the true uſe of the ſame.

Eſai. 12 3. *&* 49.10.
Rom. 21.16. *and* 22. 17.
Ierem. 33.15.
Pſal. 119.160.
Reve. 2.7. *and* 22.2.
Pſal. 119.142. 144.
Iohn 6.35.
Luke 2.10.
Epheſ. 6.16.
Matth. 7.6.
2. *Pet.* 2.22.
Matth. 6.22.
Pſal. 119.27.73.
Iude 20.
Pſal. 119.11.
Ioſhua 1.8.
Pſal. 1.1.2.
Pſal. 94.12.13.

HEre is the ſpring where waters flowe,
to quench our heate of ſinne:
Here is the tree where trueth doth grow,
to leade our lives therein:
Here is the iudge that ſtints the ſtrife,
when mens devices faile:
Here is the bread that feedes the life,
that death cannot aſſaile.
The tidings of ſalvation deare,
comes to our eares from hence:
The fortreſſe of our faith is here,
and ſhielde of our defence.
Then be not like the hogge that hath
a pearle at his deſire,
And takes more pleaſure in the trough
and wallowing in the mire.
Reade not this booke in any caſe,
but with a ſingle eye:
Reade not but firſt deſire Gods grace,
to underſtand thereby.
Pray ſtill in faith with this reſpect,
to fructifie therein,
That knowledge may bring this effect,
to mortifie thy ſinne.
Then happy thou in all thy life,
what ſo to thee befalles.
Yea, double happie ſhalt thou be,
when God by death thee calles.

OGratious God and moſt mercifull Father, which haſt vouchſafed vs the rich and precious iewell of thy holy word, aſſiſt vs with thy ſpirit, that it may be written in our hearts to our everlaſting comfort, to reform vs, to renew vs according to thine owne Image, to build vs vp, and edifie vs into the perfect building of thy Chriſt, ſanctifying and encreaſing in vs all heavenly vertues. Graunt this, O heavenly Father, for Ieſus Chriſtes ſake. Amen.

How to take profite in reading of the Holy Scriptures.



T. G. RASHOP.

The names and order of all the Bookes of the Olde and New Testament, with the number of their Chapters.

Genesis hath Chapters	50	Proverbes Chapters	31
Exodus	40	Ecclesiastes	12
Leviticus	27	The Song of Salomon	8
Nombers	36	Isaiah	66
Deuteronomie	34	Ieremiah	52
Iosua	24	Lamentations	5
Iudges	21	Ezekiel	48
Ruth	4	Daniel	12
1. Samuel	31	Hosea	14
2. Samuel	24	Ioel	3
1. Kings	22	Amos	9
2. Kings	25	Obadiah	1
1. Chronicles	29	Ionah	4
2. Chronicles	36	Micah	7
The prayer of Manasseh, Apocrypha.		Nahum	5
Ezra	10	Habakkuk	3
Nehemiah	13	Zephaniah	3
Ester	10	Haggai	2
Iob	42	Zechariah	14
Psalmes	150	Malachi	4

The bookes called Aprocrypha.

1. Esdras	9	Baruch with the Epistle of Ieremiah	6
2. Esdras	16	The song of the three children.	
Tobit	14	The storie of Susanna.	
Iudeth	16	The idole Bel and the Dragon.	
The rest of Esther	6	1. Maccabees	16
Wisedome	19	2. Maccabees	15
Ecclesiasticus	51		

The bookes of the New Testament.

Matthewe	28	Ephesians	6	The Epistle of Iames	5
Marke	16	Philippians	4	1. Peter	5
Luke	24	Colossians	4	2. Peter	3
Iohn	21	1. Thessalonians	5	1. Iohn	5
The Actes	28	2. Thessalonians	3	2. Iohn	1
The Epistle to the Romanes	16	1. Timotheus	6	3. Iohn	1
1. Corinthians	16	2. Timotheus	4	Iude	1
2. Corinthians	13	Titus	3	Revelation	22
Galatians	6	Philemon	1		
		To the Hebrewes	13		

The

THE FIRST BOOKE OF MOSES, CALLED GENESIS.

* This word signifieth both the beginning and generation of the creatures.

THE ARGUMENT.

MOses in effect declareth three things, which are in this booke chiefly to be considered: First, that the world, and all things therein, were created by God, and that man being placed in this great Tabernacle of the world to behold Gods wonderfull workes, and to praise his Name for the infinite graces, wherewith he had endued him, fell willingly from God through disobedience, who yet for his owne mercies sake restored him to life, and confirmed him in the same by his promise of Christ to come; by whom he should overcome Satan, death and hell. Secondly, that the wicked unmindfull of Gods most excellent benefits, remained still in their wickednesse, and so falling most horribly from sinne to sinne, provoked God (who by his preachers called them continually to repentance) at length to destroy the whole world. Thirdly, hee assureth us by the examples of Abraham, Isaak, Iaakob, and the rest of the Patriarkes, that his mercies never faile them whom hee chuseth to be his Church, and to professe his Name in earth, but in all their afflictions and persecutions he ever assisteth them, sendeth comfort, and delivereth them. And because the beginning, increase, preservation and successe thereof might be onely attributed to God, Moses sheweth by the examples of Kain, Ishmael, Esau and others, which were noble in mans iudgement, that this Church dependeth not on the estimation and nobilitie of the world: & also by the fewnesse of them, which have at all times worshipped him purely according to his word, that it standeth not in the multitude, but in the poore and despised, in the small flocke and little number, that man in his wisedome might be confounded, and the Name of God evermore praised.

CHAP. I.

1 *God created the heaven and the earth.* 3 *The light and the darkenesse,* 8 *The firmament.* 9 *He separateth the water from the earth.* 16 *He createth the sunne, the moone, and the starres.* 21 *He createth the fish, birds, beasts.* 26 *He createth man, and giveth him rule over all creatures,* 29 *And provideth nouristure for man and beast.*

IN the [a] beginning * God created the heaven and the earth.

2 And ‖ earth was [b] ‖ without forme and void, and [c] darkenesse was upon the † deepe, and the Spirit of God [d] mooved upon the † waters.

3 Then God said, * Let there be light: And there was [e] light.

4 And God saw the light that it was good, and God separated † the light from the darkenes.

5 And God called the Light, Day, and the darkenesse he called Night. ‖ † So the evening and the morning were the first day.

6 ¶ Againe God said, * Let there be a ‖ firmament in the mids of the waters, and let it separate the waters from the waters.

7 Then God made the firmament, and separated the waters, which were [f] under the firmament, from the waters which were * above the firmament: and it was so.

8 And God called the firmament, [g] Heaven. ‖ So the evening and the morning were the second day.

9 ¶ God said againe, Let * the waters under the heaven be gathered into one place, and let the dry land appeare: and it was so.

10 And God called the dry land, Earth, and hee called the gathering together of the waters, Seas: and God saw that is was good.

11 Then God said, [h] Let the earth bud forth the bud of the herbe, that seedeth seed, the fruitfull tree, which beareth fruite according to his kinde, which hath his seede in it selfe upon the earth: and it was so.

12 And the earth brought foorth the bud of the herbe, that seedeth seede according to his kind, also the tree that beareth fruit, which hath his seed in it selfe according to his kind: and God [i] saw that it was good.

13 ‖ So the evening and the morning were the third day.

14 ¶ And God said, * Let there be [k] lights in the firmament of the heaven, to [l] separate the day from the night, and let them be for [m] signes, and for seasons, and for dayes, and yeeres.

15 And let them be for lights in the firmament of the heaven to give light upon the earth: and it was so.

16 God then made two great [n] lights: the greater light to [o] rule the day, and the lesse light to rule the night: he *made* also the starres.

17 And God set them in the firmament of the heaven, to shine upon the earth.

18 And to * rule in the day, and in the night, and to separate the light from the darkenesse: and God saw that it was good.

19 ‖ So the evening and the morning were the fourth day.

20 Afterward God said, Let the waters bring

a First of all, and before that any creature was, God made heaven and earth of nothing. Wisd. 11,14. * Psal. 33,6. and 136 5. eccles. 18,1 acts 14,15. and 17,24.

b As a rude lumpe and without any creature in it: for the waters covered all.

‖ Or, waste.

c Darkenesse covered the deepe waters, for as yet the light was not created.

† Ebr. face of the deepe.

d He maintained the confused heap by his secret power.

‖ Ebr face of the waters.

* Hebr 11,3.

e The light was made before either Sunne or Moone was created: therefore wee must not attribute that to the creatures that are Gods instruments, which onely appertaineth to God. ‖ Ebr. betweene the light, and betweene the darkenes. ‖ The first day. ‖ Ebr. So was the evening, so was the morning. * Psal. 33,6. and 136 5. iere 10,12. and 51,15. ‖ Or, spreading over, and ayre. † As the sea and rivers, from those waters that are in the clouds, which are upholden by Gods power, least they should overwhelme the world. * Psal. 148,4. g That is, the region of the ayre, and all that is above us. ‖ The second day. * Psal. 33,7. and 89,11, and 136,5. iob 38,4.

h So that we see it is the onely power of Gods word that maketh the earth fruitfull, which else naturally is barren.

i This sentence is so oft repeated, to signifie that God made all his creatures to serve to his glory, and to the profit of man: but for sinne they were accursed, yea to the elect, by Christ they are restored, and serve to their wealth.

‖ The third day. * Psal. 136,7. deut. 4,19.

k By the lights he meaneth the Sunne, the Moone, and the starres.

l Which is the artificiall day, from the Sun rising, to the going downe.

m Of things appertaining to naturall and politicall orders and seasons.

n To wit, the Sun and the Moone, and here hee speaketh, as man iudgeth by his eye: for else the Moone is lesse then the planet Saturnus. o To give sufficient light, as instruments appointed for the same, to serve to mans use. * Iere. 31,35. ‖ The fourth day.

p As fish and wormes which slide, swimme, or creepe.
† Ebr. the soule of life.
‡ Ebr. face of the firmament.
q The fish and foules had both one beginning, wherein we see that nature giveth place to Gods will, forasmuch as the one sort is made to flie about in the ayre, and the other to swimme beneath in the water.
r That is, by the vertue of his word he gave power to his creatures to ingender.
‖ The fifth day.
† Ebr. soule of life.
* Chap. 5.1. and 9.6. 1.cor.11.7. col.3.10.
s God commanded the water and the earth to bring foorth other creatures: but of man he saith, Let us make: signifying, that God taketh counsell with his wisdome and vertue, purposing to make an excellent worke above all the rest of his creation.
t This image and likenesse of God in men is expounded, Ephes.4.24. where it is written that man was created after God in righteousnesse and true holinesse, meaning by these two wordes, all perfection, as wisedome, trueth, innocencie, power, &c.
* Wised 2.23. ecclus.17.1.
* Matth.19.4.

foorth in abundance *every* p creeping thing that hath † life: and let the foule flie upon the earth in the ‡ open firmament of the heaven.

21 Then God created the great whales, and every thing living and mooving, which the q waters brought foorth in abundance according to their kinde, and every feathered foule according to his kind: and God saw that it was good.

22 Then God r blessed them, saying, Bring foorth fruit and multiplie, and fill the waters in the seas, and let the foule multiply in the earth.

23 ‖ So the evening and the morning were the fifth day.

24 ¶ Moreover God said, Let the earth bring foorth the † living thing according to his kind, cattell, and that which creepeth, and the beast of the earth according to his kind, and it was so.

25 And God made the beast of the earth according to his kind, and the cattell according to his kinde, and every creeping thing of the earth according to his kind: and God saw that it was good.

26 Furthermore God said, * [t]Let us make man in our t image according to our likenesse, and let them rule over the fish of the sea, and over the foule of the heaven, and over the beasts, and over all the earth, and over every thing that creepeth and mooveth on the earth.

27 * Thus God created the man in his image: in the image of God created he him: he created them, * male and female.

28 And God u blessed them, and God said to them, * Bring foorth fruit, and multiply, and fill the earth, and subdue it, and rule over the fish of the sea, and over the foule of the heaven, and over every beast that mooveth upon the earth.

29 And God said, Behold, I have given unto you x every herbe bearing seed, which is upon all the earth, and every tree, wherein is the fruite of a tree bearing seede: * *that* shall be to you for meate.

30 Likewise to every beast of the earth, and to every foule of the heaven, and to every thing that mooveth upon the earth, which hath life in it selfe, every greene herbe *shall be* for meat, and it was so.

31 * And God saw all that hee had made, and loe, it was very good. ‖ So the evening and the morning were the sixth day.

n The propagation of man is the blessing of God, Psal.128. * Chap.8.17 and 9.1. x Gods great liberalitie to man, taketh away all excuse of his ingratitude. * Chap 9.3. * Exod.31.17.ecclus.39.16.marke 7.37. ‖ The sixth day.

CHAP. II.

2 God resteth the seventh day, and sanctifieth it. 15 Hee setteth man in the garden. 22 He createth the woman. 24 Mariage is ordained.

a That is, the innumerable abundance of creatures in heaven and earth.
* Exod. 20.11. and 31.17. deut.5.14. heb 4.4.
b For he had now finished his creation, but his providence still watcheth over his creatures, and governeth them.
c Appointed it to be kept holy, that man might therein consider the excellencie of his works and Gods goodnesse toward him.

THus the heavens and the earth were finished, and all the a hoste of them.

2 For in the seventh day God ended his worke which hee had made, * and the seventh day hee b rested from all his worke, which he had made.

3 So God blessed the seventh day, and c sanctified it, because that in it he had rested from all his worke, which God created and made.

4 ¶ These are the ‖ generations of the heavens and of the earth, when they were created, in the day, that the Lord God made the earth and the heavens.

5 And every ‖ plant of the fielde, before it was in the earth, and every herbe of the field, before it grew, for the Lord God had not caused it to d raine upon the earth, neither *was there* a man to till the ground.

6 But a mist went up from the earth, and watered all the earth.

7 ¶ The Lord God also ‖ made the man e of the dust of the ground, and breathed in his face breath of life, * and the man was a living soule.

8 And the Lord God planted a garden Eastward in f Eden, and there hee put the man whom he had made.

9 (For out of the ground made the Lord God to grow every tree pleasant to the sight, and good for meate: the g tree of life also in the mids of the garden, h and the tree of knowledge of good and of evill.

10 And out of Eden went a river to water the garden, and from thence it was divided, and became into foure heads.

11 The name of one *is* * Pishon: the same compasseth the whole land i of Havilah, where is gold.

12 And the gold of that land is good: there *is* ‖ Bdellium, and the Onyx stone.

13 And the name of the second river *is* Gihon: the same compasseth the whole land of ‖ Cush.

14 And the name of the second river *is* ‖ Hiddekel: this goeth toward the East side of ‖ Ashur: and the fourth river is ‖ Parah)

15 ¶ Then the Lord God tooke the man, and put him into the garden of Eden, that he might k dresse it, and keepe it.

16 And the Lord God l commanded the man, saying, † Thou shalt eate freely of every tree of the garden.

17 But of the tree of knowledge of good and evill, thou shalt not eat of it: for ‖ in the day that thou eatest thereof, thou shalt die the m death.

18 Also the Lord God said, It is not good that the man should be himselfe alone: I will make him an helpe † meet for him.

19 So the Lord God formed of the earth every beast of the field, and every foule of the heaven, and brought *them* unto the n man to see how he would call *them*: for howsoever the man named the living creature, so was the name thereof.

20 The man therefore gave names unto all cattell, and to the foule of the heaven, and to every beast of the field: but for Adam found he not an helper meet for him.

21 ¶ Therefore the Lord God caused an heavie sleepe to fall upon the man, and he slept: and he tooke one of his ribs, and closed up the flesh in stead thereof.

22 And the rib which the Lord God had taken from the man, † made hee a o woman, and brought her to the man.

23 Then the man said, * This now is bone of my bones, and flesh of my flesh. She shalbe called ‖ woman, because she was taken out of the man.

24 * Therefore shall man leave p his father and his mother, and shall cleave to his wife, and they shall be one flesh.

25 And they were both naked, the man and his wife, and they were not q ashamed.

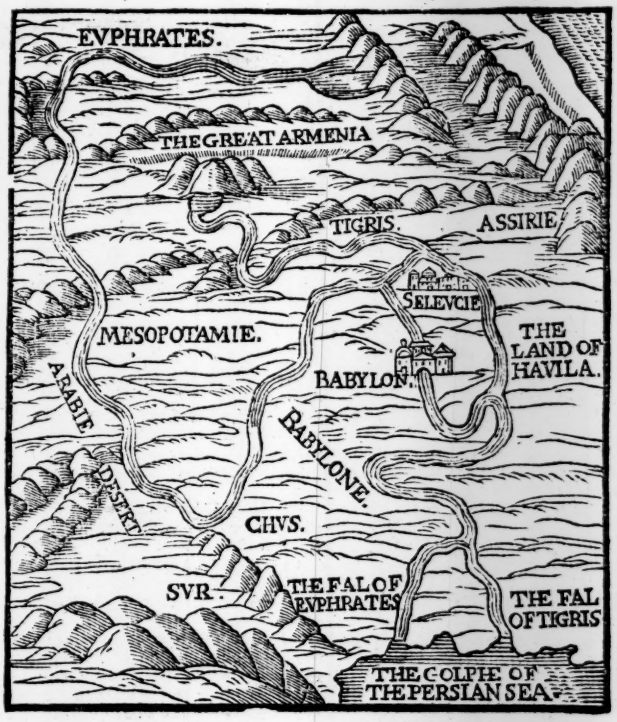
d God onely openeth the heavens and shutteth them, he sendeth drought and raine according to his good pleasure.
‖ Or, formed.
e Hee sheweth whereof mans body was created, to the intent that man should not glorie in the excellencie of his own nature.
* 1.Cor.15.45.
f This was the name of a place, as some thinke in Mesopotamia, most pleasant and abundant in all things.
g Which was a signe of the life received of God.
h That is, of miserable experience, which came by disobeying God.
* Ecclus.24.29.
i Which Havilah is a country ioyning to Persia Eastward, and enclineth toward the West.
‖ *Or, precious stone, or pearle. Plinie saith it is the name of a tree.*
‖ *Or, Ethiopia.*
‖ *Or, Tygris.*
‖ *Or, Assyrie.*
† *Or, Euphrates.*
k God would not have man idle, though as yet there was no need to labour.
l So that man might know there was a soveraigne Lord, to whom he owed obedience.
† Ebr. eating thou shalt eate of.
‖ Or, whensoever.
m By this death hee meaneth the separation of man from God, who is our life and chiefe felicity: and also that our disobedience is the cause thereof.
† Ebr. before him.
n By mooving them to come and submit themselves to Adam.
† Ebr. built.
o Signifying that mankind was perfite, when the woman was created, which before was like an unperfit building.
* 1.Cor.11.8.
‖ *Or, Manneſſe, because she commeth of man: for in Ebrew Ish is man, and Ishah the woman.*

* Matt.19.5 Mar.10.7. 1 Cor.6.16. Ephes 5.31. p So that mariage requireth a greater duetie of us toward our wives, then otherwise wee are bound to shew to our parents. q For before sinne entred, all things were honest and comely.

THE

THE SITUATION OF THE GARDEN OF EDEN.

Because mention is made in the tenth verse of this Chapter of the river that watered the garden, wee must note that Euphrates and Tygra, called in Hebrew, Perath and Hiddekel, were called but one river where they ioyned together, als they had foure heads: that is, two at their springs, and two where they fell into the Persian Sea. In this country and most plentifull land Adam dwelt, and this was called Paradise, that is, a garden of pleasure, because of the fruitfulnesse and abundance thereof. And whereas it is said that Pishon compasseth the land of Havilah, it is meant of Tygris, which in some countreys, as it passed by divers places was called by sundry names, as some time Uiglito, in other places Pasigres, and of some Thasin or Pishon. Likewise Euphrates toward the country of Cush or Ethiopia, or Arabia, was called Sibon. So that Tygris and Euphrates (which were but two rivers, and some time when they ioyned together, were called after one name) were according to divers places called by these foure names, so that they might seeme to have beene foure divers rivers.



Armenia the great.

The land of Havilah.

The fall of Euphrates.

The fall of Tygris.

The goulfe of the Persian Sea.

CHAP. III.

1 *The woman seduced by the serpent.* 6 *entiseth her husband to sinne.* 8 *They both flee from God.* 14 *They three are punished.* 15 *Christ is promised.* 19 *Man is dust.* 22 *Man is cast out of Paradise.*

NOw * the serpent was more a subtill then any beast of the fielde, which the Lord God had made: and he b said to the woman, Yea, hath God indeed said, yee shall not eate of every tree of the garden?

2 And the woman sayd unto the serpent, We eat of the fruite of the trees of the garden.

3 But of the fruite of the tree which is in the mids of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, c least ye die.

4 Then * the serpent said to the woman, Ye shall not d ‖ die at all.

5 But God doth know that when ye shall eate thereof, your eyes shall be opened, and ye shall be as gods, e knowing good and evill.

6 So the woman (seeing that the tree was good for meat, and that it was pleasant to the eyes, and a tree to be desired, to get knowledge) tooke of the fruit thereof, and did * eat, and gave also to her husband with her, and he f did eat.

7 Then the eyes of them both were opened, and they g knew that they were naked, and they sewed figge tree leaves together, and made themselves ‖ breeches.

‖ Or, thing) to gird about them to hide their priuities.

8 ¶ Afterward they heard the voyce of the Lord God walking in the garden in the ‖ coole of the day, and the man and his wife h hid themselves from the presence of the Lord God among the trees of the garden.

‖ Or, winde.

h The sinfull conscience flieth Gods presence.

9 But the Lord God called to the man, and sayd unto him, Where art thou?

10 Who said, I heard thy voyce in the garden and was afraid: because I was i naked, therefore I hid my selfe.

i His hypocrisie appeareth in that he hid the cause of his nakednesse, which was the transgression of Gods commandement.

11 And he said, Who told thee that thou wast naked? Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eate?

k His wickednesse and lacke of true repentance appeareth in this that he burdeneth God with his fault, because he had given him a wife.

12 Then the man said, The woman which thou k gavest *to be* with mee, she gave mee of the tree, and I did eate.

13 And the Lord God saide to the woman, Why hast thou done this? And the woman said, I The serpent beguiled me, and I did eat.

l In stead of confessing her sinne, shee ingreasseth it by accusing the serpent.

14 ¶ Then the Lord God saide to the serpent, m Because thou hast done this, thou art cursed above all cattell, and above every beast of the field: upon thy belly shalt thou goe, and n dust shalt thou eat all the dayes of thy life.

* Wisd. 2, 24.
a As Satan can change himselfe into an Angel of light, so did he abuse the wisedome of the serpent to deceive man.
b God suffered Satan to make the serpent his instrument and to speake to him.
c In doubting of Gods threatnings shee yeelded to Satan.
* 2 Cor. 11, 3.
d This is Satans chiefest subtilitie, to cause us not to feare Gods threatnings.
‖ Ebr. die the death.
e As though he should say, God doeth not forbid you to eat of the fruit, save that he knoweth that if ye should eate thereof, yee should be like to him.
* Eccius 25, 26. 1. Tim. 2, 14.
f Not so much to please his wife, as mooved by ambition at her perswasion.
g They began to feele their misery, but they sought not to God for remedy.
m Hee asked the reason of Adam and his wife, because he would bring them to repentance. but he asketh not the serpent, because hee would shew him no mercy.
n As a vile and contemptible beast, Isa. 65, 25.

o He chiefly meaneth Satan by whoſe motion and craft the ſerpent deceived the woman.
p That is, the power of ſinne and death.
q Satan ſhall ſting Chriſt and his members, but not overcome them.
r The Lord comforteth Adam by the promiſe of the bleſſed ſeede, and alſo puniſheth the body for the ſinne which the ſoule ſhould have beene puniſhed for, that the ſpirit having conceived hope of forgiveneſſe, might live by faith. 2.Cor.14.34.
ſ The tranſgreſſion of Gods commandement was the cauſe that both mankind and all other creatures were ſubiect to the curſe.
t Theſe are not the naturall fruits of the earth, but proceed of the corruption of ſinne.
u Or, gave them knowledge to make themſelves coates.
x By this deriſion he reprocheth Adams miſerie, whereinto he was fallen by ambition.
y Adam deprived of life, loſt alſo the ſigne thereof.

15 I will alſo put enmitie betweene o thee, and the woman, and betweene thy ſeed and her ſeede. He ſhall breake thine p head, and thou ſhalt q bruiſe his heele.

16 ¶ Unto the woman hee ſaid, I will greatly increaſe thy r ſorowes, and thy conceptions. In ſorow ſhalt thou bring forth children, and thy deſire *ſhalbe ſubiect* to thine husband, and he ſhall * rule over thee.

17 ¶ Alſo to Adam he ſaid, Becauſe thou haſt obeyed the voyce of thy wife, and haſt eaten of ſ tree (whereof I commanded thee, ſaying, Thou ſhalt not eat of it) ſ curſed *it* the earth for thy ſake: in ſorow ſhalt thou eate of it all the dayes of thy life.

18 t Thornes alſo and thiſtles ſhall it bring foorth to thee, and thou ſhalt eat the herbe of the field.

19 In the ſweat of thy face ſhalt thou eat bread till thou returne to the earth: for out of it waſt thou taken, becauſe thou art duſt, and to duſt ſhalt thou returne.

20 (And the man called his wives name Hevah, becauſe ſhe was the mother of all living)

21 Unto Adam alſo and to his wife did the Lord God u make coates of ſkinnes, and cloathed them.

22 ¶ And the Lord God ſaid, x Beholde, the man is become as one of us, to know good and evill. And now leaſt he put foorth his hand, and y take alſo of the tree of life, and eat, and live for ever,

23 Therefore the Lord God ſent him foorth from the garden of Eden, to till the earth, whence he was taken.

24 Thus he caſt out man, and at the Eaſt ſide of the garden of Eden he ſet the Cherubims, and the blade of a ſword ſhaken, to keepe the way of the tree of life.

CHAP. IV.

z The generation of mankinde. 3 Kain and Habel offer ſacrifice. 8 Kain killeth Habel. 23 Lamech a tyrant encourageth his fearefull wives. 26 True religion is reſtored.

a Mans nature, the eſtate of mariage, and Gods bleſſing were not utterly aboliſhed through ſinne, but the quality or condition thereof was changed.
b That is, according to the Lords promiſe. as Chap. 3.15. ſome reade, To the Lord, as rejoycing for the ſonne which ſhee had borne, whom ſhee would offer to the Lord as the firſt fruites of her birth.
c This declareth that the father inſtructed his children in the knowledge of God, and alſo how God gave them ſacrifices to ſignifie their ſalvation, albeit they were deſtitute of the ſacrament of the tree of life. * Hebr.11.4. d Becauſe hee was an hypocrite, and offered onely for an outward ſhewe without ſincerity of heart.
e Both thou and thy ſacrifice ſhalbe acceptable to me.

AFterward the man knew Hevah his wife which a conceived and bare Kain, and ſaid, I have obtained a man b by the Lord.

2 And againe ſhe brought foorth his brother Habel, and Habel was a keeper of ſheepe, and Kain was a tiller of the ground.

3 ¶ And in proceſſe of time it came to paſſe, that Kain brought an c oblation unto the Lord of the fruit of the ground.

4 And Habel alſo himſelfe brought of the firſt fruits of his ſheepe, and of the fat of them, and the Lord had reſpect unto * Habel, and to his offering.

5 But unto Kain and to his offering he had no d regard: wherefore Kain was exceeding wroth and his countenance fell downe.

6 Then the Lord ſaid unto Kain, Why art thou wroth? and why is thy countenance caſt downe?

7 If thou doe well, ſhalt thou not be e accepted? and if thou doeſt not well, ſinne lieth at the f doore: alſo unto thee his g deſire *ſhalbe ſubiect*, and thou ſhalt rule over him.

8 ¶ Then Kain ſpake unto Habel his brother. And * when they were in the field, Kain roſe up againſt Habel his brother, and ſlew him.

9 Then the Lord ſayd unto Kain, Where is Habel thy brother? Who anſwered, I cannot tell. h Am I my brothers keeper?

10 Againe he ſaid, What haſt thou done? the i voyce of thy brothers blood crieth unto mee, from the earth.

11 Now therefore thou art curſed k from the earth, which hath opened her mouth to receive thy brothers blood from thine hand.

12 When thou ſhalt till the ground, it ſhall not hencefoorth yeeld unto thee her ſtrength: a l vagabonde and a runnagate ſhalt thou be in the earth.

13 Then Kain ſaid to the Lord, m ‖ My puniſhment is greater then I can beare.

14 Beholde, thou haſt caſt mee out this day from † the earth, and from thy face ſhall I be hid, and ſhallbe a vagabond, and a runnagate in the earth, and whoſoever findeth me ſhall ſlay mee.

15 Then the Lord ſayd unto him, Doubtleſſe whoſoever ſlayeth Kain, hee ſhall be n puniſhed ſeven folde. And the Lord ſet a o marke upon Kain, leaſt any man finding him, ſhould kill him.

16 Then Kain went out from the preſence of the Lord, and dwelt in the land of Nod toward the Eaſt ſide of Eden.

17 Kain alſo knew his wife, which conceived and bare Henoch: and he built a p citie, and called the name of the citie by the name of his ſonne, Henoch.

18 And to Henoch was borne Irad, and Irad begate Mehuiael, and Mehuiael begate Methuſhael, and Methuſhael begate Lamech.

19 ¶ And Lamech tooke to him q two wives: the name of the one *vvas* Adah, and the name of the other Zillah.

20 And Adah bare Iabal, who was the ‖ father of ſuch as dwell in the tents, and of ſuch as have cattell.

21 And his brothers name *vvas* Iubal, who was the father of all that play on the harpe and ‖ organs.

22 And Zillah alſo bare Tubal-kain, who wrought cunningly every craft of braſſe and of yron: and the ſiſter of Tubal-kain *vvas* Naamah.

23 Then Lamech ſayde unto his wives, Adah and Zillah, Heare my voyce, yee wives of Lamech, hearken unto my ſpeech: r for I would ſlay a man in my wound, and a yong man in mine hurt.

24 If Kain ſhall be avenged ſeven fold, truely Lamech ſ ſeventie times ſeven fold.

25 ¶ And Adam knew his wife againe, and ſhe bare a ſonne, and ſhee called his name Sheth: for God, *ſaid ſhe*, hath appointed me another ſeed for Habel, becauſe Kain ſlew him.

26 And to the ſame Sheth alſo there was borne a ſonne, and he called his name Enoſh. Then began men to t call upon the Name of the Lord.

f Sinne ſhall ſtill torment thy conſcience.
g The dignitie of the firſt borne is given to Kain over Habel.
* Wiſd.10.3 matt. 23.35. 1.Iohn 3. 12. Iude 11.
h This is the nature of the reprobate when they are reproved of their hypocriſie, even to neglect God and deſpight him.
i God revengeth the wrongs of his Saints, though none complaine: for the iniquitie it ſelfe crieth for vengeance.
k The earth ſhall be a witneſſe againſt thee, which mercifully received that blood which thou moſt cruelly ſheddeſt.
l Thou ſhalt never have reſt: for thine heart ſhall be in continuall feare and care.
m He burdeneth God as a cruell iudge becauſe he did puniſh him ſo ſharpely.
‖ Or, my ſinne is greater then can be pardoned.
† Ebr. from off the face of.
n Not for the love he bare to Kain, but to ſuppreſſe murther.
o Which was ſome viſible ſigne of Gods iudgement, that others ſhould feare therby.
p Thinking thereby to be ſure, and to have leſſe occaſion to feare Gods iudgements againſt him.
q The lawfull inſtitution of mariage, which is, that two ſhould be one fleſh, was firſt corrupt in the houſe of Kain by Lamech.
‖ Or, firſt inventer.
‖ Or, flutes, and pipes.
r His wives ſeeing that all men hated him for his crueltie, were afraid, therefore he braggeth that there is none ſo luſtie that were able to reſiſt, although he were already wounded.
ſ He mocked at Gods ſufferance in Kain, jeſting as though God would ſuffer none to puniſh him, and yet give him licence to murther others.
t In theſe dayes God began to moove the hearts of the godly to reſtore religion, which a long time by the wicked had beene ſuppreſſed.

CHAP.

CHAP. V.

1 *The genealogie.* 5 *The age and death of Adam.* 6 *His ſucceſſion unto Noah and his children.* 20 *Henoch was taken away.*

THis is the ‖ booke of the generations of Adam. In the day that God created Adam, in the a likneſſe of God made he him.

2 Male and female created he them, and bleſſed them, and called their name b Adam in the day that they were created.

3 ¶ Now Adam lived an hundreth and thirtie yeeres, and begate a childe in his owne c likeneſſe after his image, and called his name Sheth.

4 * And the dayes of Adam, after he had begotten Sheth, were eight hundreth yeeres, and he begate ſonnes and daughters.

5 So all the dayes that Adam lived, were nine hundreth and thirtie yeeres, and he died.

6 And d Sheth lived an hundreth and five yeeres, and begate Enoſh.

7 And Sheth lived after he begate Enoſh, eight hundreth and ſeven yeeres, and begat ſonnes and daughters.

8 So all the dayes of Sheth were e nine hundreth and twelve yeeres: and he died.

9 ¶ Alſo Enoſh lived ninetie yeeres, and begate Kenan.

10 And Enoſh lived after hee begate Kenan, eight hundreth and fifteene yeeres, and begate ſonnes and daughters.

11 So all the dayes of Enoſh were nine hundreth and five yeeres: and he died.

12 ¶ Likewiſe Kenan lived ſeventie yeeres, and begate Mahalaleel.

13 And Kenan lived, after hee begate Mahalaleeel, eight hundreth and fourtie yeeres, and begate ſonnes and daughters.

14 So all the dayes of Kenan were nine hundreth and ten yeeres: and he died.

15 ¶ Mahalaleel alſo lived ſixtie and five yeeres, and begate Iered.

16 Alſo Mahalaleel lived, after he begate Iered, eight hundreth thirtie yeeres, and begate ſonnes and daughters.

17 So all the dayes of Mahalaleel were eight hundreth ninetie and five yeeres: and he died.

18 ¶ And Iered lived an hundreth ſixtie and two yeeres, and begate Henoch.

19 Then Iered lived, after he begate Henoch, eight hundreth yeeres, and begate ſonnes and daughters.

20 So all the dayes of Iered were nine hundreth ſixtie and two yeeres: and he died.

21 ¶ * Alſo Henoch lived ſixtie and five yeeres, and begate Methuſhelah,

22 And Henoch f walked with God after he begate Methuſhelah, three hundreth yeeres, and begate ſonnes and daughters.

23 So all the dayes of Henoch were three hundreth ſixtie and five yeeres.

24 And Henoch walked with God, and he was no more *ſeene*: for g God tooke him away.

25 Methuſhelah alſo lived an hundreth eightie and ſeven yeeres, and begate Lamech.

26 And Methuſhelah lived, after hee begate Lamech, ſeven hundreth eightie and two yeeres, and begate ſonnes and daughters.

27 So all the dayes of Methuſhelah were nine hundreth ſixtie and nine yeeres, and hee died.

28 ¶ Then Lamech lived an hundreth eightie and two yeeres, and begate a ſonne,

29 And called his name, Noah, ſaying, This ſame ſhall h comfort us concerning our worke and ſorrow of our hands, as touching the earth, which the Lord hath curſed.

30 And Lamech lived, after he begate Noah, five hundreth ninetie and five yeeres, and begate ſonnes and daughters.

31 So all the dayes of Lamech were ſeven hundreth ſeventy and ſeven yeeres: and he died.

32 And Noah was five hundreth yeere olde. And Noah begate Shem, Ham and Iapheth.

CHAP. VI.

3 *God threatneth to bring the flood.* 5 *Man is altogether corrupt.* 6 *God repenteth that he made him.* 18 *Noah and his are preſerved in the Arke, which he was commanded to make.*

SO when men began to be multiplied upon the earth, and there were daughters borne unto them,

2 Then the a ſonnes of God ſaw the daughters b of men that they were c faire, and they tooke them wives of all that they ‖ liked.

3 Therefore the Lord ſayd, My ſpirit ſhall not alway d ſtrive with man, becauſe hee is but fleſh, and his dayes ſhall be an e hundreth and twenty yeeres.

4 There were ‖ giants in the earth in thoſe dayes: yea, and after that the ſonnes of God came unto the daughters of men, and they had borne them children, theſe were mighty men, which in old time were men of f renowme.

5 ¶ When the Lord ſaw that the wickednes of man was great in the earth, and all the imaginations of the thoughts of his * heart *were* onely evill † continually.

6 Then it g repented the Lord, that hee had made man in the earth, and hee was ſory in his heart.

7 Therefore the Lord ſayde, I will deſtroy from the earth the man, whom I have created, from man h to beaſt, to the creeping thing, and to the foule of the heaven: for I repent that I have made them.

8 But Noah i found grace in the eyes of the Lord.

9 ¶ Theſe are ‖ the generations of Noah: Noah was a iuſt and upright man in his time: *and* Noah walked with God.

10 And Noah begat three ſonnes, Shem, Ham, and Iapheth.

11 The earth alſo was corrupt before God: for the earth was filled with k crueltie.

12 Then God looked upon the earth, and behold, it was corrupt: for all fleſh had corrupted his way upon the earth.

13 And God ſayd unto Noah, ‖ An end of all fleſh is come before me: for the earth is filled with ‖ crueltie † through them: and behold, I will deſtroy them with the earth.

14 ¶ Make thee an Arke of † pine-trees: thou ſhalt make † cabines in the Arke, and ſhalt pitch it within and without with pitch.

15 And ‖ thus ſhalt thou make it: The length of the Arke ſhall be three hundreth cubites, the breadth of it fiftie cubites, and the height of it

1 *Or, rehearſall of the ſtocke.*

a Reade Chap 1.26.
b By giving them both one name, he noteth the inſeparable coniunction of man and wife.
c Aſwell concerning his creation, as his corruption.
* 1. *Chron.* 1.1.

d He prooveth Adams generation by them which came of Sheth, to ſhew which is the true Church, and alſo what care God had over the ſame from the beginning, in that he continued ever his graces toward it by a continuall ſucceſſion.
e The chiefe cauſe of long life in the firſt age, was the multiplication of mankinde, that according to Gods commandement it: the begining the world might be increaſed with people, which might univerſally praiſe him.

* Eccluſ. 44.16. hebr. 11.5.
f That is, he led an vpright and godly life.

g To ſhew that there was a better life prepared, and to be a teſtimony of the immortalitie of ſoules and bodies. As to enquire where he became, is meere curioſitie.

h Lamech had reſpect to the promiſe. Chap. 3.15. and deſired to ſee the deliverer which ſhould be ſent, and yet ſaw but a figure thereof, he alſo ſpake this by the ſpirit of prophecie, becauſe Noah deliver ed the Church and preſerved it by his obedience.

a The children of the godly, which began to degenerate.
b Thoſe that came of wicked parents, as of Kain.
c Having more reſpect to their beautie and to worldly conſiderations, then to their manners and godlineſſe.
‖ *Or, had choſen.*
d Becauſe man could not be wonne by Gods lenitie and long ſufferance whereby he ſtroue to overcome him, he would no longer ſtay his vengeance.
e Which terme God gave man to repent before he would deſtroy the earth, 1. Pet. 3, 20.
‖ *Or, tyrants.*
f Which vſurped authoritie over others, and did degenerate from that ſimplicitie, wherein their fathers lived.
* *Chap.* 8, 21. *mat.* 15.19
† *Ebr. every day.*
g God doth never repent, but he ſpeaketh after our capacitie becauſe he did deſtroy him, and in that as it were did diſavow him to be his creature.
h God declareth how much he deteſteth ſinne, ſeeing the puniſhment thereof extendeth to the bruit beaſts.
i God was merciful unto him.

‖ *Or, hiſtorie.* k Meaning, that all were given to the contempt of God, and oppreſſion of their neighbours. ‖ *Or, I will deſtroy mankind.* ‖ *Or, oppreſſion and wickednes.* † *Ebr. from the face of them.* † *Ebr. Gopher.* † *Ebr. neſts.* ‖ *Or, of this meaſure.*

thirtie cubites.

16 A window shalt thou make in the Arke, and in a cubite shalt thou finish it aboue, and the doore of the Arke shalt thou set in the side thereof: thou shalt make it with the [l] low, second, and third *roome*.

17 And I, behold, I will bring a flood of waters upon the earth to destroy all flesh, wherein is the breath of life under the heaven: all that is in the earth shall perish.

18 But with thee will I [m] establish my covenant, and thou shalt goe into the Arke, thou and thy sonnes, and thy wife, and thy sonnes wives with thee.

19 And of every living thing of all flesh two of every sort shalt thou cause to come into the Arke, to keepe *them* alive with thee: they shallbe male and female.

20 Of the foules after their kinde, and of the cattell after their kind, of every creeping thing of the earth after his kinde, two of every sort shall come unto thee, that thou mayest keepe *them* alive.

21 And take thou with thee of all meate that is eaten: and thou shalt gather it to thee, that it may be meat for thee and for them.

22 * Noah therefore did according unto all that God commanded him: *even* [n] so did he.

A B The length three hundreth cubites.
B C The breadth fiftie.
D E The height thirtie.
F The window a cubite long. G The doore. H I K The three heights.

l That is, of three heights, as appeareth in the figure.

m To the intent that in this great enterprise and mockings of the whole world, thou mayest be confirmed, that thy faith faile not.

* Hebr. 11.7.
n That is, he obeyed Gods commandement in all points without adding or diminishing.

CHAP. VII.

2 Noah and his enter into the Arke. 20 The flood destroyeth all the rest upon the earth.

AND the Lord said unto Noah, Enter thou and all thine house into the Arke: for thee have I seene * [a] righteous before me in this [‖] age.

2 Of every [b] cleane beast thou shalt take to thee by sevens, the male and his female: but of vncleane beasts by couples, the male and his female.

3 Of the foules also of the heaven by sevens, male and female, to keepe seede alive upon the whole earth.

4 For seven dayes hence will I cause it raine upon the earth fourtie dayes, and fourtie nights, and all the substance that I have made, will I destroy from off the earth.

5 * Noah therefore did according to all that the Lord commanded him.

6 And Noah *was* sixe hundreth yeeres olde, when the flood of waters was upon the earth.

7 ¶ So Noah entred and his sonnes, and his wife, and his sonnes wives with him into the Arke, because of the waters of the flood.

8 Of the cleane beasts, and of the vncleane beasts, and of the foules, and of all that creepeth upon the earth.

* 1.Pet.2.5.
a In respect of the rest of the world, and because he had a desire to serve God and live uprightly.
‖ Or, *generation*.
b Which might be offered in sacrifice, whereof sixe were for bread, and the seventh for sacrifice.

* Mat.24.37. Luke 17.26. 1.Pet.3.20.

9 There [c] came two *and* two unto Noah into the Arke, male and female, as God had commanded Noah.

10 And so after seven dayes, the waters of the flood were upon the earth.

11 ¶ In the sixe hundreth yeere of Noahs life, in the second moneth, the seventeenth day of the moneth, in the same day were all the [e] fountaines of the great deepe broken up, and the windowes of heaven were opened.

12 And the raine was upon the earth fourtie dayes and fourtie nights.

13 In the selfe same day entred Noah with Shem, and Ham, and Iapheth, the sonnes of Noah, and Noahs wife, and the three wives of his sonnes with them into the Arke.

14 They and every beast after his kinde, and all cattell after their kinde, and every thing that creepeth and mooveth upon the earth after his kinde, and every foule after his kinde, *even* every bird of every feather.

15 For they came to Noah into the Arke, two *and* two, [f] of all flesh wherein is the breath of life.

16 And they entring in, came male and female of all flesh, as God had commanded him: and the Lord [g] ‖ shut him in.

17 Then the flood was fourty dayes upon the earth, and the waters were increased, and bare up the Arke, which was lift up above the earth.

18 The waters also waxed strong, and were increased exceedingly upon the earth, and the Arke went upon the waters.

19 The waters † prevailed so exceedingly upon the earth, that all the high mountaines, that are under the whole heaven, were covered.

20 Fifteene cubits upward did the waters prevaile, when the mountaines were covered.

21 * Then all flesh perished that mooved upon the earth, both foule and cattell and beast, and every thing that creepeth and mooveth upon the earth, and every man.

22 Every thing in whose nostrels the spirit of life did breathe, whatsoever they were in the dry land, they died.

23 So [h] hee destroyed every thing that was upon the earth, from man to beast, to the creeping thing, and to the foule of the heaven: they were even destroyed from the earth. And Noah onely [i] remained, and they that were with him in the Arke.

24 And the waters prevailed upon the earth an hundreth and fiftie dayes.

c God compelled them to present themselves to Noah, as they did before to Adam, when he gave them names, Chap.2.19.
d Which was about the beginning of May, when all things did most flourish.
e Both the waters in the earth did overflow, and also the clouds powred downe.

f Every living thing that God would have to be preserved on earth, came into the Arke to Noah.
g So that Gods secret power defended him against the rage of the mightie waters.
‖ Or, *shut it upon him*.
† Ebr. *waxed very mighty*.

* Wisd.10.4. ecclus.39.27.28.

h That is, God.

i Leaue what it is to obey God onely, and to forsake the multitude, 1.Pet.3.20.

CHAP. VIII.

13 The flood ceaseth. 16 Noah is commanded to come forth of the Arke with his. 20 Hee sacrificeth to the Lord. 22 God promiseth that all things shall continue in their first order.

NOw God [a] remembred Noah and [b] every beast, and all the cattell that was with him in the Arke: therefore God made a wind to passe upon the earth, and the waters ceased.

2 The fountaines also of the deepe and the windowes of heaven were stopped, and the raine from heaven was restrained.

3 And the waters returned from above the earth, going and returning: and after the end of the hundreth and fiftieth day the waters abated.

4 And in the [c] seventh moneth, in the seventeenth day of the moneth, the Arke ‖ rested upon the mountaines of ‖ Ararat.

5 And

a Not that God forgetteth his at any time, but when he sendeth succour then he sheweth that he remembreth them.
b If God remember every brute beast, what ought to be the assurance of his children?
c Which conteined part of September, and part of October.
‖ Or, *stayed*.
‖ Or, *Armenia*.

5 And the waters were going and decreasing untill the [d] tenth moneth: in the tenth moneth, and in the first day of the moneth, were the tops of the mountaines seene.

6 ¶ So † after fourtie dayes, Noah opened the window of the Arke which he had made.

7 And sent forth a ‖ raven, which went out, going forth and returning, untill the waters were dried up upon the earth.

8 Againe he sent a ‖ dove from him, that hee might see if the waters were diminished from off the earth.

9 But the dove found no rest for the sole of her foot: therefore shee returned unto him into the Arke (for the waters *were* upon the whole earth) and he [e] put foorth his hand, and received her, and tooke her to him into the Arke.

10 And hee aboade yet other seven dayes, and againe he sent forth the dove out of the Arke.

11 And the dove came to him in the evening, and lo in her ‖ mouth *was* an [f] olive leafe that she had pluckt: whereby Noah knew that the waters were abated from off the earth.

12 Notwithstanding, he waited yet other seven dayes, and sent foorth the dove, which returned not againe unto him any more.

13 ¶ And in the sixe hundred and one yeere, in the first *day* of the [g] first moneth, the waters were dried up from off the earth: and Noah removed the covering of the Arke, and looked, and behold, the upper part of the ground was drie.

14 And in the second moneth, in the seven and twentieth day of the moneth, was the earth drie.

15 ¶ Then God spake to Noah, saying,

16 [h] Goe forth of the Arke, thou, and thy wife, and thy sonnes, and thy sonnes wives with thee.

17 Bring foorth with thee every beast that is with thee, of all flesh, *both* foule and cattell, and every thing that creepeth and mooveth upon the earth, that they may breede abundantly in the earth, * and bring foorth fruit and increase upon the earth.

18 So Noah came foorth, and his sonnes, and his wife, and his sonnes wives with him.

19 Every beast, every creeping thing, and every foule, all that mooveth upon the earth, after their kindes, went out of the Arke.

20 ¶ Then Noah [i] built an altar to the Lord, and tooke of every cleane beast, and of every cleane foule, and offered burnt-offerings upon the altar.

21 And the Lord smelled a ‖ [k] savour of rest, and the Lord said in his heart, I will henceforth curse the ground no more for mans cause: for the imagination of mans heart *is* evill, *even* from his youth: neither will I smite any more all things living, as I have done.

22 Hereafter [l] seed time and harvest, and cold and heat, and Summer and Winter, and day and night shall not cease, so long as the earth remaineth.

CHAP. IX.

1 *The confirmation of marriage.* 2 *Mans authoritie over all creatures.* 3 *Permission of meats.* 6 *The power of the sword.* 14 *The rainebow is the signe of Gods promise.* 21 *Noah is drunken, and mocked of his sonne, whom he curseth.* 29 *The age and death of Noah.*

A Nd God [a] blessed Noah and his sonnes, and said to them, * Bring foorth fruit, and multiply, and replenish the earth.

2 Also the [b] feare of you, and the dread of you shalbe upon every beast of the earth, and upon every foule of the heaven, upon all that mooveth on the earth, and upon all the fishes of the sea: into your hand are they delivered.

3 Every [c] thing that mooveth and liveth, shall be meat for you: as the * greene herbe, have I given you all things.

4 * [d] But flesh with the life thereof, *I meane* with the blood thereof, shall ye not eat.

5 [e] For surely I will require your blood, wherein your lives *are*: at the hands of every beast will I require it: and at the hand of man, *even* at the hande of a mans ‖ brother will I require the life of man.

6 Who so * sheddeth mans blood, [f] by man shall his blood be shed: * for in the [g] image of God hath he made man.

7 But bring ye forth fruit and multiply: grow plentifully in the earth, and increase therein.

8 ¶ God spake also to Noah and to his sonnes with him, saying,

9 Behold, I, even I establish my [h] covenant with you, and with your [i] seed after you.

10 And with every living creatures that is with you, with the foule, with the cattell, and with every beast of the earth with you, from all that go out of the Arke, unto every beast of the earth.

11 * And my covenant will I establish with you, that from hencefoorth all flesh shall not be rooted out by the waters of the flood, neither shall there be a flood to destroy the earth any more.

12 Then God said, This is the token of the covenant which I make betweene mee and you, and betweene every living thing that is with you unto perpetuall generations.

13 I have set my [k] bowe in the cloude, and it shalbe for a signe of the covenant betweene mee and the earth.

14 And when * I shall cover the earth with a cloud, and the bowe shall be seene in the cloud,

15 Then will I remember my [l] covenant which is betweene me and you, and betweene every living thing in all flesh, and there shall be no more waters of a flood to destroy all flesh.

16 Therefore the bow shall be in the cloude, that I may see it, and remember the everlasting covenant betweene God and every living thing, in all flesh that is upon the earth.

17 God said yet to Noah, [m] This is the signe of the covenant, which I have established betweene me and all flesh that is upon the earth.

18 ¶ Now the sonnes of Noah going forth of the Arke, were Shem and Ham and Iapheth. And Ham is the father of Canaan.

19 These are the three sonnes of Noah, and of them was the whole earth [n] overspread.

20 ‖ Noah also began *to be* an husbandman, and planted a vineyard.

21 And hee drunke of the wine, and was [o] drunken, and was uncovered in the middes of his tent.

22 And when Ham the father of [p] Canaan saw the nakednesse of his father, [q] hee tolde his two brethren without.

23 Then tooke Shem and Iapheth a garment, and put it upon both their shoulders, and went backeward, and covered the nakednesse of their father, and their faces were backeward, and they saw not their father's nakednesse.

[d] Which was the moneth of December.

† *Ebr. at the end of fourtie dayes.*

‖ The raven is sent forth and returneth.

‖ He sendeth the dove.

[e] It is like that the raven did flie to and fro, resting on the Arke, but came not into it, as the dove that was taken in.

‖ *Or, bill.*

[f] Which was a signe that the waters were much diminished: for the olives grow not on the high mountaines.

[g] Called in Ebrew Abib, containing part of March and part of Aprill.

[h] Noah declareth his obedience, in that he would not depart out of the Arke without Gods expresse commandement, as he did not enter in without the same: the Arke being a figure of the Church, wherein nothing must be done without the word of God.

* Chap. 1,22. and 9,1.

[i] For sacrifices which were as an exercise of their faith, whereby they used to give thanks to God for his benefits.

‖ *Or, sweet savour.*

[k] That is, thereby he sheweth himselfe appeased and his anger to rest.

* Chap. 6,5, mat. 15, 32.

[l] The order of nature destroyed by the flood, is restored by Gods promise.

[a] God increased them with fruit, and declared unto them his counsell as touching the replenishing of the earth.

* Chap. 1,28. and 8,17.

[b] By the vertue of his commandement beasts rage not so much against man as they would, yea, and many serve to his use thereby.

[c] By this permission man may with a good conscience use the creatures of God for his necessity.

* Chap. 1. 29.

* Levit 27. 14.

[d] That is, living creatures, and the flesh of beasts that are strangled: and hereby all crueltie is forbidden.

[e] That is, I will take vengeance for your blood.

‖ *Or, neighbour.*

* Mat. 26, 52. revel. 13, 10.

[f] Not onely by the magistrate, but oft times God raiseth up one murtherer to kill another.

* Chap. 1, 27.

[g] Therefore to kill man is to deface Gods image, and so injury is not onely done to man, but also to God.

[h] To assure you that the world shalbe no more destroyed by a flood.

[i] The children which are not yet borne, are comprehended in Gods covenant made with their fathers.

* Isa. 54, 9.

[k] Hereby we see that signes or sacraments ought not to be separate from the word.

* Ecclus 43, 11, 12.

[l] When men shall see my bowe in the heaven, they shall know that I have not forgotten my covenant with them.

[m] God doeth repeat this the oftener, to confirme Noahs faith so much the more.

[n] This declareth what was the vertue of Gods blessing, when hee said, increase and bring forth, Chap. 1, 28.

‖ *Or, Noah began againe.*

[o] This is set before our eyes to shew what an horrible thing drunkennesse is.

[p] Of whom came the Cananites that were all cursed of God.

[q] In derision and contempt of his father.

father with their faces backward: so they sawe not their fathers nakednesse.

24 Then Noah awoke from his wine, and knew what his yonger sonne had done unto him,

25 And said, [r] Cursed *be* Canaan: a [f] servant of servants shall he be unto his brethren.

26 He said moreover, Blessed *be* the Lord God of Shem, and let Canaan be his ‖ servant.

27 God ‖ [t] perswade Iapheth, that hee may dwell in the tents of Shem, and let Canaan be his servant.

28 ¶ And Noah lived after the flood three hundreth and fiftie yeeres.

29 So all the dayes of Noah were nine hundreth and fiftie yeeres: and he died.

r He pronounceth as a Prophet the curse of God against all them that honour not their parents: for Ham and his posteritie were accursed.
f That is, a most vile slave.
‖ *Or, their.*
‖ *Or, inlarge, or cause to returne.*
t He declareth that the Gentiles, which came of Iapheth, and were separated from the Church, should be ioyned to the same by the perswasion of Gods Spirit, and preaching of the Gospell.

CHAP. X.

1 *The increase of mankind by Noah and his sonnes.* 20 *The beginning of cities, countreys and nations.*

NOw these are the generations of the sonnes of Noah, Shem, Ham, and Iapheth: unto whom sonnes were borne after the flood.

2 The sonnes of Iapheth *were* Gomer, and Magog, and [b] Madai, and Iavan, and Tubal, and Meshech and Tiras.

3 And the sonnes of Gomer, Ashkenaz, and Riphath, and Togarmah.

4 Also the sonnes of Iavan, Elishah and Tarshish, Kittim, and Dodanim.

5 Of these were the [c] yles of the Gentiles divided in their lands, every man after his tongue, *and* after their families in their nations.

6 ¶ Moreover, the sonnes of Ham *were* [d] Cush, and Mizzarim, and Put, and Canaan.

7 And the sonnes of Cush, Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha: also the sonnes of Raamah *were* Sheba and Dedan.

8 And Cush begate Nimrod, who began to be [e] mightie in the earth.

9 He was a mightie hunter before the Lord. Wherefore it is saide, [f] As Nimrod the mightie hunter before the Lord.

10 And the beginning of his kingdome was Babel, and Erech, and Accad, and Calneh, in the land of [g] Shinar.

11 Out of that land came Asshur, and builded Nineveh and the ‖ citie Rehoboth, and Calah:

12 Resen also betweene Nineveh and Calah: this is a great citie.

13 And Mizraim begate [h] Ludim: and Anamim, and Lehabim, and Naphtuhim.

14 Pathrusim also, and Casluhim (out of whom came the Philistims) and ‖ Caphtorims

15 Also Canaan begate Zidon his first borne, and Heth,

16 And Iebusi, and Emori, and Girgashi,

17 And Hivi, and Arki, and Sini,

18 And Aruadi, and Zemari, and Hamathi: and afterward were the families of the Canaanites spread abroad.

19 Then the border of the Canaanites was from Zidon, as thou commest to Gerar untill Azzah, and as thou goest unto Sodom and Gomorah, and Admah, and Zeboiim, even unto Latha.

20 These are the sonnes of Ham according to their families, according to their tongues in their countreys, *and* in their nations.

21 ¶ Unto [i] Shem also the father of all the sonnes of [k] Eber, and elder brother of Iapheth were children borne.

22 * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and Aram.

23 And the sonnes of Aram, Uz, and Hul, and Gether, and Mash.

24 Also Arpachshad begate Shelah, and Shelah begate Eber.

25 Unto Eber also were borne two sonnes: the name of the one *was* Peleg: for in his dayes was the earth [l] divided: and his brothers name *was* Ioktan.

26 Then Ioktan begate Almodad, and Sheleph, and Hazarmaveth, and Ierah,

27 And Hadoram, and Vzal, and Diklah,

28 And Obal, and Abimael, and Sheba,

29 And Ophir, and Havilah, and Iobab: all these *were* the sonnes of Ioktan.

30 And their dwelling was from Mesha, as thou goest up to Sephar, a mount of the East.

31 These are the sonnes of Shem, according to their families, according to their tongues in their countreys and nations.

32 These are the families of the sonnes of Noah, after their generations among their people: and ‖ out of these were the nations divided in the earth after the flood.

a These generations are here recited, partly to declare the marvelous increase in so small a time and also to set forth their great forgetfulnesse of Gods grace towards their fathers
b Of Madai and Iauan came the Medes and Greekes
c The Iewes so call all countreyes which are separated from them by sea, as Grecia, Italie, &c which were given to the children of Iapheth, of whom came the Gentiles
d Of Cush and Mizraim came the Ethiopians and Egyptians.
e Meaning, a cruell oppressor and tyrant.
f His tyrannie came into a proverbe as hated both of God and man: for he passed not to commit crueltie even in Gods presence.
g For there was another citie in Egypt, called also Babel.
‖ *Or, the streetes of the citie.*
h Of Lud came the Lydians.
‖ *Or, the Cappadocians.*
i In his stocke the Church was preserved: therefore Moses leaveth off speaking of Iapheth and Ham, and intreateth of Shem more at large.
k Of whom came the Ebrewes or Iewes.
* 1.Chron.1.17.
l This division came by the diversitie of languages, as appeareth, Chap.11.9.
‖ *Or, of these came divers nations.*

CHAP. XI.

6 *The building of Babel was the cause of the confusion of tongues.* 10 *The age and generation of them unto Abram.* 31 *Abrams departure from Vr with his father Terah, Sarai and Lot.* 32 *The age and death of Terah.*

THen the whole earth was of one * language and one speech.

2 And [a] as [b] they went from the [c] East, they found a plaine in the land of [d] Shinar, and there they aboade.

3 And they said one to another, Come, let us make bricke and burne it in the fire, so they had bricke for stone, and slime had they in stead of morter.

4 Also they said, Goe to, let us [e] builde us a citie and a tower, whose top *may reach* unto the heaven, that wee may get us a name, least wee be scattered upon the whole earth.

5 But the Lord [f] came downe, to see the citie and tower which the sonnes of men builded.

6 And the Lord said, [g] Behold, the people *is* one, and they all have one language, and this they begin to doe, neither can they now be stopped from whatsoever they have imagined to doe.

7 Come on, [h] let us goe downe, and [i] there confound their language, that every one perceive not anothers speach.

8 So the Lord scattered them from thence upon all the earth, and they left off to build the citie.

9 Therefore the name of it was called ‖ Babel, because the Lord did there confound the language of all the earth: from thence then did the Lord scatter them upon all the earth.

10 ¶ These are the generations [k] of Shem: Shem *was* an hundred yeere olde, and begate Arpachshad two yeere after the flood.

* Wisd.10.5.
a In the yeere an hundreth and thirty after the flood.
b To wit, Nimrod and his company.
c That is, from Armenia where the Arke stayed.
d Which was afterward called Caldea.
e They were mooved with pride and ambition, thinking to preferre their owne glory to Gods honour.
f Meaning, that he declared by effect, that hee knew their wicked enterprise: for Gods power is every where, and doth neither ascend nor descend.
g God speaketh this in derision, because of their foolish perswasion and enterprise.
h He speaketh as though he tooke counsell with his owne wisedome and power: to wit, with the Sonne and holy Ghost: signifying the greatnesse and certaintie of the punishment.
i By this great plague of the confusion of tongues appeareth Gods horrible iudgement against mans pride and vaine glory.
‖ *Or, confusion.*
* 1.Chron.1.17.
k He returneth to the genealogie of Shem, to come to the historie of Abram, wherein the Church of God is described, which is Moses principall purpose.

11 And

11 And Shem liued after hee begate Arpachshad fiue hundreth yeeres, and begate sonnes and daughters.

12 Also Arpachshad lived five & thirty yeeres, and begate Shelah.

13 And Arpachshad lived after he begate Shelah, foure hundreth and three yeeres, and begate sonnes and daughters.

14 And Shelah lived thirty yeeres, and begate Eber.

15 So Shelah lived after he begate Eber foure hundreth and three yeeres, and begate sonnes and daughters.

16 Likewise Eber lived foure and thirty yeeres, and begate Peleg.

17 So Eber lived after he begate Peleg foure hundreth and thirty yeeres, and begate sonnes and daughters.

18 And Peleg lived thirty yeeres, and begate Reu.

* 1.*Chron.*1.25. 19 * And Peleg lived after he begate Reu two hundreth and nine yeeres, and begate sonnes and daughters.

20 Also Reu lived two and thirty yeeres, and begate Serug.

21 So Reu lived after he begate Serug two hundreth and seuen yeeres, and begate sonnes and daughters.

22 Moreover Serug lived thirty yeeres, and begate Nahor.

* 1.*Chron.*1.26. *Ioſh.*24 2. l He maketh mention first of Abram, nor becauſe he was the first borne, but for the historie which properly apperteineth unto him. Also Abram at the confusion of tongue, was 48. yeeres old, for in the destruction of Sodom he was 99. And it was destroyed 52 yeeres after the confusion of tongues.

23 And Serug lived after he begat Nahor two hundreth yeeres, and begate sonnes and daughters.

24 And Nahor lived nine and twentie yeeres, and begate Terah.

25 So Nahor lived after he begate Terah, an hundreth and nineteene yeeres, and begate sonnes and daughters.

26 * So Terah lived seuenty yeeres, and begate Abram, Nahor, and Haran.

27 ¶ Now these are the generations of Terah: Terah begate l Abram, Nahor, and Haran: and Haran begate Lot.

28 Then Haran died before Terah his father in the land of his nativitie, in Ur of † the Caldees.

29 So Abram and Nahor tooke them wives: The name of Abrams wife *was* Sarai, and the name of Nahors wife Milcah, the daughter of Haran, the father of Milcah, and the father of m Iscah.

† *Ebr. Caſdim.* m Some thinke that this Iscah was Sarai.

30 But Sarai was barren, *and* had no childe.

31 Then n Terah tooke Abram his sonne, and Lot the sonne of Haran his sonnes sonne, and Sarai his daughter in law, his sonne Abrams wife: and they departed together from Ur of the Caldees, to * goe into the land of Canaan, and they came to o Haran, and dwelt there.

n Albeit the oracle of God came to Abram, yet the honour is giuen to Terah, because he was the father.

* *Ioſ.*24 2. *nehe.*9 7. *indeu* 5.7. *actes* 7.4. o Which was a citie of Mesopotamia.

32 So the dayes of Terah were two hundreth and fiue yeeres, and Terah died in Haran.

CHAP. XII.

1 Abram by Gods commandement goeth to Canaan. 3 Christ is promised. 7 Abram buildeth Altars for exercise and declaration of his faith among the infidels. 10 Because of the dearth he goeth into Egypt. 15 Pharaoh taketh his wife, and is punished.

FOr the Lord had sayd unto Abram, * a Get thee out of thy countrey, and from thy kinred, and from thy fathers house unto b the land that I will shew thee.

* *Actes* 7.3. a From the flood to this time were foure hundreth twenty and three yeeres. b In appointing him no certaine place, he prooveth so much more his faith and obedience.

2 And I will make of thee a great nation, and will blesse thee, and make thy name great, and thou shalt be c a blessing.

c The world shall recouer by thy seede, which is Christ, the blessing which they lost in Adam.

3 I will also blesse them that blesse thee, and curse them that curse thee, and in thee shall all families of the earth be blessed.

4 So Abram departed, even as the Lord spake unto him, and Lot went with him, (and Abram was seuenty and fiue yeeres olde, when he departed out of Haran)

d Meaning as well seruants as cattell.

5 Then Abram tooke Sarai his wife, and Lot his brothers sonne, and all their substance that they possessed, and the d soules that they had gotten in Haran, and they departed to goe to the land of Canaan, and to the land of Canaan they came.

e He wandred to and fro in the land before he could finde a setling place: thus God exerciseth the faith of his children.

6 ¶ So Abram e passed through the land unto the place of Shechem, and unto the ‖ plaine of Moreh (and the f Cananite *was* then in the land)

‖ *Or, oke grone.*

f Which was a cruell and rebellious nation, by whom God kept his in continuall exercise.

7 And the Lord appeared unto Abram, and said, Unto thy seede will I give this land. And there builded he g an altar unto the Lord, which appeared unto him.

g It was not enough for him to worship God in his heart, but it was expedient to declare by outward profession his faith before men, whereof this altar was a signe.

8 Afterward remooving h thence unto a mountaine Eastward from Beth-el, he pitched his tent having Beth-el on the West side, and Haai on the East, and there he built an i altar unto the Lord, and called on the Name of the Lord.

h Because of the troubles that he had among that wicked people. i And so returned the true God, and renounced all idolatrie.

9 k Againe Abram went foorth going and iourneying toward the South.

10 ¶ Then there came a l famine in the land: therefore Abram went downe into Egypt to sojourne there: for there was a great famine in the land.

k Thus the children of God may looke for no rest in this world, but must waite for the heauenly rest and quietnesse. l This was a new triall of Abrams faith: whereby we see that the end of one affliction is the beginning of another.

11 And when hee drew neere to enter into Egypt, he said to Sarai his wife, Behold now, I know that thou art a faire woman to looke upon:

12 Therefore it will come to passe that when the Egyptians see thee, they will say, She is his wife: so will they kill me, but they will keepe thee alive.

13 Say, I pray thee, that thou art my m sister, that I may fare well for thy sake, and that my † life may be preserved by thee.

m By this we may learne not to vse vnlawfull meanes, nor to put others in danger to saue our selues, reade verse 20. albeit it may appeare that Abram feared not so much death, as that if he should die without issue, Gods promise should not haue taken place: wherein appeared a weake faith. † *Ebr. that my soule may liue.*

14 ¶ Now when Abram was come into Egypt, the Egyptians beheld the woman: for she was very faire.

15 And the Princes of Pharaoh saw her, and commended her unto Pharaoh: so the woman was n taken into Pharaohs house:

n To his intent.

16 Who intreated Abram well for her sake, and he had sheepe, and beeves, and hee asses, and men servants, and maide servants, and thee asses, and camels.

17 But the Lord o plagued Pharaoh and his house with great plagues, because of Sarai Abrams wife.

o The Lord tooke the defence of this poore stranger against a mightie king: and as he is euer carefull ouer his, so did he preserue Sarai.

18 Then Pharaoh called Abram, and sayd, Why hast thou done this unto mee? Wherefore diddest thou not tell me, that she was thy wife?

19 Why saydest thou, She is my sister, that I should take her to be my wife? Now therefore behold thy wife, take *her* and goe thy way.

20 And Pharaoh gave men p commandement concerning him: and they conveyed him forth and his wife, and all that he had.

p To the intent that none should hurt him either in his person or goods.

CHAP. XIII.

1 Abram departeth out of Egypt. 4 Hee calleth upon the Name of the Lord. 11 Lot departeth from him. 13 The wicked-

wickednesse of the Sodomites. 14 *The promise made to Abram is renewed.* 18 *Abram buildeth an altar to the Lord.*

a His great riches gotten in Egypt, hindreth him not to follow his vocation.

THen a Abram went up from Egypt, he and his wife, and all that he had, and Lot with him toward the South.

2 And Abram *was* very rich in cattell, in silver and in gold.

3 And he went on his iourney from the South toward b Beth-el, to the place where his tent had beene at the beginning, betweene Beth-el and Haai,

b He calleth the place by that name which was after giuen vnto it, Chap. 28. 19.

4 Vnto the place of the * altar, which he had made there at the first: And there Abram called on the Name of the Lord.

* *Chap.* 12. 7.

5 ¶ And Lot also, who went with Abram, had sheepe, and cattell and tents.

c This incommodity came by their riches, which brake friendship and as it were the bound of nature.

6 So that the land could not c beare them, that they might dwell together: for their * substance was great, so that they could not dwell together.

* *Chap.* 36. 7.

7 Also there was debate betweene the heardmen of Abrams cattell, and the heardmen of Lots cattell, (and the d Canaanites and the Perizzites dwelleth at that time in the land.)

d Who seeing their contention, might blaspheme God and destroy them.

8 Then sayd Abram unto Lot, Let there be no e strife, I pray thee, betweene thee and me, neither betweene mine herdmen and thine herdmen: for we be brethren.

e He cutteth off the occasion of contention: therefore the evill ceaseth.

9 Is not the whole land before thee? depart I pray thee from me: if thou wilt f take the left hand, then I will goe to the right: or if thou goe to the right hand, then I will take the left.

f Abram refuseth his owne right to buy peace.

10 So when Lot lifted up his eyes, he saw that all the plaine of Iorden was watered euery where (*for* before the Lord destroyed Sodom and Gomorah, it *was* as the g garden of the Lord like the land of Egypt, as thou goest unto Zoar.)

g Which was in Eden, Chap. 2. 10.

11 Then Lot chose unto him all the plaine of Iorden, and tooke his iourney from the East: and they departed the h one from the other.

h This was done by Gods providence, that onely Abram and his seede might dwell in the land of Canaan.

12 Abram dwelled in the land of Canaan, and Lot aboade in the cities of the plaine, and pitched his tent even unto Sodom.

i Lot thinking to get paradise, found hell.

13 Now the men of Sodom *were* wicked and exceeding i sinners against the Lord.

k The Lord comforted him, least he should have taken thought for the departure of his nephew.

14 ¶ Then the Lord sayd unto k Abram, (after that Lot was departed from him) Lift up thine eyes now, and looke from the place where thou art, Northward, and Southward, and Eastward, and Westward:

* Chap. 12. 7. and 15. 7. 18. and 26. 4. Deut. 34. 4.

15 For all * the land which thou seest, will I give unto thee, and to thy seede for l ever.

l Meaning, a long time, and till the comming of Christ as Exod. 12. 14. and 21. 6. Deut. 15. 17. and spiritually this is referred to the true children of Abram, borne according to the promise, and not according to the flesh, which are heires of the true land of Canaan.

16 And I will make thy seede as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seede be numbred.

17 Arise, walke thorow the land, in the length thereof, and bredth thereof: for I will give it unto thee.

18 Then Abram remooved his tent, and came and dwelled in the plaine of Mamre, which is in Hebron, and builded there an altar unto the Lord.

CHAP. XIIII.

12 *In the ouerthrow of Sodom Lot is taken prisoner.* 16 *Abram deliuereth him.* 18 *Melchi-zedek commeth to meete him.* 23 *Abram would not be enriched by the king of Sodom.*

a That is, of Babylon: by kings here, meaning, them that were governours of cities.

b Of a people gathered of divers countreyes.

ANd in the dayes of Amraphel king of a Shinar, Arioch king of Ellasar, Chedor-laomer king of Elam, and Tidal king of the b nations:

2 *These men* made warre with Bera king of Sodom, and with Birsha king of Gomorrah, Shinab king of Admah, and Shemeber king of Zeboiim, and the king of Bela, which is Zoar.

3 All these c ioyned together in the vale of ‖ Siddim, which is the d salt sea.

c Ambition is the chiefe cause of warres among princes.

‖ *Or, of the laboured fields.*

4 Twelue yeeres were they subiect to Chedor-laomer, but in the thirteenth yeere they rebelled.

d Called also the dead sea, or the lake Asphaltite, neere vnto Sodom and Gomorah.

5 And in the fourteenth yeere came Chedor-laomer, and the kings that were with him, and smote the ‖ Rephaims in Ashteroth Karnaim, and the Zuzims in Ham, and the Emims in ‖ Shaueh Kiriathaim,

‖ *Or, gyants.*

6 And the Horites in their mount Seir, unto the plaine of Paran, which is by the wildernesse.

‖ *Or, plaine.*

7 And they returned and came to En-mishpat, which is Kadesh, and ‖ smote all the countrey of the Amalekites, and also the Amorites that dwelled in Hazezon-tamar.

‖ *Or, destroyed.*

8 Then went out the king of Sodom, and the king of Gomorah, and the king of Admah, and the king of Zeboijm, and the king of Bela, which is Zoar: and they ioyned battell with them in the vale of Siddim,

9 *To wit*, with Chedor-laomer king of Elam, and Tidal king of nations, and Amraphel king of Shinor, and Arioch king of Ellasar: foure kings against fiue.

10 Now the e vale of Siddim was full of slime pits, and the kings of Sodom and Gomorrah fled and ‖ fell there: and the residue fled to the mountaine.

e And afterward was ouerwhelmed with water, and so was called the salt sea.

‖ *Or, were discomfited.*

11 And they tooke all the substance of Sodom and Gomorrah, and all their vitailes, and went their way.

12 They f tooke Lot also Abrams brothers sonne and his substance (for he dwelt at Sodom) and departed.

f The godly are plagued many times with the wicked: therefore their company is dangerous.

13 ¶ Then came one that had escaped, and told Abram the Ebrew, which dwelt in the plaine of Mamre the Amorite, brother of Eshcol, and brother of Aner, which were g confederate with Abram.

g God mooued them to ioyne with Abram, and preserueth him from their idolatrie and superstitions.

14 When Abram heard that his brother was taken, he ‖ brought forth of them that were borne and brought up in his house, three hundreth and eighteene, and pursued them unto Dan.

‖ *Or, armed.*

15 Then hee and his servants divide themselves against them by night, and smote them, and pursued them unto Hobah, which is on the left side of † Damascus,

† *Ebr. Dammesek.*

16 And he recovered all the substance, and also brought againe his brother Lot, and his goods, and the women also and the people.

17 ¶ After that he returned from the slaughter of Chedor-laomer and of the kings that were with him, came the King of Sodom foorth to meete him in the valley of Shaveh, which is the * Kings dale.

* *2. Sam. 18. 18.*

18 And * Melchi-zedek King of Shalem h brought foorth bread and wine: and he was a Priest of the most high God.

* *Hebr. 7. 1.*

h For Abram and his souldiers refection, and not to offer sacrifice.

19 Therefore he i blessed him, saying, Blessed *art thou*, Abram, of God most high, Possessour of heaven and earth,

i To that Melchizedek fed Abram, he declared himselfe to represent a king, and in that he blessed him, the hie Priest.

20 And blessed *be* the most high God, which hath delivered thine enemies into thine hand. * And *Abram* gave him tithe of all.

* *Hebr. 7. 8.*

21 Then the king of Sodom sayd to Abram, Give me the † persons, and take the goods to thy selfe.

† *Ebr. soules.*

22 And Abram sayd to the king of Sodom, ‖ I have

‖ *Or, I haue sworne.*

have lift vp mine hand vnto the Lord the moſt high God poſſeſſour of heaven and earth,

23 † That I will not take of all that is thine, ſo much as a threed or ſhooe latchet, leaſt thou ſhouldeſt ſay, I have made Abram rich.

24 k Save onely that, which the young men have eaten, and the parts of the men which went with me, Aner, Eſhcol, and Mamre: let them take their parts.

† *Ebr. If I take from thee a threed, &c. reade 1 Sam. 14.44.*

k He would not that his liberality ſhould be hurtfull to others.

CHAP. XV.

1 *The Lord is Abrahams defence and reward.* 6 *Hee is iuſtified by faith.* 13 *The feruitude and deliuerance out of Egypt is declared.* 18 *The land of Canaan is promiſed the fourth time.*

AFter theſe things, the ‖ worde of the Lord came vnto Abram in a * viſion, ſaying, Feare not Abram, I am thy buckler, *and* thine exceeding * great reward.

2 And Abram ſayd, a O Lord God, what wilt thou giue mee, ſeeing I goe childleſſe, and the ſteward off mine houſe is this Eliezer of Damaſcus?

3 Againe Abram ſayd, Behold, to me thou haſt giuen no ſeede: wherefore loe, a ſervant of mine houſe ſhall be mine heire.

4 Then behold, the word of the Lord came vnto him, ſaying, This man ſhall not be thine heire, but one that ſhall come out of thine owne bowels, he ſhall be thine heire.

5 Moreover he brought him foorth and ſayd, * Looke vp now vnto heaven, and tell the ſtarres if thou be able to number them: and he ſayd vnto him, So ſhall they ſeed be.

6 And *Abram* * beleeved the Lord, and hee counted that to him for righteouſneſſe.

7 Againe he ſayd vnto him, I am the Lord, that brought thee out of * Ur, of the Caldees, to give thee this land to inherit it.

8 And he ſayd, O Lord God, b Whereby ſhall I know that I ſhall inherit it?

9 Then he ſayd vnto him, Take me an heifer of three yeeres old, and a ſhee goat of three yeeres olde, and a ram of three yeeres old, a turtle doue alſo and a pigeon.

10 So he tooke all theſe vnto him, and c diuided them in the middes, and layd every piece one againſt another: but the birds diuided he not.

11 Then foules fell on the carkaſes, and Abram droue them away.

12 And when the ſunne went downe, there fell an heauy ſleepe upon Abram: and loe, † a very fearefull darkeneſſe fell vpon him.

13 Then he ſayd to Abram, * Know for a ſurety, that thy ſeed ſhall be a ſtranger in a land that is not theirs, * d foure hundreth yeeres, and ſhall ſerue them: and they intreat them evill.

14 Notwithſtanding, the nation whom they ſhall ſerue, will I iudge: and afterward ſhall they come out with great ſubſtance.

15 But thou ſhalt goe vnto thy fathers in peace, *and* ſhalt be buried in a good age.

16 And in the ‖ fourth generation they ſhall come hither againe: for the e wickedneſſe of the Amorites is not yet full.

17 Alſo when the ſunne went downe, there was a darknes: and behold, a ſmoking fornace, and a firebrand, which went betweene thoſe pieces.

18 †In that ſame day the Lord made a covenant with Abram, ſaying, Vnto thy ſeed haue I given this land: † from the river of Egypt vnto the great river † Euphrates.

19 The Kenites, and the Kenezites, and the Kadmonites,

20 And the Hittites, and the Perizzites, and the Rephaims,

21 The Amorites alſo, and the Canaanites, and the Girgaſhites, and the Iebuſites.

‖ *Or, the Lord ſpake to Abram.*

* *Numb. 12.6.*

* *Pſal. 16.6.*

a His feare was not only leaſt he ſhould not have children, but leſt the promiſe of the bleſſed ſeed ſhould not be accompliſhed in him.

* Rom 4.18.

* Rom. 4.3. galat. 3.6. Iames 2.23.

* Chap. 11.28.

b This is a particular motion of Gods Spirit, which is not lawfull for all to follow, in asking ſigne: but was permitted to ſome by a peculiar motion, as to Gideon and Ezekiah.

c This was the olde cuſtome in making covenants, Ierem. 34.18, to the which God added theſe conditions, that Abrams poſteritie ſhould be as torne in pieces, but after they ſhould be coupled together: alſo that it ſhould be aſſaulted but yet deliuered.

† *Ebr. a feare of great darkeneſſe.*

* *Actes 7.6.*

† *Exod. 12.40.*

d Counting from the birth of Izhak to their departure out of Egypt: which declareth that God will ſuffer his to be afflicted in this world.

‖ *Or, after foure hundreth yeere.*

e Though God ſuffer the wicked for a time, yet his vengeance falleth vpon them, when the meaſure of their wickedneſſe is full.

† *Chap 12.7. and 13.15. and 26.4. deut. 4.5.*

† *1. King. 4 21. 2. chron. 9.26.*

‖ *Ebr. Perath.*

CHAP. XVI.

1 *Sarai being barren giueth Hagar to Abram.* 4 *Which conceiueth and diſpiſeth her dame:* 6 *And being ill handled, fleeth.* 7 *The Angel comforteth her.* 11, 12 *The name and maners of her ſonne.* 13 *Shee calleth vpon the Lord, whom ſhee findeth true.*

NOw a Sarai Abrams wife bare him no children, and ſhe had a maid an Egyptian, Hagar by name.

2 And Sarai ſayd vnto Abram, Behold now, the Lord hath b reſtrained me from childbearing, I pray thee go in vnto my mayd: it may be that I ſhall ‖ receive a child by her. And Abram obeied the voyce of Sarai.

3 Then Sarai Abrams wife tooke Hagar her mayd the Egyptian, after Abram had dwelled ten yeere in the land of Canaan, and gave her to be husband Abram for his wife.

4 ¶ And he went in vnto Hagar, and ſhe conceiued: and when ſhe ſaw that ſhe had conceiued, her dame was c deſpiſed in her eyes.

5 Then Sarai ſayd to Abram, † Thou doeſt me wrong, I have giuen my maid into thy boſom, and ſhee ſeeth that ſhee hath conceiued, and I am deſpiſed in her eyes: the Lord iudge betweene me and thee.

6 Then Abram ſayd to Sarai, Behold, thy maid *is* in thine ‖ hand: do with her as it pleaſeth thee. Then Sarai dealt roughly with her: wherefore ſhe fled from her.

7 ¶ But the d Angel of the Lord found her beſide a fountaine in the way of Shur.

8 And hee ſayd, Hagar Sarais maid, whence commeſt thou? and whither wilt thou goe? And ſhe ſayd, I flee from my dame Sarai.

9 Then the Angel of the Lord ſayd to her, e Returne to thy dame, and humble thy ſelfe vnder her hands.

10 Againe the Angel of the Lord ſayd vnto her, I will ſo greatly increaſe thy ſeed, that it ſhall not be numbred for multitude.

11 Alſo the Angel of the Lord ſayd vnto her, See, thou art with child, and ſhalt beare a ſonne, and ſhalt call his name Iſhmael: for the Lord hath heard thy tribulation.

12 And he ſhall be a ‖ wilde man: his hand *ſhall be* againſt every man, and every mans hand againſt him, † and f he ſhall dwell in the preſence of all his brethren.

13 Then ſhe called the name of the Lord that ſpake vnto her, Thou God lookeſt on me: for ſhe ſayd, g Have I not alſo here looked after him that ſeeth mee?

14 † Wherefore the Well was called, ‖ Beer-lahai-roi: loe, *it is* betweene Kadeſh and Bered.

15 ¶ And Hagar bare Abram a ſonne, and Abram called his ſonnes name which Hagar bare, Iſhmael.

16 And Abram *was* fourteſcore and ſixe yeeres old when Hagar bare him Iſhmael.

a It ſeemeth that ſhe had reſpect to Gods promiſe, which could not be accompliſhed without iſſue.

b She faileth in binding Gods power to the common order of nature, as though God could not giue her children in her old age.

‖ *Or, peraduenture.*

† *Ebr. be builded by her.*

c This puniſhment declareth what they gaine that attempt any thing againſt the word of God.

† *Ebr. mine iniurie is vpon thee.*

‖ *Or, power.*

d Which was Chriſt, as appeareth verſe 13. and chap. 18. 17.

e God reiecteth none eſtate of people in their miſerie, but ſendeth them comfort.

‖ *Or, fierce and cruell, or, as a wilde aſſe.*

† *Chap. 25 18.*

f That is, the Iſhmaelites ſhall be a peculiar people by themſelves, and not a portion of another people.

g She rebuketh her owne dulneſſe and acknowledgeth Gods graces, who was preſent with her every where.

† *Chap. 24 62.*

‖ *Or, the well of the liuing, and ſeeing me.*

CHAP. XVII.

5 *Abrams name is changed to confirme him in the promiſe.*
8 *The land of Canaan is the firſt time promiſed.* 12 *Circumciſion*

ciſion inſtituted. 15 *Sarai named Sarah.* 18 *Abraham prayeth for Iſhmael.* 19 *Izhak is promiſed.* 23 *Abraham and his houſe are circumciſed.*

‖ Or, *Almighty.* * *Chap.* 5.22. ‖ Or, *without hypocriſie.*

WHen Abram was ninety yeere old and nine, the Lord appeared to Abram, and ſayd vnto him, I am God ‖ allſufficient, * walke before me, and be thou vpright,

2 And I will make my covenant betweene me and thee, and I will multiply thee exceedingly.

3 Then Abram fell on his face, and God talked with him, ſaying,

4 Behold, I *make* my covenant with thee, and thou ſhalt be a a father of many nations,

5 Neither ſhall thy name any more be called Abram, but thy name ſhall be b Abraham: * for a father of many nations have I made thee.

6 Alſo I will make thee exceeding fruitfull, and will make nations of thee, yea, Kings ſhall proceed of thee.

7 Moreover, I will eſtabliſh my covenant betweene mee and thee, and thy ſeede after thee in their generations, for an * everlaſting covenant, to be God vnto thee, and to thy ſeed after thee.

8 And I will give thee and thy ſeed after thee the land, wherein thou art a ſtranger, *even* all the land of Canaan, for an everlaſting poſſeſſion, and I will be their God.

9 ¶ Againe God ſayd vnto Abram, Thou alſo ſhalt keepe my covenant, thou, and thy ſeede after thee in their generations.

10 c This is my covenant which ye ſhall keep betweene me and you, and thy ſeed after thee, * Let every man-childe among you be circumciſed:

11 That is, yee ſhall circumciſe the d foreſkin of your fleſh, and it ſhall be a * ſigne of the covenant betweene me and you.

12 And euery man childe of eighth dayes olde among you, ſhall be circumciſed in your generations, aſwell he that is borne in *thine* houſe, as he that is bought with money of any ſtranger, which is not of thy ſeed.

13 He that is borne in thine houſe, and he that is bought with thy money, muſt needs be circumciſed: ſo my covenant ſhall be in your fleſh for an everlaſting covenant.

14 But the vncircumciſed e man-childe, in whoſe fleſh the foreſkin is not circumciſed, even that perſon ſhalbe cut off from his people, *becauſe* he hath broken my covenant.

15 ¶ Afterward God ſayd vnto Abraham, Sarai thy wife ſhalt thou not call Sarai, but ‖ Sarah *ſhalbe* her name.

16 And I will bleſſe her, and will alſo giue thee a ſonne of her, yea, I will bleſſe her, and thee ſhall be *the mother* of nations: Kings *alſo* of people ſhall come of her.

17 Then Abraham fell vpon his face, and f laughed, and ſayd in his heart, Shall a childe be borne vnto him, that is an hundred yeere olde? and ſhall Sarah that is ninetie yeere olde, beare?

18 And Abraham ſayd vnto God, Oh, that Iſhmael might liue in thy ſight.

19 Then God ſayd, * Sarah thy wife ſhall beare thee a ſonne indeed, and thou ſhalt call his name Izhak: and I will eſtabliſh my covenant with him for an g everlaſting covenant, *and* with his ſeed after him.

20 And as concerning Iſhmael, I haue heard thee: loe, I haue bleſſed him, and will make him fruitfull, and will multiply him † exceedingly: twelue princes ſhall hee beget, and I will make a great nation of him.

21 But my covenant will I eſtabliſh with Izhak, which Sarah ſhall beare vnto thee, the next * yeere at this ſeaſon.

22 And he left off talking with him, and God went vp from Abraham.

23 ¶ Then Abraham tooke Iſmael his ſonne, and all that were borne in his houſe, and all that was bought with his money, *that is*, every man-childe among the men of Abrahams houſe, and h hee circumciſed the foreſkin of their fleſh in that ſelfe ſame day, as God had commanded him.

24 Abraham alſo him ſelfe was ninetie yeeres olde and nine, when the foreſkin of his fleſh was circumciſed.

25 And Iſhmael his ſonne was thirteene yeere olde, when the foreſkin of his fleſh was circumciſed.

26 The ſelfe ſame day was Abraham circumciſed, and Iſhmael his ſonne:

27 And all the men of his houſe *both* borne in his houſe, and bought with money of the ſtranger, were circumciſed with him.

a Not one'y according to the fleſh, but of a farre greater multitude by faith. Rom. 4. 17.
b The changing of his name is a ſeale to confirme Gods promiſe vnto him.
* Rom. 4 17.
* Chap. 13 16.

c Circumciſion is called the covenant, becauſe it ſignifieth the covenant, and hath the promiſe of grace ioyned vnto it: which phraſe is common to all Sacraments.
* Actes 7.8.
d That priuie part is circumciſed, to ſhew that all that is begotten of man is corrupt, and muſt be mortified.
* Rom 4.11.

e Albeit women were not circumciſed, yet were they partakers of Gods promiſe: for vnder the man kind all was conſecrated, and here is declared, that whoſoeuer contemneth the ſigne, deſpiſeth alſo the promiſe.
‖ Or, *dame*, or *princeſſe*.
f Which proceeded of a ſudden ieſy, and not of infidelitie.
* Chap. 18, 10. and 21. 2.
g The everlaſting Covenant is made with the children of the Spirit: and with the children of the fleſh is vnder the temporall promiſes, as was promiſed to Iſhmael.
† *Ebr. greatly, greatly.*

h They were well inſtructed which obeyed to be circumciſed without reſiſtance: which thing declareth that maſters in their houſes ought to be as preachers to their families that from the hieſt to the loweſt they may obey the will of God.

CHAP. XVIII.

a *Abraham receiueth three Angels into his houſe.* 10 *Izhak is promiſed againe.* 12 *Sarah laugheth.* 18 *Chriſt is promiſed to all nations.* 19 *Abraham taught his familie to know God.* 21 *The deſtruction of Sodom is declared vnto Abraham.* 23 *Abraham prayeth for them.*

AGaine the Lord * appeared vnto him in the ‖ plain of Mamre, as he ſate in his tent-doore about the heate of the day.

2 And hee lift vp his eyes, and looked: and loe, a three men ſtood by him, and when he ſaw *them*, hee ran to meete them from the tent doore, and bowed himſelfe to the ground.

3 And he ſayd, b Lord, I haue now found fauour in thy ſight, goe not, I pray thee, from thy ſeruant.

4 Let a little water, I pray you, be brought, and c waſh your feete, and reſt your ſelues vnder the tree.

5 And I will bring a morſell of bread, that you may comfort your hearts, afterward yee ſhall goe your wayes: for therefore are ye d come to your ſeruant. And they ſayd, Do euen as thou haſt ſayd.

6 Then Abraham made haſte into the tent vnto Sarah, and ſayd, Make ready at once three † meaſures of fine meale, knead it, and make cakes vpon the hearth.

7 And Abraham ran to the beaſts, and tooke a tender and good calfe, and gaue it to the ſeruant, who haſted to make it ready.

8 And hee tooke butter and milke, and the calfe which he had prepared, and ſet before them, and ſtoode himſelfe by them vnder the tree: and e they did eate.

9 ¶ Then they ſayd vnto him, Where is Sarah thy wife? And hee anſwered, Behold, *ſhee is* in the tent.

10 And he ſayd, * I will certainly come againe vnto thee according to the time of f life: and loe, Sarah thy wife ſhall haue a ſonne: and Sarah heard in the tent-doore, which was behind him.

11 (Now Abraham and Sarah *were* olde and ſtriken in age, *and* it ceaſed to be with Sarah after the maner of women.)

12 Therefore Sarah g laughed within her ſelfe, ſaying,

* *Hebr* 13.2. ‖ Or, *oke grene.*

a That is, three Angels in mans ſhape.

b Speaking to one of them in whom appeared to be moſt maieſtie, for he thought they had bin men.

c For men uſed becauſe of the great heat to goe bare footed in thoſe parts.

d As ſent of God, that I ſhould doe my duetie to you.

† *Ebr. Seim.*

e For as God gaue them bodies for a time, ſo gaue he them the faculties thereof, to walke, to eate and drinke and ſuch like.

* Chap. 17, 19, 21. and 21. 2. Rom. 9. 9.

f That is, about this time when ſhe ſhall be aliue, or when the childe ſhall come into this life.

g For ſhe rather had reſpect to the order of nature, then believed the promiſe of God.

saying, After I am waxed old, * and my lord also, shall I have lust?

13 And the Lord sayd unto Abraham, Wherefore did Sarah thus laugh, saying, Shall I certainly beare a childe, which am olde?

14 (Shall any thing be ‖ * hard to the Lord? at the time appointed will I returne unto thee, *even* according to the time of life, and Sarah shall have a sonne.)

15 But Sarah denied, saying, I laughed not: for shee was afraid. And he sayd, † It is not so: for thou laughedst.

16 ¶ Afterward, the men did rise up from thence, and looked toward Sodom: and Abraham went with them to bring them on the way.

17 And the [h] Lord sayd, Shall I hide from Abraham that thing which I doe,

18 Seeing that Abraham shalbe in deed a great and mighty nation, and * all the nations of the earth shallbe blessed in him?

19 For I know him [i] that he will commaund his sonnes and his houshold after him, that they keepe the way of the Lord to doe righteousnesse and iudgement, that the Lord may bring upon Abraham, that he hath spoken unto him.

20 Then the Lord sayd, Because the crie of Sodom and Gomorrah is great, and because their sinnne is exceeding grievous,

21 I will [k] goe downe now, and see whether they have done altogether according to that I cry, which is come unto me: and if not, *that* I may know.

22 And the men turned thence, and went toward Sodom: but Abraham stood yet before the Lord.

23 Then Abraham drew neere, and sayd, Wilt thou also destroy the righteous with the wicked?

24 If there be fiftie righteous within the city, wilt thou destroy and not spare the place for the fiftie righteous that are therein?

25 Be it farre from thee from doing this thing, to slay the righteous with the wicked: and that the righteous should be even as the wicked, be it farre from thee. Shall not the Iudge of all the world † doe right?

26 And the Lord answered, If I shall finde in Sodom [m] fiftie righteous within the citie, then will I spare all the place for their sakes.

27 Then Abraham answered and sayd, Behold now, I have begun to speake unto my Lord, and I am [n] but dust and ashes.

28 If there shall lacke five of fiftie righteous, wilt thou destroy all the city for five? And hee sayd, If I finde there five and fourtie, I will not destroy it.

29 And he yet spake to him againe, and sayd, What if there shalbe found fourtie there? Then he answered, I will not doe it for fourties sake.

30 Againe he sayd, Let not my Lord now be angry that I speake, What if thirty be found there? Then he sayd, I will not doe it, if I find thirtie there.

31 Moreover he sayd, Behold now, I have begun to speake unto my Lord, What if twentie be found there? And he answered, I will not destroy it for twenties sake.

32 Then he sayd, Let not my Lord be now angry, and I will speake but this [o] once. What if ten be found there? And he answered, I will not destroy it for tens sake.

33 ¶ And the Lord went his way, when hee had left communing with Abraham, and Abraham returned unto his place.

CHAP. XIX.

3 Lot receiveth two Angels into his house. 4 The filthy lusts of the Sodomites. 16 Lot is deliuered. 24 Sodom is destroyed. 26 Lots wife is made a pillar of salt. 33 Lots daughters lie with their father, of whom come Moab and Ammon.

A Nd in the evening there came two [a] Angels to Sodom: and Lot sate at the gate of Sodom, and Lot saw *them*, and rose up to meete them, and he bowed himselfe with his face to the ground.

2 And he sayd, See my lords, I pray you turne in now into your servants house, and tarie all night, and * wash your feete, and yee shall rise up early and goe your wayes. Who sayd, Nay, but we will abide in the streete all night.

3 Then [b] he preassed upon them earnestly, and they turned in to him, and came to his house, and hee made them a feast, and did bake unleavened bread, and they [c] did eate.

4 But before they went to bed, the men of the city, *even* the men of Sodom compassed the house round about, from the yong even to the old, [d] all the people from *all* quarters.

5 Who crying unto Lot sayd to him, Where are the men, which came to thee this night? bring them out unto us, that we may know them.

6 Then Lot went out at the doore unto them, and shut the doore after him,

7 And sayd, I pray you, my brethren, doe not *so* wickedly.

8 Behold now, I have two * daughters, which have not knowen man: them will I bring out now unto you, and doe them as seemeth you good: onely unto these men doe nothing: [e] for therefore are they come under the shadow of my roofe.

9 Then they sayd, Away hence: and they sayd, Hee is come alone as a stranger, and shall hee iudge and rule? wee will now deale worse with thee then with them. So they preassed sore upon Lot * himselfe, and came to breake the doore.

10 But the men put forth their hand, and pulled Lot into the house to them, and shut to the doore.

11 * Then they smote the men that were at the doore of the house, with blindnes, both small and great, so that they were wearie in † seeking the doore.

12 ¶ Then the men sayd unto Lot, Whom hast thou yet here? either sonne in law, or thy sonnes or thy daughters, or whatsoever thou hast in the citie, bring it out of this place.

13 For [g] we will destroy this place, because the * crie of them is great before the Lord, and the Lord hath sent us to destroy it.

14 Then Lot went out and spake unto his sonnes in law, which ‖ married his daughters, and sayd, Arise, get you out of this place: for the Lord will destroy the city, but he seemed to his sonnes in law, as though he had mocked.

15 ¶ And when the morning arose, the Angels hasted Lot, saying, Arise, take thy wife and thy two daughters † which are here, least thou be destroyed in the punishment of the city.

16 And [a] he [h] prolonged the time, * the men caught both him and his wife, and his two daugh-

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* 1. Pet. 3. 6.

‖ Or, bid.
* Zech. 8. 6.

† Ebr. No.

h Iehovah, the Ebrew word which wee call Lord, sheweth that this Angel was Christ: for this word is onely applied to God.
* Chap. 12. 3. and 22. 18.
i He sheweth that fathers ought both to know Gods iudgements, and to declare them to their children.
k God speaketh after the fashion of men: that is, I will enter into iudgement with good advise.
l For our sinnes cry for vengeance, though none accuse us.

† Ebr. doe iudgement.
m God declareth that his iudgements were done with great mercy, forasmuch as all were so corrupt, that not only fifty but ten righteous men could not be found there, and also that the wicked are spared for the righteous sake.
n Hereby wee learne, that the neerer we approch unto God, the more doth our miserable estate appeare, and the more are we humbled.
o If God refused not the prayer for the wicked Sodomites, even to the fixt request, how much more will he graunt the prayers of the godly for the afflicted Church?

a Wherein we see Gods prouident care in preserving his: albeit he reuealeth not himselfe to all alike: for Lot had but two Angels, and Abraham three.
* Chap. 18. 4.

b That is, he prayed them so instantly.
c Not for that they had necessitie, but because the time was not yet come that they would reveale themselves.
d Nothing is more dangerous than to dwell where sinne reigneth: for it corrupteth all.

e He deserveth prayse in defending his gheste, but he is to be blamed in seeking unlawfull meanes.
f That I should preserve them from all iniury.

* 2. Pet. 2. 7.

* Wisd. 19. 16.
† Ebr. finding.

g This prooveth that the Angels are ministers, as well to execute Gods vengeance, as to declare his favour.
* Chap. 18. 20.
‖ Or, should marrie.
† Ebr. which are found.
h The mercy of God striveth to overcome mans slownesse in following Gods calling.
* Wisd. 10. 6.

ters by the hands (The Lord being mercifull unto him) and they brought him forth, and set him without the citie.

17 ¶ And when they had brought him out, *the Angel* sayd, Escape for thy life: [i] looke not behinde thee, neither tarie thou in all the plaine: escape into the mountaine, least thou be destroyed.

18 And Lot sayd unto them, Not so, I pray thee, my Lord.

19 Behold now, thy servant hath found grace in thy sight, and thou hast magnified thy mercy, which thou hast shewed unto mee in saving my life: and I cannot escape in the mountaine, least *some* evill take me, and I die.

20 See now this citie hereby to flee unto, which is a little one: Oh let me escape thither: is it not a [k] little one, and my soule shall live?

21 Then he sayd unto him, Behold, I have received † thy request also concerning this thing, that I will not overthrow this citie, for the which thou hast spoken.

22 Haste thee, save thee there: for I can doe nothing till thou be come thither. Therefore the name of the citie was called [m] Zoar.

23 ¶ The sunne did rise upon the earth, when Lot entred in Zoar.

24 Then the Lord * rained upon Sodom and upon Gomorah, brimstone and fire from the Lord out of heaven.

25 And overthrew those cities, and all the plaine, and all the inhabitants of the cities, and that that grew upon the earth.

26 ¶ Now his wife behind him looked backe, and she became a [n] pillar of salt.

27 ¶ And Abraham rising up early in the morning, *went* to the place, where he had stood before the Lord.

28 And looking toward Sodom and Gomorah, and toward all the land of the plaine, behold, hee saw the smoke of the land mounting up as the smoke of a fornace.

29 ¶ But yet when God destroyed the cities of the plaine, God thought upon Abraham, and sent Lot out from the middes of the destruction, when hee overthrewe the cities wherein Lot dwelled.

30 ¶ Then Lot went up from Zoar, and dwelt in the mountaine with his two daughters: for he [o] feared to tarie in Zoar, but dwelt in a cave, hee and his two daughters.

31 And the elder sayd unto the yonger, Our father is olde, and there is not a man in the [p] earth to come in unto us after the manner of all the earth.

32 Come, wee will make our father [q] drinke wine, and lie with him, that we may preserve seed of our father.

33 So they made their father drinke wine that night, and the elder went and lay with her father: but he perceived not, neither when she lay down, neither when she rose up.

34 And on the morrow the elder sayd to the yonger, Behold, yesternight lay I with my father: let us make him drinke wine this night also, and goe thou *and* lie with him, that wee may † preserve seede of our father.

35 So they made their father drinke wine that night also, and the yonger arose, and lay with him: but he perceived it not, when she lay downe, neither when she rose up.

36 Thus were [r] both the daughters of Lot with childe by their father.

37 And the elder bare a sonne, and she called his name Moab: the same is the father of the [f] Moabites unto this day.

38 And the yonger bare a sonne also, and shee called his name [t] Ben-ammi: the same is the father of the Ammonites unto this day.

CHAP. XX.

1 *Abraham dwelleth as a stranger in the land of Gerar.* 2 *Abimelech taketh away his wife.* 3 *God reproveth the king,* 9 *and the king Abraham.* 11 *Sarah is restored with great gifts.* 17 *Abraham prayeth, and the king and his are healed.*

AFterward Abraham departed thence toward the South countrey, and dwelled betweene Cadesh and [a] Shur, and soiourned in Gerar.

2 And Abraham sayd of Sarah his wife, [b] She is my sister. Then Abimelech king of Gerar sent and tooke Sarah.

3 But God came to Abimelech in a dreame by night, and sayd to him, Behold, [c] thou art but dead, because of the woman, which thou hast taken: for she is a mans wife.

4 (Notwithstanding Abimelech had not yet come neere her) And he sayd, Lord, wilt thou slay even [d] the righteous nation?

5 Said not he unto me, She is my sister? yea, and she herselfe sayd, He is my brother: with an upright [e] minde, and [f] innocent handes have I done this.

6 And God sayd unto him by a dreame, I know that thou diddest this even with an upright minde, and I [g] kept thee also that thou shouldest not sinne against me: therefore suffered I thee not to touch her.

7 Now then deliver the man his wife againe: for he is a [h] Prophet, and he [i] shall pray for thee that thou mayest live: but if thou deliver her not againe, be sure that thou shalt die the death, thou, and all that thou hast.

8 Then Abimelech rising up early in the morning, called all his servants, and tolde all these things † unto them, and the men were sore afraid.

9 Afterward Abimelech called Abraham, and sayd unto him, What hast thou done unto us? and what have I offended thee, that thou hast brought on me, and on my [k] kingdome *this* great sinne? thou hast done things unto me that ought not to be done.

10 So Abimelech sayd unto Abraham, What sawest thou that thou hast done this thing?

11 Then Abraham answered, Because I thought *thus*, Surely the [l] feare of God *is* not in this place, and they will slay me for my wives sake.

12 Yet in very deede she is my [m] sister: for she is the daughter of my father, but not the daughter of my mother, and she is my wife.

13 Now when God caused me to wander out of my fathers house, I sayd then to her, This is thy kindnesse that thou shalt shew unto me in all places where we come, * Say thou of me, He is my brother.

14 Then tooke Abimelech sheepe and beeves, and men servants, and women servants, and gave them unto Abraham, and restored him Sarah his wife.

15 And Abimelech sayd, Behold, my land *is* ‖ before thee, dwell where it pleaseth thee.

16 Likewise

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[i] He willed him to flee from Gods iudgements, and not to be sory to depart from that rich countrey, and full of vaine pleasures.

[k] Though it be little, yet it is great enough to save my life: wherein he offendeth in chusing another place then the Angel had appointed him.

† Ebr. thy face.

[l] Because Gods commandement was to destroy the city, and to save Lot.

[m] Which before was called Belah, Chap. 14.2.

* Deut. 29.23. Isa. 13.19. Ier. 50.40. Ezek 16.49. Hose. 11.8. Amos 4.11. Luke 17.29. Iude 7.

[n] As touching the body onely: and this is a notable monument of Gods vengeance to all them that passed that way.

[o] Having before felt Gods mercy, he durst not provoke him againe by continuing among the wicked.

[p] Meaning in the countrey, which the Lord had now destroyed.

[q] For except he had been ouercome with wine, he would never have done that abominable acte.

† Ebr. keepe alive.

[r] Thus God permitted him to fall most horribly in the solitary mountaines, whom the wickednesse of Sodome could not overcome.

[f] Who as they were borne in most horrible incest so were they and their posteritie vile and wicked.

[t] That is, some of my people: signifying that they rather reioyced in their sin, then repented for the same.

[a] Which was toward Egypt.

[b] Abraham had now twise fallen into this fault: such is mans frailtie.

[c] So greatly God detesteth the breach of mariage.

[d] The infidels confessed that God would not punish but for iust occasion: therefore, † whensoever hee punisheth, the occasion is iust.

[e] As one falling by ignorance, and not doing evill of purpose.

[f] Not thinking to doe any man harme

[g] God by his holy Spirit reineth them that offend by ignorance, that they fall not into greater inconvenience.

[h] That is, one, to whom God revealeth himselfe familiarly

[i] For the prayer of the godly is of force towards God.

† Ebr. in their eares.

[k] The wickednes of the King bringeth Gods wrath upon the whole realme.

[l] He sheweth that no honesty can be hoped for, where the feare of God is not.

[m] By sister, hee meaneth his cousin germaine, and by daughter, Abrahams neece. Chap. 11.29. for so the Hebrewes use these wordes.

* Chap. 12.13.

‖ Or, it at thy commandement.

16 Likewise to Sarah nee said, Behold, I have given thy brother a thousand pieces of silver: behold, he is the n vaile of thine eyes to all that are with thee, and to all *others*: and she was o thus reprooved.

17 ¶ Then Abraham prayed unto God, and God healed Abimelech and his wife, and his women servants: and they bare children.

18 For the Lord p had shut up every wombe of the house of Abimelech, because of Sarah Abrahams wife.

n Such an head, as with whom thou mayest be preserved from all dangers.

o God caused this heathen King to reproove her because she dissembled, seeing that God had given her an husband as her vaile and defence.

p Had taken away from them the gift of conceiving.

CHAP. XXI.

1: *Izhak is borne.* 9 *Ishmael mocketh Izhak.* 14 *Hagar is cast out with her sonne.* 17 *The Angel comforteth Hagar.* 22 *The covenant between Abimelech and Abraham.* 33 *Abraham called upon the Lord.*

NOw the Lord visited Sarah, as hee had said, and did unto her * according as he had promised.

2 For * Sarah conceived, and bare Abraham a sonne in his a olde age, at the same season that God told him.

3 And Abraham called his sonnes name that was borne unto him, which Sarah bare him, Izhak.

4 Then Abraham circumcised Izhak his sonne, when he was eight dayes old, * as God had commanded him.

5 So Abraham was an hundreth yeere olde, when his sonne Izhak was borne unto him.

6 ¶ Then Sarah said, God hath made mee to reioyce: all that heare, will reioyce with me.

7 Againe shee said, b Who would have said to Abraham, that Sarah should have given children sucke? for I have borne him a sonne in his old age.

8 Then the child grew and was weaned: and Abraham made a great feast that same day that Izhak was weaned.

9 ¶ And Sarah sawe the sonne of Hagar the Egyptian (which she had borne unto Abraham) c mocking.

10 Wherefore she said unto Abraham, * Cast out this bondwoman and her sonne: for the sonne of this bondwoman shall not be heire with my sonne Izhak.

11 And this thing was very grievous in Abrahams sight, because of his sonne.

12 ¶ But God said unto Abraham, Let it not be grievous in thy sight for the childe, and for thy bondwoman: in all that Sarah shall say unto thee, heare her voyce: for in Izhak shall thy seede be d called.

13 As for the sonne of the bondwoman, I will make him e a nation also, because he is thy seed.

14 So Abraham arose up early in the morning and tooke bread, and a bottell of water, and gave it unto Hagar putting it on her shoulder, and the childe *also*, and f sent her away: who departing, wandered in the wildernesse of Beer-sheba.

15 And when the water of the bottell was spent, she cast the child under a certaine tree.

16 Then shee went and sate her over against *him* a farre off about a bow shoot: for shee sayd, I will not see the death of the childe. And she sate downe over against *him*, and lift up her voyce, and wept.

17 Then God g heard the voyce of the childe, and the Angel of God called to Hagar from heaven, and said unto her, What aileth thee, Hagar? feare not, for God hath heard the voyce of the child where he is.

18 Arise, take up the childe, and holde him in thine hande: for I will make of him a great people.

19 And God h opened her eyes, and shee saw a well of water: so shee went and filled the bottell with water, and gave the boy drinke.

20 So God was i with the child, and he grew and dwelt in the wildernesse, and was an ‖ archer.

21 And he dwelt in the wildernesse of Paran, and his mother tooke him a wife out of the land of Egypt.

22 ¶ And at the same time Abimelech and Phichol his chiefe captain spake unto Abraham, saying, God *is* with thee in all that thou doest.

23 Now therefore sweare unto mee here by God, that thou wilt not † hurt mee, nor my children, nor my childrens children: thou shalt deale with me, and with the countrey, where thou hast beene a stranger, according unto the kindnes that I have shewed thee.

24 Then Abraham sayd, I will k sweare.

25 And Abraham rebuked Abimelech for a well of water, which Abimelechs servants had violently taken away.

26 And Abimelech said, I know not who hath done this thing: also thou toldest me not, neither heard I *of it* but this day.

27 Then Abraham tooke sheepe and beeves, and gave them unto Abimelech: and they two made a covenant.

28 And Abraham set seven lambs of the flocke by themselves.

29 Then Abimelech sayd unto Abraham, What meane these seven lambes, which thou hast set by themselves?

30 And he answered, Because thou shalt receive of mine hand *these* seven lambes, that it may be a witnesse unto me, that I have digged this well.

31 Wherefore the place is called ‖ Beer-sheba, because there they both sware.

32 Thus made they a m covenant at Beer-sheba: afterward Abimelech and Phichol his chiefe captaine rose up, and turned againe unto the land of the Philistims.

33 ¶ And Abraham planted a grove in Beer-sheba, and n called there on the Name of the Lord, the everlasting God.

34 And Abraham was a stranger in the Philistims land a long season.

b She accuseth her selfe of ingratitude, that she did not beleeve the Angel.

c He divided Gods promise made to Izhak, which the Apostle calleth persecution, Gal. 4. 29.

* Gal. 4. 30.

d The promised seed shall be counted from Izhak, and not from Ishmael. Rom. 9. 7. heb. 11. 18.

e The Ishmaelites shall come of him.

f True faith renounceth all naturall affections to obey Gods commandement.

g For his promise sake made to Abraham; and not because the childe had discretion and iudgement to pray.

h Except God open our eyes, we can neither see, nor use the meanes which are before us.

i As touching outward things God caused him to prosper.

‖ Or, shot in the bowe, and was an hunter.

† Ebr. deale falsly with me, or lie.

k So that it is a lawfull thing to take an oathe in matters of importance, for to iustifie the trueth, and to assure others of our sincerities.

l Wicked servants doe many evils unknowen to their masters.

‖ Or, well of the oathe, or of seven, meaning lambes.

m Thus we see that the godly, as touching outward things may make peace with the wicked that know not the true God.

n That is, he worshipped God in all points of true Religion.

CHAP. XXII.

1, 2 *The faith of Abraham is proved in offering his sonne Izhak.* 8 *Izhak is a figure of Christ.* 20 *The generation of Nahor Abrahams brother of whom commeth Rebekah.*

ANd after these things God did * proove Abraham, and sayd unto him, Abraham. Who answered, † Here am I.

2 And he sayd, Take now thine onely sonne Izhak whom thou lovest, and get thee unto the land of a Moriah, and b offer him there for a burnt-offering upon one of the mountaines, which I will shew thee.

3 Then Abraham rose up early in the morning, and sadled his asse, and tooke two of his servants with him, and Izhak his sonne, and clove wood for the burnt offering, and rose up and went to the place, which God had told him.

* Heb. 11. 17.

‖ Ebr. Loe, I.

a Which signifieth the feare of God, in the which place he was honoured: and Salomon afterward built the Temple.

b Herein stood the chiefest point of his tentation, seeing he was commanded to offer up him in whom God had promised to blesse all the nations of the world.

4 ¶ Then the third day Abraham lift up his eyes, and ſaw the place afarre off.

5 And ſayd unto his ſervants, Abide you here with the aſſe: for I and the child will goe yonder and worſhip, and c come againe unto you.

c He doubted not, but God would accompliſh his promiſe though hee ſhould ſacrifice his ſonne.

6 Then Abraham tooke the wood of the burnt offering, and laid it upon Izhak his ſonne, and hee tooke the fire in his hand, and the knife: and they went both together.

7 Then ſpake Izhak unto Abraham his father, and ſayd, My father. And he anſwered, Here am I, my ſonne. And he ſayd, Behold the fire and the wood, but where is the lambe for the burnt offering?

d The onely way to overcome all tentation, is to reſt upon Gods providence.
e For it is like that his father had declared to him Gods commandement, whereunto he ſhewed himſelfe obedient.
* James 2.21.

8 Then Abraham anſwered, My ſonne, God will d provide him a lambe for a burnt offering: ſo they went both together.

9 And when they came to the place which God had ſhewed him, Abraham builded an altar there, and couched the wood, and e bound Izhak his ſonne, * and laid him on the altar upon the wood.

10 And Abraham ſtretching foorth his hand, tooke the knife to kill his ſonne.

11 But the Angel of the Lord called unto him from heaven, ſaying, Abraham, Abraham. And he anſwered, Here am I.

12 Then he ſayd, Lay not thine hand upon the child, neither doe any thing unto him: for now I f know that thou feareſt God, ſeeing for my ſake ‖ thou haſt not ſpared thine † onely ſonne.

f That is, by thy true obedience thou haſt declared thy lively faith.
‖ Or, and haſt not withholden thine onely ſonne from me.
† Ebr. thy ſonne, thy onely ſonne.

13 And Abraham lifting up his eyes, looked and behold, there was a ram behinde *him* caught by the hornes in a buſh: then Abraham went and tooke the ram, and offred him up for a burnt offering in the ſtead of his ſonne.

‖ Or, the Lord will ſee or provide.

14 And Abraham called the name of that place ‖ Iehovah Iireh: as it is ſayd this day, in the mount will the Lord g be ſeene.

g The name is changed, to ſhew that God doeth both ſee and provide ſecretly for his, and alſo evidently is ſeene, and felt in time convenient.
* Pſal. 105.9. Eccluſ. 44.21. Luk. 1.73. Hebr. 6.13.

15 ¶ And the Angel of the Lord cried unto Abraham from heaven the ſecond time,

16 And ſayd, * By h my ſelfe have I ſworne (ſaith the Lord) becauſe thou haſt done this thing, and haſt not ſpared thine onely ſonne,

h Signifying, that there is no greater than he.
‖ Or, holds.
* Chap. 12.3. and 18.18. Eccluſ. 44.21. act 3.25. Gala. 3.8.

17 Therefore will I ſurely bleſſe thee, and will greatly multiply thy ſeede, as the ſtarres of the heaven, and as the ſand which is upon the ſea ſhore, and thy ſeede ſhall poſſeſſe the ‖ gate of his enemies.

18 * And in thy ſeede ſhall all the nations of the earth be bleſſed, becauſe thou haſt obeyed my voyce.

‖ Or, of the Syrians.

19 Then turned Abraham againe unto his ſervants, and they roſe up, and went together to Beer-ſheba: and Abraham dwelt at Beer-ſheba.

20 ¶ And after theſe things one told Abraham, ſaying, Behold Milcah, ſhe hath alſo borne children unto thy brother Nahor:

21 *To wit*, Uz his eldeſt ſonne, and Buz his brother, and Kemuel the father of ‖ Aram.

22 And Cheſed, and Hazo, and Pildaſh, and Iidlaph, and Bethuel.

23 And Bethuel begate Rebekah: theſe eight did Milcah beare to Nahor, Abrahams brother.

i Concubine is oftentimes taken in the good part for thoſe women which were inferiour to the wives.

24 And his i concubine called Reumah, ſhee bare alſo Tebah, and Gahan, and Thahaſh, and Maachah.

CHAP. XXIII.

1 Abraham lamenteth the death of Sarah. 4 He buyeth a field to bury her, of the Hittites. 13 The equitie of the bargain. 19 Sarah is buried in Machpelah.

WHen Sarah was an hundreth twentie and ſeven yeere olde († ſo long lived ſhee.)

† Ebr. the yeeres of the life of Sarah.

2 Then Sarah died in Kiriath-arba: the ſame is Hebron in the land of Canaan. And Abraham came to mourne for Sarah and to weepe for her.

3 ¶ Then Abraham a roſe up from the ſight of his corps, and talked with the † Hittites, ſaying,

a That is, when he had mourned: ſo the godly may mourne, if they paſſe not meaſure: and the naturall affection is commendable.

4 I am a ſtranger, and a forreiner among you: give me a poſſeſſion of buriall with you, that I may bury my dead out of my ſight.

† Ebr. ſonnes of Heth.

5 Then the Hittites anſwered Abraham, ſaying unto him,

6 Heare us, my lord: thou art a prince b of God among us: in the chiefeſt of our ſepulchres burie the dead: none of us ſhall forbid thee his ſepulchre, but thou maieſt burie thy dead *therein*.

b That is, godly or excellent: for the Ebrewes ſo ſpeake of all things that are notable, becauſe all excellencie commeth of God.

7 Then Abraham ſtood up, and bowed himſelfe before the people of the land of the Hittites.

8 And he communed with them, ſaing, If it be † your minde, that I ſhall burie my dead out of my ſight, heare me, and intreat for me to Ephron the ſonne of Zohar,

† Ebr. in your ſoule.

9 That he would give me the cave ‖ of Machpelah, which he hath in the ende of his field, that he would give it me for as much † money as it is worth, for a poſſeſſion to bury in among you.

‖ Or, double cave, becauſe one was within another.
† Ebr. in full ſilver.

10 (For Ephron dwelt among the Hittites) Then Ephron the Hittite anſwered Abraham in the audience of all the Hittites that c went in at the gates of his citie, ſaying,

c Meaning, all the citizens and inhabitants.

11 No, my lord, heare me: the field give I thee and the cave that therein is, I give it thee; *even* in the preſence of the ſonnes of my people give I it thee to bury thy dead.

12 Then Abraham a bowed himſelfe before the people of the land,

d To ſhew that he had them in good eſtimation and reverence.

13 And ſpake unto Ephron in the audience of the people of the countrey, ſaying, Seeing thou *wilt give it*, I pray thee, heare me, I will give the price of the field: receive it of me, and I will bury my dead there.

14 Ephron then anſwerd Abraham, ſaying unto him,

15 My lord, hearken unto mee: the land *is worth* foure hundreth e ſhekels of ſilver: what *is* that betweene mee and thee? bury therefore thy dead.

e The common ſhekel is about 20 pence, ſo then 400. ſhekels mount to 33 pound 6 ſhillings and 8 pence after 5 ſhilling ſterling the ounce.

16 So Abraham hearkened unto Ephron, and Abraham weighed to Ephron the ſilver, which hee had named, in the audience of the Hittites, *even* foure hundreth ſilver ſhekels of currant money among marchants.

17 ¶ So the fielde of Ephron *which was* in Machpelah, and over againſt Mamre, *even* the field and the cave that was therein, and all the trees that were in the field, which were in all the borders round about, was made ſure

18 Unto Abraham for a poſſeſſion, in the ſight of the Hittites, *even* of all that ‖ went in at the gates of his city.

‖ Or, citizens.

19 And after this, Abraham buried Sarah his wife in the cave of the fielde of Machpelah over againſt Mamre: the ſame is Hebron in the land of Canaan.

20 Thus the field, and the cave that is therein, was made ſure unto Abraham for a poſſeſſion of buriall f by the Hittites.

f That is, all the people confirmed the ſale.

CHAP. XXIIII.

1 Abraham cauſeth his ſervant to ſweare to take a wife for Izhak in his owne kinred. 12 The ſervant prayeth to God.

33 *His fidelitie toward his maſter, 50 The friends of Rebekah commit the matter to God. 58 They aske her conſent, and ſhe agreeth.*

† *Ebr. come into dayes.*

NOw Abraham was old, & † ſtriken in yeeres, & the Lord had bleſſed Abraham in all things.

2 Therefore Abraham ſaid unto his eldeſt ſervant of his houſe, which had the rule over all that he had, * a Put now thine hand under my thigh,

3 And I will make thee b ſweare by the Lord God of the heaven, and God of the earth, that thou ſhalt not take a wife unto my ſonne of the daughters of ỹ Canaanites among whom I dwell:

4 But thou ſhalt go unto my c countrey, and to my kinred, & take a wife unto my ſonne Izhak.

5 And the ſervant ſayd to him, What if the woman wil not come with mee to this land? ſhall I bring thy ſon againe unto the land from whence thou cameſt?

6 To whom Abraham anſwered, Beware that thou bring not my ſonne d thither againe.

7 ¶ The Lord God of heaven, who tooke me from my fathers houſe and from the land where I was borne, and that ſpake unto mee, and that ſware unto me, ſaying, *Unto thy ſeede will I giue this land, he ſhall ſend his Angel before thee, and thou ſhalt take a wife unto my ſonne from thence.

8 Nevertheleſſe if the woman will not follow thee, then ſhalt thou be † diſcharged of this mine oathe: onely bring not my ſonne thither againe.

9 Then the ſervant put his hand under the thigh of Abraham his maſter, and ſware to him for this matter.

10 ¶ So the ſervant tocke tenne camels of the camels of his maſter, and departed: (for he *had* all his maſters goodes in his hand:) *and* ſo he aroſe, and went to ‖ Aram Naharaim, unto the e citie of Nahor.

11 And he made his camels to † lie down without the citie by a wel of water, at eventide about ỹ time that *the women* come out to draw *water*,

12 And he ſaide, O f Lord God of my maſter Abraham, I beſeech thee ‖ ſend me good ſpeed this day, and ſhew mercy unto my maſter Abraham.

13 Loe, I ſtand by the wel of water whiles the mens daughters of this citie come out to draw water.

14 g Grant therefore that the maid, to whom I ſay: Bowe downe thy pitcher, I pray thee, that I may drinke: if ſhee ſay, Drinke, and I will giue thy camels drinke alſo: may be ſhee that thou haſt ordained for thy ſervant Izhak: and thereby ſhall I know that thou haſt ſhewed mercie on my maſter.

15 ¶ And now yet he had left ſpeaking, behold h Rebekah came out, the daughter of Bethuel, ſonne of Milcah the wife of Nahor Abrahams brother, and her pitcher upon her ſhoulder,

16 (And the maide was verie faire to looke vpon, a virgine and unknowen of man) and ſhee i went downe to the well, and filled her pitcher and came up.

17 Then the ſervant ranne to meete her, and ſaide, Let me drinke, I pray thee, a little water of thy pitcher.

18 And ſhe ſaid, Drinke ‖ ſir: and ſhe haſted, and let downe her pitcher upon her hand and gaue him drinke.

19 And when ſhe had given him drinke, ſhee ſaid, I will drawe water for thy camels alſo untill they † have drunken inough.

20 And ſhee powred out her pitcher into the trough ſpedily, and ranne againe unto the well to draw water, and ſhe drewe for all his camels.

21 So the man wondred at her, and helde his peace, to knowe whether the Lord had made his iourney proſperous or not.

22 And when the camels had left drinking, the man tooke a golden ‖ k abillement of l halfe a *ſhekell* weight, and two bracelets for her hands, of ten ſhekels weight of golde:

23 And he ſayd, Whoſe daughter art thou? tell me, I pray thee, Is there roume in thy fathers houſe for us to lodge in?

24 Then ſhe ſaid to him, I am the daughter of Bethuel ỹ ſon of Milcah whom ſhe bare unto Nahor.

25 Moreover ſhe ſaid unto him, We have litter alſo & provender ynough, and roume to lodge in.

26 And the man bowed himſelfe and worſhipped the Lord,

27 And ſaid, Bleſſed be the Lord God of my maſter Abraham, which hath not withdrawne his mercie m and his trueth from my maſter: *for* when I was in the way, the Lord brought me to my maſters brethrens houſe.

28 And the maide ranne and tolde them of her mothers houſe according to theſe wordes.

29 ¶ Now Rebekah had a brother called Laban, and Laban ranne unto the man to the well,

30 For when he had ſeene the earings and the bracelets in his ſiſters hands, and when hee heard the wordes of Rebekah his ſiſter, ſaying, Thus ſaid the man unto me, then he went to the man, and loe, n he ſtoode by the camels at the well.

31 And he ſaide, Come in thou bleſſed of the Lord: wherefore ſtandeſt thou without, ſeeing I have prepared the houſe, & roume for the camels?

32 ¶ Then the man came into the houſe, and o he unſadled the p camels, and brought litter and provender for the camels, and water to waſh his feete, and the mens feete that were with him.

33 Afterward the meate was ſet before him: but he ſayde, I q will not eate, untill I have ſayde my meſſage. And he ſaid: Speake on.

34 Then he ſaid, I am Abrahams ſervant,

35 And the Lord hath r bleſſed my maſter wonderfully, that hee is become great: for he hath given him ſheep, and beeves, and ſilver, and golde, and men ſervants, and maide ſervants, and camels, and aſſes.

36 And Sarah my maſters wife hath borne a ſonne to my maſter, when ſhe was olde, and unto him hath he given all that he hath.

37 Now my maſter made me ſweare, ſaying, Thou ſhalt not take a wife to my ſonne of the daughters of ỹ Canaanites, in whoſe land I dwell:

38 But thou ſhalt go unto my t fathers houſe and to my kinred, and take a wife unto my ſonne.

39 Then I ſaide unto my maſter, What if the woman will not follow me?

40 Who anſwered mee, The Lord, before whom I walke, will ſend his Angel with thee, and proſper thy iourney, and thou ſhalt take a wife for my ſonne of my kinred and my fathers houſe.

41 Then ſhalt thou be diſcharged of u mine oathe, when thou commeſt to my kinred: and if they give thee not one, thou ſhalt be free from mine oathe.

42 So I came this day to the well, and ſaide, O

* Chap. 47. 29
a Which ceremonie declared, the ſervants obedience towards his maiſter, and the maſters power over the ſervant.
b This ſheweth that an oathe may be required in a lawfull cauſe.
c Hee would not that his ſonne ſhould marrie out of the godly family: for the inconveniences that come by marrying with the ungodly are ſet foorth in ſundry places of the Scriptures.
d Leaſt he ſhould loſe the inheritance promiſed.
* Chap. 12. 7. and 13. 15. and 15. 18. and 26. 4.
† *Ebr. innocent.*

‖ Or, Meſopotamia, or, Syria of the two floods: to wit, of Tygris and Euphrates.
e That is, to Charran.
‖ *Ebr. to bowe their knees.*
f He groundeth his prayer upon Gods promiſe made to his maſter.
‖ Or, cauſe mee to meete.
g The ſervant moved by Gods ſpirit deſired to be aſſured by a ſigne, whether God proſpered his iourney or no.

h God giveth good ſucceſſe to all things that are undertaken for the glory of his name and according to his word.
i Here is declared that God ever heareth the prayers of his, and granteth their requeſts.

‖ *Ebr. my Lord.*

‖ *Ebr. have made an ende of drinking.*

‖ Or, eareting.
k God permitted many things both in apparel & other things which are now forbid: ſpecially when they appertaine not to our mortification.
l The golden ſhekel is here meant and not that of ſilver.

m He boaſteth not his good fortune (as doe the wicked) but acknowledgeth that God hath dealt mercifully with his maſter in keeping promiſe.

n For he waited on Gods hand, who had nowe heard his prayer.
o To wit, Laban.
p The gentle intertainment of ſtrangers uſed among the godly fathers.
q The fidelitie that ſervant owe to their maſters, cauſeth them to preferre their maſters buſineſſe to their owne neceſſitie.
r To bleſſe, ſignifieth here to enrich, or encreaſe with ſubſtance, as the text in the ſame verſe declareth.
f The Canaanites were accurſed, and therefore the godly could not ioyne with them in marriage.
t Meaning among his kins folkes, as verſe 40.

u Which by mine authoritie I cauſed thee ſo make.

Lord, the God of my master Abraham, if thou now prosper my * iourney which I goe.

43 Behold, * I stand by the well of water when a virgine commeth foorth to draw water, and I say to her, Give me, I pray thee, a little water of thy pitcher to drinke.

44 And she sayd to me, Drinke thou, and I will also drawe for thy camels, let her be the wife, which the Lord hath * prepared for thy masters sonne.

45 And before I had made an end of speaking in mine x heart, behokle, Rebekah came forth and her pitcher on her shoulder, and shee went downe to the well, and drewe water. Then I sayd unto her, Give me drinke, I pray thee.

46 And she made haste, and tooke downe her pitcher from her *shoulder*, and said, Drinke, and I will give thy camels drinke also. So I dranke, and she gave the camels drinke also.

47 Then I asked her, and saide, Whose daughter art thou? And she answered, The daughter of Bethuel Nahors sonne, whom Milcah bare unto him. Then I put the abillement upon her face, and the bracelets upon her hands:

48 y And I bowed downe and worshipped the Lord, and blessed the Lord God of my master Abraham, which had brought me the * right way to take my masters brothers daughter unto his sonne.

49 Now therefore, if ye will deale z mercifully and truely with my master, tell me: and if not, tell me, that I may turne me to the a right hand or to the left.

50 Then answered Laban and Bethuel, and said, b This thing is proceeded of the Lord: wee cannot therefore say unto thee, *neither* evill nor good,

51 Beholde, Rebekah *is* * before thee, take *her* and goe, that she may be thy masters sonnes wife, even as the Lord hath * said.

52 And when Abrahams servants heard their wordes, he bowed himselfe toward the earth unto the Lord.

53 Then the servant tooke forth iewels of silver, and iewels of golde, and raiment, and gave to Rebekah: also unto her brother and to her mother he gave gifts.

54 Afterward they did eate and drinke, *both* he, and the men that were with him, and taried all night, and when they rose up in the morning, he said, * Let me depart unto my master.

55 Then her brother and her mother answered, Let the maide abide with us, at the least * ten dayes: then shall she goe.

56 But he said unto them, Hinder you me not, seeing the Lord hath prospered my iourney: send me away, that I may goe to my master.

57 Then they said, We will call the maide, and aske c her consent.

58 And they called Rebekah, and seyde unto her: Wilt thou goe with this man? And shee answered, I will goe.

59 So they let Rebekah their sister goe, and her nourse, with Abrahams servant and his men.

60 And they blessed Rebekah, and saide unto her, Thou art our sister, growe into thousand thousands, and thy seede possesse the d gate of his enemies.

61 ¶ Then Rebekah arose, and her maydes, and rode upon the camels, and followed the man, and the servant tooke Rebekah and departed.

62 Now Izhak came from the way of * Beer-lahai-roi, (for he dwelt in the South countrey.)

63 And Izhak went out to e pray in the field toward the evening: who lift up his eies and looked, and behold, the camels came.

64 Also Rebekah lift up her eies, and when she saw Izhak, she lighted down from the camel.

65 (For shee had said to the servant, Who is yonder man, that commeth in the field to meete us? and the servant had saide, It is my master) So she tooke f a vaile, and covered her.

66 And the servant told Izhak all things that he had done.

67 Afterward Izhak brought her into the tent, of Sarah his mother, and he tooke Rebekah, and she was his wife, and he loued her: So Izhak was comforted after his mothers *death*.

CHAP. XXV.

1 *Abraham taketh Keturah to wife, and getteth many children.* 5 *Abraham giveth all his goods to Izhak.* 8 *He dieth.* 12 *The genealogie of Ishmael.* 25 *The birth of Iaakob and Esau.*

NOw Abraham had taken a him another wife called Keturah.

2 Which bare him Zimran, and Iokshan, and Medan, and Midian, and Ishbak, and Shuah.

3 And Iokshan, begate Sheba, and Dedan: * And the sonnes of Dedan were Asshurim, and Letushim, and Leummim.

4 Also the sonnes of Midian *were* Ephah, and Epher, and Hanoch, and Abida, and Eldah, all these were the sonnes of Keturah.

5 ¶ And Abraham gave * all his goods to Izhak.

6 But unto the b sonnes of the c concubines, which Abraham had, Abraham d gave gifts, and sent them away from Izhak his sonne (while hee yet lived) Eastward in the East countrey.

7 And this is the age of Abrahams life, which he lived, an hundreth seventie and five yeeres.

8 Then Abraham yeelded the spirit, and died in a good age, an olde man, and of great yeeres, and was e gathered to his people.

9 And his sonnes Izhak and Ishmael buried him in the caue of Michpelah, in the fielde of Ephron sonne of Zohar the Hittite, before Mamre.

10 Which * field Abraham bought of the Hittites, where Abraham was buried with Sarah his wife.

11 ¶ And after the death of Abraham God blessed Izhak his sonne, * and Izhak dwelt by Beer-lahai-roi.

12 ¶ Now these are the generations of Ishmael Abrahams sonne, whom Hagar the Egyptian Sarahs handmaide bare unto Abraham.

13 And these are the names of the sonnes of Ishmael, name by name, according to their kinreds: the * eldest sonne of Ishmael *was* Nebaioth, then Kedar, and Abdeel, and Mibsam,

14 And Mishma, and Dumah, and Massa,

15 Hadar, and Tema, Ietur, Naphish, & Kedemah.

16 These are the sonnes of Ishmael, and these *are* their names, by their townes and by their castles, *to wit*, twelve princes of their nations.

17 (And these are the yeeres of the life of Ishmael, an hundreth thirty and seven yeeres, and he yeelded up the spirit, and died, and was gathered unto his f people.)

18 And

* Or, way.
* Verse 13.

* Or, shewed.

x Signifying that this prayer was not spoken by the mouth, but onely meditate in his heart.

y He sheweth what is our duetie, when we have received any benefite of the Lord.
* *Ebr. in the way of truetth.*
z If you will freely and faithfully give your daughter to my masters sonne.
a That is, that I may provide elswhere.
b So soone as they perceive that it is Gods ordinance they yeelde.
* Or, at thy commandement.
* Or, ordeined.

* Verse 56, and 59.

* *Ebr. dayes, or ten.*

c This sheweth that parents have not authoritie to marrie their children without consent of the parties.
* *Ebr. her mouth.*
d That is, let it be victorious over his enemies: which blessing is fully accomplished in Iesus Christ.

* Chap. 16, 14. and 25, 11.

e This was the exercise of the godly fathers to meditate Gods promises, and to pray for the accomplishment thereof. The custome was that the spouse was brought to her husband, her head being couered, in token of shamefastnes and chastitie.
f Or, had left mourning for his mother.

a Whiles Sarah was yet alive.

* 1. Chro. 1, 32.

* *Ebr. all that he had.*
b For by the vertue of Gods word he had not only Izhak, but begate many moe.
c Read Chap. 22, 24.
d To avoyde the dissension that els might have come because of the heritage.
e Hereby the aucients signified that man by death perished not wholly, but as the soules of the godly lived after in prepetuall ioy, so the soules of the wicked is perpetuall paire.
* Chap. 23, 16.
* Chap. 16, 14. and 24, 62.
* 1. Chro. 1, 29.

* *Ebr. first burnt.*

f Which dwelt among the Arabians, and were separate from the blessed seede.

18 And

‖ Or, his lot fell.
g He meaneth that his lot fell to dwell among his brethren as the Angel promised, Chap 16,12.
‖ Or, Syrian of Mesopotamia.

18 And they dwelt from Hanilah unto Shur, that is towardes Egypt, as thou goest to Asshur, *Ismael* ‖ dwelt in the presence of all his brethren.

19 ¶ Likewise these are the generations of Izhak Abrahams sonne. Abraham begate Izhak.

20 And Izhak was fourtie yeeres old, when he tooke Rebekah to wife, the daughter of Bethuel the ‖ Aramite of Padan Aram, *and* sister to Laban the Aramite.

21 And Izhak prayed unto the Lord for his wife, because she was barren: and the Lord was intreated of him, and Rebekah his wife conceived.

‖ Or, hurt one another.
h That is, with child, seeing one shall destroy another.
i For that is the onely refuge in all our miseries.
* Rom.9,12.

22 But the children ‖ strove together within her: therefore she sayd, Seeing *it is* so, why am I h thus? wherefore she went i to aske the Lord.

23 And the Lord said to her, Two nations *are* in thy wombe, and two maner of people shall be devided out of thy bowels, and the one people shall be mightier then the other, and the * elder shall serve the yonger.

24 ¶ Therefore when her time of deliverance was fulfilled, behold, twinnes *were* in her wombe.

25 So he that came out first was red, and hee was al over as rough as a garment, and they called his name Esau.

* Hose.12,3. mat.1,2.

26 * And afterward came his brother out, and his hand held Esau by the heele, therefore his name was called Iaakob. Now Izhak was threescore yeeres old when *Rebekah* bare them.

† Ebr. a man of the field.
‖ Or, simple and innocent.
† Ebr. venison in his mouth.

27 And the boyes grewe, and Esau *was* a cunning hunter, and † lived in the fields: but Iaakob was a ‖ plaine man, and dwelt in tents.

28 And Izhak loved Esau, for * venison *was* his meate, but Rebekah loved Iaakob.

29 Nowe Iaakob sod pottage, and Esau came from the field and was wearie.

‖ Or, feed me quickly.
k The reprobate esteeme not Gods benefits except they feele them presently, and therefore they preferre present pleasures.
* Ebr. 12.16.
l Thus the wicked preferre their worldly commodities to Gods spirituall graces: but the children of God doe the contrary.

30 Then Esau sayd to Iaakob, ‖ Let me eate, I pray thee, of that *pottage* so red, for I am wearie. Therefore was his name called Edom.

31 And Iaakob said, Sell me even nowe thy birthright.

32 And Esau said, Lo, I am almost dead, what *is* then this birthright to mee?

33 Iaakob then said, Sweare to me even now. And he sware to him, * and l solde his birthright unto Iaakob.

34 Then Iaakob gave Esau bread and pottage of lentiles: and he did eate and drinke, and rose up, and went his way: So Esau contemned *his* birthright.

CHAP. XXVI.

1 *God provideth for Izhak in the famine.* 3 *He renueth his promise.* 9 *The King blameth him for denying his wife.* 14 *The Philistims hate him for his riches.* 15 *Stop his wels.* 16 *And drive him away.* 24 *God comforteth him.*

a In the land of Canaan.

AND there was a famine in the a land besides the first famine that was in the dayes of Abraham. Wherefore Izhak went to Abimilech King of the Philistims unto Gerar.

b Gods providence alwaies watcheth to direct the wayes of his children.
* Chap.13,15. and 15,18.

2 For the Lord appeared unto him, and sayd, b Goe not downe into Egypt, *but* abide in the land which I shall shew thee.

3 Dwell in this land, and I will be with thee, and will blesse thee: for to thee, and to thy seede I will give all these * countryes, and I will performe the oathe which I sware unto Abraham thy father.

4 Also I will cause thy seede to multiply as the starres of heaven, and will give unto thy seede all these countryes: and in thy seed shall all the nations of the earth be * blessed.

* Chap.12,3. and 18,18. & 22,18. and 28,14.
c He commendeth Abrahams obedience, because Izhak should be the more ready to follow the like: for as God made this promise of his free mercy, so doth the confirmation thereof proceeded of the same fountaine.
† Ebr. my keeping.

5 Because that Abraham c obeyed my voyce and kept mine † ordinance, my commandements, my statutes, and my lawes.

6 ¶ So Izhak dwelt in Gerar.

d Whereby we see that feare and distrust is found in the most faithfull.
e Or shewing some familiar figure of loue, whereby it might be knowen that she was his wife.

7 And the men of the place asked *him* of his wife, and he sayd, She is my sister: for he feared to say, She is my wife, lest, *sayd he*, the men of the place should kill me, because of Rebekah, for she was beautifull to the eye.

8 So after he had bene there long time, Abimelech King of the Philistims looked out at a window, and lo, he saw Izhak d sporting with Rebekah his wife.

f In all ages men were perswaded that Gods vengeance should light upon wedlocke breakers.

9 Then Abimelech called Izhak, and sayde, Lee, she is e surely thy wife, and why saydst thou, She is my sister? To whom Izhak answered, Because I thought *this*, It may be that I shall die for her.

10 Then Abimelech sayd, Why hast thou done this unto us? one of the people had almost lien by thy wife, so shouldest thou have brought f sinne upon us.

11 Then Abimelech charged all his people, saying, He that toucheth this man, or his wife, shall die the death.

‖ Or, an hundreth measures.
‖ Ebr. he went forthgoing and increasing.

12 Afterward Izhak sowed in that land, and found in the same yeere an ‖ hundreth folde by estimation: and so the Lord blessed him.

13 And the man waxed mightily, and ‖ still increased, till he was exceeding great.

14 For he had flocks, of sheepe, and heards of cattle, and a mighty household: therefore the Philistims had g envie at him.

g The malicious envy alwayes the graces of God in others.

15 Insomuch that the Philistims stopped, and filled up with earth all the wels, which his fathers servants digged in his father Abrahams time.

16 Then Abimelech saide unto Izhak, Get thee from us, for thou art mightier then wee a great deale.

k The Ebrew word ‖ signifieth a flood, or valley, where water at any time runneth.

17 ¶ Therefore Izhak departed thence and pitched his rent in the k valley of Gerar, and dwelt there.

18 And Izhak returning, digged the wells of water, which they had digged in the dayes of Abraham his father, for the Philistims had stopped them after the death of Abraham, and he gave them the same names, that his father gave them.

‖ Or, springing.

19 Izhaks servants then digged in the valley and found there a well of ‖ living water.

‖ Or, contention or strife.

20 But the herdmen of Gerar did strive with Izhaks herdmen, saying, The water is ours, therefore called he the name of the well ‖ Esek, because they were at strife with him.

‖ Or, hated.

21 Afterward they digged another well, and strove for that also, and he called the name of it ‖ Sitnah.

‖ Or, large or free roome.

22 Then he remooved thence, and digged another well, for which they strove not: therefore called he the name of it ‖ Rehoboth, and said, Because the Lord hath now made us roome, we shall increase upon the earth.

23 So he went up thence to Beer-sheba.

i God assureth Izhak against all feare by rehearsing the promise made to Abraham.

24 And the Lord appeared unto him the same night, and sayd, I am the God i of Abraham thy father: feare not, I am with thee, and will blesse thee, and multiply thy seede for my servant Abrahams sake.

k To signifie that he would serve none other God, but the God of his father Abraham.

25 Then he built an k altar there, and called upon the Name of the Lord, and there spred his tent: where also Izhaks servants digged a well.

26 ¶ Then came Abimelech to him from Gerar, and Ahuzzath *one* of his friends, and Phichol the captaine of his armie.

27 To whome Izhak said, Wherefore come ye to me, seeing ye hate me and have put mee away from you?

28 Who answered, Wee sawe certainely that the Lorde was with thee, and wee thought *thus*, Let there be now an oathe betweene us, *even* betweene us and thee, and let us make a covenant with thee.

‖ The Ebrewes in swearing beginne commonly with If, and understand the rest, that is, that God shall punish him that breaketh the oath: here the wicked shew that they are afraid least that come to them which they would do to other.

29 If thou shalt doe us no hurt, as we have not touched thee, and as we have done unto thee nothing but good, and sent thee away in peace: thou now, the blessed of the Lord, *doest so.*

30 Then he made them a feast, and they did eate and drinke.

31 And they rose up betimes in the morning, and sware one to another: then Izhak let them go, and they departed from him in peace.

32 And that same day Izhaks servants came and told him of a well, which they had digged, and said unto him, We have found water.

‖ Or, oath.
‖ Or, the well of the oathe.

33 So he called it ‖ Shibah: therefore the name of the citie is called ‖ Beer-sheba unto this day.

34 ¶ Now when Esau was fourtie yeere olde, he tooke to wife Iudith, the daughter of Beeri an Hittite, and Basbemath the daughter of Elon an Hittite *also*

* Chap. 27. 46.
‖ Or, disobedient and rebellious.

35 And they * were ‖ a griefe of minde to Izhak and to Rebekah.

CHAP. XXVII.

1 *Iaakob getteth the blessing from Esau by his mothers counsell:* 38 *Esau by weeping moveth his father to pity him.* 41 *Esau hateth Iaakob and threatneth his death.* 43 *Rebekah sendeth Iaakob away.*

A Nd when Izhak was olde, and his eyes were dimme (so that he could not see) hee called Esau his eldest sonne, and sayde unto him, My sonne. And he answered him, ‡ I am here.

‡ Hebr. Lo, I.

2 Then he said, Behold, I am now olde, and know not the day of my death.

3 Wherefore now, I pray thee take thine instruments, thy quiver and thy bowe, and get thee to the field, that thou mayest ‖ take mee some venison.

‖ Hebr. hunt.

4 Then make mee savourie meate, such as I love, and bring it me that I may eate, *and* that my * soule may blesse thee, before I die.

* The carnall affection which bee bare to his sonne made him forget that which God spake to his wife. Chap. 25. 23.

5 (Now Rebekah heard, when Izhak spake to Esau his sonne) and Esau went into the field to hunt for venison, and to bring it.

6 ¶ Then Rebekah spake unto Iaakob her sonne, saying, Beholde, I have heard thy father talking with Esau thy brother, saying,

7 Bring mee venison, and make mee savourie meate, that I may eate and blesse thee before the Lord, afore my death.

8 Now therefore, my sonne, heare my voyce in that which I command thee.

b This fubtilitie is blame worthie, because she should have tarried till God had performed his promise.

9 b Get thee now to the flocke, and bring me thence two good kids of the goates, that I may make pleasant meate of them for thy father, such as he loveth.

10 Then thou shalt bring it to thy father, and he shall eate, to the intent that he may blesse thee before his death.

11 But Iaakob sayde to Rebekah his mother, Beholde, Esau my brother *is* rough, and I am smooth.

12 My father may possibly feele me, and I shall seeme * to him to be a ‖ mocker: so shall I bring a curse upon me, and not a blessing.

* Hebr. before his eyes.
‖ Or, as though I would deceive him.

13 But his mother sayd unto him, ‖ c Upon me *be* thy curse, my sonne: onely heare my voyce, and go and bring me *them.*

‖ Or, I will take the danger on me.

14 So he went and fet *them*, and brought *them* to his mother: and his mother made pleasant meat, such as his father loved.

c The assurance of Gods decree made her bold.

15 And Rebekah tooke faire cloathes of her elder sonne Esau, which were in her house, and clothed Iaakob her yonger sonne:

16 And she covered his hands and the smooth of his necke with the skinnes of the kiddes of the goates.

17 Afterward she put the pleasant meate and bread, which she had prepared, in the hand of her sonne Iaakob.

18 ¶ And when he came to his father, he said, My father. Who answered, I am heere: who art thou, my sonne?

19 And Iaakob sayde to his father, d I am Esau thy first borne; I have done as thou badest me, arise, I pray thee: sit up and eate of my venison, that thy soule may blesse me.

d Although Iaakob was assured of this blessing by faith: yet he did evill to seeke it by lies, and the more because he abuseth Gods name thereunto.

20 Then Izhak said unto his sonne, How hast thou founde it so quickly my sonne? Who sayd, Because the Lord thy God brought it to mine hand.

21 Againe sayde Izhak unto Iaakob, Come neere now, that I may feele thee, my sonne, whether thou be that my sonne Esau, or not.

22 Then Iaakob came neere to Izhak his father, and he felt him, and sayd, The e voyce *is* Iaakobs voyce, but the hands *are* the hands of Esau.

e This declareth that he suspected some thing, yet God would not have his decree altered.

23 (For he knew him not, because his handes were rough as his brother Esaus hands: wherefore he blessed him.

24 Againe he sayd, Art thou that my sonne Esau? Who answered, * Yea.

* Hebr. I am.

25 Then said he, Bring it me hither, and I will eate of my sonnes venison, that my soule may blesse thee. And he brought it to him, and he ate: also he brought him wine, and he dranke.

26 Afterward his father Izhak sayd unto him, Come neere now, and kisse mee, my sonne.

27 And hee came neere and kissed him. Then he smelled the savour of his garments, and blessed him, and sayd, Behold, the smell of my sonne *is* as the smell of a field, which the Lord hath blessed.

28 * God give thee therefore of the dewe of heaven, and of the fatnesse of the earth, and plentie of wheate and wine.

* Heb. 11. 20.

29 Let people be thy servants, and nations bowe unto thee: be Lord over thy brethren, & let thy mothers children honour thee: cursed *be he* that curseth thee, and blessed *be he* that blesseth thee.

30 ¶ And when Izhak had made an ende of blessing Iaakob, and Iaakob was scarce gone out from the presence of Izhak his father, then came Esau his brother from hunting.

31 And hee also prepared savourie meate, and brought it to his father, and sayd unto his father, Let my father arise, and eat of his sonnes venison, that thy soule may blesse me.

32 But

32 But his father Izhak ſayd unto him, Who art thou? And he anſwered, I am thy ſonne, *even* thy firſt borne Esau.

33 Then Izhak was [f] ſtricken with a marueilous great feare, and ſayd, Who *and* where *is* hee that hunted veniſon, and brought it mee, and I haue eate ‖ of all before thou cameſt? and I haue bleſſed him, therefore he ſhalbe bleſſed.

34 When Esau heard the wordes of his father, he cryed out with a great crye and bitter, out of meaſure, and ſayd unto his father, Bleſſe me, *even* me alſo, my father.

35 Who anſwered, Thy brother came with ſubtiltie, and hath taken away thy bleſſing.

36 Then he ſayd, Was hee not iuſtly called [g] Iaakob? for hee hath deceived mee theſe two times: he tooke my birthright, and loe, now hath he taken my bleſſing. Alſo he ſayd, Haſt thou not reſerued a bleſſing for mee?

37 Then Izhak anſwered, and ſayd unto Esau, Behold, I haue made him [h] thy lord, and all his brethren haue I made his ſeruants: alſo with wheat and wine haue I furniſhed him, and unto thee now what ſhall I doe, my ſonne?

38 Then Esau ſayd unto his father, Haſt thou but one bleſſing, my father? bleſſe mee, ‖ *even* me, alſo my father: and Esau lifted vs his voyce, and * wept.

39 Then Izhak his father anſwered, and ſayd unto him, Behold, the fatneſſe of the earth ſhal be thy dwelling place, and *thou ſhalt haue* of the dewe of heauen from above.

40 And [i] by thy ſword ſhalt thou liue, and ſhalt be thy brothers [k] ſeruant. But it ſhall come to paſſe, when thou ſhalt get the maſterie, that thou ſhalt breake his yoke from thy necke.

41 ¶ Therefore Esau hated Iaakob, becauſe of the bleſſing, wherewith his father bleſſed him. And Esau thought in his minde, * The dayes of mourning for my father will come ſhortly, [l] then I will ſlay my brother Iaakob.

42 And it was tolde to Rebekah of the words of Esau her elder ſonne, and ſhee ſent and called Iaakob her younger ſonne, and ſayd unto him, Behold, thy brother Esau [m] is comforted againſt thee, *meaning* to kill thee:

43 Now therefore my ſonne, heare my voyce: ariſe, and flee thou to Haran to my brother Laban,

44 And tary with him a while untill thy brothers fierceneſſe be aſwaged,

45 And till thy brothers wrath turne away from thee, and hee forget the thinges, which thou haſt done to him: then will I ſende and take thee from thence: why ſhoulde I be [n] depriued of you both in one day?

46 Alſo Rebekah ſaid to Izhak, * I am weary of my life, for the [o] daughters of Heth. If Iaakob take a wife of the daughters of Heth like theſe of the daughters of the land, [p] what availeth it mee to liue?

CHAP. XXVIII.

1 Izhak forbiddeth Iaakob to take a wife of the Canaanites. 6 Esau taketh a wife of the daughters of Iſhmael againſt his fathers will. 12 Iaakob in the way to Haran ſeeth a ladder reaching to heauen. 14 Chriſt is promiſed.

THen Izhak called Iaakob and [a] bleſſed him, and charged him, and ſaide unto him, Take not a wife of the daughters of Canaan.

2 Ariſe, * get thee to * Padan Aram to the houſe of Bethuel thy mothers father, and thence take thee a wife of the daughters of Laban thy mothers brother.

3 And God all ‖ ſufficient bleſſe thee, and make thee to increaſe, and multiplie thee, that thou mayeſt be a multitude of people,

4 And give thee the bleſſing of Abraham, *even* to thee and to thy ſeede with thee, that thou mayeſt inherite the land (wherein thou art a [b] ſtranger,) which God gave unto Abraham.

5 Thus Izhak ſent forth Iaakob, and he went to Padan Aram unto Laban ſonne of Bethuel the Aramite, brother to Rebekah, Iaakobs and Esaus mother.

6 ¶ When Esau ſawe that Izhak had bleſſed Iaakob, and ſent him to Padan Aram, to fetch him a wife thence, and given him a charge when hee bleſſed him, ſaying, Thou ſhalt not take a wife of the daughters of Canaan.

7 And *that* Iaakob had obeyed his father and his mother, and was gone to Padan Aram:

8 Alſo Esau ſeeing that the daughters of Canaan diſpleaſed Izhak his father,

9 Then went Esau to Iſhmael, and tooke ‖ unto the wiues *which he had*, Mahalath the daughter of Iſhmael Abrahams ſonne, the ſiſter of Nabaioth, to be his wife.

10 ¶ Now Iaakob departed from Beer-ſheba, and went to Haran.

11 And he came unto a *certaine* place, and taried there all night becauſe the ſunne was down, and tooke of the ſtones of the place, and laid vnder his head and ſlept in the ſame place.

12 Then he dreamed, and behold, there ſtood a [d] ladder upon the earth, and the top of it reached up to heauen: and loe, the Angels of God went up and downe by it.

13 * And behold, the Lord ſtood aboue it, and ſaid, I am the Lord God of Abraham thy father, and the God of Izhak: the land, upon the which thou ſleepeſt, [e] will I give thee and thy ſeede.

14 And thy ſeede ſhall bee as the duſt of the earth, and thou ſhalt ſpread abroad * to the Weſt, and to the Eaſt, and to the North, & to the South, and in thee and in thy ſeede ſhall all the * families of the earth be bleſſed.

15 And lo, I am with thee, and will keepe thee whitherſoever thou goeſt, and will bring thee againe into this land: for I will not forſake thee vntill I haue performed that, that I haue promiſed thee.

16 ¶ Then Iaakob awoke out of his ſleepe and ſaid, Surely the Lord is in this place, and I was not aware.

17 And he was [f] afraid, and ſaid, How fearefull is this place! this is none other but the houſe of God, and this is the gate of heauen.

18 Then Iaakob roſe up earely in the morning, and tooke the ſtone that he had laid vnder his head, and [g] ſet it up *as* * a pillar, and powred oyle upon the top of it.

19 And hee called the name of that place ‖ Beth-el: notwithſtanding the name of the citie was at the firſt called Luz.

20 Then Iaakob vowed a vowe, ſaying, If [h] God will be with me, and will keepe me in this iourney which I goe, and will giue mee bread to eate, and cloathes to put on:

f In perceiuing his errour, by appointing his iudgement againſt Gods ſentence pronounced before.
‖ *Or, ſufficiently.*

g In the Chap. 25. he was ſo called becauſe he held his brother by the heele, as though he would ouerthrow him: and therefore he is heere called an ouerthrower, or deceiuer.
h For Izhak did this as he was the miniſter and Prophet of God.
‖ *Or, I am alſo (thy ſonne).*
* *Ebr.* 11.17.

i Becauſe thine enemies ſhall bee round about thee.
k Which was fulfilled in his poſteritie the Idumeans: who were tributaries for a time to Iſrael, and after came to libertie.
* Obad. 1.10.
l Hypocrites onely abſteine from doing evill for feare of men.
m He hath good hope to recover his birthright by killing thee.
n For the wicked ſonne will kill the godly: and the plague of God will afterward light on the wicked ſonne.
* Chap. 26. 35.
o Which were Esaus wiues.
p Hereby ſhee perſwaded Izhak to agree to Iaakobs departing.

n This ſecond bleſſing was to confirme Iaakobs faith, leaſt he ſhould thinke that his father had given it without Gods motion.

¶ Hoſe. 12.12.
* Chap. 24.10.

‖ *Or, almightie.*

b The godly fathers were put in mind continually, that they were but ſtrangers in this world: to the intent they ſhould lift up their eyes to the heauens where they ſhould haue a ſure dwelling.

‖ *Or, beſide his wiues.*
c Thinking hereby to haue reconciled himſelfe to his father, but all in vain: for he taketh not away the cauſe of the evill.

d Chriſt is the ladder whereby God and man are ioyned together, & by whom the Angels miniſter unto us: all graces by him are given unto us, and we by him aſcend into heaven.
* Chap. 35.1. and 48.4.
e He felt the force of this promiſe only by faith: for all his life time he was but a ſtranger in this land.
* Deut. 12.20. and 19.14.
* Chap. 12.3. and 18.18. & 22.18. and 26.4.

f Hee was touched with a godly feare and reuerence.
g To be a remembrance onely of the viſion ſhewed unto him.
* Chap. 31.13.
‖ *Or, houſe of God.*
h He bindeth not God vnder this condition, but acknowledgeth his infirmitie, and promiſeth to be thankefull.

21 So that I come againe vnto my fathers houſe in ſafetie, then ſhall the Lord be my God.

22 And this ſtone, which I haue ſet vp *as a* pillar, ſhall be Gods houſe: and of all that thou ſhalt giue me, will I giue the tenth vnto thee.

CHAP. XXIX.

13 Iaakob commeth to Laban and ſerueth ſeuen yeeres for Rahel. 13 Leah brought to his bed in ſtead of Rahel. 27 He ſerueth ſeuen yeeres moe for Rahel. 31 Leah conceiueth and beareth fiue ſonnes.

a That is, he went forth on his iourney.

† *Ebr. to the land of the children of the East.*

b Thus hee was directed by the only prouidence of God, who brought him alſo to Labans houſe.

THen Iaakob a lift vp his feete and came into the † East countrey.

2 And as he looked about, beheld, there was a well in the field b and lo, three flockes of ſheepe lay thereby (for at that well were the flocks watered) and there was a great ſtone vpon the wels mouth.

3 And thither were all the flockes gathered, and they rolled the ſtone from the welles mouth, and watered the ſheepe, and put the ſtone againe vpon the welles mouth in his place.

c It ſeemeth that in thoſe dayes the cuſtome was to call euen ſtrangers, brethren.

4 And Iaakob ſaide vnto them, My c brethren, whence bee yee? And they anſwered, Wee are of Haran.

5 Then he ſaid vnto them, Knowe yee Laban the ſonne of Nahor? Who ſaid, We know him.

d Or, he is in peace, by the which word the Ebrewes ſignifie all proſperitie.

6 Againe he ſaid vnto them, d Is he in good health? And they anſwered, He *is* in good health, and behold, his daughter Rahel commeth with the ſheepe.

7 Then he ſaid, Lo, *it is* yet hie day, neither *is it* time that the cattell ſhould bee gathered together: water ye the ſheepe and go feede *them.*

8 But they ſaide, Wee may not, vntill all the flockes be brought together, and *till men* roll the ſtone from the welles mouth, that we may water the ſheepe.

9 ¶ While he talked with them, Rahel alſo came with her fathers ſheepe, for ſhe kept them.

10 And aſſoone as Iaakob ſawe Rahel the daughter of Laban his mothers brother, and the ſheepe of Laban his mothers brother, then came Iaakob neere, and rolled the ſtone from the welles mouth, and watered the flocke of Laban his mothers brother.

11 And Iaakob kiſſed Rahel, and lift vp his voyce and wept.

* Or, nephewe.

12 (For Iaakob tolde Rahel, that he was her fathers * brother, and that hee was Rebekahs ſonne) then ſhe ranne and told her father.

13 And when Laban heard tell of Iaakob his ſiſters ſonne, he ranne to meete him, and embraced him, and kiſſed him, and brought him to his houſe: and he tolde Laban e all theſe things.

e That is, the cauſe why he departed from his fathers houſe, and what he ſaw in the way.

f That is, of my blood and kinred.

14 To whom Laban ſaide, Well, thou art my f bone and my fleſh, and hee abode with him the ſpace of a moneth.

15 ¶ For Laban ſaide vnto Iaakob, Though thou be my brother, ſhouldeſt thou therefore ſerue me for nought? tell me, what *ſhalbe* thy wages?

16 Now Laban had two daughters, the elder called Leah, and the younger called Rahel.

* Or, bleare eyed.

17 And Leah was * tender eyed, but Rahel was beautifull and faire.

18 And Iaakob loued Rahel, and ſaid, I wil ſerue thee ſeuen yeeres for Rahel thy yonger daughter.

19 Then Laban anſwered, It is better that I giue her thee, then that I ſhould giue her to another man; abide with me,

20 And Iaakob ſerued ſeuen yeeres for Rahel, and they ſeemed vnto him but a g few dayes, becauſe he loued her.

g Meaning, after that the yeeres were accompliſhed.

21 ¶ They Iaakob ſaid to Laban, Giue *me* my wife, for † I may go in to her, for my † terme is ended.

† *Ebr. my dayes are full.*

22 Wherefore Laban gathered together all the men of the place, and made a feaſt.

23 But h when the evening was come, he tooke Leah his daughter, and brought her to him, and he went in vnto her.

h The cauſe why Iaakob was deceiued was, that in old time the wife was couered with a vaile, when ſhe was brought to her husband in ſigne of chaſtity and ſhamefaſtneſſe.

24 And Laban gaue his maid Zilpah to his daughter Leah, *to be* her ſeruant.

25 But when the morning was come, behold, it was Leah. Then ſaid he to Laban, Wherefore haſt thou done thus to me? did not I ſerue thee for Rahel? wherefore then haſt thou beguiled me?

i He eſteemed more the profite that he had of Iaakobs ſervice, then either his promiſe of the manner of the countrey, though he alledged cuſtome for his excuſe.

26 And Laban anſwered, It is not the i maner of this place, to giue the yonger before the elder.

27 Fulfill ſeuen yeeres for her, and we will alſo giue thee this for the ſervice, which thou ſhalt ſerve me yet ſeuen yeeres more.

28 Then Iaakob did ſo, and fulfilled her ſeuen yeeres, ſo he gaue him Rahel his daughter to *be* his wife.

29 Laban alſo gaue to Rahel his daughter, Bilhah his maide *to be* her ſeruant.

30 So entred he in to Rahel alſo, and loued alſo Rahel more then Leah, and ſerued him yet ſeuen yeeres more.

31 ¶ When the Lord ſaw ỹ Leah was deſpiſed, he † made her k fruitfull: but Rahel *was* barren.

† *Ebr. opened her wombe.*

k This declareth that oft times they which are deſpiſed of men, are fauoured of God.

32 And Leah conceiued and bare a ſonne, and ſhe called his name Reuben: for ſhe ſaid, Becauſe the l Lord hath looked vpon my tribulation, now therefore mine husband will m loue me.

l Hereby appeareth, that ſhe had recourſe to God in their affliction.

m For children are a great cauſe of mutual loue betweene man and wife.

33 And ſhe conceiued againe and bare a ſonne, and ſaide, Becauſe the Lord heard that I was hated, he hath therefore giuen mee this *ſonne* alſo, and ſhee called his name Simeon.

34 And ſhe conceiued againe and bare a ſonne, and ſaid, Now at this time will my husband keepe mee company, becauſe I haue borne him three ſonnes: therefore was his name called Levi.

‖ *Or, confeſſe.*

35 Moreouer ſhe conceiued againe and bare a ſonne, ſaying, Now will I ‖ praiſe the Lord: *therefore ſhe called his name Iudah, and † left bearing.

* *Mat. 1. 2.*

† *Ebr. ſtood from bearing.*

CHAP. XXX.

4. 9 Rahel and Leah being both barren, giue their maides vnto their husband, and they beare him children. 25 Leah giueth mandrakes to Rahel that Iaakob might lie with her. 27 Laban is enriched for Iaakobs ſake. 43 Iaakob is made very rich.

a Is onely God that maketh barren and fruitfull, and therefore I am not in fault.

b I will receive her children on my lap, as though they were mine owne.

† *Ebr. I ſhall be builded.*

A Nd when Rahel ſaw that ſhe bare Iaakob no children, Rahel enuied her ſiſter, and ſaid vnto Iaakob, Giue me children, or els Idie.

2 Then Iaakobs anger was kindled againſt Rahel, and he ſaid, Am I in a Gods ſtead, which hath withholden from thee the fruit of ỹ wombe?

3 And ſhee ſaid, Behold my maid Bilhah, go in to her, and ſhe ſhall beare vpon my b knees, and † I ſhall haue children alſo by her.

4 Then ſhee gaue him Bilhah her maide to wife, and Iaakob went in to her.

5 So Bilhah conceiued and bare Iaakob a ſon.

† *Ebr. wreſtlings of God.*

6 Then ſaid Rahel, God hath given ſentence on my ſide, and hath alſo heard my voyce, and hath giuen me a ſon: therefore called ſhe his name, Dan.

c The arrogancy of mans nature appeareth in that ſhe contemneth her ſiſter, after ſhe hath received their benefit of God to beare children.

7 And Bilhah Rahels maid conceiued againe, and bare Iaakob the ſecond ſonne.

8 Then Rahel ſaid, With † excellent wreſtlings

lings haue I wrestled with my sister, and haue gotte the upper hand: and she called his name, Naphtali.

9 And when Leah saw that she had left bearing, shee tooke Zilpah her mayde, and gave her Iaakob to wife.

10 And Zilpah Leahs maid bare Iaakob a sonne.

11 Then said Leah, [d] A company commeth: and she called his name, Gad.

12 Againe Zilpah Leahs maid bare Iaakob another sonne.

13 Then sayd Leah, Ah, blessed am I, for the daughters will blesse me, and she called his name Asher.

14 ¶ Now Reuben went in the dayes of the wheate harueſt, and found [e] mandrakes in the field, and brought them unto his mother Leah. Then sayd Rahel to Leah, Give me, I pray thee, of thy sonnes mandrakes.

15 But she answered her, Is it a small matter for thee to take mine husband, except thou take my sonnes mandrakes also? Then sayde Rahel. Therefore he shall sleepe with thee this night for thy sonnes mandrakes.

16 And Iaakob came from the field in the evening, and Leah went out to meete him, and sayd, Come in to me, for I haue † bought and paied for thee with my sonnes mandrakes: and he slept with her that night.

17 And God heard Leah and shee conceived, and bare unto Iaakob the fift sonne.

18 Then said Leah, God hath given *me* my reward, because I gave my [f] maide to my husband, and she called hir name Issachar.

19 After, Leah conceived againe, and bare Iaakob the sixt sonne.

20 Then Leah said, God hath endowed me with a good dowrie: nowe will mine husband dwell with me, because I haue borne him sixe sonnes: and she called his name Zebulum.

21 After that, she bare a daughter, and she called her name Dinah.

22 ¶ And God remembred Rahel, and God heard her, ‖ and opened her wombe.

23 So she conceived and bare a sonne, and sayd, God hath taken away my [g] rebuke.

24 And she called his name Ioseph, saying, The Lord wil giue me yet another sonne.

25 ¶ And assoone as Rahel had borne Ioseph, Iaakob said to Laban, Send me away that I may goe unto my place and to my countrey.

26 Giue *me* my wives and my children, for whom I haue served thee, and let me go: for thou knowest what service I haue done thee.

27 To whom Laban answered, If I haue now found fauour in thy sight, *tarie*: I haue ‖ perceived that the Lord hath blessed me for thy sake.

28 Also he said, Appoint unto me thy wages, and I will giue it *thee*.

29 But he said unto him, Thou knowest, what service I haue done thee, and in what taking thy cattell hath bene ‖ vnder me.

30 For the little, that thou haddest before I came, is increased into a multitude: and the Lord hath blessed thee † by my comming: but nowe when shall [h] I trauell for mine owne house also?

31 Then he said, What shall I giue thee? And Iaakob answered, Thou shalt giue me nothing at all: if thou wilt doe this thing for mee, I will returne, feed, *and* keepe thy sheepe.

32 I will passe through all thy flocks this day, *and* ‖ separate from them all the sheepe with little spots and great spots, and all blacke lambs among the sheepe, and the great spotted, and litle spotted among the goates: i and it shalbe my wages.

33 So shall my [k] righteousnesse answere for me hereafter, when it shall come for my reward before thy face, *and* every one that hath not little or great spots among the goates, and blacke among the sheepe, the same shalbe ‖ theft with me.

34 Then Laban sayd, Goe to, would God it might be according to thy saying.

35 Therefore ‖ he tooke out the same day the bee goates that were partie coloured and with great spots, and all the shee goates with little and great spots, *and* all that had white in them, and all the ‖ blacke among the sheepe, and put them in the keeping of his sonnes.

36 And hee set three dayes iourney betweene himselfe and Iaakob. And Iaakob kept the rest of Labans sheepe.

37 ¶ Then Iaakob ‖ tooke rods of greene popular, and of hasell, and of the chesnut tree, and pilled white strakes in them, and made the white appeare in the rods.

38 Then he put the rods, which he had pilled, in the gutters *and* watering troughes, when the sheepe came to drinke, before the sheepe: (for they were in heate, when they came to drinke.)

39 And the sheepe ‖ were in heate before the rods, and *afterward* brought forth yong of particolour, and with small and great spots.

40 And Iaakob parted these lambes, and turned the faces of the flocke towards *those lambes* partie coloured, and all manner of blacke, among the sheepe of Laban: so he put his own flocke by themselues, and put them not with Labans flocke.

41 And in every ramming time of the [m] stronger sheepe, Iaakob layed the rods before the eyes of the sheepe in the gutters, that they might conceive before the rods.

42 But when the sheepe were feeble, he put them not in: and so the feebler were Labans, and the stronger Iaakobs.

43 So the man increased exceedingly, and had many flocks, and maid-servants, and men-servants, and camels, and asses.

CHAP. XXXI.

1 *Labans children murmure against Iaakob.* 3 *God commandeth him to returne to his countrey.* 13, 14 *The care of God for Iaakob.* 19 *Rahel stealeth her fathers idoles.* 23 *Laban followeth Iaakob.* 44 *The couenant betweene Laban and Iaakob.*

NOw he heard the [a] words of Labans sonnes, saying, Iaakob hath taken away all that was our fathers, and of our fathers goods hath he gotten all his honour.

2 Also Iaakob beheld the countenance of Laban, that it was not towards him as in times past:

3 And the Lord had said unto Iaakob, Turne againe into the land of thy fathers, and to thy kinred, and I will be with thee.

4 Therefore Iaakob sent and called Rahel and Leah to the field unto his flocke.

5 Then said he unto them, I see your fathers countenance, that it is not towards mee * as it was wont, and the [b] God of my father hath bene with me.

6 And yee know that I haue served your father with all my might.

d That is, God doth increase me with a multitude of children: for so Iaakob doeth expound the name God. Chap 49.19.

e Which is a kind of herbe whose roote hath a certaine likeneſse of the figure of a man.

† Ebr. *saying I haue bought.*

f In stead of acknowledging her fault, she boasteth as if God had rewarded her therefore.

‖ *Or, made her fruitfull.*

g Because fruitfulneſse came of Gods blessing, who said Increase and multiply: barrenneſse was counted as a curse.

‖ *Or, tried by experience.*

‖ *Or, with me.*

† Ebr. *at my foote.*

h The order of nature requireth that every one prouide for his owne family.

‖ *Or, separate thou.*

‖ *Or, red.*

i That which shall hereafter be thus spotted

k God shall testifie for my righteous dealing by rewarding my labours.

‖ *Or, counted theft.*

‖ *Or, Laban.*

‖ *Or, red or brown.*

l Iaakob herein vsed no deceit: for it was Gods commandement as he declareth in the sixt Chap. verſ. 9. and 11.

‖ *Or, received.*

m As they which tooke the ramme about September and brought forth about March: so the feebler in March, and lambe in September.

a The children vttered in words that which the father dissembled in heart for he couetous think that whatsoever they cannot snatch is pluckt from them.

* Ebr. and loe, not he with him, as yesterday, and yer yesterday.

* Ebr. as yesterday and before yesterday.

b The God whom my father worshipped.

‖ *Or, many times.*

7 But your father hath deceiued me, and chan-
ged my wages ‖ ten times: but God ſuffered him
not to hurt me.

8 If he thus ſaid, The ſpotted ſhallbe thy wa-
ges, then all the ſheepe bare ſpotted: and if he ſaid
thus, The partie coloured ſhalbe thy reward, then
bare all the ſheepe partie coloured.

9 Thus hath c God taken away your fathers
‖ ſubſtance, and giuen it me.

c This declareth that the thing, which Iaakob did before, was by Gods commaundement, and not through deceit.

‖ *Or, caſted.*

10 ¶ For in ramming time I lifted up mine
eyes & ſaw in a dreame, & behold, the hee goates
leaped upon the ſhee goates, that were parti co-
loured with little and great ſpots ſpotted.

11 And the Angell of God ſayd to mee in a
dreame, Iaakob. And I anſwered, Lo, I am here.

12 And he ſaid, Lift up now thine eies, and ſee
all the hee goates leaping upon the ſhee goates
that are parti-coloured, ſpotted with little & great
ſpots: for I haue ſeene all ſ Laban doth unto thee.

d This Angel was Chriſt which appeared to Iaakob in Beth-el: and hereby appeareth he had taught his wiues the feare of God: for he talketh as though they knew this thing.

13 d I am the God of Beth-el, where thou * anoint-
dſt the pillar, where thou vowedſt a vow unto
me. Nowe ariſe, get thee out of this countrey
and returne unto the land where thou waſt borne.

* Chap. 28 18.

14 Then anſwered Rahel and Leah, and ſayde
unto him, Haue we any more portion and inheri-
tance in our fathers houſe?

15 Doeth not he count us as ſtrangers? for he
hath e ſold us, and hath eaten up and conſumed our
money.

e For they were given to Iaakob in recompence of his ſervice which was a kind of ſale.

16 Therefore all the riches, which God hath
taken from our father, is ours & our children: now
then whatſoever God hath ſaid unto thee, doe it.

17 ¶ Then Iaakob roſe up, and ſet his ſonnes and
his wiues upon camels.

18 And he carried away all his flocks, and all his
ſubſtance which he had gotten, *to wit*, his riches,
which hee had gotten in Padan Aram, to goe to
Izhak his father unto the land of Canaan.

19 When Laban was gone to ſhere his ſheepe,
then Rahel ſtole her fathers f idoles.

f For ſo the word here ſignifieth, becauſe Laban calleth them gods, verſ. 30.

20 Thus Iaakob ‖ ſtole away the heart of Laban
the Aramite: for he told him not that he fled.

‖ *Or, went away priuily from Laban.*

21 So fled he with all that he had, and he roſe
up, and paſſed the ‖ river, and ſet his face toward
mount Gilead.

‖ *Or, Euphrates.*

22 And the third day after was it told Laban,
that Iaakob fled.

23 Then he tooke his ‖ brethren with him and
followed after him ſeuen dayes iourney, and ‖ o-
vertooke him at mount Gilead.

‖ *Or, kinſfolkes and friends.*

‖ *Or, ioyned with him.*

24 And God came to Laban the Aramite in a
dreame by night, & ſaid unto him, Take heed that
thou ſpeake not to Iaakob † ought ſaue good.

† *Ebr. from good to evil.*

25 ¶ Then Laban overtooke Iaakob, and Iaakob
had pitched his tent in the mount: and Laban *alſo*
with his brethren pitched upon mount Gilead.

26 Then Laban ſayd to Iaakob, What haſt
thou done? ‖ thou haſt even ſtollen away mine
heart and carried away my daughters as though
they had been taken captiues with the ſword.

‖ *Or, conueied thy ſelfe away priuily.*

27 Wherefore diddeſt thou flie ſo ſecretly and
ſteale away from me, and diddeſt not tell me, that
I might haue ſent thee foorth with mirth and with
ſongs, with timbrell and with harpe?

28 But thou haſt not ſuffered mee to kiſſe my
ſonnes and my daughters: nowe thou haſt done
fooliſhly in doing ſo.

† *Ebr. power is in mine hand.*

29 I am † able to doe you evill but the g God
of your father ſpake unto me yeſternight, ſaying,
Take heed that thou ſpeake not to Iaakob ought
ſaue good.

g He was an idolater, and therefore would not acknowledge the God of Iaakob for his God.

30 Nowe though thou wenteſt thy way, be-
cauſe thou greatly longedſt after thy fathers
houſe, *yet* wherefore haſt thou ſtollen my gods?

31 Then Iaakob anſwered, and ſaid to Laban,
Becauſe I was afraid, and thought that thou wouldeſt haue taken thy daughters from me.

32 *But* with whom thou findeſt thy gods, † let
him not liue. Search thou before our brethren
what I haue *of thine*, and take it to thee, (but Iaakob wiſt not that Rahel had ſtollen them.)

‖ *Or, let him die.*

33 Then came Laban into Iaakobs tent, and
into Leahs tent, and into the two maids tents, but
found *them* not. So hee went out of Leahs tent,
and entred into Rahels tent.

34 (Now Rahel had taken the idols, and put
them in the camels † litter, and ſate downe upon
them) and Laban ſearched all the tent, but found
them not.

† *Or, ſtraw, or ſaddle.*

35 Then ſaid ſhe to her father, † My Lord, be
not angry that I cannot riſe up before thee: for
the cuſtome of woman *is* upon me: ſo hee ſear-
ched, but found not the idoles.

† *Ebr. let not anger be in the eyes of my Lord.*

36 ¶ Then Iaakob was wroth, and chode with
Laban: Iaakob alſo anſwered and ſayd to Laban,
What haue I treſpaſſed? what haue I offended,
that thou haſt purſued after me?

37 Seeing thou haſt ſearched al my ſtuffe, what
haſt thou found of all thine houſhold ſtuffe? put
it here before my brethren and thy brethren, that
they may iudge betweene us both.

38 This twentie yeeres I have been with thee:
thine ewes & thy goats haue not ‖ caſt their yong,
and the rammes of thy flocke haue I not eaten.

‖ *Or, been barren.*

39 † Whatſoever was torn *of beaſts*, I brought
it not unto thee, *but* made it good my ſelfe: * of
mine hand diddeſt thou require it, *were it* ſtollen
by day, or ſtollen by night.

† *Ebr. the torn, or taken by pray.*

* Exod. 22.12.

40 I was in the day conſumed with heate, and
with froſt in the night, and my ‖ ſleepe departed
from mine eyes.

‖ *Or, I ſlept not.*

41 Thus haue I been twentie yeeres in thine
houſe, and ſerved thee foureteene yeeres for thy
two daughters, and ſixe yeeres for thy ſheepe, and
thou haſt changed my wages ten times.

42 Except the God of my father, the God of
Abraham, and the h feare of Izhak had been with
me, ſurely thou haddeſt ſent me away now emp-
tie: *but* God beheld my tribulation, and the la-
bour of mine hands, and rebuked *thee* yeſternight.

h That is, the God whom Izhak did feare, and reverence.

43 Then Laban anſwered, and ſaid unto Iaa-
kob, Theſe daughters are my daughters, and theſe
ſonnes are my ſonnes, and theſe ſheepe are my
ſheepe, and all that thou ſeeſt, is mine, and what
can I doe this day unto theſe my daughters, or to
their ſonnes which they haue borne?

i His conſcience reprooved him of his miſbehauiour toward Iaakob, and therefore mooued him to ſeeke peace.

44 Now therefore i come and let us make a
covenant, I and thou, which may bee a witneſſe
betweene me and thee.

45 Then tooke Iaakob a ſtone, and ſet it up as
a pillar:

46 And Iaakob ſayde unto his brethren, Ga-
ther ſtones: who brought ſtones, and made an
heape, and they did eate there upon the heape.

† *Or, the heape of witneſſe.*

47 And Laban called it † Iegar-ſahadutha, and
Iaakob called it k Galeed.

k The one nameth the place in the Syrian tongue, and the other in the Ebrew tongue.

48 For Laban ſayd, This heape is witneſſe be-
tweene me and thee this day; therefore he called
the

the name of it Galeed.

49 Alſo *he called it* ‖ Mizpah, becauſe he ſaid, The Lord I looke betweene me and thee, when we ſhalbe ‖ departed one from another.

50 If thou ſhalt vexe my daughters, or ſhalt take wives beſide my daughters: *there is* no man with us, beholde, God *is* witneſſe betweene me and thee.

51 Moreover, Laban ſayde to Iaakob, Behold this heape, and behold the pillar, which I have ſet betweene me and thee.

52 This heape *ſhall be* witneſſe, and the pillar *ſhall be* witneſſe, that I will not come over this heape to thee, and that thou ſhalt not paſſe over this heape and this pillar unto me for evill.

53 The God of Abraham, and the God of Nahor *and* the God of their father be iudge betweene us: but Iaakob ſware by the feare of his father Izhak.

54 Then Iaakob did offer a ſacrifice upon the mount, and called his brethren to eate ‖ bread, and they did eate bread, & taried all night in the mount.

55 And early in the morning Laban roſe vp and kiſſed his ſonnes & his daughters, and bleſſed them, and Laban departing, went unto his place againe.

CHAP. XXXII.

1 God comforteth Iaakob by his angels. 9, 10 Hee prayeth unto God confeſſing his unworthineſſe. 13 He ſendeth preſents unto Eſau. 24, 28 He wraſtled with the angel who nameth him Iſrael.

NOwe Iaakob went foorth on his iourney, and * the Angels of God met him.

2 And when Iaakob ſaw them, he ſaid, a This is Gods hoaſte, and called the name of the ſame place * Mahanaim.

3 Then Iaakob ſent meſſengers before him to Eſau his brother, unto the land of Seir into the countrey of Edom.

4 To whom hee gave commandement, ſaying, Thus ſhall ye ſpeake to my b lord Eſau: thy ſervant Iaakob ſayeth thus, I have beene a ſtranger with Laban, and taried unto this time.

5 I have beeves alſo and aſſes, ſheepe, and men ſervants, and women ſervants, and have ſent to ſhew my lord, that I may find grace in thy ſight.

6 ¶ So the meſſengers came againe to Iaakob, ſaying, We came unto thy brother Eſau, and hee alſo commeth againſt thee and foure hundreth men with him.

7 Then Iaakob was c greatly afraide, and was ſore troubled, and devided the people that was with him, and the ſheepe, and the beeves, and the camels into two companies.

8 For he ſaid, If Eſau come to the one company and ſmite it, the other company ſhall eſcape.

9 ¶ Moreover Iaakob ſaid, O God of my father Abraham, and God of my father Izhak, Lord, which * ſaideſt unto me, Returne unto thy countrey, and to thy kinred, and I will do thee good.

10 I am not † worthy of the leaſt of all the mercies, and all the trueth, which thou haſt ſhewed unto thy ſervant: for with my ſtaffe came I over this Iorden, and now have I gotten two bands.

11 I pray thee, Deliver me from the hand of my brother, from the hande of Eſau: for I feare him, leaſt he will come and ſmite mee, *and* the mother upon the children.

12 For thou ſaydeſt, I will ſurely doe to thee good, and make thy ſeede as the ſande of the ſea, which cannot be numbred for multitude.

13 ¶ And he taried there the ſame night and tooke of that which came to hand, a f preſent for Eſau his brother:

14 Two hundreth ſhee goates, and twentie bee goates, two hundreth ewes and twenty rammes:

15 Thirtie milch cammels with their coltes, fourtie kine, and ten bullockes, twenty thee aſſes and ten foles.

16 So he delivered them into the hand of his ſervants, every drove by themſelves, and ſaid unto his ſervants, Paſſe before me, and put a ſpace betweene drove and drove.

17 And he commanded the formoſt, ſaying, If my brother Eſau meet thee, and aske thee, ſaying, Whoſe *ſervant* art thou? And whither goeſt thou? and whoſe are theſe before thee?

18 Then ſhalt thou ſay, *They be* thy ſervant Iaakobs: it is a preſent ſent unto my lord Eſau: & behold, he himſelfe alſo is behind us.

19 So likewiſe commanded he the ſecond and the thirde, and all that followed the droves, ſaying, After this maner, yee ſhall ſpeake unto Eſau, when ye finde him.

20 And yee ſhall ſay moreover, Behold, thy ſervant Iaakob *commeth* after us, (for he thought, g I will appeaſe his wrath with the preſent that goeth before me, and afterward I will ſee his face: it may be that he will † accept me.)

21 So went the preſent before him: but he taried that night with the companie.

22 And he roſe up the ſame night, and tooke his two wives, and his two maides, and his eleven children, and went over the forde Iabbok.

23 And he tooke them, and ſent them over the river, and ſent over that he had.

24 ¶ Now when Iaakob was left himſelfe alone, there wreſtled a h man with him unto the breaking of the day.

25 And he ſaw that he coulde not i prevaile againſt him: therefore he touched the holow of his thigh, and the holow of Iaakobs thigh was looſed, as he wreſtled with him.

26 And he ſaid, Let mee goe, for the morning appeareth. Who anſwered, * I will not let thee goe, except thou bleſſe me.

27 Then ſaid he unto him, What is thy name? And he ſaid, Iaakob.

28 Then ſaid he, * Thy name ſhalbe called Iaakob no more, but Iſrael: becauſe thou haſt had k power with God, thou ſhalt alſo prevaile with men.

29 Then Iaakob demanded, ſaying, Tell me, I pray thee, thy name. And he ſaid, Wherefore now doeſt thou aske my name? and he bleſſed him there.

30 And Iaakob called the name of the place, Peniel: for, *ſaide hee*, I have ſeene God face to face, and † my life is preſerved.

31 And the ſunne roſe up to him as he paſſed Peniel, and he l halted upon his thigh.

32 Therefore the children of Iſrael eate not of the ſinewe that ſhranke in the holowe of the thigh, unto this day: becauſe he touched the ſinew that ſhranke in the holow of Iaakobs thigh.

CHAP. XXXIII.

4 Eſau and Iaakob meete and agreed. 11 Eſau receiveth his gifts. 19 Iaakob buyeth a poſſeſſion. 20 And buildeth an altar.

And

‖ *Or, watch tower.* I To puniſh the treſpaſſer. ‖ *Or, bid.* m Nature compelleth him to condemne that vice, whereunto through couetouſnes he forced Iaakob.

n Behold, how the idolaters mingle the true God with their feined gods. o Meaning by the true God whom Izhak worſhipped. ‖ *Or, meate.* p Wee ſee that there is ever ſome ſeede of the knowledge of God in the heart of the wicked.

* Chap 28.16. a He acknowledgeth Gods benefits: who for the preſervation of his ſeed ſith boaſts of Angels. * Or, tents.

b He reverenced his brother in worldly things, becauſe he chiefly looked to be preferred to the ſpirituall promiſe.

c Albeit he was comforted by the Angels, yet the infirmitie of the fleſh doeth appeare.

* Chap. 31.13. † *Ebr. I am leſſe then all thy mercies.* d That is, poore and without all proviſion. e Meaning, he will put all to death. This prouerbe commeth of them which kill the bird together with his young ones.

f Not diſtruſting Gods aſſiſtance, but uſing ſuch meanes as God had given him.

g He thought it no loſſe to depart with theſe goods, to the intent he might follow the vocation whereunto God called him. † *Ebr. receive my face.*

h That is, God in forme of man. i For God aſſailed his with the one hand, and upholdeth them with the other.

* Hoſe 12.4.

* Chap 35.10. k God gave Iaakob both power to overcome, and alſo the praiſe of the victorie.

† *Or, my ſoule is delivered.* l The faithfull to overcome their tentations, that they feele the ſmart thereof, to the intent that they ſhould not glory, but in their humilitie.

AND as Iaakob lift up his eyes, and looked, behold, Esau came, and with him foure hundreth men: and he [a] divided the children to Leah, and to Rahel, and to the two maides.

2 And he put the maides, and their children formost, and Leah, and her children after, and Rahel and Ioseph hindemost.

3 So he went before them and [b] bowed himselfe to the grounde seven times, untill hee came neere to his brother.

4 Then Esau ran to meete him, and embraced him, & fel on his neck, & kissed him, & they wept.

5 And he lift up his eyes, and saw the women, and the children, and saide, Who are these with thee? And he answered, *They are* the children whom God of his grace hath given thy servant.

6 Then came the maides neere, they and their children, and [c] bowed themselves.

7 Leah also with her children came neere and made obeysance: and after Ioseph and Rahel drew neere, and did reverence.

8 Then he said, What meanest thou by al this drove, which I met? Who answered, I *have sent it*, that I may finde favour in the sight of my lord.

9 And Esau said, I have inough, my brother: keepe that thou hast to thy selfe.

10 But Iaakob answered, Nay, I pray thee, if I have founde grace nowe in thy sight, then receive my present at mine hand: for [d] I have seene thy face, as though I had seene the face of God, because thou hast accepted mee.

11 I pray thee take my ‖ blessing, that is brought thee: for God hath had mercy on mee, and therefore I have all things: so he [e] compelled him, and he tooke it.

12 And he saide, Let us take our iourney and goe, and I will goe before thee.

13 Then he answered him, My lord knoweth, that the children *are* tender, and the ewes and kine with young under mine hande: and if they should overdrive them one day, all the flocke would dy.

14 Let now my lord go before his servant, and I will drive softly, according to the pase of ỹ cattell, which is before mee, and as the children be able to endure, untill [f] I come to my lord unto Seir.

15 Then Esau said, I will leave then some of my folke with thee. And he answered, What *needeth* this? let mee finde grace in the sight of my lord.

16 ¶ So Esau returned *and vvent* his way that same day unto Seir.

17 And Iaakob went forwarde towarde Succoth, and built him an house, and made boothes for his cattell: therefore he called the name of the place ‖ Succoth.

18 Afterward, Iaakob came safe to Shechem a cittie, which is in the land of Canaan, when he came from ‖ Padan Aram, & pitched before ỹ city.

19 And there he bought a parcel of ground, where he pitched his tent, at the hande of the sonnes of Hamor Shechems father, for an hundreth ‖ peices of money.

20 And he set up there an altar, and called [g] it, The mighty God of Israel.

a That if the one part were assailed, the other might escape.

b By this gesture he partly did reverence to his brother, and partly prayed to God to mitigate Esaus wrath.

c Iaakob and his familie are the image of the Church under the yoke of tyrants, which for feare are brought to subiection.

d In that his brother imbraced him so lovingly, contrary to his expectation, he accepted it as a plaine signe of Gods presence.

‖ *Or, gift.*

e By earnest intreaty.

f Hee promised that which (as seemeth) his minde was not to perform.

‖ *Or, tent.*

g Hee calleth the signe, the thing which it signifieth, in token that God had mightily delivered him.

CHAP. XXXIIII.

1 *Dinah is ravished.* 3 *Hamor asketh her in marriage for his son.* 22 *The Shechemites are circumcised at the request of Iaakobs sonnes and the perswasion of Hamor.* 25 *The whordome is revenged.*

THEN Dinah the daughter of Leah, which she bare unto Iaakob, [a] went out to see the daughters of that countrey.

2 Whome when Shechem the sonne of Hamor the Hivite lorde of that countrey sawe, he tooke her, and lay with her, and † defiled her.

3 So his heart clave unto Dinah the daughter of Iaakob: and he loved the maide, and † spake kindly to the maide.

4 Then saide Shechem to his father Hamor, saying, [b] Get mee this maide to wife.

5 (Nowe Iaakob heard that he had defiled Dinah his daughter, and his sonnes were with his cattell in the fielde: therefore Iaakob helde his peace, untill they were come.)

6 ¶ Then Hamor the father of Shechem went out unto Iaakob to commune with him.

7 And when the sonnes of Iaakob were come out of the fielde and heard it, it greived the men, & they were very angry, because he had wrought ‖ villeny in Israel, in that he had lien with Iaakobs daughter; † which thing ought not to be done.

8 And Hamor communed with them, saying, The soule of my sonne: Shechem longeth for your daughter, ‖ give her him to wife, I pray you.

9 So make affinitie with us, give your daughters unto us, and take our daughters unto you.

10 And ye shall dwell with us, and the lande shalbe before you, dwell, and do your businesse in it, and have your possessions therein.

11 Shechem also saide unto her father and unto her brethren, ‖ Let me finde favour in your eyes, and I will give whatsoever ye shall appoint mee.

12 † Aske of me abundantly both dowry, and gifts, and I will give as ye appoynt me, so that ye give me the maide to wife.

13 Then the sonnes of Iaakob answered, Shechem and Hamor his father, talking deceitfully, because he had defiled their sister.

14 And they sayd unto them, [c] We cannot do this thing, to give our sister to an uncircumcised man: for that were a reproofe unto us.

15 But in this we will consent unto you, if ye will be as we *are*, that every man-child among you be [e] circumcised.

16 Then will we give our daughters to you, and we will take your daughters to us, and will dwel with you, and be one people.

17 But if ye will not hearken unto us to be circumcised, thē will we take our daughter & depart.

18 Nowe their wordes pleased Hamor, and Shechem Hamors sonne.

19 And the yong man deferred not to do the thing because he loved Iaakobs daughter: he was also the ‖ most set by of all his fathers house.

20 ¶ Then Hamor and Shechem his Sonne went unto the [f] gate of their citie, and communed with the men of their citie, saying,

21 These men are [g] peaceable with us: and that they may dwell in the land, and doe their affaires therein (for behold, the land hath roume ynough for them) let us take their daughters to wives, and give them our daughters.

22 Only herein wil ỹ mē consent unto us for to dwel with us, and to be one people, if all ỹ mē children amōg us be circūcised as they are circūcised.

23 Shall not [h] their flockes and their substance and al their cattell be ours? only let us consent *herein* unto them and they will dwell with us.

24 And unto Hamor, and Shechem his sonne hearkened all that went out of the gate of his citie;

a This example teacheth us that too much liberty is to be given to youth.

† *Ebr. humbled her.*

† *Ebr. spake to the heart of the maid.*

b This prooveth that the consent of parents is requisite in marriage, seeing the very Infidels did also observe it as a thing necessary.

‖ *Or, follie.*

† *Ebr. and it shall not be so done.*

‖ *Or, marriage.*

‖ *Or, grant my request.*

† *Ebr. multiply greatly the dowry.*

c They made the holy ordinance of God a meane to compasse their wicked purpose.

d As it is abomination for them that are baptized to ioyne with Infidels.

e Their fault is the greater in that they make religion a cloke for their craft.

‖ *Or, most honourable.*

f For the people used to assemble there, and iustice was also ministred.

g Thus many pretend to speake for a publike profite, when they onely speake for their owne private gaine and commoditie.

h Thus they lacke no kind of perswasion, which preferre their owne commodities before the commonwealth.

tie: and all the men children were circumciſed, *even* all that went out of the gate of his citie.

25 And on the third day (when they were ſore) two of the ſons of Iaakob, [i] Simeon and Levi, Dinahs brethren took either of them his ſword and went into the city boldly, and * ſlue [k] every male.

26 They ſlewe alſo Hamor and Shechem his ſonne with the ‖ edge of the ſword, and tooke Dinah out of Shechems houſe, and went their way.

27 *Againe*, the *other* ſonnes of Iaakob came upon the dead, and ſpoiled the citie, becauſe they had defiled their ſiſter.

28 They tooke their ſheepe and their beeves, and their aſſes, and whatſoever was in the citie and in the fieldes.

29 Alſo they carried away captive and ſpoiled all their goodes, and all their children and their wives, and all that was in the houſes.

30 Then Iaakob ſaid to Simeon and Levi, Ye have troubled mee, and made me ‖ ſtinke among the inhabitants of the land, *a*ſ*v*ell the Canaanites, as the Perizzites, and I being few in number, they ſhall gather themſelves together againſt me, and ſlay me, and ſo ſhall I, and my houſe be deſtroyed.

31 And they anſwered, Should hee abuſe our ſiſter as a whore?

CHAP. XXXV.

1 *Iaakob at Gods commandement goeth up to Bethel, buile an altar.* 2 *He reformeth his houſhold.* 5 *God maketh the enemies of Iaakob afraide.* 8 *Deborah dieth.* 12 *The land of Canaan is promiſed him.* 18 *Rahel dieth in labour.* 22 *Reuben lyeth with his fathers concubine.*

THen [a] God ſaide to Iaakob, Ariſe, goe up to Beth-el and dwell there, and make there an altar unto God, that appeared unto thee, * when thou fleddeſt from Eſau thy brother.

2 Then ſaid Iaakob unto his ſhonſhold and to all that were with him, Put away the ſtrange gods that are among you, and [b] cleanſe your ſelves, and change your garments:

3 For we will riſe and goe up to Beth-el, and I will make an altar there unto God, which heard me in the day of my tribulation, and was with me in the way which I went.

4 And they gave unto Iaakob all the ſtrange gods, which *were* in their hands, & all their [c] eare-rings which were in their eares, and Iaakob hid them under an oake, which was by Shechem.

5 Then they went on their iourney, and the [d] feare of God was upon the cities that were round about them: ſo that they did not follow after the ſonnes of Iaakob.

6 ¶ So came Iaakob to Lux, which is in the land of Canaan: (the ſame is Beth-el) hee and all the people that was with him.

7 And he built there an altar, and * had called the place, The God of Beth-el, becauſe that God appeared unto him there, when he fled from his brother.

8 Then Daborah Rebekahs nourſe dyed, and was buried beneath Beth-el under an oake: and he called the name of it * Allon Bachuth.

9 Againe God appeared unto Iaakob, after he came to Padan Aram, and bleſſed him.

10 Moreover God ſaid unto him, Thy name is Iaakob: thy name ſhalbe no more called Iaakob, but * Iſrael ſhall be thy name: and he called his name Iſrael.

11 Againe God ſaid unto him, I am God * all-ſufficient: growe, and multiply: a nation and a multitude of nations ſhall ſpring of thee, and kings ſhall come out of thy loynes.

12 Alſo I will give the lande, which I gave to Abraham and Izhak, unto thee: and unto thy ſeede after thee will I give that land.

13 So God [e] aſcended from him in the place where hee had talked with him.

14 And Iaakob ſet up a pillar in the place where he talked with him, a pillar of ſtone, and powred drinke offerings thereon: alſo he powred oyle thereon.

15 And Iaakob called the name of that place where God ſpake with him, Beth-el.

16 ¶ Then they departed from Beth-el, and when there was [f] about half a dayes iourney of ground to come to Ephrath, Rahel travailed, and in trauailling ſhe was in perill.

17 And when ſhe was in paines of her labour, the midwife ſayde unto her, Feare not, for thou *ſhalt have* this ſonne alſo.

18 Then as ſhee was about to yeedle up the ghoſt (for ſhe died) ſhe called his name Ben-oni, but his father called him Beniamin.

19 Thus * died Rahel and was buried in the way to Ephrath, which is Bethlehem.

20 And Iaakob ſet a [g] pillar upon her grave: This is the pillar of Rahels grave unto this day.

21 ¶ Then Iſrael went forward, and pitched his tent beyond Migdal-eder.

22 Now when Iſrael dwelt in ſ land, Reubē went, & [h] lay * *with* Bilhah his fathers concubine, & it came to Iſraels eare. And Iaakob had twelve ſons.

23 The ſonnes of Leah: Reuben Iaakobs eldeſt ſonne, and Simeon, and Levi, and Iudah, and Iſſachar, and Zebulun.

24 The ſonnes of Rahel: Ioſeph and Beniamin.

25 And the ſonnes of Bilhah Rahels mayde: Dan and Naphtali.

26 And the ſonnes of Zilpah Leahs maide: Gad and Aſher. Theſe are the ſonnes of Iaakob, which were borne in Padan Aram.

27 ¶ Then Iaakob came unto Izhak his father to Mamre a citie of Arbah: This is Hebron, where Abraham and Izhak were ſtrangers.

28 And the dayes of Izhak were an hundreth and foureſcore yeeres.

29 And Izhak gave up the ghoſt and died, and was * gathered unto his people, being old and full of dayes: & his ſonnes Eſau & Iaakob buried him.

CHAP. XXXVI.

2 *The wives of Eſau.* 7 *Iaakob and Eſau are rich.* 9 *The geneſologie of Eſau.* 24 *The finding of mules.*

NOwe theſe are [a] the generations of Eſau, which is Edom.

2 Eſau tooke his wives of the [b] daughters of Canaan: Adah the daughter of Elon an Hittite, and Anolibamah the daughter of Anah, the daughter of Zibeon an Hivite.

3 And *tooke* Baſemath Iſhmaels daughter, ſiſter of Nebaioth.

4 And * Adah bare unto Eſau, Eliphaz: and Baſemath bare Revel.

5 Alſo Aholibamah bare Ieuſh, and Iaalam, and Korah: theſe are the ſonnes of Eſau which were borne to him in the land of Canaan.

6 So Eſau tooke his wives and his ſonnes, and I his daughters, and all the ſoules of his houſe, & his flocks, & all his cattell, and all his ſubſtance, which he

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I For they were the chiefe of the company.
* Chap.49.6.
k The people are punished with their wicked princes.
‖ *Ebr. mouth of the ſword.*

‖ *Or, to be abhorred.*

a God is ever at hand to ſuccour his in their troubles.
* Chap.28.13.

b That by this outward acte they ſhould ſhew their inward repentance.

c For therein was ſome ſigne of ſuperſtition, as, in tables and Agnus deis.
d Thus, notwithſtanding the inconvenience that came before, God delivered Iaakob.

* Chap.28.19.

* *Or, oke of lamentations.*

* Chap.30.28.

* *Or, almighty.*

e As God is ſaid to deſcend, when he ſheweth ſome ſigne of his preſence: ſo he is ſaid to aſcend when viſion is ended.

f The Ebrew word ſignifieth as much ground as one may go from heaven haite, which is taken for halfe a dayes iourney.

* Chap.48.7.
g The ancient fathers vſed this ceremonie to teſtifie their hope of the reſurrection to come, which was not generally revealed.

h This teacheth that the fathers were not choſen for their merits, but by Gods onely mercies, whoſe election by their faultes was not changed.
* Chap.49.4.

* Chap.25.8.

a That geneſologie declareth that Eſau was bleſſed temporally, and that his fathers bleſſing tooke place in worldly things.
b Beſides thoſe wives whereof is ſpoken Chap.26. 34.

he had gotten in the land of Canaan, and c went into *another* countrey from his brother Iaakob.

7 For their riches were so great, that they could not dwell together, and the land, wherein they were strangers, could not receive them because of their flockes.

8 ‖ Therefore dwelt Esau in mount Seir: this Esau is Edom.

9 ¶ So these are the generations of Esau father of * Edom in mount Seir.

10 These are the names of Esaus sonnes: ‖ Eliphaz, the sonne of Adah, the wife of Esau, *and* Revel the sonne of Bashemath, the wife of Esau.

11 And the sonnes of Eliphaz were Teman, Omar, Zepho, and Gatam, and Kenaz.

12 And Timna was concubine to Eliphaz Esaus sonne, and bare unto Eliphaz, Amalek: these be the sonnes of Adah Esaus wife.

13 ¶ And these are the ‖ sonnes of Revel: Nahath, and Zerah, Shammah, and Mizzah: these be the sonnes of Bashemath Esaus wife.

14 ¶ And these were the sonnes of Aholibamah the daughter of Anah, ‖ daughter o Zibeon Esaus wife: for she bare unto Esau, Ieush, and Iaalam, and Korah.

15 ¶ These were ‖ d Dukes of the sonnes of Esaus the sonnes of Eliphaz, the first borne of Esau Duke Teman, Duke Omar, Duke Zepho, Duke Kenaz,

16 Duke Korah, Duke Gatam, Duke Amalek: these are the Dukes *that came* of Eliphaz in the land of Edom: these were the ‖ sonnes of Adah.

17 ¶ And these are the sonnes of Revel Esaus sonne: Duke Nahath, Duke Zerah, Duke Shammah, Duke Mizzah: these are the Dukes *that came* of Revel in the land of Edom: these are the ‖ sonnes of Bashemath Esaus wife.

18 ¶ Likewise these were the sonnes of Aholibamah Esaus wife: Duke Ieush, Duke Iaalam, Duke Korah: these Dukes *came* of Aholibamah, the daughter of Anah Esaus wife.

19 These are the children of Esau, and these are the Dukes of them: this *Esau* is Edom.

20 ¶ † These are the sonnes of Seir the Horite, which e inhabited the land *before* Lotan, and Shobal, and Zibeon, and Anah.

21 And Dishon, and Ezer, and Dishan: these are the Dukes of the Horites, the sonnes of Seir in the land of Edom.

22 And the sonnes of Lotan were, Hori and Heman, and Lotans sister *was* Timna.

23 And the sonnes of Shobal were these: Aluan, and Manahath, and Ebal, Shepho, and Onam.

24 And these are the sonnes of Zibeon: Both Aiah, and Anah: this was Anah that found f mules in the wilderness, as he fed his father Zibeons asses.

25 And the children of Anah were these: Dishon and Aholibamah, the daughter of Anah.

26 Also these are the sonnes of Dishan: Hemdan, and Eshban, and Ithran, and Cheran.

27 The sonnes of Ezer are these: Balhan, and Zaavan, and Akan.

28 The sonnes of Dishan are these, Uz, and Aran.

29 These are the Dukes of the Horites: Duke Lotan, Duke Shobal, Duke Zibeon, Duke Anah,

30 Duke Dishon, Duke Ezer, Duke Dishan: these bee the Dukes of the Horites, after their Dukedomes in the land of Seir.

31 ¶ And these are the g Kings that reigned in the land of Edom, before there reigned *any* King over the children of Israel.

32 Then Bela the sonne of Beor reigned in Edom, and the name of his citie *was* Dinhabah.

33 And when Bela died, Iobab the sonne of Zerah of Bozra reigned in his stead.

34 When Iobab also was dead, Husham of the land of Temani reigned in his stead.

35 And after the death of Husham, Hadad the sonne of Bedad, which slew Midian in the field of Moab, reigned in his stead, and the name of his citie *was* Auith.

36 When Hadad was dead, then Samlah of Masrekah reigned in his stead.

37 When Samlah was dead, Saul of h Rehoboth by the river reigned in his stead.

38 When Saul died, Baal-hanan the sonne of Achbor reigned in his stead.

39 And after the death of Baal-hanan the sonne of Achbor, Hadad reigned in his stead, and the name of his citie *was* Pau: and his wives name Mehetabel the daughter of Matred, the ‖ daughter of Mezahab.

40 Then these are the names of the Dukes of Esau according to their families, their places, *and* by their names: Duke Timna, Duke Aluah, Duke Ietheth.

41 Duke Aholibamah, Duke Elah, Duke Pinon,

42 Duke Kenaz, Duke Teman, Duke Mibzar,

43 Duke Magdiel, Duke Iram: these bee the Dukes of Edom, according to their habitations, in the land of their inheritance. This Esau is the father of i Edom.

CHAP. XXXVII.

2 *Ioseph accuseth his brethren.* 5 *Hee dreameth and is hated of his brethren.* 28 *They sell him to the Ishmeelites.* 34 *Iaakob bewaileth Ioseph.*

I Aakob now dwelt in the land, wherein his father was a a stranger, in the land of Canaan.

2 These are the generations of Iaakob *when* Ioseph was seaventeene yeeres old, he kept thee pe with his brethren, and the childe was with the sonnes of Bilhah, and with the sonnes of Zilpah, his fathers wives. And Ioseph brought unto their father their evill ‖ b saying.

3 Now Israel looved Ioseph more then all his sonnes, because he begate him in his old age, and he made him a coate of many ‖ coulers.

4 So when his brethren saw that their father loved him more then all his brethren, thē they hated him, and could not speake peaceably unto him.

5 ¶ And Ioseph c dreamed a dreame, and told his brethren, who hated him so much the more.

6 For he said unto them, Heare, I pray you this dreame which I have dreamed.

7 Behold now, we were binding sheaves in the middes of the field: and loe, my sheave arose and also stood upright, and behold, your sheaves compassed round about, & did reverence to my sheafe.

8 Then his brethren said to him, What, shalt thou reigne over us, and rule us? or shalt thou have altogether dominion over us? And they d hated him so much the more, for his dreames, and for his words.

9 ¶ Againe he dreamed another dreame, and told it his brethren, and saide, Behold, I have had one dreame more, and behold, the Sunne and the Moone and eleven starres did reverence to mee.

10 Then

c Herein appeareth Gods providence, which causeth the wicked to give place to the godly, that Iaakob might enioy Canaan according to Gods promise.
‖ Iosh.24.4.
* Or, *the Edomites.*
‖ 1.Chron.1.35.
‖ Or, *nephewes.*
‖ Or, *neece.*
‖ Or, *chiefe men.*
d If Gods promises be so sure towards them which are not of his household, how much more will he performe the same to us?
‖ Or, *nephewes.*
‖ Or, *nephewes.*
† 1.Chron 1.38.
e Before that Esau did there inhabite.
f Who not contented with those kindes of beastes, which God had created, found out the monstruous generation of mules betweene the Asse and the mare.
g The wicked rise up suddenly to honour, and perish as quickly: but the inheritance of the children of God continueth ever, Psal.102.28.
h Which citie lieth by the river Euphrates.
‖ Or, *neece.*
i Of Edom came the Idumeans.
a That is, the story of such things as came to him an his family, as chap.5.1.
‖ Or, *slander.*
b He complained of the evill wordes and iniuries which they spake and did against him.
‖ Or, *pieces.*
c God revealed to him by a dreame what should come to passe.
d The more that God shewed himselfe favourable to his, the more doeth the malice of the wicked rage against them.

10 Then he tolde it unto his father and to his brethren, and his father e rebuked him, and ſaid unto him, What is this thy dream, which thou haſt dreamed? ſhall I, and thy mother, & thy brethren come in deede & fall on the ground before thee?

11 And his brethren envied him, but his father ‖ noted the ſaying.

12 ¶ Then his brethren went to keepe their fathers ſheepe in Shechem.

13 And Iſrael ſaide unto Ioſeph, Doe not thy brethren keepe in Shechem? come and I will ſend thee to them.

14 And he anſwered him, I am here. Then he ſaid unto him, Goe nowe, ſee whether it be well with thy brethren, and howe the flockes proſper, and bring me word againe: ſo he ſent him from the vale of Hebron, and he came to Shechem.

15 ¶ Then a man found him: for loe, he was wandring in the fielde, and the man asked him, ſaying, What ſeekeſt thou?

16 And he anſwered, I ſeeke my brethren: tell me, I pray thee, where they keepe *theepe*.

17 And the man ſaid, they are departed hence: for I heard them ſay, Let us goe unto Dothan. Then went Ioſeph after his brethren, and found them in Dothan.

18 And when they ſaw him afarre off, even before he came at them, they g conſpired againſt him for to ſlay him.

19 For they ſaide one to another, Behold this ‖ dreamer commeth.

20 Come now therefore, and let us ſlay him, and caſt him into ſome pitte, and wee will ſay, A wicked beaſt hath devoured him: then wee ſhall ſee, what will come of his dreames.

21 * But when Reuben heard *that*, he delivered him out of their hands, and ſayde, † Let us not kill him.

22 Alſo Reuben ſaide unto them, Shed not blood, *but* caſt him into this pit that is in the wilderneſſe, and lay no hand upon him. *Thus he ſaid*, that he might deliver him out of their hand, and reſtore him to his father.

23 ¶ Now when Ioſeph was come unto his brethren, they ſtript Ioſeph out of his coate, his particoloured coate that was upon him.

24 And they tooke him, and caſt h him into a pit, and the pit *was* emptie, without water in it.

25 Then they ſate them downe to eate bread: and lift up their eyes and looked, and behold, there came a company of Iſhmaelites fro Gilead, & their camels laden with ſpicierie, & ‖ balme, and myrrhe, & were going to cary it down into Egypt.

26 Then Iudah ſaide to his brethren, What availeth it, if wee ſlay our brother, though wee keepe his blood ſecret?

27 Come and let us ſell him to the Iſhmaelites, and let not our hands be upon him: for he is our brother, *and* our fleſh: and his brethren obeyed.

28 Then the Medianites marchant men paſſed by, & they drew forth, and lift Ioſeph out of ỹ pit, and ſold Ioſeph to the Iſhmaelites for twenty *pieces* of ſilver: who brought Ioſeph into Egypt.

29 ¶ Afterward Reuben returned to the pit, and beholde, Ioſeph *was* not in the pit: then he rent his clothes.

30 And returned to his brethren, & ſaid, The childe is not *yonder*, and I, whither ſhall I goe?

31 And they took Ioſephs coate, & killed a kid of the goates, and dipped the coate in the blood.

32 So they ſent their particoloured coate, k and they brought it unto their father, and ſayd, This have wee founde: ſee nowe, whether it be thy ſonnes coate, or no.

33 Then he knew it, and ſaid, *It is* my ſonnes coate: a wicked beaſt hath * devoured him: Ioſeph is ſurely torne in pieces.

34 And Iaakob rent his clothes, and put ſackcloth about his loynes, and ſorrowed for his ſonne a long ſeaſon.

35 Then all his ſonnes and his daughters aroſe up to comfort him, but he would not be cõforted, but ſaid, ‖ Surely I wil go down into ỹ graue unto my ſonne mourning: ſo his father wept for him.

36 And the Midianites ſolde him into Egypt unto Potiphar l an Eunuch of Pharaohs *and* his ‖ chiefe ſteward.

CHAP. XXXVIII.

a *The marriage of Iudah.* 7. 9 *The treſpaſſe of Er and Onan, and the vengeance of God that came thereupon.* 13 *Iudah lieth with his daughter in lawe Tamar.* 24 *Tamar is iudged to be burnt for whoredome.* 29, 30 *The birth of Phartz, and Zarah.*

A Nd at that time a Iudah went downe from his brethren, and turned into a man called Hirah an Adullamite.

2 And Iudah ſawe there the daughter of a man called * Shuah a Canaanite: and he tooke her *to wife*, and went into her.

3 So ſhe conceiued and bare a ſonne, and he called his name Er.

4 * And ſhe conceived again & bare a ſonne, and ſhe called his name Onan.

5 Moreover ſhe bare yet a ſonne, whom ſhe called Shelah: and *Iudah* was at Chezib when ſhe bare him.

6 Then Iudah tooke a wife to Er his firſt borne *ſonne*, whoſe name *was* Tamar.

7 * Now Er ỹ firſt borne of Iudah was wicked in the ſight of ỹ Lord: therefore ỹ Lord ſlew him.

8 Then Iudah ſaid to Onan, Go in unto thy brothers wife, and doe the office of a kinſman unto her, and raiſe c up ſeede unto thy brother.

9 And Onan knew that the ſeede ſhould not be his: therefore when he went in unto his brothers wife, he ſpilled it on the grounde, leaſt he ſhould giue ſeede unto his brother.

10 And it was wicked in the eyes of the Lord, which he did: wherefore he ſlew him alſo.

11 Then Iudah ſaide to Tamar his daughter in lawe, d Remaine a widdow in thy fathers houſe, till Shelah my ſonne growe up (for he thought *thus*, Leſt he die as well as his brethren.) So Tamar went and dwelt in her fathers houſe.

12 ¶ And in proceſſe of time alſo the daughter of Shuah Iudahs wife died. Then Iudah, when he ‖ had left mourning, went up to his ſheepe-ſhearers to Timnah, he, and his neighbour Hirah the Adullamite.

13 And it was told Tamar, ſaying, Beholde, thy father in law goeth up to Timnah, to ſhere his ſheepe.

14 Then ſhe put her widdowes garments off from her, and covered *her* with a vaile, and wrapped her ſelfe, and ſate downe in ‖ Pethah-enam, which is by the way to Timnah, becauſe ſhe ſaw that Shelah was growen, and ſhe was not given unto him to wife.

15 When Iudah ſaw her, hee iudged her an whore:

e Not deſpiſing the viſion, but ſeeking to appeaſe his brethren.

‖ Or, kept diligently.
f He knew that God was author of the dreame, but hee underſtood not the meaning.

g The holy Ghoſt coveteth not mens faults, as doe vaine writers, which make vice vertue.
‖ Or, maſter of dreames.

* *Chap.* 42 22.
† *Ebr let us not ſmite his life.*

h Their hypocriſie appeareth in this that they feared man more then God: and though it was not murther, if they ſhed not his blood: or els had an excuſe to cover their fault.
‖ Or, roſen-turpentine, or Iudee.
* Wiſd. 10. 13. Pſal. 105. 17.
i Moſes writing according to the opinion of them which tooke the Midianites and Iſhmaelites to be both one, doth here confounde their names: as alſo appeareth, verſe 36. & chap. 39 1 for els he was firſt offered to the Midianites, but ſolde to the Iſhmaelites.

k To wit, the meſſengers which were ſent.

* Chap 44. 28.
‖ Or, I will mourne for him ſo long as I live.
l Which word doeth not alway ſignifie him that is gelded, but alſo him that is in ſome high dignitie.
‖ Or, captaine of the garde.

a Moſes deſcribeth the genealogie of Iudah, Meſſias ſhould come of him.
* 1 Chron 2. 3.
b Which affinitie notwithſtanding was condemned of God.
* Num. 26, 19.

* Num. 26. 19.

c This order was for the preſervation of the ſtocke, that the child begotten by the ſeconde brother ſhould have the name and inheritance of the firſt: which is in the newe Teſtament aboliſhed.
d For ſhe could not marry in any other family ſo long as Iudah would retaine her in his.
† Ebr. was comforted.

‖ Or, in the doore of the fountaines: or, where were two wayes.

whore: for ſhe had covered her face.

16 And he turned to the way towardes her, and ſaid, Come, I pray thee, let mee lie with thee. (for he [e] knewe not that ſhe was his daughter in lawe.) And ſhe anſwered, What wilt thou give me for to lie with mee?

17 Then ſaid he, I will ſend thee a kid of the goates from the flocke, and ſhe ſaid, *VVell*, if thou wilt give mee a pledge, till thou ſend it.

18 Then he ſaid, What is the pledge that I ſhall give thee? And ſhe anſwered, Thy ſignet and thy ‖ cloke and thy ſtaffe that is in thine hande. So he gave it her, and lay by her, and ſhee was with childe by him.

19 Then ſhe roſe, and went and put her vaile from her and put on her widowes rayment.

20 Afterward Iudah ſent a kid of the goates by the hande of his [f] neighbour the Adullamite, for to receive his pledge from the womans hand: but he found her not.

21 Then asked he the men of the place, ſaying, Where is the whore, *that ſate* in Enaim by the way ſide? & they anſwered, There was no whore there.

22 Hee came therefore to Iudah againe, and ſaid, I can not find her, and alſo the men of the place ſaid, There was no whore there.

23 Then Iudah ſaid, Let her take it to her, leaſt we be † [g] ſhamed: beholde, I ſent this kid, and thou haſt not found her.

24 ¶ Now after three moneths, one tolde Iudah, ſaying, Tamar thy daughter in law hath plaied the whore, and lo, with playing the whore, ſhe is great with childe. Then Iudah ſaid, Bring yee her forth and let her be [h] burnt.

25 When ſhe was brought foorth, ſhe ſent to her father in law, ſaying, By the man, unto whom theſe things *pertaine*, am I with childe: and ſayd alſo, Looke I pray thee, whoſe theſe are, the ſeale, and the cloke, and the ſtaffe.

26 Then Iudah knew *them*, and ſaide, Shee is [i] more righteous then I: for *ſhe hath done it* becauſe I gave her not to Shelah my ſonne. So hee lay with her [k] no more.

27 ¶ Now, when the time was come that ſhe ſhould be delivered, behold, there *vvere* twinnes in her wombe.

28 And when ſhe was in travel, *the one* put out his hand: and the midwife tooke and bound a red *threed* about his hād, ſaying; This is come out firſt.

29 But when he [l] plucked his hande backe againe, loe, his brother came out, and *the midvvife* ſaide, Howe haſt [m] thou broken the breach upon thee? and his name was called * Pharez.

30 And afterward came out his brother that *had* the red *threed* about his hand, and his name was called Zerah.

CHAP. XXXIX.

1 Ioſeph is ſold to Potiphar. 2 God proſpereth him. 7 Potiphars wife tempteth him. 13, 20 Hee is accuſed and caſt in priſon. 21 God ſheweth him favour.

NOw Ioſeph was brought downe into Egypt: and Potiphar [a] an Eunuche of Pharaohs (*and his* chief ſteward an Egyptiā) bought him at ŷ hād of ŷ Iſhmeelites, which had brought him thither.

2 And the [b] Lord was with Ioſeph, and hee was a man that proſpered and was in the houſe of his maſter the Egyptian.

3 And his maſter ſawe that the Lord *vvas* with him, and that the Lord made all that hee did to proſper in his hand.

4 So Ioſeph found favour in his ſight, and ſerved him: and made him [c] ruler of his houſe, and put all that he had in his hand.

5 And from that time that he had made him ruler over his houſe and over all that he had, the Lord [d] bleſſed the Egyptians houſe for Ioſephs ſake: and the bleſſing of the Lord was upon all that he had in the houſe, and in the field.

6 Therefore he left all ŷ he had in Ioſephs hand, [e] and tooke account of nothing, *that vvas* with him, ſave only of the bread, which he did eate. And Ioſeph was a faire perſon, and well favoured.

7 Nowe therefore after theſe thinges, his maſters wife caſt her eyes upon Ioſeph, and ſaid, [f] Lie with mee.

8 But he refuſed and ſaid to his maſters wife, Beholde, my maſter knoweth not what *hee hath* in the houſe with mee, but hath committed all that he had to mine hand.

9 There is no man greater in this houſe then I: neither hath he kept any thing from me, but only thee, becauſe thou art his wife: how then can I do this great wickedneſſe and ſo ſinne againſt [g] God?

10 And albeit ſhe ſpake to Ioſeph day by day, yet he hearkened not unto her, to lie with her, or to be in her company.

11 Then on a certaine day *Ioſeph* entred into the houſe to doe his buſineſſe: and there was no man of the houſhold in the houſe.

12 Therefore ſhe caught him by his garment, ſaying, Sleepe with mee: but he left his garment in her hand and fled, and got him out.

13 Now when ſhee ſawe that hee had left his garment in her hand, and was fled out,

14 She called unto the men of her houſe, and tolde them, ſaying, Behold, he hath brought in an Ebrewe unto us ‖ to mocke us: who came in to mee for to have ſlept with mee: but I [h] cryed with a loude voyce.

15 And when hee heard that I lift up my voyce and cryed, he left his garments with mee, and fled away, and got him out.

16 So ſhe layde up his garment by her, untill her lord came home.

17 Then ſhee tolde him ‖ according to theſe words, ſaying, The Ebrew ſervant, which thou haſt brought unto us, came into me, to mocke me.

18 But aſſoone as I lift up my voyce and cried, he lift his garment with me, and fled out.

19 Then when his maſter heard the words of his wife, which ſhe told him, ſaying, After this maner did thy ſervant to me, his anger was kindled.

20 And Ioſephs maſter tooke him and put him in † [i] priſon, in the place, where the kings priſoners lay bound: and there he was in priſon.

21 ¶ But the Lord was with Ioſeph, and † ſhewed him mercy, and got him favour in the ſight of the ‖ maſter of the priſon.

22 And the keeper of the priſon committed to Ioſephs hand al the priſoners that were in the priſon, and [k] whatſoever they did there, that did he.

23 And the keeper of the priſon looked unto nothing that was under his hand, ſeeing that the Lord *vvas* with him: for whatſoever he did, the Lord made it to proſper.

CHAP. XL.

1 The interpretation of dreames is of God. 12, 19 Ioſeph expoundeth the dreames of the two priſoners. 23 The ingratitude of the butler.

And

e God had wonderfully blinded him that he could not know her by her talke.

‖ Or, tyre of thine head.

f That his wickedneſſe might not be knowen to others.

† *Ebr. in contempt.*
g He feareth man more then God.

h Weſee that the Lawe, which was written in mans heart, taught them that whoredome ſhould be puniſhed with death: albeit no lawe, as yet was given.
i That is, ſhe ought rather to accuſe me then I her.
k For the horrour of the ſinne condemned him.

l Their haſtinous ſinne was ſignified by this monſtruous birth.
m Or, the ſeparation betweene thee and thy brother.
* 1. Chron. 2, 4. matth. 1, 3.

a Reade Chap. 37. 36.

b The favour of God is the fountaine of all proſperitie.

c Becauſe God proſpered him: and ſo he made religion to ſerve his profit.
d The wicked are bleſſed by the company of the godly.

e For he was aſſured that all things ſhould proſper well: therefore he ate and dranke and tooke no care.
f In this word he declareth the ſumme whereunto all her flatteries did tende.
g The feare of God preſerved him againſt her continuall tentations.

‖ Or, to do us villanie and ſhame.
h This declareth that where incontinencie is, there unto is joyned extreame impudency and craft.

‖ Or, after this manner.

† *Ebr. in the priſon houſe.*
i His evil intreatment in the priſon may be gathered of Pſal. 105, 18.
† *Ebr. inclined mercie unto him.*
‖ Or, lord.
k That is, nothing was done without his commandement.

A Nd after these things, the butler of the King of Egypt and his baker offended their Lord the king of Egypt.

2 And Pharaoh was angrie against his two ‖ Officers, against the chiefe butler, and against the chiefe baker.

3 Therefore he put them in ward in his chiefe stewards house, in the prison *and* place where a Ioseph was bound.

4 And the chiefe steward gave Ioseph charge over them, and he served them: and they continued a season in warde.

5 ¶ And they both dreamed a dreame, eyther of them his dreame in one night, b eche one according to the interpretation of his dreame, *both* the butler and the baker of the King of Egypt, which were bound in the prison.

6 And when Ioseph came in unto them in the morning, and looked upon them, behold, they were sad.

7 And he asked Pharaohs officers, that were with him in his masters warde, saying, Wherefore † looke ye so sadly to day?

8 Who answered him, Wee have dreamed *each one* a dreame, and there is none to interprete the same. Then Ioseph said unto them, c Are not interpretations of God? tell them me now.

9 So the chiefe butler told his dreame to Ioseph, and said unto him, In my dreame, behold, a vine *was* before me,

10 And in the vine *were* three branches, and as it budded, her floure came forth: and the clusters of grapes waxed ripe.

11 And *I had* Pharaohs cup in mine hand, and I tooke the grapes, and wrung them into Pharaohs cup, and I gave the cup into Pharaohs hand.

12 Then Ioseph said unto him, This d is the interpretation of it: ℣ three branches are three daies.

13 Within three dayes shall Pharaoh lift up thine head, and restore thee unto thine † office, and thou shalt give Pharaohs cup into his hand after the olde maner, when thou wast his butler.

14 But have mee in remembrance with thee, when thou art in good case, and shew mercy, I pray thee unto me, and e make mention of me to Pharaoh, that thou maiest bring me out of this house.

15 For I was stollen away by theft out of the land of the Ebrewes, and here also have I done nothing, wherefore they should put me ‖ in ℣ dungeon.

16 And when the chiefe baker sawe that the interpretation was good, hee said unto Ioseph, Also me thought in my dreame that I had three f white baskets on mine head.

17 And in the uppermost basket there *was* of all maner baken meates for Pharaoh: and ℣ birdes did eate them out of the basket upon mine head.

18 Then Ioseph answered, and sayd, g This is the interpretation thereof: The three baskets are three dayes:

19 Within three dayes shall Pharaoh take thine head from thee, and shall hang thee on a tree and the birdes shall eate thy flesh from off thee.

20 ¶ And so the third day, *which was* Pharaohs h birth day, hee made a feast unto all his servants: and he lifted up the head of the chiefe butler, and the head of the chiefe baker among his servants.

21 And he restored the chiefe butler unto his butlership, who gaue the cup into Pharaohs hand,

22 But he hanged the chiefe baker, as Ioseph had interpreted unto them.

23 Yet the chiefe butler did not remember Ioseph, but forgate him.

CHAP. XLI.

26 Pharaohs dreames are expounded by Ioseph. 40 He is made ruler over all Egypt. 43 Ioseph is name is changed. 50 He hath two sonnes Manasseh and Ephraim.

A Nd † two yeeres after Pharaoh also a dreamed, and behold, he stood by a river,

2 And loe, there came out of the river seven ‖ goodly kine and fat-fleshed, and they fed in a ‖ medow:

3 And loe, seven other kine came up after them out of the river, evillfavoured & leane fleshed, and stood by the *other* kine upon the brinke of ℣ river.

4 And the evillfavoured and leane fleshed kine did eate up the seven welfavoured and fatte kine: so Pharaoh awoke.

5 Againe he slept, and dreamed the b second time: and behold, seven eares of corne grew upon one stalke, ranke and goodly.

6 And loe, seven thin eares, and blasted with the East wind, sprang up after them.

7 And the thinne eares devoured the seven ranke and full eares, then Pharaoh awaked, and loe *it was* a dreame.

8 Now when the morning came, his spirit was c troubled: therefore hee sent and called all the soothsayers of Egypt, and all the wise men thereof, and Pharaoh tolde them his dreames: but d none could interprete them to Pharaoh.

9 Then spake the chiefe butler unto Pharaoh, saying, I e call to minde my faults this day.

10 Pharaoh being angry with his servants, put me in ward in the chiefe stewards house, *both* me, and the chiefe baker.

11 Then wee dreamed a dreame in one night *both* I, and he: wee dreamed each man according to the interpretation of his dreame.

12 And there *was* with us a young man, an Ebrew, servant unto the chiefe steward, whom when we told, he declared our dreames to * us, to every one he declared according to his dreame.

13 And as he declared unto us, so it came to passe: *for* he restored me to mine office, and hanged him.

14 * Then sent Pharaoh, and called f Ioseph and they brought him hastily out of prison, and he shaved him, and changed his raiment, and came to Pharaoh.

15 Then Pharaoh said to Ioseph, I have dreamed a dreame ‖ and no man can interprete it, and I have heard say of thee, *that when* thou hearest a dreame, thou canst interprete it:

16 And Ioseph answered Pharaoh, saying, g Without me God shall † answere for the wealth of Pharaoh.

17 And Pharaoh sayd unto Ioseph: In my dreame, behold, I stood by the banke of the river:

18 And loe, there came up out of the river seven fat fleshed, and welfavoured kine, and they fed in the medowe.

19 Also loe, seven other kine came up after them poore and very * evillfavoured kine, and leane fleshed: I never sawe the like in all the land of Egypt, for evillfavoured.

20 And the leane and evillfavoured kine did eate

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a Or, eunuches, the word signifieth them, that were in high estate, or them that were gelded.

a God worketh many wonderfull meanes to deliver his.

b That is, every dreame had his interpretation, as the thing afterward declared.

¶ *Ebr. why are your faces evill?*

c Cannot God raise up such as shall interprete such things?

d He was assured by the spirit of God, that his interpretation was true.

† *Ebr. place.*

e He refused not the meanes to be delivered, which he thought God had appoynted.

‖ *Or, in the pit.*

f That is made of white twigs, or as some reade, baskets full of holes.

g He sheweth that the ministers of God ought not to conceale that, which God revealeth unto them.

h Which was an occasion to appoint his officers, and so to examine them that were in prison.

† *Ebr. at the end of two yeeres of dayes.*

a This dreame was not so much for Pharaoh, as to be a meanes to deliver Ioseph, and to provide for Gods Church.

‖ Or, faire to beholde.

† Or, staggie place.

b All these meanes God used to deliver his servant, and to bring him into favour and authoritie.

c This feare was enough to teach him that his vision was sent of God.

d The wise of the world understand not Gods secrets, but to his servants his will is revealed.

e He confesseth his fault against the king before he spake of Ioseph.

* Read Chap. 40. 5.

* Psal. 105. 20.

f The wicked seeke to the Prophets of God in their necessitie, whom in their prosperitie they abhorre.

g As though he would say, if I interprete thy dreame, it commeth of God, and not of me.

† *Ebr. answere peace.*

* *Ebr. naught.*

eate up the first seven fat kine.

† *Ebr. were gone into their inward parts.*

21 And when they † had eaten them up: it could not be knowen that they had eaten them, but they were stil as evil fauoured, as they were at the beginning: so did I awake.

22 Moreover I saw in my dreame, and behold, seven eares sprang out of one stalke, full and faire.

23 And loe, seven eares withered, thinne, *and* blasted with the East wind, sprang up after them.

24 And the thinne eares devoured the seven good eares. Now I have told the soothsayers, and none can declare it unto mee.

h Both his dreames tend to one end.

25 ¶ Then Ioseph answered Pharaoh, h *Both* Pharaohs dreames are one. God hath shewed Pharaoh what he is about to doe.

26 The seven good Kine are seven yeeres, and the seven good eares are seven yeeres: this is one dreame.

27 Likewise the seven thinne and evil fauoured kine, that came out after them, are seven yeeres: and the seven emptie eares blasted with the East wind, are seven yeeres of famine.

28 This is the thing which I have sayde unto Pharaoh, that God hath shewed unto Pharaoh, what he is about to doe.

29 Behold, there come seven yeeres of great ‖ plentie in all the land of Egypt.

‖ Or, abundance and saturitie.

30 Againe, there shall arise after them seven yeeres of famine, so that all the plentie shall bee forgotten in the land of Egypt, and the famine shall consume the land:

‖ Or, they shall remember no more the plentie.

31 Neither shal the plentie ‖ be knowen in the land, by reason of this famine that *shal come* after, for it shalbe exceeding great.

32 And therefore the dreame was doubled unto Pharaoh the second time, because the thing is established by God, and God hasteth to perform it.

i The office of a true Prophet is not onely to shew the evils to come, but also the remedies for the same.

33 Nowe therefore let Pharaoh i provide for a man of understanding and wisdome, and set him over the land of Egypt.

34 Let Pharaoh make and appoynt officers over the land, and take up the fift part of the land of Egypt in the seven plenteous yeeres.

35 Also let them gather all the foode of these good yeeres that come, and lay up corne under the hand of Pharaoh for foode, in ỹ cities, and let them keepe *it*.

36 So the foode shall be for the provision of the land, against the seven yeares of famine, which shalbe in the land of Egypt, that the land perish not by famine.

37 ¶ And the saying pleased Pharaoh and all his servants.

k None should bee preferred to honour that have not gifts of God meete for the same.
* Psal. 105. 21.
2. Mac. 2. 53.
Acts 7. 10.

38 Then said Pharaoh unto his servants, Can we find *such* a man as this, in whom *is* the k Spirit of God?

† *Ebr. mouth.*
‖ Some read, the people shall kisse thy mouth, that is shall obey thee in all things.
§ *Or, his signet.*

39 Then Pharaoh saide to Ioseph, Forasmuch as God hath shewed thee all this, there is no man of understanding, or wisedome like unto thee.

40 * Thou shalt be over mine house, and at thy † ‖ word shall all my people be armed, only in the kings throne will I be aboue thee.

41 Moreover Pharaoh said to Ioseph, Behold, I have set thee over all the land of Egypt.

42 And Pharaoh tooke off his § ring from his hand, and put it upon Iosephs hand, and arayed him in garments of fine linnen, and put a golden chaine about his necke.

† *Ebr. second charet.*

43 So hee set him upon the † best charet that he had, save one: and they cried before him, m Abrech, and placed him over all the lande of Egypt.

m In signe of honour: which word some expound, tender father, or father of the king, or kneele downe.

44 Againe Pharaoh saide vnto Ioseph, I am Pharaoh, and without thee shall no man lift up his hand or his foote in the land of Egypt.

‖ *Or, the expounder of secrets,*
‖ *Or, priest.*

45 And Pharaoh called Iosephs name ‖ Zaphnath-paaneah: and he gave him to wife Asenath the daughter of Poti-pherah ‖ Prince of On: then went Ioseph abroade in the land of Egypt.

n His age is mentioned both to shew that his authoritie came of God, and also that he sufferred imprisonment and exile twelve yeeres and moe.

46 ¶ And Ioseph *was* n thirty yeere old when he stoode before Pharaoh King of Egypt: and Ioseph departing from ỹ presence of Pharaoh, went throughout all the land of Egypt.

47 And in the seven plenteous yeeres the earth † brought forth store.

† *Ebr made for gatherings.*

48 And he gathered up all the foode in the seven plenteous yeeres, which were in the lande of Egypt, and layde up foode in the cities: the foode of ỹ fielde, that was round about *every* citie, layde he up in the same.

49 So Ioseph gathered wheate, like unto the sande of the sea in multitude out of meature, untill he left numbring: for *it was* without number.

50 Now unto Ioseph were borne * two sonnes (before the yeere of famine came) which Asenath the daughter of Poti-pherah prince of On bare unto him.

* Chap. 46. 20. and 48. 5.

51 And Ioseph called the name of the first borne Manasseh: for God *said he*, hath made me forget all my labour and all my o fathers household.

o Notwithstanding that his fathers house was the true Church of God: yet the company of the wicked and prosperitie caused him to forget it.
* Psal. 105. 16.

52 Also he called the name of the second, Ephraim: For God, *sayd he* hath made me fruitfull in the land of mine affliction.

53 ¶ So the seven yeeres of the plentie that was in the land of Egypt were ended.

54 * Then began the seven yeares of famine to come, according as Ioseph had sayd: and the famine was in all landes, but in all the lande of Egypt was ‖ bread.

‖ Or, foode.

55 At the length all the land of Egypt was famished, and the people cried unto Pharaoh for bread. And Pharaoh saide unto all the Egyptians, Goe to Ioseph: what he saith to you, doe ye.

56 When the famine was upon all the lande, Ioseph opened all *places*, wherein *the store was*, and solde unto the Egyptians: for the famine waxed sore in the land of Egypt.

‖ Or, came to Egypt to Ioseph.

57 And all the countries ‖ came to Egypt to buy corne of Ioseph, because the famine was sore in all landes.

CHAP. XLII.

3 Iosephs brethren come into Egypt to buy corne. 7 Hee knoweth them, and tryeth them. 24 Simeon is put in prison. 34 The other goe to fetch Beniamin.

a This story sheweth, plainly that all things are governed by Gods providence for the profite of his Church.
‖ Or, corne.
b As men destitute of counsell.
* Acts 7. 12.

T Hen a Iaakob sawe that there was ‖ foode in Egypt, and Iaakob said unto his sonnes, Why b gaze ye one upon an other?

† *Ebr. should meete him.*

2 And he said, Behold, I have heard that there is foode in Egypt, * Get you downe thither, and buy us foode thence, that wee may live & not die.

3 ¶ So went Iosephs ten brethren downe to buy corne of the Egyptians.

4 But Beniamin Iosephs brother, would not Iaakob send with his brethren: for he said, Least death should † befall him.

5 And the sonnes of Israel came to buy foode among them that came: for there was famine in the land of Canaan.

6 Now

6 Nowe Ioseph was governour of the land, who sold to all the people of the land: then Iosephs brethren came, and bowed their face to the ground before him.

7 And when Ioseph sawe his brethren, hee knewe them, and [c] made himselfe strange toward them, and spake to them rouwghly, and sayd unto them, Whence come ye? Who answered, Out of the land of Canaan, to buy vitaile.

8 (Now Ioseph knew his brethren, but they knew not him,

9 And Ioseph remembred the * dreames, which he dreamed of them) and he said unto them, Ye are spies, *and* are come to see the † weaknes of ỹ land.

10 But they sayd unto him, Nay, my lord, but to buy vitaile thy servants are come.

11 Wee are all one mans sonnes: wee meane truely, and thy servants are no spies.

12 But hee sayd unto them, Nay, but ye are come to see thee weakneffe of the land.

13 And they said, Wee thy servants, are twelve brethren, the sonnes of one man in the land of Canaan: and beholde, the yongest *is* this day with our father, and one ‖ is not.

14 Againe Ioseph sayd unto them, this is it that I spake unto you, saying, Ye are spies.

15 Hereby ye shall be prooved: [d] *by* the life of Pharaoh, ye shall not goe hence, except your yongest brother come hither.

16 Send one of you which may fet your brother, and ye shalbe kept in prison, that your words may be prooved, whether there be trueth in you, or els *by* the life of Pharaoh ye are but spies.

17 So he put them in warde three dayes.

18 Then Ioseph sayde unto them the third day, This doe, and live: *for* I [e] feare God.

19 If ye be true men, let one of your brethren be bound in your prison house, and goe ye, carie foode *for* the famine of your houses.

20 * But bring your yonger brother unto me, that your words may be tried, and that yee dye not: and they did so.

21 ¶ And they said one to another, [f] We have verily sinned against our brother, in that we sawe the anguish of his soule, when he besought us, and we would not heare *him*: therefore is this trouble come upon us.

22 And Reuben answered them, saying, Warned I not you, saying, * Sinne not against the childe, and ye would not heare? and lo, his [g] blood is now required.

23 (And they were not aware that Ioseph understood them: for he † spake unto them by an interpreter.)

24 Then he turned from them, and [h] wept, and turned to them againe, and communed with them, and tooke Simeon from among them, and bound him before their eyes.

25 ¶ So Ioseph commanded that they should fill their sackes with wheate, and put every mans money againe in his sacke, and give them vitaile for the iourney: and thus did he unto them.

26 And they layed their vitaile upon their asses, and departed thence.

27 And as one of them opened his sacke for to give his asse provender in the Inne, he espyed his money: for lo, it was in his sackes mouth.

28 Then he sayd unto his brethren, My money is restored: for lo, it is even in my sacke. And their heart † fayled them, and they were [i] astonished, and sayd one to another, What is this, *that* God hath done unto us?

29 ¶ And they came unto Iaakob their father unto the land of Canaan, and tolde him all that had fallen them, saying,

30 The man *who* is lord of the land, spake roughly to us, & put us *in prison* as spies of the countrey.

31 And we sayd unto him, We are true men, *and* are no spies,

32 Wee be twelve brethren, sonnes of our father: one ‖ is not, and the yongest *is* this day with our father in the land of Canaan.

33 Then the lord of the countrey sayd unto us, Hereby shal I knowe if yee be true men: Leave one of your brethren with me, and take *foode* for the famine of your houses, and depart,

34 And bring your yongest brother unto me, that I may knowe that yee are no spies, but true men: *so* will I deliver you your brother, and yee shall occupie in the land.

35 ¶ And as they emptied their sackes, beholde, every mans bundel of money was in his sacke: and when they and their father saw the bundels of their money, they were afrayd.

36 Then Iaakob their father sayd to them, Ye have robbed me of my children: Ioseph is not, and Simeon is not, and ye will take Beniamin: all these things * are against [k] me.

37 Then Reuben answered his father, saying, Slay my two sonnes, if I bring him not to thee againe: deliver him to mine hand, and I will bring him to thee againe.

38 But he said, My sonne shall not goe downe with you: for his brother is dead, and he is left alone: if death come unto him by the way which ye go, then ye shall bring my gray head with sorow unto the grave.

CHAP. XLIII.

13 Iaakob suffereth Beniamin to depart with his children. 28 Simeon is delivered out of prison. 30 Ioseph goeth aside and weepeth.

NOw great [a] famine *was* in the land.

2 And when they had eaten up the vitaile, which they had brought from Egypt, their father said unto them, Turne again, & buy us a little food.

3 And Iudah answered him, saying, The man charged us by an oathe, saying, * Never see my face, except your brother *be* with you.

4 If thou wilt send our brother with us, we will goe downe, and buy thee foode.

5 But if thou wilt not send *him*, wee will not * go downe: for the man said unto us, * Looke me not in the face, except your brother *be* with you.

6 And Israel sayd, Wherefore dealt yee so evill with me, as to tell the man, whether yee had yet a brother or no?

7 And they answered, The man asked straitly of † our selves and of our kinred, saying, Is your father yet alive? have ye *any* brother? And we tolde him according to these wordes: could we know certainly ỹ he would say, Bring your brother downe?

8 Then sayd Iudah to Israel his father, Send the boy with me, that wee may rise and goe, and that we may live, and not die, both we, and thou, and our children.

9 I will bee suretie for him: of mine hand shalt thou require him. * If I bring him not to thee, and set him before thee, † then let me beare

C the

[c] This dissembling is not to be followed, nor any particular factes of the fathers not approved by Gods word.

* Chap. 37.5.

† *Ebr. nakednesse, or, filthinesse.*

‖ Or, is dead.

[d] The Egyptians which were idolaters, used to sweare by their kings life: but God forbiddeth to sweare by any but him: yet Ioseph dwelling among the wicked smelleth of their corruptions.

[e] And therefore am true and iust.

* Chap. 35.5.

[f] Affliction maketh men to acknowledge their faults, which otherwise they would dissemble.

* Chap. 37.21.

[g] God will take vengeance upon us, and measure us with our owne measure.

† Ebr. an interpreter betweene them.

[h] Though hee shewed himselfe rigorous, yet his brotherly affection remained.

† Ebr. went out.

[i] Because their conscience accuseth them of their sinne, they thought God would have brought them to trouble by this money.

‖ Or, cannot be found.

* Or, light upon me.

[k] For they seemed not to be touched with any love toward their brethrē, which increased his sorrow: and partly as appeareth he suspected them for Ioseph.

[a] This was a great temptation to Iaakob to suffer so great famine in that land where God had promised to bleſſe him.

* Chap. 42.20.

* Chap. 43.10.

† Or, of our estate and condition.

† Ebr. to the mouth of these words: that is, that thing which he asked us.

* Chap. 44.32.

† Ebr. I will surne to thee.

the blame for ever.

10 For except wee had made this tarying, doubtleſſe by this we had returned ſ̄ ſecond time.

11 Then their father Iſrael ſaid unto them, If *it muſt needes be* ſo now, doe thus: take of the beſt fruites of the land in your veſſels, and bring the man a preſent, a little roſen, and a little hony, ‖ ſpices and myrrhe, nuttes, and almondes:

‖ *Or, ſweet ſmels.*

12 And take b double money in your hand, and the money, that was brought againe in your ſackes mouthes cary it againe in your hand, leſt it were ſome overſight.

b When we are in neceſſitie or danger, God forbiddeth not to uſe all honeſt meanes to better our eſtate and condition.

13 Take alſo your brother and ariſe, *and* goe againe to the man.

14 And c God almightie give you mercy in the ſight of the man, that hee may deliver you your other brother, and Beniamin: but I ſhall be d robbed of my child, as I have bene.

c Our chiefe truſt ought to be in God, and not in worldly meanes.

d He ſpeaketh theſe words not ſo much of deſpaire, as to make his ſonnes more carefull to bring againe their brother.

15 Thus the men tooke this preſent, and tooke twiſe ſo much money in their hand with Beniamin, and roſe up, and went downe to Egypt, and ſtoode before Ioſeph.

16 And when Ioſeph ſawe Beniamin with them, he ſayd ‖ to his ſteward, Bring theſe men home and kill meate, and make ready: for the men ſhall eate with me at noone.

‖ Or, to the ruler of his houſe.

17 And the men did as Ioſeph bade, and brought the men unto Ioſephs houſe.

18 Now when the men were brought into Ioſephs houſe, they were e afrayd, & ſayd, Becauſe of the money, that came in our ſacks mouthes at the firſt time, are we brought, that he may † picke a quarell againſt us, and † lay ſome thing to our charge, and bring us in bondage and our aſſes.

e So the iudgement of God preſſed their conſcience.
ſ Ebr. roule himſelfe upon us.
¶ Ebr. caſt himſelfe upon us.

19 Therefore came they to Ioſephs ſteward, and communed with him at the doore of ſ̄ houſe,

20 And ſaid, Oh ſir, * we came indeed downe hither at the firſt time to buy foode,

* Chap. 42, 3.

21 And as we came to an Inne and opened our ſackes, behold, every mans money was in his ſackes mouth, *even* our money in full weight, but we have brought it in our hands.

22 Alſo other money have we brought in our hands to buy foode, *but* we cannot tell, who put our money in our ſackes.

23 And he ſaid, ‖ Peace be unto you, feare not: ſ your God, and the God of your father hath given you that treaſure in your ſackes, I had your money: and he brought forth Simeon to them.

‖ Or, you are well.
ſ Notwithſtanding the corruptions of Egypt, yet Ioſeph taught his familie to feare God.

24 So the man led them into Ioſephs houſe, and gave them water to waſh their feete, and gave their aſſes provender.

25 And they made ready their preſent againſt Ioſeph came at noone, (for they heard ſay, that they ſhould eate bread there.)

26 When Ioſeph came home, they brought the preſent into the houſe to him, which was in their hands, and bowed down to the ground before him.

27 And hee asked them of *their* † proſperitie, and ſayd, Is your father the olde man, of whome ye tolde me, in good health? is he yet alive?

‖ Ebr. peace.

28 Who anſwered, Thy ſervant our father is in good health, he is yet alive: and they bowed downe, and made obeyſance.

29 And he lifting up his eyes, beheld his brother Beniamin, his g mothers ſonne, and ſayd, Is this your yonger brother of whom ye tolde me? And he ſaid, God be mercifull unto thee, my ſon.

g For they two only were borne of Rahel.
‖ Ebr. bowels.

30 And Ioſeph made haſte (for his affection was inflamed toward his brother, and ſought *where* to weepe) and entred into his chamber & wept there.

31 Afterward he waſhed his face, and came out, and refrained himſelfe, and ſaid, Set on ‖ meate.

‖ Ebr. bread.

32 And they h prepared for him by himſelf, and for them by themſelves, and for the Egyptians, which did eate with him, by themſelves, becauſe ſ̄ Egyptians might not eate bread with ſ̄ Ebrews: for that was an i abomination unto the Egyptians.

h To ſignifie his dignitie.
i The nature of the ſuperſtitious is to condemne all other in reſpect of themſelves.

33 So they ſate before him: the eldeſt according unto his age, and the yongeſt according unto his youth: and the men marveiled among themſelves.

34 And they tooke meaſes from before him, *and ſent* to them: but Beniamins meaſe was five times ſo much as any of theirs: and they dranke, k and had of the beſt dricke with him.

k Sometime this word ſignifieth to be drunken, but here it is meant, that they had inough, and dranke of the beſt wine.

CHAP XLIIII.

15 Ioſeph accuſeth his brether of theft. 33 Iudah offereth himſelfe to be ſervant for Beniamin.

AFterward he commanded his ſteward, ſaying, Fill the mens ſackes with foode, as much as they can carry, and put every mans money in his ſackes mouth.

2 And a put my cup, *I meane*, the ſilver cup, in the ſackes mouth of the yongeſt, and his corne money. And he did according to the commandement that Ioſeph gave *him*.

a We may not by this example uſe any unlawfull practices, ſeeing God hath commanded us to walke in ſimplicity.

3 And in the † morning the men were ſent away, they, and their aſſes.

† *Ebr. the morning ſhone.*

4 And when they went out of the citie not farre off, Ioſeph ſaid to his ſteward, Vp, followe after the men: and when thou doeſt overtake them, ſay unto them, Wherefore have ye rewarded evill for good?

5 Is not that *the cuppe* wherein my Lord drinketh? b and in the which he doeth divine and prophecie? ye have done evill in ſo doing.

b Becauſe the people thought he could divine, he attributeth to himſelfe that knowledge: or els he faineth that he conſulted with ſoothſayers for it: which ſimulation is worthy to bee reproved.

6 ¶ And when hee overtoke them, he ſayd theſe wordes unto them.

7 And they anſwered him, Wherefore ſayth my lord ſuch wordes? God forbid that thy ſervants ſhould doe ſuch a thing.

8 Beholde, the money which we found in our ſackes mouthes, we brought againe to thee out of the land of Canaan: how then ſhould we ſteal out of thy lords houſe ſilver or golde?

9 With whomſoever of thy ſervants it be found, let him die and we alſo will be my lords bondmen.

10 And he ſayd, Now then let it be according unto your wordes: he with whom it is found, ſhall be my ſervant, and ye ſhalbe ‖ blameleſſe.

‖ *Ebr. innocent.*

11 Then at once every man tooke downe his ſacke to ſ̄ ground, & every one opened his ſacke.

12 And he ſearched, and began at the eldeſt and left at the yongeſt: and the cuppe was found in Beniamins ſacke.

13 Then they c rent their clothes, and laded every man his aſſe, and went againe into the citie.

c To ſignifie how greatly the thing diſpleaſed them, and how ſorrie they were for it.

14 ¶ So Iudah and his brethren came to Ioſephs houſe (for he *was* yet there) and they fell before him on the ground.

15 Then Ioſeph ſaid unto them, What acte is this, which ye have done? know ye not that ſuch a man as I, can divine and prophecie?

16 Then ſaid Iudah, What ſhall we ſay unto my lord? what ſhall we ſpeake? and how can we iuſtifie our ſelves? d God hath found out the wickednes of thy ſervants: beholde, wee *are* ſervants to my lord, both we, and he, with whom the cup is found.

d If we ſee no evident cauſe of our affliction, let us looke to the ſecret counſell of God, who puniſheth us iuſtly for our ſinnes.

17 But

17 But he answered, God forbid, that I should doe so, *but* the man, with whome the cuppe is founde, he shall be my servant, and goe yee in peace unto your father.

18 ¶ Then Iudah drewe neere unto him, and said, O my Lord, let thy servant now speake a worde in my lords eares, and let not thy wrath be kindled against thy servant: for thou art even [c] as Pharaoh.

19 My lord asked his servants, saying, *Have ye a father, or a brother?

20 And wee answered my lord, Wee have a father that is old, and a young † childe, *which he begate* in his age: and his brother is dead, & he alone is left of his mother, and his father loveth him.

21 Now thou saidest unto thy servants, Bring him unto me, that I may ‖ set mine eye upon him.

22 And we answered my lord, The child can not depart from his father: for if he leave his father, *his father* would die.

23 Then saidest thou unto thy servants, *Except your yonger brother come downe with you, looke in my face no more.

24 So when we came unto thy servant our father, and shewed him what my lord had said,

25 And our father said unto us, Goe againe, buy us a little foode.

26 Then we answered, Wee cannot go downe, *but* if our yongest brother † go with us, then will we goe down: for we may not see the mans face, except our yongest brother be with us.

27 Then thy servant my father saide unto us, Ye know that my [f] wife bare me two *sonnes*.

28 And the one went out from mee, and I said, Of a suerty he is torne in * pieces, and I saw him not since.

29 Now ye take this also away from mee: if death take him, then [g] ye shall bring my gray head in sorrow to the grave.

30 Now therefore, when I come to thy servant my father, and the child be not with us (seeing that his ‖ life dependeth on the *childes* life.)

31 Then when he shall see that the childe *is* not *come*, he will die: so shall thy servants bring the gray head of thy servant our father with sorrow to the grave.

32 Doubtlesse thy servant became suerty for the childe to my father, and, ‖ If I bring him not unto thee againe, then I will beare the blame unto my father for ever.

33 Now therefore, I pray thee, let me thy servant abide for the child, *as a* servant to my lord, and let the childe go up with his brethren.

34 For [h] how can I go up to my father? if the child *be* not with me, unlesse I would see the evill that shall come on my father.

[c] Equall in authoritie: or, next unto the king.
* Chap.2,13,16.
† *Ebr. childe of his old age.*
‖ Or, that I may see him.
* Chap.43,3.
† *Ebr. be with us.*
[f] Rahel bare to Iaakob, Ioseph and Beniamin.
* Chap 37,33.
[g] Ye shall cause me to die for sorrow.
‖ *Ebr. his soule is bound to his soule.*
[h] Meaning, hee had rather remaine their prisoner, then to returne and see his father in heavines.

CHAP. XLV.

1 *Ioseph maketh himselfe knowen to his brethren.* 8 *How* *he sheweth that all was done by Gods providence.* 18 *Pharaoh commandeth him to send for his father.* 24 *Ioseph exhorteth his brethren to concord.*

THen Ioseph could not refraine himselfe before all that stoode by him, but hee cryed, [a] Have forth every man from me. And there taried not one with him, while Ioseph uttered himselfe unto his brethren.

2 And he wept, and cried, *so* that the Egyptians heard: the house of Pharaoh heard also.

3 Then Ioseph said to his brethren, I am Ioseph: doeth my father yet live? But his brethren could not answere him, for they were astonished at his presence.

4 Againe, Ioseph said to his brethren, Come nere, I pray you, to mee. And they came nere. And he said, ‖ I am Ioseph your brother, whom ye sold into Egypt.

5 Now therefore be not [b] sad, neither grieved with your selves, that ye sold me hither: † For God did send me before you for your preservation.

6 For now two yeeres of famine *have beene* through the land, and five yeeres *are* behinde, wherein neither *shall be* earing nor harvest.

7 Wherefore God sent me before you to preserve your posteritie in this land, and to save you alive by a great deliverance.

8 Now then you sent not mee hither, but [c] God, who hath made me a father unto Pharaoh, and lord of all his house, and ruler throughout all the land of Egypt.

9 Haste you and go up to my father, and tell him, Thus saith thy sonne Ioseph, God hath made me lord of all Egypt: come downe to me, tary not.

10 And thou shalt dwell in the land of Goshen, and shalt be neere me, thou and thy children, and thy childrens children, and thy sheepe, and thy beasts, and all that thou hast.

11 Also I will nourish thee there (for yet *remaine* five yeeres of famine) lest thou perish through poverty, thou and thy household, and all that thou hast.

12 And behold, your eies doe see, and the eies of my brother Beniamin, that [d] my mouth speaketh to you.

13 Therefore tell my father of all mine honor in Egypt, and of all that ye have seene, and make haste, and bring my father hither.

14 Then hee fell on his brother Beniamins necke, and wept, and Beniamin wept on his necke.

15 Moreover, he kissed all his brethren, and wept upon them: and afterward his brethren talked with him.

16 ¶ And the ‖ tidings came to Pharaohs house, so ỹ they saih, Iosephs brethren are come: and it pleased Pharaoh well, and his servants.

17 Then Pharaoh said to Ioseph, Say to thy brethren, This do ye, lade your beasts and depart, go to the land of Canaan.

18 And take your father, and your household, & come to me, & I will give you the [e] best of the land of Egypt, and ye shall eate of ỹ [f] fat of ỹ land.

19 And I commaund thee, Thus doe ye, take you charets out of the land of Egypt for your children, and for your wives, and bring your father and come.

20 Also ‖ regard not your stuffe: for the best of all the land of Egypt is yours.

21 And the children of Israel did so: and Ioseph gave them charets according to the commandement of Pharaoh: he gave them vitaile also for the yourney.

22 He gave them all, none except, change of raiment: but unto Beniamin he gave three hundreth pieces of silver, and five suites of raiment.

23 And unto his father ‖ likewise he sent ten hee asses laden with the best things of Egypt, and ten shee asses laden with wheate, and bread and meate for his father by the way.

24 So sent he his brethren away, and they de-

[a] Not that he was ashamed of his kindred, but that he would cover his brethrens fault.
‖ Acts 7,13.
[b] This example teacheth that wee must by all meanes comforth them, which are truely humbled and wounded for their sins.
† Chap.50,20.
[c] Albeit God detest sinne, yet hee turneth mans wicked nesse to serve to his glory.
[d] That is, that I speake in your owne language and have none interpreter.
‖ *Ebr. voyce.*
[e] The most plentifull ground.
[f] The chiefest fruites and comodities.
‖ *Ebr. let not your eyes spare your vessel.*
‖ Or, he sent as much, to wit, silver as verse 22. and ten asses,

parted: and he sayde unto them, g Fall not out by the way.

25 Then they went up from Egypt, and came unto the land of Canaan, unto Iaakob their father.

26 And told him, saying, Ioseph *is* yet alive, and he also is governour over all the land of Egypt, and *Iaakobs* heart h failed: for he beleeved them not.

27 And they told him all the words of Ioseph, which he had said unto them: but when he saw the charets, which Ioseph had sent to cary him, then the spirit of Iaakob their father revived.

28 And Israel said, *I have* enough: Ioseph my sonne *is* yet alive: I will go and see him yer I die.

g Seeing he had remitted the fault done toward him, he would not that they should accuse one another.

h As one bet weene hope and feare.

CHAP. XLVI.

a God assureth Iaakob of his iourney into Egypt. 27 The number of his familie when he went into Egypt. 29 Ioseph meeteth his father. 34 He teacheth his brethren what to answere to Pharaoh.

THen Israel tooke his iourney with all that he had, and came to Beer-sheba, and a offered sacrifice unto the God of his father Izhak.

2 And God spake unto Israel in a vision by night, saying, Iaakob, Iaakob. Who answered, I am here.

3 Then hee sayde, I am God, the God of thy father, feare not to go downe into Egypt: for I will there make of thee a great nation.

4 I will b go downe with thee into Egypt, and I will also c bring thee up againe, and Ioseph shall d put his hand upon thine eyes.

5 Then Iaakob rose up from Beer-sheba: and the sonnes of Israel caried Iaakob their father, and their children, and their wives in the charets, which Pharaoh had sent to cary him.

6 And they tooke their cattell and their goods, which they had gotten in the land of Canaan, and came into Egypt, *both* * Iaakob and all his seede with him.

7 His sonnes and his sonnes sonnes with him, his daughters and his sonnes daughters, and all his seede brought he with him into Egypt.

8 ¶ And these are the names of the children of Israel, which came into Egypt, *even* Iaakob and his sonnes: * Reuben Iaakobs first borne.

9 And the sonnes of Reuben: Hanoch, and Phallu, and Hezron, and Carmi.

10 ¶ And the sonnes of * Simeon: Iemuel, and Iamin, and Ohad, and Iachim, and Zohar, and Shul the sonne of a Canaanitish woman.

11 ¶ Also the sonnes of * Levi: Gershon, Kohath, and Merari.

12 ¶ Also the sonnes of ‖ Iudah: Er, and Onan, and Shelah, and Pharez, and Zerah: (but Er and Onan died in the land of Canaan.) And the sons of Pharez *were* Hezron and Hamul.

13 ¶ Also the sonnes of ‖ Issachar: Tola, and Phuuah, and Iob, and Shimron.

14 ¶ Also the sonnes of Zebulun: Sered, and Elon, and Iahleel.

15 These be the sonnes of Leah, which shee bare unto Iaakob in Padan Aram, with his daughter Dinah. All the ‖ soules of his sonnes and his daughters *were* thirtie and three.

16 Also the sonnes of Gad: Ziphion, and Haggi, Shuni, and Ezbon, Eri, and Arodi, and Areli.

17 ¶ Also the sonnes of ‖ Asher: Iimnah, and Ishuah, and Isui, and Beriah, and Sherah their sister. And the sonnes of Beriah: and Heber, Malchiel.

18 These are the children of Zilpah, whom Laban gave to Leah his daughter: and these she bare unto Iaakob, *even* sixteene soules.

19 The sonnes of Rahel Iaakobs wife *were* Ioseph, and Beniamin.

20 ¶ And unto Ioseph in the land of Egypt were borne Manasseh, and Ephraim, which * Asenath the daughter of Poti-pherah prince of On bare unto him.

21 ¶ Also the sonnes of * Beniamin: Belah, and Becher, and Ashbeel, and Gera, Naaman, Ehi, and Rosh, Muppim, and Huppim, and Ard.

22 These are the sonnes of Rahel, which were borne unto Iaakob, fourteene soules in all.

23 ¶ Also the sonnes of Dan: Hushim.

24 ¶ Also the sonnes of Naphtali: Iahzeel, and Guni, Iezer, and Shillem.

25 These are the sonnes of Bilhah, which Laban gave unto Rahel his daughter, and shee bare these to Iaakob, in all seven soules.

26 All the * soules, that came with Iaakob into Egypt, which came out of his † loines (beside Iaakobs sonnes wives) *were* in the whole, threescore and sixe soules.

27 Also the sonnes of Ioseph, which were borne him in Egypt, *were* two soules: *so that* all the soules of the house of Iaakob, which came into Egypt, *are* seventie.

28 ¶ Then he sent Iudah before him unto Ioseph, to ‖ direct his way unto Goshen, and they came into the land of Goshen.

29 Then Ioseph † made ready his caret, and went up to Goshen to meet Israel his father, and presented himselfe unto him, and fell on his necke and wept upon his necke a ‖ good while.

30 And Israel said unto Ioseph, Now let me die since I have seene thy face, *and* ỹ thou art yet alive.

31 Then Ioseph said to his brethren, and to his fathers house, I will go up and shew Pharaoh, and tell him, My brethren and my fathers house, which were in the land of Canaan, are come unto me.

32 And the men are e sheepheardes, and because they are sheepheardes, they have brought their sheepe & their cattell, and all that they have.

33 And if Pharaoh call you, and aske you, What is your trade?

34 Then ye shall say, Thy servants are men occupied about cattell, from our childehood even unto this time, both we & our fathers: that ye may dwell in the land of Goshen: for every sheepkeeper is an abomination unto the Egyptians.

CHAP. XLVII.

7 Iaakob commeth before Pharaoh, and telleth him his age. 11 The land of Goshen is given him. 22 The idolatrous priests have living of the King. 28 Iaakobs age when he dieth.

THen came Ioseph and tolde Pharaoh, and saide, My father, and my brethren, and their sheepe, and their cattell, and all that they have, are come out of the land of Canaan, and behold, they are in the land of Goshen.

2 And Ioseph took part of his brethren, *even* a five men, and presented them unto Pharaoh.

3 When Pharaoh said unto his brethren, What is your trade? And they answered Pharaoh, Thy servants *are* shepheardes, both we and our fathers.

4 They said moreover unto Pharaoh, For to soiourne in the land are we come: for thy servants have no pasture for *their* sheep, so sore is ỹ famine in the land of Canaan. Now therefore, we pray thee,

a Whereby he both signifieth, that he worshipped the true God, and also that he kept in his heart the possession of that land from whence present necessity drove him.

b Conducting thee by my power.

c In thy posteritie.

d Shall shut thine eyes when thou dieest: which appertained to him that was most derrest, or chiefe of the kinred.

* Iosh.24.4. Psal.105.23. Ma.52.4.

* Exod.1.1.&6.14. Num.26.5. 1.Chron.5.1.

* Exod 6.15. 2.Chron.4.24.

* 1.Chron.6.1.

‖ 1.Chron.2.3. and 4.m.chap.38.3.

† 2.Chron.7.1.

‖ Or, person.

‖ 2.Chron.7.30.

* Chap.45.50.

* Chron.7.6. and 8.1.

* Deut.10.22.
† Ebr.thighes.

‖ Or, to prepare him a place.

† Ebr. bound his charet.

‖ Ebr. yet, or still.

e He was not ashamed of his father and kinred, though they were of base condition.

f God suffereth the world to hate his, that they may forsake the filth of the world, and cleave to him.

a That the king might be assured they were come, and see what manner of people they were.

thee, let thy servants dwell in the land of Goshen.

5 Then spake Pharaoh to Ioseph, saying, Thy father and thy brethren are come unto thee.

6 The [b] land of Egypt is before thee: in the best place of the land make thy father and thy brethren dwell: let them dwell in the land of Goshen: and if thou knowest that there be men of activitie among them, make them rulers over my cattell.

7 Ioseph also brought Iaakob his father, and set him before Pharaoh. And Iaakob † saluted Pharaoh.

8 Then Pharaoh said unto Iaakob, † How olde art thou?

9 And Iaakob said unto Pharaoh, The whole time of my ‖ pilgrimage *is* an hundreth and thirtie yeeres: few and evil have the daies of my life been, and I have not attained unto the yeeres of the life of my fathers, in the dayes of their pilgrimages.

10 And Iaakob ‖ tooke leave of Pharaoh, and departed from the presence of Pharaoh.

11 ¶ And Ioseph placed his father, and his brethren, and gave them possession in the land of Egypt, in the best of the land, *even* in the land of [c] Rameses, as Pharaoh had commanded.

12 ¶ And Ioseph nourished his father, and his brethren, and all his fathers household with bread [d] even to the young children.

13 ¶ Now there was no bread in all the land: for the famine *was* exceeding sore: so that the land of Egypt, and the land of Canaan were † famished by reason of the famine.

14 And Ioseph gathered all the money, that was found in the land of Egypt, and in the land of Canaan, for the corne which they bought, and [e] Ioseph layd up the money in Pharaohs house.

15 So when money failed in the land of Egypt, and in the land of Canaan, then all the Egyptians came unto Ioseph and sayde, Give us bread: for why should we dye before thee? for *our* money is spent.

16 Then sayde Ioseph, Bring your cattel, and I will give you for your cattell, if *your* money be spent.

17 So they brought their cattell unto Ioseph, and Ioseph gave them bread for the horses, and for the flockes of sheepe, and for the heardes of cattell, and for the asses: so he fed them with bread for all their cattell that yeere.

18 But when the yeere was ended, they came unto him the next yeere, and sayde unto him, We will not hide from my lord, that since our money is spent, and my lord hath the heardes of the cattell, there is nothing left in the sight of my lord, but our bodies and our ground.

19 Why shall we perish in thy sight, both we and our land? buy us and our land for bread, and we and our land will be bound to Pharaoh: therefore give us seede, that we may live and not dye, and that the land goe not to waste.

20 So Ioseph bought all the land of Egypt for Pharaoh: for the Egyptians solde every man his ground, because the famine was sore upon them: so the land became Pharaohs.

21 And he [g] removed the people unto the cities, ‖ from one side of Egypt even to the other.

22 Only the land of the Priests bought he not: for the Priests had an ordinarie of Pharaoh, and they did eate their ordinarie, which Pharaoh gave them: wherefore they solde not their ground.

23 Then Ioseph sayd unto the people, Behold, I have bought you this day, and your land for Pharaoh: loe, *here is* seede for you: sowe therefore the ground.

24 And of the increase yee shall give the fifth part unto Pharaoh, and foure partes shalbe yours for the seede of the field, and for your meate, and for them of your householdes, and for your children to eate.

25 Then they answered, Thou hast saved our lives: let us finde grace in the sight of my lord, and we will be Pharaohs servants.

26 Then Ioseph made it a law over the land of Egypt unto this day, that Pharaoh should have the fifth *part*, [h] except the land of the Priests only, which was not Pharaohs.

27 ¶ And Israel dwelt in the land of Egypt, in the countrey of Goshen: and they had their possessions therein, & grew and multiplied exceedingly.

28 Moreover, Iaakob lived in the land of Egypt seventeene yeeres, so that the whole age of Iaakob *was* an hundreth fourtie and seven yeeres.

29 Now when the time drew neere that Israel must die, he called his sonne Ioseph, and said unto him, If I have nowe found grace in thy sight, * put thine hand nowe under my thigh, and deale mercifully and truely with me: burie me not, I pray thee, in Egypt.

30 But when I shall [i] sleepe with my fathers, thou shalt carie me out of Egypt, and burie mee in their buriall. And hee answered, I will doe as thou hast sayd.

31 Then he sayd, Sweare unto mee. And hee sware unto him. And Israel [k] worshipped towardes the beds head.

CHAP. XLVIII.

Ioseph with his two sonnes visiteth his sicke father. 3 Iaakob rehearseth Gods promise. 5 Hee receiveth Iosephs sonnes as his. 19 He preferreth the yonger.

A Gaine after this, one sayd to Ioseph, Loe thy father is sicke: then he tooke with him his two sonnes, Manasseh and Ephraim.

2 Also one tolde Iaakob, and said, Behold thy sonne Ioseph is come to thee, and Israel tooke his strength unto him and sate upon the bed.

3 Then Iaakob sayd unto Ioseph, God ‖ almightie appeared unto me at * Luz in the land of Canaan, and blessed me.

4 And he sayd unto me, Behold, I will make thee fruitfull, and will multiplie thee, and will make a great number of people of thee, and will give this land unto thy seede after thee for an [b] everlasting possession.

5 ¶ And now thy ‖ two sonnes, Manasseh and Ephraim, which are borne unto thee in the land of Egypt, before I came to thee into Egypt, shall be mine, as Reuben and Simeon are mine.

6 But thy linage, which thou hast begotten after them, shalbe thine: they shalbe called after the names of their brethren in their inheritance.

7 Nowe when I came from Padan, Rahel ‖ died upon mine hand in the land of Canaan, by the way when *there was* but halfe a dayes iourney of ground to come to Ephrath: and I buryed her there in the way to Ephrath: the same *is* Beth-lehem.

8 Then Israel beheld Iosephs sonnes and sayd, Whose are these?

[b] Iosephs great modestie appeareth in that he would enterprise nothing without the kings commandement.

† *Ebr. blessed.*

† *Ebr. how many dayes are the yeeres of thy life?*

‖ Hebr. 11. 9. and. 13.

‖ *Ebr. blessed.*

[c] Which was a city in the countrey of Goshen, Exod. 1. 11.

[d] Some reade, that he fed them as little babes, because they could not provide for themselves against that famine.

† Ebr. brought to an extremity, or at their wits end.

[e] Wherein he both declareth his fidelity toward the King, and his minde free from couetousnes.

[f] Nor except the ground be tilled and sowen, it perisheth, and is as it were dead.

[g] By this changing they had nothing of their owne, but received all of the kings liberality.

‖ Ebr. end of the border.

[h] Pharaoh in providing for Idolatrous priests, shall be a condemnation to all them which neglect the true ministers of Gods word.

* Chap. 24. 2.

[i] Hereby he professed that he died in the faith of his fathers, teaching his children to hope for the promised land.

[k] He rejoyced that Ioseph had promised him, and fetching himselfe up upon his pillow, praised God. Reade 1. Chro. 29. 10.

[a] Ioseph more esteemeth that his children should be received into Iaakobs family, which was the Church of God, then to enjoy all the treasures of Egypt.

‖ Or, all sufficient.

* Chap. 28. 13.

[b] Which is true in the carnall Israel unto the comming of Christ, and in the spirituall for ever.

‖ Chap. 41. 50.

‖ Chap. 35. 15.

9 And Ioſeph ſayd unto his father, They are my ſonnes, which c God hath given mee here. Then he ſayd, I pray thee, bring them to me, that I may bleſſe them:

10 (For the eyes of Iſrael were dim for age, ſo that he could not *well* ſee) Then he cauſed them to come to him, and he kiſſed them and embraced them.

11 And Iſrael ſayd unto Ioſeph, I had not thought to have ſeene thy face: yet loe, God hath ſhewed me alſo thy ſeede.

12 And Ioſeph tooke them away from his knees, and did reverence † downe to the grounde.

13 Then tooke Ioſeph them both, Ephraim in his right hand toward Iſraels left hand, and Manaſſeh in his left hand toward Iſraels right hand, ſo he brought *them* unto him.

14 But Iſrael ſtretched out his right hand, and layd it on d Ephraims head which was the yonger, and his left hand upon Manaſſehs head (directing his hands of purpoſe) for Manaſſeh *was* the elder.

15 ¶ *Alſo he bleſſeth Ioſeph, and ſayd, The God, before whom my fathers, Abraham and Izhak did walke, the God which hath fed mee all my life long, unto this day, *bleſſe thee.*

16 The e Angel, which hath delivered mee from all evill, bleſſe the children, and let my f name be named upon them, and the name of my fathers Abraham and Izhak, that they may grow as fiſh into a multitude in the middes of the earth.

17 But when Ioſeph ſaw that his father layde his right hand upon the head of Ephraim, it g diſpleaſed him: and he ſtayed his fathers hand to remoove it from Ephraims head to Manaſſehs head.

18 And Ioſeph ſayde unto his father, Not ſo, my father, for this is the eldeſt: put thy right hand upon his head.

19 But his father refuſed and ſayd, I know wel, my ſonne, I know wel: hee ſhalbe alſo a people, and he ſhalbe great likewiſe: but his yonger brother ſhalbe greater then he, and his ſeed ſhall be full of nations.

20 So he bleſſed them that day, and ſayd, In thee Iſrael ſhall bleſſe, and ſay, God make thee as h Ephraim and as Manaſſeh, and hee ſet Ephraim before Manaſſeh.

21 Then Iſrael ſayd unto Ioſeph, Beholde, I die, and God ſhalbe with you, and bring you againe unto the land of i your fathers.

22 Moreover, I have given unto thee one portion above thy brethren, which k I gate out of the hand of ℣ Amorite by my *ſword and by my bow.

CHAP. XLIX.

1 *Iaakob bleſſeth all his ſonnes by name.* 10 *Hee telleth them that Chriſt ſhall come out of Iudah.* 29 *He will be buried with his fathers.* 33 *He dyeth.*

THen Iaakob called his ſonnes, and ſayd, Gather your ſelves together, that I may tell you what ſhall come to you in the a laſt dayes.

2 Gather your ſelves together, and heare, yee ſonnes of Iaakob, and hearken unto Iſrael your father.

3 ¶ Reuben mine eldeſt ſonne, thou art my b might, and the beginning of my ſtrength, c ℣ excellencie of dignitie, & the excellencie of power:

4 *Thou *waſt* light as water: thou ſhalt not be excellent, becauſe * thou wenteſt up to thy fathers bed: ‖ then diddeſt thou defile my bed, *thy dignitie* is gone.

5 ¶ Simeon and Levi, brethren *in evill*, ‖ the inſtruments of crueltie *are* in their habitations.

6 Into their ſecret let not my ſoule come: my glory be not thou ioyned with their aſſembly: for in their wrath they ſlewe a e man, and in their ſelfe will they digged downe a wall.

7 Curſed be their wrath, for it was fierce, and their rage, for it was cruell: I will f divide them in Iaakob, and ſcatter them in Iſrael.

8 ¶ Thou Iudah, thy brethren ſhall praiſe thee: thine hand *ſhalbe* in the necke of thine enemies: thy fathers ſonne ſhall g bowe downe unto thee.

9 Iudah *as* a Lions whelpe ſhalt thou come, up from the ſpoile, my ſonne. He ſhall lye downe *and* couch a Lyon, and as a Lioneſſe: h Who ſhall ſtirre him up?

10 The ‖ Scepter ſhall not depart from Iudah, nor a Lawgiver from betweene his feete, untill i Shiloh come, and the people *ſhalbe* gathered unto him.

11 He ſhall binde his Aſſe foale unto the k vine, and his aſſes colte unto the beſt vine. Hee ſhall waſh his garment in wine, and his cloake in the blood of grapes.

12 His eyes *ſhalbe* red with wine, and his teeth white with milke.

13 ¶ Zebelun ſhall dwell by the ſea ſide, and hee *ſhalbe* an haven for ſhippes: and his border *ſhalbe* unto Zidon.

14 ¶ Iſſachar *ſhalbe* † l a ſtrong aſſe, couching downe betweene two burdens:

15 And he ſhall ſee that reſt is good, and that the land is pleaſant, and he ſhall bow his ſhoulder to beare, and ſhall be ſubiect unto tribute.

16 ¶ Dan m ſhall iudge his people as one of the tribes of Iſrael.

17 Dan ſhalbe a n ſerpent by the way, an adder by the path, biting the horſe heeles, ſo that his rider ſhall fall backward.

18 o O Lord, I have waited for thy ſalvation.

19 ¶ Gad, an hoſte of men ſhall overcome him, but he ſhall overcome at the laſt.

20 ¶ Concerning Aſher, his p bread *ſhalbe* fat, and he ſhall give pleaſures for a king.

21 ¶ Naphtali *ſhalbe* a hinde let goe, giving q goodly wordes.

22 ¶ Ioſeph *ſhalbe* † a fruitfull bough, *even* a fruitfull bough by the well ſide: the † ſmall boughs ſhall turne upon the wall.

23 r And the archers grieved him, and ſhotte *againſt him*, and hated him.

24 But his bowe abode ſtrong, and the hands of his armes were ſtrengthened, by the handes of the mightie *God* of Iaakob, of whom *was* the feeder *appointed* by the ſtone of Iſrael,

25 *Even* by the God of thy father, who ſhall helpe thee, and by the almightie, who ſhall bleſſe thee with heavenly bleſſings from above, with bleſſings of the deepe that lieth beneath, with bleſſings of the breaſtes, and of the wombe.

26 The bleſſings of thy father ſhalbe † ſtronger then the bleſſings of mine elders: unto the end of the hilles of the world they ſhall bee on the head of Ioſeph, and on the toppe of the head of him that was u ſeparated from his brethren.

27 ¶ Beniamin ſhall ravine *as* a wolfe: in the morning he ſhall devoure the praye, and at night he ſhall divide the ſpoyle.

28 ¶ All theſe are the twelve tribes of Iſrael, and thus their father ſpake unto them, and bleſſed

c The faithfull acknowledge all benefits come of Gods free mercies.

‖ Hebr. his face to the ground.

d Gods iudgements in oft times contrary to mans, and hee preferreth that, which man deſpiſeth.
* Hebr. 11. 21.

e This Angel muſt be underſtood of Chriſt, as Chap. 31. 13. and 32. 1.

f Let them be taken as my children.

g Ioſeph faileth in binding Gods grace to the order of nature.

h In whome Gods graces ſhould manifeſtly appeare.

i Which they had by faith in the promiſe.

k By my children whome God ſpared for my ſake.
* Chap. 34. 25.

a When God ſhall bring you out of Egypt, and becauſe that he ſpeaketh of the Meſſias, he nameth it the laſt dayes.

b Begotten in my youth.

c If thou hadſt not loſt thy birthright by thine offence.
* Chap. 32. 22. 2. Chron. 5. 1.
‖ Or, it ceaſed to be my bed.

‖ Or, their ſwords were inſtruments of violence.

d Or, tongue: meaning that he neither conſented to them in word nor thought.

e The Sechemites Chap. 34. 26.

f For Levi had no part, and Simeon was under Iudah, Ioſh. 19. 1. till God gave them the place of the Amalekites, 1. Chro. 4. 43.

g As was verified in David and Chriſt.

h His enemies ſhall ſo feare him.

‖ Or, Kingdome.

i Which is Chriſt the Meſſias, the giver of proſperitie: who ſhall call the Gentiles to ſalvation.

k A countrey moſt abundant with vines and paſtures is promiſed him.

† Ebr. an aſſe of great bones.

l His force ſhalbe great, but he ſhall want courage to reſiſt his enemies.

m Shall have the honour of a tribe.

n That is, full of ſubtility.

o Seeing the miſeries that his poſterity ſhould fall into, he burſteth out in prayer to God to remedy it.

p He ſhall abound in corne and pleaſant fruites.

q Overcomming more by fayre wordes then by force.

† Ebr. a ſonne of increaſe.

† Ebr. daughters.

r As his brethren when they were his enemies, Potiphar and others.

ſ That is God.

t In as much as he was more neere to the accompliſhment of the promiſe, & it had bene more often confirmed.

u Either in dignity, or when he was ſold from his brethren.

sed them: every one of them blessed hee with a severall blessing.

29 And he charged them and sayde unto them, I am ready to be gathered unto my people: * burie me with my fathers in the cave, that is in the fielde of Ephron the Hittite,

30 In the cave that is in the field of Machpelah, besides Mamre in the land of Canaan: which *cave* Abraham bought with the fielde of Ephron the Hittite for a possession to burie in.

31 There they buried Abraham and Sarah his wife: there they buried Izhak and Rebekah his wife: and there I buried Leah.

32 The purchase of the field and the cave that is therein, *was bought* of the children of Heth.

33 Thus Iaakob made an end of giving charge to his sons, & x plucked his feete into the bed, and gave up the ghost, and was gathered to his people.

* Chap. 47. 30.

x Whereby is signified how quietly he dyed.

CHAP. L.

13 Iaakob is buried. 19 Ioseph forgiveth his brethren. 23 He seeth his childrens children. 25 He dyeth.

THen Ioseph fell upon his fathers face and wept upon him, and kissed him.

2 And Ioseph commanded his servants the a physicians to embalme his father, and the physicians embalmed Israel.

3 So forty daies were accomplished (for so long did the dayes of them that were embalmed last) and the Egyptians bewayled him b seventie dayes.

4 And when the dayes of his mourning were past, Ioseph spake to the house of Pharaoh, saying, If I have now found favour in your eyes, speake, I pray you, in the eares of Pharaoh, and say,

5 My father made me * sweare, saying, Loe, I die, burie me in my grave, which I have made me in the land of Canaan: now therefore let me go, I pray thee, and bury my father, & I will come again.

6 Then Pharaoh said, Go up and bury thy father, c as he made thee to sweare.

7 ¶ So Ioseph went up to bury his father, and with him went all the servants of Pharaoh, *both* the elders of his house, and all the elders of the land of Egypt.

8 Likewise all the house of Ioseph, and his brethren, and his fathers house: onely their children, and their sheepe, and their catteil left they in the land of Goshen.

9 And there went up with him both charets and horsemen: and they were an exceeding great company.

10 And they came to ‖ Goren Atad, which is beyond Iorden, and there they made a great and exceeding sore lamentation: and he mourned for his father seven dayes.

11 And when the Canaanites the inhabitants of the land sawe the mourning in Goren Atad, they saide, This is a great mourning unto the Egyptians: wherefore the name thereof was called ‖ Abel Mizraim, which is beyond Iorden.

12 So his sons did unto him, according as hee had commanded them:

13 ‖ For his sonnes carried him into the land of Canaan, and buried him in the cave of the fielde of Machpelah, which *cave* ‖ Abraham bought with the field, to be a ‖ place to bury in, of Ephron the Hittite beside Mamre.

14 ¶ Then Ioseph returned into Egypt, he and his brethren, and all that went up with him to burie his father, after that he had buried his father.

15 And when Iosephs brethren saw that their father was dead, they said, d It may be that Ioseph will hate us, and will pay us againe all the evill which we did unto him.

16 Therefore they sent unto Ioseph, saying, Thy father commanded before his death, saying,

17 Thus shall ye say unto Ioseph, Forgive now, I pray thee, the trespasse of thy brethren, and their sinne: for they rewarded thee evill. And now, we pray thee, forgive the trespasse of the servants of thy fathers e God. And Ioseph wept, when ‖ they spake unto him.

18 Also his brethren came unto him, and fell downe before his face, and saide, Behold, wee be thy servants.

19 To whom Ioseph saide, ‖ Feare not: for ‖ am not I under f God?

20 When yee thought evill against mee, God disposed it to good, that he might bring to passe, as it is this day, and save much people alive.

21 Feare not now therefore, I will nourish you, and your children: and he comforted them, and spake † kindly unto them.

22 ¶ So Ioseph dwelt in Egypt, he, and his fathers house: and Ioseph lived an g hundreth and tenne yeeres.

23 * And Ioseph saw Ephraims children, even unto the third generation: also the sonnes of Machir the sonne of Manasseh were brought upon Iosephs knees.

24 And Ioseph said unto his brethren, ‖ I am readie to die, and God will surely visite you, and bring you out of this land, unto the land which he sware unto Abraham, unto Izhak, and unto Iaakob.

25 And Ioseph tooke an oathe of the children of Israel, saying, ‖ h God will surely visite you, and ye shall carrie my bones hence.

26 So Ioseph died, when he was an hundreth and tenne yeeres olde: and they embalmed him, and put him in a chest in Egypt.

b They were more exceedingly in lamenting then the faithfull.

c The very infidels would have oathes performed.

‖ Or, the corne floore of Atad.

‖ Or, the lamentation of the Egyptians.

‖ Acts. 7. 16.

‖ Chap 23. 16.

‖ Or, a possession.

d An evill conscience is never fully at rest.

e Meaning, that they which have one God should be ioyned in most sure love.

‖ Or, the messenger, ‖ Chap 45. 5.

‖ Or, am I in Gods stead, meaning to take vengeance.

f Who by the good successe seemeth to remit it, and therfore it ought not to be revenged by me.

† Ebr. to their heart.

g Who, notwithstanding he bare rule in Egypt about fourescore yeers, yet was ioyned with the church of God in faith & religion.

* Num. 32. 39.

‖ Hebr. 11. 22.

‖ Exod. 13. 19.

h He speaketh this by the spirit of prophecie, exhorting his brethren to have full trust in Gods promise for their deliverance.

THE SECOND BOOKE OF MOSES, CALLED EXODUS.

THE ARGUMENT.

After that Iaakob by Gods commandement Gen. 46. 3. had brought his familie into Egypt, where they remained for the space of foure hundreth yeeres, and of seventy persons grew to an infinite number, so that the King and the countrey grudged and endeavoured both by tyranny and cruell slavery to suppresse them: the Lord according to his promise Gen. 15. 14. had compassion of his Church, and delivered them, but plagued their enemies in most strange and sundry sorts. And the more that the tyrannie of the wicked enraged against his Church, the more did his heavy iudgements increase against them, till Pharaoh and his army were drowned in the same Sea, which gave an entrie & passage to the children of God. But as the ingratitude of man is great, so did they immediatly forget Gods wonderfull benefits: & albeit he had given them the Passover to be a signe & memoriall of the same, yet

they fell to diſtruſt, and tempted God vvith ſundrie murmurings and grudgings againſt him and his miniſters; ſometime mooved vvith ambition, ſometime for lacke of drinke or meate to content their luſts, ſometime by idolatry, or ſuch like. Wherefore God viſited them vvith ſharpe roddes and plagues, that by his corrections they might ſeeke to him for remedy againſt his ſcourges, and earneſtly repent them for their rebellions and vvickedneſſe. And becauſe God loveth them to the end vvhom he hath once begun to love, he puniſhed them not according to their deſerts, but dealt vvith them in great mercies, and ever vvith newv benefites laboured to overcome their malice: for he ſtill governed them and gave them his vvord and Lavv, both concerning the maner of ſerving him, and alſo the forme of iudgements and civill policy: to the intent that they ſhould not ſerve God after their ovvne inventions, but according to that order, vvhich his heavenly vviſdome had appointed.

CHAP. I.

1 The children of Iaakob that came into Egypt. 8 The new Pharaoh oppreſſeth them. 12 The providence of God toward them. 15 The Kings commandement to the midvvives. 22 The ſonnes of the Ebrewes are commanded to be caſt into the river.

NOw * a theſe are the names of the children of Iſrael, which came into Egypt (every man and his houſhold came *thither* with Iaakob)

2 Reuben, Simeon, Levi, and Iudah,

3 Iſſachar, Zebulun, and Beniamin,

4 Dan, and Nathali, Gad, and Aſher.

5 So all the ‖ ſoules, that came out of the loines of Iaakob, were * ſeventy ſoules: Ioſeph was in Egypt already.

6 Now Ioſeph died and all his brethren, and that whole generation.

7 ¶ And the * children of Iſrael ‖ brought forth fruit and increaſed in abundance, and were multiplied, & were exceeding mighty, ſo that the b land was full of them.

8 Then there roſe up a newe King in Egypt, who c knew not Ioſeph.

9 And he ſaid unto his people, Behold, the people of the children of Iſrael *are* greater, and mightier then wee.

10 Come, let us worke wiſely with them, leſt they multiplie, and it come to paſſe, that if there be war, they ioyne themſelves alſo unto our enemies, and fight againſt us, and d ‖ get them out of the land.

11 Therefore did they ſet taskemaſters over them, to keepe them under with burdens: and they built the cities Pithom and Raamſes for ſ ‖ treaſures of Pharaoh.

12 But the more they vexed them, the more they multiplied and grew: therefore e they were more grieved againſt the children of Iſrael.

13 Wherefore the Egyptians by cruelty cauſed the children of Iſrael to ſerve.

14 Thus they made them weary of their lives by ſore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, † which they laid upon them moſt cruelly.

15 ¶ Moreover the King of Egypt commanded the midwives of the Ebrew women (of which the ones name was f Shiphrah, and the name of the other Puah)

16 And ſaid, * When ye doe the office of a midwife to ſ women of the Ebrewes, and ſee them on their ‖ ſtooles, if it be a ſonne, then ye ſhall kill him: but if it be a daughter, then let her live.

17 Notwithſtanding the midwives feared God, and did not as the King of Egypt commanded them, but preſerved alive the men-children.

18 Then the King of Egypt called for the midwives, and ſaid unto them, Why have yee done thus, and have preſerved alive the men-children?

19 And the midwives anſwered Pharaoh, Becauſe the Ebrew g women *are* not as the women of Egypt: for they are lively, and are delivered yer the midwives come at them.

20 God therefore proſpered the midwives, and the people multiplied, and were very mightie.

21 And becauſe ſ midwives feared God, therefore he h made them houſes.

22 Then Pharaoh charged all his people, ſaying, Every man-child that is borne, i caſt ye into the river, but reſerve every maide-child alive.

CHAP. II.

1 Moſes is borne and caſt into the flags. 5 He is taken up of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Iſraelites crie unto the Lord.

THen there went a a man of the houſe of Levi, and tooke *to vvife* a daughter of Levi.

2 And the woman conceived and bare a ſon: and when ſhe ſawe that he was faire, * ſhe hid him three moneths.

3 But wen ſhee could no longer hide him, ſhee tooke for him an arke *made* of reed, and daubed it with ſlime and with pitch, and b laied the child therein, and put *it* among the bulruſhes by the rivers brinke.

4 Now his ſiſter ſtood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came down to waſh her in the river, and her maidens walked by the rivers ſide: and when ſhe ſaw the arke among the bulruſhes, ſhe ſent her maide to fet it,

6 Then ſhe opened it, and ſaw it was a child, and behold, the babe wept: ſo ſhe had compaſſion on it, and ſaid, This is one of the Ebrewes children.

7 Then ſaid his ſiſter unto Pharaohs daughter, Shall I go and call unto thee a nurſe of the Ebrew women to nurſe thee the child?

8 And Pharaohs daughter ſaid to her, Goe. So the maide went and called the c childs mother.

9 To whom Pharaohs daughter ſaide, Take this childe away, and nurſe it for mee, and I will reward thee. Then the woman tooke the childe, and nurſed him.

10 Now the child grew, and ſhe brought him unto Pharaohs daughter, and he was as her ſonne, and ſhe called his name Moſes, becauſe, ſaid ſhe, I drew him out of the water.

11 ¶ And in thoſe dayes, when Moſes was d growen, he went forth unto his brethren, and looked on their burdens: alſo he ſaw an Egyptian ſmiting an Ebrew one of his brethren.

12 And hee looked † round about, and when he ſawe no man, he e ſlew the Egyptian, and hid him in the ſand.

13 Againe he came forth the ſecond day, and behold two Ebrewes ſtrove: and he ſaid unto him that did the wrong, Wherefore ſmiteſt thou thy fellow?

14 And

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* Gen 46,8.
a Moſes deſcribeth the wonderfull order that God obſerveth in performing his promiſe to Abraham. Ge 15,14.

‖ Or, perſons.
* Gen.26,27. Deut. 10,22.

* Act 7,17.
‖ Or, did growe.

b Hee meaneth the countrey of Goſhen.
c Hee conſidered not how God had preſerved Egypt for Ioſephs ſake.

d Into Canaan, and ſo we ſhall loſe our commoditie.
‖ Or, go up out of the land.
‖ Or, corne and proviſion.

e The more that God bleſſeth his, the more doth the wicked envie them.

† Ebr. wherewith they ſerved themſelves of them by cruelty.
f Theſe ſeeme to have bin the chiefe of the reſt.
* Wiſd. 18,5.

‖ Or, ſeates whereupon they ſate in travell.

g Their diſobedience herein was lawfull, but their diſſembling evill.
h That is, God increaſed the families of the Iſraelites by their meanes
i When tyrants can not prevaile by craft, they burſt forth into open rage.

a This Levite was called Amram, who married Iochabed, Chap. 6,20.
* Num. 26,59. 1 Chron. 23,13. Act 7,20. Heb. 11,23.
b Committing him to the providence of God, whom ſhe could not keepe from the rage of the tyrant.

c Mans counſell cannot hinder that, which God hath determined ſhall come to paſſe.

d That is, was fourty yeere olde: Act. 7,23.

† Ebr. thus and thus.
e Being aſſured that God had appointed him to deliver the Iſraelites. Act. 7,25.

14 And he anſwered, Who made thee a man of authoritie, and a iudge ouer us? Thinkeſt thou to kill me, as thou killedſt § Egyptian? Then Moſes f feared and ſaid, Certainly this thing is knowen.

f Though by his feare he ſhewed his infirmity, yet faith covered it. Hebr. 11,27.

15 Now Pharaoh heard this matter, and ſought to ſlay Moſes: therefore Moſes fled from Pharaoh, and dwelt in the land of Midian, and he ſate downe by a well.

16 And the ‖ Prieſt of Midian had ſeuen daughters, which came and drewe *vvater*, and filled the troughes, for to water their fathers ſheepe.

‖ Or, prince.

17 Then the ſhepherds came and droue them away: but Moſes roſe up, and † defended them, and watered their ſheepe.

† *Ebr. ſaued them.*

18 And when they came to Revel their ‖ father, he ſaid, How are ye come ſo ſoone to day?

‖ Or, grand father.

19 And they ſaid, A man of Egypt delivered us from the hand of the ſhepherds, and alſo drew us water ynough, and watered the ſheepe.

20 Then he ſaid unto his daughters, And where is he? why haue ye ſo left the man? g call him that he may eate bread.

g Wherein he declared a thankefull mind, which would recompence the benefit done unto him.

21 And Moſes agreed to dwell with the man: who gave unto Moſes Zipporah his daughter:

22 And ſhe bare a ſonne, * whoſe name he called Gerſhom: for he ſayd, I haue bene a ſtranger in a ſtrange land.

* Chap 18,3.

23 ¶ Then in proceſſe of time, the King of Egypt died, and the children of Iſrael ſighed for the bondage and h cried: and their crie for the bondage came up unto God.

h God humbleth his by afflictions, that they ſhould cry unto him, and receive the fruit of his promiſe.

24 Then God heard their mone, and God remembred his covenant with Abraham, Izhak, and Iaakob.

i He iudgeth their cauſes or acknowledged them to be his.

25 So God looked upon the children of Iſrael, and God * had reſpect unto them.

CHAP. III.

1 Moſes keepeth ſheepe, and God appeareth unto him in a buſh. 10 He ſendeth him to deliver the children of Iſrael. 14 The name of God.

WHen Moſes kept the ſheepe of Iethro his father in lawe, Prieſt of Midian, and drove the flocke to the ‖ backeſide of the deſert, and came to the a Mountaine of God, b Horeb.

‖ Or, farre within the deſart.

a It was ſo called after the law was given.

b Called alſo Sinai. * Act. 7,30.

2 Then the Angel of the Lord appeared unto him * in a flame of fire out of the mids of c buſh, and he looked, and behold, the buſh burned with fire, and the buſh was not conſumed.

c This ſignifieth that the Church is not conſumed by the fire of affliction, becauſe God is in the mids thereof.

3 Therefore Moſes ſaid, I will turne aſide now, and ſee this great ſight, why the buſh burneth not.

4 And when the d Lord ſawe that he turned aſide to ſee, God called unto him out of the mids of the buſh, and ſaid, Moſes, Moſes. And hee anſwered, I am here.

d Whom he calleth the Angel, verſe 2.

5 Then he ſaide, Come not hither, e put thy ſhooes off thy feete: for the place whereon thou ſtandeſt is f holy ground.

e Reſigne thy ſelfe up to me, Ruth 4,7. Ioſ 5,15.

f Becauſe of my preſence.

6 Moreouer he ſayd, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moſes hid his face: for he was g afraid to looke upon God.

* Mat 22,32. Acts 7,32.

g For ſinne cauſeth man to feare Gods iuſtice.

7 ¶ Then the Lord ſaid, I haue ſurely ſeene the trouble of my people, which are in Egypt, and haue heard their cry, becauſe of their h taskemaſters: for I know their ſorrowes.

h Whoſe cruelty was intollerable.

8 Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that i floweth with milke and honie, *even* into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebuſites.

i Moſt plentifull of all things.

9 k And now lo, the cry of the children of Iſrael is come unto me, and I haue alſo ſeene the oppreſſion wherewith the Egyptians oppreſſe them.

k He heard before: but now he would revenge it.

10 Come now therefore, and I will ſend thee unto Pharaoh, that thou mayeſt bring my people the children of Iſrael out of Egypt.

11 ¶ But Moſes ſaid unto God, Who am I, that I ſhould go unto Pharaoh, and that I ſhould bring the children of Iſrael out of Egypt?

l He doeth not fully diſobey God, but acknowledgeth his owne weakeneſſe.

12 And he anſwered, m Certainly I will bee with thee: and this ſhall be a token unto thee, that I haue ſent thee, After that thou haſt brought the people out of Egypt, ye ſhall ſerve God upon this mountaine.

m Neither feare thine owne weakneſſe, nor Pharaohs tyranny.

13 Then Moſes ſaid unto God, Behold, *vvhen* I ſhall come unto the children of Iſrael, and ſhall ſay unto them, The God of your fathers hath ſent me unto you: if they ſay unto mee, What is his Name? what ſhall I ſay unto them?

14 And God anſwered Moſes, In AM THAT I AM. Alſo he ſaid, Thus ſhalt thou ſay unto the children of Iſrael, I AM hath ſent me unto you.

n The God which ever haue bene, am, and ſhalbe the God almighty, by whom all things haue their beeing, and the God of mercy, mindfull of my promiſe, Reuel. 1,4.

15 And God ſpake further unto Moſes, Thus ſhalt thou ſay unto the children of Iſrael, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath ſent me unto you: this is my Name for ever, and this is my memoriall unto all ages.

16 Go and gather the Elders of Iſrael together, & thou ſhalt ſay unto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared unto me, and ſaid, † I haue ſurely remembred you, and that which is done to you in Egypt.

† Ebr. in viſiting: haue viſited.

17 Therefore I did ſay, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebuſites, unto a land that floweth with milke and honie.

18 Then ſhall they obey my voyce, and thou and the Elders of Iſrael ſhall go unto § King of Egypt, and ſay unto him, The Lord God of the Ebrewes hath ‖ met with us: we pray thee now therefore, let us goe three dayes iourney in the wilderneſſe, that we may o ſacrifice unto the Lord our God.

‖ Or, appeared unto us.

o Becauſe Egypt was full of idolatry, God would appoynt them a place where they ſhould ſerve him purely.

19 ¶ But I know, that the King of Egypt will not let you goe, but by ſtrong hand.

20 Therefore will I ſtretch out mine hand and ſmite Egypt with all my wonders, which I will doe in the mids thereof: and after that ſhall he let you goe.

21 And I will make this people to bee fauoured of the Egyptians: ſo that when ye go, ye ſhall not goe emptie.

22 p * For every woman ſhall aſke of her neighbour, and of her ‖ hat ſoiourneth in her houſe, iewels of ſilver and iewels of gold and raiment, and ye ſhall put them on your ſonnes, and on your daughters, and ſhall ſpoile the Egyptians.

p This example may not be followed generally: though at Gods commandement they did it iuſtly, receiving ſome recompence of their labours.

* Chap. 12,35 and 12,35.

‖ Or, in whoſe houſe ſhe ſoiourneth.

CHAP. IIII.

3 Moſes rod is turned into a ſerpent. 6 His hand is leprous. 9 The water of the river is turned into blood. 14 Aaron is given to helpe Moſes. 21 God hardeneth Pharaoh. 25 Moſes wife circumciſeth her ſonne.

THen Moſes anſwered, and ſaid, a But loe, they will not beleeve me, nor hearken unto my voyce: for they will ſay, The Lord hath not appeared

a God heareth with Moſes doubting, becauſe he was not altogether without faith.

they fell to distrust, and tempted God with sundrie murmurings and grudgings against him and his ministers: sometime moved with ambition, sometime for lacke of drinke or meate to content their lusts, sometime by idolatry, or such like. Wherefore God visited them with sharpe roddes and plagues, that by his corrections they might seeke to him for remedy against his scourges, and earnestly repent them for their rebellions and wickednesse. And because God loveth them to the end whom he hath once begun to love, he punished them not according to their deserts, but dealt with them in great mercies, and ever with newe benefites laboured to overcome their malice: for he still governed them and gave them his word and Lawe, both concerning the maner of serving him, and also the forme of sudgements and civill policy: to the intent that they should not serve God after their owne inventions, but according to that order, which his heavenly wisdome had appointed.

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* Gen 46.8.

a Moses describeth the wonderfull order that God obserueth in performing his promise to Abraham, Ge 15,14.

NOw * a these are the names of the children of Israel, which came into Egypt (every man and his houshold came *thither* with Iaakob)

2 Reuben, Simeon, Levi, and Iudah,

3 Issachar, Zebulun, and Beniamin,

4 Dan, and Nathali, Gad, and Asher.

5 So all the ‖ soules, that came out of the loines of Iaakob, were * seventy soules: Ioseph was in Egypt already.

‖ Or, persons.

* Gen.46,27. Deut. 10,22.

6 Now Ioseph died and all his brethren, and that whole generation.

7 ¶ And the * children of Israel ‖ brought forth fruit and increased in abundance, and were multiplied, & were exceeding mighty, so that the b land was full of them.

* Act 7,17.

‖ Or, did growe.

b Hee meaneth the countrey of Goshen.

8 Then there rose up a newe King in Egypt, who c knew not Ioseph.

c Hee considered not how God had preserved Egypt for Iosephs sake.

9 And he said unto his people, Behold, the people of the children of Israel *are* greater, and mightier then wee.

10 Come, let us worke wisely with them, lest they multiplie, and it come to passe, that if there be war, they ioyne themselves also unto our enemies, and fight against us, and d ‖ get them out of the land.

d Into Canaan, and so we shall lose our commoditie.

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11 Therefore did they set taskemasters over them, to keepe them under with burdens: and they built the cities Pithom and Raamses for ŷ ‖ treasures of Pharaoh.

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e The more that God blesseth his, the more doth the wicked envie them.

13 Wherefore the Egyptians by cruelty caused the children of Israel to serve,

14 Thus they made them weary of their lives by sore labour in clay and in bricke, and in all worke in the field, with all manner of bondage, † which they laid upon them most cruelly.

† Ebr. wherewith they served themselves of them by cruelty.

15 ¶ Moreover the King of Egypt commanded the midwives of the Ebrew women (of which the ones name was f Shiphrah, and the name of the other Puah)

f These seeme to have bin the chiefe of the rest.

16 And said, * When ye doe the office of a midwife to ŷ women of the Ebrewes, and see them on their ‖ stooles, if it be a sonne, then ye shall kill him: but if it be a daughter, then let her live.

* Wisd. 18,5.

‖ Or, seates whereupon they sate in travell.

17 Notwithstanding the midwives feared God, and did not as the King of Egypt commanded them, but preserved alive the men-children.

18 Then the King of Egypt called for the midwives, and said unto them, Why have yee done thus, and have preserved alive the men-children?

19 And the midwives answered Pharaoh, Because the Ebrew g women *are* not as the women of Egypt: for they are lively, and are delivered yer the midwives come at them.

g Their disobedience herein was lawfull, but their dissembling evill.

20 God therefore prospered the midwives, and the people multiplied, and were very mightie.

21 And because ŷ midwives feared God, therefore he h made them houses.

h That is, God increased the families of the Israelites by their meanes.

22 Then Pharaoh charged all his people, saying, Every man-child that is borne, i cast ye into the river, but reserve every maide-child alive.

i When tyrants can not prevaile by craft, they burst forth into open rage.

CHAP. II.

2 Moses is borne and cast into the flags. 5 He is taken up of Pharaohs daughter and kept. 12 He killeth the Egyptian. 15 He fleeth and marrieth a wife. 23 The Israelites crie unto the Lord.

THen there went a a man of the house of Levi, and tooke *to wife* a daughter of Levi.

a This Levite was called Amram, who married Iochabed, Chap. 6,20. * Num. 26,59. 1 Chron. 23,13. Act 7,20. Heb. 11,23.

2 And the woman conceived and bare a son: and when she sawe that he was faire, * she hid him three moneths.

3 But wen shee could no longer hide him, shee tooke for him an arke *made* of reed, and daubed it with slime and with pitch, and b laied the child therein, and put *it* among the bulrushes by the rivers brinke.

b Commiting him to the providence of God, whom she could not keepe from the rage of the tyrant.

4 Now his sister stood afarre off, to wit what would come of him.

5 ¶ Then the daughter of Pharaoh came down to wash her in the river, and her maidens walked by the rivers side: and when she saw the arke among the bulrushes, she sent her maide to fet it,

6 Then she opened it, and saw it was a child, and behold, the babe wept: so she had compassion on it, and said, This is one of the Ebrewes children.

7 Then said his sister unto Pharaohs daughter, Shall I go and call unto thee a nurse of the Ebrew women to nurse thee the child?

8 And Pharaohs daughter said to her, Goe. So the maide went and called the c childs mother.

c Mans counsell cannot hinder that, which God hath determined shall come to passe.

9 To whom Pharaohs daughter saide, Take this childe away, and nurse it for mee, and I will reward thee. Then the woman tooke the childe, and nursed him.

10 Now the child grew, and she brought him unto Pharaohs daughter, and he was as her sonne, and she called his name Moses, because, said she, I drew him out of the water.

11 ¶ And in those dayes, when Moses was d growen, he went forth unto his brethren, and looked on their burdens: also he saw an Egyptian smiting an Ebrew one of his brethren.

d That is, was fourty yeere older. Act. 7,23.

12 And hee looked † round about, and when he sawe no man, he e slew the Egyptian, and hid him in the sand.

† Ebr. thus and thus.

e Being assured that God had appointed him to deliver the Israelites. Act. 7,25.

13 Againe he came forth the second day, and behold two Ebrewes strove: and he said unto him that did the wrong, Wherefore smitest thou thy fellow?

14 And

14 And he answered, Who made thee a man of authoritie, and a iudge over us? Thinkest thou to kill me, as thou killedst § Egyptian? Then Moses f feared and said, Certainly this thing is knowen.

f Though by his feare he shewed his infirmity, yet faith covered it. Hebr. 11,27.

15 Now Pharaoh heard this matter, and sought to slay Moses: therefore Moses fled from Pharaoh, and dwelt in the land of Midian, and he sate downe by a well.

16 And the ‖ Priest of Midian had seven daughters, which came and drewe *water*, and filled the troughes, for to water their fathers sheepe.

‖ Or, prince.

17 Then the shepherds came and drove them away: but Moses rose up, and † defended them, and watered their sheepe.

† *Ebr. saved them.*

18 And when they came to Revel their ‖ father, he said, How are ye come so soone to day?

‖ Or, grand father.

19 And they said, A man of Egypt delivered us from the hand of the shepherds, and also drew us water ynough, and watered the sheepe.

20 Then he said unto his daughters, And where is he? why have ye so left the man? g call him that he may eate bread.

g Wherein he declared a thankefull mind, which would recompence the benefit done unto his.

21 And Moses agreed to dwell with the man: who gave unto Moses Zipporah his daughter:

22 And she bare a soone, * whose name he called Gershom: for he sayd, I have bene a stranger in a strange land.

* Chap 18,3.

23 ¶ Then in processe of time, the King of Egypt died, and the children of Israel sighed for the bondage and h cried: and their crie for the bondage came up unto God.

h God humbleth his by afflictions, that they should cry unto him, and receive the fruit of his promise.

24 Then God heard their mone, and God remembred his covenant with Abraham, Izhak, and Iaakob.

25 So God looked upon the children of Israel, and God * had respect unto them.

i He iudgeth their causes or acknowledged them to be his.

* Exod. 3,6. Psal. 105,8. Luke 1,72.

CHAP. III.

1 Moses keepeth sheepe, and God appeareth unto him in a bush. 10 He sendeth him to deliver the children of Israel. 14 The name of God.

WHen Moses kept the sheepe of Iethro his father in lawe, Priest of Midian, and drove the flocke to the ‖ backeside of the desert, and came to the a Mountaine of God, b Horeb.

‖ Or, farre within the desart.

a It was so called after the law was given.

b Called also Sinai. * Act. 7,30.

2 Then the Angel of the Lord appeared unto him * in a flame of fire out of the mids of a c bush, and he looked, and behold, the bush burned with fire, and the bush was not consumed.

c This signifieth that the Church is not consumed by the fire of affliction, because God is in the mids thereof.

3 Therefore Moses said, I will turne aside now, and see this great sight, why the bush burneth not.

4 And when the d Lord sawe that he turned aside to see, God called unto him out of the mids of the bush, and said, Moses, Moses. And hee answered, I am here.

d Whom he calleth the Angel, verse 2.

5 Then he saide, Come not hither, e put thy shooes off thy feete: for the place whereon thou standest is f holy ground.

e Resigne thy selfe up to me, Ruth 4,7. Ios 5,15.

f Because of my presence.

6 Moreover he sayd, * I am the God of thy father, the God of Abraham, the God of Izhak, and the God of Iaakob. Then Moses hid his face: for he was g afraid to looke upon God.

* Mat 22,32. Acts 7,32.

g For sinne causeth man to feare Gods iustice.

7 ¶ Then the Lord said, I have surely seene the trouble of my people, which are in Egypt, and have heard their cry, because of their h taskemasters: for I know their sorrowes.

h Whose cruelty was intollerable.

8 Therefore I am come down to deliver them out of the hand of the Egyptians, and to bring them out of that land into a good land and a large, into a land that i floweth with milke and honie, *even* into the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebusites.

i Most plentifull of all things.

9 k And now lo, the cry of the children of Israel is come unto me, and I have also seene the oppression wherewith the Egyptians oppresse them.

k He heard before, but now he would revenge it.

10 Come now therefore, and I will send thee unto Pharaoh, that thou mayest bring my people the children of Israel out of Egypt.

11 ¶ But Moses said unto God, Who am I, that I should go unto Pharaoh, and that I should bring the children of Israel out of Egypt?

l He doeth not fully disobey God, but acknowledgeth his owne weakenesse.

12 And he answered, m Certainly I will bee with thee: and this shall be a token unto thee, that I have sent thee, After that thou hast brought the people out of Egypt, ye shall serve God upon this mountaine.

m Neither feare thine owne weaknesse, nor Pharaohs tyranny.

13 Then Moses said unto God, Behold, *when* I shall come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you: if they say unto mee, What is his Name? what shall I say unto them?

14 And God answered Moses, † I AM THAT I AM. Also he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

n The God which ever have bene, and shalbe the God almighty, by whom all things have their beeing, and the God of mercy, mindfull of my promise, Reuel. 1,4.

15 And God spake further unto Moses, Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath sent me unto you: this is my Name for ever, and this is my memoriall unto all ages.

16 Go and gather the Elders of Israel together, & thou shalt say unto them, The Lord God of your fathers, the God of Abraham, Izhak, and Iaakob appeared unto me, and said, † I have surely remembred you, and that which is done to you in Egypt.

† Ebr. in visiting: have visited.

17 Therefore I did say, I will bring you out of the affliction of Egypt unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebusites, unto a land that floweth with milke and honie.

18 Then shall they obey my voyce, and thou and the Elders of Israel shall go unto § King of Egypt, and say unto him, The Lord God of the Ebrewes hath ‖ met with us: we pray thee now therefore, let us goe three dayes iourney in the wilderneſſe, that we may o sacrifice unto the Lord our God.

‖ Or, appeared unto us.

o Because Egypt was full of idolatry, God would appoynt them a place where they should serve him purely.

19 ¶ But I know, that the King of Egypt will not let you goe, but by strong hand.

20 Therefore will I stretch out mine hand and smite Egypt with all my wonders, which I will doe in the mids thereof: and after that shall he let you goe.

p This example may not be followed generally: though at Gods commandement they did it iustly, receiving some recompence of their labours.

21 And I will make this people to bee favoured of the Egyptians: so that when ye go, ye shall not goe emptie.

22 p * For every woman shall aske of her neighbour, and of her ‖ that soiourneth in her house, iewels of silver and iewels of gold and raiment, and ye shall put them on your sonnes, and on your daughters, and shall spoile the Egyptians.

* Chap. 12,2 and 12,35.

‖ Or, in whose house she soiourneth.

CHAP. IIII.

3 Moses rod is turned into a serpent. 6 His hand is leprous. 9 The water of the river is turned into blood. 14 Aaron is given to helpe Moses. 21 God hardeneth Pharaoh. 25 Moses wife circumciseth her sonne.

THen Moses answered, and said, a But loe, they will not beleeve me, nor hearken unto my voyce: for they will say, The Lord hath not appeared

a God heareth with Moses doubting, because he was not altogether without faith.

peared unto thee.

2 And the Lord ſayd unto him, What is that in thine hand? And he anſwered, A rod.

3 Then ſaid he, Caſt it on the ground. So he caſt it on the ground, and it was *turned* into a ſerpent: and Moſes fled from it.

4 Againe the Lord ſaid unto Moſes, Put forth thine hand, and take it by the taile. Then he put foorth his hand and caught it, and it was *turned* into a rod in his hand.

5 *Doe this* [b] that they may beleeve, that the Lord God of their fathers, the God of Abraham, the God of Izhak, and the God of Iaakob hath appeared unto thee.

6 ¶ And the Lord ſaid furthermore unto him, Thruſt now thine hand into thy boſome. And he thruſt his hand into his boſome, and when hee tooke it out *againe*, behold, his hand was ‖ leprous as ſnow.

7 Moreover he ſaid, Put thine hand into thy boſome againe. So hee put his hand into his boſome againe, and pluckt it out of his boſome, and behold, it was turned againe as his *other* fleſh.

8 So ſhall it be, if they will not beleeve thee, neither obey ‖ the voyce of the firſt ſigne, yet ſhal they beleeve for the voyce of the ſecond ſigne.

9 But if they will not yet beleeve their two ſignes, neither obey unto thy voice, then ſhalt thou take of the [c] water of the river, and powre it upon the drie land: ſo the water which thou ſhalt take out of the river, ſhalbe *turned* to blood upon the drie land.

10 ¶ But Moſes ſaid unto the Lord, Oh my Lord, I am not eloquent, † neither at any time *have been*, nor yet ſince thou haſt ſpoken unto thy ſervant: but I am † ſlow of ſpeech and ſlowe of tongue.

11 Then the Lord ſaid unto him, Who hath given the mouth to man? or who hath made the dumbe, or the deafe, or him that ſeeth, or the blind? have not I the Lord?

12 Therefore go now, and * I will be with thy mouth, and will teach thee what thou ſhalt ſay.

13 But he ſaid, Oh my Lord, ſend, I pray thee, by the ‖ hand *of him*, whom thou [d] ſhouldeſt ſend.

14 Then the Lord was [e] very angry with Moſes, and ſaid, Doe not I know Aaron thy brother the Levite, that he himſelfe ſhall ſpeake? for loe, he commeth alſo foorth to meete thee, and when hee ſeeth thee, he will be glad in his heart.

15 Therefore thou ſhalt ſpeake unto him, and [f] put the wordes in his mouth, and I will be with thy mouth, and with his mouth, and will teach you what ye ought to doe.

16 And hee ſhall be thy ſpokeſman unto the people: and hee ſhall be, *even* hee ſhall bee as thy mouth, and thou ſhalt be to him as * [g] God.

17 Moreover thou ſhalt take this rod in thine hand, wherewith thou ſhalt doe miracles.

18 ¶ Therefore Moſes went and returned to Iethro his father in law, and ſaid unto him, I pray thee, let mee goe, and returne to my ‖ brethren, which are in Egypt, and ſee whether they be yet alive. Then Iethro ſaid to Moſes, Go in peace.

19 (For the Lord had ſaid unto Moſes in Midian, Go, returne to Egypt: for they are all dead which † went about to kill thee.)

20 Then Moſes tooke his wife and his ſonnes, and † put them on an aſſe, and returned toward the land of Egypt, and Moſes tooke the [h] rod of God in his hand.

21 And the Lord ſaide unto Moſes, When thou art entred and come into Egypt againe, ſee that thou doe all the wonders before Pharaoh, which I have put in thine hand: but I will [i] harden his heart, and he ſhall not let the people goe.

22 Then thou ſhalt ſay to Pharaoh, Thus ſaith the Lord, Iſrael *is* my ſonne, *even* my [k] firſt borne.

23 Wherefore I ſay to thee, Let my ſonne go, that he may ſerve me: if thou refuſe to let him go, behold, I will ſlay thy ſonne, *even* thy firſt borne.

24 ¶ And as he was by the way in the Inne, the Lord met him, and [l] would have killed him.

25 Then Zipporah tooke a ſharpe knife, and [m] cut away the foreskinne of her ſonne, and caſt it at his feete, and ſaid, Thou *art* indeed a bloodie husband unto me.

26 So † he departed from him. Then ſhe ſaid, O bloody husband (becauſe of the circumciſion.)

27 ¶ Then the Lord ſaid unto Aaron, Go meet Moſes in the wilderneſſe. And hee went and met him in the * Mount of God, and kiſſed him.

28 Then Moſes told Aaron all the wordes of the Lord, who had ſent him, and all the ſignes wherewith he had charged him.

29 ¶ So went Moſes and Aaron, and gathered all the elders of the children of Iſrael.

30 And Aaron told all the wordes, which the Lord had ſpoken unto Moſes, and he did the miracles in the ſight of the people.

31 And the [n] people beleeved, and when they heard that the Lord had viſited the children of Iſrael, and had looked upon their tribulation, they bowed downe, and worſhipped.

CHAP. V.

1 Moſes and Aaron doe their meſſage unto Pharaoh, who oppreſſeth the people of Iſrael more and more. 20 They cry out upon Moſes and Aaron therefore, and Moſes complaineth unto God.

THen afterward Moſes and Aaron went and ſaid to [a] Pharaoh, Thus ſaith the Lord God of Iſrael, Let my people go, that they may [b] celebrate a feaſt unto me in the wilderneſſe.

2 And Pharaoh ſaid, Who is the Lord, that I ſhould heare his voice, and let Iſrael goe? I know not the Lord, neither will I let Iſrael goe.

3 And they ſaid, † We worſhip the God of the Ebrewes: we pray thee, let us goe three dayes iourney in the deſart, and ſacrifice unto the Lord our God, leaſt * he bring upon us the peſtilence or ſword.

4 Then ſaid the King of Egypt unto them, Moſes and Aaron, why cauſe yee the people to ceaſe from their works? get you to your burdens.

5 Pharaoh ſaid furthermore, Behold, much people *is* nowe in the land, and yee [c] make them leave their burdens.

6 Therefore Pharaoh gave commaundement the ſame day unto the taskemaſters of the people, and to their [d] officers, ſaying,

7 Ye ſhall give the people no more ſtrawe, to make bricke (* as in time paſt) *but* let them go and gather them ſtraw themſelves.

8 Notwithſtanding lay upon them the number of bricke, which they made in *time* paſt, diminiſh nothing thereof: for they be idle, therefore they crie, ſaying, Let us goe to offer ſacrifice unto our God.

[b] This power to worke miracles was to confirme his doctrine, and to aſſure him of his vocation.

‖ Or, white as ſnow.

‖ Or, the words confirmed by the firſt ſigne.

[c] Becauſe theſe three ſignes ſhould be ſufficient witneſſes to proove that Moſes ſhould deliver Gods people.

† Ebr. from yeſterday, and yer yeſterdaye.

† Ebr. heavie of mouth.

* Mat. 10, 19. and 12, 22.

‖ Or, miniſterie.

[d] That is, the Meſſias: or ſome other, that is more meete then I.

[e] Though we provoke God iuſtly to anger, yet he will never reiect his.

[f] Thou ſhalt inſtruct him what to ſay.

* Chap. 7, 1.

[g] Meaning, as a wiſe counſeller and full of Gods ſpirit.

‖ Or, kinſfolke, and kinage.

† Ebr. ſought thy ſoule.

† Ebr. caried them to ride.

[h] Whereby he wrought the miracles.

[i] By receiving my ſpirite and delivering him unto Satan to increaſe his malice.

[k] Meaning, moſt deare unto him.

[l] God puniſhed him with ſickneſſe for neglecting his Sacrament.

[m] This acte was extraordinary: for Moſes was ſore ſicke, and God even then required it.

† Or, the Angel.

* Or, Horeb.

[n] So that Moſes had now experience of Gods promiſe that he ſhould have good ſucceſſe.

[a] Faith overcometh feare, and maketh men bold in their vocation.

[b] And offer ſacrifice.

† Or, God hath met us.

* Ebr. Leſt he meete us with peſtilence.

[c] As though yee would rebell.

[d] Which were of the Iſraelites, and had charge to ſee them doe their worke.

* Ebr. yeſterday, and yer yeſterday.

9 e Lay more worke upon the men, and cause them to do it, & let them not regard f vaine words.

10 ¶ Then went the taskemasters of the people and their officers out, and tolde the people, saying, Thus saith Pharaoh, I will give you no more strawe.

11 Goe your selves, get ye strawe where ye can finde it, yet shall nothing of your labour be diminished.

12 Then were the people scattered abroad throughout all the land of Egypt, for to gather stubble instead of strawe.

13 And the taskemasters hasted them, saying, Finish your dayes worke ‖ every dayes taske, as *ye did* when ye had straw.

14 And the officers of the children of Israel, which Pharaohs taskemasters had set over them, were beaten, and demaunde, Wherefore have ye not fulfilled your take in making bricke yesterday and to day, as in times past?

15 ¶ Then the officers of the children of Israel came and cried unto Pharaoh, saying, Wherefore dealest thou thus thy servants?

16 There is no strawe given to thy servants, and they say unto us, Make bricke: and loe: thy servants are beaten, and ‖ thy people is blamed.

17 But he said, † Ye are to much idle: therefore ye say, Let us goe to offer sacrifice to the Lord.

18 Goe therefore nowe *and* worke: for there shall no strawe be given you, yet shall ye deliver the whole tale of bricke.

19 Then the officers of the children of Israel ‖ sawe themselves in an evill case, because it was sayd, Ye shall diminish nothing of your bricke, *nor* of every dayes taske.

20 ¶ And they met Moses and Aaron, which stood in their way as they came out from Pharaoh.

21 To whome they said, The Lord looke upon you and judge: for ye have made our favour to * stinke before Pharaoh and before his servants, in that ye have g put a sword in their hand to slay us.

22 Wherefore Moses returned to the Lord, and sayd, Lord, why hast thou afflicted this people? wherefore hast thou thus sent me?

23 For since I came to Pharaoh to speake in thy name, he hath vexed this people, and yet thou hast not delivered thy people.

CHAP. VI.

3 *God renueth his promise of deliverance of the Israelites.*
9 *Moses speaketh to the Israelites, but they beleeue him not.* 10 *Moses and Aaron are sent againe unto Pharaoh.*

THen the Lord sayd unto Moses, Now shalt thou se: what I will doe unto Pharaoh: for by a strong hand shall he let them goe, and even ‖ be constrained to drive them out of his land.

2 Moreover God spake unto Moses, and said unto him, I am the Lord.

3 And I appeared unto Abraham, to Izhak, and to Iaakob by *the* Name of ‖ Almighty God, but by my Name a Iehovah was I not knowen unto them.

4 Furthermore as I made my covenant with them to give them the land of Canaan, the land of their pilgrimage, wherein they were strangers.

5 So I have also heard the groning of the children of Israel, whom the Egyptians keepe in bondage, and have remembred my covenant.

6 Wherefore say thou unto the children of Israel, I am the Lord, & I will bring you out from the burdens of the Egyptians, and will deliver you out of their bondage, and will redeeme you in a stretched out arme, and in great ‖ iudgements.

7 Also I will d take you for my people, and will be your God: then ye shall know that I the Lord your God bring you out from the burdens of the Egyptians.

8 And I will bring you into the land which I † sware that I would give to Abraham, and to Izhak, and to Iaakob, and I will give it unto you for a possession: I am the Lord.

9 ¶ So Moses told the children of Israel thus: but they harkened e not unto Moses, for anguish of spirit and for cruel bondage.

10 Then the Lord spake unto Moses, saying,

11 Go speake to Pharaoh King of Egypt, that he let the children of Israel goe out of his land.

12 But Moses spake before the Lord, saying, Behold, the children of Israel hearken not unto me, how then shall Pharaoh heare me, which am of d uncircumcised lippes?

13 Then the Lord spake unto Moses and unto Aaron, and charged them *to go* to the children of Israel and to Pharaoh King of Egypt, to bring the children of Israel out of the land of Egypt.

14 ¶ These be the heads e of their fathers houses: the ‖ sonnes of Reuben the first borne of Israel *are* Hanoch and Pallu, Hezron and Carmi: these are the families of Reuben.

15 ‖ Also the sonnes of Simeon: Iemuel and Iamin, and Ohad, and Iachin, and Zoar, and Shaul the sonne of a Canaanitish woman: these are the families of Simeon.

16 ¶ ‖ These also are the names of the sonnes of Levi in their generations, Gershon and Kohath and Merari (and the yeeres of the life of Levi *were* and hundreth f thirtie and seven yeeres.)

17 The sonnes of Gershon *were* Libni and Shimi by their families.

18 † And the sonnes of Kohath, Amram and Izhak, and Hebron, and Vzziel, (and Kohath lived an hundreth thirty and three yeeres.)

19 Also ŷ sonnes of Merari *were* Mahali & Mushi: these are the families of Levi by their kinreds.

20 And Amram tooke Iochebed his g fathers sister to his wife, and shee bare him Aaron and Moses (and Amram lived an hundreth thirty and seven yeeres.)

21 ¶ Also the sonnes of Izhar: h Korah, and Nepheg, and Zichri.

22 And the sonnes of Vzziel: Mishael, and Elzaphan, and Sithri.

23 And Aaron tooke Elisheba daughter of i Amminadab, sister of Nahashon to his wife, which bare him Nadab, and Abihu, Eleazar and Ithamar.

24 Also the sonnes of Korah: Assir, and Elkanah and Abiasaph: these are the families of the Korhites.

25 And Eleazar Aarons sonne tooke him *one* of the daughters of Putiel to his wife, which bare † him Phinehas: these are the principall fathers of the Levites throughout their families.

26 These are Aaron and Moses to whome the Lord said, Bring the children of Israel out of the land of Egypt, according to their k armies.

27 These are that Moses, and Aaron, which spake to Pharaoh King of Egypt, that they might bring the children of Israel out of Egypt.

28 ¶ And

e The more cruelly that tyrants rage, the neerer is Gods helpe.
f Of Moses and Aaron.
‖ Ebr. the worke of a day in his day.
‖ Or, thy people the Egyptians are in fault.
† Ebr. idle, *ye are* idle.
‖ Or, looked sad on them, which said.
* Reade Gen. 34. 30.
g It is a grieuous thing to y servants of God to be accused of evil, specially of their brethren, when they doe as their duety requireth.
‖ Ebr. in a strong hand.
‖ Or, all sufficient.
a Whereby he signifieth that he will performe indeede that which he promised to their fathers: for this name declareth that he is constant and will performe his promise.
‖ Or, plague.
b He meaneth, as touching the outward vocation, the dignity whereof they lost afterward by their rebellion: but as for election to life everlasting, it is immutable.
† Ebr. lift up mine hand.
c So hard a thing it is to shew true obedience under the crosse.
d Or, barbarous and rude in speech: and by this word (uncircumcised) is signified the whole corruption of mans nature.
e This genealogie sheweth of whom Moses and Aaron came.
‖ Gen. 46. 9. Num. 26. 5.
‖ 1. Chron. 5. 3.
‖ 1. Chro. 4. 24.
‖ Num. 3. 17. 1. chron. 6. 1. and 23. 6.
f For he was 40 yeeres old when he came into Egypt, & there lived 94.
‖ Num. 26. 57.
1. chr. 6. 1. and 23. 6.
† Chap 2. 2.
oum 26. 59.
g Which kind of mariage was after in the law forbidden Levit. 18. 12.
h Moses and he were brothers children, whose rebellion was punished. Num. 16. 1.
i Who was a prince of Iudah. Num. 1. 3.
† Num 25. 11.
k For their families were so great, that they might be compared to armies.

28 ¶ And at that time when the Lord ſpake unto Moſes in the land of Egypt,

29 When the Lord, *I ſay*, ſpake unto Moſes, ſaying, I am the Lord, ſpeake thou unto Pharaoh the King of Egypt all that I ſay unto thee.

30 Then Moſes ſaid before the Lord, Behold, I am of [1] uncircumciſed lips, and how ſhall Pharaoh heare mee?

[1] The diſobedience both of Moſes and of the people, ſheweth that their deliverance came only of Gods free mercy.

CHAP. VII.

3 *God hardeneth Pharaohs heart.* 10 *Moſes and Aaron doe the miracles of the ſerpent, and the blood: and Pharaohs ſorcerers doe the like.*

THen the Lord ſayd to Moſes, Behold, I have made thee ‖ Pharaohs [a] God, and Aaron thy brother ſhall ‖ be thy Prophet.

2 Thou ſhalt ſpeake all that I commaunded thee: and Aaron thy brother ſhall ſpeake unto Pharaoh, that he ſuffer the children of Iſrael to goe out of his land.

3 But I will harden Pharaohs heart, and multiply my miracles, & my wonders in the land of Egypt.

4 And Pharaoh ſhall not hearken unto you, that I may lay mine hand upon Egypt, and bring out mine armies, *even* my people, ỹ children of Iſrael out of the land of Egypt, by great [b] iudgements.

5 Then the Egyptians ſhall know that I am the Lord, when I ſtretch forth mine hand upon Egypt, and bring out the children of Iſrael from among them.

6 So Moſes and Aaron did as the Lord commanded them, *even* ſo did they.

7 (Now Moſes was [c] foureſcore yeeres old, and Aaron foureſcore and three, when they ſpake unto Pharaoh.)

8 ¶ And the Lord had ſpoken unto Moſes and Aaron, ſaying,

9 If Pharaoh ſpeake unto you, ſaying, Shew a miracle for you, then thou ſhalt ſay unto Aaron, Take thy rod, and caſt it before Pharaoh, *and* it ſhalbe *turned* into a ‖ ſerpent.

10 ¶ Then went Moſes and Aaron unto Pharaoh, and did even as the Lord had commanded, and Aaron caſt forth his rod before Pharaoh and before his ſervants, and it was *turned* into a ſerpent.

11 Then Pharaoh alſo called for the wiſe men and [d] ſorcerers: and thoſe charmers alſo of Egypt did in like manner with their enchauntments.

12 For they caſt downe every man his rod, and they were *turned* into ſerpents: but Aarons rod devoured their rods.

13 So Pharaohs heart was hardened, and he hearkened not to them, as the Lord had ſaid.

14 ¶ The Lord then ſayd unto Moſes, Pharaohs heart is ‖ obſtinate, hee refuſeth to let the people goe.

15 Go to Pharaoh in the morning, (loe, he will come forth unto the water) and thou ſhalt ſtand and meete him by [e] the rivers brinke, and the rod, which was turned into a ſerpent, ſhalt thou take in thine hand.

16 And thou ſhalt ſay unto him, The Lord God of the Ebrewes hath ſent me unto thee, ſaying, Let my people goe that they may ſerve mee in the wilderneſſe: and behold, hitherto thou wouldeſt not heare.

17 Thus ſaith the Lord, In this thou ſhalt know that I am the Lord: Behold, I will ſmite with the rodde that is in mine hand upon the water that is in the river, and it ſhalbe turned into blood,

18 And the fiſh that is in the rivers ſhall die, and the river ſhall ſtinke, and it ſhall ‖ grieue the Egyptians to drinke of the water of the river.

19 ¶ The Lord then ſpake to Moſes, Say unto Aaron, Take thy rod, and ſtretch out thine hand over ỹ waters of Egypt, over their ſtreames, over their rivers, and over their ponds, and over all pooles of their waters, and they ſhalbe ‖ blood, and there ſhall be blood throughout the land of Egypt, both in *veſſels* of wood, and of ſtone.

20 So Moſes and Aaron did even as the Lord commaunded: * and he lift up the rodde, and ſmote the water that was in the river in the ſight of Pharaoh, and in the ſight of his ſervants: and * all the water that was in the river, was turned into blood.

21 And the [f] fiſh that was in the river dyed, and the river ſtanke: ſo that the Egyptians could not drinke of the water of the river: and there was blood throughout the land of Egypt.

22 * And the enchanters of Egypt did [g] likewiſe with their ſorceries: and the heart of Pharaoh was † hardened: ſo that he did not hearken unto them, as the Lord hath ſayd.

23 Then Pharaoh returned, and went againe into his houſe, † neither did this yet enter into his heart.

24 All the Egyptians then digged round about the river for waters to drinke: for they could not drinke of the water of the river.

25 And *this* ‖ continued fully ſeven dayes after the Lord had ſmiten the river.

[a] I have given thee power and authoritie to ſpeake in my name, and to execute my iudgements upon him.

‖ Or, a God to Pharaoh.

‖ Or, ſhall ſpeake for thee (before Pharaoh.)

[b] To ſtrengthen Moſes faith, God promiſeth againe to puniſh moſt ſharpely the oppreſſion of his Church.

[c] Moſes lived in affliction and baniſhment fourtie yeeres before he enioyned his office to deliver Gods people.

‖ Or, dragon.

[d] It ſeemeth that theſe were Iannes and Iambres: reade 2. Tim. 3. 8. ſo ever the wicked maliciouſly reſiſt the trueth of God.

‖ Or, heavy and dull.

[e] To wit, the river Nilus.

[f] To ſignify that it was a true miracle, and that God plagued them in that which was moſt neceſſary for the preſervation of life.

* Wiſd. 17. 7.

[g] In outward appearance and after that the ſeven daies were ended.

† *Ebr. was made ſtrong.*

† *Ebr. he ſet not his heart at all thereunto.*

‖ Or, *ſeven dayes accompliſhed.*

CHAP. VIII.

6 *Frogs are ſent.* 13 *Moſes prayeth, and they die.* 17 *Lice are ſent, whereby the ſorcerers acknowledge Gods power.* 24 *Egypt is plagued with noyſome flies.* 30 *Moſes prayeth againe.*

AFterward the Lord ſaide unto Moſes, Goe unto Pharaoh, and tell him, Thus ſaith the Lord, Let my people go, that they may ſerve me.

2 And if thou wilt not let them go, behold, I will ſmite all thy countrey with [a] frogs.

3 And the river ſhall ſcrall full of frogs, which ſhall goe up and come into thine houſe, and into thy chamber, where thou ſleepeſt, and upon thy bed, and into the houſe of thy ſervants, and upon thy people, & into thy ovens, and ‖ into thy kneading troughes,

4 Yea, the frogs ſhall climbe up upon thee, and on thy people, and upon all thy ſervants.

5 ¶ Alſo the Lord ſaid to Moſes, Say thou unto Aaron, Stretch out thine hand with thy rod upon the ſtreames, upon the rivers, and upon the ponds, and cauſe frogs to come up upon the land of Egypt.

6 Then Aaron ſtretched out his hand upon the waters of Egypt, & the ‖ frogs came up and covered the land of [b] Egypt.

7 *And the ſorcerers did likewiſe ẅ their ſorceries, & brought frogs up upon ỹ land of Egypt.

8 Then Pharaoh called for Moſes and Aaron, and ſaid, [c] Pray ye unto the Lord, that he may take away the frogs from me, and from my people, and I will let the people goe, that they may doe ſacrifice unto the Lord.

9 And Moſes ſaid unto Pharaoh, † Concerning mee, *even* † command when I ſhall pray for thee, and for thy ſervants, and for thy people, to deſtroy the frogs from thee and from thine houſes,

[a] There *is* nothing ſo weake, that God can not cauſe to overcome the greateſt power of man.

‖ Or, upon thy dough, or into their ambries.

‖ The ſecond plague.

[b] But Goſhen, where Gods people dwelt, was excepted.

* Wiſd. 17. 7.

[c] Not love, but care cauſeth the very Infidels to ſeeke unto God.

† *Ebr. have this honour over me.*

‖ Or, ſpeake plaine unto mee.

ſes, that they may remaine in the river onely.

10 Then he ſaid, To morrow. And he anſwered, Be it † as thou haſt ſaid, ỹ thou maieſt know, that there is none like unto the Lord our God.

† Ebr. according to thy word.

11 So the frogs ſhall depart from thee, and from thine houſes, and from thy ſervants, and from thy people: onely they ſhall remaine in the river.

12 Then Moſes and Aaron went out from Pharaoh: and Moſes cried unto the Lord concerning the frogs, which he had ‖ ſent unto Pharaoh.

‖ Or, laid upon.

13 And the Lord did according to the ſaying of Moſes: So the frogs a died in the houſes, in the townes, and the fields.

d In things of this life God oft times heareth the prayers of the iuſt for the ungodly.

14 And they gathered them together by heapes, and the land ſtanke *of them.*

15 But when Pharaoh ſawe that hee had reſt *given him*, he ‖ hardened his heart, and hearkened not unto them, as the Lord had ſaid.

‖ Or, made his heart heauy.

16 ¶ Againe the Lord ſayd unto Moſes, Say unto Aaron, Stretch out thy rod, and ſmite the duſt of the earth, that it may be *turned* to * lice throughout all the land of Egypt.

§ The third plague.

17 And they did ſo: for Aaron ſtretched out his hand with his rod, and ſmote the duſt of the earth: and lice came upon man and upon beaſt: all the duſt of the earth was lice throughout all the land of Egypt.

18 Now the enchanters aſſaied likewiſe with their enchantments to bring forth lice, but they e could not. So the lice were upon man and upon beaſt.

e God confounded their wiſedome and authoritie in a thing moſt vile.

19 Then ſaid the enchanters unto Pharaoh, This is f the finger of God. But Pharaohs heart remained obſtinate, and hee hearkened not unto them, as the Lord had ſaid.

f They acknowledged that this was done by Gods power and not by ſorcery. Luke 11.20.

20 * Moreover the Lord ſaid to Moſes, Riſe up earely in the morning, and ſtand before Pharaoh (lo, he will come forth unto the water) and ſay unto him, Thus ſaith the Lord, Let my people goe, that they may ſerve me.

21 Els, if thou wilt not let my people goe, behold, I wil ſend ‖ ſwarmes of flies both upon thee, and upon thy ſervants, and upon thy people, and into thine houſes: and the houſes of the Egyptians ſhalbe full of ſwarmes of flies, and the ground alſo whereon they are.

‖ Or, a multitude of venimous beaſts as ſerpents, &c.

22 But the land of Goſhen, where my people are, will I cauſe to be ‖ wonderfull in that day, ſo that no ſwarmes of flies ſhall be there, that thou maieſt know that I am the Lord in the middes of the ‖ earth.

‖ Or, I will ſeparate.

‖ Or, land of Egypt.

23 And I will make a deliverance of my people from thy people: to morrow ſhall this miracle be.

24 And the Lord did ſo: * for there came † great ſwarmes of flies into the houſe of Pharaoh, and *into* his ſervants houſes, ſo that through all the land of Egypt, the earth was corrupt by the ſwarmes of flies.

* Wiſd. 16 9.

† The fourth plague.

25 Then Pharaoh called for Moſes and Aaron, and ſaid, Goe, doe ſacrifice unto your God in this land.

26 And Moſes anſwered, It is not meete to do ſo: for *then* we ſhould offer unto the Lord our God *that*, *which is* an g abomination unto the Egyptians. Loe, can we ſacrifice the abomination of the Egyptians before their eyes, and they not ſtone us?

g For the Egyptians worſhipped diuers beaſtes, as the oxe, the ſheepe and ſuch like, which the Iſraelites offered in ſacrifice, which thing the Egyptians abhorred to ſee.

27 Let us go three dayes iourney in the deſert, and ſacrifice unto the Lord our God, * as he hath commanded us.

* Chap. 3.18.

28 And Pharaoh ſaid, I will let you go, that ye may ſacrifice unto the Lord your God in the wilderneſſe: but h goe not farre away, pray for me.

h So the wicked preſcribe unto Gods meſſengers how farre they ſhall goe.

29 And Moſes ſaid, Behold, I will go out from thee, and pray unto the Lord, that the ſwarmes of flies may depart from Pharaoh, from his ſervants, and from his people to morrow: but let Pharaoh from henceforth i deceive no more, in not ſuffering the people to ſacrifice unto the Lord.

i He could not iudge his heart, but yet he charged him to doe this unfeignedly.

30 So Moſes went out from Pharaoh and prayed unto the Lord.

31 And the Lord did according to the ſaying of Moſes, and the ſwarmes of flies departed from Pharaoh, from his ſervants, and from his people, *and* there remained not one.

32 Yet Pharaoh k hardened his heart at this time alſo, and did not let the people goe.

k Where God giveth not faith, no miracles can prevaile.

CHAP. IX.

1 *The murraine of beaſts.* 10 *The plague of botches and ſores.* 23 *The horrible haile, thunder, and lightning.* 26 *The land of Goſhen ever is excepted.* 27 *Pharaoh confeſſeth his wickedneſſe.* 33 *Moſes prayeth for him.* 35 *Yet he is obſtinate.*

THen the Lord ſaid unto Moſes, Go to Pharaoh, and tell him, Thus ſaith the Lord God of the Ebrewes, Let my people go, that they may ſerve me.

2 But if thou refuſe to let *them* goe, and wilt yet hold them ſtill,

3 Beholde, the hand of the Lord is upon thy flocke which is in the field: *ſo* upon the horſes, upon the aſſes, upon the camels, upon the cattel, and upon the ſheepe *ſhallbe* a ‖ mightie great moraine.

‖ The fift plague.

4 And the Lord ſhall doe a wonderfully betweene the beaſts of Iſrael, and the beaſts of Egypt: ſo that there ſhall nothing die at all, that *perteineth* to the children of Iſrael.

a He ſhall declare his heavenly iudgment againſt his enemies, and his favour toward his children.

5 And the Lord appointed a time, ſaying, To morrowe the Lord ſhall finiſh this thing in this land.

6 So the Lord did this thing on the morrow, and all the cattell of Egypt died: but of the cattell of the children of Iſrael died not one.

7 Then Pharaoh b ſent, and behold, there was not one of the cattell of the Iſraelites dead: and the heart of Pharaoh was obſtinate, and hee did not let the people goe.

b Into the land of Goſhen, where the Iſraelites dwelled.

8 ¶ And the Lord ſaid to Moſes and to Aaron, Take your handfull of ‖ aſhes of the fornace, and Moſes ſhall ſprinkle them toward the heaven in the ſight of Pharaoh,

‖ Or, imbers.

9 And they ſhall bee *turned* to duſt in all the land of Egypt: and it ſhalbe as a ſcab breaking out into bliſters upon man, and upon beaſt thorowout all the land of Egypt.

10 Then they tooke aſhes of the fornace, and ſtood before Pharaoh: and Moſes ſprinkled them toward the heaven, and there came ‖ ſcab breaking out into bliſters upon man, and upon beaſt.

‖ The ſixt plague.

11 And the ſorcerers could not ſtand before Moſes, becauſe of the ſcab: for the ſcab was upon the enchanters and upon all the Egyptians.

12 And the Lord hardened the heart of Pharaoh, and he hearkened not unto them, * as the Lord had ſaid unto Moſes.

* Chap. 4.21.

13 ¶ Alſo the Lord ſaid unto Moſes, Riſe up early in the morning, and ſtand before Pharaoh, and tell him, Thus ſaieth the Lord God of the Ebrewes, Let my people goe ỹ they may ſerve me,

14 For

14 For I will at this time send my plagues upon [c] thine heart, and upon thy servants, and upon thy people, that thou mayest know that there is none like mee in all the earth.

15 For now I will stretch out mine hand, that I may smite thee and thy people with the pestilence: and thou shalt perish from the earth.

16 And indeed, * for this cause have ‖ I appointed thee, to ‖ shew my power in thee, and to declare my [d] name throughout all the world.

17 Yet thou exaltest thy selfe against my people, and lettest them not goe.

18 Behold, to morrow this time I will cause to raine a mighty great haile, such as was not in Egypt since the foundation thereof was laid unto this time.

19 Send therefore now, *and* [e] gather the cattell, and all that thou hast in the field: *for* upon all the men, and the beasts, which are found in the field, and not brought home, the haile shall fall upon them, and they shall die.

20 Such *then* as feared the word of the Lord among the servants of Pharaoh, made his servants and his cattell flee into the houses.

21 But such as † regarded not the [f] word of the Lord, left his servants, and his cattell in the field.

22 ¶ And the Lord said to Moses, Stretch forth thine hand toward heaven, that there may bee haile in all the land of Egypt, upon man, and upon beast, and upon all the herbes of the field in the land of Egypt.

23 Then Moses stretched out his rod toward heaven, and the Lord sent thunder and † haile, and † lightning upon the ground: and the Lord caused haile to raine upon the land of Egypt.

24 So there was haile, and fire mingled with the haile, so grievous, as there was none throughout all the land of Egypt, since † it was a nation.

25 And the haile smote throughout all the land of Egypt all that was in the field, both man and beast: also the haile smote all the trees of the field and brake to pieces all the trees of the field.

26 Onely in the land of Goshen (where the children of Israel were) was no haile.

27 Then Pharaoh sent and called for Moses and Aaron, and said unto them, I [g] have now sinned: the Lord is righteous, but I and my people are wicked.

28 Pray ye unto the Lord (for it is ynough) that there be no more † mighty thunders, and haile, and I will let you goe, and ye shall tary no longer.

29 Then Moses sayd unto him, Assoone as I am out of the citie, I will spread mine hands unto the Lord, *and* the thunder shall cease, neither shall there be any more haile, that thou mayest know that * the earth is the Lords.

30 As for thee and thy servants, I know [h] afore *I pray*, yee will feare before the face of the Lord God.

31 (And the flax, and the barley were smiten: for the barley was eared, and the flaxe was bolled.

32 But the wheate and the rie were not smitten, for they were ‖ hid in the ground.)

33 Then Moses went out of the citie from Pharaoh, and spred his hands to the Lord, and the thunder and the haile ceased, neither rained it upon the earth.

34 And when Pharaoh sawe that the rayne and the haile and the thunder were ceased, he sinned againe, and hardned his heart, *both* hee, and his servants.

35 So the heart of Pharaoh was hardned: neither would he let the children of Israel go, as the Lord had said † by Moses.

CHAP. X.

7 Pharaohs servants counsaile him to let the Israelites depart. 13 Grashoppers destroy the country. 16 Pharaoh confesseth his sinne. 22 Darknesse is sent.

A Gaine the Lord sayd unto Moses, Goe to Pharaoh, ‖ for I have hardened his heart, and the heart of his servants, that I might worke these ‖ my miracles in the middest of his *realme*,

2 And that thou maiest declare in the [a] eares of thy sonne, and of thy sonnes sonne, what things I have done in Egypt, and my miracles, which I have done among them: that ye may know that I am the Lord.

3 Then came Moses and Aaron unto Pharaoh, and they sayd unto him, Thus saith the Lord God of the Ebrewes, How long wilt thou refuse [b] to humble thy selfe before mee? Let my people goe, that they may serve mee.

4 But if thou refuse to let my people goe, behold, to morrow will I bring ‖ * grashoppers into thy coastes.

5 And they shall cover the face of the earth, that a man cannot see the earth: and they shall eate the residue which remaineth unto you, and hath escaped from the haile: and they shall eate all your trees that bud in the field.

6 And they shall fill thine houses, and all thy servants houses, and the houses of all the Egyptians, as neither thy fathers, nor thy fathers fathers have seene, since the time they were upon the earth unto this day. So he returned, and went out from Pharaoh.

7 Then Pharaohs servants said unto him, How long shall he be ‖ an [c] offence unto us? let the men goe, that they may serve the Lord their God: wilt thou first know that Egypt is destroyed?

8 So Moses and Aaron were brought againe unto Pharaoh, and he said unto them, Go, serve the Lord your God, but who are they that shall goe?

9 And Moses answered, We will go with our young, and with our old, with our sonnes, and with our daughters, with our sheepe, and with our cattell will wee goe: for we *must celebrate* a feast unto the Lord.

10 And he said unto them, Let [d] the Lord so be with you, as I will let you goe and your children: behold, for evill is before your face.

11 *It shall* not *be* so: now goe yee *that are* men, and serve the Lord; for that was your desire. Then they were thrust out from Pharaohs presence.

12 ¶ After, the Lord said unto Moses, Stretch out thine hand upon the land of Egypt for the grashoppers, that they may come upon the land of Egypt, and eate all the herbes of the land, *even* all that the haile had left.

13 Then Moses stretched forth his rod upon the land of Egypt: and the Lord brought an East wind upon the land all that day, and all that night: and in the morning the East wind brought the † grashoppers.

14 So the grashoppers went up upon all the land

[c] So that thine owne conscience shall condemne thee of ingratitude and malice.

* *Rom* 9.17.
‖ *Or, set thee up.*
‖ *Or, to shew thee.*
[d] That is, that all the world may magnifie my power in overcomming thee.

[e] Here wee see though Gods wrath be kindled, yet there is a certaine mercy shewed even to his enemies.

† *Ebr. set not his heart to.*
[f] The word of the minister is called the word of God.

† The seventh plague.
‖ *Ebr. fire walked.*

‖ Or, since it was inhabited.

[g] The wicked confesse their sinnes to their condemnation, but they cannot beleeve to obtaine remission.
† *Ebr. Voyce of God.*

* Psal. 24.1.
[h] Meaning, that when they have their request, they are never the better, though they make many faire promises, wherein we see the practises of the wicked.
‖ Or, late sowen.

† *Ebr. by the hand of Moses.*

‖ Chap. 4.21.

‖ Or, in his presence, or among them.
[a] The miracles should be so great, that they should be spoken of for ever: where also we see the duty of parents toward their children.

[b] The end of affliction is, to humble our selves with true repentance under the hand of God.
‖ Or, locustes.
* Wisd. 16.9.

‖ Or, snare.
[c] Meaning, the occasion of all these evils: so are the godly ever charged as Elias was by Ahab.

[d] That is, I would the Lord were no more affectioned toward you, then I am minded to let you goe.
[e] Punishment is prepared for you. Some read, Ye intend some mischiefe.

‖ The eight plague.

land of Egypt, and ‖ remained in all quarters of Egypt: so grievous Grashoppers, like to these were never before, neither after them shalbe such.

15 For they covered all the face of the earth, so that the land was darke: and they did eate all the herbes of the land, and all the fruites of the trees, which the haile had left, so ỹ there was no greene thing left upon the trees, nor among the herbes of the fielde throughout all the land of Egypt.

16 Therefore Pharaoh called for f Moses and Aaron in haste, and sayde, I have sinned against the Lord your God, and against you.

17 And now forgive mee my sinne onely this once, and pray unto the Lord your God, that hee may take away from me this death onely.

18 *Moses* then went out from Pharaoh, and praied unto the Lord.

19 And the Lord turned a mightie strong West winde, and tooke away the grashoppers, and violently cast them into the g red Sea, *so that* there remained not one grashopper in all the land of Egypt.

20 But the Lord hardened Pharaohs heart, and he did not let the children of Israel goe.

21 ¶ Againe the Lord said unto Moses, Stretch out thine hand toward heaven, that there may be upon the land of Egypt darkenesse, even darkenesse that may be h felt.

22 Then Moses stretched foorth his hand toward heaven, and there was a ‖ blacke * darkenes in all the land of Egypt three dayes.

23 No man saw another, neither rose up from the place where he was *for* three dayes: * but all the children of Israel had light where thy dwelt.

24 Then Pharaoh called for Moses, and said, Go serve the Lord: onely your sheepe and your cattell shall abide, and your children shall go with you.

25 And Moses said, Thou must give us also sacrifices, and burnt offerings that wee may doe *sacrifice* unto the Lord our God.

26 Therefore our cattell also shall go with us: there shall not an i hoofe bee left, for thereof must we take to serve the Lord our God: neither doe we know k how we shal serve the Lord, untill wee come thither.

27 (But the Lord hardened Pharaohs heart, and he would not let them goe.)

28 And Pharaoh said unto him, Get thee from mee: looke thou see my face no more: for whensoever thou commest in my sight, thou shalt l die.

29 Then Moses said, Thou hast said well: from henceforth will I see thy face no more.

CHAP. XI.

1 *God promiseth their departure.* 2 *He willeth them to borrow their neighbours iewels.* 3 *Moses was esteemed of all save Pharaoh.*

NOw the Lord had said unto Moses, yet will I bring one plague more upon Pharaoh, and upon Egypt, after that, he will let you goe hence: when he letteth you goe he shall a at once chase you hence.

2 Speake thou now to the people, that every man ‖ require of his neighbour, & every woman of her neighbor, * iewels of silver, & iewels of gold.

3 And the Lord gave the people favour in the sight of the Egyptains: also * Moses *was* very great in the land of Egypt, in the sight of Pharaohs servants, and in the sight of the people.

4 And Moses said, Thus saith the Lord, * About midnight will I go out into the middes of Egypt.

5 * And all the first borne in the land of Egypt shall die, from the first borne of Pharaoh that sitteth on his throne, unto the first borne of the maide-servant, that is at b the mill, and all the first borne of beastes.

6 Then there shalbe a great crie thoughout all the land of Egypt, such as was never none like, nor shall be.

7 But against none of the children of Israel shall a dogge move his tongue, neither against man nor beast, that ye may know that the Lord putteth a difference between the Egyptians and Israel.

8 And all these thy servants shall come down unto me, and fall before me, saying, Get thee out, and all the people that c are at thy feete, and after this will I depart. So he went out from Pharaoh very angry.

9 And the Lord saide unto Moses, Pharaoh shall not heare you, d that my wonders may bee multiplied in the land of Egypt.

10 So Moses and Aaron did all these wonders before Pharaoh: but the Lord hardened Pharaohs heart, and hee suffered not the children of Israel to go out of his land.

CHAP. XII.

1 *The Lord instituteth the passeover.* 26 *The fathers must teach their children the mysterie thereof.* 29 *The first borne are slaine.* 31 *The Israelites are driven out of the land.* 35 *The Egyptians are spoiled.* 37 *The number that departeth out of Egypt.*

THen the Lord spake to Moses and to Aaron in the land of Egypt, saying,

2 This a moneth *shalbe* unto you the beginning of moneths: it *shalbe* to you the first b moneth of the yeere.

3 Speake ye unto all the congregation of Israel, saying, In the tenth of this moneth let every man take unto him a lambe, according to the house of the c fathers, a lambe for an house.

4 And if the household bee too little for the lambe, he shall take his neighbour, which is next unto his house, according to the number of the persons: every one of you, according to his d eating shall make your count for the lambe.

5 Your lamb shalbe without blemish, a male of a yeere olde: ye shall take it of the lambes, or of the kiddes.

6 And ye shall keepe *it* untill the foureteenth daye of this moneth: then e all the multitude of the congregation of Israel shall kill it † at even.

7 After, they shall take of the blood, and strike it on the two posts, and on the upper doore post of the houses where they shall eate it.

8 And they shall eate the flesh that same night, rost with fire, and unleavened bread: with sowre *herbes* they shall eate it.

9 Eate not thereof rawe, boiled nor solden in water, but roste with fire, both his f head, his feete, and his purtenance.

10 And ye shall reserve nothing of it unto the morning: but that, which remaineth of it unto the morrow shall ye burne with fire.

11 ¶ And thus shall yee eate it, Your loines girded, your shoes on your feete, and your staves in your handes, and yee shall eate it in haste: *for* g it is the Lords Passeover.

12 For I will passe through the lande of Egypt the same night, and will smite all the first borne.

‖ *Or, because them to remaine.*

f The wicked in their miseries seeke to Gods ministers for helpe, albeit they hate and detest them.

g The water seemed red, because the sand or gravell is red: the Ebrewes called it the Sea of bulrushes.

h Because it was so thicke.

‖ The ninth plague.
* Wisd. 17, 2.

* Wisd. 18, 1.

i The ministers of God ought not to yeelde one iote to the wicked, as touching their charge.
k That is, with what beastes, or how many.
l Though before he confessed Moses iust, yet again his owne conscience he threatneth to put him to death.

a Without any condition, but with haste and violence.

‖ *Or, Borowe.*
* Chap. 3. 22, and 35.
* Ecclu. 45, 1.

* Chap. 12, 29.

* Wisd. 18, 17.

b From the highest to the lowest.

c That is, under thy power and government.

d God hardeneth the hearts of the reprobate, that his glory thereby might be the more set forth, Rom. 9. 17.

a Called Nisan, containing part of March, and part of Aprill.

b As touching the observation of feasts: as for other policies, they reckoned from September.

c As the fathers of the houshold had great or small families.

d He shall take so many as are sufficient to eat the lamb.

e Every one his house.
† *Ebr. betweene the two benings.* *or twilight.*

f That is, all that may be eaten.

g The lambe was not the Passeover, but signified it, as sacraments are not the thing it selfe, which they do represent, but signifie it.

borne in the land of Egypt, both man and beast, and I will execute iudgement upon all the ‖ gods of Egypt, I *am* the Lord.

‖ Or, princes, or Idoles.

13 And the blood shalbe a token for you upon the houses where ye are: so when I see the blood, I will passe over you, and the plague shall not be upon you to destruction, when I smite the land of Egypt.

h Of the benefite receiued for your deliuerance.

14 And this day shall be unto you a remembrance: and ye shall keepe it an holie feast unto the Lord, throughout your generations: ye shall keepe it holie by an ordinance i for ever.

i That is, untill Christs comming: for then ceremonies had en and.

15 Seven dayes shall ye eate unleavened bread, and in any case ye shall put away leaven the first day out of your houses: for whosoever eateth leavened bread from the first day untill the seventh day, that person shalbe cut off from Israel.

16 And in the first day *shalbe* an holie ‖ assemblie: also in the seventh day shall be an holie assembly unto you: no worke shalbe done in them, save about that which every man must eate: that onely may ye doe.

‖ Or, calling together of the people to serve God.

17 Ye shall keepe also *the feast* of unleavened bread: for that same day I will bring your armies out of the land of Egypt: therefore ye shall observe this day, throughout your posteritie, by an ordinance for ever.

* Levit 23.5. Num.28.16.

18 ¶ * In the first *moneth* and the fourteenth day of the moneth at k even, yee shall eate unleavened bread unto the one and twentieth day of the moneth at even,

k For in old time so they counted, beginning the day at Sunne set till the next day at the same time.

19 Seven dayes shall no leaven bee founde in your houses: for whosoever eateth levened bread, that person shall be cut off from the Congregation of Israel: whether he be a stranger, or borne in the land.

20 Ye shall eate no leavened bread: *but* in all your habitations shall ye eate unleavened bread.

21 ¶ Then Moses called all the Elders of Israel, and sayde unto them, Choose out and take you for *every* of your houholdes a lambe, and kill the Passeover.

* Hebr. 11.28.

22 And take * a bunch of hyssop, and dip it in the blood that is in the basen, and strike the ‖ lintell, and the ‖ doore cheekes with the blood that is in the basen, and let none of you goe out at the doore of the house, untill the morning.

‖ Or, transome, or upper doore post.

‖ Or, two side posts.

23 For the Lord will passe by to smite the Egyptians: and when he seeth the blood upon the lintell and on the two doore cheekes, the Lord will passe over the doore, and will not suffer ŷ ‖ destroyer to come into your houses to plague *you*.

‖ The Angel sent of God to kill the first borne.

24 Therefore shall ye observe this thing as an ordinance, *both* for thee and thy sonnes for ever.

m The land of Canaan.

25 And when ye shall come into the m land, which the Lord will give you, as he hath promised, then ye shall keepe this ‖ service.

‖ Or, ceremonie.

* Iosh.4.6.

26 * And when your children aske you, What service is this ye *keepe*?

27 Then ye shall say, It is the sacrifice of the Lords Passeover, which passed over the houses of the children of Israel in Egypt, when he smote the Egyptians, and preserved our houses. Then the people n bowed themselves and worshipped.

n They gave God thanks for so great a benefite.

28 So the children of Israel went, and did as the Lord had cõmanded Moses and Aaron: so did they.

29 ¶ Now at * midnight, the Lord ‖ smote all the first borne in the land of Egypt, from the first borne of Pharaoh that sate on his throne,

* Chap. 11.4.

‖ The tenth plague.

unto the ‖ first borne of the captiue that was in prison, and all the first borne of beasts.

‖ Wisd.18.5.

30 And Pharaoh rose vp in the night, he, and all his servants, and all the Egyptians: and there was a great crie in Egypt: for there *was* o no house where there *was* not one dead.

o Of these houses, wherein any first borne was, either to men or beasts.

31 And hee called to Moses and to Aaron by night, and said, Rise up, get you out from among my people, both yee, and the children of Israel, and goe serve the Lord as ye have said.

32 Take also your sheepe and your cattell as ye have said, and depart, and p blesse me also.

p Pray for mee.

33 And the Egyptians did force the people, because they would send them out of the land in haste: for they said, We die all.

34 Therefore the people tooke their dough before it was leavened, *even* their dough bound in clothes upon their shoulders.

35 And the children of Israel did according to the saying of Moses, and they asked of the Egyptians * iewels of silver and iewels of gold, & raiment.

* Chap 3.22. and 11.2.

36 And the Lord gave the people favour in the sight of the Egyptians: and they ‖ granted their requeste: so they spoiled the Egyptians.

‖ Or, lent them.

37 Then the * children of Israel tooke their iourney from q Rameses to Succoth about sixe hundreth thouland men of foote, beside children.

* Num.32.3. iosh.24.6.

q Which was a citie in Goshen. Gen.47.11.

38 And r a great multitude of sundry sortes of people went out with them, and sheepe, and beeves, *and* cattell in great abundance.

r Which were strangers and not borne of the Israelites.

39 And they baked the dough which they brought out of Egypt, *and made* unleavened cakes: for it was not leavened, because they were thrust out of Egypt, neither could they tarie, nor yet prepare themselves vitailes.

40 ¶ So the dwelling of the children of Israel, while they dwelled in Egypt, *was* * foure hundreth and thirtie yeeres.

* Gen.15.13.act.7.6.gal.3.17.

41 And when the f foure hundreth and thirtie yeres were expired, even ŷ selfe same day departed al the hostes of the Lord out of the land of Egypt.

f From Abrahams departing from Vr in Chaldea unto the departing of the children of Israel from Egypt are 430 yeares.

42 It *is* a night to bee kept *holy* to the Lord, because hee brought them out of the land of Egypt: this is that night of the Lord, which all the children of Israel must keepe throughout their generations.

43 Also the Lord said unto Moses and Aaron, This is the Lawe of the Passeover: t no stranger shall eate thereof.

t Except he be circumcised, and onely professe your religion.

44 But every servant that is bought for money, when thou hast circumcised him, then shall he eate thereof.

45 A stranger or an hired servant shall not eat thereof.

46 * In one house shall it be eaten: thou shalt carie none of the flesh out of the house, * neither shall ye breake a bone thereof.

* Num.9.12.

* Iohn 19.36.

47 All the Congregation of Israel shall observe it.

48 But if a stranger dwell with thee, and will observe the passeover of the Lord, let him circumcise all the males, that belong unto him, and then let him come and observe it, and he shall be as one that is borne in the land: for none uncircumcised person shall eate thereof.

49 One u lawe shall bee to him that is borne in the land, and to the stranger that dwelleth among you.

v They that are of the household of God, must be all ioyned in one faith and religion.

50 Then all the children of Israel did as the

Lord

Lord commanded Moſes and Aaron: ſo did they.

51 And the ſelfe ſame day did the Lord bring the children of Iſrael out of the land of Egypt by their armies.

CHAP. XIII.

1 The firſt borne are offered to God. 3 The memoriall of their deliverance. 6 The inſtitution of the Paſſeover. 9, 14 An exhortation to teach their children to remember this deliverance. 17 Why they are led by the wildernes. 19 The bones of Ioſeph. 21 The pillar of the cloud and of the fire.

A Nd the Lord ſpake unto Moſes, ſaying,

2 * Sanctifie unto me all the firſt borne: *that is*, every one that *firſt* openeth the wombe among the children of Iſrael, as well of man as of beaſt: *for* it is mine.

3 ¶ Then Moſes ſaid unto the people, * Remember this day in the which ye came out of Egypt, out of the † houſe of a bondage: for by a mightie hand the Lord brought you out from thence: therefore no leavened bread ſhall be b eaten.

4 This day come yee out in the moneth of c Abib.

5 ¶ Now when the Lord hath brought thee into the land of the Canaanites, and Hittites, and Amorites, and Hivites, and Iebuſites, (which hee ſware unto thy fathers, that hee would give thee, a land flowing with milke and hony) then thou ſhalt keepe this ſervice in this moneth.

6 Seven dayes ſhalt thou eate unleavened bread, and the d ſeventh day *ſhall be* the feaſt of the Lord.

7 Unleavened bread ſhall be eaten ſeven dayes, and there ſhall no leavened breadbe ſeene with thee, nor yet leaven be ſeene with thee in all thy quarters.

8 ¶ And thou ſhalt ſhew thy ſonne e in that day, ſaying, *This is done*, becauſe of that which the Lord did unto me, when I came out of Egypt.

9 And it ſhall be a ſigne unto thee f upon thine hand, and for a remembrance betweene thine eyes, that the Law of the Lord may be in thy mouth: for by a ſtrong hande the Lord brought thee out of Egypt.

10 Keepe therefore this ordinance in his ſeaſon appointed from yeere to yeere.

11 ¶ And when the Lord ſhall bring thee into the land of the Canaanites, as hee ſware unto thee and to thy fathers, and ſhall give it thee,

12 * Then ſhalt thou ſet apart unto the Lord all that *firſt* openeth the wombe: alſo every thing that *firſt* doeth open *the wombe*, and commeth foorth of thy beaſt: the males *ſhall be* the Lords.

13 But every † firſt foale of an g aſſe, thou ſhalt redeeme with a lambe: and if thou redeeme him not, then ſhalt thou breake his necke: likewiſe alſo the firſt borne of man among thy ſonnes ſhalt thou h buy out.

14 ¶ And when thy ſonne ſhall aske thee ‖ to morow, ſaying, What is this? thou ſhalt then ſay unto him, With a mightie hande the Lord brought us out of Egypt, out of the houſe of bondage.

15 For when Pharaoh was hard hearted againſt our departing, the Lord then ſlew all the firſt borne in the land of Egypt, from the firſt borne of man even to the firſt borne of beaſt: therefore I ſacrifice unto the Lord all the males that firſt open the wombe, but all the firſt borne of my ſonnes I redeeme.

16 And it ſhall be as a token upon thine hand, and as ‖ frontlets betweene thine eyes, that the Lord brought us out of Egypt by a mightie hand.

17 ¶ Now when Pharaoh had let the people goe, God caried them not by the way of the Philiſtims countrey, ‖ though it *were* neerer: (for God ſaid, Leaſt the people repent when they i ſee warre, and turne againe to Egypt)

18 But God made the people to goe about by the way of the wildernes of the red ſea: and the children of Iſrael went up k armed out of the land of Egypt.

19 (And Moſes tooke the bones of Ioſeph with him: for he had made the children of Iſrael ſweare, ſaying, * God will ſurely viſite you, and ye ſhall take my bones away hence with you.)

20 ¶ * So they tooke their iourney from Succoth, and camped in Etham in the edge of the wilderneſſe.

21 * And the Lord went before them by day l in a pillar of a cloud to lead them the way, and by night in a pillar of fire to give them light, that they might goe both by day and by night.

22 * He tooke not away the pillar of the cloud by day, nor the pillar of fire by night from before the people.

CHAP. XIV.

4, 8 Pharaohs heart is hardened, and purſueth the Iſraelites. 11 The Iſraelites ſtricken with feare, murmure againſt Moſes. 13 Moſes doeth encourage them. 21 He divideth the Sea. 23, 27 The Egyptians follow and are drowned.

T Hen the Lord ſpake unto Moſes, ſaying,

2 Speake to the children of Iſrael, that they a returne and campe before b Pi-hahiroth, betweene Migdol and the Sea, over againſt * Baal-zephon: about it ſhall ye campe by the Sea.

3 For Pharaoh will ſay of the children of Iſrael, They are tangled in the land: the wildernes hath ſhut them in.

4 And I will harden Pharaohs heart that hee ſhall follow after you: ſo I will c get me honour upon Pharaoh, and upon all his hoaſte: the Egyptians alſo ſhall know that I am the Lord: and they did ſo.

5 ¶ Then it was told the king of Egypt, that the people fled: and the heart of Pharaoh and of his ſervants was turned againſt the people, and they ſaid, Why have wee this done, and have let Iſrael goe out of our ſervice?

6 And he made ready his charets, and tooke his people with him.

7 And tooke ſixe hundreth choſen charets, and d all the charets of Egypt, and captaines over every one of them.

8 (For the Lord had hardened the heart of Pharaoh king of Egypt, and hee followed after the children of Iſrael: but the children of Iſrael went out with an e high hand.)

9 * And the Egyptians purſued after them, and all the horſes *and* charets of Pharaoh, and his horſemen and his hoaſt overtooke them camping by the Sea, beſide Pi-hahiroth, before Baal-zephon.

10 And when Pharaoh drew nigh, the children of Iſrael lift up their eyes, and beholde, the Egyptians marched after them, and they were ſore f afraid: wherefore the children of Iſrael cryed unto the Lord.

11 And

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* Chap.22,29. and 34,19. levit.27,26. num. 3,13. and 8,40. luke 2.23.
* Exod.23,23.
† *Ebr. houſe of ſervants.*
a Where they were in moſt cruell ſlaverie.
b To ſignifie that they had not leiſure to leaven their bread.
c Conteining part of March and part of Aprill, when corne began to ripe in that countrey.
d Both the ſeventh and the firſt day were holy, as chap.12,16.
e When thou doeſt celebrate the feaſt of unleavened bread.
f Thou ſhalt have continuall remembrance thereof, as thou wouldeſt of a thing that is in thine hand, or before thine eyes.
* Chap.22,29. and 34,19. ezek.44,30.
† *Ebr. that firſt commeth forth.*
g This is alſo underſtood of the horſe and other beaſts which were not offered in ſacrifice.
h By offering a cleane beaſt in ſacrifice, Levit.12,6.
‖ *Or, hereafterwards.*
‖ *Or, ſignes of remembrance.*
i Which the Philiſtims would have made againſt them by ſtopping them the paſſage.
k That is, not privily, but openly and as the word doeth ſignifie, ſet in order by five and five.
* Gen.50,22. ioſh.24,30.
* Num.33,6.
* Num.14,14. deut.1,33. Pſal.78, 14. 1.cor.10,1.
l To defend them from the heate of the ſunne.
* Nehe.9,19.
a From toward the countrey of the Philiſtims.
b So the Sea was before them, mountaines on either ſide, and the enemie at their backe: yet they obeyed God, and were delivered.
* Num.33,7.
c By puniſhing his obſtinate rebellion.
d Ioſephus writeth, that beſides theſe charets there were 50000 horſemen, and 200000. footmen.
e With great ioy and boldneſſe.
* Ioſh.24,6. 2.mac.4,9.
f They which a little before in their deliverance rejoyced, being now in danger are afraid and murmure.

In this figure foure chiefe points are to be considered. Firſt, that the Church of God is ever ſubiect in this world to the Croſſe, and to be afflicted after one ſort or other. The ſecond, that the miniſters of God following their vocation, ſhall be evill ſpoken of, and murmured againſt, even of them that pretend the ſame cauſe and religion that they doe. The third, that God deliuereth not his Church incontinent out of dangers, but to exerciſe their faith and patience continueth their troubles, yea and oftentimes augmenteth them: as the Iſraelites were now in leſſe hope of their lives then they were in Egypt. The fourth point is, that when the dangers are moſt great, then Gods helpe is moſt ready to ſuccour: for the Iſraelites had on either ſide of them, huge rockes and mountaines, before them the ſea, behind them moſt cruell enemies, ſo that there was no way left to eſcape to mans iudgement.

11 And they ſaide vnto Moſes, Haſt thou brought vs to die in the wildernes, becauſe there were no graues in Egypt? wherefore haſt thou ſerved vs thus, to cary vs out of Egypt?

12 Did not wee tell thee this thing in Egypt, ſaying, Let vs be in reſt, that we may ſerve the Egyptians? for it had bene better for vs to ſerve the Egyptians, then that we ſhould die in the wildernesſe.

‖ Such is the inſaciety of the fleſh that it cannot abide Gods appointed time.

13 Then Moſes ſaid vnto the people, Feare yee not, ſtand ſtill, and behold ‖ the ſalvation of the Lord which he will ſhew to you this day. For the Egyptians whom ye have ſeene this day, ye ſhall never ſee them againe.

‖ Or, deliverance.

14 The Lord ſhall fight for you: therefore *h* hold you your peace.

h Onely put your truſt in God without grudging or doubting.

15 ¶ And the Lord ſaid vnto Moſes, Wherefore *i* cryeſt thou vnto me? ſpeake vnto the children of Iſrael, that they goe forward:

i Thus in tentations faith fighteth againſt the fleſh, and cryeth with inward groninge vnto the Lord.

16 And lift thou vp thy rod, and ſtretch out thine hand vpon the Sea and divide it, and let the children of Iſrael goe on drie ground thorow the mids of the Sea.

17 And I, behold, I will harden the heart of the Egyptians, that they may follow them, and I will get me honour vpon Pharaoh, and vpon all his hoaſte, vpon his charets, and vpon his horſemen.

18 Then the Egyptians ſhall know that I am the Lord, when I have goten mee honour vpon Pharaoh, vpon his charets, and vpon his horſemen.

19 (And the Angel of God, which went before the hoaſte of Iſrael, remooved, and went behind them: alſo the pillar of the cloud went from before them, and ſtood behind them,

20 And came betweene the campe of the Egyptians and the campe of Iſrael: it was both a cloud and darkeneſſe, yet gave it *k* light by night, ſo that all the night long the one came not at the other.)

k The cloud sheweth light to the Iſraelites, but to the Egyptians it was darkeneſſe, for that their two hoaſtes could not ioyne together.

21 And Moſes ſtretched forth his hand vpon the Sea, and the Lord cauſed the Sea to run backe by a ſtrong Eaſt wind all the night, and made the Sea drie land: for the waters were * divided.

* Pſal. 78. 13. 1. Cor. 10. 1. Hebr. 11. 29.

22 Then the * children of Iſrael went through the mids of the Sea vpon the drie ground, and the waters *were* a wall vnto them on their right hand, and on their left hand.

23 And the Egyptians purſued and went after them to the middes of the Sea, *even* all Pharaohs horſes, his charets, and his horſemen.

24 Now, in the morning *l* watch, when the Lord looked vnto the hoaſte of the Egyptians, out of the fierie and cloudie pillar, he ſtroke the hoaſte of the Egyptians with feare.

l Which was about the three laſt houres of the night.

25 For he tooke off their charet wheeles, and they drave them with ‖ much adoe: ſo that the Egyptians *every* one ſaid, I will flee from the face of Iſrael: for the Lord fighteth for them againſt the Egyptians.

‖ Or, heavily.

26 ¶ Then the Lord ſaide to Moſes, Stretch thine hand vpon the Sea, that the waters may returne vpon the Egyptians, vpon their charets and vpon their horſemen.

27 Then Moſes ſtretched forth his hand vpon the Sea, and the Sea returned to his force early in the morning, and the Egyptians fled againſt it: but the Lord *m* overthrew the Egyptians in the mids of the Sea.

m So the Lord by the water ſaved his, and by the water drowned his enemies.

28 So the water returned and covered the charets, and the horſemen, *even* all the hoaſte of Pharaoh that came into the Sea after them: there remained not one of them.

29 But the children of Iſrael walked vpon drie land thorow the mids of the Sea, and the waters *were* a wall vnto them on their right hand, and on their left.

30 Thus the Lord ſaved Iſrael the ſame day out of the hand of the Egyptians, and Iſrael ſaw the Egyptians dead vpon the Sea banke.

31 And Iſrael ſaw the mightie † power, which the Lord ſhewed vpon the Egyptians: ſo the people feared the Lord, and beleeved the Lord, and his *n* ſervant Moſes.

† Eby. hand. *n* That is, the doctrine which he taught them in the Name of the Lord.

CHAP. XV.

1, 20 *Moſes with the men and women ſing prayſes vnto God for their deliverance.* 23 *The people murmure.* 25 *At the prayer of Moſes, the bitter waters are ſweete.* 26 *God teacheth the people obedience.*

THen *a* ſang * Moſes and the children of Iſrael this ſong vnto the Lord, and ſaid in this maner, I will ſing vnto the Lord, for he hath triumphed gloriouſly: the horſe and him that rode vpon him hath he overthrowen in the Sea.

a Praiſing God for the overthrow of his enemies, and their deliverance.

* Wiſd. 10. 20.

2 The Lord *is* my ſtrength, and ‖ praiſe, and he is become my ſalvation. He is my God, and I will *b* prepare him a tabernacle: *he is* my fathers God, and I will exalt him.

‖ Or, the occaſion of my ſong of praiſe.

b To worſhip him therein.

3 The Lord *is* a *c* man of warre, his *d* Name *is* Iehovah.

c In battell he overcommeth evil. *d* Ever conſtant in his promiſe.

4 Pharaohs charets and his hoaſt hath he caſt into the ſea: his choſen captains alſo were drowned in the red Sea.

5 The depths have covered them, they ſanke to the bottome as a ſtone.

6 Thy ‖ right hand, O Lord, is glorious in power: thy right hand, O Lord, hath bruiſed the enemie.

‖ Or, power.

7 And in thy great glory thou haſt overthrowen them that roſe againſt *e* thee: thou ſenteſt forth thy wrath, *which* conſumed them as the ſtubble.

e Thoſe, that are enemies to Gods people, are his enemies.

8 And by the blaſt of thy noſtrels the waters were gathered, the floods ſtood ſtill as an heape, the

‖ Or, for the depth of the Sea.

the depths congealed together in the ‖ heart of the Sea.

9 The enemie sayd, I will persue, I will ouertake *them*, I will divide the spoyle: † my lust shall be satisfied upon them, I will draw my sworde, mine hand shall destroy them.

† Or, my soule shall be filled.

10 Thou blewest with thy winde, the sea covered them, they sanke as lead in the mightie waters.

11 Who is like unto thee, O Lord, among the ‖ gods? Who is like thee *so* glorious in holinesse, ‖ fearefull in praises, doing wonders?

‖ For so oftentimes the Scripture calleth the mightie men of the world.

12 Thou stretchedst out thy right hand, the earth swallowed them.

13 Thou wilt by thy mercy carie this people, *which* thou deliveredst, thou wilt bring *them* in thy strength unto thine holy [h] habitation.

g Which ought-est to be praised with all feare and reverence.

h That is, into the land of Canaan: or into mount Zion.

14 The people shall heare *and* be afraid, sorrow shall come upon the inhabitants of Palestina.

15 Then the dukes of Edom shall be amazed, and trembling shall come upon the great men of Moab: all the inhabitants of Canaan shall waxe faint hearted.

16 * Feare and dread shall fall upon them: because of the ‖ greatnesse of thine arme, they shall be still as a stone, till thy people passe, O Lord; till this people passe, *which* thou hast purchased.

* Deut. 2. 25. Iosh. 2. 9.

‖ Or, for thy great power.

17 Thou shalt bring them in, and plant them in the mountaine of thine [i] inheritance, *which is* the place *that* thou hast prepared, O Lord, for to dwell in, *even* the sanctuary, O Lord, *which* thine hands shall establish.

i Which was mount Zion, where afterward the Temple was built.

18 The Lord shall reigne for ever and ever.

19 For Pharaohs horses went with his chaers and horsemen into the sea, and the Lord brought the waters of the sea upon them: but the children of Israel went on drie land in the mids of the sea.

20 ¶ And Miriam the Propheteſſe, ſiſter of Aaron, tooke a timbrell in her hand, and all the women came out after her with timbrels and [k] dances.

k Signifying their great ioy: which custome the Iewes obserued in certaine solemnities, Iudg. 11. 34. and 11. 21. but it ought not to be a cloke to cover our wanton dances.

21 And Miriam [l] answered the men, Sing yee unto the Lord: for hee hath triumphed gloriously: the horse and his rider hath he overthrowen in the sea.

‖ By singing the like song of thanksgiuing.

22 Then Moses brought Israel from the red sea, and they went out into the wilderneſſe of [m] Shur: and they went three dayes in the wilderneſſe, and found no waters.

m Which was called Etham, Numb. 33. 8.

23 And when they came to Marah, they could not drinke of the waters of Marah, for they were bitter: therefore the name of the place was called ‖ Marah.

‖ Or, bitternesse.

24 Then the people murmured against Moses, saying, What shall we drinke?

25 And he cryed unto the Lord, and the Lord shewed him a * tree, *which* when hee had cast into the waters, the waters were sweet: there he made them an ordinance and a law, and there [n] he prooved them,

* Exclus. 38. 5.

n That is, God, or Moses in Gods name.

26 And said, If thou wilt diligently hearken, *O Israel*, unto the voyce of the Lord thy God, and wilt do that which is [o] right in his sight, and wilt give eare unto his commandements, and keepe all his ordinances, then will I put none of these diseases upon thee, which I brought upon the Egyptians: for I *am* the Lord that healeth thee.

o Which is, to doe that onely, that God commanded.

27 ¶ * And they came to Elim, where *were* twelve fountaines of water, and seventie ‖ palme trees, and they camped there by the waters,

* Numb. 33. 9.

‖ Or, date trees.

CHAP. XVI.

1 *The Israelites came to the desert of Sin, and murmure against Moses and Aaron.* 13 *The Lord sendeth Quailes and Manna.* 23 *The Sabbath is sanctified unto the Lord.* 27 *The seventh day Manna could not be found.* 32 *It is kept for a remembrance to the posteritie.*

AFterward all the Congregation of the children of Israel departed from Elim, and came to the wildernesse of [a] Sin, (which is betweene Elim and Sinai) the fifteenth day of the second moneth after their departing out of the land of Egypt.

a This is the eight place wherein they had camped: there is another place called Zin, which was the 33 place wherein they camped: and is also called Kadesh, Num. 33. 36.

2 And the whole Congregation of the children of Israel murmured against Moses, and against Aaron in the wilderneſſe.

3 For the children of Israel said to them, Oh that wee had died by the hand of the Lord in the land of Egypt, when wee sate by the flesh [b] pots, when we ate bread *our* bellies full: for yee have brought vs out into this wilderneſſe, to kill this whole company with famine.

b So hard a thing is it to the flesh not to murmur against God, or the belly is pampered.

4 ¶ Then sayde the Lord unto Moses, Behold, I will cause bread to raine from heaven to you, and the people shall goe out, and gather † that that is sufficient for every [c] day, that I may proove them, whether they will walke in my law or no.

† *Ebr. the portion of a day in his day.*

c To signifie, that they should patiently depend vpon Gods prouidence from day to day.

5 But the sixt day they shall prepare that, which they shall bring *home*, and it shall be twise as much as they gather dayly.

6 Then Moses and Aaron sayd unto all the children of Israel, At even ye shall know, that the Lord brought you out of the land of Egypt:

7 And in the morning ye shall see the glorie of the Lord: [d] for he hath heard your grudgings against the Lord: and what are we that yee have murmured against vs?

d He gave them not Manna because they murmured, but for his promise sake.

8 Againe, Moses said, At even shall the Lord give you flesh to eat, and in the morning your fill of bread: for the Lord hath heard your murmurings, which ye murmure against him: for what are we? your murmurings are not against us, but against the [e] Lord.

e He that contemneth Gods ministers, contemneth God himselfe.

9 ¶ And Moses said to Aaron, Say unto all the Congregation of the children of Israel, Draw neere before the Lord: for hee hath heard your murmurings.

10 Now as Aaron spake unto the whole Congregation of the children of Israel, they looked toward the wildernesse, and behold, the glory of the Lord appeared * in a cloud.

* Chap. 13. 21.

11 (For the Lord had spoken unto Moses, saying,

12 * I have heard the murmurings of the children of Israel: tell them *therefore*, and say, ‖ At even ye shall eat flesh, and in the morning ye shall be filled with bread, and ye shall know that I am the Lord your God.)

* Eccles. 45. 4.

‖ Or, betweene the lights.

13 And so at even the * quailes came and covered the camp: and in the morning the dew lay round about the hoast.

* Numb. 11. 31.

14 * And when the dew that was fallen was ascended, behold, a small round thing *was* upon the face of the wildernes, small as the hoare frost upon the earth.

* Num. 11. 7. Psal. 78. 24. Wisd. 16. 20.

15 And when the children of Israel saw it, they said one to another, It is [f] MAN, for they wist not what it was. And Moses said unto them, * This is the bread which the Lord hath given you to eat.

f Which signifieth a part, portion, or gift: also meate prepared. Iob. 6. 30.

16 ¶ This is the thing which the Lord hath

2. Cor. 10. 3.

commanded: gather of it every man according to his eating, g an omer for ‖ a man *according* to the number of your persons: every man shall take for them which are in his tent.

17 And the children of Israel did so, and gathered, some more, some lesse.

18 And when they did measure it with an omer, * he that had gathered much, had nothing over, & he that had gathered little, had no h lacke: *so* every man gathered according to his eating.

19 Moses then said unto them, Let no man reserve thereof till morning.

20 Notwithstanding, they obeyed not Moses: but some of them reserved of it till morning, and it was full of wormes, and i stanke: therefore Moses was angry with them.

21 And they gathered it every morning, everie man according to his eating: for when the heat of the sunne came, it was melted.

22 ¶ And the sixt day they gathered k twise so much bread, two omers for one man: then all the rulers of the Congregation came and told Moses.

23 And he answered them, This is that which the Lord hath said, To morow *is* the rest of the holy Sabbath unto the Lord, bake that *to day* which ye will bake, and seethe that which ye will seethe, and all that remaineth, lay it up to be kept till the morning for you.

24 And they laide it up till the morning, as Moses bade, and it stanke not, neither was there any worme therein.

25 Then Moses said, Eat that to day: for to day *is* the Sabbath unto the Lord: to day ye shall not finde it in the field.

26 Sixe dayes shall ye gather it, but in the seventh day *is* the Sabbath: in it there shall be none.

27 ¶ Notwithstanding, there m went out *some* of the people in the seventh day for to gather, and they found none.

28 And the Lord said unto Moses, How long refuse ye to keepe my commandements, and my lawes?

29 Behold, how the Lord hath given you the Sabbath: therefore hee giveth you the sixt day bread for two dayes: tarie *therefore* every man in his place: let no man goe out of his place the seventh day.

30 So the people rested the seventh day.

31 And the house of Israel called the name of it MAN, and it was like n to coriander seed, *but* white: and the taste of it was like unto wafe is *made* with honie.

32 And Moses said, This is that which the Lord had commanded, Fill an omer of it, to keepe it for your posteritie: that they may see the bread wherewith I have fed you in wildernesse, when I brought you out of the land of Egypt.

33 Moses also said to Aaron, Take a o pot and put an omer full of MAN therein, & set it before the Lord to be kept for your posteritie.

34 As the Lord commanded Moses, so Aaron laid it up before the p Testimonie to be kept.

35 And the children of Israel did eate MAN *fortie yeeres, vntill they came unto a land inhabited: they did eat MAN vntill they came to the borders of the land of Canaan.

36 The omer *is* the tenth part of the q Ephah.

g Which conteineth about a pottle of our measure.
‖ *Ebr. for an head.*
* 2. Cor. 8. 15.
h God is a rich feeder of all, and none can iustly complaine.
i No creature is so pure, but being abused it turneth to our destruction.
k Which portion should serve for the Sabbath and the day before.
l God tooke away the occasion from their labour, to signifie how holie he would have the Sabbath kept.
m Their infidelitie was so great, that they did expresly against Gods commandement.
n In forme and figure, but not in colour, Num. 11. 7.
o Of this vessell speake Hebr. 9. 4.
p That is, the Arke of the covenant, to wit, after that the Arke was made.
* Iosh. 5. 12. nehe. 9. 15.
q Which measure contained about two pottels.

CHAP. XVII.

1 *The Israelites came into Rephidim, and grudge for water.* 6 *Water is given them out of the rocke.* 11 *Moses holdeth up his hands, and they overcome the Amalekites.* 15 *Moses buildeth an altar to the Lord.*

AND all the Congregation of the children of Israel departed from the wildernesse of Sin, by their iourneyes at the † commandement of the Lord, and camped in a Rephidim, where *was* no water for the people to drinke.

2 * Wherefore the people contended with Moses, & said, Give us water, that we may drinke. And Moses said unto them, Why contend ye with me? wherefore doe ye b tempt the Lord?

3 So the people thirsted there for water, and the people murmured against Moses, and sayd, Wherefore hast thou thus brought vs out of Egypt, to kill us, and our children, and our cattell with thirst?

4 And Moses cryed unto the Lord, saying, What shall I doe to this people? for they be almost ready to c stone me.

5 And the Lord answered to Moses, Goe before the people, and take with thee of the Elders of Israel: and thy rod wherewith thou * smotest the river, take in thine hand, and goe:

6 * Behold, I will stand there before thee upon the rocke in Horeb, and thou shalt smite on the rocke, and water shall come out of it, that the people may drinke. And Moses did so in the sight of the Elders of Israel.

7 And he called the name of the place ‖ Massah and ‖ Meribah, because of the contention of the children of Israel, and because they had tempted the Lord, saying, Is the d Lord among us, or no?

8 ¶ ‖ Then came e Amalek and fought with Israel in Rephidim.

9 And Moses said to Ioshua, Chuse us out men, and goe fight with Amalek: to morow I will stand on the top of the f hill with the rod of God in mine hand.

10 So Ioshua did as Moses bad him, and fought with Amalek: and Moses, Aaron, and Hur, went up to the top of the hill.

11 And when Moses held up his hand, Israel prevailed: but when he let his hand g downe, Amalek prevailed.

12 Now Moses hands were heavie: therefore they tooke a stone and put it vnder him, and hee sate upon it: and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side: so his hands were steadie untill the going downe of the sunne.

13 And Ioshua discomfited Amalek and his people with the edge of the sword.

14 ¶ And the Lord said to Moses, Write this for a remembrance h in the booke, and † rehearse it to Ioshua: for I will vtterly put out the remembrance of Amalek from vnder heaven.

15 (And Moses built an altar, and called the name of it i Iehouah-nissi.)

16 Also he said, † The Lord hath sworne, that he will have warre with Amalek from generation to generation.

† *Ebr. at the mouth.*
a Moses here noteth not every place where they camped, as Numb. 33. but only those place, where some notable thing was done.
* Numb. 20. 4.
b Why distrust you God? why looke ye not for succour of him without murmuring against vs?
c How readie the people are for their owne matters to slay the true Prophets, and how slow they are to revenge Gods cause against his enemies and false Prophets.
* Chap. 7. 20.
* Numb. 21. 9. Wisd. 11. 4. Psal. 78. 15. & 105. 41. 1. Cor. 10. 4.
‖ Or, *tentation.*
‖ Or, *strife.*
d When in adversitie wee thinke God to be absent, then we neglect his promise, and make him a liar.
‖ *Deut.* 25. 17. *Wisd.* 12. 3.
e Who came of Eliphaz, sonne of Esau. Gen. 36. 12.
f That is, Horeb, which is also called Sinai.
g So that wee see how dangerous a thing it is to faint in prayer.
h In the booke of the Law.
† *Ebr. put it in the eares of Ioshua.*
‖ *Numb.* 24. 20. 1. *Sam.* 15. 3.
i That is, the Lord is my banner as he declared by holding up his rod and his hands.
† *Ebr. the hand of the Lord upon the throne.*

CHAP. XVIII.

1 *Iethro commeth to see Moses his sonne in law.* 3 *Moses telleth him of the wonders of Egypt.* 9 *Iethro reioyceth and offereth sacrifice to God.* 21 *What manner of men officers and iudges ought to be.* 24 *Moses obeyeth Iethro counsell in appointing officers.*

WHen Iethro the ‖ Priest of Midian, Moses father in law, heard all that God had done for

‖ *Chap.* 2. 16.

for Moses, and for Israel his people, *and* how the Lord had brought Israel out of Egypt.

2 Then Iethro the father in law of Moses, tooke Zipporah Moses wife, (after hee had [a] sent her away)

3 And her two sonnes, (whereof the one was called * Gershom: for he said, I have bene an aliant in a strange land:

4 And the name of the other *was* Eliezer: for the God of my father, *said he, was* mine helpe, and delivered me from the sword of Pharaoh.)

5 And Iethro Moses father in law came with his two sonnes, and his wife unto Moses into the wildernesse, where he camped by the [b] mount of God.

6 And he [c] said to Moses, I thy father in law Iethro am come to thee, and thy wife and her two sonnes with her.

7 ¶ And Moses went out to meete his father in Law, and did obeysance, and kissed him, and ech asked other of his [†] welfare: and they came into the tent.

8 Then Moses tolde his father in law all that the Lord had done unto Pharaoh, and to the Egyptians for Israels sake, *and* all the travaile that had come unto them by the way, and *how* the Lord delivered them.

9 And Iethro reioyced at all the goodnesse, which the Lord had shewed to Israel, *and* because he had delivered them out of the hand of the Egyptians.

10 Therefore Iethro said, [d] Blessed *be* the Lord who hath delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh: who hath *also* delivered the people from under the hand of the Egyptians.

11 Now I know that the Lord is greater then all the gods: for as they have dealt * proudly with them, [e] *are they recompensed*.

12 Then Iethro Moses father in law tooke burnt offerings and sacrifices *to offer* unto God. And Aaron and all the Elders of Israel came to eat bread with Moses father in law [f] before God.

13 ¶ Now on the morow, when Moses sate to iudge the people, the people stood about Moses from morning unto even.

14 And when Moses father in law saw all that he did to the people, hee said, What is this that thou doest to the people? why sittest thou thy selfe alone, and all the people stand about thee from morning unto even?

15 And Moses said unto his father in law, Because the people come unto me to seeke [g] God.

16 When they have a matter, they come unto me, and I iudge betweene one and another, and declare the ordinances of God, and his lawes.

17 But Moses father in law said vnto him, The thing which thou doest, is not well.

18 Thou both [†] weariest thy selfe greatly, and this people that is with thee: for the thing *is* too heavie for thee: thou art not able to doe it thy selfe alone.

19 Heare now my [‖] voyce, (I will give thee counsell, and God shall be with thee) be thou for the people to [h] Godward, and report thou the causes unto God.

20 And admonish them of the ordinances, and of the lawes, and shew them the way, wherein they must walke, and the worke that they must doe.

21 Moreover, provide thou among all the people [i] men of courage, fearing God, men dealing truely, hating covetousnesse: and appoint *such* over them, *to be* rulers over thousands, rulers over hundreths, rulers over fifties, and rulers over tennes.

22 And let them iudge the people at all seasons: but every great matter let them bring unto thee, and let them iudge all small causes: so shall it be easier for thee, when they shall beare *the burden* with thee.

23 If thou doe this thing, (and God *so* command thee) both thou shalt be able to endure, and all this people shall also goe quietly to their place.

24 So Moses [k] obeyed the voyce of his father in law, and did all that he had said:

25 And Moses chose men of courage out of all Israel, and made them heads over the people, rulers over thousands, rulers over hundreths, rulers over fifties, and rulers over tennes.

26 And they iudged the people at all seasons, *but* they brought the hard causes to Moses: for they iudged all small matters themselves.

27 Afterward Moses [l] let his father in law depart, and he went into his country.

CHAP. XIX.

1 The Israelites come to Sinai. 5 Israel is chosen from among all other nations. 8 The people promise to obey God. 12 He that toucheth the hill, dyeth. 16 God appeareth unto Moses upon the mount in thunder and lightning.

IN the [a] third moneth, after the children of Israel were gone out of the land of Egypt, the same [b] day came they into the wildernes of Sinai.

2 For they departed from Rephidim, and came to the desert of Sinai, and camped in the wildernesse, even there Israel camped before the mount.

3 * But Moses went up unto God, for the Lord had called out of the mount unto him, saying, Thus shalt thou say to the house of [c] Iaakob, and tell the children of Israel.

4 * Yee have seene what I did unto the Egyptians, and *how* I caried you upon [d] eagles wings and have brought you unto me.

5 Now therefore * if yee will heare my voyce in deed and keepe my covenant, then yee shall be my chiefe treasure aboue all people, * though all the earth be mine.

6 Yee shall be unto mee also a kingdome of * Priests, and an holy nation. These *are* the words which thou shalt speake unto the children of Israel.

7 ¶ Moses then came and called for the Elders of the people, and proposed unto them all these things, which the Lord commanded him,

8 And the people answered all together, and sayd, * All that the Lord hath commanded, wee will doe. And Moses reported the wordes of the people unto the Lord.

9 And the Lord said unto Moses, Loe, I come unto thee in a thicke cloude, that the people may heare whiles I talke with thee, and that they may also beleeve thee for ever. (For Moses had tolde the wordes of the people unto the Lord)

10 Moreover the Lord said unto Moses, Goe to the people, and [e] sanctifie them to day and to morow, and let them wash their cloathes.

11 And let them be ready on the third day: for the third day the Lord will come downe in the sight of all the people upon mount Sinai:

12 And thou shalt set marks unto the people round about, saying, Take heede to your selves,

a It may seeme that he sent her backe for a time to her father for her impatiencie, least she should be a let to his vocation, which was so dangerous, chap. 4,25.
* Chap.2,22.

b Horeb is called the mount of God, because God wrought many miracles there. So Peter calleth the mount where Christ was transfigured, the holy mount: for by Christs presence it was holy for a time, 2.Pet 1.18.
c That is, he sent messengers to say unto him.
† *Ebr. of peace.*

d Whereby it is evident that he worshipped the true God, and therefore Moses refused not to marry his daughter.
* Chap.1 10,16,22. and 5,7. and 14,8.
e For they that drowned the children of the Israelites, perished themselves by water.
f They are in that place, where the sacrifice was offered: for part was burnt, and the rest eaten.

g That is, to know Gods will, and to have iustice executed.

† *Ebr, thou wilt faint and fall.*
* *Deut.1.9.*

‖ *Or counsell.*
h Iudge thou in hard causes, which cannot be decided but by consulting with God.
i What maner of men ought to be chosen to beare office.

k Godly counsell ought ever to be obeyed, though it come of our inferiours, for to such God oftentimes giveth wisedome to humble them that are exalted, and to declare that one member hath needs of another.
l Reade the occasion, Num.10,29.

a Which was in the beginning of the moneth Sivan contayning part of May, and part of Iune
b That they departed from Rephidim.
* Actes 7 38.
c God called Iaakob. b Israel: therefore the house of Iaakob and the people of Israel signifie only Gods people
* Deut.29.2.
d For the Egle by flying bringeth out of danger, and by carying her birds rather on her wings then in her talents declareth her love.
* Deut 5.2
* Deut.10,14. Psal.24.1.
* 1 Pet.2.6. Revel.1,6.

* Chap.24.3.deut. 5.27. and 26,17. iosh 24,16.

c Teach them to be pure in heart, as they shew themselves outwardly cleane by washing.

that yee goe not up to the mount, nor touch the border of it, whosoever toucheth the * mount, shall surely die.

13 No hand shall touch it, but he shall be stoned to death, or striken thorow with darts, whether it be beast or man, he shall not live: when the ‖ horne bloweth long, they shall come up ‖ into the mountaine.

14 ¶ Then Moses went downe from the mount unto the people, and sanctified the people, and they washed their cloathes.

15 And hee sayd unto the people, Be ready on the third day, *and* come not at *your* f wives.

16 And the third day, when it was morning, there was thunders and lightnings, and a thicke cloud upon the mount, and the sound of the trumpet exceeding loude, so that all the people that was in the campe was afraid.

17 Then Moses brought the people out of the tents to meete with God, and they stood in the nether part of the mount.

18 * And mount Sinai *was* all on smoake, because the Lord came downe upon it in fire, and the smoake thereof ascended, as the smoake of a fornace, and all the mount g trembled exceedingly.

19 And when the sound of the trumpet blew long, and waxed louder and louder, Moses spake, and God answered him by h voyce.

20 (For the Lord came downe upon mount Sinai on the top of the mount) and when the Lord called Moses up into the top of the mount, Moses went up.

21 Then the Lord sayd unto Moses, Goe downe, charge the people, that they breake not *their bounds, to goe up* to the Lord to gaze, least many of them perish,

22 And let the ‖ Priests also which come to the Lord be sanctified, least the Lord ‖ destroy them.

23 And Moses said unto the Lord, The people can not come up into the mount Sinai: for thou hast charged us, saying, Set markes on the mountaine, and sanctifie it.

24 And the Lord said unto him, Goe, get thee downe, and come up thou, and Aaron with thee: but let not the i Priestes and the people breake *their bounds* to come up unto the Lord, least he destroy them.

25 So Moses went downe unto the people, and tolde them.

* Hebr. 12,20.

‖ *Or, trumpet.*
‖ *Or, toward.*

f But give your selves to prayer and abstinence, that you may at this time attend onely upon the Lord, 1. Cor. 7.5.

* Deut. 4,11.

g God used these fearefull signes, that his Law should be had in greater reverence, and his majesty the more feared.
h He gave authority to Moses by plaine words, that the people might understand him.

‖ *Or, rulers.*
‖ *Or, breake out upon them.*

i Neither dignity nor multitude have authority to passe the bounds that Gods word prescribeth.

CHAP. XX.

The Commandements of the first Table. 12 The Commandements of the second. 18 The people afraid are comforted by Moses. 23 Gods of silver and golde are againe forbidden. 24 Of what sort the altar ought to be.

THen God spake all these words, saying,

2 * I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of ‖ bondage.

3 Thou shalt have none other gods b before me.

4 * Thou shalt make thee no graven image, neither any similitude *of things* that are in heaven above, neither that are in the earth beneath, nor that are in the waters under the earth.

5 Thou shalt not c bow downe to them, neither serve them: for I am the Lord thy God, a d jealous God, visiting the iniquitie of the fathers upon the children, upon the third *generation* and upon the fourth of them that hate me:

6 And shewing mercie unto e thousands to them that love mee, and keepe my commandements.

7 * Thou shalt not take the Name of the Lord thy God in f vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

8 Remember the Sabbath day, g to keepe it holy.

9 * Sixe dayes shalt thou labour, and doe all thy worke.

10 But the seventh day *is* the Sabbath of the Lord thy God: *in it* thou shalt not do any worke, thou, nor thy sonne, nor thy daughter, thy manservant, nor thy maid, nor thy beast, nor thy stranger that is within thy ‖ gates.

11 * For in sixe dayes the Lord made the heaven and the earth, the sea, and all that in them is, and rested the seventh day: therefore the Lord blessed the seventh day, and hallowed it.

12 ¶ * Honour thy h father and thy mother, that thy dayes may be prolonged upon the land, which the Lord thy God giveth thee.

13 ¶ Thou shalt not i kill.

14 Thou shalt not k commit adulterie.

15 Thou shalt not l steale.

16 Thou shalt not beare false m witnesse against thy neighbour.

17 * Thou shalt not n covet thy neighbours house, neither shalt thou covet thy neighbours wife, nor his man-servant, nor his maide, nor his oxe, nor his asse, neither any thing that is thy neighbours.

18 ¶ And all the people ‖ sawe the thunders: and the † lightnings, and the sound of the trumpet, and the mountaine smoaking, and when the people saw it, they fled and stood afarre off,

19 And said unto Moses, * Talke thou with us, and we will heare: but let not God talke with us, least we die.

20 Then Moses said unto the people, Feare not: for God is come to o proove you, and that his feare may be before you, that ye sinne not.

21 So the people stood afarre off, but Moses drew neere unto the darkenesse where God *was*.

22 ¶ And the Lord said unto Moses, Thus thou shalt say unto the children of Israel, Ye have seene that I have talked with you from heaven.

23 Ye shall not make *therefore* with me gods of silver, nor gods of golde: you shall make you none.

24 * An altar of earth thou shalt make unto me, and there on shalt offer thy burnt-offerings, and thy * peace-offerings, thy sheepe, and thine oxen: in all places, where I shall put the remembrance of my Name, I will come unto thee, and blesse thee.

25 * But if thou wilt make me an altar of stone, thou shalt not build it of hewen stones: for if thou lift up thy toole upon them, thou hast polluted † them.

26 Neither shalt thou goe up by steppes unto mine altar, that thy p filthinesse be not discovered thereon.

e So ready is he rather to shew mercy then to punish.
* Lev. 19.12. deut. 5.11. matt. 5.33.
f Either by swearing fallsly or rashly by his Name, or by contemning it.
g Which is by meditating the spirituall rest, by hearing Gods word, and resting from worldly travailes.
* Chap. 23,12. ezek. 20.12.
‖ *Or, citie.*
* Gen. 2,2.

* Deut. 5,16. mat. 15.4. ephes. 6,2.
h By the parents also is meant all that have authority over us.
* Matth. 5.21.
i But love and preserve thy brothers life.
k But be pure in heart, word and deed.
l But study to save his goods.
m But further his good name, and speake truth.
* Rom. 7.7.
n Thou mayst not so much as wish his hinderance in any thing.
‖ *Or, heard.*
† *Ebr. fire brands.*
* Deut. 5,24. & 18. 16. hebr. 12,18.
o Whether you will obey his precepts as you promised, Chap. 19,8.

* Chap. 27,8. and 38,7.
* Levit. 3,1.

* Deut. 27,5. iosh. 8,31.
† *Ebr. it, that is, the stone.*
p Which might be by his stouping or flying abroad of his cloathes.

CHAP. XXI.

Temporall and civill ordinances appointed by God touching servitude, murthers, and wrongs: the observation whereof doeth not iustifie a man, but are given to bridle our corrupt nature, which else would breake us into all mischiefe and crueltie.

NOw these are the lawes, which thou shalt set before them:

2 * If thou buy an Ebrew servant, hee shall serve

a When Moses and Aaron were gone up, or had passed the bounds of the people. God spake thus out of the mount Horeb, that all the people heard.
* Deut. 5,6. Psalm 81,10.
‖ *Or, servants.*
b To whose eyes all things are open.
* Levit. 26,1. Psal. 97.7.
c By this outward gesture, all kind of service and worshipe to idoles is forbidden.
d And will be revenged on the contemners of mine honour.

* Levit. 25.39. deut. 15, 12. iere. 34.14.

serve sixe yeeres, and in the seventh he shall goe out free for a nothing.

3 If he b came himselfe alone, he shall go out himselfe alone: if he *were* married, then his wife shall goe out with him.

4 If his master hath given him a wife and she hath borne him sonnes or daughters, the wife and her children shall be her c masters, but he shall go out himselfe alone.

5 But if the servant say thus, I love my master, my wife and my children, I will not goe out free,

6 Then his master shalll bring him unto the † Iudges, and set him to the d doore, or to the poste, and his master shall boare his eare through with an aule, and he shall serve him for e ever.

7 Likewise if a man f sell his daughter to be a servant, shee shall not goe out as the men-servants doe.

8 If she please not her masters, who hath betrothed her to himselfe, then shall g hee cause to buy her: hee shall have no power to sell her to a strange people, seeing he ‖ despised her.

9 But if he hath betrothed her unto his sonne, he shall deale with her h according to the custome of the daughters.

10 If he take i him another *wife*, hee shall not diminish her foode, her raiment, and recompense of her virginitie.

11 And if he doe not these k three unto her, then shall she goe out free, paying no money.

12 ¶ * He that smiteth a man and he die, shall die the death.

13 And if a man hath not layd waite, but l God hath offered *him* into his hand, * then I will appoint thee a place whither he shall flee.

14 But if a man come presumptuously upon his neighbour to slay him with guile, thou shalt take him from mine m altar that he may die.

15 ¶ Also hee that smiteth his father or his mother, shall die the death.

16 ¶ And he that stealeth a man, and selleth him, if it be found with him, shall die the death.

17 ¶ * And he that curseth his father or his mother, shall die the death.

18 When men also strive together, and one smite another with a n stone, or with the fist, and he die not but lieth in bed.

19 If he rise againe and walke without upon his staffe, then shall he that smote him goe o quite, save onely he shall beare his charges ‖ for his resting, and shall pay for his healing.

20 ¶ And if a man smite his servant, or his maide with a rodde, and he die vnder his hand, he shall be surely punished.

21 But if he continue a day or two dayes, hee shall not p be punished: for he *is* his money.

22 ¶ Also if men strive, and hurt a woman with childe, so that her childe depart from her, and q death follow not, hee shall be surely punished according as the womans husband shall appoint him, or he shall pay as the Iudges determine.

23 But if death follow, then thou shalt pay life for life.

24 * Eye for eye, tooth for tooth, hand for hand, foote for foote,

25 Burning for burning, wound for wound, stripe for stripe.

26 ¶ And if a man smite his servant in the eye, or his maid in the eye, and hath perished it, hee shall let him goe free for his eye.

27 Also if he smite r out his servants tooth, or his maides tooth, he shall let him goe out free for his tooth.

28 ¶ If an oxe gore a man or woman that he die, the * oxe shall be t stoned to death, & his flesh shall not be eaten, but the owner of the oxe *shall goe* quite.

29 If the oxe were wont to push in times past, and it hath beene ‖ tolde his master, and hee hath not kept him, and after he killeth a man or a woman, the oxe shall be stoned, and his owner shall die also.

30 If there be set to him a u summe of money, then he shall pay the ransome of his life, whatsoever shall be layd upon him.

31 Whether he hath gored a sonne, or gored a daughter, he shall be iudged after the same maner.

32 If the oxe gore a servant or a maid, he shall give unto their master thirty x shekels of silver, and the oxe shall be stoned.

33 ¶ And when a man shall open a well, or when he shall digge a pit and cover it not, and an oxe or an asse fall therein,

34 The owner of the pit shall y make it good, *and* give money to the owner thereof, but the dead *beast* shall be his.

35 ¶ And if a mans oxe hurt his neighbours oxe that he die, then they shall sell the live oxe, and divide the money thereof, and the dead *oxe* also they shall divide.

36 Or if it be knowen that the oxe hath vsed to push in times past, and his master hath not kept him, he shall pay oxe for oxe, but the dead shall be his owne.

CHAP. XXII.

1 Of theft. 5 Damage. 7 Lending. 14 Borrowing. 16 Enticing of maides. 18 Witchcraft. 20 Idolatry. 21 Support of strangers, widowes, and fatherlesse. 25 Vsury. 28 Reverence to Magistrates.

IF a man steale an a oxe or a sheepe, and kill it or sell it, he shall restore five oxen for the oxe, * and foure sheepe for the sheepe.

2 ¶ If a thiefe be found b breaking up, and be smitten that he die, no blood *shall be shed* for him.

3 *But* if it be ‖ in the day light, c blood *shall be shed* for him: *for* he should make full restitution: if he had not *wherewith*, then should hee be sold for his theft.

4 If the theft be found ‖ with him aliue, (whether it be oxe, asse, or sheepe) hee shall restore the double.

5 ¶ If a man doe hurt field, or vineyard, and put in his beast to feede in another mans field, he shall recompense of the best of his owne field, and of the best of his owne vineyard.

6 ¶ If fire breake out, and catch in the thornes, and the stacks of corne, or the standing corne, or the field be consumed, he that kindled the fire shall make full restitution.

7 ¶ If a man deliver his neighbour money or stuffe to keepe, and it be stollen out of his house, if the thiefe be found, he shall pay the double.

8 If the thiefe be not found, then the master of the house shall be brought unto the ‖ Iudges *to sweare*, whether he haue put his hand unto his neighbours good, or no.

9 In all maner of trespasse, whether it be for

a Paying no money for his libertie.
b Not having wife nor children.
c Till her time of servitude was expired, which might be the seventh yeere or the fiftieth.
† *Ebr. gods.*
d Where the Iudges sate.
e That is, to the yeere of Iubile, which was every fiftieth yeere.
i Constrained either by poverty, or els to the intent that the master should marry her.
g By giving another money to buy her of him.
‖ *Or, defloured her.*
h That is, he shall give his dowry.
i For his sonne.
k Neither marry her himselfe, nor give another money to buy her, nor bestow her upon his sonne.
* Levit 24.17.
l Though a man be killed at vnawares, yet it is Gods providence that it should so be.
* Deut.12.13.
m The holinesse of the place ought not to defend the murtherer.
* Levit.22.9. prov. 20,20. matth.15.4. mar.7.10.
n Either farre off him or neere.
o By the civill Iustice.
‖ *Or, losing of his time.*
p By the civill magistrate, but before God he is a murtherer.
q Of the mother or childe.
‖ *Or, arbiters.*
* Levit.24.20. deut. 19.21. matt.5.38.
r The execution of his law onely belonged to the magistrate, Matt. 5.38.
s So God revengeth cruelty in the most least things.
* Gen.9.5.
t If the beast be punished, much more shall the murtherer.
‖ *Or, testified to him.*
u By the next of the kinred of him that is so slaine.
x Read Gen.23.15.
y This law forbiddeth not onely not to hurt, but to beware least any be hurt.
a Either great beast of the herd, or a small beast of the flocke.
* 2. Sam 12.6.
b Breaking an house to enter in, or vndermining.
† *Ebr. when the sun riseth upon him.*
c He shall be put to death that killeth him.
† *Ebr. in his hand.*
† *Ebr. gods.*
d That is, whether he hath stollen.

oxen, for asse, for sheepe, for raiment, or for any maner of lost things, which another challengeth to be his, the cause of both *parties* shall come before the iudges, *and* whom the Iudges condemne, he shall pay the double unto the neighbour.

10 If a man deliver unto his neighbour to keepe asse, or oxe, or sheepe, or any beast, and it die, or be † hurt, or taken away by enemies, *and* no man see it,

† Ebr. broken.

11 e An oath of the Lord shall be betweene them twaine, that he hath not put his hand unto his neighbours good, and the owner of it shall take the *oath*, and he shall not make it good:

e They should sweare by the Name of the Lord.

12 * But if it be stollen from him, he shall make restitution unto the owner thereof.

* Gen.31.39.

13 If it be torne in pieces, he shall bring f record, *and* shall not make that good, *which is* devoured.

f He shall shew some part of the beast, or bring in witnesses.

14 ¶ And if a man borrow *ought* of his neighbour, and it be hurt, or els die, the owner thereof not being by, he shall surely make it good.

15 If the owner thereof be by, hee shall not make it good: *for* if it *be* an hired thing, it g came for his hire.

g He that hired it shall be free by paying the hire.

16 ¶ * And if a man entise a mayd that is not betrothed, and lie with her, he shall endow her, and take her to his wife.

* Deut.22.28.

17 If her father refuse to give her to him, hee shall pay money according to the dowry of virgins.

18 ¶ Thou shalt not suffer a witch to live.

19 Whosoever lieth with a beast, shall die the death.

20 ¶ * Hee that offereth unto *any* gods, save unto the Lord onely, shall be slaine.

* Deut.13.13.14. 15. 1.mac.2.24.

21 ¶ * Moreover, thou shalt not doe iniury to a stranger, neither oppresse him: for yee were strangers in the land of Egypt.

* Levit.19.33.

22 ¶ * Yee shall not trouble any widow, nor fatherlesse childe.

* Zach.7.10.

23 If thou vexe or trouble such, and so he call and cry unto me, I will surely heare his crie.

24 Then shall my wrath be kindled, and I will kill you with the sword, and your h wives shall be widowes, and your children fatherlesse.

h The iust plague of God upon the oppressours. * Levit.25.37. deut.23.19. Psal.15.5.

25 ¶ * If thou lend money to my people, *that is*, to the poore with thee, thou shalt not be as an vsurer unto him: ye shall not oppresse him with vsurie.

26 If thou take thy neighbours rayment to pledge, thou shalt restore it unto him before the sunne goe downe.

27 For that is his covering onely, *and* this is his garment for his skin: wherein shall he sleepe? therefore when hee i crieth unto me, I will heare him: for I am mercifull.

i For colde and necessity. * Acts.25.8.

28 ¶ * Thou shalt not raile upon the Iudges, neither speake evill of the ruler of thy people.

29 ¶ Thine k abundance and thy liquor shalt thou not keepe backe. * The first borne of thy sonnes shalt thou give me.

k Thine abundance of thy corne, oyle and wine. * Chap.13.2,12. and 34.19.

30 Likewise shalt thou doe with thine oxen and with thy sheepe: seven dayes it shall be with his dam, *and* the eight day thou shalt give it me.

31 ¶ Ye shall be an holy people unto me,* neither shall ye eate any flesh that is torne *of beasts* in the field: ye shall cast it l to the dogge.

* Levit.22.8. ezek. 44.31. l And so have nothing to doe with it.

CHAP. XXIII.

2 *Not to follow the multitude.* 13 *Not to make mention of the strange gods.* 14 *The three solemne feasts.* 20, 23 *The Angel is promised to leade his people.*

25 *What God promiseth if they obey him.* 29 *God will cast out the Canaanites by little and little, and why.*

THou shalt not ‖ receive a false tale, neither shalt thou put thine hand with the wicked, to be a false witnesse.

‖ Or, report a false tale.

2 ¶ Thou shalt not follow a multitude to do evill, neither agree in a controversie a to decline after many and overthrow *the truth*.

‖ Or, cruell. † Ebr. answere.

a Doe that which is godly, though few doe favour it.

3 ¶ Thou shalt not esteeme a poore man in his cause.

4 ¶ If thou meete thine enemies oxe, or his asse going astray, thou shalt b bring him to him againe.

b If we be bound to doe good to our enemies beast, much more to our enemie himselfe, Matth.5.44

5 If thou see thine enemies c asse lying vnder his burden, wilt thou cease to helpe him? thou shalt helpe him up againe with it.

c If God command to helpe up our enemies asse vnder his burden, will he suffer vs to oppresse downe our brethren with heavie burdens?

6 Thou shalt not overthrowe the right of the poore in his suite.

‖ Vsan.5.3.

7 Thou shalt keepe thee far from a false matter, ‖ thou shalt not slay the d innocent and the righteous: for I will not iustifie a wicked man.

d Whether thou be magistrate or art commanded by the magistrate.

8 ¶ * Thou shalt take no gift: for the gift blindeth the † wise, and perverteth the words of the righteous.

* Deut.16.19. ecclus.20.28. † Ebr. seeing.

9 ¶ Thou shalt not oppresse a stranger: for ye know the e heart of a stranger, seeing ye were strangers in the land of Egypt.

e For in that he is a stranger, his heart is sorrowfull enough.

10 * Moreover, sixe yeeres thou shalt sowe thy land, and gather the fruits thereof.

‖ Levit.25.3 and 26.43. deut.15.1. * Chap.20.8. deut.5.13.

11 But the seventh yeere thou shalt let it rest and lie still, that the poore of thy people may eat, and what they leave, the beastes of the field shall eate. In like maner thou shalt doe with thy vineyard, *and* with thine olive trees.

f Neither by sweariug by them, nor speaking of them, Psal.16.4. Eph.5.3.

12 ‖ Sixe dayes thou shalt doe thy worke, and in the seventh day thou shalt rest, that thine oxe, and thine asse may rest, and the sonne of thy maide, and the stranger may be refreshed.

‖ Chap.13.3. and 34.18.

13 And ye shall take heede to all things that I have said unto you: and ye shall make f no mention of the name of other gods, neither shall it be heard out of thy mouth.

g That is, Easter, in remembrance that the Angel passed over and spared the Israelites, when he slew the first borne of the Egyptians. * Deut.16.16. ecclus.55.4.

14 ¶ Three times shalt thou keepe a feast unto me in the yeere.

15 Thou ‖ shalt keepe the feast of g vnleavened bread: thou shalt eate vnleavened bread seven dayes, as I commanded thee, in the season of the moneth of Abib: for in it thou camest out of Egypt: and ‖ none shall appeare before me empty.

h Which is Whitsuntide, in token that the Law was given 50. dayes after they departed from Egypt.

16 The h feast also of the harvest of the first fruits of thy labours, which thou hast sowen in the field: and the i feast of gathering *fruits* in the end of the yeere, when thou hast gathered in thy labours out of the field.

i That is, the feast of Tabernacles, signifying that they dwelling 40 yeeres vnder the tents of the Tabernacles in wilderneesse.

17 *These* three times in the yeare shall all thy men children appeare before the Lord Iehouah.

k No leavened bread shall be then in thine house. Chap.34.26. deut. 14.22.

18 Thou shalt not offer the blood of my sacrifice with k leavened bread: neither shall the fat of my sacrifice remaine vntill the morning.

l Meaning, that no fruits should be taken before iust time: and hereby are bridled all cruell and wanton appetites.

19 † The first of the first fruits of thy land, thou shalt bring into the house of the Lord thy God: *yet* shall thou not seeth a kid in his l mothers milke.

† Chap.33.12. deut. 7.22.

20 ¶ † Behold, I send an Angel before thee, to keepe thee in the way, and to bring thee to the place which I have prepared.

m I will give him mine authority, and he shall governe you in my name.

21 Beware of him, and heare his voyce, *and* provoke him not, for he will not spare your misdeedes, because my m name is in him.

22 But

22 But if thou hearken vnto his voyce, and doe all that I ſpeake, then I will be an enemie vnto thine enemies, and will afflict them that afflict thee.

23 For mine Angel * ſhall goe before thee, and bring thee vnto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Iebuſites, and I will deſtroy them.

24 Thou ſhalt not bow downe to their gods, neither ſerve them, nor doe after the workes of them: but * n vtterly overthrow them, and breake in pieces their images.

25 For yee ſhall ſerve the Lord your God, and he ſhall bleſſe thy o bread and thy water, and I will take all ſickeneſſe away from the midſt of thee.

26 ¶ * There ſhall none caſt their fruit, nor be barren in the land, the number of thy dayes will I fulfill.

27 I will ſend my p feare before thee, and will deſtroy all the people among whom thou ſhalt go: and I will make all thine enemies *turne* their backs vnto thee:

28 And I will ſend * hornets before thee, which ſhall driue out the Hiuites, the Canaanites, and the Hittites from thy face.

29 I will not caſt them out from thy face in one yeere, leaſt the land grow to a wilderneſſe, and the beaſts of the field multiply againſt thee.

30 By little and little I will driue them out from thy face, vntill thou increaſe, and inherit the land.

31 And I will make thy coaſtes from the red ſea vnto the ſea q of the Philiſtims, and from the r deſert vnto the ſ River: for I will deliver the inhabitants of the land into your hand, and thou ſhalt drive them out from thy face.

32 * Thou ſhalt make no covenant with them, nor with their gods:

33 Neither ſhall they dwell in the land, leaſt they make thee ſinne againſt me; for if thou ſerve their gods, ſurely it ſhall be thy † * deſtruction.

CHAP. XXIIII.

3 *The people promiſe to obey God.* 4 *Moſes writeth the ciuill Lawes.* 9, 13 *Moſes returneth into the mountaine.* 14 *Aaron and Hur haue the charge of the people.* 18 *Moſes was forty dayes and forty nights in the mountaine.*

NOw hee had a ſaid vnto Moſes, Come vp to the Lord, thou, and Aaron, Nadab, and Abihu, and ſeventy of the Elders of Iſrael, and ye ſhall worſhip afarre off.

2 And Moſes himſelfe alone ſhall come neere to the Lord, but they ſhall not come neere, neither ſhall the people goe vp with him.

3 ¶ b Afterward Moſes came and tolde the people all the wordes of the Lord, and all the † Lawes: and all the people anſwered with one voyce, and ſayd, * All the things which the Lord hath ſayd, will we doe.

4 And Moſes wrote all the words of the Lord and roſe vp early, and ſet vp an * altar ‖ vnder the mountaine, and twelve pillars according to the twelve tribes of Iſrael.

5 And he ſent yonge c men of the children of Iſrael, which offered burnt offrings of beeues, and ſacrificed peace offerings vnto the Lord.

6 Then Moſes tooke halfe of the blood, and put it in bains, and halfe of the blood he ſprinkled on the altar.

7 After, hee tooke the ‖ booke of the couenant, and read it in the audience of the people: who ſayd, All that the Lord hath ſayd, we will do, and be obedient.

8 Then Moſes tooke the * blood, and ſprinkled it on the people, and ſayd, Behold the d blood of the covenant, which the Lord hath made with you concerning all theſe things.

9 ¶ Then went vp Moſes, and Aaron, Nadab, and Abihu, and ſeventie of the Elders of Iſrael.

10 And they e ſawe the God of Iſrael, and vnder his feete *was* as it were a † worke of a Saphir ſtone, and as the very heaven when it is cleare.

11 And vpon the nobles of the children of Iſrael hee ſtaide not his hand: alſo they ſaw God, and g did eate and drinke.

12 ¶ And the Lord h ſaid vnto Moſes, Come vp to me into the mountaine, and be there, and I will give thee i tables of ſtone, and the Law, and the Commandement, which I have written, for to teach k them.

13 Then Moſes roſe vp, and his miniſter Ioſhua, and Moſes went vp into the mountaine of God.

14 And ſaid vnto the Elders, Tarie vs here vntill we come againe vnto you: and beholde, Aaron and Hur *are* with you: whoſoever hath any matters, let him come to them.

15 Then Moſes went vp to the mount, and the cloud couered the mountaine.

16 And the glory of the Lord aboade vpon mount Sinai, and the cloud couered ‖ it ſix dayes: and the ſeventh day he called vnto Moſes out of the middes of the cloud.

17 And the ſight of the glory of the Lord *was* like l conſuming fire on the toppe of the mountaine, in the eyes of the children of Iſrael.

18 And Moſes entred into the middes of the cloud, and went vp to the mountaine: and Moſes was in the * mount fourtie dayes and fourtie nights.

CHAP. XXV.

2 *The voluntary gifts for the making of the Tabernacle.* 10 *The forme of the Arke.* 17 *The Mercie-ſeate.* 23 *The Table.* 31 *The Candleſticke.* 40 *All muſt be done according to the paterne.*

THen the Lord ſpake vnto Moſes, ſaying,

2 a Speake vnto the children of Iſrael that they receive an offering for me: of * every man whoſe heart giveth it freely, yee ſhall take the offering for me.

3 And this is the offering which ye ſhall b take of them, gold and ſilver, and braſſe,

4 And ‖ blue ſilke, and purple, and ſcarlet, and fine linnen, and goats *haire*,

5 And rammes ſkinnes coloured red, and the ſkinnes of badgers, and the wood c Shittim.

6 Oyle for the light, ſpices for d anoynting oyle, and for the perfume of ſweet ſavour,

7 Onix ſtones, and ſtones to be ſet in the * Ephod, and in the breſtplate.

8 Alſo they ſhal make me a e Sanctuary, that I may dwell among them.

9 According to all that I ſhew thee, even ſo ſhall ye make the forme of the Tabernacle, and the faſhion of all the inſtruments thereof.

10 ¶ They ſhall make alſo an * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe high.

11 And thou ſhalt overlay it with pure gold, within and without ſhalt thou overlay it, and ſhalt make

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* *Chap.* 33. 2. *Deut.* 7. 21. *Ioſhua* 24. 11.

* *Deut.* 7. 25. n God commandeth this not onely no to worſhip idoles, but to deſtroy them

o That is, all things neceſſary for this preſent life.

† *Deut.* 7. 14.

p I will make them afraid at thy comming and ſend mine angel to deſtroy them, as *Chap.* 33. 2.

* *Ioſh.* 24. 12.

q Called the Sea of Syria.

r Of Arabia called deſerta.

ſ To wit, Ephraim.

* *Chap.* 34. 15. *Deut.* 7. 2.

† *Ebr. offence or ſnare.*

* *Iudg.* 2. 2. *Ioſh.* 23. 13.

a When he called him up to the mountaine to give him the Lawes, beginning at the 20. chap. hitherto.

b When he had received theſe lawes in mount Sinai.

† *Ebr iudgements.*

* *Chap.* 19. 8.

* *Chap.* 20. 24.

‖ *Or, at the foote of the mountaine.*

c For as yet he Prieſthood was not given to Levi.

‖ *Or, the booke of the Law.*

* 1. Per. 1. 8. *Heb.* 9. 20.

d Which blood ſignifieth that the covenant broken cannot be reſtored without bloodſhedding

e As perfectly as their infirmities could behold his maieſtie.

‖ *Ebr. brick worke.*

f He made them not afraid nor puniſhed them.

g That is, reioyced.

h The ſecond time.

i Signifying the hardneſſe of our hearts, except God do write his lawes therein by his Spirit. Ier. 31. 33 ezek. 11. 19. 2. cor. 3. 3. Heb. 8. 10. and 10. 16.

k To wit, the people.

‖ *Or, him.*

l The Lord appeareth like deuouring fire to carnall men: but to them that he draweth with his Spirit, he is like pleaſant Saphir.

* *Chap.* 34. 28. *Deut.* 9. 9.

a After the morall and iudiciall lawe he giveth them the ceremoniall law, that nothing ſhould be left to mans invention.

* *Chap.* 35. 5.

b For the building and uſe of the Tabernacle.

‖ *Or, yellow.*

c Which is thought to be a kinde of Cedar, which will not rotte.

d Ordeined for the Prieſts.

* *Chap.* 28. 4.

* *Chap.* 28. 15.

e A place both to offer ſacrifice, and to heare the Lawe.

* *Chap.* 37. 2.

‖ Or, a circle and a border.

‖ Or, seats.

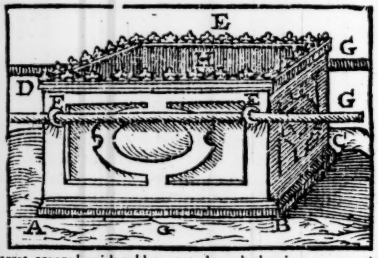
make upon it a ‖ crowne of gold round about.

12 And thou shalt cast foure rings of golde for it, and put them in the foure ‖ corners thereof: that is, two rings *shall be* on the one side of it, and two rings on the other side thereof.

13 And thou shalt make barres of Shittim wood, and cover them with gold.

14 Then thou shalt put the barres in the rings by the sides of the Arke, to beare the Arke with them.

THE ARKE OF THE TESTIMONIE.



A B The length two cubites and an halfe.
B C The breadth a cubite and an halfe.
A D The height a cubite and an halfe.
E The golden crowne about the Arke.
F The foure rings of gold in the foure corners. G The barres covered with gold to put through the rings to cary the Arke. H The inner part of the Arke where the Testimonie was put.

15 The barres shalbe in the rings of the Arke: they shall not be taken away from it.

16 So thou shalt put in the Arke the f Testimonie, which I shall give thee.

17 Also thou shalt make a ‖ g Mercie-seate of pure gold, two cubites and an halfe long, and a cubite and an halfe broad.

f The stone tables, the rod of Aaron, and Manna which were a testimonie of Gods presence.

‖ Or, covering: or propitiatory.

g There God appeared mercifully unto them: and this was a figure of Christ.

PROPITIATORIE OR MERCIE-SEAT.

I The Propitiatory or Mercieseate which is the covering of the Arke of the Testimonie, set apart in this edition for plainnesse.
K The place whence issued the oracle and answere, from above the Propitiatory, and from betweene the wings of the Cherubims.

18 And thou shalt make two Cherubims of golde: of worke beaten out with the hammer shalt thou make them at the two endes of the Mercie-seat.

19 And the one Cherub shalt thou make at the one ende, and the other Cherub at the other end: of *the matter* of the Mercieseat shall ye make the Cherubims, on the two ends thereof.

20 And the Cherubims shall stretch their wings on hie, covering the Mercie-seat with their wings and their faces one to another: to the Mercie-seatward shall the faces of the Cherubims be.

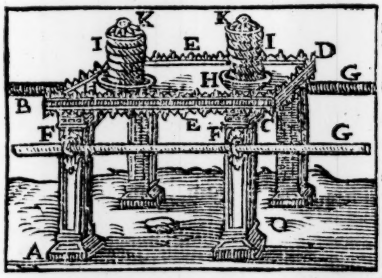
Or, will appoint with thee.

21 And thou shalt put the Mercieseat above upon the Arke, and in the Arke thou shalt put the Testimonie, which I will give thee.

22 And there I will ‖ declare my selfe unto thee, and from above the Mercieseat * betweene the two Cherubims, which are upon the Arke of the Testimonie, I will tell thee all things which I will give thee in commandement unto the children of Israel.

* Num. 7, 89.

THE TABLE OF THE SHEW BREAD.



A B The height a cubite and an halfe.
B C The length two cubites.
C D The breath a cubite.
E A crowne of gold above and beneath separated the one from the other by a border of an hand breath thicke, which declareth that the Table was an hand breadth thicke. F The foure rings. G The barres to carie the Table which were put through the rings. H Dishes wherein the Shewbread was put. I The twelve cakes or loaves called the Shewbread. K The goblets or covers, the incense cups.

23 ¶ * Thou shalt also make a Table of Shittim wood, of two cubites long, and one cubite broad, and a cubite and a halfe high:

* Chro. 37, 10.

24 And thou shalt cover it with pure golde, and make therto a crowne of gold round about.

25 Thou shalt also make unto it a border of ‖ foure fingers round about: and thou shalt make a golden crowne round about the border thereof:

‖ Or, an hand broad.

26 After, thou shalt make for it foure rings of gold, and shalt put the rings in the foure corners that are in the foure feete thereof.

27 Ouer against the border shall the rings be for places for barres to beare the Table.

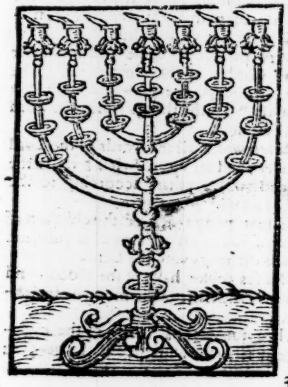
28 And thou shalt make the barres of Shittim wood, and shalt overlay them with gold, that the Table may be borne with them.

29 Thou shalt make also h dishes for it, and *incense* cups for it, and coverings for it, and goblets, wherewith it shall be covered, *euen* of fine gold shalt thou make them.

h To set the bread upon.

30 And thou shalt set upon the Table Shew bread before me continually.

THE CANDLESTICKE.



Because the fashion of the Candlesticke is so plaine and evident, it needeth not to describe the particular parts thereof according to the order of letters. Only whereas it is said in the 34 verse that there shall be foure boules or cups in the Candlesticke, it must be understood of the staff or shanke: for there are but three for every one of the other branches.

Also the knops of the Candlestick, are those which are vnder the branches as they issue out of the staff on either side.

31 ¶ * Also

* Chap. 37. 17. i It ſhall not be molten, but beaten out of the lumpe of golde with the hammer.

31 ¶ * Alſo thou ſhalt make a candleſticke of pure gold: of i worke beaten out with the hammer ſhall the Candleſticke be made, his ſhaft, and his branches, his boules, his knops, and his floures ſhalbe of the ſame,

32 Sixe branches alſo ſhall come out of the ſides of it: three branches of the candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

33 Three boules like unto almonds, one knop and *one* floure in one branch: and three boules like almonds in the *other* branch, one knop and *one* floure: ſo throughout the ſixe branches that come out of the Candleſticke.

34 And in the *ſhafte* of the Candleſticke *ſhalbe* foure boules like unto almonds, his knops and his floures.

35 And *there ſhalbe* a knop under two branches *made* thereof, and a knop under two branches *made* thereof: and a knop under two branches *made* thereof, according to the ſixe branches comming out of the Candleſticke.

36 Their knops and their branches ſhall be thereof: all this ſhalbe one beaten worke of pure golde.

37 And thou ſhalt make the ſeven lampes thereof: and the lamps thereof ſhalt thou put thereon, to give light toward that that is before it.

38 Alſo the ſnuffers and ſnuffediſhes thereof *ſhalbe* of pure golde.

k This was the talent weight of the Temple, and waied 120 pound. * Hebr. 8, 5. actes 7, 44.

39 Of a k talent of fine gold ſhalt thou make it with all theſe inſtruments.

40 * Looke therefore that thou make *them* after their faſhion, that was ſhewed thee in the mountaine.

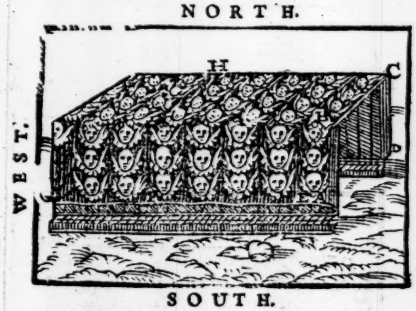
CHAP. XXVI.

1 *The forme of the Tabernacle and the appertenances.*
33 *The places of the Arke, of the Mercie-ſeate, of the Table, and of the Candleſticke.*

AFterward thou ſhalt make the Tabernacle with tenne curtaines of fine twined linnen and blew ſilke, and purple, and skarlet: and in them thou ſhalt make Cherubims of a broidered worke.

l That is, of moſt cunning of fine worke.

¶ THE FIRST COVERING OF THE TABERNACLE.



ABCD The ten curtaines which were eight and twenty cubites long of Cherubims worke. A E the breadth of a curtaine was foure cubites, and ſo the ten were fourty cubits broad. F G Two curtaines and an halfe: ſo that the whole layed together, declareth that the Tabernacle was thirty cubits long, and twelve broad. H Taches or hookes to tie the curtaines.

2 The length of one curtaine *ſhalbe* eight and twentie cubites, and the breadth of one curtaine foure cubites: every one of the curtaines ſhall have one meaſure.

3 Five curtaines ſhallbe coupled one to another: and the *other* five curtaines ſhall be coupled one to another.

4 And thou ſhalt make ſtrings of blew ſilke upon the edge of the one curtaines, *which is* in the ſelvedge b of the coupling, and likewiſe ſhall thou make in the edge of the *other* curtaine in the ſelvedge, in the ſecond coupling.

b On the ſide that the curtains might be tyed together.

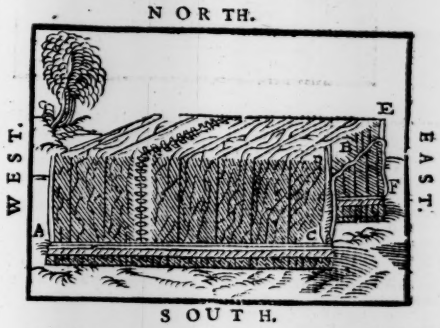
5 Fiftie ſtrings ſhalt thou make in one curtaine, and fiftie ſtrings ſhalt thou make in the edge of the curtaine, which is in the ſecond coupling: the ſtrings *ſhalbe* one right againſt another.

c In tying together both the ſides.

6 Thou ſhalt make alſo fiftie ‖ taches of gold, and couple the curtaines one to another with the taches, and it ſhalbe one ‖ Tabernacle.

‖ *Or, hookes.*
‖ Or, *partition.*

¶ THE CURTAINES OF GOATS HAIRE.



These eleven curtaines of goats haire were put above the other tenne A, and the eleventh hanged before the entry of the Tabernacle, looke B. Theſe were alſo thirty cubits long, and the other but eight and twenty, and therefore were a cubite longer then the other, looke C. And alſo another on the Southſide they on the Northſide that the boards might be covered.

7 ¶ Alſo thou ſhalt make curtaines of goats *haire*, to be a d covering upon the Tabernacle, thou ſhalt make them *to the number* of eleven curtaines.

d Leaſt raine and weather ſhould marre it.

8 The length of a curtaine *ſhalbe* thirtie cubites, and the breadth of a curtaine foure cubites: the eleven curtaines *ſhalbe* of one meaſure.

9 And thou ſhalt couple five curtaines by themſelves, and the ſixe curtaines by themſelves: but thou ſhalt double the e ſixt curtaine upon the forefront of the covering.

e That is, five on the one ſide, and five on the other, and the ſixt ſhould hang over the doore of the Tabernacle.

10 And thou ſhalt make fiftie ſtrings in the edge of one curtaine in the ſelvedge of the couſpling, and fiftie ſtrings in the edge of the *other* curtaine in the ſecond coupling.

11 Likewiſe thou ſhalt make fiftie ‖ taches of braſſe, and faſten them on of the ſtrings, and ſhalt couple the covering together that it may be one.

‖ *Or, hookes.*

12 And the f remnant that reſteth in the curtaines of the covering, *even* the halfe curtaine that reſteth, ſhall be left at the backe ſide of the Tabernacle.

f For theſe curtaines were two cubites longer then the curtaines of the Tabernacle, ſo that they were ſider by a cubite, on both ſides.

13 That the cubite on the one ſide, and the cubite on the other ſide of that which is left in the length of the curtains of ſ covering may remaine on either ſide of the Tabernacle to cover it.

g To be put upon the couering that was made of goates haire.

14 Moreover, for that covering thou ſhalt make a g covering of rammes skinnes died red, and a covering of h badgers skinnes above.

h This was the third covering of the Tabernacle.

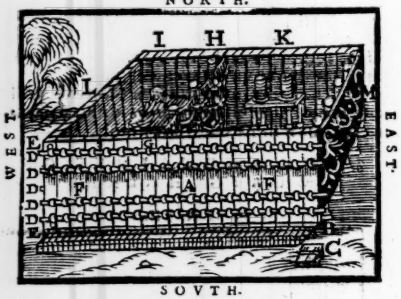
15 ¶ Alſo thou ſhalt make boards for the Tabernacle of Shittim wood to ſtood up.

16 Ten

16 Ten cubites *shallbe* the length of a board, and a cubite and an halfe cubite the breadth of one board.

17 Two tenons *shalbe* in one board set in order as the feere of a Ladder, one against another: thus shalt thou make for all the boardes of the Tabernacle.

¶ THE TABERNACLE.



A Twentie boards on the South side, and as many on the North side, which were of ten cubits in length, that is from E to E. The breadth of each was a cubit and halfe, by reason whereof, all ioyned together, made thirtie cubites, which was the length of the Tabernacle. Iosephus writeth that ech board was a handfull thicke. B The neather part of the boards which was cut in two tenons. C The two mortaises, for ech tenon one, wrought in two pieces apart, whereinto when the boards were put, they receiued the tenons, and held the boards vp. D D D D D Signifie five barres to hold the boards in order: foure passed without the boards, thorow rings: the middelmost went thorow the thicknesse of the boards, wherein holes were made therefore. E E Two rings, one at the upper part, and another at the neather parth of the boards, which ioyned the sides of the Tabernacle, and the boards of the West end together. F F Rings, where through the bars passed. G H A vaile hanging on foure pillars, and wrought of Cherubims, which did separate the holy place from the most holy. I The most holy place. K The holy place, wherein on the South side the Candlesticke was placed, and on the Northside against it, the Table of shewbread. L Eight boards that close up the Tabernacle on the West ende, which was the uppermost ende of the place. M A hanging or vaile, which was at the entrie of the Tabernacle, being at the East ende, which was fastened to hang at five pillars.

18 And thou shalt make boards for the Tabernacle, *even* twentie boards on the South side, even full South.

‖ Or, *basse pieces, wherein were the mortaises for the tenons.*

19 And thou shalt make fortie ‖ sockers of silver under the twentie boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

20 In like maner on the other side of the Tabernacle toward the North side *shall be* twentie boards,

21 And their fourtie sockers of silver, two sockets under one board, and two sockets under another board.

22 And on the side of the Tabernacle, toward the West, thalt thou make sixe boards.

23 Also two boards shalt thou make in the corners of the Tabernacle in the two sides.

† The Ebreuve word signifieth twinnes: declaring that they should be so perfect and well ioyned as was possible.

24 Also they shallbe † ioyned beneath, and likewise they shalbe ioyned above to a ring: thus shall it be for them two: they shallbe for ȳ two corners.

25 So they shallbe eight boards having sockers of silver, *even* sixteene sockets, *that is*, two sockets under one board, and two sockets under another board.

26 ¶ Then thou shalt make five barres of Shittim wood for the boards of one side of the Tabernacle.

27 And five barres for the boards of the other side of the Tabernacle: also five barres for the boards of the side of the Tabernacle toward the West side.

28 And the middle barre shall goe through the middes of the boards, from end to end.

29 And thou shalt cover the boards with gold, and make their rings of golde, for places for the barres, and thou shalt cover the barres with gold.

30 So thou shalt reare up the Tabernacle, † according to the fashion thereof, which was shewed thee in the Mount. * *Chap. 25. 9. 40. Hebr. 8. 5. actes 7. 44.*

31 ¶ Moreover, thou shalt make a vaile of blew silke, and purple, and skarlet, and fine twined linnen, thou shalt make it of broidred worke with Cherubims.

32 And thou shalt hang it upon foure pillars of Shittim wood covered with golde, (whose k hookes shall be of golde) *standing* upon foure sockets of silver.

33 ¶ Afterward thou shalt hang the vaile † on the hooks, that thou mayest bring in thither, *that is*, within the vaile, the Arke of the Testimonie: and the vaile shall make you a separation betweene the Holy place and the l most holy place.

k Some reade, heads of the pillars.

† Ebr. *Vnder the hookes: meaning that it should hang downeward from the hookes.*

l Whereinto the hie priest only entred once a yeere.

34 Also thou shalt put the Merci-seat upon the Arke of the Testimonie in the most Holy place.

35 And thou shalt set the Table m without the vaile, and the Candlesticke over against the Table on the South side of the Tabernacle, and thou shalt set the Table on the North side.

m In Meaning, in the holy place.

36 Also thou shalt make an n hanging for the doore of the Tabernacle of blew silke, and purple, and skarlet, and fine twined linnen wrought with needle.

n This hanging or vaile was betweene the holy place, and there where the people were.

37 And thou shalt make for the hanging five pillars of Shittim, and cover them with gold: their heads *shalbe* of gold, and thou shalt cast five sockets of brasse for them.

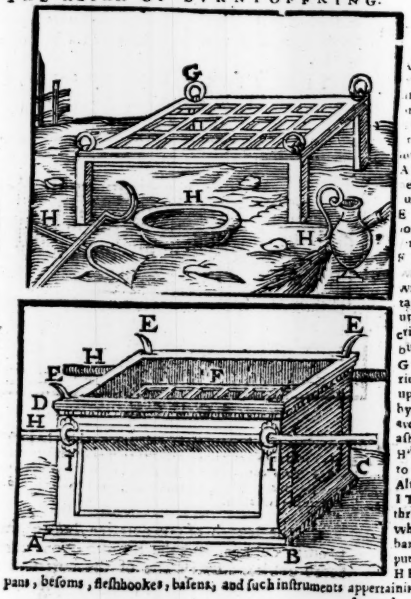
CHAP. XXVII.

1 *The Altar of the burnt offering.* 9 *The court of the Tabernacle.* 20 *The lampes continually burning.*

MOreover thou shalt make the Altar of Shittim wood, five cubites long and five cubites broad

o For the burnt offering.

THE ALTAR OF BVRNTOFFRING.



B The ing h contai ing five cu bites.
C The earth as with h.
A D The eight three ubites.
E The foure rnes or foure rners.
F The grate hich was not within the Altar, and whereupon the sacrifice was burnt.
G Foure rings to lift up the grate by, when they avoided the ashes.
H The barres to carry the Altar.
I The rings through the which the barres were put.
H H H Aspans, besoms, fleshhookes, basens, and such instruments appertaining to the Altar.

broad (the altar shall be foure square) and the height thereof three cubites.

2 And thou shalt make it hornes in the foure corners thereof: the hornes shall be of it b selfe, and thou shalt cover it with brasse.

b Of the same wood and matter not fastened vnto it.

3 Also thou shalt make his ashpannes for his ashes, and his besomes, and his basins, & his fleshhookes, and his ‖ censers: thou shalt make all the instruments thereof of brasse.

‖ Or, fire pannes.

4 And thou shalt make unto it a grate, *like* networke of brasse: also upon that ‖ grate shalt thou make foure brasen rings upon the foure corners thereof.

‖ Hebr. net.

5 And thou shalt put it vnder the compasse of the altar beneath, that the grate may be in the middes of the altar.

6 Also thou shalt make barres for the altar, barres, *I say*, of Shittim wood, and shalt cover them with brasse.

7 And the barres thereof shall be put in the rings, the which barres shalbe upon the two sides of the altar to beare it.

8 Thou shalt make the *altar* hollow *betweene* the boards: as *God* sheweth thee in the mount, so shall they make it.

9 ¶ Also thou shalt make the c court of the Tabernacle in the South side, even full South: the court shall have curtaines of fine twined linnen, of an hundreth cubites long, for one side,

c This was the first entry into the Tabernacle, where the people aboade.

10 And it shall have twenty pillars, with their twenty sockets of brasse: the heads of the pillars, and their d fillets *shall be* silver.

d They were certaine hoopes or circles for to beautifie the pillar.

11 Likewise on the Northside in length *there shall be* hangings of an hundreth *cubites* long, and the twenty pillars thereof with their twenty sockets of brasse: the heads of the pillars and the fillets *shall be* silver.

12 ¶ And the breadth of the court, on the West-side *shall have* curtaines of fiftie cubites, *with* their ten pillars, and their ten sockets.

13 And the breadth of the court, Eastward full East, *shall have* e fiftie cubites.

e Meaning, curtaines of fiftie cubites.

14 Also hangings of fifteene cubites *shall be* on the *one* f side *with* their three pillars and their three sockets.

f Of the doore of the court.

15 Likewise on the other side *shall be* hangings of fifteene cubits, *with* their three pillars and their three sockets.

16 ¶ And in the gate of the court *shall be* a vaile of twenty cubites of blue silke, and purple, and scarlet, and fine twined linnen wrought with needle, *with* the foure pillars thereof and their foure sockets.

17 All the pillars of the court shall have filets of silver round about, *with* their heads of silver, and their sockets of brasse.

18 ¶ The length of the court *shall be* an hundreth cubites, and the breadth fiftie † at either end, and the height five cubites, *and the hangings* of fine twined linnen, and their sockets of brasse.

† Hebr. fiftie in fiftie.

19 All the vessels of the Tabernacle for all maner service thereof, and all the g pinnes thereof, and all the pinnes of the court *shall be* brasse.

g Or stakes, wherewith the curtaines were fastened to the ground.

20 ¶ And thou shalt commaund thee children of Israel, that they bring vnto thee pure oyle oliue h beaten for the light, that the lampes may alway ‖ burne.

h Such as commeth from the olive, when it is first pressed or beaten.

‖ Or, ascend up.

21 In the Tabernacle of the Congregation without the vaile, which is before the Testimony, shall Aaron and his sonnes dresse them from even-ning to morning before the Lord, for a statute for euer vnto their generations, *to be obserued* by the children of Israel.

CHAP. XXVIII.

1 *The Lord calleth Aaron and his sonnes to the Priesthood.* 4 *Their garments.* 13, 29 *Aaron entreth into the Sanctuary in the name of the children of Israel.* 30 *Vrim and Thummim.* 38 *Aaron beareth the iniquity of the Israelites offerings.*

AND cause thou thy brother Aaron to come vnto thee, and his sonnes with him, from among the children of Israel, that he may serve me in the Priests office: *I meane*, Aaron, Nadab, and Abihu, Eleazar, and Ithamar Aarons sonnes.

2 Also thou shalt make holy garments for Aaron thy brother, a glorious and beautifull.

a Whereby his office may be knowen to be glorious and excellent.

3 Therefore thou shalt speake vnto all † cunning men, who I have filled with the spirit of wisedome, that they make Aarons garments to b consecrate him, that hee may serve mee in the Priests office.

† Hebr. wise in heart.

b Which is to separate him from the rest.

THE GARMENTS OF THE HIGH PRIEST.

A The Ephod or vpmost coate which was like cloath of golde, and was girded unto him, wherein was the breast plate with the xij. stones, which was tied about with two chaines, to two Onix stones, and beneath with two laces.

B The robe which was next vnder the Ephod, whereunto were ioyned the pomegranates and belles of golde.

C The tunicle or broidered coate, which was vnder the robe and longer then it, and was also without sleeves.

4 Now these shall be the garments, which they shall make, a breast plate, and an c Ephod, and a robe, and a broidered coat, a miter, and a girdle: so *these* holy garments shall they make for Aaron thy brother, and for his sonnes, that he may serve me in the Priests office.

c A short and straite coate without sleeves, put upmost upon his garments to keepe them close unto him.

5 Therefore they shall take golde, and blue silke, and purple, and scarlet, and fine linnen.

6 ¶ And they shall make the Ephod of gold, blue silke, and purple, scarlet, and fine twined linnen of broydered worke.

7 The two shoulders thereof shall be ioyned together by their two edges: so shall it be closed.

8 And the d imbroidered gard of the same Ephod, which shall be vpon him, shall be of the selfe same worke and stuffe, *even* of gold, blue silke, and purple, and scarlet, and fine twined linnen.

d Which went about his vpmost coate.

9 And thou shalt take two Onix stones, and graue vpon them the names of the children of Israel.

10 Sixe names of them vpon the one stone, and the sixe names that remaine, vpon the second stone, according to e their generations.

e As they were in age, so should they be graven in order.

11 Thou shalt cause to graue the two stones according to the names of the children of Israel, by a graver of signets that worketh and graveth in stone, and shalt make them to be set and em-

bossed

bolſed in golde.

12 And thou ſhalt put the two ſtones vpon the ſhoulders of the Ephod, *as* ſtones of f remembrance of the children of Iſrael: for Aaron ſhall beare their names before the Lord vpon his two ſhoulders for a remembrance.

That Aaron might remember the Iſraelites to Godward.

13 So thou ſhalt make bolſes of gold,

14 ¶ And two chaines of fine golde g at the end, of wrethen worke ſhalt thou make them, and ſhalt faſten the wrethen chaines vpon the bolſes.

g Of the bolſes.

15 ¶ Alſo thou ſhalt make the breſtplate of h iudgement with broydered worke: like the worke of the Ephod ſhalt thou make it: of gold, blue ſilke, and purple, and ſcarlet, and fine twined linnen ſhalt thou make it.

h It was ſo called, becauſe the high Prieſt could not give ſentence in iudgement without that on his breaſt.

16 i Foureſquare it ſhall be *and* double, an hand bredth long and an hand bredth broad.

i The deſcription of the breaſtplate.

17 Then thou ſhalt ſet it full of places for ſtones, *even* foure rowes of ſtones: the order *ſhall be this*, a ‖ rubie, a topaze, and a ‖ carbuncle in the firſt row.

‖ *Or, Sardoine.* ‖ *Or, Emtraude.*

18 And in the ſecond rowe *thou ſhalt ſet* an ‖ emerauld, a ſaphir, and a ‖ diamond.

‖ *Or, Carbuncle.* ‖ *Or, Iaſper.*

19 And in the third row a turkeis, an achate, and an Hematite.

20 And in the fourth row † a chryſolite, an onix, and a laſper: and they ſhall be ſet in gold in their emboſſements.

‖ *Ebr. Tarſhiſh.*

21 And the ſtones ſhall be according to the names of the children of Iſrael, twelve, according to their names, graven as ſignets, every one after his name, *and* they ſhall be for the twelve tribes.

22 ¶ Then thou ſhalt make vpon the breaſtplate two chaines at the ends, of wrethen worke of pure gold,

23 Thou ſhalt make alſo vpon the breſtplate two rings of gold, and put the two rings on k the two ends of the breſtplate.

k Which are vpmoſt toward the ſhoulder.

24 And thou ſhalt put the two wrethen chaines of golde in the two rings in the endes of the breſtplate.

25 And the *other* two ends of the two wrethen *chaines*, thou ſhalt faſten in the two emboſſements, and ſhalt put *them* vpon the ſhoulders of the Ephod vpon the foreſide of it.

26 ¶ Alſo thou ſhalt make two rings of gold, which thou ſhalt put in the ‖ two *other* endes of the breaſtplate, upon the border thereof, toward the inſide of the Ephod.

‖ Which are beneath.

27 And two *other* rings of golde thou ſhalt make, and put them on the two ſides of the Ephod, beneath in the forepart of it over againſt the coupling of it upon the broidered gard of the Ephod.

28 ¶ Thus ſhall they bind the breaſtplate by his rings vnto the rings of the Ephod, with a lace of blue ſilke, that it may be *faſt* vpon the broidered gard of the Ephod, and that the breaſtplate be not looſed from the Ephod.

29 So Aaron ſhall m beare the names of the children of Iſrael in the breaſtplate of iudgement vpon his heart, when hee goeth into the holy place for a remembrance continually before the Lord.

m Aaron ſhall not enter into the holy place in his owne name, but in the name of all the children of Iſrael.

30 ¶ Alſo thou ſhalt put in the breaſtplate of iudgement, the n Vrim and the Thummim, which ſhall be vpon Aarons heart, when he goeth in before the Lord, and Aaron ſhall beare the iudgement of the children of Iſrael vpon his heart before the Lord continually.

n Vrim ſignifieth light, and Thummim perfection: declaring that the ſtones of the breſtplate were moſt cleare, and of perfect beauty: by Vrim alſo is meant knowledge, and Thummim holineſſe, ſhewing what vertues are required in the Prieſte.

31 ¶ And thou ſhalt make the robe of the Ephod altogether of blue ſilke.

32 And the hole for his head ſhall be in the middes of it, hauing an edge of woven worke round about the collar of it: ſo ſhall it be as the collar of an habergion, that it rent not.

33 ¶ And beneath upon the ſkirts thereof, thou ſhalt make pomegranates of blue ſilke, and purple, and ſcarlet round about the ſkirts thereof, and bels of gold betweene them round about:

34 *That is*, † a golden bell and a pomegranate, a golden bel and a pomegranate round about vpon the ſkirts of the robe.

† Exodus. 39.26.

35 So ſhall it be vpon Aaron, when hee miniſtreth, and his ſound ſhall be heard when he goeth into the holy place before the Lord, and when he commeth out, and he ſhall not die.

36 ¶ Alſo thou ſhalt make a plate of pure gold, and grave thereon, as ſignets are graven, o HOLINES TO THE LORD.

o Holineſſe appertaineth to the Lord: for he is moſt holy, and nothing vnholy may appeare before him.

37 And thou ſhalt put it on a blue ſilke lace, and it ſhall be vpon the miter, *even* vpon the forefront of the miter ſhall it be.

38 So ſhall it be vpon Aarons forehead, that Aaron may p beare the iniquitie of the offerings, which the children of Iſrael ſhall offer in all their holy offerings: and it ſhall be allwayes vpon his forehead, to make them acceptable before the Lord.

p Their offerings could not be ſo perfect, but ſome fault would be therein: which in the hie Prieſt bare, and pacified God.

39 Likewiſe thou ſhalt imbroider the fine linnen coat, and thou ſhalt make a miter of fine linnen, but thou ſhalt make a girdle of needle worke.

40 Alſo thou ſhalt make for Aarons ſonnes coats, and thou ſhalt make them girdles, and bonets ſhalt thou make them for glory and comelineſſe.

41 And thou ſhalt put them vpon Aaron thy brother, and on his ſonnes with him, and ſhalt anoynt them, and q fill their hands, and ſanctifie them, that they may miniſter vnto mee in the Prieſts office.

q That is, conſecrate them, by giving them things to offer and them by admit them to their office.

42 Thou ſhalt alſo make them linnen breeches to cover their privities: from the loynes vnto the thighes ſhall they reach,

43 And they ſhall be for Aaron and his ſonnes, when they come into the Tabernacle ‖ of the Congregation, or when they come vnto the altar to miniſter in the holy place, that they r commit not iniquity, and ſo die. *This ſhall be a* law for ever vnto him, and to his ſeede after him.

‖ *Or, of witneſſe.*

r In not hiding their nakednes.

CHAP. XXIX.

1 The manner of conſecrating the Prieſts. 38 The continuall ſacrifice. 45 The Lord promiſeth to dwell among the children of Iſrael.

THis thing alſo ſhalt thou do vnto them, when thou conſecrateſt them to be my Prieſtes, * Take a young calfe, and two rammes without blemiſh.

* Leuit. 9.2.

2 And vnleavened bread, and cakes vnleavened tempered with oyle, and wafers vnleavened anoynted with oyle: (of fine wheat flowre ſhalt thou make them.)

3 Then thou ſhalt put them in one basket, and s preſent them in the basket with the calfe and the two rams,

s To offer them in ſacrifice.

4 And ſhalt bring Aaron and his ſonnes vnto the doore of the Tabernacle of the Congregation, and waſh them with water.

5 Alſo thou ſhalt take the garments, and put vpon Aaron the tunicle, and the t robe of the Ephod,

t Which was next vnder the Ephod.

Ephod, and the Ephod, and the brestplate, and shalt close *them* to him with the broidered gard of the Ephod.

6 Then thou shalt put the mitre upon his head, and shalt put the holy * crowne upon the mitre,

7 And thou shalt take the anoynting * oyle, and shalt powre upon his head and anoynt him.

8 And thou shalt bring his sonnes, and put coats upon them.

9 And shalt gird them with girdles, *both* Aaron and his sonnes: and shalt put the bonets on them, and the Priests office shall be theirs for a perpetuall law: thou * shalt also ‖ fill the handes of Aaron, and the hands of his sonnes.

10 After, thou shalt present the calfe before the Tabernacle of the congregation, * and Aaron and his sonnes shall c put their hands upon the head of the calfe.

11 So shalt thou kill the calfe before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then thou shalt take of the blood of the calfe, and put it upon the hornes of the Altar with thy finger, and shalt powre all *the rest* of the blood at the foote of the Altar.

13 * Also thou shalt take all the fat that couereth the inwards, and the kall, *that is* on the liver, and the two kidneis, and the fat that is upon them, and shalt burne them upon the Altar.

14 But the flesh of the calfe, and his skin, and his doung shalt thou burne with fire without the hoaste: it is a † sinne offering.

15 ¶ Thou shalt also take one ramme, and Aaron and his sonnes shall put their hand upon the head of the ramme.

16 Then thou shalt kill the ramme, and take his blood, and sprinkle it round about upon the Altar,

17 And thou shalt cut the ramme in pieces, and wash the inwards of him and his legs, and shalt put them upon the pieces thereof, and upon his head.

18 § So thou shalt burne the whole ramme upon the Altar: *for* it is a burnt offering unto the Lord d for a sweet savour: it is an offering made by fire unto the Lord.

19 And thou shalt take the other ramme, and Aaron and his sonnes shall put their hands upon the head of the ramme.

20 Then shalt thou kill the ramme, and take of his blood, and put it e upon the lappe of Aarons eare, and upon the lappe of the right eare of his sonnes, and upon the thumbe of their right hand, and upon the great toe of their right foote, and shalt sprinkle the blood upon the altar round about.

21 And thou shalt take of the blood that is f upon the Altar, and of the anoynting oyle, and shalt sprinkle it upon Aaron, and upon his garments, and upon his sonnes, and upon the garments of his sonnes, with him: so he shall be halowed, and his cloathes, and his sonnes, and the garnements of his sonnes with him.

22 Also thou shalt take of the rammes the fat and the rumpe, even the fat that covereth the inwards, and the kall of the liver, and the two kidneis, and the fat that is upon them, and the right shoulder, (for it is the g ramme of consecration.)

23 And one loafe of bread, and one cake of bread *tempered* with oyle, and one wafer, out of the basket of unleavened *bread* that is before the Lord:

24 And thou shalt put all this in the hands of Aaron, and in the hands of his sonnes, and shalt shake them to and fro before the Lord.

25 Againe, thou shalt receive them of their hands, and burne them upon the altar besides the burnt offring for a sweet savour before the Lord: *for* this is an offring made by fire unto the Lord.

26 Likewise thou shalt take the brest of the ramme of the consecration, which is for Aaron, and shalt shake it to h and fro before the Lord, and it shall be thy part.

27 And thou shalt sanctifie the brest of the shaken offering, and the shoulder of the i heave offering, which was shaken to and fro, and which was heaved up of the ramme of the consecration which *was* for Aaron, and which *was* for his sonnes.

28 And Aaron and his sonnes shall have it by a statute for ever, of the children of Israel: for it is an heave offering, and it shall be an heave offering of the children of Israel, of their k peace offrings, *even* their heave offering to the Lord.

29 ¶ And the holy garments which *appertaine* to Aaron, shall be his sonnes after him, to be anoynted therein, and to be consecrate therein.

30 That sonne that shall be Priest in his stead, shall put them on seven dayes, when he commeth into the Tabernacle of the Congregation to minister in the holy place.

31 ¶ So thou shalt take the ramme of the consecration, and seethe his flesh in the holy place.

32 * And Aaron and his sonnes shall eate the flesh of the ramme, and the bread that is in the basket, at the doore of the Tabernacle of the Congregation.

33 So they shall eare these things, l whereby their atonement was made, to consecrate them, *and* to sanctifie them: but a stranger shall not eate *thereof*, because they are holy things.

34 Now if ought of the flesh of the consecration, or of the bread remaine unto the morning, then thou shalt burne the rest with fire: it shall not be eaten, because it is an holy thing.

35 Therefore shalt thou doe thus unto Aaron and unto his sonnes, according to all things which I have commanded thee: seven dayes shalt thou † consecrate them.

36 And shalt offer every day a calfe for a sinne offering, for m reconciliation: and thou shalt clense the Altar, when thou hast offered upon it for reconciliation, and shalt anoynt it to sanctifie it.

37 Seven dayes shalt thou cleanse the Altar and sanctifie it, so the Altar shall be most holy: *and* whatsoever toucheth the Altar, shall be holy.

38 ¶ * Now this is that which thou shalt present upon the altar: *even* two lambes of one yeere olde, day by day continually.

39 The one lambe thou shalt present in the morning, and the other lambe thou shalt present at even.

40 And with the one lambe, a n tenth part of fine flowre mingled with the fourth part of an o Hin of beaten oyle, and the fourth part of an Hin of wine for a drinke offering.

41 And the other lambe thou shalt present at even: thou shalt doe thereto according to the offering of the morning, and according to the drinke offering thereof, *to be* a burnt offering for a sweete savour unto the Lord.

42 *This shall be* a countinuall burnt offering in your generations at the doore of the Tabernacle of the Congregation before the Lord, where I will make

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b *Chap.* 28.36.
c *Chap.* 30.18.
* *Chap.* 28.41. ‖ Or, consecrate them.
* *Levit.* 1.4. c Signifying that the sacrifice was also offered for them, and that they did approove it.
* *Levit.* 3.3.
† *Heb.* Sinne, *Gen.* 4.24.
d Or savour of rest, which causeth the wrath of God to cease.
e Meaning the first and nether gristle of the eare.
f Wherewith the Altar must be sprinkled.
g Which is offred for the consecration of the new Priest.
h This sacrifice the Priest did moove toward the East, West, North, and South.
i So called because it was not only shaken to and fro, but also lifted up.
k Which were offerings of thanks giving to God for his benefits.
* *Levit.* 8.31. *and* 24.9. *Matth.* 12.4.
l That is, by the sacrifices.
† *Heb.* fill their hands.
m To appease Gods wrath that sinne may be pardoned.
* *Numb.* 28.3.
* That is, an Omer, reade Chap. 16.16.
o Which is about a pinte.

o Or, declare my selfe to you.

p Because of my glorious presence.

* Levit.16.12. 2.Cor.6.16.

q It is I the Lord, that am their God.

o make oppointment with you, to speake there unto thee.

43 There I will appoint with the children of Israel, and *the place* shall be sanctified by my p glory.

44 And I will sanctifie the Tabernacle of the Congregation and the Altar: I will sanctifie also Aaron and his sonnes to be my Priests,

45 And I will * dwell among the children of Israel, and will be their God.

46 Then shall they know that I am the Lord their God, that brought them out of the land of Egypt, that I might dwell among them: q I am the Lord their God.

CHAP. XXX.

2 The Altar of incense. 13 The summe that the Israelites should pay to the Tabernacle. 18 The brasen laver. 33 The anoynting oyle. 34 The making of the perfume.

a Upon the which the sweete perfume was burnt, verse 34.

b Of the same wood and matter.

FVrthermore thou shalt make an Altar a for sweete perfume, of Shittim wood thou shalt make it.

2 The length thereof a cubite, and the breadth thereof a cubite, (it shalbe foure square) and the height thereof two cubites: the hornes thereof *shalbe* b of the same.

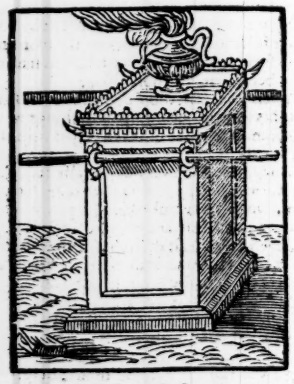
3 And thou shalt overlay it with fine gold, *both* the top thereof, and the sides thereof round about, and his hornes: also thou shalt make unto it o a crowne of gold round about.

o Or, a circle and border.

4 Besides this thou shalt make under this crowne two golden rings on either side: *even* on every side shalt thou make *them*, that they may be as places for the barres to beare it withall.

5 The which barres thou shalt make of Shittim wood, and shalt cover them with golde.

THE ALTAR OF SWEETE PERFUME.



This Altar was one cubite long, and one cubite broad, and in height was two cubites: the rest may be understood by the former figures.

c That is, in the Sanctuary, and not in the holiest of all.

d Meaning, when thee trimmeth them, and refreshieth the oyle.

e Otherwise made then this, which is described.

6 After thou shalt set it c before the vaile, that is neere the Arke of the Testimonie, before the Mercieseate that is upon the Testimonie, where I will appoint with thee.

7 And Aaron shall burne thereon sweete incense every morning: when hee d dresseth the lampes thereof, shall he burne it.

8 Likewise at even, when Aaron setteth up the lamps thereof, he shall burne incense: *this* perfume *shalbe* perpetually before the Lord, throughout your generations.

9 Ye shall offer no e strange incense thereon, nor burnt sacrifice, nor offering, neither powre any drinke offering f thereon.

f But it must onely serve to burne perfume.

10 And Aaron shall make reconciliation upon the hornes of it once in a yeere with the blood of the sinne offering *in the day* of reconciliation: once in the yeere shall hee make reconciliation upon it throughout your generations: this is most holy unto the Lord.

11 ¶ Afterward the Lord spake unto Moses, saying,

12 *When thou takest the summe of the children of Israel after their number, then they shall give every man g a redemption of his life unto the Lord, when thou tellest them, that there be no plague among them when thou countest them.

* Num. 1. 2. 3.

g Whereby he testified that he redeemed his life which he hath forfeit, as is declared by David, 2.Sam. 24.1.

13 This shall every man give, that goeth into the number, halfe a shekel, after the h shekel of the Sanctuary: (* a shekel *is* twenty gerahs) the halfe shekel *shalbe* an offring to the Lord.

h This shekel valued two common shekels: and the gerah valued about 12. pence after five shillings sterling the ounce of silver.

* Levit. 27. 25. Numb. 3. 47. Ezek. 45. 12.

14 All that are numbred from twenty yeeres olde and above, shall give an offring to the Lord.

15 The rich shall not passe, and the poore shall not diminish from halfe a shekel, when yee shall give an offring unto the Lord, i for the redemption of your lives.

i That God should be mercifull unto you.

16 So thou shalt take the money of the redemption of the children of Israel, and shalt put it unto the use of the Tabernacle of the Congregation, that it may be a memoriall unto the children of Israel before the Lord, for the redemption of your lives.

THE LAVER OF BRASSE.

Because the manor of this figure is not particularly described, we have put it in this forme: aswell for that it agreeth with the text, as also it is after this fashion in other copies of sundry languages.

17 ¶ Also the Lord spake unto Moses, saying,

18 Thou shalt also make a Laver of brasse, and his foot of brasse to wash, and shalt put it betweene the Tabernacle of the Congregation and the Altar, and shalt put water therein.

k Signifying, that he that commeth to God, must be washed from all sinne and corruption.

19 For Aaron and his soones shall k wash their hands, and their feete thereat.

20 When they goe into the Tabernacle of the Congregation, or when they goe unto the Altar to minister, *and* to make the perfume of the burnt offering to the Lord, they shall wash themselves with water, least they die.

l So long as the Priesthood shall last.

21 So they shall wash their hands and their feete that they die not: and *this* shall be to them an ordinance l for ever, *both* unto him and to his seede throughout their generations.

m Weighing so much.

22 ¶ Also the Lord spake unto Moses, saying,

23 Take thou also unto thee principall spices: of the most pure myrrhe five hundreth m *shekels*, of sweete cinamon halfe so much, *that is*, two hundreth and fiftie, and of sweete n calamus, two hundreth, and fiftie:

n It is a kinde of reede of a very sweete savour within, and it is used in pouders and odours.

24 Also

24 Also of Cassia five hundreth, after the shekell of the Sanctuarie, and of oyle olive an * Hin.

* Chap. 29. 40.

25 So thou shalt make of it the oyle of holy oyntment, *even* a most precious ointment after the arte of the Apothicary: this shall be the oyle of holy ointment.

o All things which appertaine to the Tabernacle.

26 And thou shalt anoynt the o Tabernacle of the Congregation therewith, and the Arke of the Testimonie:

27 Also the Table, and all the instrumentes thereof, and the Candlesticke, with all the instruments thereof, and the altar of incense:

28 Also the altar of burnt offring with all his instruments, and the laver and his foote.

29 So thou shalt sanctifie them, and they shalbe most holy: all that shall touch them, shalbe holy.

30 Thou shalt also anoint Aaron and his sons, and shalt consecrate them, that they may minister unto me in the Priests office.

p Neither at their burials nor otherwise.

31 Moreover thou shalt speake unto the children of Israel, saying, This shalbe an holy ointing oyle unto me, throughout your generations.

32 None shall anoint p mans flesh therewith, neither shall ye make any composition like unto it: *for* it is holy, and shalbe holy unto you.

q Either a stranger or an Israelite, saue onely the Priests. r In Ebrew, Shecheleth: which is a sweete kinde of gumme and shineth as the nayle.

33 Whosoever shall make the like ointment, or whosoever shall put any of it upon q a stranger, even he shalbe cut off from his people.

34 And the Lord said unto Moses, Take unto thee *these* spice, pure myrrhe and r cleane gumme and galbanum, *these* odours with pure frankincense of each like weight:

35 Then thou shalt make of them perfume composed after the arte of the apothicarie, mingled together, pure *and* holy.

36 And thou shalt beate it to pouder, and shalt put it before *the Arke* of the Testimonie in the tabernacle of ỹ congregation, where I will make appoyntmẽt with thee: it shalbe unto you most holy.

s Onely dedicate to the use of the Tabernacle.

37 And ye shall not make unto you any composition like this perfume, which thou shalt make: it shalbe unto thee holy for the s Lord.

38 Whosoever shall make like unto that to smell thereto, even he shalbe cut off from his people.

CHAP. XXXI.

a God maketh Bazaleel and Aholiab meete for his worke.
13 The Sabbath day is the signe of our sanctification.
18 The Tables written by the finger of God.

AND the Lord spake unto Moses, saying,

a I haue chosen and made meete, chap. 35. 30.

2 Beholde, I a haue called by name Bezaleel the sonne of Vri, the sonne of Hur, of the tribe of Iudah,

3 Whom I haue filled with the Spirite of God, in wisedome, and in vnderstanding, and in knowledge, and in all b workemanship:

b This sheweth that handy crafts are the gifts of Gods spirit, and therefore ought to be esteemed.

4 To find out curious workes to worke in golde, and in silver, and in brasse,

5 Also in the art to set stones, and to carve in timber, and to worke in all maner of workmanship.

c I haue instructed them, and increased their knowledge. d So called, because of the cunning and artused therein, or because the whole was beaten out of one piece.

6 And behold, I haue ioyned him with Aholiab the son of Abisamach of the tribe of Dan, and in the hearts of all ỹ are c wise hearted, haue I put wisedome to make all ỹ I haue commanded thee:

7 *That is*, the Tabernacle of the Congregation, and the Arke of the Testimonie, & the Mercieseate that shalbe thereupon, with al instruments of the Tabernacle:

8 Also the Table and the instruments thereof, and the d pure Candlesticke with all his instruments, and the Altar of perfume:

9 Likewise the Altar of burnt offring with all his instruments, and the Laver with his foote:

10 Also the garments of the ministration, and the holy garment for Aaron the Priest, & the garments of his sonnes, to minister in ỹ Priests office,

e Which onely were to anoint the Priests and the instruments of the tabernacle, and not to burne.

11 And the e anoynting oyle, and sweet perfume for the Sanctuary according to all that I have commanded thee, shall they doe.

12 ¶ Afterward the Lord spake unto Moses, saying,

f Though I command these workes to be done, yet will I not that you breake my Sabbath dayes.

13 Speake thou also unto the children of Israel, & say, f Notwithstanding keepe yee my Sabbaths: for it is a signe betweene mee and you in your generations, that ye may know that I the Lord do sanctifie you.

* Chap. 20. 8. eze. 20. 12.

g God repeateth this point: because the whole keeping of the law standeth in the true vse of the Sabbath, which is to cease from our workes and to obey the will of God.

14 * Ye shall therefore keepe the g Sabbath: for it is holy unto you: he that defileth it, shall die the death: therefore whosoever worketh therein, the same person shall be even cut off from among his people.

‖ *Or, Sabbaths.*

15 Six dayes shall men worke, but in the seventh day is the Sabbath of the holy rest to the Lord: whosoever doth any worke in the Sabbath day, shall die the death.

* Gen 31. and 23.

16 Wherefore ỹ children of Israel shall keepe ỹ Sabbath, that they may observe the ‖ rest throughout their generations for an everlasting Covenant.

h From creating his creatures, but not from governing and preserving them.

17 It is a signe betweene me and the children of Israel for ever: * for in six dayes the Lord made the heaven and the earth, and in the seventh day h he ceased and rested.

* Deut. 9. 10.

i Whereby he declared his will to his people.

18 Thus (when the Lord had made an end of communing with Moses upon mount Sinai) * he gave him two Tables i of the Testimony, *even* tables of stone, written with the finger of God.

CHAP. XXXII.

4 The Israelites impute their deliverance to the calfe.
14 God is appeased by Moses prayer.
19 Moses breaketh the Tables.

BVt when the people sawe, that Moses taried long or he came downe from the mountaine, the people gathered themselves together against Aaron, and said unto him, Vp, a make us gods to goe before us: for of this Moses (the man that brought us out of the land of Egypt) we knowe not what is become of him.

a The roote of Idolatry is, when men thinke that God is not at hand, except they see him carnally.

2 And Aaron said unto them, b Plucke off the golden earerings, which are in the eares of your wives, of your sonnes, and of your daughters, and bring them unto mee.

b Thinking that they would rather forgoe idolatry, then to refuse their most precious iewels.

3 Then all the people pluckt from them c selves the golden earerings, which were in their eares, and they brought *them* unto Aaron.

c Such is the rage of idolaters, that they spare no cost to satisfie their wicked desires.

4 * Who received them at their hands, and fashioned it with the graving toole, and made of it a d molte calfe: thẽ they said, * These be thy gods, O Israel, which brought thee out of ỹ land of Egypt.

* Psal. 106 19.

d They smelled of their leaven of Egypt, where they saw calves, oxen and serpents worshipped

5 When Aaron sawe *that*, he made an Altar before it: and Aaron proclaimed, saying, To morrow *shalbe* the holy day of the Lord.

* 1 King. 12. 28. 1. Cor. 10. 7.

6 So they rose up the next day in the morning, and offered burnt offrings, & brought peace offrings: also * the people sat them downe to eate and drinke, and rose up to play.

* Deut. 9 12.

7 ¶ Then the Lord said unto Moses, * Go, get thee downe: for thy people which thou hast brought out of the land of Egypt, hath corrupted *their wayes*.

8 They e are ſoone turned out of the way, which I commanded them: *for* they have made them a molten calfe, and have worſhipped it, and have offred thereto, ſaying * Theſe be thy gods, O Iſrael, which have brought thee out of the land of Egypt.

9 Again the Lord ſaid unto Moſes, * I have ſeen this people, and behold, it is a ſtiffenecked people.

10 Now f therefore let mee alone, that my wrath may waxe hot againſt them, for I will conſume them: but I will make of thee a mighty people

11 * But Moſes prayed unto the Lord his God, and ſayd, O Lord, why doth thy wrath waxe hot againſt thy people, which thou haſt brought out of the land of Egypt, with great power and with a mighty hand?

12 * Wherefore ſhall the Egyptians ‖ ſpeake, and ſay, He hath brought them out maliciouſly for to ſlay them in the mountains, and to conſume them from the earth? turne from thy fierce wrath, and ‖ change thy mind from this evill toward thy people.

13 Remember g Abraham, Izhak, and Iſrael thy ſervants, to whom thou ſwareſt by thine owne ſelfs, and ſayd eſt unto them, * I will multiply your ſeede, as the ſtarres of heaven, and all this land, that I have ſpoken of, will I give unto your ſeed, and they ſhall inherit it for ever.

14 Then the Lord changed his mind from the evill which he threatned to do unto his people.

15 So Moſes returned and went down from the mountain with the two Tables of the Teſtimony in his hand: the tables *were* written on both their ſides, even on the one ſide and on the other were they written.

16 And theſe Tables were the worke of God, and h this writing was the writing of God graven in the Tables.

17 And when Ioſhua heard the noyſe of the people, as they ſhouted he ſayd unto Moſes, *There is* a noyſe of warre in the hoaſte.

18 Who anſwered, It is not the noyſe of them that have the victory, nor the noyſe of them that are overcome: *but* I do heare the noyſe of ſinging.

19 Now, as ſoone as he came neare unto the hoaſt, he ſaw the calf and the dauncing: ſo Moſes wrath waxed hot, and he caſt the Tables out of his hands, and brake them in pieces beneath the mountaine.

20 * After, he tooke the calf, which they had made, and burned it in the fire, and ground it unto powder, and ſtrowed it upon the water, and made the children of Iſrael i drinke of it.

21 Alſo Moſes ſaid unto Aaron, What did this people unto thee, that thou haſt brought ſo great a ſinne upon them?

22 Then Aaron anſwered, Let not the wrath of my Lord waxe fierce: Thou knoweſt this people, that they are *even ſet* on miſchiefe.

23 And they ſayd unto me, Make us gods to go before us: for we know not what is become of this Moſes (the man that brought us out of the land of Egypt.)

24 Then I ſaid unto them, Ye that have golde, pluck it off: and they brought it mee, and I did caſt it into the fire, and *thereof* came this calf.

25 Moſes therefore ſaw that the people were k naked (for Aaron had made them naked unto *their* ſhame among their enemies)

26 And Moſes ſtood in the gate of the camp, and ſaid, Who *pertaineth* to the Lord? *let them come* to mee. And all the ſonnes of Levi gathered themſelves unto him.

27 Then he ſaid unto them, Thus ſaith the Lord God of Iſrael: Put every man his ſword by his ſide, goe to and fro, from gate to gate, through the hoaſt, and ſlay every man his brother, and every man his companion, and every man his neighbour.

28 So the children of Levi did as Moſes had commanded: and there fell of the people the ſame day about three thouſand men.

29 (For Moſes had ſaid, Conſecrate your hands unto the Lord this day, even every man upon his m ſonne, and upon his brother, that there may be given you a bleſſing this day.)

30 And when the morning came, Moſes ſaid unto the people, Ye have committed a grievous crime: but now I will go up to the Lord, if I may pacifie *him* for your ſinne.

31 Moſes therefore went againe unto the Lord, and ſaid, Oh, this people have ſinned a great ſinne, and have made them gods of gold.

32 Therefore now if thou pardon their ſin, *thy mercy ſhall appeare:* but if thou wilt not, I pray thee, raſe me n out of thy booke, which thou haſt written.

33 Then the Lord ſaid to Moſes, Whoſoever hath ſinned againſt me, I will put him out my o bocke.

34 Goe now therefore, bring the people unto the place which I commanded thee: behold, mine Angell ſhall goe before thee, but yet in the day of my viſitation I will viſite their ſinne upon them.

35 So the Lord plagued the people, becauſe they cauſed Aaron *to make* ŷ calf which he made.

CHAP. XXXIII.

a God promiſeth to ſend an Angel before his people. 4 They are ſad becauſe the Lord denyeth to go up with them. 9 Moſe talketh familiarly with God. 13 He prayeth for the people.

A Fterward the Lord ſaid unto Moſes, Depart, a goe up from hence, thou, and the people (which thou haſt brought up out of the land of Egypt) unto the land which I ſware unto Abraham, to Izhak, and to Iaakob, ſaying, * Unto thy ſeed will I give it.

2 And * I will ſend an Angel before thee, and will caſt out the Canaanites, the Amorites, and the Hittites, and the Perizzites, the Hivites, and the Iebuſites:

3 To a land, *I ſay*, that floweth with milke and hony: for I will not go up with thee, * becauſe thou art a ſtiffenecked people, leaſt I conſume thee in the way.

4 And when the people heard this evil tidings, they ſorroweth & no man put on his beſt raiment.

5 (For the Lord had ſaid unto Moſes, Say unto the children of Iſrael, Ye are a ſtiffenecked people, I will come ſuddenly upon thee & conſume thee: therefore now put thy coſtly rayment from thee, that I may know b what to do unto thee.)

6 So the children of Iſrael layd their good raiment from them, *after Moſes came downe* from the mount Horeb.

7 Then Moſes tooke *his* tabernacle, and pitched it without the hoaſt far of from the hoaſt, and called it c Ohel-moed. And when any did ſeeke to the Lord, he went out unto the Tabernacle of the

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e Whereby we ſee what neceſſity we have to pray earneſtly to God, to keepe us in his true obedience and to ſend us good guides.

* 1 King. 12. 28
* c. 32. 33 3. Deut. 9. 13.

f God ſheweth that the prayers of the godly ſtay his puniſhment.

* Pſal. 106. 23.

‖ *Num. 14. 13.*
‖ *Or, blaſpheme.*

‖ *Or, repent.*

g That is, thy promiſe made to Abraham.

‖ *Gen. 12. 7, and 15. 7, and 48. 16.*

h All theſe repetitions ſhew how excellent a thing they defrauded themſelves of by their idolatry.

* *Deut. 9. 21.*
i Partly to deſpite them of their idolatry and partly that they ſhould have none occaſion to remember it afterward.

k Both deſtitute of Gods favour, and an occaſion to their enemies to ſpeake evill of their God.

a The land of Canaan was compaſſed with hils: ſo they that entred into it, muſt paſſe up by the hills.

‖ Gen. 12. 7.
‖ Chap. 23. 27. Ioſh. 24. 11. Deut. 7. 20.

* Chap. 31. 9. Deut. 9. 13.

b That either I may ſhew mercy, if thou repent, or els puniſh thy rebellion.

c That is, the Tabernacle of the Congregation: ſo called becauſe the people reſorted thither, when they ſhould be inſtructed of the Lords will.

m In revenging Gods glory we muſt have no reſpect to perſon, but put off all carnal affection.

n So much he eſteemed the glory of God, that he preferred it even to his owne ſalvation.

o I will make it known that he was never predeſtinate in mine eternall counſell to life everlaſting.

p This declareth how grievous a ſin idolatry is, ſeeing that at Moſes prayer God would not fully remit it.

1 This fact did ſo pleaſe God, that he turned the curſe of Iaakob againſt Levi to a bleſſing, Deut. 33. 9.

the Congregation, which was without the [illegible].

8 And when Moſes went out unto the Tabernacle, all the people roſe up, and ſtood every man at his tent doore, and looked after Moſes, until he was gone into the Tabernacle.

9 And aſſoone as Moſes was entred into the Tabernacle, ŷ cloudie pillar deſcended and ſtood at the doore of the Tabernacle, and *the Lord* talked with Moſes.

10 Now when all the people ſawe the cloudie pillar ſtand at the Tabernacle doore, all the people roſe up, & worſhipped every man in his tent dore.

d Moſt plainly and familiarly of all others. Num 12,7,8. deu. 34,10.

11 And the Lord ſpake unto Moſes, d face to face, as a man ſpeaketh unto his friend. After hee turned againe into the hoſte, but his ſervant Ioſhua the ſonne of Nun a yong man, departed not out of the Tabernacle.

12 ¶ Then Moſes ſaid unto the Lord, See, thou ſayeſt unto me, Lead this people foorth, and thou haſt not ſhewed me whom thou wilt ſend with mee: thou haſt ſayde moreover, I know thee by e name, and thou haſt alſo found grace in my ſight.

e I care for thee and will preſerve thee in this thy vocation.

13 Now therefore, I pray thee, if I haue found favour in thy ſight, ſhewe mee now thy way, that I may know thee, *and* that I may finde grace in thy ſight: conſider alſo that this nation *is* thy people.

† *Ebr. face.* f Signifying that the Iſraelites ſhould excell through Gods favour all other people, verſ. 16.

14 And he anſwered, My † f preſence ſhall go *with thee*, and I will giue thee reſt.

15 Then he ſaid unto him, If thy preſence goe not *with us*, cary us not hence.

16 And wherein now ſhall it be knowen, that I and thy people haue found favour in thy ſight? ſhall it not be when thou goeſt with us? ſo I, and thy people ſhall haue preeminence before all the people that are upon the earth.

17 And the Lord ſayd unto Moſes, I will doe this alſo that thou haſt ſaid: for thou haſt found grace in my ſight, and I know thee by name.

18 Againe he ſayd, I beſeech thee, ſhewe mee thy g glory.

g Thy face, thy ſubſtance, and thy maieſty.

19 And he anſwered, I will make all my h good go before thee, and I will i proclaime the Name of the Lord before thee: * for I will ſhew k mercie to whom I will ſhew mercy, and will haue compaſſion on whom I will haue compaſſion.

h My mercy and fatherly care.
i Read Chap. 34. verſ. 5,6,7.
* Rom. 9,15.
k Not finding no thing in man that can deſerve mercy, he will freely ſaue his.

20 Furthermore he ſayd, Thou canſt not ſee my face, for there ſhall no man ſee me, and l liue.

l For Moſes ſawe not his face in full maieſty, but as mans weakeneſſe could beare.

21 Alſo the Lord ſaid, Behold, *there is* a place by m me, and thou ſhalt ſtand upon the rocke:

m In mount Horeb.

22 And while my glory paſſeth by, I will put thee in a cleft of the rocke, and will cover thee with mine hand whiles I paſſe by.

23 After I will take away mine hand, and thou ſhalt ſee my n backe parts: but my face ſhall not be ſeene.

n So much of my glory as in this mortall life thou art able to ſee.

CHAP. XXXIV.

1 *The Tables are renued.* 6 *The deſcription of God.* 12 *All fellowſhip with idolaters is forbidden.* 28 *The feaſts.* 28 *Moſes is* 40 *dayes in the mount.* 30 *His face ſhineth, and he coureth it with a vaile.*

AND the Lord ſayd unto Moſes, * Hewe thee two Tables of ſtone, like unto the firſt, and I will write upon the Tables the wordes that were in the firſt Tables, which thou brakeſt in pieces.

* Deut. 10,1.

2 And be readie in the morning, that thou mayeſt come up earely unto the mount of Sinai, and † waite there for me in the top of the mount.

† *Ebr. ſtand to me.*

3 But let no man come up with thee, neither let any man be ſeene throughout all the mount; neither let the ſheepe nor cattell feede ‖ before this mount.

‖ Or, about.

4 Then Moſes hewed ‖ two Tables of ſtone like unto the firſt, and roſe up earely in the morning, and went up unto the mount of Sinai, as the Lord had commanded him, and tooke in his hand two Tables of ſtone.

‖ Or, paiſhed.

5 And the Lord deſcended in the cloud, and ſtood with him there, and proclaimed the name of the Lord.

a This ought to be referred to the Lord, and not to Moſes proclaiming: as Chap. 33. verſ. 19.

6 So the Lord paſſed before his face, and a cried, The Lord, ŷ Lord, ſtrong, mercifull, and gracious, ſlowe to anger, and abundant in goodneſſe and trueth,

† *Ebr. not making innocent.*

7 Reſerving mercie for thouſands, forgiving iniquitie, and tranſgreſſion and ſinne, and not † making the *wicked* innocent, * viſiting the iniquitie of the fathers upon the children, and upō childrens children, unto the third and fourth *generation*.

* Deut. 5,9. Ierem. 32,18.

8 Then Moſes made haſt and bowed himſelfe to the earth, and worſhipped,

9 And ſayd, O Lord, I pray thee, If I haue found grace in thy ſight, that the Lord would nowe goe with us (b for it is a ſtiffenecked people) and pardon our iniquitie and our ſinne, and take us for thine inheritance.

b Seeing the people are thus of nature, the rulers haue need to call upon God, that hee would alwayes bee preſent with his Spirit.

10 And he anſwered, Behold, * I will make a covenant before all thy people, *and* will doe marveils, ſuch as haue not beene done in all the world, neither in all nations: and all the people among whom thou art, ſhall ſee the worke of the Lord: for it is a terrible thing that I will do with thee.

* Deut. 5,2.

11 Keepe diligently that which I commaund thee this day: Behold, I will caſt out before thee the Amorites, and the Canaanites, and the Hittites, and the Perizzites, and the Hivites, and the Iebuſites.

12 * Take heede to thy ſelfe, that thou make no compact with the inhabitants of the land whither thou goeſt, leaſt they bee the cauſe of c ruine among you:

* Deut. 7,2.

c If thou follow their wickednes & pollute thy ſelfe with their idolatry.

13 But yee ſhall overthrow their altars, and breake their images in pieces, and cut downe the d groves.

d Which pleaſant places they chuſed for their idoles.

14 (For thou ſhalt bow downe to none other god, becauſe the Lord, whoſe Name *is* * Ielous, is a iealous God.)

* Chap. 20,5.

15 Leaſt thou make a * compact with the inhabitants of the land, and when they goe a whoring after their gods, and doe ſacrifice unto their gods, *ſome man* call thee, and thou * eate of his ſacrifice.

* 1. Cor. 8,10.

* Chap. 23,32. deut. 7,2,3.

16 And *leaſt* thou take of their * daughters unto thy ſonnes, and their daughters goe a whoring after their gods, and make thy ſonnes goe a whoring after their gods.

* 1 King. 11,2.

17 Thou ſhalt make thee no gods of e mettall.

e As gold, ſilver, braſſe, or any thing that is molten: And herein is condemned all manner of idoles, whatſoever they be made off.

18 The feaſt of * unleavened breade ſhalt thou keepe: ſeven dayes ſhalt thou eate unleavened bread, as I commaunded thee, in the time of the * moneth of Abib: for in the moneth of Abib thou cameſt out of Egypt.

* Chap. 23,15.

19 Every *male* that *firſt* openeth the womb, *ſhalbe* mine: alſo all the firſt borne of thy flocke ſhalbe reckoned *mine*, *both* of beeves and ſheepe.

* Chap. 13,2. & 22, 29. ezek. 44,30.

20 But the firſt of the aſſe thou ſhalt buy out with a lambe: and if thou redeeme *him* not, then thou

ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me * emptie.

* Chap.23.25. ecclus 35 4.
f Without offring ſome thing.

21 ¶ * Six dayes ſhalt thou worke, and in the ſeventh day thou ſhalt reſt: both in eating time, and in the harveſt thou ſhalt reſt.

* Chap.23.12.

22 ¶ * Thou ſhalt alſo obſerve the feaſt of weekes *in the time* of the firſt fruites, of wheate harveſt, and the feaſt of gathering *fruites* in g the end of the yeere.

* Chap.23.15.

g Which was in September, when the ſunne declined, which in the count of politicall things they called the end of the yeere.

23 ¶ * Thriſe in a yeere ſhall all your men children appeare before the Lord Iehovah God of Iſrael,

* Deut.16.16.

24 For I will caſt out the nations before thee, and enlarge thy coaſts, ſo that no man ſhall h deſire thy land, when thou ſhalt come up to appeare before the Lord thy God thriſe in the yeere.

Chap 23.14.17.
h God promiſeth to defend them and their's, which obey his commandement.

25 * Thou ſhall not offer the blood of my ſacrifice with leaven, neither ſhal ought of the ſacrifice of the feaſt of Paſſeover be left unto the morning.

* Chap.23.18.

26 The firſt ripe fruites of thy land thou ſhalt bring unto the houſe of the Lord thy God: *yet* ſhalt thou not i ſeeth a kid in his mothers milke.

i Read Chap.23.19. deut 14.21.
* Chap.34.18. deut.9.9.

27 And the Lord ſaid unto Moſes, Write thou theſe words: for after the tenor of * theſe words I haue made a covenant with thee and with Iſrael.

k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles.

28 So he was there with the Lord k fourtie dayes & fourty nights, *and* did neither eare bread nor drinke water, and he wrote in the Tables * the words of the covenant, *even* the Ten ‖ commandements.

* Deut.4.23.
‖ *Or, words.*

29 ¶ So when Moſes came downe from mount Sinai, the two Tables of the Teſtimonie *were* in Moſes hand, as hee deſcended from the mount: (now Moſes wiſt not that the skinne of his face ſhone bright, after that *God* had talked with him.)

‖ Read, 2.Cor.3.7.

30 And Aaron and all the children of Iſrael looked upon Moſes, and behold, the skin of his face ſhone bright, and they were l afraid to come neere him.

31 But Moſes called them: and Aaron and all the chiefe of the congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came neere, and he charged them with all that the Lord had ſaid unto him in mount Sinai.

33 So Moſes made an end of communing with them, * and had put a covering upon his face.

* 2.Cor.3.13.

34 But, when Moſes came m before the Lord to ſpeake with him, he tooke off the covering untill he came out: then he came out, and ſpake unto the children of Iſrael that which he was commanded.

m Which was in the Tabernacle of the congregation.

35 And the children of Iſrael ſaw the face of Moſes, how the skin of Moſes face ſhone bright: therefore Moſes put the covering upon his face, untill he went to ſpeake with GOD.

CHAP. XXXV.

a *The Sabbath.* 5 *The free gifts are required.* 21 *The readineſſe of the people to offer.* 30 *Bezaleel and Aholiab are prayſed of Moſes.*

THen Moſes aſſembled all the Congregation of the children of Iſrael, and ſaid unto them, Theſe are the wordes which the Lord hath commanded, that ye ſhould doe them:

* Chap.20.9.

2 * Sixe dayes thou ſhalt worke, but the ſeventh day ſhalbe unto you the holy a Sabbath of reſt unto the Lord: whoſoever doth *any* worke therein, ſhall die.

a Wherein ye ſhall reſt from all bodily worke.

3 Ye ſhall kindle no fire throughout all your habitations upon the Sabbath day.

4 ¶ Againe, Moſes ſpake unto all the Congregation of the children of Iſrael, ſaying, This is the thing, which the Lord commandeth, ſaying,

5 Take from among you an offring unto the Lord: whoſoever is of a * willing heart, let him bring this offring to the Lord, *namely* golde, and ſilver and braſſe:

* Chap.25.2.

6 Alſo blew ſilke, and purple, and ſkarlet, and fine linnen, and goats *haire*,

7 And rams skins died red, and badgers skins with Shittim wood:

8 Alſo oyle for light, and ſpices for the anointing oyle, and for the ſweete incenſe,

9 And onyx ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate.

10 And all the wiſe b hearted among you, ſhall come and make all that the Lord hath commanded:

b Read Chap.28.3.

11 *That is*, the * Tabernacle, the pavillion thereof, & his covering, and his taches, and his boards, his barres, his pillars, and his ſockets,

* Chap.26.31.

12 The Arke, and the barres thereof: the Mercie-ſeate, and the vaile that c covereth *it*.

13 The Table, and the barres of it, and all the inſtruments thereof, and the ſhewbread:

c Which hanged before the Mercyſeate that it could not be ſeene.

14 Alſo the Candleſticke of light and his inſtruments, and his lampes with the oyle for the light:

15 * Likewiſe the Altar of perfume and his barres, and the anointing oyle, and the ſweete incenſe, and the vaile of the doore at the entring in of the Tabernacle,

* Chap.30.1.

16 The * Altar of burnt offering with his braſen grate, his barres and all his inſtruments, the laver and his foote,

* Chap.27.1.

17 The hangings of the court, his pillars & his ſockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes,

19 The d miniſtring garments to miniſter in the holy place, *and* the holy garments of Aaron the Prieſt, and the garments of his ſonnes, that they may miniſter in the Prieſts office.

d Such as appertained to the ſervice of the Tabernacle.

20 ¶ Then all the Congregation of the children of Iſrael departed from the preſence of Moſes.

21 And every one, whoſe heart † encouraged him, & every one, whoſe ſpirit made him willing, came *and* brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his uſes, and for the holy garments.

† *Ebr. lifted him vp.*

22 Both men and women, as many as were free hearted, came *and* brought ‖ taches and eare rings, and rings, and bracelets, all *were* iewels of gold: and every one that offered an offring of gold unto the Lord:

‖ *Or, hookes.*

23 Every man alſo, which had blew ſilke, and purple, and ſkarlet, and fine linnen and goats *haire*, and rammes skinnes died red, and badgers skins, brought *them*.

24 All that offered an oblation of ſilver and of braſſe, brought the offring unto the Lord: and every one, that † had Shittim wood for any maner worke of the miniſtration, brought *it*.

† *Ebr. with whom was found.*
e Which were wiſe and expert.

25 And all the women that were e wiſe hearted, did ſpin with their hands, & brought the ſpun worke, *even* the blewe ſilke, and the purple, the ſkarlet, and fine linnen,

26 Like-

16 Likewise all the women, † whose hearts were mooved with knowledge, spun goats *haire*.

† That is, which were good spinners.

27 And the rulers brought onyx stones, and stones to be set in the Ephod, & in the brest plate:

28 Also spice, and oyle for light, and for the * anointing oyle, and for the sweete perfume.

Chap.30.23.

29 Every man and woman of the children of Israel, whose heartes mooved them willingly to bring for all the worke which the Lord had commanded them to make ‖ by the hand of Moses, brought a free offring unto the Lord.

‖ Vsing Moses as a minister thereof.

30 ¶ Then Moses sayde unto the children of Israel, Beholde, * the Lord hath called by name Bezaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah,

* Chap.31.2.

31 And hath filled him ‖ with an excellent spirit of wisedome, of understanding, and of knowledge, and in all maner worke.

‖ Or, with the spirit of God.

32 To finde out curious workes, to worke in gold, and in silver, and in brasse,

33 And in graving stones to set them, and in carving of wood, *even* to make any manner of fine worke.

34 And he hath put in his heart that he may teach *other*: both hee, and Aholiab the sonne of Ahisamach of the tribe of Dan:

35 Them hath hee filled with wisedome of heart to worke all manner † of cunning * and broidred, and needle worke: in blewe silke, and in purple, in skarlet, and in fine linnen and weaving, *even* to doe all maner of worke and subtill inventions.

† Pertaining to graving, or carving, or such like.

* Chap. 26,1.

CHAP. XXXVI.

5 The great readines of the people. 8 The curtaines made, 19 The coverings. 20 The boards. 31 The barres, 35 and the vaile.

¶ *Hebr. wise in heart.*

THen wrought Bezaleel, and Aholiab, and all † cunning men, to whom the Lord gave wisdome, and understanding, to know how to worke all maner work for the service of the [a] Sanctuary, according to all that the Lord had commanded.

a By the Sanctuary he meaneth all the Tabernacle.

2 For Moses had called Bezaleel, and Aholiab, and all the wise hearted men, in whose hearts the Lord had given wisedome, *even* as many as their hearts encouraged to come unto that worke to worke it.

3 And they received of Moses all the offring which the children of Israel had brought for the worke of the service of the Sanctuary, to make it: also [b] they brought still unto him free gifts every morning.

b Meaning, the Israelites.

4 So all the wisemen, that wrought all the holie worke, came every man from his worke which they wrought,

5 And spake to Moses, saying, The people bring too [c] much, *and* more then enough for the use of the worke, which the Lord hath commanded to be made.

c A rare example and notable to see the people so ready to serve God with their goods.

6 Then Moses gaue a commandement, and they caused it to be proclaymed throughout the hoste, saying, Let neither man nor woman prepare any more worke for the oblations of the Sanctuarie. So the people were stayed from offring.

7 For the stuffe they had, was sufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made *for* the Tabernacle ten curtaines of fine twined linnen, and of blewe silke, and purple, and skarlet: [d] Cherubims of broidred worke made they *vpon* them,

* Chap.26.3.4.

d Which were little Pictures with wings in the forme of children.

9 The length of one curtaine *was* twenty and eight cubits, and the breadth of one curtaine foure cubites: *and* the curtaines were all of one sise.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And hee made strings of blewe silke by the edge of one curtaine, in the selvedge of the coupling: likewise hee made on the side of the *other* curtaine in the selvedge in the second coupling.

12 * Fifty strings made he in the one curtaine, and fifty strings made he in the edge of the *other* curtaine, which was in the second coupling: the strings were set one against another.

* Chap.26.10.

13 After, he made fiftie ‖ taches of golde, and coupled the curtaines one to another with the taches: *so* was it one Tabernacle.

‖ Or, hookes.

14 ¶ Also hee made curtaines of goates *haire* for the ‖ covering upon the Tabernacle: he made them *to the number* of eleven curtaines.

‖ Or, pauilion.

15 The length of one curtaine *had* thirtie cubites, and the breadth of one curtaine foure cubites: the eleven curtaines *were* of one sise.

16 And hee coupled fiue curtaines by themselves, and sixe curtaines by themselves.

17 Also hee made fiftie strings upon the edge of *one* curtaine in the selvedge in the coupling, and fiftie strings made he upon the edge of the *other* curtaine in the second coupling.

18 He made also fiftie taches of brasse to couple the covering that it might be one.

19 And hee made a [e] covering upon the pauilion of rammes skinnes died red, and a covering of badgers skinnes above.

e These two were about the covering of goats haire.

20 Likewise he made the boards for the Tabernacle, of Shittim wood to [f] stand up.

f And to bear up the curtaines of the Tabernacle.

21 The length of a board *was* ten cubites, and the bredth of one board *was* a cubite and an halfe.

22 One board had two tenons, set in order as the feete of a ladder, one against another: thus made he for all the boardes of the Tabernacle.

23 So hee made twentie boards for the South side of the Tabernacle, even full South.

24 And fourtie sockets of silver made hee under the twentie boards, two sockets under one board for his two tenons, and two sockets under another board for his two tenons.

25 Also for the other side of the Tabernacle toward the North, he made twentie boards.

26 And their fourty sockets of silver, two sockets under one board, and two sockets under another board.

27 Likewise toward [g] the Westside of the Tabernacle he made sixe boardes.

g Or, toward the Sea, which was the Sea called Mediterrane in Westward from Ierusalem.

28 And two boardes made hee in the corners of the Tabernacle for either side,

29 And they were * ioyned beneath, and likewise were made sure aboue with a ring: this hee did to both in both corners.

* Chap.26.24.

30 So there were eight boards, and their sixteen sockets of silver, vnder every board two sockets.

31 ¶ After he made * barres of Shittim wood, fiue for the boards in the one side of ȳ Tabernacle,

* Chap.25.21 and 30.4,5.

32 And fiue barres for the boards in the other side of the Tabernacle, and fiue bars for ȳ boardes of the Tabernacle on the side toward the West.

33 And he made the middest barre to shoote through the boards, from the one end to the other.

34 He overlaid also the boards with gold, and made their rings of gold for places for the barres.

and covered the barres with golde.

h Which was betweene the Sanctuarie and the Holieſt of all.

35 ¶ Moreover he made a h vaile of blew ſilke and purple, and of ſkarlet, and of fine twined linē: with Cherubims of broy dered worke made he it:

‖ Or, headers.

36 And made thereunto foure pillars of Shittim, & overlayed them with gold: whoſe ‖ hookes were *alſo* of gold, and hee caſt for them foure ſockets of ſilver.

i Which was betweene the outer and the Sanctuary.

37 And he made an i hangirg for the Tabernacle doore, of blew ſilke, and purple, and ſkariet, and fine twined linnen, *and* needle worke.

‖ Or, graued borders.

38 And the fiue pillars of it with their hookes, and overlaide their chapiters, and their ‖ filets with golde, but their fiue ſockets *vvere* of braſſe.

CHAP. XXXVII.

1 *The Arke.* 6 *The Merciſeate.* 10 *The Table.* 17 *The Candleſticke.* 25 *The altar of incenſe.*

* Chap.25.10

AFter this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe high:

2 And overlayed it with fine golde within and without, and made a a crowne of gold to it round about.

a Like battlements.

3 And caſt for it foure rings of golde for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made barres of Shittim wood, and covered them with golde,

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

* Chap.25.17.

6 ¶ And he made the * Merciſeate of pure gold: two cubites and an halfe *vvas* the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, upon the two ends of the Merciſeate: *even* of worke beaten with the hammer made he them.

8 One Cherub on the one ende, and another Cherub on the other ende: b of the Merciſeate made he the Cherubims, at the two ends thereof.

b Of the ſelfe ſame matter that the Merciſeate was.

9 And the Cherubims ſpread out their wings on high, & covered ſ̄ Merciſeate with their wings and their faces *vvere* one towards another: toward the Merciſeate were the faces of the Cherubims.

10 ¶ Alſo he made the Table of Shittim wood: two cubites *vvas* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

11 And he overlaid it with fine golde, and made thereto a crowne of gold round about.

‖ Or, ſix or ſeuen fingers.

12 Alſo he made thereto a border of an ‖ hand breadth round about, and made upon the border a crowne of gold round about.

13 And he caſt for it foure rings of gold, and put the rings in the foure corners that *vvere* in the foure feete thereof.

14 Againſt the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and covered them with gold to beare the Table.

* Chap.25.29.

16 *Alſo he made the inſtruments for the Table of pure gold: diſhes for it, and *incenſe* cups for it, and goblets for it, and coverings for it, wherewith it ſhould be covered.

17 ¶ Likewiſe he made the Candleſticke of pure gold: of worke beaten out with the hammer made he the Candleſticke: *and* his ſhaft, and his branche, his bolles, his knops, and his floures were of one piece.

18 And ſixe branches came out of the ſides thereof: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bolles made like almonds, a knop and a floure: *and* ſo throughout the ſixe branches that proceeded out of the Candleſticke.

20 And upon the Candleſticke *vvere* foure bolles after the faſhion of almonds, the knoppes thereof and the floures thereof.

21 That is, under every two branches a knop *made* thereof, and a knop under the ſecond branch thereof, and a knop under the third branch thereof, according to the ſix branches comming out of it.

22 Their knops and their branches were of the ſame: it was all one * beaten worke of pure gold.

* Chap 25.31.

23 And he made for it ſeaven lampes with the ſnuffers, and ſnuffdiſhes thereof of pure gold.

24 Of a c talent of pure gold made he it with all the inſtruments thereof.

c Reade Chap.25. 39.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it *vvas* a cubite, & the breadth of it a cubite (it was ſquare) and two cubites high, *and* ſ̄ hornes thereof were of ſ̄ ſame.

* Chap.30.1.2.3.4.

26 And he covered it with pure gold, both the top and the ſides thereof round about, and the hornes of it, and made unto it a crowne of golde round about.

27 And he made two rings of gold for it, under the crowne thereof in the two coners of the two ſides thereof, to put barres in for to beare it therewith.

28 Alſo he made the barres of Shittim wood, and overlayed them with golde.

* Chap.30.33.39.

29 And he made the holy * anoynting oyle, and the ſweet pure incenſe after the apothicaries art.

CHAP. XXXVIII.

6 *The altar of burnt offerings.* 8 *The braſen Laver.* 9 *The Court.* 24 *The ſumme of that the people offred.*

ALſo he made the altar of the burnt offring * of Shittim woode: fiue cubites *vvas* the length thereof, and fiue cubites the breadth thereof: *it vvas* ſquare and three cubites high.

* Chap 27.1.

2 And he made unto it hornes in the foure corners thereof: the hornes thereof were of the ſame, and he overlayed it with braſſe.

3 Alſo he made all the inſtruments of the altar: the ‖ aſhpans, and the beſoms and the baſins, the fleſhhookes, and the * cenſers: all the inſtruments thereof made he of braſſe.

‖ Or, fire panes.

* Chap.27.3.

4 Moreover, he made a braſen grate wrought like a net to the Altar, under the compaſſe of it beneath in the a middes of it.

a So that the gridyron or grate was halfe ſo high as the altar, and ſtood within it.

5 And caſt foure rings of braſſe for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with braſſe.

7 The which barres he put into the rings on the ſides of the altar to beare it withall, and made it * hollow *vvithin* the boardes.

* Chap.27.8.

8 ¶ Alſo he made the laver of braſſe, and the foote of it of braſſe of the b glaſſes of the women that did aſſembled and came together at the doore of the Tabernacle of the Congregation.

b R. Kimbi ſaith, that the women brought their looking glaſſes which were of braſſe or fine metall, and offered them freely unto the uſe of the Tabernacle: which was a bright thing and of great mate-

9 ¶ Finally, he made the court on the South ſide full South: the hangings of the court *vvere* of fine twined linnen, having an hundreth cubites.

10 Their ſtie,

10 Their pillars *vvere* twentie, and their brasen sockets twentie: the hookes of the pillers, and their filets *vvere* of silver.

11 And on the Northside *the hangings vvere* an hundreth cubites: their pillars twentie, & their sockes of brasse twentie, the hookes of the pillars and the filets of silver.

12 On the westside also *vvere* hangings of fiftie cubites, their ten pillars with their ten sockes: the hookes of the pillars, and their filets of silver.

13 And toward the Eastside, full East *vvere hangings* of fiftie cubites.

14 The hangings of the one side *vvere* fifteene cubites, their three pillars, and their three sockets:

15 * And of the other side of the court gate on both sides *vvere* hangings of fifteene cubites *vvith* their three pillars and their three sockets.

16 All the hangings of the court round about *vvere* of fine twined linnen.

17 But the sockets of the pillars *vvere* of brasse: the hookes of the pillars and their filets of silver, and the covering of their chapiters of silver: and all the pillars of the court were hoped about with silver.

18 *He made* also the hanging of the gate of the court of needleworke, blewe silke, and purple, and skarlet, and fine twined linnen even twentie cubites long, and five cubites in height and bredth, † like the hangings of the court.

19 And their pillars *vvere* foure with their foure sockets of brasse: their hooks of silver, and the covering of the chapiters, and their filets of silver.

20 But all the * pinnes of the Tabernacle and of the court round about were of brasse.

21 ¶ These are the parts of the Tabernacle, *I meane*, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the [c] Levites, by the hand of Ithamar sonne to Aaron the Priest.

22 So Bazaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman, and an embroiderer, & a worker of needle worke in blew silke, & in purple, and in skarlet, and in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents and seven hundreth and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the silver of them that were numbred in the Congregation, *vvas* an hundreth talents, and a thousand seaven hundreth seventie and five shekels, after the shekel of the Sanctuarie.

26 A ‖ portion for a man, *that is*, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere old and aboue, among sixe hundreth thousand, and three thousand, and five hundreth and fiftie men.

27 Moreover there were an hundreth talents of silver, to cast the sockets of the Sanctuary, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seven hundreth and seventie and five *shekels*, and overlaid their chapiters, and made filets about them.

29 Also the brasse of the offering *vvas* seventie talents, and two thousand, and foure hundreth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pins of the Tabernacle, and all the pines of the court round about.

CHAP. XXXIX.

1 *The apparell of Aaron and his sonnes.* 32 *All that the Lord commanded was made, and finished.* 43 *Moses blesseth the people.*

MOreover they made [a] garments of ministration to minister in the Sanctuarie of blewe silke, and purple, and skarlet: they * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew silke, and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, & cut it into wiers, to worke it in the blew silke and in the purple, and in the skarlet, and in the fine linnen, with broidered worke.

4 For the which they made shoulders to couple together: *for* it was closed by the two edges there of,

5 And the broidered gard of his Ephod that was upon him, was of the same stuffe, and of like worke: *even* of gold, of blew silke, and purple, and skarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought * *two* Onyx stones closed in ouches of golde, and graved, as [b] signets are graven, with the names of the children of Israel.

7 And put them on the shoulders of the Ephod, *as* stones for a *remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the breastplate of broidered worke like the worke of the Ephod: *to vvit*, of gold, blew silke, and purple and skarlet, and fine twined linnen.

9 They made the breastplate double, and it was square an hand breadth long, and an hand breadth broad: *it vvas also* double.

10 And they filed it with foure rowes of stones. The order *vvas this*, a Rubie, a Topaze, and a Carbuncle in the first rowe.

11 And in the second rowe an Emeraud, a Saphir, and a Diamond:

12 Also in the third rowe [c] a Turkeis, an Achate, and an Hamatite:

13 Likewise in the fourth rowe a Chrisolite, an Onyx, and a Iasper: closed and set in ouches of golde.

14 So the stones *vvere* according to the names of the children of Israel, *even* twelve [d] after their names, graven like signets, every one after his name, according to the twelve tribes.

15 After, they made upon the breastplate chains at the ends, of wrethen worke *and* pure gold.

16 They made also two bosses of gold, and two gold rings, and put the two rings in the two corners of the breastplate.

17 And they put ‡ two wrethen chaines of gold in the two rings, in the corners of the breastplate.

18 Also the two *other* endes of the two wreathen

* Chap. 27.14.

‡ *Ebr. over against.*

* Chap. 29.27.

c That the Levites might have the charge thereof, and minister in the same as did Eleazar and Ithamar, Num. 3.4.

d Or, a graver, or carpenter, Chap. 31.4.

‖ *Or, halfe a shekel.*

e Reade the weight of a talent, Chap. 25.39.

* Chap. 27.19.

a A coverings for the Arke, the Candlestick, the Altars, and such like.

* Chap. 31.10, and 35.19.

* Chap. 28.9.

b That is, of very fine and curious workemanship.

* Chap. 28.12.

c Or, a figure, which stone Author write that it commeth of the urine of the beast called Lynx.

d That is, every tribe had his name written in a stone.

then chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod, upon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two *other* corners of the breſtplate upon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two *other* golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and over againſt his coupling aboue the broidered gard of the Ephod.

21 Then they faſtened the breſtplate by his rings unto the rings of the Ephod, with a lace of blew ſilke that it might be *faſt* upon the broydered gard of the Ephod, and that the breſtplate ſhould not be looſed from the Ephod, as the Lord had commanded Moſes.

e Which was next under the Ephod.
f Wherebee ſhould put thorow his head.

22 ¶ Moreover, he made the robe of the e Ephod of woven worke, altogether of blewe ſilke.

23 And f the hole of the robe *was* in the mids of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made upon the skirt of the robe pomegranates, of blew ſilke and purple, and skarlet, and *fine linnen* twined.

* Chap.28.33.

25 They made alſo * bels of pure gold, and put the bels betweene the pomegranates upon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linnen, of woven worke for Aaron and for his ſonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

* Chap.28.42.

29 ¶ And the girdle of fine twined linnen, and of blewe ſilke, and purple, and skarlet, *even* of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote upon it a ſuperſcription *like* to the graving of a ſignet, * HOLINES TO THE LORD.

* Chap.28.36.

31 And they tied unto it a lace of blewe ſilke to faſten it on high upon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, *even* of the ‖ Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

‖ Chap.27.21.

33 ¶ Afterward they brought the Tabernacle unto Moſes, the Tabernacle & all his inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the covering of rammes skinnes, died red, and the covering of badgers skinnes, and the g covering vaile.

g So called becauſe it hanged before the mercie-ſeate and covered it from ſight, Chap.35.12.

35 The Arke of the teſtimony, and the barres thereof, and the Mercie-ſeate.

36 The Table, with all the inſtruments thereof, and the ſhewbread,

37 The pure Candleſticke, the lamps thereof *even* the Lampes h ſet in order, and all the inſtruments thereof, and the oyle for light:

h Or, which Aaron dreſſed and trimmed with oyle every morning, Chap.30.7.

38 Alſo the golden Altar and the anoynting oyle, and the ſweete incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres and all his inſtruments, the Laver and his foote,

40 The curtains of the court with his pillars, and his ſockets, and the hanging to the court gate, *and* his cordes, and his pinnes, and all the inſtruments of the ſervice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the miniſtring garments to ſerve in the Sanctuary, *and* the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

i Signifying that in Gods matters man may neither adde, nor diminiſh.

42 According to every point that the Lord had i commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold they had done it as the Lord had commanded: ſo had they done: and Moſes k bleſſed them.

k Praiſed God for the peoples diligence, and prayed for them.

CHAP XL.

1 *The Tabernacle with the appertinances is reared up.*
34 *The glory of the Lord appeareth in the cloud covering the Tabernacle.*

THen the Lord ſpake unto Moſes, ſaying,

2 In the a *firſt* day of the firſt moneth in the *very* firſt *of the ſame* moneth ſhalt thou ſet up the Tabernacle, *called* the Tabernacle of the Congregation:

a After that Moſes had been 40 dayes, and 40 nights in the mount, that is from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done: which being finiſhed, was ſet up in Aoid, which moneth contained halfe March and halfe Aprill.

3 And thou ſhalt put therein the Arke of the Teſtimonie, and cover the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes.

* Read Chap.26.35.

5 And thou ſhalt ſet the incenſe Altar b of gold before the Arke of the Teſtimonie; and put the c hanging at the doore of the Tabernacle.

b That is, the altar of perfume, or to burne incenſe on.
c This hanging or vaile was betweene the Sanctuary and the court.

6 Moreover, thou ſhalt ſet the burnt offring Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Laver betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou ſhalt appoint the court round about, and hang up the hanging at the court gate.

9 After, thou ſhalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the inſtruments thereof that it may be holy.

10 And thou ſhalt anoynt the Altar of the burnt offring, and all his inſtruments, and ſhalt ſanctifie the Altar, that it may bee an altar moſt holy.

11 Alſo thou ſhalt anoynt the Laver, and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes unto the doore of the Tabernacle of the Congregation, and wath them with water.

13 And thou ſhalt put upon Aaron the holy garments, and ſhalt anoynt him, and ſanctifie him, that he may miniſter unto me in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes and cloathe them with garments.

15 And ſhalt anoynt them as thou diddeſt anoynt their father, that they may miniſter unto mee in the Prieſts office: for their anoynting ſhall bee *a ſigne*, that the Prieſthood d ſhall be everlaſting unto them throughout their generations.

d Till both the Prieſthood and the ceremonies ſhould end, which was at Chriſts comming.

16 So Moſes did according to all that the Lord had commanded him; ſo did he.

17 ¶ * Thus

17 ¶ * Thus was the Tabernacle reared up the first day of the first moneth in e the second yeere.

18 Then Moses reared up the Tabernacle and fastened his sockets, and set up the boards thereof, and put in the barres of it, & reared up his pillars.

19 And hee spread the covering over the Tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the f Testimonie in the Arke, and put the barres in *the rings* of the Arke, & set the Mercieseate on high upō the Arke.

21 He brought alſo the Arke into the Tabernacle, and hanged up the * covering vaile, and covered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Alſo he put the Candlesticke in the Tabernacle of the Congregation, over against the Table toward the Southside of the Tabernacle.

25 And hee ‖ lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile.

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Alſo hee hanged up the vaile at the g doore of the Tabernacle.

29 After, he set the burnt offring Altar *without* the doore of the Tabernacle, *called* the Tabernacle of the Congregation, and offred the burnt offring and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Laver betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord hath commanded Moses.

33 Finally, hee reared up the court round about the Tabernacle and the Altar, and hanged up the vaile at the court gate: so Moses finished the worke.

34 ¶ * Then the cloude covered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended up from the Tabernacle, the children of Israel went forward in all their iourneyes.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloude of the Lord was upon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneyes.

* Num. 7. 1.
e After they came out of Egypt. Num. 7. 1
f That is, the Tables of the lawe. Chap. 31. 18 & 34. 29
* Chap. 35. 12.
‖ Or, set up.
g Between the Sanctuary and the court.
* Num. 9. 15. 2. King 8. 10.
h Thus the presence of God preserved and guided them night & day till they came to the land promised.

THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS.

* Because in this booke is chiefly intreated of the Levites, and of things pertaining to their office,

THE ARGVMENT.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so hee vvould not that they should have any occasion to trust either in themselves, or to depend vpon others, either for lacke of temporall things, or ought that belonged to his divine service and Religion. Therefore hee ordeined divers kinds of oblations and sacrifices, to assure them of forgivenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apparell, offices conversation and portion: he vvved vvhat feastes they should observe, and in vvhat times. Moreover, he declareth by theſe sacrifices and ceremonies that the revvard of sinne is death, and that vvithout the blood of Christ the innocent Lambe there can be no forgivenes of sinnes. And because they should give no place to their owvne inventions (vvhich thing God most detested, as appeareth by the terrible example of Nadab and Abihu) he prescribed even to the least things, vvhat they should doe, as vvhat beastes they should offer and eate: vvhat diseases vvere contagious and to be avoyded: vvhat order they should take for all maner of filthinesse and pollution to purge it, vvhose company they should flee: vvhat mariages vvere lavvfull: and vvhat politike lavves vvere profitable. Which things declared, he promised favour and blessing to them that keepe his lavves, and threatned his curse to them that transgressed them.

CHAP. I.

1 *Of burnt offrings for particular persons.* 3. 10 *and* 14 *The maner to offer burnt offrings: as well of bullocks, as of sheepe and birdes.*

a Hereby Moses declareth that hee raught nothing to the people but that which he received of God.

NOw the a Lord called Moses, and spake unto him out of the Tabernacle of the Congregation, saying,

2 Speake unto the children of Israel, and thou shalt say unto them, If any of you offer a sacrifice unto the Lord, ye shall offer your sacrifice of b cattell, *as* of beeves and of the sheepe,

b So they could offer of none other sort, but of those which were commanded.

3 * If his sacrifice *be* a burnt offring of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the c Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand upon the head of the burnt offring, and it shalbe accepted † to *the Lord*, to be his atonement.

5 And d he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about upon the e altar, that is by the doore of the Tabernacle of the Congregation.

* Exod. 29. 10.
c Meaning within the court of the Tabernacle.
† Ebr. to him.
d The Priest or Levite.
e Of the burnt offering, Exo. 27. 1.

6 Then

then chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod, upon the forefront of it.

19 Likewiſe they made two rings of gold, and put them in the two *other* corners of the breſtplate upon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two *other* golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and over againſt his coupling aboue the broidered gard of the Ephod.

21 Then they faſtened the breſtplate by his rings unto the rings of the Ephod, with a lace of blew ſilke that it might be *faſt* upon the broydered gard of the Ephod, and that the breſtplate ſhould not be looſed from the Ephod, as the Lord had commanded Moſes.

e Which was next under the Ephod.
f Wherehe ſhould put thorow his head.

22 ¶ Moreover, he made the robe of the e Ephod of woven worke, altogether of blewe ſilke.

23 And f the hole of the robe *was* in the mids of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made upon the skirt of the robe pomegranates, of blew ſilke and purple, and skarlet, and *fine linnen* twined.

* Chap.28.33.

25 They made alſo * bels of pure gold, and put the bels betweene the pomegranates upon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linnen, of woven worke for Aaron and for his ſonnes.

28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

* Chap.28.42.

29 ¶ And the girdle of fine twined linnen, and of blewe ſilke, and purple, and skarlet, *even* of needle worke, as the Lord had commanded Moſes.

30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote upon it a ſuperſcription *like* to the graving of a ſignet, * HOLINES TO THE LORD.

* Chap.28.36.

31 And they tied unto it a lace of blewe ſilke to faſten it on high upon the miter, as the Lord had commanded Moſes.

32 ¶ Thus was all the worke of the Tabernacle, *even* of the ‖ Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

‖ Chap.27.21.

33 ¶ Afterward they brought the Tabernacle unto Moſes, the Tabernacle & all his inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the covering of rammes skinnes, died red, and the covering of badgers skinnes, and the g covering vaile.

g So called becauſe it hanged before the mercy-ſeate and covered it from ſight, Chap.35.12.

35 The Arke of the teſtimony, and the barres thereof, and the Mercie-ſeate.

36 The Table, with all the inſtruments thereof, and the ſhewbread,

37 The pure Candleſticke, the lamps thereof *even* the Lampes h ſet in order, and all the inſtruments thereof, and the oyle for light:

h Or, which Aaron dreſſed and trimmed with oyle every morning, Chap.30.7.

38 Alſo the golden Altar and the anoynting oyle, and the ſweete incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres and all his inſtruments, the Laver and his foote,

40 The curtains of the court with his pillars, and his ſockets, and the hanging to the court gate, *and* his cordes, and his pinnes, and all the inſtruments of the ſervice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the miniſtring garments to ſerve in the Sanctuary, *and* the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

i Signifying that in Gods matters man may neither adde, nor diminiſh.

42 According to every point that the Lord had i commanded Moſes, ſo the children of Iſrael made all the worke.

k Praiſed God for the peoples diligence, and prayed for them.

43 And Moſes beheld all the worke, and behold they had done it as the Lord had commanded: ſo had they done: and Moſes k bleſſed them.

CHAP XL.

1 *The Tabernacle with the appertinances is reared vp.*
34 *The glory of the Lord appeareth in the cloud covering the Tabernacle.*

THen the Lord ſpake unto Moſes, ſaying,

2 In the a *firſt* day of the firſt moneth in the *very* firſt *of the ſame* moneth ſhalt thou ſet up the Tabernacle, *called* the Tabernacle of the Congregation:

a After that Moſes had been 40 dayes, and 40 nights in the mount, that is from the beginning of Auguſt to the tenth of Septemoer, he came downe, and cauſed this worke to be done: which being finiſhed, was ſet up in Aoid, which moneth conteineth halfe March and halfe Aprill.

3 And thou ſhalt put therein the Arke of the Teſtimonie, and cover the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes.

* Read Chap.26.35.

5 And thou ſhalt ſet the incenſe Altar b of gold before the Arke of the Teſtimonie; and put the c hanging at the doore of the Tabernacle.

b That is, the altar of perfume, orto burne inceaſe on.
c This hanging or vaile was betweene the Sanctuary and the court.

6 Moreover, thou ſhalt ſet the burnt offring Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Laver betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou ſhalt appoint the court round about, and hang up the hanging at the court gate.

9 After, thou ſhalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the inſtruments thereof that it may be holy.

10 And thou ſhalt anoynt the Altar of the burnt offring, and all his inſtruments, and ſhalt ſanctifie the Altar, that it may bee an altar moſt holy.

11 Alſo thou ſhalt anoynt the Laver, and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes unto the doore of the Tabernacle of the Congregation, and wath them with water.

13 And thou ſhalt put upon Aaron the holy garments, and ſhalt anoynt him, and ſanctifie him, that he may miniſter unto me in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes and cloathe them with garments.

15 And ſhalt anoynt them as thou diddeſt anoynt their father, that they may miniſter unto mee in the Prieſts office: for their anoynting ſhall bee *a ſigne*, that the Prieſthood ſhall be everlaſting unto them throughout their generations.

d Till both the Prieſthood and the ceremonies ſhould end, which was at Chriſts comming.

16 So Moſes did according to all that the Lord had commanded him; ſo did he.

17 ¶ * Thus

17 ¶ * Thus was the Tabernacle reared up the first day of the first moneth in e the second yeere.

18 Then Moses reared up the Tabernacle and fastened his sockets, and set up the boards thereof, and put in the barres of it, & reared up his pillars.

19 And hee spread the covering over the Tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the f Testimonie in the Arke, and put the barres in *the rings* of the Arke, & set the Mercieseate on high upō the Arke.

21 He brought also the Arke into the Tabernacle, and hanged up the * covering vaile, and covered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile.

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, over against the Table toward the Southside of the Tabernacle.

25 And hee ‖ lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile.

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged up the vaile at the g doore of the Tabernacle.

29 After, he set the burnt offring Altar *without* the doore of the Tabernacle, *called* the Tabernacle of the Congregation, and offred the burnt offring and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Laver betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron, and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord hath commanded Moses.

33 Finally, hee reared up the court round about the Tabernacle and the Altar, and hanged up the vaile at the court gate: so Moses finished the worke.

34 ¶ * Then the cloude covered the Tabernacle of the Congregation, and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended up from the Tabernacle, the children of Israel went forward in all their iourneyes.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloude of the Lord was upon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneyes.

e After they came out of Egypt. Num. 9.1

f That is, the Tables of the lawe. Chap 31.18 & 34.29

* Chap. 35.12.

‖ Or, set up.

g Between the Sanctuary and the court.

* Num. 9.15. 2. King. 8.10.

h Thus the presence of God preserved and guided them night & day till they came to the land promised.

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AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so hee would not that they should have any occasion to trust either in themselves, or to depend upon others, either for lacke of temporall things, or ought that belonged to his divine service and Religion. Therefore hee ordeined divers kinds of oblations and sacrifices, to assure them of forgivenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apparell, offices conversation and portion: he shewed what feastes they should observe, and in what times. Moreover, he declareth by these sacrifices and ceremonies that the reward of sinne is death, and that without the blood of Christ the innocent Lambe there can be no forgivenes of sinnes. And because they should give no place to their owne inventions (which thing God most detested, as appeareth by the terrible example of Nadab and Abihu) he prescribed even to the least things, what they should doe, as what beastes they should offer and eate: what diseases were contagious and to be avoyded: what order they should take for all maner of filthinesse and pollution to purge it, whose company they should flee: what mariages were lawfull: and what politike lawes were profitable. Which things declared, he promised favour and blessing to them that keepe his lawes, and threatned his curse to them that transgressed them.

CHAP. I.

1 *Of burnt offrings for particular persons.* 3. 10 *and* 14 *The maner to offer burnt offrings as well of bullocks, as of sheepe and birdes.*

NOw the a Lord called Moses, and spake unto him out of the Tabernacle of the Congregation, saying,

2 Speake unto the children of Israel, and thou shalt say unto them, If any of you offer a sacrifice unto the Lord, ye shall offer your sacrifice of b cattell, *as* of beeves and of the sheepe.

3 * If his sacrifice *be* a burnt offring of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the c Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand upon the head of the burnt offring, and it shalbe accepted † to *the Lord*, to be his atonement.

5 And d he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about upon the e altar, that is by the doore of the Tabernacle of the Congregation.

6 Then

a Hereby Moses declareth that hee taught nothing to the people but that which he received of God.

b So they could offer of none other sort, but of those which were commanded.

* Exod. 29.10.

c Meaning within the court of the Tabernacle.

† Ebr. to him.

d The Priest or Levite.

e Of the burnt offering, Exo. 27.1.

6 Then shall he slay the burnt offring, and cut it in pieces:

7 So the sonnes of Aaron the Priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, ȳ head & the ‖ kall upon the wood that is in the fire which is upon the altar.

‖ *Or, the body of the beast, or the fat.*

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: *for* it is a burnt offring, an oblation made by fire, for a sweete savour [f] unto the Lord.

f Or a savour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring *be* of the flocks (*as* of the sheepe, or of the goats) he shall offer a male without blemish.

11 ¶ And he shall kill it on the Northside of the altar [h] before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about upon the altar.

h Reade verse 5.
h Before the altar of the Lord.

12 And he shall cut it in † pieces, *separating* his head and his ‖ kall, and the Priest shall lay them in order upon the wood that *layeth* in the fire which is on the altar.

† *Ebr. into his pieces.*
‖ *Or, fat.*

13 But he shall wash the inwardes, and the legges with water, and the Priest shall offer the whole and burne it upon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete savour unto the Lord.

14 ¶ And if his sacrifice *be* a burnt offring to the Lord of the foules, then shall he offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it unto the altar, and [i] wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be ‖ shed upon the side of the altar.

i The Ebreme word signifieth to pinch off with the naile.
‖ *Or, stricked or pressed.*

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the [k] East part in the place of the ashes.

k On the side of the court gate in the pannes which stood with ashes. Exod. 17. 3.

17 And he shall cleane it with his wings, *but* not diuide it asunder: and the Priest shall burne it upon the alter upon the wood that is in the fire: *for* it is a burnt offring, an oblation made by fire for a sweete savour unto the Lord.

CHAP. II.

1 The meate offring is after three sortes of fine flure vnbaken. 4 Of bread baken.

A Nd when any will offer a [a] meate offring unto the Lord, his offring shall be of fine floure, and he shall powre oyle upon it, and put incense thereon.

a Because the burnt offring could not be without the meate offring.

2 And shall bring it unto Aarons sonnes the Priests, and [b] he shall take thence his handfull of the floure, and of the oyle with all the incense, and the Priest shall burne it for a [c] memoriall upon the altar: *for* it is an offering made by fire for a sweete savour unto the Lord.

b The Priest.
c To signify that God remembreth him that offereth.

3 * But the remnant of the meate offring *shall be* Aaron and his sonnes: *for* it is [d] most holy of the Lords offring made by fire.

* Ecclu. 7. 31.
d Therefore none could eate of it but the Priest.

4 ¶ If thou bring also a meate offring baken in the oven, *it shall be* an unleavened cake of fine floure mingled with oyle, or an unleavened wafer anoynted with oyle.

5 ¶ But if thy [e] meate offring *be* an oblation of the frying pan, it shall be of fine floure unleavened, mingled with oyle.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre oyle thereon: *for* it is a meate offring.

7 ¶ And if thy meate offring *be* an oblation *made* in the caldron, it shall be made of fine floure with oyle.

8 After, thou shalt bring the meate offring (that is made of these things) unto the Lord, and shalt present it unto the Priest, and he shall bring it to the altar.

9 And the priest shall take from the meate offring a * memoriall of it, and shall burne it upon the altar: *for* it is an oblation * made by fire for a sweete savour unto the Lord.

* Verse 2.
* Exod. 29. 18.

10 But that which is left of the meate offring, *shall be* Aarons and his sonnes: *for it is* most holy of the offrings of the Lord made by fire.

11 All the meate offrings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burne leaven nor hony in any offring of the Lord made by fire.

12 ¶ *In* the oblation of the first fruites ye shall offer [f] them unto the Lord, but they shall not be burnt [g] upon the altar for a sweete savour.

f That is, fruites, which were sweete as hony, ye may offer.
g But reserved for the Priests.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the [h] covenant of thy God to be lacking from thy meate offring, *but* upon all thine oblations thou shalt offer salt.

* Mark 9. 49.
h Which they were bound (as by couenant) to vse all sacrifices. Num. 18. 19. 2 Chron. 13. 5. Ezek. 43. 24 or it meaneth a sure and pure covenant.

14 If then thou offer a meate offring of thy first fruites unto the Lord, thou shalt offer for thy meate offering of thy first fruites * eares of corne dried by the fire, and wheate beaten out of ‖ the greene eares.

* Chap. 23. 14.
‖ *Or, full eares: for the word signifieth a fruitfull field. Read 2 Chro. 26. 10. in the note.*

15 After, thou shalt put oyle upon it, and lay incense thereon: *for* it is a meate offring.

16 And the priest shall burne the memoriall of it, *even* of that, that is beaten, and of the oyle of it with all the incense thereof: *for* it is an offring unto the Lord made by fire.

CHAP. III.

1 The maner of peace offrings, and beastes for the same. 17 The Israelites may not eate fat nor blood.

A Lso if his oblation be a [a] peace offring, if he will offer of the drove (whether it be male or female) he shall offer such as is without blemish before the Lord.

a A sacrifice of thanksgiving offered for peace and prosperity, either generally or particularly.

2 And shall put his hand upon the head of his offring, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the priest shall sprinkle the blood upon the altar round about.

3 So he shall offer [b] *part* of the peace offering, *as* a sacrifice made by fire unto the Lord, *even* the * fat that covereth the inwardes, and all the fat that is upon the inwardes,

b One part was burnt, another was to the Priests, and the third to him that offered.
* Exod. 29. 22.

4 He shall also take away the two kidneis, and the fat that is on them, and upon ‖ the flanks, and the kall on the liver with the kidneis.

‖ *Or, the which kidneis are neere the flankes.*

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is upon the wood that is on the fire: *this is* a sacrifice made by fire for a sweete savour unto the Lord.

6 ¶ Also if his oblation *be* a peace offring unto the Lord out of the flocke, whether it be [c] male or female, he shall offer it without blemish.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: so here can be offered no birdes, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

7 If he offer a Lambe for his [d] oblation, then he shall bring it before the Lord

8 And lay his hand upon the h[ead] of his offring, & shall kil it before the Tabernacle of the Congregation, and Aarons sonne shall sprinkle the blood thereof round about upon the altar.

9 After,

9 After, of the peace offerings he shall offer [d] an offring made by fire unto the Lord: he shall take away the fat thereof, and the rump altogether, hard by the backe bone, and the fat that covereth the inwardes, and all the fat that is upon the inwards

10 Also hee shall take away the two kidneis, with the fat that is upon them, and upon the * flanks, and the kall upon the liver with the kidneis.

11 Then the Priest shall burne it upon the altar, *as* the meate of an offring made by fire unto the Lord.

12 ¶ Also if his offring *be* a goate, then shall he offer it before the Lord,

13 And shall put his hand upon the head of it, and kill it before [e] the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof upon the altar round about.

14 Then hee shall offer thereof his offering, *even* an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is upon them, and upon the flanks, and the kall upon the liver with the kidneis.

16 So the Priest shall burne them upon the altar, *as* the meate of an offering made by fire for a sweete savour: * all the fatte *is* the Lords.

17 *This shalbe* a perpetuall ordinance for your generations, throughout all your dwellings, *so that* ye shall eate neither f fat nor * blood.

d The burnt offring was wholy consumed, and of the offring made by fire onely the inwardes, &c. were burnt: the shoulder and breast, with the two lawes and the mawe were the Priests, and the rest his that offred.
* *Vers.* 4.

e Meaning, at the northside of the Altar, Chap. 1. 11.

* *Chap.* 7. 25.
f By eating fat, was meant to be carnall, and by blood eating, was signified cruelty.
* *Ge.* 9. 4. *chap.* 17. 4

CHAP. IV.

1 *The offring for sinnes done of ignorance.* 3 *For the Priest, the Congregation, the ruler, and private man.*

MOreover, the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, saying, If † any shall sinne through [a] ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe *contrarie* to any of them,

3 If [b] the Priest that is anointed do sinne (according to the sinne of the people) then shall he offer for his sinne which hee hath sinned, a young bullocke without blemish unto the Lord for a sinne offring.

4 And he shall bring the bullocke unto the dore of the Tabernacle of the Congregation before the Lord, and shall put his hand upon the bullockes head, and [c] kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, & sprinkle of the blood seven times before the Lord, before the vaile of the [d] Sanctuary.

7 The Priest also shall put *some* of the blood upon the hornes of the altar of sweete incense, which is in the [e] Tabernacle of the Congregation, then shall hee powre * all *the rest* of the blood of the bullocke at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fatte of the bullocke for the sinne offring: *to wit*, the fat that covereth the inwards, and all the fatte that is about the inwardes.

9 He shall take away also the two kidneis, and the fat that is upon them, and upon the flankes, and the kall upon the liver with the kidneis.

10 As it was taken away from the bullocke of the peace offrings, and the Priest shall burne them upon the altar of burnt offering.

† *Ebr. a soule.*
a That is, of negligence or ignorance, specially in the ceremoniall law: for otherwise the punishment for crime ane appointed according to the transgression. Num. 15. 22.
b Meaning, the high Priest.

c Hereby confessing that he deserved the same punishment which the beast suffered.

d Which was betweene the Holiest of all, and the Sanctuary.
e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court.
* *Chap.* 5. 9.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwardes, and his dung, *shall be burnt out.*

12 [f] He shall carry the whole bullocke out of the * hoste unto a cleane place, where [g] ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the [h] whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and have done *against* any of the commandements of the Lord which should not be done, and have offended.

14 When the sinne which they have committed shalbe knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the [i] Elders of the Congregation shall put their handes upon the head of the bullocke before the Lord, and ‖ hee shall kill the bullocke before the Lord.

16 Then the Priest that is anoynted, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, *even* before the vaile.

18 Also he shall put *some* of the blood upon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the *rest* of the blood at the foot of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation.

19 And he shall take all his fat from him, and ‖ burnt it upon the altar.

20 And *the Priest* shall doe with his bullocke, as he did with the bullocke for *his* sinne: so shall he doe with this: so the Priest shall make an atonement for them, and it shalbe forgiven them.

21 For he shall cary the bullocke without the hoste, and burne him as hee burned the first bullocke: *for* it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance *against* any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew unto him his sinne, which hee hath committed, then shall he bring for his offring an ‖ hee goate without blemish,

24 And shall lay his hand upon the head of the hee goate, and kill it in [k] the place where he should kill the burnt offering before the Lord: *for* it is a sinne offring.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the burnt offering altar, and shall powre *the rest* of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat upon the altar, as the fat of the peace offring: so the Priest shall [l] make an atonement for him, concerning his sinne, and it shalbe forgiven him.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing *against* any of the commandements of the Lord, which should not be done, and shall offend.

28 If one shewe him his sinne which he hath committed,

* *Exod.* 29. 14. *Num.* 19. 5.

† *Hebr.* 13. 12.

f The multitude excuseth not the sinne but shall have sinned they must all be punished.
* *Chap.* 5. 2. 3. 4.

g For all the people could not lay on their handes therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.
‖ *Or, the first.*

‖ *Or, make a perfume with it.*

‖ *Or, the male goate of the Flde.*

h That is, the Priest shall kill it: for it was not lawfull for any out of that office to kill the beast.

i Wherein he represented Iesus Christ.
‖ *Or, private person.*

committed, then he ſhall bring for his offering ‖ a ſhe goate without blemiſh for his ſinne which he hath committed.

‖ *Or, the female of the goates.*

29 k And he ſhall lay his hand upon the heed of the ſinne offring, and ſlay the ſinne offering in the place of burnt offring.

k Reade verſe 24.

30 Then the Priеſt ſhall take of the blood thereof with his finger, and put it upon the hornes of the burnt offring altar, and powre all *the reſt* of the blood thereof at the foote of the alter,

31 And ſhall take away all his fat, as the fat of the peace offrings is taken away, and the Prieſt ſhall burne it upon the altar for a * ſweete ſavour unto the Lord, and the Prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

* *Exod.29.18.*

32 And if he bring a lambe for his ſinne offring, he ſhall bring a female without blemith.

33 And ſhall lay his l hand upon the head of the ſinne offring, and he ſhall ſlay it for a ſinne offring in the place where he ſhoulde kill the burnt offring.

l Meaning, that the puniſhment of his ſinne ſhould be laid upon that beaſt: or, that he had received all things of God, and offred this willingly.

34 Then the Prieſt ſhall take of the blood of the ſinne offring with his finger, and put it upon the hornes of the burnt offring altar, and ſhall powre all *the reſt* of the blood thereof at the foote of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Prieſt ſhall burne it upon the altar m with the oblations of the Lord made by fire, and the Prieſt ſhall make an atonement for him concerning his ſinne that he hath committed, and it ſhalbe forgiven him.

m Or, beſides the burnt offrings, which were duly offred to the Lord.

CHAP. V.

1 Of him that teſtifieth the trueth. 4 Of him that voweth raſhly. 15 Of him that by ignorance withdraweth any thing dedicate to the Lord.

† *Ebr. a ſoule.*
‖ *Or, if the ſoule hath taken an oath of any other.*

A Lſo if † any have ſinned, *that is*, ‖ if he have heard the voyce of an oathe, and nee can be a witneſſe, whether he hath ſeene or a knowen of it, if he doe not vtter it, he ſhall beare his iniquity:

a Whereby it is commanded to beare witneſſe to the trueth, and diſcloſe the iniquity of the vngodly.

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beaſt, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleanneſſe of man (whatſoever vncleanneſſe it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath ſinned:

4 Either if any b ſweare and pronounce with his lippes to doe evill, or to doe good (whatſoever it be that a man ſhall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of theſe *points*,

b Or, vow raſhly without full examination of the circumſtances, and not knowing what ſhall be the iſſue of the ſame.

5 When he hath ſinned in any of theſe c things, then he ſhall confeſſe that he hath ſinned therein.

c Which have been mentioned before in this Chapter.

6 Therefore ſhall he bring his treſpas offring unto the Lord for his ſinne which he hath committed, *even* a female from the flocke, *be it* a lambe or a ſhe goate for a ſinne offring, and the Prieſt ſhall make an atonement for him concerning his ſinne.

7 But † if he be not able to bring a ſheep, he ſhall bring for his treſpaſſe which he hath committed, two turtle doves, or two young pigeons unto the Lord, one for a ſinne offring, and the other for a burnt offring.

† *Ebr. if his hand cannot reach, meaning for his poverty.*

8 So he ſhall bring them unto the prieſt who ſhall offer the ſinne offring firſt, and * wring the necke of it aſunder, but not plucke it cleane off.

* *Chap.1.15.*

9 After hee ſhall ſprinkle of the blood of the ſinne offring upon the ſide of the altar, and the reſt of the blood ſhall be ‖ ſhed at the foote of the altar: *for* it is a ſinne offring.

‖ *Or, powred.*

10 Alſo he ſhall offer the ſecond for a burnt offring ‖ as the maner is: ſo ſhall the prieſt d make an atonement for him (for his ſinne which hee hath committed) and it ſhalbe forgiven him.

‖ *Or, according to the Lawe.*
d Or, declare him to be purged of that ſinne.

11 ¶ But if hee * be not able to bring two turtle doves, or two yong pigeons, then he that hath ſinned, ſhall bring for his offring the tenth part of an e Ephah of fine floure for a ſinne offring, hee ſhall put none f oyle thereto, neither put any incenſe thereon: for it is a ſinne offring.

* *Verſe 7.*
e Which was about a pottell.
f As in the meate offring, Chap.2.1.

12 Then ſhall hee bring it to the prieſt, and the Prieſt ſhall take his handfull of it for the * remembrance thereof, and burne it upon the altar * with the offrings of the Lord made by fire *for* it is a ſinne offring.

‖ Chap.2.2.
‖ Chap.4.35.

13 So the Prieſt ſhall make an atonement for him, as touching his ſinne, that he hath committed in one of theſe *points*, and it ſhalbe forgiven him: and *the remnant* ſhall be the prieſts, as the meate offring.

14 ¶ And the Lord ſpake unto Moſes, ſaying,

15 If any perſon tranſgreſſe and ſinne through ignorance g *by taking awvay* things conſecrated unto the Lord, he ſhall then bring for his treſpaſſe offring unto the Lord a ramme without blemiſh out of the flocke *vvorth* two ſhekels of ſilver h by thy eſtimatiō after the ſhekel of the Sanctuary, for a treſpaſſe offring.

g As touching the firſt fruits, or tithes, due to the Prieſts and Levites
h By the eſtimation of the Prieſt, Chapter 27.12.

16 So he ſhall reſtore that wherein he hath offended *in taking avvay* of the holy thing, and ſhall put the fift part more thereto, and give it unto the prieſt: ſo the prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offring, and it ſhalbe forgiven him.

‖ *Chap.4.2.*

17 ¶ Alſo if any ſinne and * doe *againſt* any of the Commandements of the Lord, which ought not to be done, and know not, and i ſinne and beare his iniquitie,

i That is, afterward remembreth that he hath ſinned when his conſcience doth accuſe him

18 Then ſhall he bring a ramme without blemiſh out of the flocke, in thy eſtimation *vvorth* * *two ſhekels* for a treſpaſſe offring unto § prieſt: and the prieſt ſhall make an atonement for him concerning his k ignorance wherein he erred, and was not ware: ſo it ſhall be forgiven him.

† *Exod.30.13.*
k Elſe if his ſinne againſt God come of raſhneſſe he muſt die, Num.15.30.

19 This is the treſpaſſe offring for the treſpaſſe committed againſt the Lord.

CHAP. VI.

6 The offring for ſinnes which are done willingly. 9 The law of the burnt offrings. 13 The fire muſt abide evermore upon the altar. 14 The law of the meate offring. 20 The offrings of Aaron, and his ſonnes.

A Nd the Lord ſpake unto Moſes, ſaying,

2 If any ſinne and commit a treſpaſſe againſt the Lord, and denie unto his neighbour that which was taken him to keepe, or that which was put to him a of truſt, or doeth by b robbery, or by violence oppreſſe his neighbour,

a To beſtow, and occupie for the uſe of him that gave it.
b By any guile, or unlawfull meanes.

3 Or hath found that which was loſt, and denieth it, and ſweareth falſely, * for any of *theſe* things that a man doeth, wherein he ſinneth:

‖ *Num.5.6.*
c Wherein he cannot but ſinne: or, wherein a man accuſtometh to ſinne by periury or ſuch like thing.

4 When, I ſay, he thus ſinneth and treſpaſſeth, he ſhall then reſtore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was delivered him

to

to keepe, or the loſt thing which he found.

5 Or for whatſoever he hath ſworne falſely, he ſhall both reſtore it in the whole * ſumme, and ſhall adde the fift part more thereto, *and* giue it unto him to whom it pertaineth, the ſame day that he offereth for his treſpaſſe.

6 Alſo he ſhall bring for his treſpaſſe unto the Lord, a ramme without blemiſh out of the * flocke in thy eſtimation *worth two ſhekels* for a treſpaſſe offring unto the Prieſt.

7 And the Prieſt ſhall make an atonement for him before the Lord, and it ſhall be forgiven him, whatſoever thing he hath done, and treſpaſſed therein.

8 ¶ Then the Lord ſpake unto Moſes, ſaying,

9 Commaund Aaron and his ſonnes, ſaying, This is the d lawe of the burnt offring. (it is the burnt offring becauſe it burneth upon the altar all the night unto the morning, and the fire burneth on the altar.)

10 And the Prieſt ſhall put on his linnen garment, and ſhall put on his linnen breeches upon e his fleſh, and take away the aſhes when the fire hath conſumed the burnt offering upon the altar, and he ſhall put them beſide the f altar.

11 After, he ſhall put off his garments, and put on other raiment, and cary the aſhes foorth without the hoſte unto a cleane place.

12 But the fire upon the altar ſhall burne thereon *and* never be put out: wherefore the Prieſt ſhall burne wood on it every morning, and lay the burnt offring in order upon it, and he ſhall burne thereon the fat of the peace offrings.

13 The fire ſhall ever burne upon the altar, *and* never goe out.

14 ¶ * Alſo this is the lawe of the meate offring, which Aarons ſonnes ſhall offer in the preſence of the Lord, before the altar.

15 He ſhall even take thence his handfull of fine floure of the meate offring and of the oyle, and all the incenſe which *is* upon ỹ meate offring, and ſhall burne it upon the altar for a ſweete ſavour *as* a * memoriall therefore unto the Lord:

16 But the reſt thereof ſhall Aaron and his ſonnes eate: it ſhalbe eaten without leaven in the holy place: in the court of the Tabernacle of the Congregation they ſhall eate it.

17 It ſhall not be g baken with leaven: I haue given it for their portion of mine offring made by fire: *for* it is as the ſinne offring, and as the treſpaſſe offring.

18 All the males among the children of Aaron ſhall eate of it: It *ſhalbe* a ſtatute for ever in your generations concerning the offrings of the Lord made by fire: * whatſoever toucheth them ſhall be holy:

19 ¶ Againe the Lord ſpake unto Moſes, ſaying,

20 This is the offring of Aaron and his ſonnes, which they ſhall offer unto the Lord in the day when he is anointed the tenth part of an * Ephah of fine floure, for a meate offring h perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it ſhall be made with oyle: thou ſhalt bring it fryed, *and* ſhalt offer the ‖ baken pieces of the meate offring for a ſweete ſavour unto the Lord.

22 And the Prieſt that is i anointed in his ſtead, among his ſonnes ſhall offer it: *It is* the Lords ordinance for ever, it ſhall be burnt altogether.

23 For every meate offring of the Prieſt ſhall be *burnt* altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake unto Moſes, ſaying,

25 Speake unto Aaron, and unto his ſonnes, and ſay, This is the Lawe of the ſinne offring. In the place where the burnt offring is kil'ed, ſhall the ſinne offring be killed before the Lord: *for* it is moſt holy.

26 The Prieſt that offreth this ſinne offring, ſhall eate it: in the holy place ſhall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhalbe holy: and when there droppeth of the blood thereof upon a k garment, thou ſhalt waſh that whereon it droppeth in the holy place.

28 Alſo the earthen pot that it is ſodden in, ſhalbe broken, but if it be ſodden in a braſen pot, it ſhall both be ſcowred and waſhed with l water.

29 All the males among the Prieſts ſhall eate thereof, *for* it is moſt holy.

30 * But no ſinne offering, whoſe blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, ſhall be eaten, *but* ſhall be burut with m fire.

CHAP. VII.

1 *The lawe of the treſpaſſe offring.* 11 *Alſo of the peace offring.* 23 *The fat and the blood may not be eaten.*

LIkewiſe this is the lawe of the a treſpaſſe offering, it is moſt holy.

2 In the place b where they kill the burnt offering, ſhall they kill the treſpaſſe offring, and the blood thereof ſhall he ſprinkle round about upon the altar.

3 All the fat thereof alſo ſhall c he offer, the rump, and the fat that covered the inwards.

4 After, hee ſhall take away the two kidneis, with the fat that is on them and upon the flankes, and the kall on the liver with the kidneis.

5 Then the Prieſt ſhall burne them vpon the altar, for an offring made by fire unto the Lord: this is a treſpaſſe offring.

6 All the males among the Prieſtes ſhall eate thereof, it ſhall be eaten in the holy place, *for* it is moſt holy.

7 As the ſinne offring *is*, ſo *is* the treſpaſſe offring, one d law ſerveth for both: e that wherewith the Prieſt ſhall make atonement, ſhall be his.

8 Alſo the Prieſt that offereth any mans burnt offring, ſhall haue the ſkinn of the burnt offring which he hath offered.

9 And all the meate offring that is baken in the oven, and that is dreſſed in the pan, and in the frying pan ſhall be the Prieſts that offereth it.

10 And every meate offring mingled with oyle, and that is f dry, ſhall pertaine unto all the ſonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he ſhall offer unto the Lord.

12 If he offer it to g giue thankes, then he ſhall offer for his thankes offering, unleauened cakes mingled with oyle, and unleavened wafers anointed with oyle, and fine floure fryed *with* the cakes mingled with oyle.

13 He ſhall offer *alſo* his offring with cakes of leavened bread, for his peace offrings, to giue thankes.

14 And of all the ſacrifice he ſhall offer one *cake* for an heave offring unto the Lord, *and* it

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d That is, the ceremonies which ought to be obſerved therein.

e Vpon his ſecret parties. Exod. 28. 43.

f In the aſhpans appointed for that uſe.

* Chap. 2. 1. num. 23. 4.

* Chap. 2. 9.

g Or, knead with leaven and after baken.

* Exod. 29. 37.

h So oft as the high Prieſt ſhall be elected and anointed.

‖ *Or, fryed.*

i His ſonne that ſhall ſucceed him.

* Num. 5. 7.

* Chap. 5. 15.

k Meaning, the garment of the Prieſt.

l Which was in the laver. Exod 30. 18.

* Chap. 4. 5. hebr. 13. 11.

m Out of the campe, Chap. 4. 12.

a Which is for the ſmaller ſinnes, and ſuch as are committed by ignorance.

b At the court gate.

c The high Prieſt.

d The ſame ceremonies, notwithſtanding that this word treſpaſſe ſignifieth leſſe then ſinne.

e Meaning, the reſt which is left and not burnt.

f Becauſe it had no oyle nor licour.

g Peace offrings ſometime a confeſſion and thankeſgiving for a benefit received, and alſo a vowe, and free offring to receive a benefit.

it shalbe the Priests that sprinkled the blood of the peace offrings.

15 Also the flesh of the peace offerings, for thanksgiving, shalbe eaten the same day that it is offered: he shall leave nothing thereof untill the morning.

h If he make a vow to offer: for els the flesh of the peace offrings must be eaten the same day.

16 But if the sacrifice of his offring *be* a h vow, or a free offring, it shalbe eaten the same day that he offereth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offreth flesh as remaineth unto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offrings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, *but* shall be an abomination: therefore the person that eateth of it shall i beare his iniquity.

i The sinne wherefore he offred shall remaine.

19 The flesh also that toucheth any uncleane k thing, shall not be eaten, *but* burnt with fire: but l of this flesh all that be cleane shall eate thereof.

k After it be sanctified.

l Of the peace offring that is cleane.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, having his * uncleanesse upon him, even the same person shalbe cut off from his people.

* Chap.15.3.

21 Moreover, when any toucheth any uncleane thing, as the uncleanesse of man, or of an uncleane beast, or of any filthie abomination, and eate of the flesh of the peace offrings, which pertaineth unto the Lord, even that person shallbe cut off from his people.

22 ¶ Againe the Lord spake unto Moses, saying,

23 Speake unto the children of Israel, and say, * Ye shall eate no fat of beeves, nor of sheepe, nor of goates.

* Chap.3.17.

24 Yet the fat of the dead beast, and the fat of that, which is torne *with beastes*, shalbe occupied to any use, but ye shall not eate of it.

25 For whosoever eateth the fat of the beast, of the which ye shall offer an offring made by fire to the Lord, even the person that eateth, shalbe cut off from his people.

* Gene.9.4.chap.17.14.

26 Neither* shall ye eate my blood, either of foule, or of beast in all your dwellings.

27 Every person that eateth any blood, even the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake unto the children of Israel, and say, He that offereth his peace offrings unto the Lord, shall bring his gift unto the Lord of his peace offrings.

m And should not send it by another.

† *Exod.*29.24.

30 His m hands shall bring the offrings of the Lord made by fire: *even* the fatte with the breast shall he bring, that the breast may be † shaken to and fro before the Lord.

31 Then the Priest shall burne the fat upon the Altar, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shall yee giue unto the Priest for an heave offering, of your peace offrings.

33 The same that offereth the blood of the peace offrings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted up, haue I taken of the children of Israel, *even* of their peace offrings, and haue given them unto Aaron the Priest and unto his sonnes by a statute for ever from among the children of Israel.

n That is, his priviledge, reward and portion.

35 ¶ This is the n anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serve in the Priests office unto the Lord.

36 The which *portions* the Lord commanded to give them in the day that he anointed them from among the children of Israel, by a statute for ever in their generations.

37 This is *also* the lawe of the burnt offering, of the meate offring, and of the sinne offring, and of the tresposse offring, and of the o consecrations, and of the peace offrings,

o Which sacrifice was offered when the Priests were consecrated. *Exod.* 29.22.

38 Which the Lord commaunded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts unto the Lord in the wilderneſse of Sinai.

CHAP. VIII.

The aneynting of Aaron, and his sonnes, with the sacrifice concerning the same.

A Fterward the Lord spake unto Moses, saying,

2 † Take Aaron and his sonnes with him, and the garments, and the † anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of unleavened bread,

† *Exod.*28.1.41.

† *Exod.*30.24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd unto the company, † This is the thing which the Lord hath commanded to doe.

‖ *Exod.*29.30.

6 And Moses brought Aaron and his sonnes, and washed them with water,

7 And put upon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it unto him therewith.

8 And he put the breastplate thereon, and put in the breastplate † the Urim and the Thummim.

† *Exod.*28.30.

9 Also he put the miter upon his head, and put vpon the miter on the forefront the golden plate, *and* the a holy crowne, as the Lord hath commaunded Moses.

a So called, because this superscription, Holines to the Lord, was graven in it.

10 (Now Moses had taken the anoynting oyle, and anoynted the b Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuarie & the court.

11 And sprinkled thereof upon the altar seven times, and anoynted the altar and all his instruments, and the laver, and his foote, to sanctifie them.)

12 * And he powred of the anoynting oyle upon Aarons head, and anoynted him to sanctifie him.

* Ecclus.45.15. Psal.133.2.

13 After, Moses brought Aarons sonnes, and put coates upon them, and girded them with girdles, and put bonets upon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes upon the head of the bullocke for the sinne offering.

* Exod.29.1. chap.9.2.

15 And Moses slew him, and tooke the blood, which he put upon the horne of the c Altar round about with his finger, & purified the altar, & powred *the rest* of the blood at the foot of the altar; so he sanctified d it, to make reconciliation upon it.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then

16 Then hee tooke all the fat that was upon the inwards, and the kall of the liver, and the two kidneis with their fat, which Moſes burned upon the altar.

17 But the bullocke and his [e] hide, and his fleſh, and his doung, hee burnt with fire without the hoaſte as the Lord had commanded Moſes.

18 ¶ Alſo hee brought the ramme for the burnt offring, and Aaron and his ſonnes put their hands upon the head of the ramme.

19 So Moſes killed it, and ſprinkled the blood upon the altar round about,

20 And Moſes cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And waſhed the inwardes and the legges in water: ſo Moſes burnt the ramme every whit upon the Altar: *for* it was a burnt offring for a ſweete ſavour, which was made by fire unto the Lord, as the Lord had commanded Moſes.

22 ¶* After hee brought the other ramme, the ramme of conſecrations, and Aaron and his ſons layed their hands upon the head of the ramme,

23 Which Moſes [f] ſlewe, and tooke of the blood of it, and put it upon the lappe of Aarons right eare, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 Then Moſes brought Aarons ſonnes, and put of the blood on the lap of their right eares, and upon the thumbes of their right handes, and upon the great toes of their right feete, and Moſes ſprinkled *the reſt* of the blood upon the altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was upon the inwardes, and the kall of the liver, and the two kidneis with their fat and the right ſhoulder.

26 Alſo he tooke of the basket of the vnleavened bread, that was before the Lord, one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right ſhoulder.

27 So he put *all in Aarons hands, and in his ſons hands, and ſhook it to & fro before the Lord.

28 After, Moſes took them out of their hands, and burnt them upon the altar for a burnt offring: *for* theſe were conſecrations for a ſweete ſavour, which were made by fire unto the Lord.

29 Likewiſe Moſes tooke the breaſt of the ramme of conſecrations, and ſhooke it to and fro before the Lord: *for* it was Moſes * portion as the Lord had commanded Moſes.

30 Alſo Moſes tooke of the anoynting oyle, and of the blood which was upon the Altar, and ſprinkled it upon Aaron, upon his garments, and upon his ſonnes, and on his ſonnes garments with him: ſo he ſanctified Aaron, his garments, and his ſonnes, and his ſonnes garments with him.

31 ¶ Afterward Moſes ſaid unto Aaron and his ſonnes, Seethe the fleſh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſonnes ſhall eate it.

32 But that which remaineth of the fleſh and of the bread, ſhall ye burne with fire.

33 And ye ſhall not depart from the doore of the Tabernacle of the Congregation ſeven dayes, vntill the dayes of your conſecrations bee at an ende: * for ſeven dayes, *ſaide the Lord*, ſhall hee [†] conſecrate you,

34 As [‖] he hath done this day: ſo the Lord hath commanded to doe, to make an atonement for you.

35 Therefore ſhall yee abide at the doore of the Tabernacle of the Congregation, day and night, ſeven dayes, and ſhall keepe the watch of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſonnes did all things which the Lord had commanded by the [h] hand of Moſes.

CHAP. IX.

8 The firſt offrings of Aaron. 22 Aaron bleſſeth the people. 23 The glory of the Lord is ſhewed. 24 The fire commeth from the Lord.

AND in the eight day Moſes called Aaron and his ſonnes, and the Elders of Iſrael:

2 * Then hee ſaide unto Aaron, Take thee a yong calfe for a [b] ſinne offring, and a ramme for a burnt offring, *both* without blemiſh, and bring *them* before the Lord.

3 And unto the children of Iſrael thou ſhalt ſpeake, ſaying, Take yee an hee goate for a ſinne offring, and a calfe, and a lambe, both of a yeere olde, without blemiſh for a burnt offring:

4 Alſo a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meate offring mingled with oyle: for to day the Lord will appeare unto you.

5 ¶ Then they brought that which Moſes commaunded before the Tabernacle of the Congregation, and all the aſſembly drew neere, and ſtoode before the [c] Lord.

6 (For Moſes had ſaide, This is the thing, which the Lord commanded that yee ſhould doe, and the glory of the Lord ſhall appeare unto you.)

7 Then Moſes ſaide unto Aaron, Draw neere to the Altar, and offer thy ſinne offring, and thy burnt offring, and make an atonement for [d] thee and for the people: offer alſo the offring of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went unto the altar, and killed the calfe of the ſinne offring, which was for himſelfe.

9 And the ſonnes of Aaron brought the blood unto him, and he dipt his finger in the blood, and put it upon the hornes of the Altar, and powred *the reſt* of the blood at the foot of the Altar.

10 But the fat and the kidneis, and the kall of the liver of the ſinne offring, he [e] burnt unto the Altar, as the Lord had commanded Moſes.

11 The fleſh alſo and the hide he burnt [illegible] fire without the hoaſte.

12 After, he ſlewe the burnt offring, and Aarons ſonnes brought unto him the blood, which he ſprinkled round about the Altar.

13 Alſo they brought the burnt offring unto him with the pieces thereof, and the head, and hee burnt *them* upon the Altar.

14 Likewiſe he did waſh the inwards and the legs, and [f] burnt *them* upon the burnt offring on the Altar.

15 ¶ Then he offred the peoples offring, and tooke a goat, which was the ſinne offring for the people, & ſlew it: & offred it for ſinne, as the firſt:

16 So hee offred the burnt offring and prepared it, according to the maner.

17 He preſented alſo the meate offring, and filled his hand thereof, and * beſide the burnt ſacrifice of the morning, he burnt *this* upon the altar.

18 He

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e In other burnt offrings, which are not of conſecration, or offring for himſelfe, the Prieſt hath the skinne, Chap. 7.8.

* Exod. 29.31.

f Moſes did this becauſe that the Prieſts were not yet eſtabliſhed in their office.

* Exod. 29.24.

† Exod. 29.26.

g At the doore of the court.
* Exod. 29.32. chap. 24.9.

† Exod. 29.35.
† Ebr. fill your hands.

‖ Or, as I have done.

h By commiſſion given to Moſes.

a After their conſecration for the ſeven dayes before, the Prieſts were conſecrate.

* Exod. 29.1.

b Aaron entreth into the pollution of the Prieſthood: and offreth the foure principall ſacrifices, the burnt offring, ſinne offring, the peace offrings, and the meate offring.

c Before the Altar where his glory appeared.

d Reade for the vnderſtanding of this place, Heb. 4.5 and 7.27.

e That is, he laid them in order, and ſo they were burnt when the Lord ſent downe fire.

f All this muſt be vnderſtood of the preparation of the ſacrifices which were burnt after, verſe 24.

† Exod. 29.38.

† Ebr. if her hand find not the worth of a lambe.
* Luke 2. 24.

8 But if she † be not able to bring a lambe, she shall bring two + turtles, or two young pigeons: the one for a burnt offering: and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2 *What considerations the Priestes ought to haue in iudging the leprosie.* 29 *the blacke spot, or scab.* 47 *and the leprie of the garment.*

MOreouer the Lord spake vnto Moses and to Aaron, saying,

2 The man that shall haue in the skin of his flesh a swelling or a scab, or a white spot, so that a That it may be suspected to be the leprie. in the skinne of his flesh a it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

b That is, shrunke in, and be lower then the rest of the skinne.
† Ebr. shall pollute him.

3 And the Priest shall looke on the sore in the skin of *his* flesh: if the haire in the sore be turned into white, and the sore seene to be b lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and † pronounce him vncleane.

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned into white, then the Priest shall shut vp *him that hath* the plague, seuen dayes.

† Ebr. in his eyes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme † to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seuen dayes more.

c As hauing the skin drawen together, or blackish.
* Ebr. shall cleanse him.

6 Then the Priest shall locke on him againe the seuenth day, and if the plague c be darke, and the sore grow not in the skin, then the priest shall * pronounce him cleane, *for* it is a scab: therefore he shall wash his cloathes, and be cleane.

7 But if the scab grow more in the skin, after that he is seene of the priest for to be purged, hee shall be seene of the priest yet againe.

‖ *Or, be spread abroad.*

8 Then the priest shall consider, and if the scab ‖ grow in the skin, then the priest shall pronounce him d vncleane: *for* it is leprosie.

d As touching his bodily disease: his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

9 ¶ When the plague of leprosie is in a man, he shall be brought vnto the priest.

10 And the priest shall see *him*: and if the swelling *be* white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

‖ Or, bud.

11 It is an old leprosie in the skin of his flesh, and the priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

12 Also if the leprosie ‖ breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, whersoeuer the priest looketh,

13 Then the priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be e cleane, because it is all turned into whitenesse: so he shall be cleane.

e For it is not that contagious leprie that infecteth, but a kinde of scurfe, which hath not the flesh raw as the leprosie.

14 But if *there be* raw flesh on him when he is seene, he shall be vncleane.

15 For the priest shall see the raw flesh, and declare him to be vncleane: *for* the raw flesh is f vncleane, *therefore* it is the leprosie.

f That is, declareth that the flesh is not sound but is in danger to be leprous.

16 Or if the raw flesh change and be turned into white, then he shall come to the priest,

17 And the priest shall behold him: and if the sore be changed into white, then the priest shall pronounce the plague cleane, *for* it is cleane.

‖ Or, impostume.

18 ¶ The flesh also in whose skin there is ‖ a bile, and is healed,

19 And in the place of de bile there be a white swelling, or a white spot somwhat reddish, it shall be seene of the priest,

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him g vncleane: *for* it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Mary the prophetesse. Num. 12. 14, and by king Vzziah. 2. Chron. 26. 20.

21 But if the Priest looke on it, and there be no white haires therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spred abroad in the flesh, the priest shall pronounce him vncleane: *for* it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be vncleane.

24 ¶ If there be any flesh, whose skin there is an hote burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale.

h If he have a white spot in the place where the burning was, and was after healed.

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the *other* skin, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growen abroad in the skinne, then the priest shall pronounce him vncleane: *for* it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a ‖ rising of the burning: the priest shall therefore declare him cleane: for it is the drying vp of the burning.

‖ *Or, swelling.*

29 ¶ If also a man or a woman hath a sore on the head or in the beard.

30 Then the priest shall see the sore: and if it apppeare lower then the skin, and there be in it a small yellow i haire, then the priest shall pronounce him vncleane: *for* it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or els smaller then in any other part of the body.

31 And if the priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the priest shall shut up *him that hath* the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be shauen, but *the place* of the blacke spot shall be not shaue: but the priest shall shut up *him that hath* blacke spot, seuen dayes more.

34 And the seuenth day the priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the *other* skin, then the priest shall cleanse him, and he shall wash his cloathes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the priest shall looke on it, and if the blacke spot grow in the skin, the priest shall not k seeke for the yellow haire: *for* it is vncleane.

k He shall not care whether the yellow haire be there or no.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke

spot

spot is healed, he *is* cleane, and the priest shall declare him to be cleane.

38 ¶ Furthermore if there be any white spots in the skinne of the flesh of man or woman,

39 Then the priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the haire on the forepart, *and* be balde before, he is cleane.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his bald forehead.

43 Therefore the priest shall looke upon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and uncleane: *therefore* the priest shall pronounce him together uncleane: *for* the sore *is* in his head.

45 The leper also in whom the plague is, shall haue his cloathes m rent, and his head bare, and shall put a covering upon his n lips, and shall cry, *I am* uncleane, *I am* uncleane.

46 As long as the disease *shall be* upon him, he shallbe polluted, *for* he is uncleane: he shall dwell alone, * without the campe *shall* his habitation *be*.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garment or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of wollen, either in a skinne, or in any thing made of skinne,

49 And if the sore be greene or somewhat reddish in the garment or in the skinne, or in the warp, or in the woofe, or in any thing that is made of o skin, it is a plague of leprosie, and shalbe shewed unto the priest.

50 Then the priest shall see the plague, and shut up *it that hath* the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague *is* a fretting leprosie and vncleane.

52 And he shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, *therefore* it shall be burnt in the fire.

53 If the priest yet see that the plague p grow not in the garment, or in the woofe, or in whatsoever thing of skinne it be,

54 Then the priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague haue not changed his q colour, though the plague spread no further, it is uncleane: thou shalt burne it in the fire, *for* it is after inward, r whether *the spot* be in the bare place of the whole, or in part thereof.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading *leprie*: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou haste washed the garment, or the warpe, or the woofe, or whatsoever thing of skinne it be, if the plague be departed therefrom, then shall it be washed f the second time, and be cleane.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or uncleane.

CHAP. XIV.

1 *The cleansing of the leper.* 34 *And of the house that he is in.*

AND the Lord spake unto Moses, saying,

2 * This is the a law of the leper in the day of his cleansing: that is, he shalbe brought unto the Priest.

3 And the priest shall goe out of the campe, and the priest shall consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the priest command to take for *him* that is cleansed, two ‖ sparrowes aliue and b cleane, and cedar-wood and a skarlet *lace*, and hyssope.

5 And the priest shall command to kill one of the birds ouer c pure water in an earthen vessell.

6 After, he shall take the liue sparrow with the cedar-wood, and the skarlet *lace*, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, ouer the pure water.

7 And he shall sprinkle upon him, that must be cleansed of his leprosie, seuen times, and cleanse him, and shall d let goe the liue sparrow into the broad field.

8 Then he that shall be cleansed, shall wash his cloathes, and shaue off all his haire, and wash himselfe in water, so he shall be cleane: after that shall he come into the hoast, and shall tary without his tent seuen dayes.

9 So in the seventh day he shall shaue off all his haire *both* his head and his beard, and his eye browes: euen all his haire shall be shaue, and shall wash his cloathes, and shall wash his flesh in water: so he shall be cleane,

10 Then in the eight day he shall take two hee lambes without e blemish, and an ewe lambe of a yeare old without blemish, and three tenth deales of fine flowre for a meate-offering, mingled with oyle, and a pinte of oyle.

11 And the priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the priest shall take one lambe, and offer him for a trespasse-offering, and the pinte of oyle, and * shake them to and fro before the Lord.

13 And he shall kill the lambe in the place where the sinne-offering and the burnt-offering are slaine, *euen* in the holy place: for as the * sinne-offering is the priests, *so* is the trespasse-offering: *for* it is most holy.

14 So the priest shall take of the blood of the trespasse-offering, and put it upon the lappe of the right eare of him that shall be cleansed, and upon the thumbe of his right hand, and upon the great toe of his foote.

15 The priest shall also take of the pint of oyle,

1 By sickenesse, or any other inconvenience.

m In signe of sorrow and lamentation.
n Either in token of mourning, or for feare of infecting others.
* Numb. 5. 2. 2. King. 15. 5.

o Whether it be garment, vessell, or instrument.

p But abide still in one place, as verse 37.

q But remaine as it did before.

r Or, whether it be in any bare place before, or behinde.

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

a Matth. 8. 2. marke 1. 40. luke 5. 12.
a Or, the ceremonie which shall be used in his purgation.

‖ Or, little birds.
b Of birds which were permitted to be eaten.

c Running water, or of the fountaines.

d Signifying, that he that was made cleane, was set at libertie, and restored to the company of others.

e Which hath no imperfection in any member.

f This measure in Ebrew, is called Log, and conteined fixe egges in measure.

* Exod. 29. 24.

* Chap. 7. 17.

and powre it into the palme of his left hand.

† Ebr. the finger of his right hand.

16 And the Prieſt ſhall dip his † right finger in the oyle that is in his left hand, and ſprinkle of the oyle with his finger ſeuen times before the Lord.

17 And of the reſt of the oyle that is in his hand, ſhall the Prieſt put vpon the lap of the right eare of him that is to be cleanſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote, † where the blood of the treſpaſſe offering *vvas put.*

† Ebr. vpon the blood of the treſpaſſe offering.

18 But the remnant of the oyle that is in the Prieſts hand, he ſhall powre vpon the head of him that is to be cleanſed: ſo the Prieſt ſhall make an atonement for him before the Lord.

19 And the Prieſt ſhall offer the burnt offering, and make an atonement for him that is to be cleanſed of his vncleanneſſe: then after ſhall hee kill the burnt offering.

20 So the Prieſt ſhall offer the burnt offering and the meate offering vpon the Altar: and the Prieſt ſhall make an atonement for him: ſo hee ſhall be cleane.

† Ebr. his hand cannot take it.

g Which is an Omer reade Exod. 16.16.

21 But if he be poore, and not ‖ able, then he ſhall bring one l mꝛe for a treſpaſſe offering to be ſh ken, for his reconciliation, and a g tenth deale of fine flowre mi gled with oyle, for a meate offring, with a pinte of oyle.

22 Alſo two turtle doues, or two young pigeons, as he is able, whereof the one ſh ll be a ſinne offering, and the other a burnt offering.

23 And he ſhall bring them the eight day for his cleanſing vnto the Prieſt at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Prieſt ſhall take the lambe of the treſpaſſe offring, and the pinte of oyle, and the Prieſt ſhall h ſhake them to and fro before the Lord.

h Or, ſhall offer them as the offering that is ſhaken to and fro.

25 And hee ſhall kill the lambe of the treſpaſſe offering, and the Prieſt ſhall take of the blood of the treſpaſſe offering, and put it vpon the lap of his right eare that is to be cleanſed, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

†Ebr. into the palme of the Prieſts left hand.

26 Alſo the Prieſt ſhall powre of the oyle into the palme of his owne ‖ left hand.

27 So the Prieſt ſhall with his right finger ſprinkle of the oyle that is in his left hand, ſeuen times before the Lord.

28 Then the Prieſt ſhall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleanſed, and vpon the thumb of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the treſpaſſe offering.

‖ Or, where the blood of the treſpaſſe offering was put, as verſe 17.

29 But the reſt of the oyle that is in the Prieſts hand, he ſhall put vpon the head of him that is to be cleanſed, to make an atonement for him before the Lord.

i Whether of them he can get.

30 Alſo hee ſhall preſent one of the turtle doues, or of the yong pigeons, i as he is able.

31 Such, I ſay, as he is able, the one for a ſinne off ring, and the other for a burnt offering, ‖ with the meate offering: ſo the Prieſt ſhall make an atonement for him that is to be cleanſed before the Lord.

‖ Or, beſides the meate offering.

k This order is appointed for the poore man.

32 This is the k Law of him which hath the plague of leproſie, who is not able in his cleanſing *to offer the vvhole.*

33 ¶ The Lord alſo ſpake vnto Moſes and to Aaron, ſaying,

34 When ye be come vnto the land of Canaan which I giue you in poſſeſſion, if I ſend the plague of leproſie in an houſe of the land of your poſſeſſion,

l This declareth that no plague nor puniſhment commeth to man without Gods prouidence and his ſeeing.

35 Then he that oweth the houſe ſhall come and tell the Prieſt, ſaying, Me thinke there is like a plague *of leproſie* in the houſe.

36 Then the Prieſt ſhall command them to emptie the houſe before the Prieſt goe into it to ſee the plague, that all that is in the houſe be not made vncleane, and then ſhall the Prieſt goe in to ſee the houſe.

37 And he ſhall marke the plague: and if the plague *be* in the wals of the houſe, and that there be ‖ deepe ſpots, greeniſh or reddiſh, which ſeeme to be lower then the wall.

‖ Or, blackeneſſe, or hollow ſtrakes.

38 Then the Prieſt ſhall goe out of the houſe to the doore of the houſe, and ſhall cauſe to ſhut vp the houſe ſeuen dayes.

39 So the Prieſt ſhall come againe the ſeuenth day: and if he ſee that the plague be increaſed in the walles of the houſe,

40 Then the Prieſt ſhall commaund them to take away the ſtones wherein the plague *is*, and they ſhall caſt them into a ‖ foule place without the citie.

‖ Or, polluted.

41 Alſo hee ſhall cauſe to ſcrape the houſe within round about, and powre the duſt, that they haue pared off, without the city in m an vncleane place.

m Where carions were caſt, and other filth, that the people might not be therewith infected.

42 And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and ſhall take other morter, to plaiſter the houſe with.

43 But if the plague come againe and breake out in the houſe, after that hee hath taken away the ſtones, and after that hee hath ſcraped and plaiſtered the houſe,

44 Then the prieſt ſhall come and ſee: and if the plague grow in the houſe, it is a freating leproſie in the houſe: it is *therefore* vncleane.

45 And hee ſhall n breake downe the houſe with the ſtones of it, and the timber thereof, and all the ‖ mortar of the houſe, and hee ſhall carie them out of the citie vnto an vncleane place.

n That is, he ſhall command it to be pulled downe, as verſe 40.

‖ Or, duſt.

46 Moreouer he that goeth into the houſe all the while that it is ſhut vp, hee ſhall be vncleane vntill the even.

47 He alſo that ſleepeth in the houſe ſhall waſh his cloathes: hee likewiſe that eateth in the houſe, ſhall waſh his cloathes.

48 But if the prieſt ſhall come and ſee, that the plague hath ſpread no further in the houſe, after the houſe be plaiſtered, the prieſt ſhall pronounce the houſe cleane, for the plague is healed.

49 Then ſhall he take to purifie the houſe, two ſparrowes, and cedar wood, and o skarlet *lace*, and hyſſop,

o It ſeemeth that this was a lace or ſtring to binde the hyſſop to the wood, and ſo was made a ſprinkler: the Apoſtle to the Ebrewes calleth it ſcarlet wooll. Ebr. 9.19.

50 And hee ſhall kill one ſparrow over pure water in an earthen veſſell.

51 And ſhall take the cedar wood, and the hyſſope, and the skarlet *lace* with the liue Sparrow, and dip them in the blood of the ſlaine Sparrow, and in the pure water, and ſprinkle the houſe ſeuen times:

52 So ſhall he cleanſe the houſe with the blood of the ſparrow, and with the pure water, and with the liue ſparrow, and with the cedar wood, and with the hyſſope, and with the skarlet *lace.*

53 Afterward he ſhall let goe the liue ſparrow out of the ‖ towne into the ‖ broad fieldes: ſo ſhall hee make atonement for the houſe, and it ſhall be cleane.

† Ebr. citie.

† Ebr. on the face of the field.

54 This is the law for every plague of leprosie and * blacke spot,

55 And of the leprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the scab, and of the white spot.

57 This is the law of the leprosie, to teach ‖ when *a thing* is uncleane, and when it is cleane.

* Chap. 13. 30.

‖ Or, rising.

‡ Ebr. in the day of the uncleane, and in the day of the cleane.

CHAP. XV.

1, 19 The manner of purging the uncleane issues both of men and women. 31 The children of Israel must be separate from all uncleannesse.

MOreover the Lord spake unto Moses, and to Aaron, saying,

2 Speake unto the children of Israel, and say unto them, Whosoever hath an issue from his a flesh, is uncleane, *because* of his issue.

a Whose seede either in sleeping, or else of weaknes of nature issueth at his secret part.

3 And this shallbe his uncleannesse in his issue, *whether* his flesh avoideth his issue, or if his flesh be stopped from his issue, this is b his uncleannesse.

b Of the thing wherefore he shall be uncleane.

4 Every bed whereon he lyeth that hath the issue, shallbe uncleane, and every thing whereon he sitteth, shallbe uncleane.

5 Whosoever also toucheth his bed, shall wash his cloathes, and wash himselfe in water, and shall be uncleane untill the even.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his cloathes, and wash himselfe in water, and shall be uncleane untill the even.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his cloathes, and wash himselfe in water, and shallbe uncleane untill the even.

8 If he also that hath the issue, spit upon him that is cleane, c he shall wash his cloathes, and wash himselfe in water, and shall be uncleane untill the even.

c Of whom the uncleane man did spit.

9 And what d saddle soever he rideth upon, that hath the issue, shallbe uncleane,

d The word signifieth every thing whereon a man rideth.

10 And whosoever toucheth any thing that was under him, shall be uncleane untill the even: and he that beareth those *things*, shall wash his cloathes, and wash himselfe in water, and shallbe uncleane untill the even.

11 Likewise whomsoever he toucheth that hath the issue (and hath not washed his hands in water) shall wash his cloathes, and wash himselfe in water, and shallbe uncleane untill the even.

* Chap. 2, 28.

12 * And the vessell of earth that he toucheth, which hath the issue, shall be broken: and every vessell of wood shall be rinsed in water.

e That is, be restored to his old state, and be healed thereof,

13 But if he that hath an issue, be e cleansed of his issue, then shall he count him seven dayes for his cleansing, and wash his cloathes, and wash his flesh in pure water: so shall he be cleane.

14 Then the eighth day he shall take unto him two turtle-doves, or two young pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall give them unto the Priest,

15 And the Priest shall make of the one of them a sinne-offering, and of the other a burnt-offering: so the Priest shall make an atonement for him before the Lord for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his f flesh in water, and be uncleane untill the even.

f Meaning, all his body.

17 And every garment, and every skin whereupon shall be issue of seed, shall be even washed with water, and be uncleane unto the even.

18 If he that hath an issue of seed doe lie with a woman, they shall both wash themselves with water, and be uncleane untill the even.

19 ¶ Also when a woman shall have an issue, *and* her issue in her ‖ flesh shallbe blood, she shallbe put apart seven dayes: and whosoever toucheth her, shallbe uncleane untill the even.

‖ Or, secret part.

20 And whatsoever she lieth upon in g her separation, shallbe uncleane, and every thing that she sitteth upon, shallbe uncleane.

g That is, when shee hath her floures, whereby she is separate from her husband, from the Tabernacle and from touching of any holy thing.

21 Whosoever also toucheth her bed, shall wash his cloathes, and wash himselfe with water, and shallbe uncleane unto the even.

22 And whosoever toucheth any thing that she sate upon, shall wash his cloathes, and wash himselfe in water, and shallbe uncleane untill the even:

23 So that whether he toucheth her bed, or any thing whereon she hath sit, he shallbe uncleane unto the even.

24 And if a man lie with her, and *the flowres* of her separation h touch him, he shallbe uncleane seven dayes, and all the whole bed whereon he lieth, shallbe uncleane.

h If any of her uncleannesse did onely touch him in the bed: for els the man that companied with such a woman, should die. Chap. 20. 8.

25 Also when a womans issue of blood runneth long time besides the time of her † floures, or when she hath an issue longer then her floures, all the dayes of the issue of her uncleannesse she shall be uncleane, as in the time of her floures.

† Ebr. separation.

26 Every bed whereon she lieth (as long as her issue lasteth) shallbe to her as the i bed of her separation: and whatsoever she sitteth upon, shall be uncleane, as her uncleannes when she is put apart.

i Shallbe uncleane as the bed whereon she lay when she had her naturall disease.

27 And whosoever toucheth these *things*, shall be unclean, & shall wash his clothes, and wash himselfe in water, and shallbe uncleane unto the even.

28 But if she be cleansed of her issue, then she shall k count her seven dayes, and after, she shallbe cleane.

k After the time that she is recovered.

29 And in the eighth day shee shall take unto her two turtles, or two young pigeons, and bring them unto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne-offring, and of the other a burnt-offring, and the Priest shall make an atonement for her before the Lord, for the issue of her uncleannesse.

31 Thus shall ye l separate the children of Israel from their uncleannesse, that they die not in their uncleannesse, if they defile my Tabernacle that is among them.

l Seeing that God required of his purity and cleanes: we cannot be his, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled.

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is uncleane.

CHAP. XVI.

a The Priest might not at all times come into the most holy place. 3 Their scape-geate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 22 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

FUrthermore the Lord spake unto * Moses, after the death of the two sonnes of Aaron, when they came *to offer* before the Lord, and died:

* Chap. 10, 1, 2.

2 And the Lord said unto Moses, Speake unto Aaron thy brother, * that he come not at a all times into the holy place within the vaile, before the Mercie-seat, which is upon the Arke, that he die not, for I will appeare in the cloud upon the Mercie-seat,

* Exod. 30, 10. Hebr. 9. 7.

a The hie Priest entred into the Holiest of all, but once a yeare even in the moneth of September.

3 After this *sort* shall Aaron come into the Holy place: *even* with a young bullocke for a sinne-offering, and a ramme for a burnt-offering.

4 He shall put on the holy linnen coat, and shall have linnen bretches upon his ‖ flesh, and shall be girded with a linnen girdle, and shall cover his head with a linnen miter, these are the holy garments: therefore shall he wash his flesh in water, when he doth put them on.

‖ *Or, privities.*

5 And he shall take of the Congregation of the children of Israel, two hee-goates for a sinne-offring, and a ramme for a burnt-offring.

6 Then Aaron shall offer the bullocke for his sinne-offring, * and make an atonement for himselfe, and for his house.

* *Hebr.9.7.*

7 And hee shall take the two hee-goates, and present them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron shall cast lots over the two hee-goats: one lot for the Lord, and the other for the b Scape-goate.

b In Ebrew it is called Azazel, which some say, is a mountaine neare Sinai, whither this goat was sent, but rather it is called the Scape-goate, becaufe it was not offred, but sent into the defert, as verse 22.

9 And Aaron shall offer the goat, upon which the Lords lot shall fall, and make him a sin-offring.

10 But the goat, on which the lot shall fall to be the Scape-goate, shallbe presented alive before the Lord, to make reconciliation by him, *and* to let him goe (as a Scape-goate) into the wilderneſſe.

11 Thus Aaron shall offer the bullocke for his sinne-offring, and make a reconciliation for himselfe, and for his house, and shall kill the bullocke for his sinne-offring.

12 And hee shall take a censer full of burning coles from off the altar before the Lord, and his hand full of sweet incense beaten small, and bring *it* with in the c vaile,

c The Holiest of all.

13 And shall put the incense upon the fire before the Lord, that the ‖ cloud of the incense may cover the Mercie-seat that is upon ‖ the Testimonie: so he shall not die.

‖ *Or, the smoke.*
‖ *Or, the Arke.*

14 And hee shall * take of the blood of the bullocke, * and sprinkle it with his finger upon the Mercie-seat d Eastward: and before the Mercie-seat shall hee sprinkle of the blood with his finger seven times.

* *Hebr.9.13. and 10,4.*
* *Chap.1.6.*
d That is, on the side which was toward the people: for the head of the Sanctuary stood Westward.

15 ¶ Then shall he kill the goate that is the peoples sinne-offring, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and sprinkle it upon the Mercie-seat, and before the Mercie-seat.

16 So he shall purge the Holy place from the uncleannes of the children of Israel, and from their trespasses of all their sinnes: so shall he doe also for the Tabernacle of the Congregation e placed with them, in the middest of their uncleanneſſe.

e Placed among them which are uncleane.

17 * And there shall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, untill hee come out, and have made an atonement for himselfe, and for his household, and for all the Congregation of Israel.

* *Luke 1,10.*

18 After, he shall goe out unto the f altar that is before the Lord, and make a reconciliation upon it, and shall take of the blood of the bullocke, and of the blood of the goat, and put it upon the hornes of the Altar round about.

f Whereupon the sweete incense and parfume was offered.

19 So shall hee sprinkle of the blood upon it within his finger seven times, and cleanse it, and hallow it from the uncleanneſſe of the children of Israel.

20 ¶ When he hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the Altar, then he shall bring the live goat:

21 And Aaron shall put both his hands upon the head of the live goate, and confesse over him all the iniquities of the children of Israel, and all their trespasses in all their sinnes, putting them g upon the head of the goate, and shall send *him* away (by the hand of a man appointed) into the wilderneſſe,

g Herein this goat is a true figure of Iesus Christ, who beareth the sinnes of the people, Iesa. 53.9.

22 So the goat shall beare upon him all their iniquities into † the land that is not inhabited, and he shall let the goat goe into the wildernes.

† *Ebr. the land of separations.*

23 After, Aaron shall come into the Tabernacle of the Congregation, and put off the linnen cloathes, which he put on when he went into the Holy place, and leave them there.

24 He shall wash also his flesh with water in h the holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himselfe, and for the people.

h To the court where was the Laver, Exod.30.18.

25 Also the fat of the sinne offering shall hee burne upon the altar,

26 And he that caried foorth the goate *called* the Scape-goate, shall wash his cloathes, and wash his flesh in water, and after that shall come into the hoast.

27 Also the bullocke for the burnt offring, and the goate for the sinne offring (whose blood was brought to make a reconciliation in the Holy place) shall one * cary out without the hoaste to be burnt in the fire, with their skinnes, and with their flesh, and with their doung.

* *Chap.6.30. hebr.15.22.*

28 And he that burneth them shall wash his cloathes, and wash his flesh in water, and afterward come into the hoast.

29 ¶ So this shallbe an ordinance for ever unto you: the tenth *day* of the i seventh moneth, yee shall k humble your soules, and doe no worke at all, whether it be one of the same countrey, or a stranger that soiourneth among you.

i Which was Tisri, and answereth to part of September, and part of October.

30 For that * day shall the Priest make an atonement for you to cleanse you: ye shallbe cleane from all your sinnes before the Lord.

k Meaning, by abstinence and fasting, Num 29.7.

* *Chap.23.7.*

31 This shallbe a l Sabbath of rest unto you, and you shall humble your soules by an ordinance for ever.

l Or a rest which ye shall keepe most diligently.

32 And the Priest m whom hee shall anoynt, and whom he shall consecrate (to minister in his fathers stead) shall make the atonement, and shall put on the linnen cloathes and holy vestments,

m Whom the Priest shall anoint by Gods commandement to succeed in his fathers roome.

33 And shall purge the holy Sanctuary and the Tabernacle of the Congregation, and shall cleanse the altar, and make an atonement for the Priests and for all the people of the Congregation.

34 And this shallbe an everlasting ordinance unto you to make an atonement for the children of Israel for all their sinnes * once a yeere: and as the Lord commanded Moses, he did.

* *Exod.30.10. hebr.9.7.*

CHAP. XVII.

4 All sacrifices must be brought to the doore of the Tabernacle.
7 To devils they may not offer. *10 They may not eat blood.*

A Nd the Lord spake unto Moses, saying,

2 Speake unto Aaron, and to his sonnes, and to all the children of Israel, and say unto them, This is the thing which the Lord hath a commanded, saying,

a Least they should practise that idolatry, which they had learned among the Egyptians.

3 Whosoever *he be* of the house of Israel that killeth a bullocke, or lambe, or goate in the hoast, or that killeth it out of the hoast,

b To make a sacrifice of offering thereof.

4 And

4 And bringeth it not unto the doore of the Tabernacle of the Congregation to offer an offring unto the Lord before the Tabernacle of the Lord, c blood shallbe imputed unto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

c I do as much abhorre it as though he had killed a man, as Isa.66.3.

5 Therefore the children of Israel shall bring their offrings, which they would offer d abroad in the field, and present them unto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace-offerings unto the Lord.

d Whersoever they were mooved with foolish devotion to offer it.

6 Then the Priest shall sprinkle the blood upon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweet savour unto the Lord.

* Exod. 29.18. chap.4.31. e Meaning, whatsoever is not the true God. 1.Cor. 10.20. psal.95.5. f For idolatry is spirituall whoredome, because faith toward God is broken.

7 And they shall no more offer their offrings unto e devils, after whom they have gone a f whoring: this shallbe an ordinance for ever unto them in their generations.

8 ¶ Also thou shalt say unto them, Whosoever *he be* of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the doore of the Tabernacle of ȳ Congregation to offer it unto the Lord, even that man shalbe cut off from his people.

10 ¶ Likewise whosoever *he be* of the house of Israel, or of the strangers that sojourne among them, that eateth any blood, I will even set g my face against that person that eateth blood, and will cut him off from among his people.

g I will declare my wrath by taking vengeance on him, as chap. 20,3.

11 For the life of the flesh is in the blood, and I have given it unto you *to offer* upon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said unto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreover whosoever *he be* of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and cover it with dust:

h Which the law permitteth to be eaten, because it is cleane.

14 For the life of all flesh is his blood, it is *joyned* with his life: therefore I said unto the children of Israel, * Yee shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

* Gen.9.4. ‖ Or, living creature.

15 And every person that eateth it which dieth *alone*, or that which is torne *with beastes*, whether it be one of the same countrey or a stranger, he shall both wash his cloathes, and wash himselfe in water, and be uncleane unto the even: after he shalbe ‖ cleane.

‖ Or, counted cleane.

16 But if he wash *them* not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

‖ Or, himselfe. ‖ Or, the punishments of his sinne.

CHAP. XVIII.

1 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawfull.

AND the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, and say unto them, I am the Lord your God.

3 After the a doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

a Ye shall preserve your selves from these abominations following, which the Egyptians and Canaanites use.

4 *But* doe after my judgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

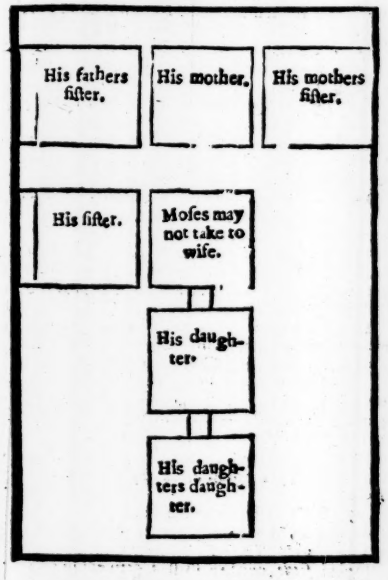
5 Ye shall keepe therefore my statutes, and my judgements, * which if a man doe, he shall then live in them: b I am the Lord.

* Ezek.20.11. rom.10.5. gal.3.12. b And therefore ye ought to serve me alone, as my people.

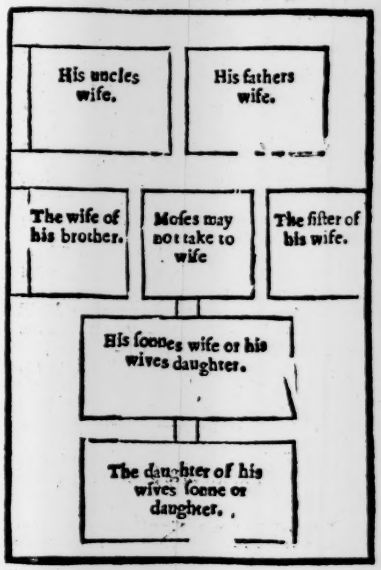
6 ¶ None shall come neare to any of the kinred of his flesh to c uncover *her* shame: I am the Lord.

c That is, to lie with her, though it be under title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is above specified, so also cannot mary his sister marie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinred,

7 Thou shalt not uncover the shame of thy father, nor the shame of thy mother, *for* she is thy mother, thou shalt not discover her shame.

8 * The shame of thy fathers [d] wife shalt thou not discover: *for* it is thy fathers shame.

9 Thou shalt not discover the shame of thy [e] sister, the daughter of thy father, or the daughter of thy mother, whether she be borne at home or borne without: thou shalt not discover their shame.

10 The shame of thy sonnes daughter, or of thy daughters daughter, thou shalt not, I say, uncover their shame: for it is thy [f] shame.

11 The shame of thy fathers wives daughter, begotten of thy father (*for* she is thy sister) thou shalt not, I *say*, discover her shame.

12 * Thou shalt not uncover the ‖ shame of thy fathers sister: *for* she is thy fathers kinswoman.

13 Thou shalt not discover the shame of thy mothers sister: for shee is thy mothers kinswoman.

14 Thou shalt not uncover the shame of thy [g] fathers brother: *that is*, thou shalt not goe in to his wife, *for* she is thine † aunt.

15 * Thou shalt not discover the shame of thy daughter in law: *for* she is thy sonnes wife: *therefore* thou shalt not uncover her shame.

16 * Thou shalt not discover the shame of thy [h] brothers wife: *for* it is thy brothers shame.

17 Thou shalt not discover the shame of thy wife and of her daughter, neither shalt thou take her sonnes daughter, nor her daughters daughter, to uncover her shame: *for* they are *thy* kinsfolks, *and* it were wickednesse.

18 Also thou shalt not take a wife with her sister, during her life to [i] vexe *her*, in uncovering her shame upon her.

19 * Thou shalt not also goe unto a woman to uncover her shame, as long as she is put [k] apart for her disease.

20 Moreover, thou shalt not give *thy* selfe to thy neighbours wife by carnall copulation, to be defiled with her.

21 * Also thou shalt not give thy † children to ‖ offer *them* unto [l] Molech, neither shalt thou defile the Name of thy God: *for* I am the Lord.

22 Thou shalt not lie with the male as one lieth with a woman: *for* it is abomination.

23 * Thou shalt not also lie with any beast to be defiled therewith, neither shall any woman stand before a beast, to lie downe thereto: *for* it is ‖ abomination.

24 Ye shall not defile your selves in any of these things: for in all these the Nations are defiled which I will cast out before you:

25 And the land is defiled: therefore I will [m] visite the wickednesse thereof upon it, and the land [n] shall vomit out her inhabitants.

26 Ye shall keepe therefore mine ordinances, and my judgements, and commit none of these abominations, *as well* hee that is of the same countrey, as the stranger that soiourneth among you.

27 (For all these abominations have the men of the land done, which were before you, and the land is defiled:

28 And shall not the land spue you out if yee defile it, as it [o] spued out the people that were before you?)

29 For whosoever shall commit any of these abominations, the persons that do *so*, shall [p] be cut off from among their people.

30 Therefore shall ye keepe mine ordinances, that ye doe not any of the abominable customes, which have bene done before you, and that ye defile not your selves therein: *for* I am the Lord your God.

CHAP. XIX.

A repetition of sundry Lawes and Ordinances.

AND the Lord spake unto Moses, saying,

2 Speake unto all the Congregation of the children of Israel, and say unto them, * Ye shall be [a] holy, for I the Lord your God *am* holy.

3 ¶ Ye shall feare every man his mother and his father, and shall keepe my Sabbath: *for* I am the Lord your God.

4 ¶ Ye shall not turne unto idoles, nor make your molten gods: I am the Lord your God.

5 ¶ And when ye shall offer a peace-offering unto the Lord, ye shall offer it [b] freely.

6 * It shall be eaten the day ye offer it, or on the morrow: and that which remaineth untill the third day, shallbe burnt in the fire.

7 For if it be eaten the third day, it shall be uncleane, it shall not be [c] accepted.

8 Therefore he that eateth it, shall beare his iniquitie, because hee hath defiled the hallowed thing of the Lord, and that person shallbe cut off from his people.

9 ¶ * When yee reape the harvest of your land, ye shall not reape every corner of your field, neither shalt thou gather the ‖ gleanings of thy harvest.

10 Thou shalt not gather the grapes of thy vineyard *cleane*, neither gather every grape of thy vineyard, *but* thou shalt leave them for the poore and for the stranger: I am the Lord your God.

11 ¶ Ye shall not steale, neither [d] deale falsely, neither lie one to another.

12 ¶ * Also ye shall not sweare by my Name falsely, neither shalt thou defile the Name of thy God: I am the Lord.

13 ¶ Thou shalt not do thy neighbour ‖ wrong, neither rob *him*. * The workemans hire shall not abide with thee untill the morning.

14 ¶ Thou shalt not curse the deafe, * neither put a stumbling block before the blind, but shalt feare thy God: I am the Lord.

15 ¶ Ye shall not doe unjustly in judgement: * Thou shalt not favour the person of the poore, nor honour the person of the mightie, *but* thou shalt judge thy neighbour justly.

16 ¶ Thou shalt not [e] walke *about* with tales among thy people. Thou shalt not [f] stand against the blood of thy neighbour: I am the Lord.

17 ¶ Thou shalt not hate thy brother in thine heart, *but* thou shalt plainely rebuke thy neighbour, † and suffer him not to sinne.

18 ¶ Thou shalt not avenge, nor be mindfull *of wrong* against the children of thy people. * but thalt love thy neighbour as thy selfe: I am the Lord.

19 ¶ Ye shall keepe mine ordinances. Thou shalt not let thy cattell gender with [g] *others* of divers kindes. Thou shalt not sowe thy field with mingled *seede*, neither shall a garment of divers things,

* Chap.20,11.
d Which is thy stepmother.
e Either by father or mother, borne in marriage or otherwise
f They are her children whose shame thou hast uncovered.
* Chap.20,19.
‖ *Or, secrets.*
* Chap.20,20.
g Which thine uncle doeth discover.
† *Ebr. thy fathers brothers wife.*
* Chap 20,12.
* Chap.20,21.
h Because the idolaters, among whom Gods people had dwelt and should dwell, were given to these horrible incests. God chargeth his to beware of the same.
i By seeing thine affliction more bent to her sister then to her.
* Chap.20,18.
k Or whiles she hath her flowers.
* Chap.20,2. 2.king.23,10.
† *Ebr. of thy seed.*
‖ *Or, to make them passe.*
l Which was an idole of the Ammonites, unto whom they burned and sacrificed their children, 2.King.23,10. This seemed to be the chiefe and principall of all idoles: and as the Jewes write, was of a great stature, and hallow within, having seven places or chambers within him: one was to receive meale that was offered: another turtle doves: the third, a sheepe: the fourth a ramme: the fifth a calfe: the fifth an oxe: the seventh a childe. This idoles face was like a calfe: his hands were ever stretched out to receive gifts: his priests were called Chemarim, reade 2.Kings 23, 5. hosea 10,5. zeph.1,4. * Chap 20,15.
‖ *Or, confusion.*
m I will punish the land where such incestuous marriages and pollutions are suffered.
n He compareth the wicked to evill humours and surfeiting, which corrupt the stomack, and oppresse nature, and therefore must be cast out by vomit.
o Both for their wicked marriages, unnaturall copulations, idolatry or spirituall whoredome with Molech and such like abominations.
p Either by the civill sword, or by some plague that God will send upon such.
* Chap.11,44. and 20,7. 1.pet.1,16.
a That is, voyd of all pollution, idolatrie, and superstition both of soule and body.
b Of your owne accord.
* Chap.7,16.
c To wit, of God.
* Chap.23,22.
‖ *Or, gatherings and leavings.*
d In that which is committed to your credit.
* Exod.20,7. deut. 5,11. mat.5,34.
‖ *Or, oppresse him by violence.*
* Deut.24,14,15. tob.4,14.
* Deut.27,18.
* Exod.23,3. deut. 1,17. and 16,19. pro.24,23. iam.2,2.
e As a slanderer, backbiter, or quarell picker.
f By consenting to his death, or conspiring with the wicked.
† *Ebr. suffer not sinne upon him.*
* Matth.5,43. rom. 13,9. gal.5,14. iam.2,8.
g As a horse to leape an asse, or a mule a mare.

things, *as* of linnen and woollen come vpon thee.

20 ¶ Whoſoever alſo lieth and medleth with a woman that is a bondmaide, affianced to a huſband, and not redeemed, nor freedome given her, † ſhe ſhall be ſcourged, *but* they ſhall not die, becauſe ſhe is not made free.

21 And hee ſhall bring for his treſpaſſe offering vnto the Lord, at the doore of the Tabernacle of the Congregation, a ram for a treſpaſſe offering.

22 Then the Prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offering before the Lord, concerning his ſinne which hee hath done, and pardon ſhall be given him for his ſinne which he hath committed.

23 ¶ Alſo when yee ſhall come into the land, and have planted every tree for meate, yee [b] ſhall count the fruit thereof as vncircumciſed: three yeere ſhall it be vncircumciſed vnto you: it ſhall not be eaten:

24 But in the fourth yeere all the fruite thereof ſhall be holy to the prayſe of the Lord.

25 And in the fift yeere ſhall ye eate of the fruit of it, that it may ‖ yeeld to you the increaſe thereof: I am the Lord your God.

26 ¶ Ye ſhall not eate *the fleſh* with the ‖ blood: ye ſhall not vſe witchcraft, nor [i] obſerve times.

27 * Yee ſhall not [k] cut round the corners of your heads, neither ſhalt thou ‖ marre the tuftes of thy beard.

28 * Ye ſhall not cut your fleſh for the ‖ dead, nor make any print of a [l] marke vpon you: I am the Lord.

29 ¶ Thou ſhalt not make thy daughter common, to cauſe her to be a [m] whore, leaſt the land alſo fall to whoredome, and the land be full of wickedneſſe.

30 ¶ Ye ſhall keepe my Sabbaths, and reverence my Sanctuary: I am the Lord.

31 † Yee ſhall not regard them that worke with ſpirits, * neither Soothſayers: yee ſhall not ſeeke *to them* to be defiled by them, I am the Lord your God.

32 ¶ Thou ſhalt [n] riſe vp before the hoarehead, and honour the perſon of the old man, and dread thy God: I am the Lord.

33 ¶ And if a ſtranger ſoiourne with thee in your land, ye ſhall not ‖ vexe him.

34 * *But* the ſtranger that dwelleth with you, ſhall be as one of your ſelves, and thou ſhalt loue him as thy ſelfe: for ye were ſtrangers in the land of Egypt: I am the Lord your God.

35 ¶ Ye ſhall not doe vniuſtly in iudgement, in [o] line, in weight, or in meaſure.

36 * You ſhall haue iuſt balances, true weights, a true [p] Ephah, and a true Hin, I am the Lord your God, which haue brought you out of the land of Egypt.

37 Therefore ſhall ye obſerve all mine ordinances, and all my iudgements, and doe them: I am the Lord.

CHAP. XX.

a They that giue of their ſeede to Molech, muſt die. 6 They that haue recourſe to ſorcerers. 10 The man that committeth aduiltery, 11 inceſt, or fornication with the kinred or affinitie. 24 Iſrael a peculiar people to the Lord.

AND the Lord ſpake vnto Moſes, ſaying,

2 Thou ſhalt ſay alſo to the children of Iſrael, * Whoſoever *he be* of the children of Iſrael, or of the ſtrangers that dwell in Iſrael, that giueth his children vnto [a] Molech, he ſhall die the death, the people of the land ſhall ſtone him to death.

3 And I will [b] ſet my face againſt that man, and cut him off from among his people, becauſe he hath giuen his children vnto Molech, for to defile my Sanctuary, and to pollute mine holy Name.

4 And if the [c] people of the land hide their eyes, *and* winke at that man when hee giueth his children vnto Molech, and kill him not,

5 Then will I ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him to commit whoredome with Molech, from among their people.

6 ¶ If any turne after ſuch as worke with ſpirits, and after ſoothſayers to goe a whoring after them, then will I ſet my face againſt that perſon, and will cut him off from among his people.

7 ¶ Sanctifie your ſelves therefore, * and be holy, for I am the Lord your God.

8 Keepe ye therefore mine ordinances, and doe them: I am the Lord which doth ſanctifie you.

9 ¶ * If *there be* any that curſeth his father or his mother, he ſhall die the death, *ſeeing* he hath curſed his father and his mother, [e] his blood *ſhalbe* vpon him.

10 ¶ * And the man that committeth adulery with another mans wife, becauſe he hath committed adultery with his neighbours wife, the adulterer and the adultereſſe ſhall die the death.

11 And the man that lieth with his fathers wife, *becauſe* hee hath vncouered his fathers * ſhame, they ſhall both die: their blood *ſhallbe* vpon them.

12 Alſo the man that lieth with his daughter in law, they both ſhall die the death, they have wrought ‖ abomination, their blood *ſhalbe* vpon them.

13 ¶ * The man alſo that lieth with the male, as one lieth with a woman, they have both committed abomination: they ſhall die the death, their blood *ſhalbe* vpon them.

14 Likewiſe he that taketh a wife and her mother, [f] committeth wickedneſſe: they ſhall burne him and them with fire, that there be no wickedneſſe among you.

15 * Alſo the man that lieth with a beaſt, ſhall die the death, and ye ſhall ſlay the beaſt.

16 And if a woman come to any beaſt, and lie therewith, then thou ſhalt kill the woman and the beaſt: they ſhall die the death, their blood *ſhalbe* vpon them.

17 Alſo the man that taketh his ſiſter, his fathers daughter, or his mothers daughter, and ſeeth her ſhame, and ſhe ſeeth his ſhame, it is villanie: † therefore they ſhall be cut off in the ſight † of their people, *becauſe* he that uncovered his ſiſters ſhame, he ſhall beare his iniquitie.

18 * The man alſo that lieth with a woman hauing her ‖ diſeaſe, and uncovereth her ſhame, *and* openeth her fountaine, and ſhe open the fountaine of her blood, they ſhall be even both cut off from among their people.

19 Moreover, thou ſhalt not uncover the ſhame of thy mothers ſiſter, * nor of thy fathers ſiſter: becauſe he hath vncouered his † kin, they ſhall beare their iniquity.

20 Likewiſe the man that lieth with his fathers brothers wife, and vncouereth his vncles ſhame: they ſhall beare their iniquity, *and* ſhall

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¶ *Ebr. a beating ſhall be, ſome reade, they ſhall be beaten.*

b It ſhall be vncleane as that thing, which is not circumciſed.

‖ *Or, that God may multiply.*
‖ *Whether it be ſtrangled, or otherwiſe.*
i To meaſure luckie or vnluckie dayes.
* Chap. 21. 5.
k As did the Gentiles in ſigne of mourning.
‖ *Or, cut, or teare.*
* *Deut. 14. 1.*
† *Ebr. ſoule or perſon.*
l By whipping your bodies, or burning markes therein.
m As did the Cyprians, and Locrenſes.
* 1. Sam. 28. 8.
n In token of reuerence.
* Or, doe him wrong
* Exod. 22. 21.
o As in meaſuring the ground.
* Prou. 11. 1. and 16. 11. and 20. 10.
p By theſe two meaſures he meaneth all other. Of Ephah, reade Exod 16. 36. and of Hin, Exod. 29. 40.

* Chap. 18. 21.

a By Molech he meaneth any kind of idole Chap. 18. 21.
b Reade Chap. 17. 10. and 18. 12.
c Though the people be negligent to doe their duety, and defend Gods right, yet he will not ſuffer wickedneſſe to goe vnpuniſhed.
d To eſteeme ſorcerers or conjurers ſpirituall whoredome, or idolatry.
* Chap. 11. 44. 1. Pet. 1. 16.
* Exod. 21. 17.
Prou. 20. 20.
Matth. 15. 4.
e He is worthy to die.
* Deut 22. 23. John 8. 4. 5.
* Chap. 18. 8. Deut. 22. 30.
‖ *Or, confuſion.*
* *Chap. 18. 22.*
f It is an execrable and deteſtable thing.
* Chap. 18. 23.
† *Ebr. in the eyes of the children of their people.*
* *Chap. 18. 19.*
‖ *Or, ſhewes.*
* *Chap. 18. 12. 13.*
† *Ebr. fleſh.*

shall die g childelesse.

21 So the man that taketh his brothers wife committeth filthinesse, *because* he hath vncoured his brothers h shame, they shallbe childlesse.

22 ¶ Yee shall keepe therefore all mine * ordinances and all my iudgements, and doe them, that the land whither I bring you to dwell therein, * spue you not out.

23 Wherefore ye shall not walke in the maners of this nation which I cast out before you: for they have committed all these things, * therefore I abhorred them.

24 But I have said vnto you, Ye shall inherite their land, and I will give it vnto you to possesse it, *even* a land that i floweth with milke and honie: I am the Lord your God, which have separated you from *other* people.

25 * Therefore shall yee put difference betweene cleane beastes and vncleane, and betweene vncleane foules and cleane, neither shall ye k defile your selves with beastes and foules, nor with any *creeping thing*, that the ground bringeth foorth, which I have separated from you as vncleane.

26 Therefore shall ye be * holy vnto me: for I the Lord am holy, and I have separated you from *other* people that ye should be mine.

27 ¶ * And if a man or woman have a spirit of divination, or soothsaying in them, they shall die the death: they shall stone them to death, their blood *shallbe* vpon them.

g They shall be cut off from their people, and their children shall be taken as bastards, and not counted among the Israelites

h Reade Chap. 18. 16.

* Chap 19.26.

* Chap 18.25.

* Deut.9.5.

i Full of abundance of all things.

* Chap.11.2.3. Deut.14.4.

k By eating them contrary to my commandement.

* Verse 7.

* Deut.18.11. 1 Sam.28.7.

CHAP. XXI.

1 *For whom the Priests may lament.* 6 *How pure the Priests ought to be, both in themselves, and in their family.*

AND the Lord said vnto Moses, Speake vnto the Priests the sonnes of Aaron, and say vnto them, Let none be a defiled by the dead among his people.

2 But by his kinsman that is neere vnto him: *to wit*, by his mother, or by his father, or by his sonne, or by his daughter, or by his brother.

3 Or by his sister a b maide, that is neere vnto him, which had not had an husband: for her † he may lament.

4 He shall not lament for the c Prince among his people, to pollute himselfe.

5 They shall not make * bald parts vpon their head, nor shave off the lockes of their beard, nor make any cuttings in their flesh.

6 They shall be holy vnto their God, and not pollute the Name of their God: for the sacrifices of the Lord made by fire, *and* the bread of their God they doe offer: therefore they shall be holy.

7 They shall not take to wife an whore, or d one polluted, neither shall they marry a woman divorced from her husband: for such one *is* holy vnto his God.

8 Thou shalt e sanctifie him therefore, for he offereth the f bread of thy God: he shalbe holy vnto thee: for I the Lord which sanctifie you, am holy.

9 ¶ If a Priests daughter fall to play the whore, shee polluteth her father: *she*refore shall shee be burnt with fire.

10 ¶ Also the hie Priest among his brethren, (vpon whose head the anointing oyle was powred, and hath consecrated his hand to put on the garments) shall not g uncover his head nor rent his cloathes.

a By touching the dead, lamenting, or being at their buriall.

b For being married she seemed to be cut off from his family.

† Ebr. he may be defiled.

c The Priest was permitted to mourne for his next kindred onely.

* Chap.19.27.

d Which hath an evill name or is defamed.

e Thou shalt count them holy and reverence them.

f The shewbread.

g We shall vse no such ceremonies as the mourners observed.

11 Neither shall hee goe to any † dead body, nor make himselfe vncleane by his father or by his mother.

12 Neither shall he goe out of the h Sanctuary, nor pollute the holy place of his God: for the i crowne of the anoynting oyle of his God *is* vpon him: I am the Lord.

13 Also he shall take a maide vnto his wife:

14 *But* a widow, or a divorced woman, or a polluted, *or* an harlot, these shall he not marry, but shall take a maide of his owne k people to wife:

15 Neither shall hee defile his i seede among his people: for I am the Lord which sanctifie him.

16 ¶ And the Lord spake vnto Moses, saying,

17 Speake vnto Aaron, and say, Whosoever of thy seede in their generations hath any blemishes, shall not prease to offer the bread of his God:

18 For whosoever hath any blemish, shall not come neere: *as* a man blinde or lame, or that hath m a flat nose, or that hath any n misshapen *member*.

19 Or, a man that hath a broken foote, or a broken hand.

20 Or, *is* crooke backt, or bleare eyed, o or hath a blemish in his eye, or be skirvie, or scabbed, or have *his* stones broken.

21 None of the seed of Aaron the Priest that hath a blemish, shall come neere to offer the sacrifices of the Lord made by fire, having a blemish: hee shall not prease to offer the p bread of his God.

22 The bread of his God, *even* of the q most holy, and r of the holy shall he eate:

23 But he shall not goe in vnto the s vaile, nor come neere the altar, because he hath a blemish, least he pollute my Sanctuaries: for I am the Lord that Sanctifie them.

24 Thus spake Moses vnto Aaron, and to his sonnes, and to all the children of Israel.

h To goe to the dead.

i For by his anoynting he was preferred to the other Priests, and therefore could not lament the dead, least hee should have polluted his holy oynting.

k Not onely of his tribe, but of all Israel.

l By marrying any vnchaste or defamed woman.

m Which is deformed or bruised.

n As not of equall proportion, or having in number more or lesse.

o Or that hath a web or pearle.

p As the shewbread, and meate offering.

q As of sacrifice for sinne.

r As of the tenths and first fruits.

s Into the Sanctuarie.

CHAP. XXII.

1 *Who ought to abstaine from eating the things that were offered.* 19 *What oblation should be offered.*

AND the Lord spake vnto Moses, saying,

2 Speake vnto Aaron, and to his sonnes, that they be a separated from the holy things of the children of Israel, and that they pollute not mine holy name in those things, which they hallow vnto me: I am the Lord.

3 Say vnto them, Whosoever *hee be* of all your seed among your generations after you, that b toucheth the holy things which the children of Israel hallow vnto the Lord, having his vncleannesse vpon him, even that person shall be cut off from my sight. I am the Lord.

4 * Whosoever also of the seede of Aaron is a leper, or hath a runing issue, he shall not eate of the holy things vntill he be cleane: and who so toucheth *any* that is c vncleane *by reason* of the dead, or a man whose issue of seede runneth from him.

5 Or the man that toucheth any creeping thing, whereby hee may be made vncleane, or a man by whom he may take vncleannesse, † whatsoever vncleannesse he hath,

6 The person that hath touched such, shall therefore be vncleane vntill the even, and shall not eate of the holy things, ‖ except he have washed his

a Meaning, that the Priests abstaine from eating, so long as they are polluted.

b To eate thereof.

* Chap.15.2.

c By touching any dead thing, or being at buriall of the dead.

† Ebr. according to all his vncleannesse.

‖ Or, myself.

his flesh with water.

7 But when the Sunne is downe, he shall be cleane, and shall afterward eat of the holy things: for it is his ‖ food.

‖ *Or, bread.*

8 * Of a beast that dieth, or is rent *with beasts*, whereby he may be defiled, he shall not eat: I am the Lord.

* Exod. 22. 31. Ezek. 44. 31.

9 Let them keepe therefore mine ordinance, least they beare *their* sinne for it, and die for it, if they defile it: I the Lord sanctifie them.

10 There shall no d stranger also eate of the holy thing, neither e the guest of the Priest, neither shall an hired servant eat of the holy thing:

d Which is not of the tribe of Levi.

e Some reade, the servant which had his eare bored, and would not goe free, Exod. 21. 6.

11 But if the Priest buy any with money, hee shall eat of it, also he that is borne in his house: they shall eat of his meat.

12 If the Priests daughter also be maried unto a f stranger, she may not eat of the holy offerings.

f Who is not of the Priests kinred.

13 Notwithstanding if the Priests daughter be a widow or divorced, and have no childe, but is returned unto her fathers house, she shall eat of her fathers bread, as shee did in her * youth: but there shall no stranger eat thereof.

* Chap. 10, 14.

14 ¶ If a man eat of the holy thing unwittingly, he shall put the g fift part thereunto, and give it unto the Priest with the hallowed thing.

g He shall give that and a fifth part over.

15 So shall they not defile the holy things of the children of Israel, which they offer unto the Lord,

16 Neither cause the *people* to beare the iniquitie *of their* h trespasse, while they eate their holy thing: for I the Lord doe hallow them.

h For if they did not offer for their errour, the people by their example might commit the like offence.

17 ¶ And the Lord spake unto Moses, saying,

18 Speake unto Aaron, and to his sonne, and to all the children of Israel, and say unto them, Whosoever *he be* of the house of Israel, or of the strangers in Israel, that will offer his sacrifice for all their vowes, and for all their free offerings, which they use to offer unto the Lord for a burnt-offering,

19 *Ye shall offer* of your free minde a male without blemish of the beeves, of the sheepe, or of the goats.

20 Ye shall not offer any thing that hath a blemish: for that shall not be acceptable for you.

21 * And whosoever bringeth a peace-offring unto the Lord to accomplish his vow, or for a free offring of the beeves, or of the sheep, his free offring shalbe perfect, no blemish shalbe in it.

* Deut. 15. 21. Eccl. 35. 12.

22 Blinde, or broken, or maimed, or having a ‖ wenne, or skirvie, or skabbed: these shall ye not offer unto the Lord, nor make an offring by fire of these upon the Altar of the Lord.

‖ *Or, wart.*

23 Yet a bullocke, or a sheepe that hath *any* * *member* superfluous, or lacking, such mayst thou present for a free offering, but for a vow it shall not be accepted.

* Chap. 21, 18.

24 Ye shall not offer unto the Lord that which is bruised or crushed, or broken, or cut away, neither shall ye make *an offring thereof* in your land,

25 Neither i of the hand of a stranger shall ye offer the bread of your God of any of these, because their corruption is in them, there is a blemish in them: *therefore* shall they not be accepted for you.

i Ye shall not receive any unperfect thing of a stranger, to make it the Lords offring: which hee calleth the bread of the Lord.

26 ¶ And the Lord spake unto Moses, saying,

27 When a bullocke, or a sheepe, or a goate shalbe brought forth, it shalbe even seven dayes under his damme: and from the eight day forth it shalbe accepted for a sacrifice made by fire unto the Lord.

28 As for the cow or the ewe, ye shall not * kill her, and her yong *both* in one day. * Deut. 22. 6.

29 So when ye will offer a thanke offring unto the Lord, ye shall offer willingly.

30 The same day shall it be eaten, ye shall leave * none of it to the morrow: I am the Lord. * Chap. 7. 15.

31 Therefore shall yee keepe my Commandements and doe them: *for* I am the Lord,

32 Neither shall ye k pollute my holy Name, but I will be hallowed among the children of Israel, I the Lord sanctifie you. k For whosoever doth otherwise then God commandeth, polluted his Name.

33 Which have brought you out of the land of Egypt, to be your God: I am the Lord.

CHAP. XXIII.

a The feastes of the Lord. 3 The Sabbath. 5 The Passeover. 6 The feast of unleavened bread. 10 The feast of first fruits. 16 Whitsuntide. 24 The feast of blowing trumpets. 34 The feast of Tabernacles.

A Nd the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, and say unto them, The feasts of the Lord which yee shall call the holy ‖ assemblies, *even* these are my feasts. ‖ *Or, convocations.*

3 * Sixe dayes ‖ shall worke be done, but in the seventh day *shall be* the Sabbath of rest, an holy ‖ convocation: ye shall doe no worke *therein*, it is the Sabbath of the Lord, in all your dwellings. * Exod. 20. 9. 10. ‖ Or, *ye may worke.* ‖ Or, *assembly.*

4 ¶ These are the feasts of the Lord, *and* holy convocations, which ye shall proclaime in their a seasons. a For the Sabbath was kept every weeke, and these other were kept but once every yeere.

5 In the first moneth *and* in the fourteenth *day* of the moneth at evening *shallbe* the Passeover of the Lord.

6 And on the fifteenth day of this moneth *shallbe* the feast * of unleavened bread unto the Lord, seven dayes yee shall eate unleavened bread. * Exod. 12. 15. Num. 28. 17.

7 In the first day yee shall have an holy convocation: ye shall doe no b servile worke *therein*. b Or bodily labour: save about that which one must eate, Exod. 22. 16.

8 Also ye shall offer sacrifice made by fire unto the Lord seven dayes, *and* in the c seventh day *shallbe* an holy convocation: ye shall doe no servile worke *therein*. c The first day of the feast and the seventh were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of unleavened bread,

9 ¶ And the Lord spake unto Moses, saying,

10 Speake unto the children of Israel, and say unto them, When ye be come into the land which I give unto you, and reape the harvest thereof, then yee shall bring ‖ a sheafe of the first fruits of your harvest unto the Priest,

11 And hee shall shake the sheafe before the Lord, that it may be acceptable for you: the morrow after the d Sabbath, the Priest shall shake it.

12 And that day when yee shake the sheafe, shall yee prepare a lambe without blemish of a yeere olde, for a burnt-offering unto the Lord:

13 And the meate-offering thereof *shallbe* two * tenth deales of fine floure mingled with oyle, for a sacrifice made by fire unto the Lord of sweet favour: and the drinke-offering thereof the fourth part f of an hin of wine.

14 And ye shall eate neither bread nor parched corne, nor ‖ greene eares untill the selfe same day that ye have brought an offring unto your God: *this shallbe* a Law for ever in your generations and in all your dwellings.

15 ¶ Ye shall count also to you from the morrow after the g Sabbath, *even* from the day that ye shall bring the sheafe of the shake offering, seven ‖ Sabbaths, they shallbe complete.

16 Vnto the morow after the seventh Sabbath shall yee number fiftie dayes: then ye shall bring a new

the seventh were kept holy: in the rest they might worke, except any feast were intermedled, as the feast of unleavened bread, the fifteenth day, and the feast of sheaves the sixteenth day.

‖ *Or, an Omer, reade Deut. 24. 19. Ruth 2. 15. Psal. 129. 7.*

d That is, the second Sabbath of the Passeover.

e Which is the fifth part of an Ephah, or two Omers: reade Exod. 16. 16.

f Reade Exod. 29. 40.

‖ Or, full eares.

g That is, the seventh day after the first Sabbath of the Passeover.

‖ Or, weekes

a new meat offering unto the Lord.

17 Yee shall bring out of your habitations bread for the shake offering: they shall be two *loaves* of two tenth deales of fine floure, *which* shall be baken with [h] leaven for first fruits unto the Lord.

18 Also yee shall offer with the bread seven lambes without blemish of one yeere old, and a yong bullocke and two rams: they shall be for a burnt offering unto the Lord, with their meat offerings and their drinke offerings, for a sacrifice made by fire of a sweet savour unto the Lord.

19 Then yee shall prepare an hee goat for a sinne offering, and two lambes of one yeere old for peace offerings.

20 And the Priest shall shake them to and fro with the bread of the first fruits before the Lord, *and* with the two lambes: they shalbe holy to the Lord, for the [i] Priest.

21 So ye shall proclaime the same day, *that* it may be an holy convocation unto you: ye shall doe no servile worke *therein*: *it shall be* an ordinance for ever in all your dwellings, throughout your generations.

22 * And when you reape the harvest of your land, thou shalt not rid cleane the corners of thy field when thou reapest, neither shalt thou make any after-gathering of thy harvest, *but* thalt leave them unto the poore and to the stranger, I am the Lord your God.

23 ¶ And the Lord spake unto Moses, saying,

24 Speake unto the children of Israel, and say, In the [k] seventh moneth, *and* in the first *day* of the moneth shall yee [l] have a Sabbath, for the remembrance of [m] blowing the trumpets, an holy convocation.

25 Ye shall doe no servile worke *therein*, but offer sacrifice made by fire unto the Lord.

26 ¶ And the Lord spake unto Moses, saying,

27 The * tenth also of this seventh moneth shalbe a day of reconciliation: it shalbe an holy convocation unto you, and ye shall [n] humble your soules, and offer sacrifice made by fire unto the Lord.

28 And ye shall doe no worke that same day: for it is a day of reconciliation, to make an atonement for you before the Lord your God.

29 For every person that humbleth not himselfe that same day, shall even be cut off from his people.

30 And every person that shall doe any worke that same day, the same person also will I destroy from among his people.

31 Ye shall doe no maner worke *therefore*: *this shall be* a law for ever in your generations, *throughout* all your dwellings.

32 This shall be unto you a Sabbath of rest, and ye shall humble your soules: in the ninth *day* of the moneth at even, from [o] even to even shall ye † celebrate your Sabbath.

33 ¶ And the Lord spake unto Moses, saying,

34 Speake unto the children of Israel, and say, * In the fifteenth day of this seventh moneth, *shall be* for seven dayes the feast of Tabernacles unto the Lord.

35 In the first day *shal be* an holy convocation: ye shall doe no servile worke *therein*.

36 Seven dayes ye shall offer * sacrifice made by fire unto the Lord, *and* in the eight day shallbe an holy convocation unto you, and ye shall offer sacrifices made by fire unto the Lord: it is the [p] solemne assembly, ye shall doe no servile worke *therein*.

37 These are the feastes of the Lord (which ye shall call holy convocations) to offer sacrifice made by fire unto the Lord, as burnt offering, and meate offering, [q] sacrifice, and drinke offerings, every one upon his day.

38 Beside the Sabbaths of the Lord, and beside your gifts, and beside all your vowes, and beside all your free offrings, which ye shall give unto the Lord.

39 But in the fifteenth day of the seventh moneth, when yee have gathered in the fruite of the land, yee shall keepe an holy feast unto the Lord seven dayes: in the first day *shall be* a [r] Sabbath: likewise in the eight day *shall be* a Sabbath.

40 And yee shall take you in the first day the fruit of goodly trees, branches of palme trees, and the boughes of [s] thicke trees, and willowes of the brooke, and shall reioyce before the Lord your God seven dayes.

41 So yee shall keepe this feast unto the Lord seven dayes in the yeere, by a perpetuall ordinance through your generations: in the seventh moneth shall you keepe it.

42 Yee shall dwell in boothes seven dayes: all that are Israelites borne, shall dwell in boothes,

43 That your posterity may know that I have made the children of Israel to dwell in [t] boothes, when I brought them out of the land of Egypt: I am the Lord your God.

44 So Moses declared unto the children of Israel the feastes of the Lord.

CHAP. XXIIII.

1 The oyle for the lampes. 5 The shew-bread. 14 The blasphemer shalbe stoned. 17 He that killeth shalbe killed.

AND the Lord spake unto Moses, saying,

2 [a] Command the children of Israel that they bring unto thee pure oyle olive beaten, for the light, to cause *the* lampes to burne continually.

3 Without de vaile [b] of the Testimony, in the Tabernacle of the Congregation, shall Aaron dresse them, both even and morning before the Lord alwayes: *this shalbe* a law for ever through your generations:

4 He shall dresse the lampes upon the * pure Candlesticke before the Lord perpetually.

5 ¶ Also thou shalt take fine floure, and bake twelve * cakes thereof: two [c] tenth deales shallbe in one cake.

6 And thou shalt set them in two rowes, sixe in a row upon the pure table before the Lord.

7 Thou shalt also put pure incense upon the rowes, that [d] in stead of the bread it may be for a remembrance, *and* an offering made by fire unto the Lord.

8 Every Sabbath he shall put them in rowes before the Lord evermore, *receiving them* of the children of Israel for an everlasting Covenant.

9 * And the *bread* shalbe Aarons and his sons, and they shall eate it in the holy place: for it is most holy unto him of the offerings of the Lord made by fire by a perpetuall ordinance.

10 ¶ And there went [e] out among the children of Israel the sonne of an Israelitish woman, whose father was an Egyptian: and this sonne of the Israelitish woman, and a man of Israel strove together in the hoaste.

11 So the Israelitish womans sonne [f] blasphemed the Name *of the Lord*, and cursed, and they brought

h Because the Priest should eat them, as Chap. 7.13. and they should not be offered to the Lord upon the altar.

i That is, offred to the Lord, and the rest should be for the Priests.

* Chap. 19.9. Deut. 24.19.

k That is, about the end of September.

l Or, an holy day to the Lord.

m Which blowing was to put them in remembrance of the manifold feasts that were in that moneth, and of the Jubile.

* Chap. 19.20.30. Numb. 29.7.

n By fasting and prayer,

o Which conteineth a night and a day, yet they tooke it but for their naturall day.

† *Ebr. rest your Sabbath.*

* Numb. 29.12. Iohn 7.2.37.

* Exod. 29.28.

p Or, a day wherein the people are stayed from all worke.

q Or, peace offering.

r Or, a solemne feast.

s Or, of boughes thicke with leaves.

t In the wildernesse, forasmuch as they would not credit Iosua and Caleb, when they returned from spying the land of Canaan.

a Reade Exod. 27.20.

b Which vaile separated the holiest of all, where was the Arke of the Testimony from the Sanctuary.

* Exod. 31.8.

* Exod. 25.30.

c That is, two Omers, reade Exod. 16.16.

d For it was burnt every Sabbath, when the bread was taken away.

* Exod. 29.33. Chap. 8.31. Matth. 12.1. 5.

e Meaning, out of his tent.

f By swearing or despiting God.

brought

brought him vnto Moſes (his mothers name alſo was Shelomith, the daughter of Dibri of the tribe of Dan)

12 And they * put him in ward, till hee tolde them the minde of the Lord.

13 Then the Lord ſpake vnto Moſes, ſaying,

14 Bring the blaſphemer without the hoaſte, and let all that heard him, * put their hands vpon his head, and let all the Congregation ſtone him.

15 And thou ſhalt ſpeake vnto the children of Iſrael, ſaying, Whoſoeuer curſeth his God, ſhall g beare his ſinne.

16 And he that blaſphemeth the Name of the Lord, ſhalbe put to death: all the Congregation ſhall ſtone him to death: aſwell the ſtranger, as he that is borne in the land: when he blaſphemeth the Name *of the Lord*, let him be ſlaine.

17 ¶ * He alſo that † killeth any man, he ſhall be put to death.

18 And he that killeth a beaſt, he ſhall reſtore it, ‖ beaſt for beaſt.

19 Alſo if a man cauſe *any* blemiſh in his neighbour: as he hath done, ſo ſhall it be done to him:

20 * Breach for breach, eye for eye, tooth for tooth: ſuch a blemiſh as hee hath made in any, ſuch ſhallbe repayed to him.

21 And he that killeth a beaſt, ſhall reſtore it: but he that killeth a man, ſhallbe ſlaine.

22 Yee ſhall haue one * law: it ſhall be aſwell for the ſtranger as for one borne in the countrey, for I am the Lord your God.

23 ¶ Then h Moſes told the children of Iſrael, and they brought the blaſphemer out of the hoaſte, and ſtoned him with ſtones: ſo the children of Iſrael did as the Lord had commanded Moſes.

* Numb. 15. 34.

* Deut. 13. 9. and 17. 7.

g Shall be puniſhed.

* Exod. 21. 12. deut. 19. 4. 11.

† *Ebr. ſmiteth the ſoule of any man.*

‖ *Ebr. ſoule for ſoule.*

* Exod. 21. 24. deut. 19. 21. matth. 5. 38.

* Exod. 12. 49.

h Becauſe the puniſhment was not yet appointed by the law for the blaſphemer, Moſes conſulted with the Lord, and told the people what God commanded.

CHAP. XXV.

2 The Sabbath of the ſeuenth yeere. 8 The Iubile in the fiftieth yeere. 14 Not to oppreſſe their brethren. 28 The ſale and redeeming of landes, houſes and perſons.

AND the Lord ſpake vnto Moſes in mount Sinai, ſaying,

2 Speake vnto the children of Iſrael, and ſay vnto them, When yee ſhall come into the land which I giue you, the * land ſhall ‖ keepe Sabbath vnto the Lord.

3 a Sixe yeeres thou ſhalt ſowe thy field, and ſixe yeeres thou ſhalt cut thy vineyard, and gather the fruit thereof.

4 But the ſeuenth yeere ſhall be a Sabbath of reſt vnto the land: *it ſhallbe* the Lords Sabbath: thou ſhalt neither ſow thy field nor cut thy vineyard.

5 That which groweth of it b owne accord of thy harueſt, thou ſhalt not reape, neither gather the grapes that thou haſt left c vnlaboured: *for* it ſhall be a yeere of reſt vnto the land.

6 And the d reſt of the land ſhalbe meate for you, *euen* for thee and for thy ſeruant, and for thy maid, and for thy hired ſeruant, and for the ſtranger that ſoiourneth with thee:

7 And for thy cattell, and for the beaſts that are in thy land, ſhall all the increaſe thereof be meate.

8 ¶ Alſo thou ſhalt number ſeuen ‖ Sabbaths of yeeres vnto thee, *euen* ſeuen times ſeuen yeere: and the ſpace of the ſeuen Sabbaths of yeeres will be vnto thee nine and fourty yeere.

* Exod. 23. 10. ‖ *Ebr. ſhall reſt a reſt.*

a The Iewes began the count of this yeere in September: for then all the fruits were gathered.

b By reaſon of the corne that fell out of the eares the yeere paſt.

c Or, which thou haſt ſeparated from thy ſelfe, and conſecrated to God for the poore.

d That which the land bringeth forth in her reſt.

† *Or, weekes.*

9 e Then thou ſhalt cauſe to blow the trumpet of the Iubile in the tenth *day* of the ſeuenth moneth: euen in the day of the reconciliation ſhall yee make the trumpet blow throughout all your land.

10 And yee ſhall hallow that yeere, *euen* the fiftieth yeere, and proclaime libertie in the land to all the f inhabitants thereof: it ſhall be the Iubile vnto you, and ye ſhall returne every man vnto his g poſſeſſion, and every man ſhall returne vnto his family.

11 This fiftieth yeere ſhall be a yeere of Iubile vnto you: yee ſhall not ſowe, neither reape that which groweth of it ſelfe, neither gather *the grapes* thereof that are left vnlaboured.

12 For it is the Iubile, it ſhall be holy vnto you: yee ſhall eate of the increaſe thereof out of the field.

13 In the yeere of this Iubile, ye ſhall returne every man vnto his poſſeſſion.

14 And when thou ſelleſt ought to thy neighbour, or buyeſt at thy neighbours hand, yee ſhall h not oppreſſe one another.

15 *But* according to the number of i yeeres after the Iubile, thou ſhalt buy of thy neighbour: *alſo* according to the number of yeeres of the reuennes, he ſhall ſell vnto thee.

16 According to the multitude of yeeres, thou ſhalt increaſe the price thereof, and according to the fewneſſe of yeeres thou ſhalt abate the price of it: for the number of k fruits doth he ſell vnto thee.

17 Oppreſſe not yee therefore any man his neighbour, but thou ſhalt feare thy God: for I am the Lord your God.

18 ¶ Wherefore yee ſhall obey mine ordinances, and keepe my lawes, and doe them, and yee ſhall dwell in the land ‖ in ſafetie.

19 And the land ſhall giue her fruit, and yee ſhall eate your fill and dwell therein in ſafetie.

20 And if ye ſhall ſay, What ſhall we eate the ſeuenth yeere, for we ſhall not ſowe, nor gather in our increaſe?

21 I will ‖ ſend my bleſſing vpon you in the ſixt yeere, and it ſhall bring foorth fruit for three yeeres.

22 And ye ſhall ſowe the eight yeere, and eate of the old fruite vntill the ninth yeere: vntill the fruit thereof come ye ſhall eate the olde.

23 ¶ Alſo the land ſhall not be ſold to be l cut off *from the family*: for the land is mine, *and* yee be but ſtrangers and ſoiourners with me.

24 Therefore in all the land of your poſſeſſion ye ſhall m graunt a redemption of the land.

25 ¶ If thy brother be impoueriſhed, and ſell his poſſeſſion, then his redeemer ſhall come, *euen* his neere kinſeman, and buy out that, which his ‖ brother ſold.

26 And if hee haue no redeemer, but * hath gotten and found to buy it out.

27 Then ſhall he n count the yeeres of his ſale, and reſtore the overplus to the man, to whom he ſold it: ſo ſhall he returne to his poſſeſſion.

28 But if hee cannot get ſufficient to reſtore to him, then that which is ſolde, ſhall remaine in the hand of him that hath bought it, vntill the yeere of the Iubile: and in the Iubile it ſhall come o out, and hee ſhall returne vnto his poſſeſſion.

29 Likewiſe if a man ſell a dwelling houſe in a walled city, he may buy it out againe within a whole

e In the beginning of the 50 yeere was the Iubile ſo called, becauſe the ioyfull tidings of liberty was lykely proclaimed by the ſound of a cornet.

f Which were in bondage.

g Becauſe the tribes ſhould neither haue their poſſeſſions or families diminiſhed nor confounded.

h By deceit, or otherwiſe.

i If the Iubile to come be neere, thou ſhalt ſell better cheape: if it be farre off, dearer.

k And not the full poſſeſſion of the land.

‖ *Or, boldly without feare.*

l It could not be ſold for euer, but muſt returne to the family in the Iubile.

m Ye ſhall ſell it on condition that it may be redeemed.

‖ *Or, kinſman.*

* Ebr his hand hath gotten.

n Abating the money of the yeeres paſt, and paying for the reſt of the yeeres to come.

o From his hand that bought it.

whole yeere after it is sold: within a yeere may he buy it out.

30 But if it be not bought out within the space of a full yeere, then the house that is in the walled city, shall be stablished, p as cut off *from the families*, to him that bought it, throughout his generations: it shall not goe out in the Iubile.

p That is, for ever, reade vers. 23.

31 But the houses of villages which have no walles round about them, shall be esteemed as the field of the countrey: they may be bought out againe, and shall ‖ goe out in the Iubile.

‖ *Or, returne.*

32 Notwithstanding, the cities of the Levites, *and* the houses of the cities of their possession, may the Levites redeeme * at all seasons.

* *Ebr. for ever.*

33 And if a man purchase of the Levites, the house that was sold, and the citie of their possession shall goe out in the Iubile: for the houses of the cities of the Levites are their possession among the children of Israel.

q Where the Levites kept their cattell.

34 But the field of the q suburbes of their cities shall not be solde: for it is their perpetuall possession.

35 ¶ Moreover, if thy brother be impoverished, and r fallen in decay with thee, thou shalt relieve him, and *as* a stranger and soiourner, so shall he live with thee.

r In Ebrew it is, if his hand shake: meaning, if hee stretch forth his hand for helpe as one in misery.

36 * Thou shalt take no vsury of him, nor vantage, but thou shalt feare thy God, that thy brother may live with thee.

* Exod. 22. 25. deut. 23, 19. prou. 28, 8. eze. 18, 8. and 22, 12.

37 Thou shalt not give him thy money to vsurie, nor lend him thy victailes for increase.

38 I am the Lord your God, which have brought you out of the land of Egypt, to give you the land of Canaan, *and* to be your God.

39 ¶ * If thy brother also *that dwelleth* by thee be impoverished, and be solde unto thee, thou shalt not compell him to serve as a bond servant.

* Exod. 21, 2. Deut. 15, 12. Ierem. 34. 14.

40 *But* as an hired servant, and as a soiourner he shall be with thee: he shall serve thee unto the yeere of Iubile.

41 Then shall he depart from thee, *both* he and his children with him, and shall returne unto his family, and unto the possession of his fathers shall he returne:

42 For they are my servants, whom I brought out of the land of Egypt: they shall not s be solde as bondmen are sold.

s Vnto perpetuall servitude.

43 * Thou shalt not rule over hem cruelly, but shalt feare thy God.

* Ephes. 6, 9. Colos. 4, 1.

44 Thy bond servant also, and thy bondmaid, which they shalt have, *shalbe* of the heathen that are round about you: of them shall yee buy servants and maides.

45 And moreover, of the children of the strangers that are soiourners among you, of them shall ye buy, and of their families that are with you which they begate in your land: these shalbe your t possession.

t For they shall not be bought out at the Iubile.

46 So ye shall take them, as inheritance for your children after you to possesse them by inheritance, ye shall vse their labours for ever: but over your brethren the children of Israel yee shall not rule one over another with cruelty.

47 ¶ If a soiourner or a stranger *dwelling* by thee * get *riches*, and thy brother by him be impoverished, and sell himselfe unto the stranger or soiourner *dwelling* by thee, or to the stocke of the strangers family,

* Ebr. his hand take holde.

48 After that he is sold, he may be bought out: one of his brethren may buy him out.

49 Or his vncle, or his vncles sonne may buy him out, or *any* of the kinred of his flesh among his family, may redeeme him: either if hee can u get *so much*, he may buy himselfe out.

u If he be able.

50 Then he shall reckon with his buyer from the yeere that he was sold to him, unto the yeere of Iubile: and the money of his sale shalbe according to the number of x yeeres: according to the time of an hired servant shall he be with him.

x Which remaine yet to the Iubile.

51 If there be many yeeres behind, according to them shall he give againe for his deliverance, of the money that he was bought for,

52 If there remaine but few yeeres unto the yeere of Iubile, then he shall count with him, and according to this yeeres give againe for his redemption.

53 Hee shall be with him yeere by yeere as an hired servant: he shall not rule cruelly over him in thy y sight.

y Thou shalt not suffer him to intreate him rigourously, if thou know it.

54 And if hee be not redeemed thus, hee shall goe out in the yeere of Iubile, he, and his children with him.

55 For unto me the children of Israel *are* servants, they are my servants whom I have brought out of the land of Egypt: I am the Lord your God.

CHAP. XXVI.

1 *Idolatry forbidden.* 3 *A blessing to them that keepe the commandements.* 14 *The curse to them that breake them.* 42 *God promiseth to remember his covenant.*

YEe shall make you none idoles nor graven image, neither reare you up any * pillar, neither shall ye set ‖ any image of stone in your land to bow downe to it: for I am the Lord your God.

* Exod. 22, 4. Deut. 5, 8. Psalm 97, 7.

‖ *Or, stone having any imagerie.*

2 Ye shall keepe my Sabbaths, and * reverence my Sanctuary: I am the Lord.

* Chap. 19, 30.

3 ¶ * If yee walke in mine ordinances, and keepe my commandements, and doe them,

* Deut 28, 1.

4 I will then send you a raine in due season, and the land shall yeeld her increase, and the trees of the field shall give their fruit.

a By promising abundance of earthly things, he stirreth the minde to consider the rich treasures of the spirituall blessings.

5 And your threshing shall reach unto the vintage, and the vintage shall reach unto sowing time, and you shall eate your bread in plenteousnesse, and dwell in your land safely.

6 And I will send peace in the land, and yee shall sleepe, and none * shall make you afraid: also I ‖ will rid evill beasts out of the land, and the b sword shall not go thorow your land.

* Iob 11, 19.

‖ *Ebr. will cause the evill beast to cease.*

b Ye shall have no warre.

7 Also ye shall chase your enemies, and they shall fall before you upon the sword.

8 * And five of you shall chase an hundreth, and an hundreth of you shall put ten thousand to flight, and your enemies shall fall before you upon the sword.

* Iosh. 23, 10.

9 For ‖ I will have respect unto you, and make you increase, and multiply you, and c stablish my covenant with you.

‖ *Ebr. I will turne unto you.*

c Performe that which I have promised.

10 Ye shall eate also old store, and cary out old because of the new.

11 * And I will set my d Tabernacle among you, and my soule shall not loath you.

* Ezek. 37, 26. 2. Cor. 6, 16.

12 Also I will walke among you, and I will be your God, and ye shall be my people.

d I will be dayly present with you.

13 ‖ I am the Lord your God which have brought you out of the land of Egypt, that ye should not be their bondmen, and I have broken the e bonds of your yoke, and made you goe upright.

‖ *Ebr. I.*

e I have set you at full liberty, whereas before ye were as beasts tyed in bands.

14 ¶ * But if ye will not obey me, nor doe all these commandements,

* Deut. 28, 15. Lamen. 2, 17. Malac. 2, 2.

15 And if ye shall despise mine ordinances, either

ther if your ſoule a horre my lawes, ſo that ye will not doe all my Commandements, but breake my f Covenant.

f Which I made with you in chuſing you to be my people.

16 Then will I alſo doe this unto you, I will appoint over you ‖ fearefulneſſe, a conſumption, and the burning ague to conſume the eyes, and make the hearts heavie, and you ſhall ſowe your ſeede in vaine: for your enemies ſhall eate it:

‖ Or, an haſtie plague.

17 And I will ſet g my face againſt you, and ye ſhall fall before your enemies, and they that hate you, ſhall reigne over you, * and ye ſhall flee when none purſueth you.

g Reade Chap. 17.10.

* Prov.28.1.

18 And if ye will not for theſe *things* obey me, then will I puniſh you h ſeven times more, according to your ſinnes.

h That is, more extremely.

19 And I will breake the pride of your power, and I will make your heaven as i yron, and your earth as braſſe:

i Ye ſhall have drought and barrenneſſe, Agge.1.10.

20 And your ‖ ſtrength ſhalbe ſpent in vaine: neither ſhall your land give her increaſe, neither ſhall the trees of the land give their fruit.

‖ Or, labour.

21 ¶ And if ye walke k ſtubburnely againſt me, and will not obey me, I will then bring ſeven times moe plagues upon you, according to your ſinnes.

k Or as ſome reade, by fortune, imputing my plagues to change and fortune.

22 I will alſo ſend wilde beaſtes upon you, which ſhall l ſpoile you, and deſtroy your cattell, and make you fewe in number: ſo your high m wayes ſhall be deſolate.

l Of your children, 2.king.17.25.

m Becauſe none date paſſe thereby for feare of beaſts.

23 Yet if by theſe ye will not be reformed by me, but walke ſtabburnely againſt me,

24 Then will I alſo waike * ſtubburnely againſt you, and I will ſmite you yet ſeven times for your ſinnes:

* 2.Sam.22.37. Pſal 3.16.

25 And I will ſend a ſword upon you, that ſhall avenge the quarrell of my Covenant: and when ye are gathered in your cities, I will ſend the peſtilence among you, and ye ſhall be delivered into the hand of the enemie.

26 When I ſhall breake the n ſtaffe of your bread, then ten women ſhall bake your bread in one o oven, & they ſhall deliver your bread againe by weight, and ye ſhall eate, but not be ſatisfied.

n That is, the ſtrength, whereby the life is ſuſteined Ezek.4.16. and 5, 16.

o One oven ſhall be ſufficient for ten families.

27 Yet if ye will not for this obey mee, but walke againſt me ſtubburnly,

28 Then will I walke ſtubburnely in *mine* anger againſt you, and I will alſo chaſtiſe you ſeven times *more* according to your ſinnes.

29 * And ye ſhall eate the fleſh of your ſonnes, and the fleſh of your daughters ſhall ye devoure.

* Deut.28.35.

30 I will alſo deſtroy your hie places, and * cut away your images, and caſt your carkeiſes upon the ‖ bodies of your idoles, and my ſoule ſhall abhorre you.

* 2.Chron.34.7.

‖ Or, carions.

31 And I will make your cities deſolate, and bring your Sanctuarie unto nought, and p will not ſmell the ſavour of your ſweet odours.

p I will not accept your ſacrifices,

32 I will alſo bring the land into a wilderneſſe, and your enemies which dwell therein, ſhall be aſtoniſhed thereat.

33 Alſo I will ſcatter you among the heathen, and q will draw out a ſword after you, and your land ſhal be waſte, and your cities ſhalbe deſolate.

q Signifying that no enemie can come without Gods ſending.

34 Then ſhall the land enioy her * Sabbaths, as longas it lieth voide, and ye ſhall be in your enemies land: then ſhall the land reſt, and enioy her Sabbaths.

* Chap.25.2.

35 All the dayes that it lieth voide, it ſhall reſt, becauſe it did not reſt in your r Sabbaths, when ye dwelt upon it.

r Which I commanded you to keepe.

36 And upon them that are left of you, I will ſend even a ‖ faintneſſe into their hearts in the land of your enemies, and the ſounde of a leafe ſhaken ſhall chaſe them, and they ſhall ſflee as fleeing from a ſword, and they ſhall fall, no man purſuing them.

‖ Or, cowardneſſe.

s As if their enemies did chaſe them.

37 They ſhall fall alſo one upon another, as before a ſword, though none purſue them, and ye ſhall not be able to ſtand before your enemies:

38 And ye ſhall periſh among the heathen, and the land of your enemies ſhall eate you up.

39 And they that are left of you, ſhall pine away for their iniquity, in your enemies lands, and for the iniquities of their fathers ſhall they pine away with t them alſo.

t Foraſmuch as they are culpable of their fathers faults, they ſhalbe puniſhed as well as their fathers.

40 Then they confeſſe their iniquity, and the wickednes of their fathers for their treſpaſſe, which they have treſpaſſed againſt me, & alſo becauſe they have walked ſtubburnely againſt me.

41 Therefore I will walke ſtubburnly againſt them, and bring them into the land of their enemies: ſo then their uncircumciſed hearts ſhalbe humbled, and then they ſhall ‖ willingly beare *the puniſhment of* their iniquitie.

‖ Or, pray for their ſinne.

42 Then I will remember my Covenant with Iaakob, and my Covenant alſo with Izhak, and alſo my Covenant with Abraham will I remember, and remember the land.

43 u The land alſo *in the meane ſeaſon* ſhall be left of them, and ſhall enioy her Sabbaths while ſhe lieth waſte without them, but they ſhall willingly ſuffer *the puniſhment* of their iniquity, becauſe they deſpited my Lawes, and becauſe their ſoule abhorred mine ordinances.

u Whiles they are captives, and without repentance.

44 Yet notwithſtanding this, when they ſhall be in the land of their enemies, * I will not caſt them away, neither will I abhorre them, to deſtroy them utterly, *nor* to breake my Covenant with them: for I am the Lord their God:

* Deut.4.31. Rom.11.28.

45 But I will remember for them the x Covenant of old, when I brought them out of the land of Egypt in the ſight of the heathen, that I might be their God: I am the Lord.

x Made to their forefathers.

46 Theſe are the Ordinances, and the Judgements, and the Lawes, which the Lord made betweene him, and the children of Iſrael, in mount y Sinai by the hand of Moſes.

y Fiftie dayes after they came out of Egypt.

CHAP. XXVII.

a *Of divers vowes, and the redemption of the ſame.* 28 *A thing ſeparate from the uſe of man, cannot be ſold nor redeemed, but remaineth to the Lord.*

MOreover, the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, If any man ſhall make a vow of a a perſon unto the Lord, by b thy eſtimation.

a As of his ſonne or his daughter.

b Which are the Prieſt.

3 Then thy eſtimation ſhall be *this*: a male from twenty yeare old unto ſixtie yeare olde ſhall be by thy eſtimation even fifty c ſhekels of ſilver, after the ſhekel of the Sanctuary.

c Read the value of the Shekel, Exod.30.13.

4 But if it be female, then thy valuation ſhall be thirty ſhekels.

5 And from five yeare olde to twentie yeare olde, thy valuation ſhall be for the male twenty ſhekels, and for the female ten ſhekels.

6 But from a d moneth olde unto five yeare olde, thy price of the male ſhall be five ſhekels of ſilver, and thy price of the female, three ſhekels of ſilver.

d He ſpeaketh of thoſe vowes whereby the fathers dedicated their children to God which were not of ſuch force, but they might be redeemed from them.

7 And from ſixtie yeare old and above, if *he be* a male, then thy price ſhall be fifteen ſhekels, and for the female ten ſhekels.

8 But

8 But if he be poorer e then thou haſt eſteemed *him*, then ſhall he preſent himſelfe before the Prieſt, and the Prieſt ſhall value him, according to the abilitie of him that vowed, *ſo* ſhall the Prieſt value him.

9 And if *it be a* f beaſt, whereof men bring an offering vnto the Lord, all that one giveth of ſuch vnto the Lord, ſhalbe holy.

10 He ſhall not alter it nor change it, a good for a bad, nor a bad for a good: and if he change beaſt for beaſt, then *both* this and that, which was charged for it, ſhalbe g holy.

11 And if *it be* any vncleane beaſt, of which men doe not offer a ſacrifice vnto the Lord, hee ſhall then preſent the beaſt before the Prieſt.

12 And the Prieſt ſhall value it, whether it be good or bad: *and* as thou valueſt it, *which art* the Prieſt, ſo ſhall it be.

13 But if he will buy it againe, then he ſhall giue the fifth part of it more aboue thy valuation.

14 ¶ Alſo when a man ſhall dedicate his houſe to be holy vnto the Lord, then the Prieſt ſhall value it, whether it be good or bad *and* as the Prieſt ſhall prize it, † ſo ſhall the value be.

15 But if he that ſanctified it, will redeeme his houſe, then he ſhall give thereto the fifth part of money more then thy eſtimation, and it ſhalbe his.

16 If alſo a man dedicate to the Lord any ground of his inheritance, then ſhalt thou eſteeme it according to the h ſeed thereof, an i Homer of barley-ſeed *ſhallbe* at fiftie ſhekels of ſilver.

17 If he dedicate his field *immediatly* from the yeare of Iubile, it ſhall be worth as thou doeſt eſteeme it.

18 But if he dedicate his field after the Iubile, then the Prieſt ſhall recken him the money according to the years that remaine vnto the yeare of Iubile, and it ſhalbe abated by thy eſtimation.

19 And if he that dedicateth it, will redeeme the field, then he ſhall put the fifth part of the price, that thou eſteemedſt it at, therevnto, and it ſhall remain his.

20 And if he will not redeeme the field, but *the Prieſt* k ſell the field to another man, it ſhalbe reſteemed no more.

21 But the field ſhalbe holy to the Lord, when it goeth out in the Iubile, as a field l ſeparate from common vſes: the poſſeſſion thereof ſhalbe the Prieſts.

22 If a man alſo dedicate vnto the Lord a field which he hath bought, which is not of the ground of his inheritance,

23 Then the Prieſt ſhall ſet the price to him, as * thou eſteemeſt it, vnto the yeare of Iubile, and he ſhall give m thy price the ſame day, *as a thing* holy vnto the Lord.

24 *But* in the yeare of Iubile, the field ſhall returne vnto him, of whom it was bought: to him *I ſay*, whoſe inheritance the land was.

25 And all the valuation ſhall be according to the ſhekel of * the Sanctuarie: a ſhekel conteineth twenty gerans.

26 * Notwithſtanding the firſt-borne of the beaſts, becauſe it is the Lords firſt-borne, none ſhall dedicate ſuch, be it bullock, or ſheep. *For* it is the n Lords.

27 But if it be an vncleane beaſt, then he ſhall redeeme it by thy valuation, and giue the fifth part more thereto: and it it be not redeemed, then it ſhall be ſold, according to thy eſtimation.

28 * Notwithſtanding, nothing ſeparate from the common vſe that a man doth ſeparate vnto the Lord of all that he hath (whether it be man or beaſt, or land of his inheritance) may be ſold nor redeemed: *for* every thing ſeparate from the common vſe is moſt holy vnto the Lord.

29 Nothing ſeparate from the common vſe, which ſhall be ſeparate from man, ſhall be redeemed, *but* o die the death.

30 Alſo all the tythe of the land *both* of the ſeed of the ground, *and* of the fruit of the trees is the Lords: *it is* holy to the Lord.

31 But if a man will redeeme *any* of his tithe, he ſhall adde the p fifth part thereto.

32 And every tithe of bullocke, and of ſheep *and* of all that goeth vnder the q rod, the tenth ſhall be holy vnto the Lord.

33 He ſhall not looke if it be good or bad, neither ſhall he change it: elſe if he change it, both it, and that it was changed withall, ſhall be holy, *and* it ſhall not be redeemed.

34 Theſe are the Commandements which the Lord commanded by Moſes vnto the children of Iſrael in Mount Sinai.

e If he be not able to pay after my valuation.

f Which is cleane. Chap. 11. 2.

g That is, conſecrate to the Lord.

† *Heb. ſo ſhall it ſtand.*

h Valuing the price thereof according to the ſeed that is ſowen, or by the ſeed that it doeth yeeld

i Homer is a meaſure conteining ten Ephahs, reade of Ephah Exod. 16. 16. 36.

k For their own neceſſitie or godly vſes.

l That is which dedicate to the Lord with a curſe to him that doeth turne it to his priuate vſe. Num. 21. 2. Deut. 13. 15. Ioſh. 9. 17.

m The Prieſts valuation.

* *Verſe* 12.

* *Exod.* 30. 13. *Numb.* 3. 47. *Ezek.* 45. 12.

n *Exod.* 13. 2. *Exo.* 22. 29. *Numb.* 3. 13.

n It was the Lords already.

* *Ioſh.* 6. 19.

o It ſhall remaine without redemption.

p Beſides the value of him that giueth it ſelf.

q All that which is numbred: that is, every tenth as he falleth by tale without exception or reſpect.

THE FOVRTH BOOKE OF MOSES, CALLED *NVMBERS.

* So called becauſe of the diuerſity and multitude of numberings which are here chiefly conteined, both of mens names and places.

THE ARGVMENT.

FOraſmuch as God hath appointed that his Church in this world ſhall be vnder the croſſe, both becauſe they ſhould learne not to put their truſt in worldly things: and alſo feele his comfort when all other helpe faileth: he did not ſtraight way bring his people after their departure out of Egypt into the land which he had promiſed them: but ledde them to and fro for the ſpace of fourtie years: and kept them in contanuall exerciſes before they enjoyed it, trie their faith, and to teach them to forget the world: and to depend on him. Which triall did greatly profit to diſcerne the wicked and the hypocrites, from the faithfull and true ſeruants of God, who ſerued him with pure heart whereas the other, preferring their carnall affections to Gods glory, and making Religion to ſerue their purpoſe, murmured when they lacked to content their luſts, and diſpiſed them whom God had appointed rulers ouer them. By reaſon whereof they prouoked Gods terrible iudgements againſt them, and are ſet forth as a moſt notable example for all ages to beware how they abuſe Gods word: preferre their own luſts to his will, or deſpiſe his miniſters. Notwithſtanding, God is euer true in his promiſe, and gouerneth his by his holy Spirit, that either they fall not to ſuch inconueniences, or elſe returne to him quickely by true repentance: and therefore he continueth his graces toward them, hee giueth them ordinances and inſtructions, as well for Religion, as outward policie: he preſerueth them againſt all

all craft and conſpiracie, and giveth them manifold victories againſt their enemies. And to aveyde all controverſies that might ariſe, he taketh avvay the occaſions, by dividing among all the tribes, both the land vvhich they had vvonne, and that alſo vvhich he had promiſed, as ſeemed beſt to his godly vviſedome.

CHAP. I.

a *Moſes and Aaron with the twelve princes of the tribes are commanded of the Lord to number them that are able to go to warre.* 49 *The Levites are exempted for the ſervice of the Lord.*

THe Lord ſpake againe unto Moſes in the wildernes of a Sinai, in the Tabernacle of the Congregation, in the firſt *day* of the b ſecond moneth, in the ſecond yeare after they were come out of the land of Egypt, ſaying,

2 * Take ye the ſumme of all the Congregation of the children of Iſrael, after their families *and* houſholds of their fathers, with the number of their names: *to vvit*, all the males, † man by man:

3 From twentie yeare old and above, all that goe forth to the warre in Iſrael: thou and Aaron ſhall number them throughout their armies.

4 And with you ſhallbe c men of every tribe, ſuch *as are* the heads of the houſe of their fathers.

5 And theſe are the names of the men that ſhall d ſtand with you, of *the tribe of* Reuben, Elizur, the ſonne of Shedeur:

6 Of Simeon, Shelumiel the ſonne of Zuriſhaddai:

7 Of Iudah, Nahſhon the ſonne of Amminadab:

8 Of Iſſachar, Nethaneel the ſonne of Zuar:

9 Of Zebulon, Eliab, the ſonne of Helon:

10 Of the children of Ioſeph: of Ephraim, Eliſhama the ſonne of Ammihud: of Manaſſeh, Gamliel, the ſonne of Pedahzur:

11 Of Benjamin, Abidan the ſonne of Gideoni:

12 Of Dan, Ahiezer, the ſonne of Ammiſhaddai:

13 Of Aſher, Pagiel the ſonne of Ocram:

14 Of Gad, Eliaſaph the ſonne of Devell:

15 Of Naphtali, Ahira the ſonne of Enan.

16 Theſe *vvere* famous in the Congregation, e princes of the tribes of their fathers, *and* heads over thouſands in Iſrael.

17 ¶ Then Moſes and Aaron touke theſe men which are expreſſed by *their* names.

18 And they called all the Congregation together in the firſt *day* of the ſecond moneth, who declared f their kinred by their families, *and* by the houſes of their fathers according to the number of *their* names, from twentie yeare old and above, man by man.

19 As the Lord had commanded Moſes, ſo he numbred them in the wildernesſe of Sinai.

20 So were the ſonnes of † Reuben Iſraels eldeſt ſonne by their generations, by their families, *and* by the houſes of their fathers according to the number of *their* names, man by man, every male from twenty eare old and above, as many as ‖ went forth to warre:

21 The number of them, *I ſay*, of the tribe of Reubén, *vvas* ſixe and fourtie thouſand, and five hundreth.

22 Of the ſonnes of ‖ Simeon by their generations, by their families, *and* by the houſes of their fathers, the ſumme thereof by the number of *their* names, man by man, every male from twenty yeare old, and above, all that went foorth to warre:

23 The ſumme of them, *I ſay*, of the tribe of Simeon *vvas* nine and fiftie thouſand and three hundreth.

24 ¶ Of the ſonnes of ‖ Gad by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre: ‖ Gad.

25 The number of them, *I ſay*, of the tribe of Gad *vvas* five and fourtie thouſand, and ſixe hundreth and fiftie.

26 ¶ Of the ſonnes of ‖ Iudah by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre: ‖ Iudah.

27 The number of them, *I ſay*, of the tribe of Iudah, *vvas* threeſcore and fourteene thouſand, and ſixe hundreth.

28 ¶ Of the ſonnes of ‖ Iſſachar by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre: ‖ Iſſachar.

29 The number of them *alſo* of the tribe of Iſſachar *vvas* foure and fiftie thouſand, and foure hundreth.

30 ¶ Of the ſonnes of ‖ Zebulon by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above: all that went foorth to warre: ‖ Zebulon.

31 The number of them *alſo* of the tribe of Zebulun *vvas* ſeven and fiftie thouſand and foure hundreth.

32 ¶ Of the ſonnes of Ioſeph, *namely* of the ſonnes of ‖ Ephraim by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre: ‖ Ephraim.

33 The number of them *alſo* of the tribe of Ephraim *vvas* fourtie thouſand and five hundreth.

34 ¶ Of the ſonnes of ‖ Manaſſeh by their generations, by their families *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went fourth to warre: ‖ Manaſſeh.

35 The number of them *alſo* of the tribe of Manaſſeh *vvas* two and thirty thouſand and two hundreth.

36 Of the ſonnes of ‖ Benjamin by their generations, by their families, *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre: ‖ Benjamin.

37 The number of them *alſo* of the tribe of Benjamin *vvas* five and thirtie thouſand and foure hundreth.

38 Of the ſonnes of ‖ Dan by their generations, by their families *and* by the houſes of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went foorth to warre: ‖ Dan.

a In that place of the wildernesſe that was neere to mount Sinai

b Which conteined part of Aprill, and part of May.

* Exod. 30, 12.

† *Hebr. by their heads.*

c That is, the chiefeſt man of every tribe.

d And aſſiſt you when ye number the people.

e Or captaines, and governours.

f In ſhewing every man his tribe, and his anceſters.

† Theſe are the names of the twelve tribes, as firſt of Reuben.

‖ *Or, as were alle to beare weapons.*

‖ Simeon.

THE FIGURE OF THE Tabernacle erected, and of the Tents pitched round about it.

A B The length of the Court of an hundreth cubites, on the South-side: in the which space there were twentie pillars of five cubites height a piece, whereunto the curtaines were tyed to inclose the Court. C D The North side, which was in all points like. B C The West end, which was of fiftie cubites wide. In this space there were tenne pillars of equall height with the rest, whereunto the curtaines were fastened, to close the Courtin on that side. A D The East end, which was also of fiftie cubites breadth, so that the whole court was in length twise the breadth. The comming in was at the East end, right as it there hanged a wrought hanging of twentie cubits long, fastened up to foure pillars. E At the sides of the hanging there were curtaines of fifteene cubits in length, which were fastened on this side of the hanging, to three pillars, and on the other side to as many as the Figure sheweth.

39 The number of them *also* of the tribe of Dan *was* threescore and two thousand, and seven hundreth.

‖ Asher.

40 ¶ Of the sonnes of ‖ Asher by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went forth to warre:

41 The number of them *also* of the tribe of Asher, *was* one and fourtie thousand and five hundreth.

‖ Naphtali.

42 ¶ Of the children of ‖ Naphtali, by their generations, by their families, *and* by the houses of their fathers, according to the number of *their* names, from twentie yeare old and above, all that went to the warre:

43 The number of them *also* of the tribe of Naphtali *was* three and fiftie thousand, and foure hundreth.

44 These are the ‖ summes which Moses, and Aaron numbred, and the Princes of Israel, the twelve men *which* were every one for the house of their fathers.

‖ *Or, full sums.*

45 So *this* was all the summe of the sonnes of Israel, by the houses of their fathers, from twenty yeare old and above, all that went to the warre in Israel.

46 And all they were in number sixe hundreth and three thousand five hundreth and fiftie.

47 But the Levites, after the tribes of their fathers were not numbred among g them.

g Which were warriours, but were appointed to the use of the Tabernacle.

48 For the Lord had spoken unto Moses, and said,

49 Onely thou shalt not number the tribe of Levi, neither take the summe of them among the children of Israel

50 But thou shalt appoint the Levites over the Tabernacle of the Testimony, and over all the instruments thereof, and over all things that belong to it: they shall beare the Tabernacle, and all the instruments thereof, and shall minister in it, and shall † dwell round about the Tabernacle.

† *Heb. campe.*

51 And when the Tabernacle goeth foorth, the Levites shall take it downe: and when the Tabernacle is to be pitched, the Levites shall set it up: for the h stranger that commeth neare, shall be slaine.

h Whosoever is not of the tribe of Levi.

52 Also the children of Israel shall pitch their tents every man in his campe, and every man under his standerd throughout their armies.

53 But the Levites shall pitch round about the Tabernacle of the Testimonie, least vengeance i come upon the Congregation of the children of Israel, and the Levites shall take the charge of the Tabernacle of the Testimonie.

i By not having due regard to the Tabernacle of the Lord.

54 So the children of Israel did according to all that the Lord had commanded Moses: so did they.

CHAP. II.

a *The order of the tents, and the names of the Captaines of the Israelites.*

AND the Lord spake unto Moses, and to Aaron, saying,

2 a Every man of the children of Israel shall campe by his standerd, *and* under the ensigne of their fathers house: farre off, about the Tabernacle of the Congregation shall they pitch.

a In the twelve tribes were foure principall standerds, so that every three tribes had their standerd.

3 On the East-side toward the rising of the sunne, shall they of the standerd of the hoaste of Iudah pitch according to their armies: and Nahshon the sonne of Amminadab *shall be* ‖ captaine of the sonnes of Iudah.

‖ *Or, prince.*

4 And his hoast and the number of them *were* seventie and foure thousand and sixe hundreth.

5 Next unto him shall they of the tribe b of Issachar pitch, and Nethaneel the sonne of Zuar *shall be* the captaine of the sonnes of Issachar:

b Iudah, Issachar, and Zebulun the sonnes of Leah were of the first standerd.

6 And his hoast and the number thereof *were* foure and fiftie thousand, and foure hundreth.

7 *Then* the tribe of Zebulun, and Eliab the sonne of Helon captaine over the sonnes of Zebulun:

8 And his hoaste and the number thereof seven and fiftie thousand and foure hundreth:

9 The whole number of the c hoaste of Iudah *are* an hundreth fourescore and sixe thousand, and foure hundreth according to their armies: they shall first set forth.

c Of them which were conteined under that name.

10 ¶ On the South side *shall be* the standerd of the

the hoaste d of Reuben according to their armies: and the captaine over the sonnes of Reuben *shallbe* Elizur the sonne of Shedeur.

d Reuben and Simeon, the sonnes of Leah, and Gad the sonne of Zilpah her maide, were of the second standard.

11 And his hoaste and the number thereof, sixe and fourtie thousand and five hundreth.

12 And by him shall the tribe of Simeon pitch, and the captaine over the sonnes of Simeon *shall be* Shelumiel the sonne of Zurishaddai:

13 And his hoaste, and the number of them, nine and fiftie thousand and three hundreth.

14 And the tribe of Gad, and the captaine over the sonnes of Gad *shallbe* Eliasaph the sonne of ‖ Deuel:

‖ Or, Reuel.

15 And his hoaste and the number of them *were* five and fourtie thousand, sixe hundreth and fiftie.

16 All the number of the campe of Reuben *were* an hundreth and one and fiftie thousand, and foure hundreth and fiftie according to their armies, and they shall set foorth in the second place.

17 ¶ Then the Tabernacle of the Congregation shall goe *with* the hoaste of the Levites, in the e mids of the campe as they have pitched, so shall they goe forward, every man in his order, according to their standerds.

e Because it might be in equall distance from each one and all indifferently have recourse thereunto. f Because Ephraim and Manasseh supplied the place of Ioseph their father, they are taken to be Rahels children, so they and Beniamin make the third standerd.

18 ¶ The standerd of the campe of Ephraim *shall be* toward the West according to their armies: and the captaine over the sonnes of Ephraim *shallbe* Elishama the sonne of Ammihud:

19 And his hoaste and the number of them *were* fourtie thousand and five hundreth.

20 And by him *shallbe* the tribe of Manasseh and the captaine over the sonnes of Manasseh, *shallbe* Gamliel the sonne of Pedahzur:

21 And his hoast and the number of them *were* two and thirtie thousand and two hundreth.

22 And the tribe of Beniamin, and the captaine over the sonnes of Beniamin *shallbe* Abidan, the sonne of Gideoni:

23 And his hoaste, and the number of them *were* five and thirtie thousand and foure hundreth.

24 All the number of the campe of Ephraim *were* an hundreth and eight thousand and one hundred according to their armies, and they shall goe in the third place.

g Dan and Nephtali the sonnes of Bilha Rahels maid with Asher the sonne of Zilpah make the fourth standerd.

25 ¶ The standerd of the hoast of g Dan *shallbe* toward the North according to their armies: and the captaine over the children of Dan *shallbe* Ahiezer the sonne of Ammishaddai:

26 And his hoast and the number of them *were* two and threescore thousand and seven hundreth.

27 And by him shall the tribe of Asher pitch, and the captaine over the sonnes of Asher *shallbe* Pagiel the sonne of Ocran.

28 And his hoast and the number of them *were* one and fourtie thousand, and five hundreth.

29 ¶ Then the tribe of Naphtali, and the captaine over the children of Naphtali *shallbe* Ahira the sonne of Enan:

30 And his hoast and the number of them *were* three and fiftie thousand and foure hundreth.

31 All the number of the hoast of Dan *was* an hundreth and seven and fiftie thousand and sixe hundreth: they shall goe hindmost with their standerds.

h Which were of twentie yeeres and above.

32 ¶ These are the h summes of the children of Israel by the houses of their fathers, all the number of the hoaste, according to their armies, sixe hundreth and three thousand, five hundreth and fiftie.

33 But the Levites were not numbred among the children of Israel, as the Lord had commanded Moses.

34 And the children of Israel did according to all that the Lord had commanded Moses: so they pitched according to their i standerds, and so they iourneyed every one with his families, according to the houses of their fathers.

i For vnder every one of the foure principall standerds were diuers signes to keepe every band.

CHAP. III.

6 *The charge and office of the Levites.* 12, 35 *Why the Lord separated the Levites for himselfe.* 16 *Their number, families, and captaines.* 40 *The first borne of Israel is redeemed by the Levites.* 47 *The overplus is redeemed by money.*

THese also were the a generations of Aaron and Moses, in the day that the Lord spake with Moses in mount Sinai.

a Or, families and kinreds.

2 So these are the names of the sonnes of Aaron, * Nadab the first borne, and Abihu, Eleazar, and Ithamar.

* Exod. 6, 23.

3 These are the names of the sonnes of Aaron the anoynted Priests, whom *Moses* did * consecrate to minister in the Priests office.

* Exod. 28, 1.

4 * And Nadab and Abihu died b before the Lord, when they offered * strange fire before the Lord in the wildernes of Sinai, and had no children: but Eleazar and Ithamar served in the Priests office in the c sight of Aaron their father.

* Levit. 10, 1, 2. chap. 26, 61. 1. chron. 24, 2.

b Or, before the Altar.

5 Then the Lord spake unto Moses, saying,

* Levit. 10, 1, 2.

6 Bring the tribe of Levi, and d set them before Aaron the Priest that they may serve him,

c Whiles their father lived.

d Offer them unto Aaron for the use of the Tabernacle.

7 And take the charge with him, even the charge of the whole Congregation, e before the Tabernacle of the Congregation to doe the service of the Tabernacle.

e Which appertained to the executing of the high Priests commandement, to the oversight of the people, and the service of the Tabernacle.

8 They shall also keepe all the instruments of the Tabernacle of the Congregation, and *have* the charge of the children of Israel to doe the service of the Tabernacle.

9 And thou shalt give the Levites unto Aaron and to his f sonnes: *for* they are given him freely from among the children of Israel.

f Aarons for the Priests served in the Sanctuary

10 And thou shalt appoint Aaron and his sonnes to execute their Priests office: and the g stranger that commeth neere, shallbe slaine.

in praying for the people and offring sacrifice: the Levites served for the inferiour uses of the same.

11 ¶ Also the Lord spake unto Moses, saying,

12 Behold, I have even taken the Levites from among the children of Israel: for all the first borne that openeth the matrice among the children of Israel, and the Levites shallbe mine,

g Any that would minister not being a Levite.

13 Because all the first borne are mine: for the same day, that I smote all the first borne in the land of Egypt, * I sanctified unto mee all the first borne in Israel, both man and beast: mine shall they be: I am the Lord.

* Exod. 13, 2. and 34, 19. Levit. 27, 26. chap. 8, 16. Luk. 2, 23

14 ¶ Moreover, the Lord spake unto Moses in the wilderneſse of Sinai, saying,

15 Number the children of Levi after the houses of their fathers, in their families: every male from a moneth olde and aboue shalt thou number.

16 Then Moses numbred them according to the word of the Lord, as he was commanded.

17 And these were the sonnes of Levi by their names, * Gershon, and Kohath, and Merari.

* Gen. 46, 11. exod. 6, 16. chap. 26, 57. 1. chron. 6, 1. and 23, 6.

18 Also these are the names of the sonnes of Gershon by their families: Libni and Shimei.

19 The sonnes also of Kohath by their families: Amram and Izehar, Hebron, and Vzziel.

20 And the sonnes of Merari by their families: Mahli and Mushi. These are the families of

Levi, according to the houſes of their fathers.

21 Of Gerſhon *came* the family of the Libnites and the family of the Shimeites: theſe are the families of the Gerſhonites.

22 The ſumme whereof (h after the number of all the males from a moneth olde and above) was counted ſeven thouſand and five hundreth.

23 ¶ The families of the Gerſhonites ſhall pitch behinde the Tabernacle Weſtward.

24 The captaine and ‖ ancient of the houſe of the Gerſhonites *ſhalbe* Eliaſaph the ſonne of Lael.

25 And the charge of the ſonnes of Gerſhon in the Tabernacle of the Congregation, *ſhall be* the i Tabernacle, and the pauilion, the covering thereof, and the vaile of the doore of the Tabernacle of the Congregation.

26 And the hanging of the court, and the vaile of the doore of the court which is neere the Tabernacle, and neere the Altar round about, and the cords of it for all the ſervice thereof.

27 * And of Kohath *came* the family of the Amramites, and the family of the Izeharites, and the family of the Hebronites, and the familie of the Uzzielites: theſe are the families of the Kohatites,

28 The number of all the males from a moneth olde and above, *was* eight thouſand and ſixe hundreth, having the k charge of the Sanctuarie.

29 The families of the ſonnes of Kohath ſhall pitch on the South ſide of the Tabernacle.

30 The captaine and ancient of the houſe *and* families of the Kohathites *ſhalbe* Elizaphan the ſonne of Vzziel:

31 And their charge *ſhallbe* the l Arke, and the Table, and the Candlelicke, and the altars, and the inſtruments of the Sanctuary that they miniſter with, and the vaile, and all that ſerveth thereto.

32 And Eleazar the ſonne of Aaron the Prieſt *ſhallbe* ‖ chiefe captaine of the Levites, *having* the overſight of them that have the charge of the Sanctuarie.

33 ¶ Of Merari *came* the familie of the Mahlites, and the family of the Muſhites: theſe are the families of Merari.

34 And the ſumme of them, according to the number of all the males, from a moneth olde and above *was* ſixe thouſand and two hundreth.

35 The captaine and the ancient of the houſe of the families of Merari *ſhallbe* Zuriel the ſonne of Abihail: they ſhall pitch on the Northſide of the Tabernacle.

36 And in the charge and cuſtodie of the ſonnes of Merari *ſhalbe* m the boards of the Tabernacle, and the barres thereof, and his pillars, and his ſockers, and all the inſtruments thereof, and all that ſerveth thereto,

37 With the pillars of the court round about, with their ſockets, and their pins and their cords.

38 ¶ Alſo on the forefront of the Tabernacle toward the Eaſt, before the Tabernacle, *I ſay*, of the Congregation Eaſtward ſhall Moſes and Aaron and his ſonnes pitch, having the charge of the Sanctuary, n and the charge of the children of Iſrael: but the ſtranger that commeth neere ſhall be ſlaine.

39 The whole ſumme of the Levites, which Moſes and Aaron numbred at the commandement of the Lord throughout their families, *even* all the males from a moneth old and above, *was* two and twentie o thouſand.

40 ¶ And the Lord ſaid unto Moſes, Number all the firſt-borne that are males among the children of Iſrael from a moneth old and above, and take the number of their names.

41 And thou ſhalt take the Levites to mee p for all the firſt-borne of the children of Iſrael (I *am* the Lord) and the cattell of the Levites for all the firſt-borne of the cattell of the children of Iſrael.

42 And Moſes numbred, as the Lord commaunded him, all the firſt-borne of the children of Iſrael.

43 And all the firſt-borne males rehearſed by name (from a moneth old and above) according to their number were two and twenty thouſand, two hundreth ſeventie and three.

44 ¶ And the Lord ſpake unto Moſes, ſaying,

45 Take the Levites for all the firſt-borne of the children of Iſrael, and the cattell of the Levites for their cattell, and the Levites ſhalbe mine, (I am the Lord.)

46 And for the redeeming of the two hundreth ſeventie and three, (which are moe then the Levites) of the firſt-borne of the children of Iſrael,

47 Thou ſhalt alſo take five ſhekels for every perſon: after the weight of the Sanctuarie ſhalt thou take it: * the ſhekel *containeth* twenty gerahs.

48 And thou ſhalt give the money, wherewith the odde number of them is redeemed, unto Aaron and to his ſonnes.

49 Thus Moſes tooke the redemption of them that were redeemed, being more then the Levites:

50 Of the q firſt-borne of the children of Iſrael tooke he the money: *even* a thouſand three hundreth threeſcore and five *ſhekels*, after the ſhekel of the Sanctuarie.

51 And Moſes gave the money of them that were redeemed, unto Aaron and to his ſonnes according to the word of the Lord, as the Lord had commanded Moſes.

CHAP. IV.

The offices of the Levites, when the hoaſte remooved. 6 The number of the three familites of Kohath, Gerſhon, and Merari.

AND the Lord ſpake unto Moſes, and to Aaron, ſaying,

2 Take the ſumme of the ſonnes of Kohath from among the ſonnes of Levi, after their families, *and* houſes of their fathers,

3 From a thirtie yeare olde and above, even untill fiftie yeare olde all that enter into the aſſembly to do the worke in the Tabernacle of the Congregation.

4 This ſhallbe the office of the ſonnes of Kohath in the Tabernacle of the Congregation *about* the holieſt of all.

5 ¶ When the hoaſte remooveth, then Aaron and his ſonnes ſhall come and take downe b the covering vaile, and ſhall cover the Arke of the Teſtimonie therewith.

6 And they ſhall put thereon a covering of badgers skinnes, and ſhall ſpread upon it a cloath altogether of blewe ſilke, and put to c the barres thereof:

7 And upon the * table of ſhew-*bread*, they ſhall ſpread a cloath of blew ſilke, and put thereon the diſhes, and in the *inſence* cups and goblets, and coverings to cover it d with, and the bread ſhall be thereon continually.

8 And they ſhall ſpread upon them a covering of

h Onely numbring the male children.

‖ Or, *father.*

i Their charge was to carie the covering, and hangings of the Tabernacle.

k Doing every one his durie in the Sanctuary.

l The chiefe things within the Sanctuary were committed to the Kohathites.

‖ Or, *prince of princes.*

m The woode worke and the reſt of the inſtruments were committed to their charge.

n That none ſhould enter into the Tabernacle contrarie to Gods appointment.

o So that the firſt borne of the children of Iſrael were moe by 273. as veuſe 43.

p So that now the Levites ſhould ſatiſfie unto the Lord for the firſt-borne of Iſrael five for the 273. which were moe then the Levites, for whom they payed money.

* Exod. 30, 33. Levit. 27, 25. chap. 18, 16. ezek. 45, 12.

q Or the two hundreth ſeventie and three, which were more then the Levites.

a The Levites were numbred after three ſorts, firſt at a moneth olde when they were conſecrate to the Lord, next at 25. yeare old when they were appointed to ſerve in the Tabernacle, and 30 yeare olde to beare the burthens of the Tabernacle.

b Which divided the Sanctuary from the holieſt of all.

c That is, put them upon their ſhoulders to cary it: for the barres of the Arke could never be remooved. Exod. 25, 15. Exod 25 30.

d Meaning, to cover the bread.

of

of skarlet, and cover the ſame with a covering of badgers skinnes, and put to the barres thereof.

9 Then they ſhall take a cloath of blew ſilke, and cover the * candleſticke of light with his lampes, and his ſnuffers, * and his ſnuffedishes, and all the oyle veſſels thereof, which they occupie about it.

* Exod. 25. 31.
* Exod. 25. 38.

10 So they ſhall put it, and all the inſtruments thereof in a covering of badgers skinnes, and put it upon the e barres.

e The Ebrew word ſignifieth an inſtrument made of two ſtaves or barres.

11 Alſo upon the golden f altar they ſhall ſpread a cloath of blew ſilke, and cover it with a covering of badgers skins, and put to the barres thereof.

f Which was to burne incenſe, reade Exod. 30 1. 2.

12 And they ſhall take all the inſtruments of the miniſterie, wherewith they miniſter in the Sanctuarie, and put *them* in a cloath of blew ſilke, and cover them with a covering of badgers ſkinnes, and put them on the barres.

13 Alſo they ſhall take away the aſhes from the g altar, and ſpread a purple cloath upon it.

g Of the burnt offering.

14 And ſhall put upon it all the inſtruments thereof, which they occupie about it, the cenſers, the fleſhhookes, and the beſomes, and the baſens, *even* all the inſtruments of the altar: and they ſhall ſpread upon it a covering of badgers skins, and put to the barres of it.

15 And when Aaron and his ſonnes have made an end of covering the h Sanctuarie, and all the inſtruments of the Sanctuary, at the remooving of the hoaſte, afterward the ſonnes of Kohath ſhall come to beare it, but they ſhall not i touch *any* holy thing leaſt they die. This is the charge of the ſonnes of Kohath in the Tabernacle of the Congregation.

h That is, in folding vp the things of the Sanctuarie, as the Arke, &c.
i Before it be couered.

16 ¶ And to the office of Eleazar the ſonne of Aaron the Prieſt *pertaineth* the oyle for the light, and the * ſweete incenſe, and the k dayly meate offering, and the * anoynting oyle *with* the overſight of all the Tabernacle, and of all that therein is, *both* in the Sanctuarie, and in all the inſtruments thereof.

* Exod. 30, 34. 35.
k Which was offered at morning and euening.
* Exod. 30, 23. 25.

17 ¶ And the Lord ſpake unto Moſes and to Aaron, ſaying,

18 Ye ſhall not l cut off the tribe of the families of the Kohathites from among the Levites:

l Committing by your negligence that the holy things be not well wrapped, and ſo they by touching thereof periſh.

19 But thus do unto them that they may live and not die, when they come neere to the moſt holy things: let Aaron and his ſonnes come and appoint m them, every one to his office, and to his charge.

m Shewing what part euery man ſhall beare.

20 But let them not goe in, to ſee when the Sanctuarie is folden up, leaſt they die.

21 ¶ And the Lord ſpake unto Moſes, ſaying,

22 Take alſo the ſumme of the ſonnes of Gerſhon, every one by the houſes of their fathers, throughout their families:

23 From thirtie yeere old and above until fiftie yeere olde ſhalt thou number them, all that n enter into the aſſembly for to doe ſervice in the Tabernacle of the Congregation.

n Which were receiued into the company of them that miniſtred in the Tabernacle of the Congregation.

24 This ſhallbe the ſervice of the families of the Gerſhonites to ſerve and to beare.

25 They ſhall beare the curtaines of the Tabernacle, and the Tabernacle of the Congregation, his covering, and the covering of badgers skinnes, that is on high upon it, and the vaile of the o doore of the Tabernacle of the Congregation.

o Which vaile hanged betweene the Sanctuarie and the court.

26 The curtaines alſo of the court, and the vaile of the entring in of the gate of the court, p which is neere the Tabernacle and neere the altar round about, with their coards: and all the inſtruments for their ſervice, and all that is made for them: ſo ſhall they ſerue.

p Which court compaſſed both the Tabernacle of the Congregation, and the altar of burnt offering.

27 At the commandement of Aaron and his ſonnes ſhall all the ſervice of the ſonnes of the Gerſhonites be done, in all their charges and in all their ſervice, and yee ſhall appoint them to keepe all their charges.

28 This is the ſervice of the families of the ſonnes of the Gerſhonites in the Tabernacle of the Congregation, and their watch *ſhallbe* under the q hand of Ithamar the ſonne of Aaron the Prieſt.

q Vnder the charge and overſight.

29 ¶ Thou ſhalt number the ſonnes of Merary by their families, *and* by the houſes of their fathers.

30 From thirtie yeere old and above, even unto fiftie yeere olde ſhalt thou number them, all that enter into the aſſembly, to doe the ſervice of the Tabernacle of the Congregation.

31 And this is their office *and* charge according to all their ſervice in the Tabernacle of the Congregation: the * boards of the Tabernacle with the barres thereof, and his pillars, and his ſockets,

* Exod. 26. 15.

32 And the pillars round about the court, with their ſockets and their pinnes, and their cords with all their inſtruments, even for all their ſervice: and by r name ye ſhall reckon the inſtruments of their office *and* charge.

r Ye ſhall make an inuentorie of all the things, which ye commit to their charge.

33 This is the ſervice of the families of the ſonnes of Merari, according to all their ſervice in the Tabernacle of the Congregation under the hand of Ithamar the ſonne of Aaron the Prieſt.

34 ¶ Then Moſes and Aaron and the Princes of the Congregation numbred the ſonnes of the Kohathites, by their families and by the houſes of their fathers.

35 From thirtie yeere old and above, even unto fifty yeere old, all that enter into the aſſembly for the ſervice of the Tabernacle of the Congregation.

36 So the † numbers of them throughout their families were two thouſand, ſeven hundreth and fiftie.

† Ebr. the numbred of them.

37 Theſe are the numbers of the families of the Kohathites, all that ſerve in the Tabernacle of the Congregation, which Moſes and Aaron did number according to the commandement of the Lord by the ſ hand of Moſes.

ſ God appointing Moſes to be the miniſter and executor thereof.

38 Alſo the numbers of the ſonnes of Gerſhon throughout their families and houſes of their fathers,

39 From thirtie yeere olde and upward, even unto fiftie yeere olde: all that enter into the aſſembly for the ſervice of the Tabernacle of the Congregation.

40 So the numbers of them by their families, *and* by the houſes of their fathers *were* two thouſand ſixe hundreth and thirtie.

41 Theſe are the numbers of the families of the ſonnes of Gerſhon: of all that t did ſervice in the Tabernacle of the Congregation, whom Moſes and Aaron did number according to the commandement of the Lord.

t Which were of competent age to ſerue therein, that is betweene 30. and 50.

42 ¶ The numbers alſo of the families of the ſonnes of Merari by their families, *and* by the houſes of their fathers,

43 From thirtie yeere olde and upward, even

unto fiftie yeere olde: all that enter into the aſſembly for the ſervice of the Tabernacle of the Congregation.

44 So the numbers of them by their families were three thouſand, and two hundreth.

45 Theſe are the ſummes of the families of the ſonnes of Merari, whom Moſes and Aaron numbred according to the commandement of the Lord, by the hand of Moſes.

46 So all the numbers of the Levites, which Moſes, and Aaron, and the princes of Iſrael numbred by their families and by the houſes of their fathers,

47 From thirtie yeere olde and vpward, even to fiftie yeere old, every one that came to do u his duety, office, ſervice and charge in the Tabernacle of the Congregation.

48 So the number of them were eight thouſand ſiue hundreth and foureſcore.

49 According to the † commandement of the Lord by the hand of Moſes did *Aaron* number them, every one according to his ſervice, and according to his charge. This *vvere* they of that tribe numbred, as the Lord commanded x Moſes.

u Whoſoever of the Levites that had any maner of charge in the Tabernacle.

† *Ebr. according to the mouth, or word.*

x So that Moſes neither added, nor diminiſhed, from that which the Lord commaoded him.

CHAP. V.

2 *The lepros and the polluted ſhallbe caſt forth.* 6 *The purging of ſinne.* 15 *The triall of the ſuſpected wife.*

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael that they * put out of the hoaſte every leper, and every one that hath * and iſſue, and whoſoever is defiled by * the dead.

3 Both male and female ſhall ye put out: ‖ out of the hoaſte ſhall ye put them, that they defile not their a tents among whom I dwell.

4 And the children of Iſrael did ſo, and put them out of the hoaſte, even as the Lord had commanded Moſes, ſo did the children of Iſrael.

5 And the Lord ſpake unto Moſes, ſaying,

6 Speake unto the children of Iſrael, * When a man or woman ſhall commit any ſinne b that men commit, and tranſgreſſe againſt the Lord, when that perſon ſhall treſpaſſe,

7 Then they ſhall confeſſe their ſinne which they have done, and ſhall reſtore the damage thereof * with his principall, and put the fift part of it more thereto, and ſhall give it unto him, againſt whom he hath treſpaſſed.

8 But if the c men have no kinſeman, to whom he ſhould reſtore the damage, the damage ſhallbe reſtored to the Lord for the Prieſts vſe, beſides the ramme of the atonement, whereby hee ſhall make atonement for him.

9 And every offring of all the d holy things of the children of Iſrael, which they bring unto the Prieſt, ſhall be * his.

10 And every mans hallowed things ſhall be his: *that is*, whatſoever any man giveth the Prieſt, it ſhall be his.

11 ¶ And the Lord ſpake unto Moſes, ſaying,

12 Speake unto the children of Iſrael, and ſay unto them, If any mans wife e turne to evill, and commit a treſpaſſe againſt him,

13 So that another man lie with her fleſhly, and it be hid from the eyes of her husband, and kept cloſe, and yet ſhe be defiled, and there be no witneſſe againſt her, neither ſhee taken with the maner,

14 † If he be mooved with a ielous minde, ſo that he is ielous over his wife, which is defiled, or if he have a ielous mind, ſo that he is ielous over his wife, which is not defiled.

15 Then ſhall the man bring his wife to the Prieſt, and bring her offering with her, the tenth part of an Ephah of barley meale, *but* he ſhall not powre f oyle upon it, nor put incenſe thereon: for it is an offering of ielouſie, an offering for a remembrance, calling the ſinne to g minde.

16 And the Prieſt ſhall bring her, and ſet her before the Lord.

17 Then the Prieſt ſhall take h the holy water in an earthen veſſell, and of the duſt that is in the floure of the Tabernacle, *even* the Prieſt ſhall take it and put it into the water.

18 After the Prieſt ſhall ſet the woman before the Lord, and vncover the womans head, and put the offering of the memoriall in her hands: it is the ielouſie offering, and the Prieſt ſhall have bitter *and* i curſed water in his hand,

19 And the Prieſt ſhall charge her by an oathe, and ſay unto the woman, If no man have lien with thee, neither thou haſt turned to vncleanneſſe from thine huſband, be free from this bitter *and* curſed water.

20 But if thou haſt turned from thine huſband, and ſo art defiled, and ſome man hath lien with thee beſides thine huſband,

21 (Then the Prieſt ſhall charge the woman with an oathe of curſing, and the Prieſt ſhall ſay unto the woman:) The Lord make thee to be k accurſed, and deteſtable for the oathe among the people, and the Lord cauſe thy thigh to † rot, and thy belly to ſwell:

22 And that this curſed water may goe into thy bowels, to cauſe thy belly to ſwell, and thy thigh to rot. Then the woman ſhall anſwere, l Amen, Amen.

23 After, the Prieſt ſhall write theſe curſes in a booke, and ſhall m blot them out with the bitter water,

24 And ſhall cauſe the woman to drinke the bitter and curſed water, and the curſed water *turned* into bitterneſſe ſhall enter into her.

25 Then the Prieſt ſhall take the ielouſie offering out of the womans hand, and ſhall ſhake the offering before the Lord, and offer it upon the altar.

26 And the Prieſt ſhall take *an handfull* of the offring for a ‖ memoriall thereof, and burne it upon the n altar, and afterward make the woman drinke the water.

27 When he hath made her drinke the water, if ſhee be defiled and have treſpaſſed againſt her husband, then ſhall the curſed water, *turned* into bitterneſſe, enter into her, and her belly ſhall ſwell, and her thigh ſhall rot, and the woman ſhallbe accurſed among her people.

28 But if the woman be not defiled, but be ‖ cleane, ſhe ſhall be free, and ſhall conceive and beare.

29 This is the law of ielouſie, when a wife turneth from her huſband and is defiled,

30 Or, when a man is mooved with a ielous minde, being ielous over his wife, then ſhall hee bring the woman before the Lord, and the Prieſt ſhall doe to her according to all this law,

31 And the man ſhallbe o free from ſinne, but this woman ſhall beare her iniquitie.

a There were three maner of tents: of the Lord, of the Levites, and of the Iſraelites.

* Levit. 13 3.
* Levit. 15 2.
* Levit. 21.1.
‖ *Or, in a place out of the hoaſte.*

b Commit any ſuch willingly.

* Levit. 6.5.

c If he be dead to whom the wrong is done, and alſo have no kinſeman.

d Or, things offered to the Lord, as firſt fruits, &c.

* Levit. 10.12.

e By breaking the band of marriage, and playing the harlot.

† *Ebr. If the ſpirit of ielouſie come vpon him.*

f Onely in the ſinne offring, and ſo this offring of Ielouſie were neither oyle nor incenſe offered.

g Or, making the ſinne knowen, and not purging it.

h Which alſo is called the water of purification or ſprinkling, reade Chap. 19. 9.

i It was ſo called by the effect, becauſe it declared the woman to be accurſed, and turned to her deſtruction.

k Both becauſe ſhe had committed ſo heinous a fault, and forſware her ſelfe in denying the ſame.

† *Ebr. to fall.*

l That is, be it ſo, as thou wiſheſt, as Pſal. 41. 13. deut. 27. 15.

m Shall waſh the curſes, which are written, into the water in the veſſell.

‖ *Or, perfume.*

n Where the incenſe was offered.

‖ *Or, innocent.*

o The man might accuſe his wife upon ſuſpition, and not be reproved.

CHAP. VI.

2 *The lawe of the conſecration of the Nazarites.* 24 *The maner to bleſſe the people.*

And

AND the Lord ſpake unto Moſes, ſaying,
2 Speake unto the children of Iſrael, and ſay unto them, When a man or a woman doth ſeparate themſelves to vow a vow of a [a] Nazarite, to ſeparate *himſelfe* unto the Lord,
3 Hee ſhall abſtaine from wine and ſtrong drinke, and ſhall drinke no ſowre wine nor ſowre drinke, nor ſhall drinke any liquor of grapes, neither ſhall eat freſh grapes nor dried.
4 As long as his abſtinence endureth, ſhall he eat nothing that is made of the wine of the vine, neither the kernels nor the huske.
5 While he is ſeparated by his vow, the * raſor ſhall not come upon his head, untill the dayes be out, in the which he ſeparateth *himſelfe* unto the Lord, he ſhallbe holy, and ſhall let the locks of the haire of his head grow.
6 During the time that hee ſeparateth himſelfe unto the Lord, hee ſhall come at no [b] dead bodie:
7 He ſhall not make himſelfe uncleane at the death of his father or mother, brother, or ſiſter: for the conſecration of his God is upon [c] his head.
8 All the dayes of his ſeparation hee ſhallbe holy to the Lord.
9 And if any die ſuddenly by him, or he beware, then the [d] head of his conſecration ſhallbe defiled, and he ſhall ſhave his head in the day of his cleanſing: in the ſeventh day he ſhall ſhave it.
10 And in the eighth day he ſhall bring two turtles, or two young pigeons to the Prieſt, at the doore of the tabernacle of the Congregation.
11 Then the Prieſt ſhall prepare the one for a ſinne-offering, and the other for a burnt-offering, and ſhall make an atonement for him, becauſe he ſinned by [e] the dead: ſo ſhall he hallow his head the ſame day.
12 And he ſhall [f] conſecrate unto the Lord the dayes of his ſeparation, and ſhall bring a lambe of a yeare olde for a treſpaſſe-offering, and the firſt [g] dayes ſhallbe void: for his conſecration was defiled.
13 ¶ This then is the lawe of the Nazarite: when the time of his conſecration is out, he ſhall come to the doore of the tabernacle of the Congregation,
14 And he ſhall bring his offering unto the Lord, an hee-lambe of a yeare olde without blemiſh, for a burnt-offering, and a thee-lambe of a yeare old without blemiſh, for a ſinne-offring, and a ramme without blemiſh, for peace-offerings,
15 And a basket of unleavened bread, of * Cakes of fine floure, mingled with oyle, and wafers of unleavened bread anoynted with oyle, with their meat-offering, and their drinke-offerings:
16 The which the Prieſt ſhall bring before the Lord, and make his ſinne-offering and his burnt-offering,
17 Hee ſhall prepare alſo the ram for a peace-offering unto the Lord, with the basket of unleavened bread, and the Prieſt ſhall make his meate-offering, and his drinke-offering.
18 And * the Nazarite ſhall ſhave the head [h] of his conſecration at the doore of the Tabernacle of the Congregation, and ſhall take the haire of the head of his conſecration, and [i] put it in the fire which is under the peace-offering.
19 Then the Prieſt ſhall take the ſodden ſhoulder of the ramme, and an unleavened cake out of the basket, and a wafer unleavened, and put them upon the hands of the Nazarite, after hee hath ſhaven his conſecration.
20 And the Prieſt ſhall * ſhake them to and fro before the Lord: this is an holy thing for the Prieſt ‖ beſide the ſhaken breaſt, and beſides the heave ſhoulder: ſo afterward the Nazarite may drinke wine.
21 This is the law of the Nazarite, which hee hath vowed, *and* of his offering unto the Lord for his conſecration, [k] beſides that that he is able to bring: according to the vow which he vowed, ſo ſhall he do after the law of his conſecration.
22 ¶ And the Lord ſpake unto Moſes, ſaying,
23 Speake unto Aaron and to his ſonnes, ſaying, Thus ſhall ye [l] bleſſe the children of Iſrael, and ſay unto them,
24 The Lord bleſſe thee, and keepe thee,
25 The Lord make his face ſhine upon thee, and be merciſull unto thee,
26 The Lord lift up his countenance upon thee, and give thee peace.
27 So they ſhall put my [m] Name upon the children of Iſrael, and I will bleſſe them,

CHAP. VII.

a The heads or princes of Iſrael offer at the ſetting up of the Tabernacle. 10 And at the dedication of the Altar. 16 God ſpeaketh to Moſes from the Mercie ſeat.

NOw when Moſes had finiſhed the ſetting up of the Tabernacle, and * anointed it and ſanctified it, and all the inſtruments thereof, and the altar with all the ‖ inſtruments thereof, and had anointed them, and ſanctified them,
2 Then the ‖ princes of Iſrael, heads over the houſes of their fathers, (they were the princes of the tribes, who were over them that were numbred) offred,
3 And brought their offering before the Lord, ſixe [a] covered charets, and twelve oxen: one charet for two princes, and for every one an oxe, and they offered them before the Tabernacle.
4 And the Lord ſpake unto Moſes, ſaying,
5 Take *theſe* of them, that they may be to do the [b] ſervice of the Tabernacle of the Congregation, and thou ſhalt give them unto the Levites, to every man according unto his office.
6 So Moſes tooke the charets and the oxen, and gave them unto the Levites:
7 Two charets and foure oxen he gave to the ſonnes of Gerſhon, according unto their [c] office.
8 And foure charets and eighth oxen he gave to the ſonnes of Merari, according unto their office, under the hand of Ithamar the ſonne of Aaron the Prieſt.
9 But to the ſonnes of Kohath he gave none, [d] becauſe the charge of the Sanctuary belonged to them, *which* they did beare upon *their* ſhoulders.
10 ¶ The princes alſo offered in the [e] dedication for the altar in the day that it was anointed: then the princes offered their offering before the altar.
11 And the Lord ſaid unto Moſes, One prince one day, and another prince another day, ſhall offer their offering, for the dedication of the altar.
12 ¶ So then on the firſt day did ‖ Nahſhon the ſonne of Amminadab of the tribe of Iudah offer his offering.
13 And his offering *was* a ſilver charger of an hundreth and thirty *ſhekels* weight, a ſilver bowle

a Which ſeparated themſelves from the would, and dedicated themſelves to God: which figure was accompliſhed in Chriſt.

* Iudg.13.5. 1.Sam.1.11.

b As at burials, or mournings.

c In that he ſuffered his haire to grow, he ſignified that he was conſecrate to God.

d Which long haire is a figure that he is dedicate to God.

e By being preſent where the dead was.

f Beginning at the eighth day, when he is purified.

g So that he ſhall begin his vow a new.

* Levit.2.15.

* Acts 21.24.

h In token that his vow is ended.

i For the haire which was conſecrate to the Lord, might not be caſt into any prophane place.

* Exod.29.27.

‖ Or, with the breſt.

k At the leaſt he ſhall doe this, if he be able to offer no more.

l That is, pray for them, Ecclus 36.17.

m They ſhall pray in my Name for them.

* Exod.40.18.

‖ Or, veſſels.

‖ Or, captaines.

a Like horſlitters, to keep the things that were caried in them from weather.

b That is, to carry things and ſtuffe in.

c For their uſe to cary with.

d The holy thing of the Sanctuary muſt be caried upon their ſhoulders and not drawen with oxen. Chap.4.15.

e That is, when the firſt ſacrifice was offered there upon by Aaron, Levit.9.1.

‖ The offring of Nahſhon.

of seuen shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a * meat-offering.

* Leuit. 2. 1.

14 An *incense* cup of gold of ten *shekels*, full of incense,

15 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering.

16 An hee-goate for a sinne-offering,

17 And for peace-offerings, two bullocks, five rammes, five hee-goats, and five lambes of a yeare old: this was the offering of Nahshon the sonne of Amminadab.

‖ The offering of Nathaneel.

18 ¶ The second day ‖ Nethaneel, the sonne of Zuar, prince of *the tribe* of Issachar did offer.

19 Who offered for his offering a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure mingled with oyle, for a meate-offering.

20 An *incense* cup of golde of ten *shekels*, full of incense,

21 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

22 An hee-goate for a sinne-offering,

23 And for peace-offerings two bullocks, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Nethaneel the sonne of Zuar.

‖ The offering of Eliab.

24 ¶ The third day ‖ Eliab the sonne of Helon prince of the children of Sebulun *offered*.

25 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offering,

26 A golden *incense* cup of ten *shekels*, full of incense,

27 A yong bullocke, a ram, a lambe of a yeare old for a burnt-offering,

28 An hee-goate for a sinne-offering,

29 And for peace-offerings, two bullocks, five rammes, five hee-goates, five lambes of a yeare old: this was the offering of Eliab the sonne of Helon.

‖ The offering of Elizur.

30 ¶ The fourth day ‖ Elizur the sonne of Shedeur prince of the children of Reuben *offered*,

31 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuarie, both full of fine floure, mingled with oyle, for a meate-offering,

32 A golden *incense* cup of ten *shekels*, full of incense,

33 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

34 An hee-goat for a sinne-offering,

35 And for a peace-offering two bullocks, five rammes, five hee-goats, and five lambes of a yeare old: this was the offering of Elizur the sonne of Shedeur.

‖ The offering of Shelumiel.

36 ¶ The fifth day ‖ Shelumiel the sonne of Zurishaddai, prince of the children of Simeon *offered*.

37 His offering *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels; after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meat-offering,

38 A golden *incense* cup of ten *shekels*, full of incense,

39 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

40 An hee-goate for a sinne-offering,

41 And for a peace-offring, two bullocks, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Shelumiel the sonne of Zurishaddai.

42 ¶ The sixth day ‖ Eliasaph the sonne of Duel prince of the children of Gad *offered*. ‖ The offering of Eliasaph.

43 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offring.

44 A golden *incense* cup of ten *shekels*, full of incense,

45 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

46 An hee-goat for a sinne-offering,

47 And for a peace-offering, two bullockes, five rammes, five hee-goats, five lambes of a yeare olde: this was the offering of Eliasaph the sonne of Devel.

48 ¶ The seuenth day ‖ Elishama the sonne of Ammiud prince of the children of Ephraim *offered*. ‖ The offering of Elishama.

49 His offring was a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offring.

50 A golden *incense* cup of ten *shekels*, full of incense,

51 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

52 An hee-goat for a sinne-offering,

53 And for a peace-offring, two bullockes, five rammes, five hee-goats, five lambes of a yeare old: this was the offering of Elishama the sonne of Ammiud.

54 ¶ The eight day *offered* ‖ Gamliel the sonne of Pedazur, prince of the children of Manasseh, ‖ The offering of Gamliel.

55 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offering,

56 A golden *incense* cup of ten *shekels* full of incense,

57 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

58 An hee-goat for a sinne-offering,

59 And for a peace-offering, two bullocks, five rammes, five hee-goats, five lambes of a yeare olde: this was the offering of Gamaliel the sonne of Pedazur,

60 ¶ The ninth day ‖ Abidan the sonne of Gideoni prince of the children of Benjamin *offered*. ‖ The offering of Abidan.

61 His offring *was* a siluer charger of an hundreth and thirty *shekels* weight, a siluer bowle of seuenty shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate-offering,

62 A golden *incense* cup of ten *shekels*, full of incense,

63 A young bullocke, a ramme, a lambe of a yeare old for a burnt-offering,

64 An hee-goat for a sinne-offering,

65 And for a peace-offring, two bullocks, five rammes,

rammes, five hee goates, five lambes of a yeere olde: this was the offering of Abidan the sonne of Gideoni.

‖ The offering of Ahiezer.

66 ¶ The tenth day ‖ Ahiezer the sonne of Ammishaddai, prince of the children of Dan *offered*.

67 His offering *was* a silver charger of an hundreth and thirty *shekels* weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering.

68 A golden *incense* cup of ten *shekels*, full of incense.

69 A yong bullocke, a ram, a lambe of a yeere old for a brunt offering.

70 An hee goat for a sinne offering.

71 And for a peace offering, two bullocks, five rammes, five hee goates, five lambes of a yeere olde: this was the offering of Ahiezer the sonne of Ammishaddai.

‖ The offering of Pagiel, or Phegiel.

72 ¶ The eleventh day ‖ Pagiel the sonne of Ocran, prince of the children of Asher *offered*.

73 His offering *was* a silver charger of an hundreth and thirty *shekels* weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering.

74 A golden *incense* cup of ten *shekels*, full of incense.

75 A yong bullocke, a ram, a lambe of a yeere olde for a burnt offering.

76 An hee goate for a sinne offering.

77 And for a peace offering, two bullocks, five rams, five hee goats, five lambes of a yeere olde: this was the offering of Pagiel the sonne of Ocran.

‖ The offering of Ahira.

78 ¶ The twelfth day ‖ Ahira the sonne of Enan, prince of the children of Naphtali *offered*.

79 His offring *was* a silver charger of an hundreth and thirty *shekels* weight, a silver bowle of seventy shekels, after the shekel of the Sanctuary, both full of fine floure, mingled with oyle, for a meate offering.

80 A golden *incense* cup of ten *shekels*, full of incense.

81 A youg bullocke, a ram, a lambe of a yeere old for a burnt offering,

82 An hee goate for a sinne offering.

83 And for peace offerings, two bullockes, five rammes, five hee goats, five lambes of a yeere olde, this was the offering of Ahira the sonne of Enah.

f This was the offering of the princes, when Aaron did dedicate the Altar.

84 This was the f dedication of the Altar by the princes of Israel, when it was anoynted: twelve chargers of silver, twelve silver bowles, twelve *incense* cups of gold.

85 Every charger *conteining* an hundreth and thirty *shekels* of silver, and every bowle seventy: all the silver vessell *conteimed* two thousand and foure hundreth *shekels*, after the shekel of the Sanctuarie.

86 Twelve *incense* cups of gold full of incense, *conteining* ten shekels every cup, after the shekel of the Sanctuary: and the gold of the *incense* cups *was* an hundred and twenty *shekels*.

87 All the bullockes for the burnt offering *were* twelve bullocks, the rams twelve, the lambs of a yeere old twelve, with their meate offerings, and twelve hee goats for a sinne offering.

88 And all the bullocks for the peace offerings *were* foure and twenty bullockes, the rammes sixty, the hee goates sixtie, the lambes of a yeere olde sixtie: this was the dedication of the Altar, after that it was g anoynted.

g By Aaron.

89 And when Moses went into the h tabernacle of the Congregation to speake with God, hee heard the voyce of one speaking unto him from the Merci-seat, that was upon the Arke of the Testimony i betweene the two Cherubims, and hee spake unto him.

h That is, the Sanctuary.

i According as God had promised. Exod 25.22.

CHAP. VIII.

2 *The order of the lamps.* 6 *The purifying and offerings of the Levites.* 24 *The age of the Levites when they are received to service, and when they are dismissed.*

A Nd the Lord spake unto Moses, saying,

2 Speake unto Aaron, and say unto him, When thou lighteſt the lampes, the seven lampes shall give light toward the a forefront of the Candlesticke.

a To that part which is over against the Candlestick, Exod. 25.37.

3 And Aaron did so, lighting the lampes thereof toward the forefront of the Candlestick, as the Lord had commanded Moses.

4 And this was the worke of the Candlesticke, *even* of gold beaten out with the hammer, both the shaft, and the flower thereof * was beaten out with the hammer: b according to the paterne which the Lord had shewed Moses, so made hee the Candlesticke.

* Exod 25.18.

b And not set together of divers pieces.

5 ¶ And the Lord spake unto Moses, saying,

6 Take the Levites from among the children of Israel, and purifie them.

7 And thus shalt thou doe unto them, when thou purifiest them, Sprinkle c water of purification upon them, and let them shave all their flesh, and wash their cloathes, so they shall be cleane.

c In stead of water it is called the water of sinne, because it is made to purge sinne, 2 Chap. 19.9.

8 Then they shall take a yong bullock with his meate offering of fine floure, mingled with oyle, and another yong bullocke shalt thou take for a sinne offering.

9 Then thou shalt bring the Levites before the Tabernacle of the Congregation, and assemble d all the Congregation of the children of Israel.

d That thou mayest doe this in presence of them all.

10 Thou shalt bring the Levites also before the Lord, and the e children of Israel shall put their hands upon the Levites.

e Meaning, certaine of them in the name of the whole.

11 And Aaron shall offer the Levites before the Lord, as a shake offering of the children of Israel, that they may execute the service of the Lord.

12 And the Levites shall put their hands upon the heads of the bullocks, and make thou the one a sinne offring, and the other a burnt offering unto the Lord, that thou mayest make an atonement for the Levites.

13 And thou shalt set the Levites before Aaron and before his sonnes, and offer them as a shake offering to the Lord.

14 Thus thou shalt separate the Levites from among the children of Israel, and the Levites shall be * mine.

* Chap. 3.45.

15 And afterward shall the Levites goe in, to serve in the Tabernacle of the Congregation, and thou shalt purifie them, and offer them as a shake offering.

16 For they are freely given * unto mee from among the children of Israel, for f such as open any wombe: for all the first borne of the children of Israel have I taken them unto me.

* Chap. 3.9.

f That is, they that are the first borne.

17 * For all the first borne of the children of Israel are mine, both of man and beast: since the day that I smote every first borne in the land of Egypt, I sanctified them for my selfe,

* Exod. 13.2. Luke 2.23.

18 And

18 And I have taken the Levites for all the firſt borne of the children of Iſrael.

19 And have giuen the Leuites as a gift vnto Aaron, and to his ſonnes from among the children of Iſrael, to doe the ſeruice of the g children of Iſrael in the Tabernacle of the Congregation, and to make an atonement for the children of Iſrael, that there be no plague among the children of Iſrael, when the children of Iſrael come neere vnto the h Sanctuary.

g Which ſeruice the Iſraelites ſhould els doe.

h Becauſe the Leuites goe into the Sanctuary in their name.

20 ¶ Then Moſes and Aaron and all the Congregation of the children of Iſrael did with the Leuites, according vnto all that the Lord had commanded Moſes concerning the Leuites: ſo did the children of Iſrael vnto them.

21 So the Leuites were purified, and waſhed their cloathes, and Aaron offered them as a ſhake offering before the Lord, and Aaron made an atonement for them, to purifie them.

22 And after that, went the Leuites in to doe their ſervice in the Tabernacle of the Congregation, i before Aaron and before his ſonnes: as the Lord had commanded Moſes concerning the Leuites, ſo they did vnto them.

i In their preſence to ſerue them.

23 ¶ And the Lord ſpake vnto Moſes, ſaying,

24 This alſo *belongeth* to the Leuites: from fiue and twentie yeere old and vpward, they ſhall goe in, to execute *their* office in the ſeruice of the Tabernacle of the Congregation.

25 And after the age of fiftie yeeres, they ſhall ceaſe from executing the k office, and ſhall ſerve no more.

k Such office as was painefull, as to beare burdens and ſuch like.

26 But they ſhall miniſter l with their brethren in the Tabernacle of the Congregation, to keepe things committed to their charge, but they ſhall doe no ſeruice: thus ſhalt thou doe vnto the Levites touchelin their charge.

l In ſinging Pſalmes, inſtructing, counſelling and keeping the things in order.

CHAP. IX.

a The Paſſeouer is commanded againe. 13 The puniſhment of him that keepeth not the Paſſeouer. 15 The cloud conducteth the Iſraelites through the wilderneſſe.

AND the Lord ſpake vnto Moſes in the wilderneſſe of Sinai, in the firſt moneth of the ſecond yeere, after they were come out of the land of Egypt, ſaying,

2 The children of Iſrael ſhall alſo celebrate the * Paſſeouer at the time appointed therevnto.

* Exod. 12, 1. Leui. 23, 5. Chap. 28, 16. Deut. 16, 1.

3 In the foureteenth day of this moneth at * euen, ye ſhall keepe it in his due ſeaſon: according to a all the ordinances of it, and according to all the ceremonies thereof ſhall ye keepe it.

† Exod. 12, 6. Deut. 16, 6.

a Even in all points as the Lord hath inſtituted it.

4 Then Moſes ſpake vnto the children of Iſrael, to celebrate the Paſſeouer.

5 And they kept the Paſſeover in the foureteenth day of the firſt moneth at even in the wilderneſſe of Sinai: according to all that the Lord had commanded Moſes, ſo did the children of Iſrael.

b By touching a corps, or being at the buriall.

6 ¶ And certaine men were defiled b by a dead man, that they might not keepe the Paſſeover the ſame day: and they came before Moſes and before Aaron the ſame day.

7 And thoſe men ſayd vnto him, We are defiled by a dead man: wherefore are we kept backe that we may not c offer an offring vnto the Lord in the time therevnto appointed among the children of Iſrael?

c Or, celebrate the Paſſeouer the foureteenth day of the firſt moneth.

8 Then Moſes ſayd vnto them, Stand ſtill, and I will heare what the Lord will command concerning you.

9 And the Lord ſpake vnto Moſes, ſaying,

10 Speake vnto the children of Iſrael, and ſay, If any among you, or of your poſteritie ſhall be vncleane by the reaſon of a corps, or be in a long iourney, d he ſhall keepe the Paſſeouer vnto the Lord.

d And cannot come where the Tabernacle is when others keepe it.

11 In the fourteenth day of the e ſecond moneth at euen they ſhall keepe it: with vnleavened bread, and ſowre hearbes ſhall they eate it.

e So that the vncleane, and they that are not at home, have a moneth longer granted vnto them.

12 They ſhall leaue none of it vnto the morning, * nor breake any bone of it: according to all the ordinance of the Paſſeover ſhall they keepe it.

* Exod. 12. 46. Ioh. 19, 36.

13 But the man that is cleane and is not in a f iourney, and is negligent to keepe the Paſſeouer, the ſame perſon ſhall be cut off from his people: becauſe he brought not the offering of the Lord in his due ſeaſon, that man ſhall beare his ‖ ſinne.

f When the Paſſeouer is celebrated.

‖ Or, puniſhment of his ſinne.

14 And if a ſtranger dwell among you, and will keepe the Paſſeover vnto the Lord, as the ordinance of the Paſſeover, and as the maner thereof *is*, ſo ſhall he do: * ye ſhall have one law both for the ſtranger, and for him that was borne in the ſame land.

* Exod. 12. 49.

15 ¶ * And when the Tabernacle was reared vp, a cloud covered the Tabernacle, *namely*, the Tabernacle of the Teſtimony: and at euen there was vpon the Tabernacle, as the g appearance of fire vntill morning.

* Exod 40, 34.

g Like a pillar, reade Exod. 3. 12.

16 So it was alway: the cloud couered it *by day*, and the appearance of fire by night.

17 And when the cloud was taken vp from the Tabernacle, then afterward the children of Iſrael iourneyed: and in the place where the cloud abode, there the children of Iſrael pitched their tents.

† *Ebr. mouth.*

18 At the † commaundement of the h Lord the children of Iſrael iourneyed, and at the commandement of the Lord they pitched: as long as the cloud abode vpon the Tabernacle, * they † lay ſtill.

h Who taught them what to doe by the cloude.

* 1 Cor. 10, 1.

† *Ebr. camped.*

19 And when the cloud taried ſtill vpon the Tabernacle a long time, the children of Iſrael kept the i watch of the Lord, and iourneyed not.

i They waited when the Lord would ſignifie either their departure, or their abode by the cloude.

20 So when the cloud abode † a fewe dayes vpon the Tabernacle, they abode in their tents according to the commandement of the Lord: for they iourneyed at the commandement of the Lord.

† *Ebr. dayes of number.*

21 And though the cloud abode vpon the Tabernacle from euen vnto the morning, yet *if* the cloud was taken vp in the morning, then they iourneyed: whether by day or by night the cloud was taken vp, then they iourneyed.

22 Or if the cloud taried two dayes, or a moneth, or a yeere vpon the Tabernacle abiding theron, the children of Iſrael * abode ſtill, & iourneyed not: but when it was taken vp, they iourneyed.

* Exod. 40, 36, 37, reade verſe 18.

23 At the commandement of the Lord they pitched, and at the commandement of the Lord they iourneyed, keeping the watch of the Lord at the commandement of the Lord by the k hand of Moſes.

k Vnder the charge and gouernement of Moſes.

CHAP. X.

a The vſe of the ſiluer trumpets. 11 The Iſraelites depart from Sinai. 14 The captaines of the hoaſte are numbred. 30 Hobab refuſeth to goe with Moſes his ſonne in law.

AND the Lord ſpake vnto Moſes, ſaying,

2 Make thee two trumpets of ſiluer: of an a whole piece ſhalt thou make them, that thou mayeſt vſe them for the aſſembling of the Congregation, and for the departure of the campe.

a Or, of worke beaten out with the hammer.

3 And

3 And when they ſhall blow with them, all the Congregation ſhall aſſemble to thee, before the doore of the Tabernacle of the Congregation.

4 But if they blow with one, then the Princes, *or* heads over the thouſands of Iſrael ſhall come unto thee.

5 But if yee blow an alarm, then the campe of them that pitch on the [b] Eaſt part, ſhall goe forward.

6 If ye blow an alarme the ſecond time, then the hoaſt of them that lie on the [c] South-ſide, ſhall march: *for* they ſhall blow an alarme when they remoove.

7 But in the aſſembling the Congregation, ye ſhall blow without an alarme.

8 And the ſonnes of Aaron the Prieſt ſhall [d] blow the trumpets, and ye ſhall have them as a law for ever in your generations.

9 And when ye goe to warre in your land againſt the enemie that vexeth you, yee ſhall blow an alarme with the trumpets, and ye ſhall be remembred before the Lord your God, and ſhall be ſaved from your enemies.

10 Alſo in the day of your [e] gladneſſe, and in your feaſt-dayes, and in the beginning of your moneths, ye ſhall alſo blow the trumpets ‖ over your burnt-ſacrifices, and over your peace-offerings, that they may be a remembrance for you before your God: I am the Lord your God.

11 ¶ And in the ſecond yeare, in the ſecond moneth, *and* in the twentieth *day* of the moneth, the cloud was taken up from the Tabernacle of the Teſtimonie.

12 And the children of Iſrael departed on their ‖ journeys out of the deſert of Sinai, and the cloud reſted in the wildernеſſe of Paran.

13 So they [f] firſt tooke their journey at the commandement of the Lord by the hand of Moſes.

14 ¶ * In the firſt place went the ſtandard of the hoaſte of the children of Iudah according to their armies: and * Nahſhon the ſonne of Amminadab *was* over his band.

15 And over the band of the tribe of the children of Iſſachar *was* Nathaneel the ſonne of Zuar.

16 And over the band of the tribe of the children of Zebulun *was* Eliab the ſonne of Helon.

17 When the Tabernacle was taken downe, then the ſonnes of Gerſon and the ſonnes of Merari went forward bearing [g] the Tabernacle.

18 ¶ After, departed the ſtandard of the hoaſte of Reuben, according to their armies, and over his band *was* Elizur the ſonne of Shedeur.

19 And over the band of the tribe of the children of Simeon *was* Shelumiel the ſonne of Zuriſhaddai,

20 And over the band of the tribe of the children of Gad *was* Eliaſaph the ſonne of Deuel.

21 The Kohathites alſo went forward and [h] bare the * Sanctuarie, and the *former* did ſet up the Tabernacle againſt they came.

22 ¶ Then the ſtandard of the hoaſte of the children of Ephraim went forward according to their armies, and over his band *was* Eliſhama the ſonne of Ammiud.

23 And over the band of the tribe of the ſons of Manaſſeh *was* Gamliel the ſonne of Pedazur.

24 And over the band of the tribe of the ſons of Benjamin *was* Abidan the ſonne of Gideoni.

25 ¶ Laſt, the ſtandard of the hoaſte of the children of Dan marched, [k] gathering all the hoaſtes according to their armies: and over his band *was* Ahiezer the ſonne of Ammiſhaddai.

26 And over the band of the tribe of the children of Aſher *was* Pagiel the ſonne of Ocran.

27 And over the band of the tribe of the children of Naphtali *was* Ahira the ſonne of Enan.

28 ‖ Theſe were the remoovings of the children of Iſrael according to their armies, when they marched.

29 * After, Moſes ſaid vnto [m] Hobad the ſon of Reuel the Midianite, the father in law of Moſes, Wee goe into the place, of which the Lord ſaid, I will giue it you. Come thou with us, and we will doe thee good: for the Lord hath † romiſed good unto Iſrael.

30 And he anſwered him, I will not goe: but I will depart to mine owne countrey, and to my kinred.

31 Then he ſaid, I pray thee, leave us not: for thou knoweſt our camping places in the wildernеſſe: therefore thou mayeſt be † our guide.

32 And if thou goe with us, what goodneſſe the Lord ſhall ſhewe unto us, the ſame will wee ſhew unto thee.

33 ¶ So they departed from the [n] mount of the Lord, three dayes journey: and the Arke of the covenant of the Lord went before them in the three dayes journey, to ſearch out a reſting place for them.

34 And the cloud of the Lord *was* upon them by day, when they went out of the campe.

35 And when the Arke went forward, Moſes ſaid, * [o] Riſe up Lord, & let thine enemies be ſcattered, and let them that hate thee, flee before thee.

36 And when it reſted, hee ſaid, Returne, O Lord, to the † many thouſands of Iſrael.

CHAP. XI.

1 *The people murmureth, and is puniſhed with fire.* 4 *The people luſteth after fleſh.* 6 *They loath Manna.* 11 *The weake faith of Moſes.* 16 *The Lord diuideth the burden of Moſes to ſeuenie of the Ancients.* 32 *The Lord ſmiteth the quailes.* 33 *Their luſt is puniſhed.*

WHen the people became † murmurers, ‖ it diſpleaſed the Lord: and the Lord heard it, therefore his wrath was kindled, and the fire of the Lord burnt among them, and * conſumed the vtmoſt part of the hoaſte.

2 Then the people cryed unto Moſes: and when Moſes prayed unto the Lord, the fire was quenched.

3 And he called the name of ſ̄ place ‖ Taberah, becauſe the fire of the Lord burnt among them.

4 ¶ And a number of [a] people that was among them, fell a luſting, and [b] turned away, and the children of Iſrael alſo wept, and ſaid, Who ſhall give us fleſh to eate?

5 We remember the fiſh which we did eat in Egypt for [c] nought, the cucumbers, & the pepons, and the leekes, and the onions, and the garlicke.

6 But now our ſoule is [d] dryed away, we can ſee nothing but this MAN.

7 (The MAN alſo was as * coriander-ſeede, and his colour like the colour of [e] bdellium.

8 The people went about and gathered, *and* ground it in milles, or beat it in morters, and baked it in a cauldron, and made cakes of it, and the taſte of it was like unto the taſte of freſh oyle.

9 And when the dewe fell downe upon the hoaſte in night, the MAN fell with it)

10 ¶ Then Moſes heard the people weepe throughout their families, every man in the doore of his tent, and the wrath of the Lord was grievouſly

b That is, the hoaſt of Iudah and they that are under his enſigne.
c Meaning, the hoaſte of Reuben.
d So that onely the Prieſts muſt blow the trumpets, ſo long as the Prieſthood laſted.
e When ye reioyce that God hath removed any plague.
‖ Or, *when ye offer burnt-offerings.*
‖ Or, *in keeping this order in their iourneys.*
f From Sinai to Paran, Chap. 33. 1.
* Chap. 2. 3.
* Chap. 1. 7.
g With all the appertinances thereof.
h Vpon their ſhoulders.
* Chap 4. 4.
i The Merarites and Gerſhonites.
k Leauing none behinde, nor any of the former that fainted in the way.
l This was the order of their hoaſte when they remooved.
m Some thinke that Reuel, Iethro, Hobab, and Keni were al one: Kimhi ſaith, that Reuel was Iethros father: for Hobab was Moſes father in law, looke Exod. 2. 18. and 3. 1. and Iudg. 4. 11.
† *Ebr. eyes unto us.*
n Meaunt Sinai, or Horel.
* *Pſal. 68. 1.*
o Declare thy might and power.
† *Ebr. to the tenne thouſand thouſands.*
† *Ebr. as ſmiuſt complainers.*
‖ *Ebr. it was euill in the eares of the Lord.*
* *Pſal. 78. 21.*
‖ *Or, burning.*
a Which were of thoſe ſtrangers that came out of Egypt with them, Exod. 12. 38.
b From God.
c For a ſmall price, or good cheape.
d For the greedie luſt of fleſh.
* Exod. 16. 31. wiſd. 16. 20. pſal. 78. 24. ioh. 6. 31.
e Which is a white pearle, or precious ſtone.

grieuously kindled: also Moses was grieued.

‖ *Or, euill intreated.*

11 And Moses sayd vnto the Lord, Wherefore hast thou ‖ vexed thy seruant? and why haue I

f Or, wherein haue I displeased thee?

not found f fauour in thy sight, seeing thou hast put the charge of all this people vpon me?

g Am I their father, that thou may haue the charge of them but I?

12 Haue I g conceiued all this people? or haue I begotten them, that thou shouldest say vnto me, Cary them in thy bosome (as a nurse beareth the sucking childe) vnto the h land, for the which thou swarest vnto their fathers?

h Of Canaan promised by an oathe to our fathers.

13 Where should I haue flesh to giue vnto all this people? for they weepe vnto me, saying, Giue vs flesh that we may eate.

14 I am not able to beare all this people alone, for it is too heavie for me.

15 Therefore if thou deale thus with mee, I pray thee, if I haue found fauour in thy i sight, kill me, that I behold not my misery.

i I had rather die then to see my griefe and misery thus daily increase by their rebellion.

16 ¶ Then the Lord sayd vnto Moses, Gather vnto mee seuentie men of the Elders of Israel, whom thou knowest, that they are the Elders of the people, and gouernours over them, and bring them vnto the Tabernacle of the Congregation, and let them stand there with thee.

17 And I will come downe, and talke with thee there, k and take of the Spirit, which is vpon thee, and put vpon them, and they shall beare the burthen of the people with thee: so thou shalt not beare it alone.

k I will distribute my spirit among them, as I haue done to thee.

18 Furthermore thou shalt say vnto the people, ‖ Be sanctified against to morrow, and ye shall eate flesh: for you haue wept in the eares of the Lord, saying, Who shall giue vs flesh to eate? for we were better in Egypt: therefore the Lord will giue you flesh, and ye shall eat.

‖ Prepare your selues that ye be not vncleane.

19 Ye shall not eat one day nor two dayes, nor fiue dayes, neither ten dayes, nor twenty dayes,

20 But a whole moneth, vntill it come out at your nostrels, and be lothsome vnto you, because ye haue m contemned the Lord, which is n among you, and haue wept before him, saying, Why came we hither out of Egypt.

m Or, cast him off, because ye refused Manna, which be appointed as most meet for you.

n Who leadeth and gouerneth you.

21 And Moses sayd, Sixe hundreth thousand footmen *are there* of the people, o among whom I am: and thou sayest, I will giue them flesh, that they may eat a moneth long.

o Of whom I haue the charge.

22 Shall the sheepe and the beeues be slaine for them to finde them? either shall all the fish of the Sea be gathered together for them to suffice them?

* Isa.50.2. and 59.1.

23 And the Lord sayd vnto Moses, Is * the Lords hand shortened? thou shalt see now whether my worde shall come to passe vnto thee, or no.

24 ¶ So Moses went out, and told the people the words of the Lord, and gathered seuenty men of the Elders of the people, and set them round about the Tabernacle.

25 Then the Lord came downe in a cloud, and spake vnto him, and ‖ tooke of the Spirit that *was* vpon him, and put it vpon the seuentie Ancient men: and when the Spirit rested upon them, then they prophecied, and did not p cease.

‖ *Or, separated, verse 17.*

p From that day the spirit of prophecie did not faile them.

26 But there remained two of the men in the hoaste: the name of the one *was* Eldad, and the name of the other Medad, and the Spirit rested vpon them, (for they were of them that were written, and went not out vnto the Tabernacle) and they prophecied in the hoaste.

27 Then there ranne a young man, and tolde Moses, and sayd, Eldad and Medad doe prophecie in the hoaste.

28 And Iosh̄ua the sonne of Nun the seruant of Moses one of his q young men answered and sayd, My lord Moses, r forbid them.

q Or, a yong man whom he had chosen from his youth.

r Such blind zeale was in the Apostles, Mark.9.38. Luke 9.49.

29 But Moses sayd vnto him, Enuiest thou for my sake? yea, would God that all the Lords people *were* Prophets, *and* that the Lord would put his spirit vpon them.

30 And Moses returned into the hoaste, he and the Elders of Israel.

31 Then there went foorth a winde from the Lord, and * brought quailes from the sea, and let them fall vpon the campe, a dayes iourney on this side, and a dayes iourney on the other side, round about the hoaste, and *they were* about two cubites above the earth.

* Exod.16.13. Psal.78.26,27.

32 Then the people arose, all that day, and all the night, and all the next day, and gathered the quailes: he that gathered the least, gathered ten s Homers full, and they spread them abroad for their vse round about the hoaste.

s Of Homer, reade Leuit.27.16. also it signifieth an heape, as Exod.8. 14. Iudg.15.16.

33 While the flesh was yet betweene their teeth, before it was chewed, even the wrath of the Lord was kindled against the people, and the Lord * smote the people with an exceeding great plague.

* Psal.78.31.

34 So the name of the place was called, ‖ Kibroth-hattaauah: for there they buried the people that fell a lusting.

‖ *Or, graues of lust.*

35 From Kibroth-hattaauah the people tooke their iourney to Hazeroth, and abode at Hazeroth.

CHAP. XII.

1 *Aaron and Miriam grudge against Moses.* 10 *Miriam is stricken with leprosie, and healed at the prayer of Moses.*

A Fterward Miriam and Aaron ‖ spake against Moses, becausse of the woman of Ethiopia whom he had married (for he had married a a woman of Ethiopia.

‖ *Or, murmured.*

a Zipporah Moses wife was a Midianite, and becausse Midian bordered on Ethiopia, it is sometime in the Scriptures comprehended vnder this name.

2 And they sayd, What? hath the Lord spoken but onely by Moses? hath he not spoken also by vs? and the Lord heard *this.*

3 (But Moses *was* a very * b meeke man aboue all the men that were upon the earth.)

* Ecclus.45.4.

b And so bare with their grudging, although he knew them.

4 And by and by the Lord sayd vnto Moses, and vnto Aaron, and vnto Miriam, Come out ye three vnto the Tabernacle of the Congregation: and they three came foorth.

5 Then the Lord came downe in the pillar of the cloud, and stood in the doore of the Tabernacle, and called Aaron and Miriam, and they both came foorth.

6 And he sayd, Heare now my words, If there be a Prophet of the Lord among you, I will be knowen to him by a c vision, *and* will speake vnto him by dreame.

c These were the two ordinarie meanes.

7 My seruant Moses *is* not so, who is faithfull d in all mine house.

d In all Israel which was his Church.

8 Vnto him will I speake * mouth to mouth, and by vision, and not in darke words, but hee shall e see the similitude of the Lord. Wherefore then were ye not afraid to speake against my seruant, *even* against Moses?

* Exod.33.11.

e So farre as any man was able to comprehend, which he calleth his backe parts, Exod.33.23.

9 Thus the Lord was very angry with them, and departed,

10 Also the cloud departed from the f Tabernacle: and behold, Miriam *was* leprous like snow: and Aaron looked vpon Miriam, and behold, *she was* leprous.

f From the doore of the Tabernacle.

11 Then Aaron sayd vnto Moses, Alas, my Lord, I beseech thee, lay not the sinne vpon vs, which

which we have fooliſhly committed, and wherein we haue ſinned.

12 Let her not, I pray thee, be as one g dead, of whom the fleſh is halfe conſumed, when he commeth out of his mothers wombe.

13 Then Moſes cryed vnto the Lord, ſaying, O God, I beſeech thee, heale her now.

14 ¶ And the Lord ſaid vnto Moſes, If her father had h ſpit in her face, ſhould ſhee not haue bene aſhamed ſeven dayes? let her be * ſhut out of the hoaſte ſeuen dayes, and after ſhe ſhall be receiued.

15 So Miriam was ſhut out of the hoaſte ſeven dayes, and the people remooued not, till Miriam was brought in againe.

g As a childe that commeth out of his mothers belly dead, hauing as it were but the skin.

h In his diſpleaſure.

* Leuit. 13.46.

CHAP. XIII.

4 Certaine men are ſent to ſearch the land of Canaan. 24 They bring of the fruit of the land. 31 Caleb comforteth the people againſt the diſcouraging of the other ſpies.

THen afterward the people remooued from Hazeroth, and pitched in the wilderneſſe of a Paran.

2 ¶ And the Lord ſpake vnto Moſes, ſaying,

3 b Send thou men out to ſearch the land of Canaan which I giue vnto the children of Iſrael: of every tribe of their fathers ſhall ye ſend a man, *ſuch as are* all rulers among them.

4 Then Moſes ſent them out of the wilderneſs of Paran at the commandement of the Lord: all thoſe men were ‖ heads of the children of Iſrael.

5 Alſo their names are theſe: of the tribe of Reuben, Shammua the ſonne of Zaccur:

6 Of the tribe of Simeon, Saphar the ſonne of Hori:

7 Of the tribe of Iudah, Caleb the ſonne of Iephunneh:

8 Of the tribe of Iſſachar, Igal the ſonne of Ioſeph:

9 Of the tribe of Ephraim, ‖ Oſhea the ſonne of Nun:

10 Of the tribe of Beniamin, Palti the ſonne of Raphu:

11 Of the tribe of Zebulun, Gaddiel the ſonne of Sodi:

12 Of the tribe of Ioſeph, *to wit*, of the tribe of Manaſſeh, Gaddi the ſonne of Suſi:

13 Of the tribe of Dan, Ammiel the ſonne of Gamalli:

14 Of the tribe of Aſher, Sethur the ſonne of Michael:

15 Of the tribe of Naphtali, Nahbi the ſonne of Vophſi:

16 Of the tribe of Gad, Geuel the ſonne of Machi.

17 Theſe are the names of the c men, which Moſes ſent to ſpie out the lande: and Moſes called the name of Oſhea the ſonne of Nun, Iehoſhua.

18 So Moſes ſent them to ſpie out the land of Canaan, and ſaid to them, Go vp this way toward the South, and goe vp into the ‖ mountaines.

19 And conſider the land what it is, and the people that dwell therein, whether they be ſtrong, or weake, either few or many.

20 Alſo what the land *is* that they dwell in, whether it be d good or bad: and what cities *they be*, that they dwell in, whether they dwell in tents, or in walled townes.

21 And what the land *is*: whether it be fat or leane, whether there be trees therein, or not. And be of good courage, and bring of the fruit of the land (for then *was* the time of the firſt ripe grapes.)

22 ¶ So they went vp, and ſearched out the land, from the wilderneſſe of e Zin vnto Rehob, to goe to Hamath.

23 And they aſcended toward the South, and came vnto Hebron, where were Ahiman, Sheſhai, and Talmai, the ſonnes of f Anak. And g Hebron was built ſeuen yeere before Zoan in Egypt.

24 * Then they came to the riuer of Eſhcol, and cut downe thence a branch with one cluſter of grapes, and they bare it vpon a barre betweene two, and *brought* of the pomegranates and of the figges.

25 That place was called the ‖ river Eſhcol, becauſe of the cluſter of grapes, which the children of Iſrael cut downe thence.

26 Then after fortie dayes they turned againe from ſearching of the land.

27 And they went and came to Moſes and to Aaron, and vnto all the Congregation of the children of Iſrael, in the wilderneſſe of h Paran, to Kadeſh, and brought to them, and to all the Congregation tidings, and ſhewed them the fruit of the land.

28 And they told i him, and ſaid, We came vnto the land whither thou haſt ſent vs, and ſurely it floweth with * milke and hony, and here is of the fruit of it.

29 Neuertheleſſe the people be ſtrong that dwell in the land, and the cities *are* walled and exceeding great: and moreouer, wee ſaw the k ſonnes of Anak there.

30 The Amalekites dwell in the South countrey, and the Hittites, and the Iebuſites, and the Amorites dwell in the mountaines, and the Canaanites dwell by the ſea, and by the coaſts of Iorden.

31 Then Caleb ſtilled the people ‖ before Moſes, and ſaid, Let vs goe vp at once, and poſſeſſe it: for vndoubtedly we ſhall ouercome it.

32 But the men that went vp with him, ſayd, We be not able to goe vp againſt the people: for they are ſtronger then we.

33 So they brought vp an euill report of the land which they had ſearched for the children of Iſrael, ſaying, The land which we haue gone thorow to ſearch it out, is a land that l eateth vp the inhabitants thereof: for all the people that wee ſaw in it, are men of great ſtature.

34 For there we ſaw gyants, the ſonnes of Anak, *which come* of the gyants: ſo that wee ſeemed in our ſight like graſſhoppers: and ſo we were in their ſight.

a That is, in Rithma, which was in Paran Chap. 33.18.

b After the people had required it of Moſes, as it is in Deut. 1.22. then the Lord ſpake to Moſes ſo to doe.

‖ *Or, rulers.*

‖ *Or, Ioſhua.*

c Which in number were twelve, according to the twelve tribes.

‖ *Or, his country.*

d Plentifull, or barren.

e Which was in the ſouth ſide of Paran.

f Which were a kinde of gyants.

g Declaring the antiquity thereof: Abraham, Sara, Izhak and Iakob were buried there.

* Deut. 1.24.

‖ *Or, the valley of Eſhcol, that is of grapes.*

h Called alſo Kadeſh-barnea.

i That is, Moſes.

* Exod. 33.3.

k Ahiman, Sheſhai, and Talmai, whom Caleb ſlew afterward, Ioſhua 11.21, 22.

‖ *Or, murmuring againſt Moſes.*

l The gyants were ſo cruell, that they ſpoyled and killed one another and thoſe that came to them.

CHAP. XIIII.

2 The people murmure againſt Moſes. 10 They would haue ſtoned Caleb and Ioſhua. 13 Moſes pacifieth God by his prayer. 45 The people that would enter into the land contrary to Gods will, are ſlaine.

THen all the Congregation lifted vp their voyce, and cried: and the a people wept that night.

2 And all the children of Iſrael murmured againſt Moſes and Aaron: and the whole aſſembly ſaid vnto them, Would God we had died in the land of Egypt, or in this wilderneſſe: would God we were dead.

3 Wherefore now hath the Lord brought vs into this land to fall vpon the ſword? our wiues and our children ſhalbe b a pray: were it not better for vs to returne into Egypt?

a Such as were afraid at the report of the ten ſpies.

b To our enemies the Canaanites.

4 And

4 And they ſayd one to another, Let vs make a captaine and returne into Egypt.

5 Then Moſes and Aaron [c] fell on their faces before all the aſſembly of the Congregation of the children of Iſrael.

6 * And Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh *two* of them that ſearched the land, [d] rent their cloathes,

7 And, ſpake vnto all the aſſembly of the children of Iſrael, ſaying, The land which we walked thorow to ſearch it, is a very good land.

8 If the Lord love vs, hee will bring vs into this land, and giue it vs, which is a land that floweth with milke and hony.

9 But rebell not yee againſt the Lord, neither feare yee the people of the lande: for they are *but* [e] bread for vs: their ſhield is departed from them, and the Lord is with vs, feare them not.

10 And all the multitude ſayd, [f] Stone them with ſtones: but the glory of the Lord appeared in the Tabernacle of the Congregation before all the children of Iſrael.

11 ¶ And the Lord ſayd vnto Moſes, How long will this people prouoke me, and how long will it be yer they beleeue me, for all the ſignes which I haue ſhewed among them?

12 I will ſmite them with the peſtilence and deſtroy them, and will make thee a greater nation and mightier then they.

13 But Moſes ſayd vnto the Lord, * When the Egyptians ſhall heare it, (for thou broughteſt this people by thy power from among them)

14 Then they ſhall ſay to the inhabitants of the land, (*for* they have heard, that thou Lord, art among this people, *and* that thou, Lord, art ſeene † face to face, and that thy cloude ſtandeth ouer them, and that thou * goeſt before them, by day time in a pillar of a cloude, and in a pillar of fire by night)

15 That thou wilt kill this people as [g] one man: ſo the heathen which have heard the fame of thee, ſhall thus ſay,

16 Becauſe the Lord was not * able to bring this people into the land which hee ſware vnto them, therefore hath hee ſlaine them in the wilderneſſe.

17 And now, I beſeech thee, let the power of my Lord be great, according as thou haſt ſpoken, ſaying,

18 The Lord is * ſlowe to anger, and of great mercy, and * forgiuing iniquity and ſinne, but not making *the wicked* innocent, and * viſiting the wickedneſſe of the fathers vpon the children, in the third and fourth *generation*:

19 Be mercifull, I beſeech thee, vnto the iniquity of this people, according to thy great mercie, and as thou haſt forgiven this people from Egypt, even vntill now.

20 And the Lord ſayd, I have forgiven [h] it, according to thy requeſt.

21 Notwithſtanding, as I liue, all the earth ſhall be filled with the glory of the Lord.

22 For all thoſe men which have ſeene my glory, and my miracles which I did in Egypt, and in the wilderneſſe, and have tempted mee this [i] ten times, and have not obeyed my voyce,

23 Certainely they ſhall not ſee the lande, whereof I ſware vnto their fathers: neither ſhall any that prouoke me, ſee it.

24 But my ſeruant * Caleb, becauſe hee had another [k] ſpirit, and hath followed mee ſtill, even him will I bring into the land, whether he went and his ſeede ſhall inherite it.

25 Now the Amalekites and the Canaanites [l] remaine in the valley, *wherefore* turne backe to morow, and get you into the [m] wildernes, by the way of the red ſea.

26 ¶ After, the Lord ſpake vnto Moſes and to Aaron, ſaying,

27 * How long *ſhall I ſuffer* this wicked multitude to murmure againſt me? I haue heard the murmurings of the children of Iſrael, which they murmure againſt me.

28 Tell them, As I * liue (ſaith the Lord) I will ſurely doe vnto you, even as yee haue ſpoken in mine eares.

29 Your carkeiſes ſhall fall in this wildernes, and all you that were * counted through all your numbers, from twenty yeere old and aboue, which haue murmured againſt me.

30 Ye ſhall not doubtleſſe come into the land, for the which I * lifted vp mine hand, to make you dwell therein, ſaue Caleb ȝ ſonne of Iephunneh, and Iothua the ſonne of Nun.

31 But your children (which ye ſayd ſhould be a prey:) them will I bring in, and they ſhall know the land which ye haue refuſed:

32 But euen your carkeiſes ſhall fall in this wilderneſſe.

33 And your children ſhall [n] wander in the wilderneſſe fourtie yeeres, and ſhall beare your [o] whoredomes, vntill your carkeiſes be waſted in the wilderneſſe.

34 After the number of the dayes in the which ye ſearched out the land, *euen* fourty dayes, * euery day for a yeere, ſhall you beare your iniquity, for * fourty yeeres, and ye [p] ſhall feele my breach of promiſe.

35 I the Lord haue ſayd, Certainely I will doe ſo to all this wicked company that are gathered together againſt mee: *for* in this wildernes they ſhallbe conſumed, and there they ſhall die.

36 And the men which Moſes had ſent to ſearch the land, (which when they came againe, made all the people to murmure againſt him, and brought vp a ſlander vpon the land,)

37 Even thoſe men that did bring vp that vile ſlander vpon the land, * ſhall die by a plague before the Lord.

38 But Ioſhua the ſonne of Nun, and Caleb the ſonne of Iephunneh, of thoſe men that went to ſearch the land, ſhall liue.

39 ¶ Then Moſes tolde theſe ſayings vnto all the children of Iſrael, and the people ſorrowed greatly.

40 * And they roſe vp early in the morning, and gate them vp into the top of the mountaine, ſaying, Loe, wee be ready to goe vp to the place which the Lord hath promiſed: for we haue [q] ſinned.

41 But Moſes ſayd, Wherefore tranſgreſſe yee thus the commaundement of the Lord? it will not ſo come well to paſſe.

42 Goe not vp, (for the Lord is not among you) leaſt yee be ouerthrowen before your enemies.

43 For the Amalekites and the Canaanites *are* there before you, and yee ſhall fall by the ſword: for in as much as yee are turned away from the Lord, the Lord alſo will not be with you.

44 Yet they preſumed [r] obſtinately to goe vp

[c] Lamenting the people, and praying for them.

* Eccluſ. 46.9. 1. Mac. 2.56.

[d] For ſorow, bearing their blaſphemie.

[e] We ſhall eaſily ouercome them.

[f] This is the condition of them that would perſwade in Gods cauſe, to be perſecuted of the multitude.

* Exod. 32.12.

† Ebr. eye to eye. * Exod. 13.21.

[g] So that none ſhall eſcape.

* Deut. 9.28.

* Exod. 34.6. Pſal 103 8. * Pſal. 10.3. * Exod. 20.5. and 34.7.

[h] To that he deſtroyed not them vtterly: but left their poſteritie and certaine to enter.

[i] That is, ſundry times and often.

* Ioſh. 14.6.

[k] A meeke and obedient ſpirit and not rebellious.

[l] And lie in wait for you.

[m] For I will not defend you.

* Pſal. 106.26.

* Chap 26.65. and 32.10.

* Deut. 1.35.

* Gene. 14.22.

[n] The word ſignifieth to be ſhepherds, or to wander like ſhepherds to and fro.

[o] Your infidelity and diſobedience againſt God.

* Ezek. 4.6.

* Pſal. 95.10.

[p] Whether my promiſe be true or no.

* 1. Cor 10.10. Hebr. 3.10, 17. Iude 5.

[q] They confeſſe they ſinned by rebelling againſt God, but confeſſe not they offended in going vp without Gods commandement.

[r] They could not be ſtayed by any meanes.

to the top of the mountaine: but the Arke of the covenant of the Lord, and Moſes departed not out of the campe.

45 Then the Amalekites and the Canaanites, which dwelt in that mountaine, came downe and ſmote them, * and conſumed them unto Hormah.

* Deut.1.44.

CHAP. XV.

1 The offerings which the Iſraelites ſhould offer when they came into the land of Canaan. 32 The puniſhment of him that brake the Sabbath.

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto the children of Iſrael, and ſay unto them, * When ye be come into the a land of your habitations which I give unto you,

* Levit.23.10. a Into the land of Canaan.

3 And will make an offering by fire unto the Lord, a burnt-offering or a ſacrifice * ‖ to fulfill a vowe, or a free offering, or in your feaſts to make a * ſweet ſavour unto the Lord, of the herd or of the flocke,

‖ Or, ſeparate. * Levit.2.1.

4 Then * let him that offereth his offering unto the Lord, bring a meate-offering of a tenth deale of fine floure, mingled with the fourth part of an b Hin of oyle.

* Exod.29.18.

5 Alſo thou ſhalt prepare the fourth part of an Hin of wine to be powred on a lambe *appointed* for the burnt-offering, or *any* offring.

b Reade Exod. 29.40.

6 And for a ramme thou ſhalt for a meate-offering, prepare two tenth deales of fine flowre, mingled with the third part of an Hin of oyle.

7 And for a c drinke-offering thou ſhalt offer the third part of an Hin of wine, for a ſweet ſavour unto the Lord.

c The liquor was ſo called, becauſe it was powred on the thing that was offered.

8 And when thou prepareſt a bullocke for a burnt-offering, or for a ſacrifice to fulfill a vowe or a peace-offering to the Lord.

9 Then let him offer with the bullocke a meat-offering of ‖ three tenth deale of fine flowre, mingled with halfe an Hin of oyle.

‖ Or, three Omers.

10 And thou ſhalt bring for a drinke-offering halfe an Hin of wine, for an offering made by fire of a ſweet ſavour unto the Lord.

11 Thus ſhal it be done for a bullocke, or for a ramme, or for a kid.

d Every ſacrifice of beaſts muſt have their meat-offering and drinke offring according to this proportion.

12 According to the number d that yee prepare *to offer*, ſo ſhal ye doe to every one according to their number.

13 All that are borne of the countrey, ſhall do theſe things thus, to offer an offering made by fire of ſweet ſavour unto the Lord.

14 And if a ſtranger ſojourne with you, or whoſoever be among you in your generations, and will make an offering by fire of a ſweete ſavour unto the Lord, as ye doe, ſo he ſhall doe.

* Exod.12.49. chap.9.14.

15 * One ordinance *ſhalbe* both for you of the Congregation, and alſo for the ſtranger that dwelleth *with you*, *even* an ordinance for ever in your generations: as you are, ſo ſhall the ſtranger be before the Lord.

16 One law and one manner ſhall ſerve both for you & for the ſtranger that ſojourneth with you.

17 ¶ And the Lord ſpake unto Moſes, ſaying,

18 Speake unto the children of Iſrael, and ſay unto them, When yee be come into the land, to the which I bring you,

19 And when yee ſhall eate of the bread of the land, ye ſhal offer an heave-offering unto the Lord.

e Which is made of the firſt corne ye gather. * Levit. 23.14.

20 Ye ſhall offer up a cake of the firſt of your e dough for an heave-offering: * as the heave-offering of the barne, ſo ye ſhall lift it up.

21 Of the firſt of your dough ye ſhal give unto the Lord an heave-offring in your generations.

22 And if yee f have erred, and not obſerved all theſe commandements, which the Lord hath ſpoken unto Moſes,

f As by overſight or ignorance, reade Levit.4.1,13.

23 *Even* all that the Lord hath commanded you by the hand of Moſes, from the firſt day that the Lord commanded Moſes, and hence forward among your generations:

24 And if ſo be that ought be committed ignorantly of the g Congregation, then all the Congregation ſhall give a bullocke for a burnt-offering, for a ſweete ſavour unto the Lord, with the meate-offering and drinke-offering thereto, according to the * manner, and an hee-goate for a finne-offering.

g Some reade, from the eyes of the Congregation, that is, which is hid from the Congregation. * Levit.4.21.

25 And the Prieſt ſhall make an atonement for all the Congregation of the children of Iſrael, and it ſhall be forgiven them: for it is ignorance: and they ſhall bring their offering for an offering made by fire unto the Lord, and their ſinne-offering before the Lord for their ignorance.

26 Then ſhall be forgiven all the Congregation of the children of Iſrael, and the ſtranger that dwelleth among them: for all the people *were* in ignorance

27 ¶ * But if any one perſon ſinne through ignorance, then he ſhall bring a thee-goate of a yeare old for a ſinne-offering. * Levit.4.27.

28 And the Prieſt ſhall make an atonement for the ignorant perſon, when hee ſinneth by ignorance before the Lord, to make reconciliation for him: and it ſhall be forgiven him.

29 Hee that is borne among the children of Iſrael, and the ſtranger that dwelleth among them, ſhall have both one law, who ſo doeth ſinne by ignorance.

30 ¶ But the perſon that doeth ought † preſumptuouſly, whether he be borne in the land, or a ſtranger, the ſame blaſphemeth the Lord: therefore that perſon ſhall be cut off from among his people.

† Ebr. *with an high hand, that is, in contempt of God.*

31 Becauſe he hath deſpiſed the word of the Lord, and hath broken his commandement: that perſon ſhalbe utterly cut off: his h iniquitie ſhall be upon him.

h He ſhall ſuſtaine the puniſhment of his ſinne.

32 ¶ And while the children of Iſrael were in the wilderneſſe, they found a man that gathered ſtickes upon the Sabbath day.

33 And they that found him gathering ſtickes, brought him unto Moſes and to Aaron, and unto all the Congregation,

34 And they put him in * ward: for it was not declared what ſhould be done unto him. * Levit.24.12.

35 Then the Lord ſaid unto Moſes, This man ſhall die the death: and let all the multitude ſtone him with ſtones without the hoaſte.

36 And all the Congregation brought him without the hoaſte, and ſtoned him with ſtones, and he died, as the Lord had commanded Moſes.

37 ¶ And the Lord ſpake unto Moſes, ſaying,

38 Speake unto the children of Iſrael, and bid them that they * make them fringes upon the borders of their garments throughout their generations, and put upon the fringes of the borders a ribband of blue ſilke. * Deut.22.12. matth.23.5.

39 And ye ſhall have the fringes that when ye looke upon them, ye may remember all the commandements of the Lord, and doe them: and that yee ſeeke not after your owne heart, nor after your owne eyes, after the which yee goe a i whoring:

i By leaving Gods commandements and following your owne fancies.

40 That

40 That yee may remember and doe all my commandements, and be holy unto your God.

41 I am the Lord your God, which brought you out of the land of Egypt to be your God: I am the Lord your God.

CHAP. XVI.

1 *The rebellion of Korah, Dathan and Abiram.* 31 *Korah and his companie perisheth.* 41 *The people the next day murmure.* 49 14700 *are slaine for murmuring.*

NOw * Korah the sonne of Izhai, the sonne of Kohath, the sonne of Levi ‖ went apart with Dathan, and Abiram the sonne of Eliab, and On the sonne of Peleth, the sonnes of Reuben:

2 And they rose vp ‖ against Moses, with certaine of the children of Israel, two hundreth and fiftie captaines of the assembly, * famous in the Congregation, and men of renoume.

3 Who gathered themselves together against Moses, and against Aaron, and sayde unto them, a *Ye take* too much upon you, seeing all the Congregation is holy, b euery one of them, and the Lord *is* among them: wherefore then lift ye your selves aboue the Congregation of the Lord?

4 But when Moses heard it, he fell upon his face,

5 And spake to Korah and unto all his company, saying, To morow the Lord will shew who is his, and who is holy, and who ought to approach neere unto him: and whom he hath c chosen, he will cause to come neere to him.

6 This doe *therefore*, Take you censers, *both* Korah and all his company,

7 And put fire therein, and put incense in them before the Lord to morowe: and the man whom the Lord doeth chuse, the same shall be holy: d *ye take* too much upon you, ye sonnes of Levi.

8 Againe Moses sayd unto Korah, Heare, I pray you, ye sonnes of Levi,

9 Seemeth it a small thing unto you, that the God of Israel hath separated you from the multitude of Israel, to take you neere to himselfe, to do the service of the Tabernacle of the Lord, and to stand before the Congregation, and to minister unto them?

10 He hath also taken thee to e him, and all thy brethren, the sonnes of Levi with thee, and seeke yee the office of the Priest also?

11 For which cause, thou, and all thy companie are gathered together against the Lord: and what is Aaron, that ye murmure against him?

12 ¶ And Moses sent to call Dathan, and Abiram the sonnes of Eliab: who answered, We will not come up.

13 Is it a small thing that thou hast brought vs out f of a land that floweth with milke and hony, to kill us in the wilderneſſe, except thou make thy selfe lord and ruler over us also?

14 Also thou hast not brought us unto a land that floweth with milke and hony, neither given us inheritance of fields and vineyards: wilt thou g put out the eyes of these men? wee will not come up.

15 Then Moses waxed very angrie, and sayd unto the Lord, * Looke not unto their offering: I have not taken so much as an asse from them, neither have I hurt any of them.

16 And Moses sayd unto Korah, Bee thou and all thy company h before the Lord: *both* thou, they, and Aaron to morrow.

17 And take every man his censer, and put incense in them, and bring yee every man his censer before the Lord, two hundreth and fiftie censers: thou also and Aaron, every one his censer.

18 So they tooke euery man his censer, and put fire in them, and laid incense thereon, and stood in the doore of the Tabernacle of the Congregation with Moses and Aaron.

19 And Korah gathered all the i multitude against them unto the doore of the Tabernacle of the Congregation: then the glory of the Lord appeared unto all the Congregation.

20 And the Lord spake unto Moses and to Aaron, saying,

21 Separate your selves from among this Congregation, that I may consume them at once.

22 And they fell upon their faces and sayd, O God, the God of the spirits ‖ of all flesh, hath not one man *onely* sinned, and wilt thou be wroth with all the Congregation?

23 And the Lord spake unto Moses, saying,

24 Speake unto the Congregation, saying, Get you away from about the Tabernacle of Korah, Dathan, and Abiram.

25 Then Moses rose up, and went unto Dathan and Abiram, and the Elders of Israel followed him.

26 And he spake unto the Congregation, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, least yee perish k in all their sinnes.

27 So they gat them away from the Tabernacle of Korah, Dathan, and Abiram on every side: and Dathan and Abiram came out and stoode in the doore of their tents, with their wives, and their sonnes, and their little children.

28 And Moses sayd, Hereby shall yee know that the Lord hath sent me to do all these works: for *I have* not *done them* of mine owne l minde.

29 If these men die the common death of all men, or if they be visited after the visitation of all men, the Lord hath not sent me.

30 But if the Lord make m a new thing, and the earth open her mouth, and swallow them up with all that they have, and they goe downe quicke into ‖ n the pit: then yee shall understand that these men have provoked the Lord.

31 ¶ And assoone as he had made an ende of speaking all the words, even the ground clave asunder that was under them,

32 And the earth * opened her mouth, and swallowed them up with their families, and all the men that were with Korah, and all their goods.

33 So they and all that they had, went downe alive into the pit, and the earth covered them: so they perished from among the Congregation.

34 And all Israel that were about them, fled at the cry of them: for they sayd, *Let vs flee*, least the earth swallow us up.

35 But there came out a fire from the Lord, and consumed the two hundreth and fiftie men that offered the incense.

36 ¶ And the Lord spake unto Moses, saying,

37 Speake unto Eleazar the sonne of Aaron the Priest, that he take up the censers out of the burning, and scatter the fire beyond *the altar*: for they are hallowed.

38 The censers, *I say*, of these sinners, *that destroyed* o themselves: and let them make of them broad plates for a covering of the Altar: for they offered them before the Lord, therefore they shallbe

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* *Chap.*27.3. *Eccles.*45.18. *Iude* 11.
‖ Or, *tooke other with him.*
‖ Or, *before Moses.*

\# *Chap.*26.9.

a Or let it suffice you: meaning, to have abused them thus long.
b All are alike holy: therefore none ought to be preferred above other: thus the wicked reason against Gods ordinance.
c To be the Priest and to offer.

d He layeth the same to their charge iustly, wherewith they wrongfully charged him.

e To serue in the Congregation, as in the verse before.

f Thus they spake contemptuously, preferring Egypt to Canaan.

g Wilt thou make them that searched the land beleeue that they saw not that which they saw?
* *Gen.*44.3.

h At the doore of the Tabernacle.

i All that were of their faction.

‖ Or, *of euery creature.*

k With them that have committed so many sinnes.

l I have not forged them of mine owne braine.

m Or, shew a straunge sight.

‖ Or, *hell.*
n Or, deepe and darke places of the earth.

* *Chap.*27.3. *Deut.*11.6. *Psal.*106.17.

o Which were the occasion of their owne death.

shall be holy, and they shall be a p figne vnto the children of Iſrael.

p Of Gods iudgements againſt rebels.

39 Then Eleazar the Prieſt tooke the braſen cenſers, which they that were burnt had offered, and made broad plates of them for a covering of the Altar.

40 *It is* a remembrance vnto the children of Iſrael, that no ſtranger which is not of the ſeed of Aaron, come neere to offer incenſe before the Lord, that hee be not like q Korah and his company, as the Lord ſayd to him by the hand of Moſes.

q Who preſumed above his vocation.

41 ¶ But on the morrow all the multitude of the children of Iſrael murmured againſt Moſes and againſt Aaron, ſaying, Yee have killed the people of the Lord.

42 And when the Congregation was gathered againſt Moſes and againſt Aaron, then they ‖ turned their faces toward the tabernacle of the Congregation: and behold, the cloud covered it, and the glory of the Lord appeared.

‖ Or, ſtood with Moſes and Aaron.

43 Then Moſes and Aaron were come before the Tabernacle of the Congregation.

44 ¶ And the Lord ſpake vnto Moſes, ſaying,

45 Get you vp from among this Congregation: for I will conſume them quickly: then they fell vpon their faces.

46 And Moſes ſaid vnto Aaron, Take the cenſer and put fire therein of the r Altar, and put *therein* incenſe, and goe quicklie vnto the Congregation, and make an atonement for them: for there is wrath gone out from the Lord: the plague is begun.

r For it was not lawfull to take any other fire, but of the altar of burnt offring. Leuit.10,1.

47 Then Aaron tooke as Moſes commanded him, and ran into the middes of the Congregation, and behold, the ſ plague was begun among the people, and he put incenſe, and made an atonement for the people.

ſ God had begun to puniſh the people.

48 And when he ſtood betweene the dead, and them that were alive, the t plague was ſtaied.

t God drew back his hand and ceaſed to puniſh them.

49 So they died of this plague fourteen thouſand and ſeven hundreth, beſide them that died in the conſpiracie of Korah.

50 And Aaron went againe vnto Moſes before the doore of the Tabernacle of the Congregation, and the plague was ſtaied.

CHAP. XVII.

2 The twelue rodes of the twelue princes of the tribes of Iſrael. 8 Aarons rod buddeth, and beareth bloſſoms. 10 For a teſtimony againſt the rebellious people.

a While he was in the doore of the Tabernacle.

AND the Lord ſpake vnto a Moſes, ſaying,

2 Speake vnto the children of Iſrael, and take of every one of them a rod, after the houſe of their fathers, of all their princes according to the family of their fathers, *even* twelve rodes: *and* thou ſhalt write every mans name vpon his rodde.

3 And write Arons name vpon the rod of Levi: for every rodde *ſhallbe* for the head of the houſe of their fathers.

4 And thou ſhalt put them in the Tabernacle of the Congregation, before *the Arke* of the teſtimony, * where I will declare my ſelfe to you.

b Exod.25.22. b To be the chuſe Prieſt.

5 And the mans rod, whom I b chuſe, ſhall bloſſome: and I will make ceaſe from mee the grudgings of the children of Iſrael, which grudge againſt you.

6 ¶ Then Moſes ſpake vnto the children of Iſrael, and all their Princes gave him a rodde, one rodde for every prince, according to the houſes of their fathers, *even* twelve rodes, and the rod c of Aaron was among their rods.

c Though Iosephs tribe was divided into two in the diſtribution of the land, yet here it is but one, and Levi maketh a tribe.

7 And Moſes layd the rods before the Lord in the Tabernacle of the Teſtimony.

8 And when Moſes on the morow went into the Tabernacle of the Teſtimony, behold, the rod of Aaron d for the houſe of Levi was budded, and brought foorth buds, and brought forth bloſſomes, and bare ripe almonds.

d To declare that God did chuſe the houſe of Levi to ſerve him in the Tabernacle.

9 Then Moſes brought out all the rods from before the Lord vnto all the children of Iſrael: and they looked vpon them, and tocke enery man his rod.

10 After the Lord ſaid vnto Moſes, * Bring Aarons rod againe before the Teſtimony to be kept for a token to the rebellious children, and thou ſhalt cauſe their e murmurings to ceaſe from me, that they die not.

* Hebr.9.4.

e Grudging that Aaron ſhould be hie Prieſt.

11 So Moſes did as the Lord had commanded him: ſo did he.

12 ¶ And the children of Iſrael ſpake vnto Moſes, ſaying, Behold, f we are dead, we periſh, we are all loſt:

f The Calde text deſcribeth thus their murmuring: wee die by the ſword, the earth ſwalloweth vs vp, the peſtilence doth conſume vs.

13 Whoſoever commeth neere or approcheth to the Tabernacle of the Lord, ſhall die: ſhall we be conſumed and die?

CHAP. XVIII.

1 The office of Aaron and his ſonnes, 2 With the Levites. 8 The Prieſts part of the offerings. 20 God is their portion. 26 The Leuites haue their tithes, and offer the tenthes thereof to the Lord.

AND the Lord ſaid vnto Aaron, Thou, and thy ſonnes, and thy fathers houſe with thee, ſhall beare a the iniquity of the Sanctuary: both thou and thy ſonnes with thee ſhall beare the iniquity of your Prieſts office.

a If you treſpaſſe in any thing concerning the ceremonies of the Sanctuary of your office, you ſhall be puniſhed.

2 And bring alſo with thee thy brethren of the tribe of Levi of the family of thy father which ſhall be ioyned with thee, and miniſter vnto thee: but thou, and thy ſonnes with thee *ſhall miniſter* before the Tabernacle of the Teſtimony:

3 And they ſhall b keepe my charge, euen the charge of all the Tabernacle: but they ſhall not come neere the inſtruments of the Sanctuary, nor to the altar, leaſt they die, both they and you.

b That is, the things which are committed to thee, or, which thou doſt enioyne them.

4 And they ſhallbe ioyned with thee, and keepe the charge of the Tabernacle of the Congregation for all the ſervice of the Tabernacle: and no c ſtranger ſhall come neere vnto you:

c Which was not of the tribe of Levi.

5 Therefore ſhall yee keepe the charge of the Sanctuary, and the charge of the Altar: ſo there ſhall fall no more wrath vpon the children of Iſrael.

6 For loe, I have * taken your brethren the Levites from among the children of Iſrael, *which* as a gift of yours, are given vnto the Lord, to do the ſervice of ỹ Tabernacle of the Congregation.

* Chap.3.45.

7 But thou, and thy ſonnes with thee ſhall keepe your Prieſts office for all things of the Altar, and within the vaile: therefore ſhall yee ſerve: *for* I have made your Prieſts office ‖ an office of ſervice: therefore the ſtranger that commeth neere ſhall be ſlaine.

‖ Or, gift.

8 ¶ Againe the Lord ſpake vnto Aaron, Behold, I haue given thee the keeping of mine d offrings, of all the hallowed things of the children of Iſrael: vnto thee have I given them for the anoynting ſake, and to thy ſonnes, for a perpetuall ordinance.

d As the firſt fruit, firſt borne, and the tenthes.

9 This ſhall be thine of the moſt holy things, *reſerved* from the e fire: all their offering of all

e That which was not burned ſhould be the Prieſts.

their meat offering, and of all their sinne offering, and of all their trespas offering, which they bring unto me, that shallbe most holy unto thee, and to thy sonnes.

f That is, in the Sanctuary, betweene the court and the Holiest of all.

10 In the most f holy place shalt thou eat it: every male shall eat of it: it is holy vnto thee.

11 This also shall be thine: the heave offering of their gifts, with all the shake offerings of the children of Israel, I have given them unto thee, and to thy sonnes and to thy g daughters with thee, to be a duety for ever: all the cleane in thine house shall eat of it.

g Read Levit.10,14

h That is, the chiefest, or the best.

12 All the h fat of the oyle, and all the fat of the wine, and of the wheat, which they shall offer unto the Lord for their first fruits, I have given them unto thee.

13 And the first ripe of all that is in their land, which they shall bring unto the Lord shall be thine: all the cleane in thine house shall eate of it.

* *Levit.27,28.*

14 * Every thing separate from the common use in Israel shallbe thine.

* *Exod.13,2. and 22,29. Levit.27,26. Chap.3.13.*

15 All that *first* openeth the * matrice of any flesh, which they shall offer unto the Lord of man or beast, shallbe thine: but the first borne of man shalt thou redeeme, and the first borne of the vncleane beast shalt thou redeeme.

16 And those that are to be redeemed, shalt thou redeeme from the age of a moneth, according to thy estimation, for the money of five shekels, after the shekel of the Sanctuary, * which is twenty gerahs.

* *Exod.30.13. Levit.27,25. Chap.3,47. Ezek.45 12.*

17 But the first borne of a kow, or the first borne of a sheepe, or the first borne of a goate shalt thou not i redeeme: *for* they are holy: thou shalt sprinkle their blood at the altar, and thou shalt burne their fat: *it is* a sacrifice made by fire for a sweet savour unto the Lord.

i Because they are appointed for sacrifice.

* *Exod.29,26. Levit.7,30.*

18 And the flesh of them shall be thine, * as the shake brest, and as the right shoulder shallbe thine.

19 All the heave offrings of the holy things which the children of Israel shall offer unto the Lord, have I given thee, and thy sonnes, and thy daughters with thee, to be a duety for ever: *it is* a perpetuall covenant k of salt before the Lord, to thee, and to thy seed with thee.

k That is, sure, stable, and vncorruptible.

20 ¶ And the Lord said unto Aaron, Thou shalt have none inheritance in their l land: neither shalt thou have any part among them: * I am thy part and thine inheritance among the children of Israel.

l Of Canaan.

* *Deut 10.9. and 18.2. Iosh.13,14.33. Exod.44,28.*

21 For behold, I have given the children of Levi all the tenth in Israel for an inheritance, for their service which they serve in the Tabernacle of the Congregation.

22 Neither shall the children of Israel any more m come neere the Tabernacle of the Congregation, least they sustaine sinne, and die.

m To serve therein: for the Levites are put in their place.

23 But the Levites shall doe the service in the Tabernacle of the Congregation, and they shall beare n their sinne: *it is* a law for ever in your generations, that among the children of Israel they possesse none inheritance.

n If they faile in their office they shalbe punished.

24 For the tithes of the children of Israel, which they shall offer as an offring unto the Lord, I have given the Levites for an inheritance, therefore I have said unto them, Among the children of Israel ye shall possesse none inheritance.

25 ¶ And the Lord spake unto Moses, saying,

26 Speake also unto the Levites, and say unto them, When ye shall take of the children of Israel the tithes, which I have given you of them for your inheritance, then shall ye take an heave offering of that same for the Lord, *even* the tenth part of the tithe.

27 And your heave offering shallbe reckened unto you, as the o corne of the barne, or as the abundance of the winepresse.

o As acceptable as the fruit of your owne ground or vineyard.

28 So ye shall also offer an heave offering vnto the Lord of all your tithes, which ye shall receive of the children of Israel, and yee shall give thereof the Lords heave offring to Aaron the Priest.

29 Yee shall offer of all your p gifts all the Lords heave offerings: of all the q fat of the same *shall ye offer* the holy things thereof.

p Which ye have received of the children of Israel.

q Reade verse 12.

30 Therefore thou shalt say unto them, When ye have offred the fat thereof, then it shallbe counted unto the Levites, as the increase of the corne floore, or as the increase of the winepresse.

31 And ye shall eat it in all r places, yee, and your housholds: for it is your wages for your service in the Tabernacle of the Congregation.

r As in the 11. verse.

32 And ye shall s beare no sinne by the reason of it, when yee have offered the fat of it: neither shall ye pollute the holy t things of the children of Israel, least ye die.

s Ye shall not be punished therefore.

t The offerings which the Israelites have offred to God.

CHAP. XIX.

2 The sacrifice of the red kow. 9 The sprinkling water. 11 He that toucheth the dead. 14 The man that dieth in a tent.

A Nd the Lord spake to Moses, and to Aaron, saying,

2 a This is the ordinance of the Law, which the Lord hath commanded, saying, Speake unto the children of Israel that they bring thee a red kow without blemish, wherein is no spot, upon the which never came yoke.

a According to this law and ceremony ye shall sacrifice the red kow.

3 And yee shall give her unto Eleazar the Priest, that he may bring her * without the hoaste, and cause her to b be slaine before his face.

* *Hebr.13,11.*

b By another Priest.

4 Then shall Eleazar the Priest take of her blood with his * finger, and sprinkle it before the Tabernacle of the Congregation seven times,

* *Hebr.9,13.*

5 And cause the kow to be burnt in his sight, with her * skinne, and her flesh, and her blood, and her doung shall he burne *her*.

* *Exod.29,14. Levit.4,11,12.*

6 Then shall the Priest take ceder wood, and hyssope, and scarlet *lace*, and cast them in the mids of the fire where the kow burneth.

7 Then shall the c Priest wash his cloathes, and hee shall wash his flesh in water, and then come into the hoaste, and the Priest shallbe vncleane vnto the even.

c Meaning, Eleazar.

8 Also hee that d burneth her, shall wash his cloathes in water, and wash his flesh in water, and be cleane vntill even.

d The inferiour Priest who killed her, and burned her.

9 And a man, *that is* cleane, shall take up the e ashes of the kow, and put them without the hoaste in a cleane place: and it shallbe kept for the Congregation of the children of Israel for a sprinkling water: it is a sinne offering.

e Or, the water of separation, because they that were separate for their vncleannesse, were sprinkled therewith and made cleane, Chap.8.7. It is also called holy water, because it was ordained to an holy vse, Chap.5,17.

10 Therefore hee that gathereth the ashes of the kow, shall wash his cloathes, and remaine vncleane vntill even: and it shallbe unto the children of Israel, and unto the stranger that dwelleth among them, a statute for ever.

11 Hee that toucheth the dead body of any man, shallbe vncleane even seven dayes.

f With the sprinkling water.

12 Hee shall purifie himselfe f therewith the

third

third day, and the ſeventh day he ſhallbe cleane: but if hee purifie not himſelfe the third day, then the ſeventh day he ſhall not be cleane.

13 Whoſoever toucheth the corps of any man that is dead, and purgeth not himſelfe, defileth the Tabernacle of the Lord, and that perſon ſhallbe g cut off from Iſrael, becauſe the ſprinkling water was not ſprinkled upon him: he ſhallbe vncleane, and his vncleanneſſe *ſhall remaine* ſtill upon him.

g So that he ſhould not be eſteemed to be of the holy people, but as a polluted and excommunicate perſon.

14 This is the law. When a man dyeth in a tent, all that come into the tent, and all that is in the tent, ſhallbe vncleane ſeven dayes.

† Ebr. a couering of cloath.

15 And all the veſſels that be open, which have no † covering faſtened upon them, ſhallbe vncleane.

16 Alſo whoſoever toucheth one that is ſlaine with a ſword in the field, or a dead perſon, or a bone of a dead man, or a grave, ſhallbe vncleane ſeven dayes.

h Of the red kow burnt for ſinne.
i Water of the fountaine or river.
k One of the prieſts which is cleane.

17 Therefore for an vncleane perſon, they ſhall take of the burnt aſhes of the h ſinne offering, and i pure water ſhallbe put thereto in a veſſell.

18 And a k cleane perſon ſhall take hyſſope, and dippe it in the water, and ſprinkle it upon the tent, and upon all the veſſels, and on the perſons that were therein, and upon him that touched the bone, or the ſlaine, or the dead, or the grave.

19 And the cleane perſon ſhall ſprinkle upon the vncleane the third day, and the ſeventh day, and he ſhall purifie himſelfe the ſeventh day, and l waſh his cloathes, and wath himſelfe in water, and ſhallbe cleane at even.

l Becauſe he had bene among them that were vncleane: or, els had touched the water, as ver. 21.

20 But the man that is vncleane, and purifieth not himſelfe, that perſon ſhall be cut off from among the Congregation, becauſe he hath defiled the Sanctuary of the Lord: and the ſprinkling water hath not beene ſprinkled upon him: *therefore* ſhall he be vncleane.

21 And it ſhallbe a perpetuall law unto them, that he that ſprinkleth the ſprinkling water, ſhall waſh his cloathes: alſo he that toucheth the ſprinkling water, ſhallbe vncleane vntill the even.

22 And whatſoever the vncleane perſon toucheth ſhallbe vncleane: and the perſon that toucheth m *him*, ſhallbe vncleane vntill the even.

m That is, vncleane.

CHAP. XX.

1 Miriam dieth. 2 The people murmure. 8 They have water out of the rocke. 14 Edom denieth the Iſraelites paſſage. 25, 28 The death of Aaron in whoſe roome Eleazar ſucceedeth.

THen the children of Iſrael came with the whole Congregation to the deſert of Zin in the firſt a moneth, and the people aboade at Cadeſh: where b Miriam died, and was buried there.

a This was fourtie yeeres after their departure from Egypt.
b Moſes and Aarons ſiſter.

2 But there was no water for the Congregation, and they c aſſembled themſelves againſt Moſes and againſt Aaron.

c Another rebellion was in Rayhidim, Exo. 17. and this was in Kadeſh.

3 And the people chode with Moſes, and ſpake, ſaying, Would God we had periſhed * when our brethren died before the Lord.

* Chap. 14. 33.

4 * Why have yee thus brought the Congregation of the Lord unto this wildernes, that *both* we and our cattell ſhould die there?

* Exod. 17. 2.

5 Wherefore now have ye made us to come up from Egypt, to bring us into this miſerable place, *which is* no place of ſeede, nor figges, nor vines, nor pomegranates? neither is there any water to drinke.

6 Then Moſes and Aaron went out from the aſſembly unto the doore of the Tabernacle of the Congregation, and fell upon their faces: and the glorie of the Lord appeared unto them.

7 And the Lord ſpake unto Moſes, ſaying,

8 Take the d rodde, and gather thou and thy brother Aaron the Congregation together, and ſpeake ye unto the rocke before their eyes, and it ſhall give forth his water, and thou ſhalt bring them water out of the rocke: ſo thou ſhalt give the Congregation and the beaſtes drinke.

d Wherewith thou diddeſt miracles in Egypt, and didſt divide the ſea.

9 Then Moſes tooke the rod from before the Lord, as he had commanded him.

10 And Moſes and Aaron gathered the Congregation together before the rocke: and *Moſes* ſaid unto them, Heare now ye rebels: e ſhall wee bring you water out of this rocke?

e The puniſhment which followed hereof, declared that Moſes and Aaron beleeved not the Lords promiſe, as appeareth verſe 12.

11 Then Moſes lift up his hand, and with his rod hee ſmote the rocke twiſe, and the water came out abundantly: ſo the Congregation, and their beaſtes dranke.

12 ¶ Againe, the Lord ſpake unto Moſes, and to Aaron, Becauſe yee beleeved mee not, to f ſanctifie mee in the preſence of the children of Iſrael, therefore yee ſhall not bring this Congregation into the land which I have given them.

f That the children of Iſrael ſhould beleeve, and acknowledge my power, and ſo honour mee.

13 This is the water of g Meribah, becauſe the children of Iſrael ſtrove with the Lord, and hee h was ſanctified in them.

g Or, ſtrive and contention. Chap. 27. 14.
h By ſhewing himſelfe almightie and maintaining his glory.

14 ¶ Then Moſes ſent meſſengers from Kadeſh vnto the king of i Edom, *ſaying*, Thus ſaith thy brother Iſrael, Thou knoweſt all the travell that we have had,

i Becauſe Iaakob or Iſrael was Eſaus brother, who was called Edom.

15 How our fathers went downe into Egypt, and we dwelt in Egypt a long time, where the Egyptians handled us evill and our fathers,

16 But when we cried unto the Lord, he heard our voyce, and ſent an Angel, and hath brought vs out of Egypt, and beholde, wee are in the citie Kadeſh, in thine vtmoſt border.

17 I pray thee that wee may paſſe thorow thy countrey: we will not go thorow the fieldes nor the vineyards, neither will we drinke of the water of the welles: we will goe by the Kings way, ‖ and neither turne to the right hand nor to the left, vntill we be paſt thy borders.

‖ Or, highway.

18 And Edom anſwered him, ‖ Thou ſhalt not paſſe by me, leaſt I come out againſt thee with the ſword.

‖ Or, come not.

19 Then the children of Iſrael ſaid unto him, We will goe up by the hie way: and if I and my cattell drinke of thy water, I will then pay for it: I will onely (without any harme) go thorow on my feet.

20 Hee anſwered againe, Thou ſhalt not goe thorow. Then ‖ Edom came out againſt him with much people, and with a mightie power.

‖ Or, the Edomites.

21 Thus Edom denied to give Iſrael paſſage thorow his countrey: wherefore Iſrael k turned away from him.

k To paſſe by another way.

22 ¶ And when the children of Iſrael with all the Congregation departed from * Kadeſh, they came unto mount Hor.

* Chap. 33. 37.

23 And the Lord ſpake unto Moſes and to Aaron in the mount Hor neere the coaſt of the land of Edom, ſaying,

24 Aaron ſhalbe l gathered unto his people: for he ſhall not enter into the land, which I have given unto the children of Iſrael, becauſe ye ‖ diſobeyed my commandement at the water of ‖ Meribah.

l Reade Gen. 25. 8
‖ Or, rebelled.
‖ Or, ſtriſe.
* Chap. 33. 38. deut 32. 50.

25 Take * Aaron and Eleazar his ſonne, and

bring them into the mount Hor.

26 And cause Aaron to put off his garments, and put them upon Eleazar his sonne: for Aaron shall be gathered *to his fathers*, and shall die there.

27 And Moses did as the Lord had commanded: and they went into the Mount Hor, in the sight of all the Congregation.

28 And Moses put off Aarons cloathes, and put them upon Eleazar his sonne: * so Aaron died there in the top of the mount: and Moses and Eleazar came downe from off the mount.

29 When all the Congregation saw that Aaron was dead, all the house of Israel ‖ wept for Aaron thirty dayes.

* Deut. 10, 6. and 32, 50.

‖ *Or, mourned.*

CHAP. XXI.

3 Israel vanquisheth king Arad. 6 The fierie serpents are sent for the rebellion of the people. 24, 33 Sihon and Og are overcome in battell.

* Chap. 33. 40.

WHen * King Arad the Canaanite, which dwelt toward the South, heard tell that Israel came by the [a] way of the spies, then fought he against Israel, and tooke of them prisoners.

a By that way which their spies, that searched the dangers, found to be most safe.

2 So Israel vowed a vow unto the Lord, and said, If thou wilt deliver *and* give this people into mine hand, then will I vtterly destroy their cities.

3 And the Lord heard the voyce of Israel, and delivered *them* the Canaanites: and they vtterly destroyed them and their cities, and called the name of the place ‖ * Hormah.

‖ *Or, destruction.* * Iudge. 1, 17.

4 ¶ After they departed from the mount Hor by the way of the Red sea, to [b] compasse the land of Edom: and the people were sore grieved because of the way.

b For they were forbidden to destroy it, Deut. 2, 5.

5 And the people spake against God, and against Moses, *saying*, Wherefore have ye brought vs out of Egypt, to die in the wilderneſſe, for *here is* neither bread nor water, and our soule * loatheth this light [c] bread.

* Chap. 11. 6. c Meaning, Manna, which they thought did not nourish. * Wisd. 16, 1, 5. 1. Cor. 10, 9.

6 * Wherefore the Lord sent [d] fierie serpents among the people, which stung the people: so that many of the people of Israel died.

d For they that were stung therewith, were so inflamed with the heate thereof, that they died.

7 Therefore the people came to Moses, and said, We have sinned: for we have spoken against the Lord, and against thee: pray to the Lord, that hee take away the serpents from vs: and Moses prayed for the people.

8 And the Lord said unto Moses, Make thee a fierie serpent, and set it up for a ‖ signe, that as many as are bitten, may looke upon it, and live.

‖ *Or, upon a pole.*

9 * So Moses made a serpent of brasse, and set it up for a signe: and when a serpent had bitten a man, then he looked to the serpent of brasse, and ‖ lived.

* 2. King. 18, 4. Iob 3, 14.

‖ *Or, recovered.*

10 * And the children of Israel departed thence, and pitched in Oboth.

* Chap. 33, 43.

11 ¶ And they departed from Oboth, and pitched ‖ in Ie-abarim, in the wildernesse, which is before Moab on East side.

‖ *Or, in the heapes of Abarim, or hils.*

12 ¶ They removed thence, and pitched upon the river of Zared.

13 ¶ Thence they departed, and pitched on the other side of Arnon, which is in the wildernesse, and commeth out of the coasts of the Amorites: (for Arnon *is* the boader of Moab, betweene the Moabites and the Amorites,)

14 Wherefore it shall be spoken in the [e] booke of the battels of the Lord, ‖ what thing he did in the red sea, and in the rivers of Arnon,

e Which seemeth to be the booke of the Iudges, or as some thinke, a booke which is lost.

‖ *Or, (How God destroyed) Vahab (the citie) with a whirlewinde and the valley of Arnon.*

15 And *at* the streame of the rivers that goeth downe to the dwelling of Ar, and lieth upon the border of Moab.

16 ¶ And from thence *they turned* to Beer: the same is the well where the Lord said unto Moses, Assemble the people, and I will give them water.

17 ¶ Then Israel sang this song, Rise up ‖ well, [f] sing ye unto it.

‖ *Or, spring.* f Ye that receive the commoditie thereof, give praise for it.

18 ¶ The princes digged this well, the captaines of the people digged it, euen the [g] lawgiuer, with their staves. And from the wildernesse *they came* to Mattanah,

g Moses and Aaron heads of the people onely smote the rocke with the rod or staffe, which gave water as a well that were deepe digged.

19 ¶ And from Mattanah to Nahaliel, and from Nahaliel to Bamoth,

20 ¶ And from Bamoth in the valley, that is in the plaine of Moab, to the top of Pisgah, that looketh toward Ieshimon.

21 ¶ Then Israel sent messengers unto Sihon, king of the Amorites, saying,

22 * Let me go thorow thy land: we will not turne aside into the fieldes, nor into the vineyards, neither drinke of the waters of the welles: we will goe by the kings way, vntill wee be past thy countrey.

* Deut. 2, 26. Iudg. 11, 19.

23 * But Sihon gave Israel no license to passe thorow his countrey, but Sihon assembled all his people, and went out against Israel into the wildernes, and he came to Iahoz, and fought against Israel.

* Deut. 29, 7.

24 * But Israel smote him with the edge of the sword, and conquered his land, from Arnon unto [h] Iabok, *even* unto the children of Ammon, for the border of the children of Ammon *was* [i] strong.

* Iosh. 12, 2. Psal. 135, 11. amos 2, 9.

h The river.

i For the people were tall and strong like giants, Deut. 2, 20.

25 And Israel tooke all these cities, and dwelt in all the cities of the Amorites in Heshbon, and in all the † villages thereof.

† *Ebr. daughters.*

26 For [k] Heshbon was the citie of Sihon the king of the Amorites, which had fought beforetime against the king of the Moabites, and had taken all his land out of his hand, *even* unto Arnon.

k For if it had beene the Moabites, the Israelites might not have possessed it, Deut. 2, 9.

27 Wherefore they that speake in proverbs, say, Come to Heshbon, let the citie of Sihon be built and repaired:

28 For ‖ a fire is gone out of Heshbon, *and* a flame from the citie of Sihon, and hath consumed Ar of the Moabites, *and* the lords of Bameth in Arnon.

‖ Meaning, want.

29 Wo be to thee, Moab: O people of [m] Chemosh, thou art vndone: he hath suffred his sonnes to be pursued, and his daughters *take* in captivity to Sihon the king of the Amorites.

m Chemosh was the idole of the Moabites, 1. King. 11, 33. who was not able to defend his worshippers, which tooke the idole for their father.

30 Their † empire also is lost from Heshbon unto Dibon, and we have destroyed them unto Nophah, which *reacheth* unto Medeba.

† *Ebr. light.*

31 ¶ Thus Israel dwelt in the land of the Amorites.

32 And Moses sent to search out Iaazer, and they tooke the townes belonging thereto, and rooted out the Amorites that were there.

33 ¶ * And they turned, and went up toward Bashan: and Og the king of Bashan came out against them, hee, and all his people, to fight at Edrei.

* Deut. 3, 1. and 29, 7.

34 Then the Lord said unto Moses, Feare him not: for I have delivered him into thine hand, and all his people, and his land: * and thou shalt doe to him as thou diddest unto Sihon the king of the Amorites, which dwelt at Heshbon.

* Psal. 35, 22.

35 They smote him therefore, and his sonnes, and all his people, vntill there was none left him: so they conquered his land.

CHAP.

CHAP. XXII.

1 King Balak sendeth for Balaam to curse the Israelites. 12 The Lord forbiddeth him to goe. 22 The Angel of the Lord meeteth him, and his asse speaketh. 38 Balaam protesteth that hee will speake nothing, but that which the Lord putteth in his mouth.

AFter, the children of Israel departed and pitched in the plaine of Moab on the [a] other side of Iorden from Iericho.

a Being at Iericho, it was beyond Iorden: but where the Israelites were, it was on this side.

2 ‖ Now Balak the sonne of Zippor saw all that Israel had done to the Amorites.

† Or, was vexed.

3 And the Moabites were sore afraid of the people, because they were many, and Moab ‖ fretted against the children of Israel.

4 Therefore Moab said unto the [b] Elders of Midian, Now shall this multitude licke up all that are round about us, as an oxe licketh up the grasse of the field: and Balak the sonne of Zippor *was* King of the Moabites at that time.

b Which were the heads and governours.

5 * He sent messengers therefore unto Balaam the sonne of Beor to Pethor (which is by the [c] river of the land of the children of his folke) to call him, saying, Behold, there is a people come out of Egypt, which cover the face of the earth, and lie over against me.

* Iosh. 24. 9.

c To wit, Euphrates upon the which stood this citie Pethor.

6 Come now therefore, I pray thee, *and* curse me this people (for they are stronger then I) so it may be that I shallbe able to smite them, and to drive them out of the land: for I know that hee, whom thou blessest, is blessed, and he whom thou curssest, shallbe cursed.

7 And the Elders of Moab, and the Elders of Midian departed, having [d] *the rewward* of the soothsaying in their hand, and they came unto Balaam, and told him the words of Balak.

d Thinking to bribe him with gifts to curse the Israelites.

8 Who answered them, Tary here this night, and I will give you an answere, as the Lord shall say unto me. So [e] the princes of Moab abode with Balaam.

e Whom before he called Elders: meaning the governours, and after calleth them servants: that is, subiects to their king.

9 Then God came unto Balaam, and said, What men are these with thee?

10 And Balaam sayd unto God, Balak the sonne of Zippor king of Moab hath sent unto me, *saying*,

11 Behold, *there is* a people come out of Egypt, and covereth the face of the earth: come now, curse them for my sake: so it may be that I shallbe able to overcome them in battell, and to drive them out.

12 And God [f] said unto Balaam, Goe not thou with them, neither curse the people, for they are blessed.

f He warned him by a dreame, that he should not consent to the kings wicked request.

13 And Balaam rose up in the morning, and said unto the princes of Balak, Returne unto your land: for the Lord hath refused to give [g] me leave to goe with you.

g Els he shewed himselfe willing, covetousnesse had so blinded his heart.

14 So the princes of Moab rose up, and went unto Balak, and said, Balaam hath refused to come with us.

15 Balak yet sent againe more princes, and more honourable then they.

16 Who came to Balaam, and said to him, Thus sayth Balak the sonne of Zippor, [h] Be not thou stayed, I pray thee, from comming unto me.

h The wicked seeke by all meanes to further their naughtie enterprises, though they know that God is against them.

17 For I will promote thee unto great honour, and will doe whatsoever thou sayest unto me: come therefore, I pray thee, curse me this people.

18 And Balaam answered, and said unto the servants of Balak, * If Balak would give me his house full of silver and gold, I cannot go beyond the word of the Lord my God, to doe lesse or more.

* *Chap.* 24, 13.

19 But now, I pray you, tary here this night, that I may wit, what the Lord will say unto mee i more.

i Because he tempted God to requite him contrary to his commandement, his petition was granted, but it turned to his owne condemnation.

20 And God came unto Balaam by night, and said unto him, If the men come to call thee, rise up, *and* goe with them: but onely what thing I say unto thee, that shalt thou doe.

21 So Balaam rose up early, and sadled his asse, and went with the princes of Moab.

22 And the wrath of God was kindled, because he [k] went: and the Angel of the Lord stood in the way to be against him, as hee rode upon his asse, and his two servants *were* with him.

k Mooved rather with covetousnes, then to obey God.

23 And * when the asse sawe the Angel of the Lord stand in the way, and his sword drawen in his hand, the asse turned out of the way, and went into the field, but Balaam smote the asse to turne her into the way.

* 2. Pet. 2, 16. Iude 11.

24 ‖ Againe the Angel of the Lord stood in a path of the vineyards, *having* a wall on the one side, and a wall on the other.

‖ The second time.

25 And when the asse sawe the Angel of the Lord, she thrust her selfe unto the wall, and dasht Balaams foote against the wall: wherefore hee smote her againe.

26 Then the Angel of the Lord went further, and stood in a narrow place, where was no way to turne, *either* to the right hand, or the left.

27 And when the asse sawe the Angel of the Lord, shee ‖ lay downe vnder Balaam: therefore Balaam was very wroth, and smote the asse with a staffe.

‖ Or, fell.

28 Then the Lord [m] opened the mouth of the asse, and she said unto Balaam, What have I done unto thee, that thou hast smitten me now three times?

m Gave her power to speake.

29 And Balaam said unto the asse, Because thou hast mocked me: I would there were a sword in mine hand, for now would I kill thee.

30 And the asse said unto Balaam, Am not I thine asse, which thou hast ridden upon [n] since thy first time unto this day? have I used at any time, to doe thus unto thee? Who said, Nay.

n Since thou hast bene my master.

31 And the Lord [o] opened the eyes of Balaam, and he saw the Angel of the Lord standing in the way with his sword drawen in his hand: then he bowed himselfe, and fell flat on his face.

o For whose eyes the Lord doeth not open, they can neither see his anger, nor his love.

32 And the Angel of the Lord said unto him, Wherefore hast thou now smitten thine asse three times? behold, I came out to withstand thee, because *thy* [p] way is not straight before me.

p Both thy heart is corrupt, and thine enterprise wicked.

33 But the asse saw me, and turned from me now three times: for else, if she had not turned from me, surely I had even now slaine thee, and saved her alive.

34 Then Balaam said unto the Angel of the Lord, I have sinned: for I wist not that thou stoodest in the way ‖ against me: now therefore if it displease thee, I will turne † home againe.

‖ Or, before me, or to meete me.

† Ebr. I will returne to mee.

35 But the Angel said unto Balaam, Goe with the men: but [q] what I say unto thee, that shalt thou speake. So Balaam went with the princes of Balak.

q Because his heart was evill, his charge was renewed, that he should not pretend ignorance.

36 And when Balak heard that Balaam came, hee went out to meete him unto a city of Moab, which is in the [r] border of Arnon, even in the vtmost coast.

r Neere the place where the Israelites camped.

37 Then Balak said unto Balaam, Did not I send for thee to call thee? Wherefore camest thou not unto me? am I not able in deed to promote thee unto honour?

38 And Balaam made anſwere unto Balak, Lo, I am come unto thee, and can I now ſay [f] any thing at all? the worde that God putteth in my mouth that ſhall I ſpeake.

39 So Balaam went with Balak, and they came unto the city of Huzoth.

40 Then Balak offered bullockes, and ſheepe, and ſent *thereof* to Balaam, and to the princes that were with him.

41 And on the morrow Balak tooke Balaam and brought him up into the hie places of [t] Baal, that thence hee might ſee the utmoſt part of the people.

CHAP. XXIII.

1 Balaam cauſeth ſeven altars to be built. 5 God teacheth him what to anſwere. 9 Inſtead of curſing hee bleſſeth Iſrael. 19 God is not lik a man.

AND Balaam ſaid unto Balak, Build mee here ſeven altars, and prepare me here ſeven bullockes, and ſeven rammes.

2 And Balak did as Balaam ſaid, and [a] Balak and Balaam offered on *every* altar a bullocke and a ramme.

3 Then Balaam ſaid unto Balak, Stand by thy burnt offerings, and I will goe, if ſo be that the Lord will come *and* meete mee: and whatſoever he ſheweth me, I will tell thee: ſo he ‖ went forth alone.

4 And God [b] met Balaam, and *Balaam* ſaid unto him, I have prepared ſeven altars, and have offered upon *every* altar a bullocke and a ramme.

5 And the Lord [c] put an anſwere in Balaams mouth, and ſaid, Goe againe to Balak, and ſay on this wiſe.

6 So when hee turned unto him, loe, hee ſtood by his burnt offering, hee, and all the princes of Moab.

7 Then he uttered his ‖ parable, and ſaid, Balak the king of Moab hath brought mee from ‖ Aram out of the mountaines of the Eaſt, *ſaying*, Come, curſe Iaakob for my ſake: come, and [d] deteſt Iſrael.

8 How ſhall I curſe, where God hath not curſed? or how ſhall I deteſt, *where* the Lord hath not deteſted?

9 For from the toppe of the rockes I did ſee him, and from the hilles I did beheld him: loe, the people ſhall dwell by themſelves, and ſhall not be reckoned among the [e] nations.

10 Who can tell the [f] duſt of Iaakob, and the number of the fourth part of Iſrael? Let me [g] die the death of the righteous, and let my laſt end be like his.

11 Then Balak ſaid unto Balaam, What haſt thou done unto mee? I tooke thee to curſe mine enemies, and behold, thou haſt bleſſed them altogether.

12 And he anſwered, and ſaid, Muſt I not take heede to ſpeake that, which the Lord hath put in my mouth?

13 And Balak ſaid unto him, Come, I pray thee, with me unto another place, whence thou mayeſt ſee them, and thou ſhalt ſee but the utmoſt part of them and ſhalt not ſee them all: therefore curſe them out of that place for my ſake.

14 ¶ And he brought him into ‖ Sede-ſophim to the top of Piſgah, and built ſeven altars, and offered a bullocke and a ramme on *every* altar.

15 After, hee ſaid unto Balak, Stand here by thy burnt offering, and I will meete *the Lord* yonder,

16 And the Lord met Balaam, and * put an anſwere in his mouth, and ſaid, Go againe unto Balak, and ſay thus. * Chap.22.35.

17 And when hee came to him, beholde, hee ſtood by his burnt offering, and the princes of Moab with him: ſo Balak ſaid unto him, What hath the Lord ſaid?

18 And he uttered his parable, and ſaid, Riſe up Balak, and heare: hearken unto me, thou ſonne of Zippor.

19 [h] God is not as man, that he ſhould lie, neither as the ſonne of man, that hee ſhould repent: hath he ſaid, and ſhall he not doe it? and hath he ſpoken, and ſhall he not accompliſh it? h Gods enemies are compelled to confeſſe that his governement is iuſt conſtant, and without change or repentance.

20 Behold, I have received *commandement* to bleſſe: for he hath bleſſed, and I cannot alter it.

21 Hee ſeeth none iniquitie in Iaakob, nor ſeeth no tranſgreſſion in Iſrael: the Lord his God *is* with him, and the ‖ ioyfull ſhout of a King *is* among them. ‖ They triumph as victorious kings over their enemies.

22 God brought them out of Egypt: their ſtrength *is* as an unicorne.

23 For *there is* no ſorcerie in Iaakob, nor ſoothſaying in Iſrael, [k] according to this time it ſhall be ſaid of Iaakob and of Iſrael, What hath God wrought? k Conſidering what God ſhall worke this time for the deliverance of his people, all the world ſhall wonder.

24 Behold, the people ſhall riſe up as a lyon, and lift up himſelfe as a yong lyon: hee ſhall not lye downe, till hee eate of the pray, and till hee drinke the blood of the ſlaine.

25 Then Balak ſaid unto Balaam, Neither curſe, nor bleſſe them at all.

26 But Balaam anſwered, and ſaid unto Balak, Tolde not I thee, ſaying, All that the Lord ſpeaketh, that muſt I doe?

27 ¶ Againe Balak ſaid unto Balaam, Come, I pray thee, I will bring thee unto another [l] place, if ſo be it will pleaſe God, that thou mayeſt thence curſe them for my ſake. l Thus the wicked imagine of God, that that which he will not grant in one place, he will doe it in another.

28 So Balak brought Balaam unto the top of Peor, that looketh toward Ieſhmon.

29 Then Balaam ſaid unto Balak, Make me here ſeven altars, and prepare me here ſeven bullocks, and ſeven rammes.

30 And Balak did as Balaam had ſaid, and offered a bullocke and a ramme on *every* altar.

CHAP. XXIV.

1 Balaam propheſied of the great proſperitie that ſhould come unto Iſrael. 17 Alſo of the comming of Chriſt. 20 The deſtruction of the Amalekites, and of the Kenites.

WHen Balaam ſaw that it pleaſed the Lord to bleſſe Iſrael, then he went not, * as certaine times before, to ſee divinations, but ſet his face toward the [a] wilderneſſe. * Chap.23.3.15. a Where the Iſraelites camped.

2 And Balaam lift up his eyes, and looked upon Iſrael, which dwelt according to their tribes, and the Spirit of God came upon him.

3 * And he uttered his parable, and ſaid, Balaam the ſonne of Beor hath ſaid, and the man whoſe eyes [b] were ſhut up, hath ſaid, * Chap.23.7.18. b His eyes were ſhut up before in reſpect of the cleare viſions which he ſaw after: ſome reade, were open.

4 Hee hath ſaid which heard the wordes of God, and ſaw the viſion of the Almightie, and [c] falling *in a traunce* had his eyes opened: c Though he lay as in a ſleepe, yet the eyes of his mind were open.

5 ¶ How goodly are thy tents, O Iaakob, *and* thine habitations, O Iſrael! ‖ *Or, tents.*

6 As the valleys are they ſtretched foorth, as gardens by the rivers ſide, as the ‖ aloe-trees, which the Lord hath planted, as the cedars beſide the waters.

7 The [d] water droppeth out of his bucket, and his d His proſperitie and poſterity ſhall be very great.

f Of my ſelfe I can ſpeake nothing: onely what God reveileth that will I utter, ſeeme it good or bad.
‖ *Or, of ſtreets, or a populous citie.*
t Where the idole Baal was worſhipped.
a For among the Gentiles the kings oft times uſed to ſacrifice, as did the Prieſts.
‖ *Or, went up higher.*
b Appeared unto him.
c Taught him what to ſay.
‖ *Or, prophecie.*
‖ *Or, Syria.*
d Cauſe that all may hate and deteſt them.
e But ſhall have religion and lawes apart.
f The infinite multitude, as the duſt of the earth.
g The feare of Gods iudgement cauſed him to wiſh to be ioyned to the houſhold of Abraham: thus the wicked have their conſciences wounded when they conſider Gods iudgement.
‖ *Or, into the field of them that ſpied: to wit, leſt the enemies ſhould approach.*

his seed *shallbe* in many waters, and his King shall be higher then e Agag, and his kingdome shallbe exalted.

e Which name was common to the kings of Amalek.

8 God brought him out of Egypt: his strength *shall be* as an vnicorne: he shall eate the nations his enemies, and bruise their bones, and shoote them thorow with his arrowes.

* *Gen.49.9.*

9 * He coucheth, *and* lieth downe as a yong Lion, and as a Lion: Who shall stirre him vp? blessed is hee that blesseth thee, and cursed is hee that curseth thee.

f Token of anger.

10 Then Balak was very angry with Balaam, and f smote his hands together: so Balak sayd vnto Balaam, I sent for thee to curse mine enemies, and behold, thou hast blessed them now three times.

11 Therefore now flee vnto thy place: I thought surely to promote thee vnto honour, but loe, the g Lord hath kept thee backe from honour.

g Thus the wicked burden God when they cannot compasse their wicked enterprises.

12 Then Balaam answered Balak, Told I not also thy messengers, which thou sentest vnto me, saying,

13 If Balak would give mee his house full of silver and gold, I cannot passe the commandement of the Lord, to doe *either* good or bad of mine owne mind: what the Lord shall command, that same will I speake.

14 And now behold, I goe vnto my people: come, I will † h aduertise thee what this people shall do to thy folke in the latter dayes.

† *Ebr. counsill.*

h He gave also wicked counsell to cause the Israelites to sinne, that thereby God might forsake them, Chap. 31,16.

15 And he vttered his parable, and sayd, Balaam the sonne of Beor hath sayd, and the man whose eyes were shut vp hath sayd,

16 He hath said that heard the words of God, and hath the knowledge of the most High, and saw the vision of the Almighty, and falling *in a trance* had his eyes opened:

17 I shall see him, but not now: I shall behold him, but not neere: there shall come a i Starre of Iaakob, and a Scepter shall rise of Israel, and shall smite the k coastes of Moab, and destroy all the sonnes of l Sheth.

i Meaning, Christ.

k That is, the princes.

l He shall subdue all that resist: for of Sheth came Noah, and of Noah all the world.

18 And Edom shallbe possessed, and Seir shall be a possession to their enemies: but Israel shall doe valiantly.

19 Hee also that shall have dominion *shall be* of Iaakob, and shall destroy the remnant of the m citie.

m Of the Edomites.

20 ¶ And when he looked on Amalek, he vttered his parable, and sayd, Amalek *vvas* the n first of the nation: but his latter end *shall come* to destruction.

n The Amalekites first made warre against Israel, as Chap.14.45.

21 And hee looked on the ‖ Kenites, and vttered his parable, and sayd, Strong is thy dwelling place, and o put thy nest in the rocke:

‖ *Or, Midianites.*

o Make thy selfe as strong as thou canst.

22 Nevertheless, ‖ the Kenite shallbe spoyled, vntill Asshur cary thee away captiue.

‖ *Or, then Kain shalt.*

23 Againe he vttered his parable, and said, Alas, p who shall liue when God doth this?

p Some reade, Oh who shall not perish when the enemie, that is, Antichrist, shall set himselfe vp as God?

24 The ships also shall *come* from the coastes of q Chittim, and subdue Asshur, and shall subdue Eber, and r hee also *shall come* to destruction.

q The Grecians and Romanes.

r Meaning Eber, or the Iewes for rebelling against God.

25 Then Balaam rose vp, and went and returned to his place: and Balak also went his way.

CHAP. XXV.

a *The people committeth fornication with the daughters of Moab.* 9 *Phinehas killeth Zimri and Cozbi.* 11 *God maketh his couenant with Phinehas.* 17 *God commandeth to kill the Midianites.*

NOw whiles Israel aboade in * Shittim, the people began to commit whoredome with the a daughters of Moab:

* *Chap.33.49.*

a With the women.

2 Which called the people vnto the sacrifice of their gods, and the people ate, and bowed downe to their gods.

3 And Israel b coupled himselfe vnto Baal Peor: wherefore the wrath of the Lord was kindled against Israel:

b Worshipped the idole of the Moabites, which was in the hill Peor.

4 And the Lord sayd vnto Moses, * Take all the heads of the people and hang them vp ‖ before the Lord c against the Sunne, that the indignation of the Lords wrath may be turned from Israel.

* *Deut.4.3. Iosh.22.17.*

‖ *Or, to the Lord.*

c Openly in the sight of all.

5 Then Moses said vnto the Iudges of Israel, Euery one slay his men that were ioyned vnto Baal Peor.

d Let him see execution done of them that are vnder his charge.

6 ¶ And behold, one of the children of Israel came and brought vnto his brethren a Midianitish woman in the sight of Moses, and in the sight of all the Congregation of the children of Israel, e who wept before the doore of the Tabernacle of the Congregation.

e Repenting that they had offended God.

7 * And when Phinehas the sonne of Eleazar the sonne of Aaron the Priest saw it, hee rose vp from the middes of the Congregation, and tooke a ‖ speare in his hand,

* *Psal 106.30. 1.Mac.2.54.*

‖ *Or, iauelin.*

8 And followed the man of Israel into the tent, and thrust them both thorow; *to vvit*, the man of Israel, and the woman, ‖ thorow her belly: so the plague ceased from the children of Israel.

‖ *Or, in her tent. Chalde and Greeke, in her secrets.*

9 * And there died in that plague foure and twenty thousand.

* *1.Cor.10.8.*

10 Then the Lord spake vnto Moses, saying,

11 * Phinehas the sonne of Eleazar, the sonne of Aaron the Priest, hath turned mine anger away from the children of Israel, while hee f was zealous for my sake among them: therefore I haue not consumed the children of Israel in my iealousie.

* *Psal.106.30.*

f He was zealous to] maintaine my glory.

12 Wherefore say *to him*, Behold, * I giue vnto him my couenant of peace.

* *Ecclus.45.24. 1.Mac.2.54.*

13 And he shall haue it, and his seed after him, *euen* the couenant of the Priests office for ever, because he was zealous for his God, and hath made an g atonement for the children of Israel.

g He hath pacified Gods wrath.

14 And the name of the Israelite *that* slaine, which was killed with the Midianitish woman, *vvas* Zimri the sonne of Salu, prince † of the familie of the Simeonites.

† *Ebr. of the house of the father.*

15 And the name of the Midianitish woman that was slaine, *vvas* Cozbi the daughter of Zur, who *vvas* head ouer the people of his fathers house in Midian.

16 ¶ Againe the Lord spake vnto Moses, saying,

17 * Vexe the Midianites, and smite them:

* *Chap.31.2.*

18 For they trouble you with their h wiles, wherewith they haue beguiled you as concerning Peor, and as concerning their sister Cozbi daughter of a prince of Midian, which was slaine in the day of the plague because of Peor.

h Causing you to commit both corporall and spirituall fornication by Balaams counsell. Chap.31,16. reve. 2,14.

CHAP. XXVI.

a *The Lord commandeth to number the children of Israel in the plaine of Moab, from twenty yeere olde and aboue.* 57 *The Leuites and their families.* 64 *None of them that were numbred in Sinai got into Canaan, saue Caleb and Iosuua.*

ANd so after the a plague, the Lord spake vnto Moses, and to Eleazar the sonne of Aaron the Priest, saying,

a Which came for their whoredome and idolatrie.

2 Take the number of all the Congregation

* Chap.1,3. of the children of Iſrael, * from twenty yeere olde and above, thorowout their fathers houſes, all that goe foorth to warre in Iſrael.

3 So Moſes and Eleazar the Prieſt ſpake unto them in the plaine of Moab, by Iorden b *tovvard* Iericho, ſaying,

b Where the river is neere to Iericho.

4 From twenty yeere old and above *yee ſhall number the people*, as the Lord * had commanded Moſes, and the children of Iſrael, when they came out of the land of Egypt.

* Chap.1,1.

5 ¶ * Reuben the firſt borne of Iſrael: the children of ‖ Reuben *vvere*: Hanoch, *of vvhom came* the family of the Hanochites, *and* of Pallu the familie of the Palluites:

* Gen 46.8. exod.6. 14. 1 chron. 5,1. ‖ Reuben.

6 Of Heſron, the family of the Heſronites: of Carmi, the family of the Carmites.

7 Theſe are the families of the Reubenites: and they were in number three and fourty thouſand, ſeven hundreth and thirty.

8 And the ſonnes of Pellu, Eliab:

9 And the ſonnes of Eliab, Nemuel, and Dathan and Abiram: this Dathan and Abiram were famous in the Congregation, and * ſtrove againſt Moſes and againſt Aaron in the c aſſemblie of Korah, when they ſtrove againſt the Lord.

* Chap.16.1. c In that rebellion whereof Korah was head.

10 And the earth openeth her mouth, and ſwallowed them up with Korah, when the Congregation died, what time the fire conſumed two hundreth and fifty men, who were d for a ſigne:

d That is, for an example that other ſhould not murmure and rebel againſt Gods miniſters.

11 Notwithſtanding, *all* the ſonnes of Korah died not.

12 ¶ And the children of ‖ Simeon after their families *vvere*: Nemuel, *of vvhom came* the familie of the Nemuelites: of Iamin, the family of the Iaminites: of Iachin the family of the Iachinites:

‖ Simeon.

13 Of Zerah, the familie of the Zathites: of Shaul, the family of the Shaulites.

14 Theſe are the families of the Simeonites: two and twenty thouſand and two hundreth.

15 ¶ The ſonnes of ‖ Gad after their families *vvere*: Zephon, *of vvhom came* the family of the Zephonites: of Haggi, the familie of the Haggites: of Shuni, the familie of the Shunites.

‖ Gad.

16 Of Ozni the family of the Oznites: of Eri, the family of the Erites.

17 Of Arod, the familie of the Arodites: of Areli, the familie of the Arelites.

18 Theſe are the families of the ſonnes of Gad, according to their numbers fourty thouſand and five hundreth.

19 ¶ The ſonnes of ‖ Iudah, Er and Onan, but Er and Onan died in the land of e Canaan.

‖ Iudah. e Before Iaakob went into Egypt, Gen. 38,3.7.10. and 46,12.

20 So were the ſonnes of Iudah after their families: of Shelah *came* the familie of the Shelanites: of Phares, the familie of the Pharzites, of Zerah, the familie of the Zarhites.

21 And the ſonnes of * Phares *vvere*: of Heſron, the familie of the Heſronites: of Hamul the familie of the Hamulites.

* Geneſ.46,12.

22 Theſe are the families of Iudah, after their numbers, ſeventy and ſixe thouſand and five hundreth.

‖ Iſſachar.

23 ¶ The ſonnes of ‖ Iſſachar after their families *vvere*: Tola, *of vvhom came* the familie of the Tolaites: of Pua, the familie of the Punites:

24 Of Iaſhub the familie of the Iaſhubites: of Shimron the familie of the Shimronites.

25 Theſe are the families of Iſſachar, after their numbers, threeſcore and foure thouſand and three hundreth.

‖ Zebulun.

26 ¶ The ſonnes of ‖ Zebulon, after their families *vvere*: of Sered, the familie of the Sardites: of Elon, the family of the Elonites: of Iahleel, the family of the Iahleelites.

27 Theſe are the families of the Zebulunites, after their numbers threeſcore thouſand and five hundreth.

28 ¶ The ſonnes of Ioſeph after their families *vvere*: ‖ Manaſſeh and Ephraim.

‖ Manaſſeh. * Ioſh. 17,1.

29 The ſonnes of Manaſſeh *vvere* of * Machir, the familie of the Machirites: and Machir begate Gilead: of Gilead *came* the familie of the Gileadites.

30 Theſe are the ſonnes of Gilead: *of* Iezer, the familie of the Iezerites, of Helek, the familie of the Helekites:

31 Of Aſriel the familie of the Aſrielites: of Shechem, the familie of the Shichmites.

32 Of Shemida, the familie of the Shemidaites: of Hepher, the familie of the Hepherites.

33 ¶ And * Zelophehad the ſonne of Hepher had no ſonnes but daughters: and the names of the daughters of Zelophehad *vvere* Mahlah, and Noah, Hoglah, Milcah and Tirzah.

* Chap.27,1.

34 Theſe are the families of Manaſſeh, and the number of them, two and fifty thouſand and ſeven hundreth.

35 ¶ Theſe are the ſonnes of ‖ Ephraim after their families: of Shuthelah *came* the familie of the Shuthalhites: of Becher, the familie of the Bachrites: of Tahan, the familie of the Tahanites.

‖ Ephraim.

36 And theſe are the ſonnes of Shuthelah: of Eran, the familie of the Eranites.

37 Theſe are the families of the ſonnes of Ephraim after their numbers two and fourty thouſand and fiue hundreth: theſe are the ſonnes of Ioſeph after their families.

38 ¶ *Theſe are* the ſonnes of ‖ Beniamin after their families: of Bela *came* the familie of the Belaites: of Aſhbel, the familie of the Aſhbelites: of Ahiram, the familie of the Ahiramites:

‖ Beniamin.

39 Of Shupham, the familie of the Shuphamites; of Hupham the familie of the Huphamites.

40 And the ſonnes of Bela, were Ard and Naaman; *of Ard came* the familie of the Ardites, of Naaman the familie of the Naamites.

41 Theſe are the ſonnes of Beniamin after their families, and their numbers, five and fourty thouſand and ſixe hundreth.

42 ¶ Theſe are the ſonnes of ‖ Dan after their families: of Shuham *came* the familie of the Shuhamites: theſe are the families of Dan after their houſholds.

‖ Dan.

43 All the families of the Shuhamites *vvere* after their numbers, threeſcore and foure thouſand, and foure hundreth.

44 ¶ The ſonnes of ‖ Aſher after their families *vvere*: of Iimnah, the familie of the Iimnites: of Iſui, the familie of the Iſuites: of Beriah, the familie of the Beriites.

‖ Aſhur.

45 The ſonnes of Beriah *vvere*: of Heber, the familie of the Heberites: of Malchiel, the familie of the Malchielites.

46 And the name of the daughter of Aſher *vvas* Serah.

47 Theſe are the families of the ſonnes of Aſher after their numbers three and fifty thouſand and foure hundreth.

48 ¶ The ſonnes of ‖ Naphtali, after their families

‖ Naphtali.

milies *vvero* : of Iahzeel, the families of the Iahzeelites : of Guni, the familie of the Gunites.

49 Of Iezer, the family of the Izrites : of Shillem, the family of the Shilemites.

50 These are the families of Naphtali according to their housholds, and their number, five and fourty thousand and foure hundreth.

51 These are the numbers of the children of Israel: sixe hundreth and one thousand : seven hundreth and thirty.

f This is third the time that they are numbred.

52 ¶ And the Lord spake vnto Moses, saying,

53 Unto these the land shall be divided for an inheritance, according to the number of ‖ names.

‖ Or, persons.

54 * To many thou shalt give the more inheritance, and to few thou shalt give lesse inheritance: to every one according to his number shall be given his inheritance.

* Chap.33.54.

55 Notwithstanding, the land shall be * divided by lot : according to the names of the tribes of their fathers they shall inherite :

* Iosh.11.23. and 14.2.

56 According to the lot shall the possession thereof be divided betweene many and few.

57 ¶ * These also *are* the numbers of the Levites, after their families : of Gershon *came* the family of the Gershonites : of Kohath, the family of the Kohathites : of Merari, the family of the Merarites.

* Exod.6.16,17,18. 19. verses.

58 These are the families of Levi, the familie of the Libnites : the familie of the Hebronites : the family of the Mahlites : the family of the Mushites : the family of the Kothites: and Kohath begat Amram.

59 And Amrams wife was called * Iochebed the daughter of Levi, which was borne vnto Levi in Egypt : and she bare vnto Amram Aaron, and Moses, and Miriam their sister.

* Exod.2.2. and 6,20.

60 And vnto Aaron were borne Nadab, and Abihu, Eleazar, and Ithamar.

61 * And Nadab and Abihu died, because they offered strange fire before the Lord.

* Levi.10.2. Chap.3.4. 1.Chron.24.2.

62 And their numbers were three and twenty thousand, all males from a moneth old and above, for they were not numbred among the children of Israel, because there was none inheritance given them among the children of Israel.

63 ¶ These are the numbers of Moses and Eleazar the Priest which numbred the children of Israel in the plaine of Moab, neare Iorden, *towvard* Iericho.

64 And among these there was not a man of them, g whom Moses and Aaron the Priest numbred, when they told the children of Israel in the wildernesse of Sinai.

g Wherein appeareth the great power of God, that so wonderfully increased his people.

65 For the Lord said vnto them, * They shall die in the wildernesse : so there was not left a man of them, save Caleb the sonne of Iephunneh, and Ioshua the sonne of Nun.

* Chap.14.28,29. 1.Cor.10,5,6.

CHAP. XXVII.

1 The Law of the heritage of the daughters of Zelophehad. 12 The land of promise shewed vnto Moses. 16 Moses prayeth for a governour vnto the people. 18 Ioshua is appointed in his stead.

1 THen came the daughters of * Zelophehad, the sonne of Hepher, the son of Gilead, the sonne of Machir, the sonne of Manasseh, of the family of Manasseh, the sonne of Ioseph (and the names of his daughters were these, Mahlah, Noah, and Hoglah, and Milcah, and Tirzah)

* Chap.26.33, and 36.11. Ioſh.17.3.

2 And stood before Moses, and before Eleazar the Priest, and before the Princes, and all the assembly at the doore of the Tabernacle of the Congregation, saying,

3 Our father * died in the wildernesse, and he was not among the assembly of them that were assembled against the Lord in the company of Korah, but died in his a sinne, and had no sonnes.

* Chap.14.35. and 26.64,65.

a According as all men die, for as much as they are sinners.

4 Wherefore should the name of our father be taken away from among his familie, because he hath no sonne? give us a possession among the brethren of our father.

5 Then Moses brought their b cause before the Lord.

b That is, their matter to be iudged, to know what he should determine, as he did all hard matters.

6 And the Lord spake vnto Moses, saying,

7 The daughters of Zelophehad speake right : thou shalt give them a possession to inherite among their fathers brethren, and shalt turne the inheritance of their father vnto them.

8 Also thou shalt speake vnto the children of Israel, saying, If a man die and have no sonne, then yee shall turne his inheritance vnto his daughter.

9 And if he have no daughter, yee shall giue his inheritance vnto his brethren.

10 And if he have no brethren, yee shall give his inheritance vnto his fathers brethren.

11 And if his father have no brethren, ye shall give his inheritance vnto his next kinsman of his family, and he shall possesse it : and *this* shalbe vnto the children of Israel a law of c judgement, as the Lord hath commanded Moses.

c Meaning, an ordinance to iudge by.

12 ¶ Againe the Lord said vnto Moses, * Goe vp into this mount of Abarim, and behold the land which I have given vnto the children of Israel.

* Deut.32.49.

13 And when thou hast seene it, thou shalt be gathered vnto thy people also, * as Aaron thy brother was gathered.

* Chap.20,24.

14 For yee were * disobedient vnto my worde in the desert of Zin, in the strife of the assembly to sanctifie mee in the waters before their eyes : * That is the water of ‖ Meribah in Kadesh in the wilderneſſe of Zin.

* Chap.20,10.

* Exod.17.7. ‖ Or, strife.

15 ¶ Then Moses spake vnto the Lord, saying,

16 Let the Lord God of the d spirits of all flesh appoint a man over the Congregation.

d Who as hee hath created, so he governeth the hearts of all men.

17 Who may e goe out and in before them, and lead them out and in, that the Congregation of the Lord be not as sheepe, which have not a shepheard.

e That is, governe them and doe his duety, as 2.Chron.1,10.

18 And the Lord sayd vnto Moses, Take thee Ioshua the sonne of Nun, in whom is the Spirit, and f put thine hands vpon him,

f And so appoint him governour.

19 And set him before Eleazar the Priest, and before all the Congregation, and give him a charge in their sight.

20 And g give him of thy glory, that all the Congregation of the children of Israel may obey.

g Commend him to the people as meete for the office and appointed by God.

21 And hee shall stand before Eleazar the Priest, who shall aske counsell for him * by the h judgement of Urim before the Lord : at his worde they shall go out, and at his worde they shall come in, *both* hee, and all the children of Israel with him, and all the Congregation.

* Exod.28.30.

h According to his office: signifying that the civill magistrate could execute nothing but that which he knew to be the will of God.

22 So Moses did as the Lord hath commanded him, and he tooke Ioshua, and set him before Eleazar the Priest, and before all the Congregation.

23 Then he put his hands vpon him, and gave him a i charge, as the Lord had spoken by the hand of Moses.

i How he should governe himselfe in his office.

CHAP. XXVIII.

1 The dayly sacrifice. 9 The sacrifice of the Sabbath. 11 Of the Moneth. 16 Of the Passover. 26 Of the first fruits.

And

AND the Lord spake unto Moses, saying,
2 Command the children of Israel, and say unto them, Ye shall observe to offer unto mee in their due season mine offering, *and* [a] my bread for my sacrifices made by fire for a sweete savour unto mee.

[a] By bread hee meaneth all maner of sacrifice.

3 Also thou shalt say unto them, * This is the offring made by fire which ye shall offer unto the Lord, two lambes of a yeare olde, without spot dayly, for a continuall burnt-offering.

* Exod.29,38.

4 One lambe shalt thou prepare in the morning, and the other lambe shalt thou prepare at even.

5 * And the tenth part of an Ephah of fine floure for a * meate-offering mingled with the fourth part of an * Hin of beaten oyle.

* Exod.16,36.
* Levit.2,1.

6 *This shall be* a dayly burnt-offering, as was made in the mount Sinai for a sweete savour: *it is* a sacrifice made my fire unto the Lord.

* Exod.29,40.

7 And the drinke-offering thereof the fourth part of an Hin for one lambe: in the holy place cause to powre the drinke-offering unto the Lord.

8 And the other lambe thou shalt prepare at even: as the meate-offering of the morning, and as the drinke-offering thereof shalt thou prepare *this* [b] *for* an offering made by fire of sweete savour unto the Lord.

[b] The meate-offering and drinke-offering of the evening sacrifice.

9 ¶ But on the Sabbath day *ye shall offer* two lambes of a yeare olde, without spot, and two [c] tenth deales of fine floure for a meate-offering mingled with oyle, and the drinke-offering thereof.

[c] Of the measure Ephah.

10 *This is* the burnt-offering of every Sabbath, beside the [d] continuall burnt-offering, and drinke-offering thereof.

[d] Which was offered every day at morning and at evening.

11 ¶ And in the beginning of your moneths, ye shall offer a burnt-offering unto the Lord, two young bullockes, and a ramme, and seven lambes of a yeare old, without spot,

12 And three tenth deales of fine floure for a meat-offring mingled with oyle for one bullocke, and two tenth deales of fine floure for a meate-offering, mingled with oyle for one ramme,

13 And a tenth deale of fine floure mingled with oyle for a meate-offering unto one lambe, for a burnt-offering of sweete savour: *it is* an offering made by fire unto the Lord.

14 And their [e] drinke-offrings shalbe halfe an Hin of wine unto one bullocke, and the thirde part of an Hin unto a ramme, and the fourth part of an Hin unto a lambe: this is the burnt-offering of every moneth, throughout the moneths of the yeare.

[e] That is, the wine that shalbe powred upon the sacrifice.

15 And one hee-goate for a sinne-offring unto the Lord shall be prepared, besides the continuall burnt-offering, and his drinke-offering.

16 * Also the fourteenth day of the first moneth *is* the Passeover of the Lord.

* Exod.12,18. and 23,15. Levit.23,5.

17 And in the fifteenth day of the same moneth is the feast: seven dayes shall unleavened bread be eaten.

18 In the * first day *shall be* an holy [f] convocation, ye shall doe no servile worke *therein*.

* Levit.23,7.
[f] Or solemne assembly.

19 But yee shall offer a sacrifice made by fire for a burnt-offering unto the Lord, two yong bullocks, one ramme, and seven lambes of a yeare olde: see that they be without blemish,

20 And their meate-offering *shall be* of fine floure mingled with oyle: three tenth deales shall yee prepare for a bullocke, and two tenth deales for a ramme:

21 One tenth deale shalt thou prepare for every lambe, *even* for the seven lambes,

22 And an hee-goate for a sinne-offering, to make an atonement for you.

23 Ye shall prepare these beside the burnt-offering in the morning, which is a continuall burnt-sacrifice.

24 After this manner ye shall prepare throughout all the seven dayes, for the † maintaining of the offering made by fire for a sweete savour unto the Lord: it shall be done beside the continuall burnt-offering and drinke-offering thereof.

† Ebr. bread.

25 And in the seventh day yee shall have an holy convocation, *wherein* ye shall doe no servile worke.

26 ¶ Also in the day of your first fruits, when ye bring a new meate-offering unto the Lord, according to your [g] weeks ye shall have an holy convocation: and ye shall do no servile worke *in it*:

[g] In counting seven weekes from the Passeover to Whitsuntide, as Levit.23,15.

27 But yee shall offer a burnt-offering for a sweete savour unto the Lord, two yong bullocks, a ramme, and seven lambes of a yeare olde,

28 And their meat-offering of fine floure mingled with oyle, three tenth deales unto a bullocke, two tenth deales to a ramme,

29 And one tenth deale unto every lambe throughout the seven lambes,

30 And an hee-goate to make an atonement for you:

31 (Yee shall doe *this* besides the continuall burnt-offering, and his meat-offering) † see they be without blemish, with their drinke-offerings.

† Ebr. they shalbe to you.

CHAP. XXIX.

1 *Of the three principall feasts of the seventh moneth, to wit, the feast of trumpets,* 7 *The feast of reconciliation,* 12 *And the feast of Tabernacles.*

MOreover, in the first *day* of the [a] seventh moneth ye shall have an holy convocation: ye shall doe no servile worke *therein*, * it shall be a day of blowing the trumpets unto you.

[a] Which cooteineth part of September, and part of October.
* Levit.23,24.

2 And yee shall make a burnt-offering for a sweete savour unto the Lord: one yong bullock, one ramme, *and* seven lambes of a yeare old, without blemish,

3 And their meat-offering *shalbe* of fine floure mingled with oyle, three tenth deales unto the bullocke, and two tenth deales unto the ramme,

4 And one tenth deale unto the lambe, for the seven lambes,

5 And an hee-goate for a sinne-offering to make an atonement for you,

6 Beside the burnt-offring of the [b] moneth, and his meat-offring, & the continuall [c] burnt-offring, and his meat-offering and the drinke-offerings of the same according to their manner, for a sweete savour: *it is* a sacrifice made by fire unto the Lord.

[b] Which must be offered in the beginning of every moneth.
[c] Which is for morning and evening.

7 ¶ * And ye shall have in the tenth *day* of the seventh moneth, an holy [d] convocation: and yee shall * humble your selves, *and* shall not doe any worke *therein*.

* Levit.16,30,31. and 23,27.
[d] Which is the feast of reconciliation.

8 But ye shall offer a burnt-offering unto the Lord for a sweete savour: one young bullocke, a ramme, and seven lambes of a yeare old: see they be without blemish.

* Levit.26,29.

9 And their meate-offering shall be of fine floure mingled with oyle, three tenth deales to a bullocke, *and* two tenth deales to a ramme,

10 One tenth deale unto every lambe, throughout the seven lambes,

11 An hee-goat for a sinne-offring, (beside the sinne-offring to make the atonement, and the continuall [e] burnt-offring & the meat-offring thereof) and

[e] That is, offered every morning and evening.

and their drinke-offerings.

12 ¶ And in the fifteenth day of the seventh moneth, ye shall have an holy f convocation: ye shall doe no servile worke *therein*, but yee shall keepe a feast unto the Lord seven dayes.

f Meaning, the feast of the Tabernacles.

13 And yee shall offer a burnt-offering for a sacrifice made by fire of sweete savour unto the Lord, thirteene young bullocks, two rammes, *and* fourteene lambes of a yeare olde: they shall be without blemish.

14 And their meate-offering shall be of fine floure mingled with oyle, three tenth deales unto every bullocke of the thirteene bullockes, two tenth deales to either of the two rammes,

15 And one tenth deale unto each of the fourteene lambes,

16 And one hee-goat for a sinne-offering, beside the continuall burnt-offering, his meat-offering, and his drinke-offering.

‖ The second day of the feast of Tabernacles.

17 ¶ And the ‖ second day *ye shall offer* twelve young bullockes, two rammes, fourteene lambes of a yeare old without blemish,

18 With their meat-offering and their drinke-offerings for the bullockes, for the rammes and for the lambes according to their number, after the manner,

19 And an hee-goate for a sinne-offering, (beside the continuall burnt-offering and his meate-offering) and their drinke-offerings.

‖ The third day.

20 ¶ Also the third day *ye shall offer* eleven bullocks, two rammes and fourteene lambes of a yeare olde without blemish.

21 With their meat-offering and their drinke-offrings, for the bullocks, for the rammes, and for the lambes, after their number, according to the g manner.

g According to the ceremonies appointed thereunto.

22 And an hee-goate for a sinne-offering, beside the continuall burnt-offering, and his meate-offering, and his drinke-offering.

‖ The fourth day.

23 ¶ And the ‖ fourth day *ye shall offer* ten bullockes, two rammes, *and* fourteene lambes of a yeare old without blemish.

24 Their meat-offering and their drinke-offerings, for the bullockes, for the rammes, and for the lambes according to their number after the maner,

25 And an hee-goate for a sinne-offering, beside the continuall burnt-offering, his meat-offering and his drinke-offering.

‖ The fifth day.

26 ¶ In the ‖ fifth day also *ye shall offer* nine bullockes, two rammes, *and* fourteene lambes of a yeare olde without blemish,

27 And their meat-offering, and their drinke-offerings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

28 And an hee-goat for a sinne-offring, beside the continuall burnt-offering, and his meat-offering and his drinke-offering.

‖ The sixth day.

29 ¶ And in the ‖ sixth day *ye shall offer* eight bullockes, two rammes, *and* fourteene lambes of a yeare olde without blemish,

30 And their meat-offering, and their drinke-offrings for the bullockes, for the rammes, and for the lambes according to their number, after the maner,

31 And an hee-goat for a sinne-offering, beside the continuall burnt-offering, his meate-offering and his drinke-offerings.

‖ The seventh day.

32 ¶ In the ‖ seventh day also *yee shall offer* seven bullockes, two rammes *and* fourteene lambes of a yeare olde without blemish,

33 And their meate-offering, and their drinke-offerings for the bullockes, for the rammes, and for the lambes according to their number, after their maner,

34 And an hee-goat for a sinne-offering, beside the continuall burnt-offering, his meat-offering and his drinke-offering.

‖ The eighth day.

35 ¶ In the ‖ eighth day, yee shall have * a solemne assembly: yee shall doe no servile worke *therein*,

* Levit. 23. 36.

36 But yee shall offer a burnt-offering, a sacrifice made by fire for a sweete savour unto the Lord, one bullocke, one ramme, *and* seven lambes of a yeare old without blemish,

37 Their meat-offering and their drinke-offerings for the bullocke, for the ramme, and for the lambes according to their number, after the maner,

38 And an hee-goat for a sinne-offering, beside the continuall burnt-offering, and his meat-offering, and his drinke-offering.

39 These things ye shall doe unto the Lord in your feastes, beside your h vowes, and your free-offerings, for your burnt-offerings, and for your meate-offerings, and for your drinke-offerings, and for your peace-offerings.

h Beside the sacrifices that you shall vow or offer of your owne mindes.

CHAP. XXX.

3 *Concerning vowes.* 4 *The vow of the maide.* 7 *Of the wife.* 10 *Of the widow or divorced.*

THen Moses spake unto the children of Israel according to all that the Lord had commanded † him.

† *Ebr. Moses.*

2 Moses also spake unto the heads of the tribes a concerning the children of Israel, saying, This is the thing which the Lord hath commanded,

a Because they might declare them to the Israelites.

3 Whosoever voweth a vow unto the Lord, or sweareth an oath to bind † himselfe by a bond, hee shall not † breake his promise, *but* shall doe according to all that proceedeth out of his mouth.

† *Ebr. his soule.* † *Ebr. violate his word.*

4 If a woman also vow a vow unto the Lord, and bind her selfe by a bond, *being* in her fathers house, in the time of her youth,

5 And her father heare her vowe and bond, wherewith shee hath bound her selfe, and her father hold his b peace concerning her, then all her vowes shall stand and every bond, wherewith she hath bound her selfe, shall stand.

b For in so doing he doth approove her.

6 But if her c father disallow her the same day that hee heareth all her vowes and bonds, wherewith shee hath bound her selfe, they shall not be of value, and the Lord will forgive her, because her father disallowed her.

c By not approoving or consenting to her vowes.

7 And if she have an husband when she voweth or d pronounceth *ought* with her lips, wherewith she bindeth her selfe,

d Either by oath, or solemne promise.

8 If her husband heard it, and holdeth his peace concerning her, the same day he heareth it, then her vow shall stand, and her bonds wherewith she bindeth her selfe shall stand in effect.

9 But if her husband disallow her the same day that hee heareth it, then shall hee make her vow which shee hath made, and that that shee hath pronounced with her lips, wherewith shee bound her e selfe, of none effect: and the Lord will forgive her.

e For she is in subjection to her husband, and can performe nothing without his consent.

10 But every vow of a widow, and of her that is divorced (wherewith she hath bound her selfe) shall stand in f effect with her.

f For they are not under the authoritie of the man.

11 And

g Her husband being alive.

11 And if ſhe vowed in her huſbands g houſe, or bound her ſelfe ſtraitly with an oathe:

12 And her husband hath heard it, and helde his peace concerning her, not diſallowing her, then all her vowes ſhall ſtand, and every bond, wherewith ſhee bound herſelfe, ſhall ſtand in effect.

13 But if her husband diſanulled them the ſame day that hee heard them, nothing that proceeded out of her lips concerning her vowes or concerning † her bonds, ſhall ſtand in effect: *for* her husband hath diſanulled them, and the Lord wil forgive her.

† Ebr. the bonds of her ſoule.

h To mortifie her ſelfe by abſtinence or other bodily exerciſe.

14 *So* every vowe, and every oathe *or* bond, *made* to h humble the ſoule, her husband may ſtabliſh it, or her husband may breake it.

i And warne her not the ſame day that he heareth it, as verſe 9.

15 But if her husband hold his peace concerning her from i day to day, then he ſtabliſheth all her vowes and all her bondes which ſhee hath made: he hath confirmed them becauſe he helde his peace concerning her the ſame day that hee heard *them*.

k Not the ſame day hee heard them, but ſome day after, the ſinne ſhalbe imputed to him and not to her.

16 But if hee k breake them after that he hath heard them, then ſhall he beare her iniquitie.

17 Theſe are the ordinances which the Lord commanded Moſes, betweene a man and his wife, *and* betweene the father and his daughter, *being* young in her fathers houſe.

CHAP. XXXI.

8 Five Kings of Midian and Balaam are ſlaine. 18 Onely the maides are reſerved alive. 27 The pray is equally divided. 50 A preſent given of Iſrael.

AND the Lord ſpake unto Moſes, ſaying,

2 * Revenge the children of Iſrael of the Midianites, *and* afterward thou ſhalt be * gathered unto thy people.

* Chap. 25. 17.
* Chap. 27. 13.

3 And Moſes ſpake to the people, ſaying, Harneſſe ſome of you unto warre, and let them goe againſt Midian, to execute the vengeance of the Lord a againſt Midian.

a As he had commanded, Chap. 25. 17. declaring alſo that the injurie done againſt his people is done againſt him.

4 A thouſand of every tribe throughout all the tribes of Iſrael ſhall ye ſend to the warre.

5 So there were taken out of the thouſands of Iſrael, twelve thouſand prepared unto warre, of every tribe a thouſand.

6 And Moſes ſent them to the warre, *even* a thouſand of every tribe, and *ſent* them with b Phinehas the ſonne of Eleazar the Prieſt to the warre: and the holy inſtruments, that is, the trumpets to blow *vvere* in his hand.

b For his great zeale that he bare to the Lord, Chap. 25. 13.

7 And they warred againſt Midian, as the Lord had commanded Moſes, and ſlewe all the males.

8 They ſlew alſo the kings of Midian among them that were ſlaine: * Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian, and they ſlewe c Balaam the ſonne of Beor with the ſword.

* Joſh. 13. 21.

c The falſe prophet who gave counſell how to cauſe the Iſraelites to offend their God.

9 But the children of Iſrael tooke the women of Midian priſoners, and their children, and ſpoyled all their cattell, and all their flockes, and all their goods.

10 And they burnt all their cities, wherein they dwelt, and all their ‖ villages with fire.

‖ Or, palaces and gorgeous buildings.

11 And they tooke all the ſpoyle, and all the pray *both* of men and beaſts.

12 And they brought the d captives and that which they had taken, and the ſpoyle unto Moſes and to Eleazar the Prieſt, and unto the Congregation of the children of Iſrael, into the campe in the plaine of Moab, which was by Iorden *tovvard* Iericho.

d As the women and litle children.

13 ¶ Then Moſes and Eleazar the Prieſt, and all the princes of the Congregation went out of the campe to meete them.

14 And Moſes was angry with the captaines of the hoaſte, with the captaines over thouſands, and captaines over hundreds, which came from the warre and battell.

15 And Moſes ſayd unto them, What? have ye ſaved all the e women?

e As though he ſayd, ye ought to have feared none.

16 Behold, * theſe cauſed the children of Iſrael through the * counſell of Balaam to commit a treſpaſſe againſt the Lord, f as concerning Peor, and there came a plague among the Congregation of the Lord.

* Chap. 25. 2.
* 2. Pet. 2. 15.
f For worſhipping of Peor.

17 Now therefore, * ſlay all the males among the g children, and kill all the women that have knowen man by carnall copulation.

* Iudg. 21. 11.
g That is, all the men-children.

18 But all the women-children that have not knowen carnall copulation, keepe alive for your ſelves.

19 And ye ſhall remaine without the hoaſte ſeven dayes, all that have killed any perſon, * and all that have touched any dead, *and* purifie both your ſelves and your priſoners the third day and the ſeventh.

* Chap. 19. 11.

20 Alſoo ye ſhall purifie every garment and all that is made of skinnes, and all worke of goates-haire, and all things made of wood.

21 ¶ And Eleazar the Prieſt ſayd unto the men of warre, which went to the battell, This is the ordinance ‖ of the Law which the Lord * commanded Moſes.

‖ Or, contained in the law.
* Chap. 19. 12.

22 As for golde, and ſilver, braſſe, yron, tinne, and lead:

23 *Even* all that may abide the fire, yee ſhall make it go through the fire, and it ſhalbe cleane: yet, it ſhalbe h purified with * the water of purification: and all that ſuffereth not the fire, ye ſhall cauſe to paſſe by the i water.

h The third day and before it be molten.
* Chap. 19. 9.
i It ſhalbe waſhed.

24 Yee ſhall waſh alſo your cloathes the ſeventh day, and ye ſhalbe cleane: and after ward yee ſhall come into the hoaſte.

25 ¶ And the Lord ſpake unto Moſes, ſaying,

26 Take the ſumme of the pray that was taken, *both* of perſons and of cattell, thou and Eleazar the Prieſt, and the chiefe fathers of the Congregation.

27 And divide the pray ‖ betweene the ſouldiers that went to the warre, and all the congregation.

‖ The pray is firſt divided equally among all.

28 And thou ſhalt take a tribute unto the Lord of the k men of warre, which went out to battell: one perſon of five hundreth, *both* of the perſons, and of the beeves, and of the aſſes, and of the ſheepe.

k Of the pray that falleth to the ſouldiers.

29 Ye ſhall take it of their halfe, and give it unto Eleazar the Prieſt, *as* an heave-offering of the Lord.

30 But of the halfe of the children of Iſrael thou ſhalt take l one, taken out of fiftie, *both* of the perſons, of the beeves, of the aſſes, and of the ſheepe, *even* of all the cattell, and thou ſhalt give them unto the Levites, which have the charge of the Tabernacle of the Lord.

l The Iſraelites which had not beene at warre, of every fiftieth paid one to the Lord: and the ſouldiers one of every five hundreth.

31 And Moſes and Eleazar the Prieſt did as the Lord had commanded Moſes.

32 And the bootie, *to vvit*, the reſt of the pray which the men of warre had ſpoyled, was ſixe hundreth ſeventie and five thouſand ſheepe,

33 And ſeventie and two thouſand beeves.

34 And

34 And threescore and one thousand asses.
35 And two and thirty thousand persons in all, of women that had † lien by no man.

† Hebr. not knowen the bed of man.

36 And the halfe, *to wit*, the part of them that went out to warre, touching the number of sheepe, was three hundreth seven and thirtie thousand, and five hundreth.
37 And the [m] Lords tribute of the sheepe was sixe hundreth seventy and five.

m This is the portion that the souldiers gave to the Lord.

38 And the beeves *were* sixe and thirty thousand, whereof the Lords tribute *was* seventy and two.
39 And the asses *were* thirty thousand and five hundreth, whereof the Lords tribute *was* threescore and one:
40 And [n] of persons sixteene thousand, whereof the Lords tribute *was* two and thirty persons.

n Meaning, of the maides, or virgins which had not companied with man.

41 And Moses gave the tribute of the Lords offering vnto Eleazar the Priest, as the Lord had commanded Moses.
42 And of the [o] halfe of the children of Israel, which Moses divided from the men of warre.

o Of that part which was given vnto them in dividing the spoyle.

43 (For the halfe that perteined vnto the congregation, was three hundreth thirty and seven thousand sheepe and five hundreth,
44 And sixe and thirty thousand beeves.
45 And thirty thousand asses, and five hundreth
46 And sixteene thousand persons,)
47 Moses, I say, tooke of the halfe that perteined vnto the [p] children of Israel, one taken out of fiftie, *both* of the persons, and of the cattell, and gave them vnto the Levites, which have the charge of the Tabernacle of the Lord, as the Lord had commanded Moses.

p Which had not bene at warre.

48 † Then the captaines which were over thousands of the hoaste, the captaines over the thousands, and the captaines over the hundreths came vnto Moses:
49 And sayd to Moses, Thy servants have taken the summe of the men of warre which are vnder † our authority, and there lacketh not one man of vs.

† Hebr. vnder our hands.

50 [q] We have therefore brought a present vnto the Lord, what every man found of Iewels of gold, bracelets, and chaines, rings, eare-rings, and ornaments of the legs, to make an atonement for our soules before the Lord.

q The captaines by the free offering acknowledge the great benefit of God in preserving his people.

51 And Moses and Eleazar the Priest tooke the gold of them, *and* all wrought jewels.
52 And all the gold of the offering that they offered vp to the Lord (of the captaines over thousands and hundreds) *was* sixteene thousand seven hundreth and fiftie shekels.
53 (*For* the men of warre had spoyled, every man for him [r] selfe.)

r And gave no portion to their captaines.

54 And Moses and Eleazar the Priest tooke the gold of the captaines over the thousands, and ouer the hundreths, and brought it vnto the Tabernacle of the Congregation, for a [s] memoriall of the children of Israel before the Lord.

s That the Lord might remember the children of Israel.

CHAP. XXXII.

The request of the Reubenites and Gadites. 16 and their promise vnto Moses. 20 Moses graunteth their request. 33 The Gadites, Reubenites, and halfe the tribe of Manasseh, conquere and build cities on this side Iorden.

NOw the children of [a] Reuben, and the children of Gad had an exceeding great multitude of cattell: and they saw the land of Iazer, and the land of [b] Gilead, that it was an apt place for cattell.

a Reuben came of Leah, and Gad of Zilpah her handmayde.
b Which mountaine was so named of the heape of stones that Iaakob made as a signe of the covenant betweene him and Laban, Gen. 31, 47.

2 Then the children of Gad, and the children of Reuben came, and spake vnto Moses and to Eleazar the Priest, and vnto the Princes of the Congregation, saying,
3 *The land of* Ataroth, and Dibon, and Iazer, and Nimrah, and Heshbon, and Elealeh, and Shebam, and Nebo, and Beon,
4 Which countrey the Lord smote before the Congregation of Israel, is a land *meete* for cattell, and thy servants have cattell.
5 Wherefore, sayd they, if wee have found grace in thy sight, let this land be given vnto thy servants for a possession, *and* bring *us* not over Iorden.
6 And Moses said vnto the children of Gad, and to the children of Reuben, Shall your brethren goe to warre, and ye tary here?
7 Wherefore now † discourage you the heart of the children of Israel to go over into the land, which the Lord hath given them?

† Hebr. breake.

8 Thus did your fathers, when I sent them from Kadesh-barnea to see the land.
9 For * when they went vp even vnto the ‖ river of Eshcol, and saw the land, they discouraged the heart of the children of Israel, that they would not goe into the land, which the Lord had given them.

* Chap. 13. 24. ‖ Or, valley.

10 And the Lords wrath was kindled the same day, and he did sweare, saying,
11 † None of the men that came out of Egypt, * from twenty yeare olde and above, shall see the land for the which I sweare vnto Abraham, to Izhak, and to Iaakob, because they have not ‖ wholy followed me:

† Hebr. if any of the men. * Chap. 14. 28, 29. ‖ Or, perfected and continued.

12 Except Caleb the sonne of Iephunneh the Kenesite, and Ioshua the sonne of Nun: for they have constantly followed the Lord.
13 And the Lord was very angry with Israel, and made him wander in the wildernesse fourtie yeares, untill all the generation that had done [c] evill in the sight of the Lord, was consumed.

c Because they murmured, neither would beleeve their report, which told the truth concerning the land.

14 And behold, ye are risen vp in your fathers stead *as* an increase of sinfull men still to augment the fierce wrath of the Lord toward Israel.
15 For if ye turne away from following him, hee will yet againe leave *the people* in the wildernesse, and [d] ye shall destroy all this folke.

d By your occasion.

16 And they went neare to him, and sayd, We will build sheepefolds heere for our sheepe, *and* for our cattell, and cities for our children.
17 But wee our selves will be ready armed *to goe* before the children of Israel, vntill we have brought them vnto their [e] place: but our children shall dwell in the defenced cities, because of the inhabitants of the land.

e In the land of Canaan.

18 We will not returne vnto our houses, vntill the children of Israel have inherited, every man his inheritance.
19 Neither will we inherit with them beyond Iorden and on that side, because our inheritance is fallen to us on this side Iorden Eastward.
20 ¶ * And Moses sayd vnto them, If ye will doe this thing, and goe armed before the Lord to warre:

* Ios. 1. 13. f Before the Ark of the Lord.

21 And will goe every one of you in harnesse over Iorden before the Lord, vntill he have cast out his enemies from his sight:
22 And vntill the land be subdued before the Lord, then ye shall returne and be innocent toward the Lord, and toward Israel: and this land shall be your possession [h] before the Lord.

g That is, the inhabitants of the land.
h The Lord will graunt you this land which ye require, Iosh. 1. 15.

23 But if yee will not doe so, behold, yee have sinned

sinned against the Lord, and beſure, that your ſinne i will finde you out.

i Ye ſhall aſſuredly be puniſhed for your ſinne.

24 Build you *then* cities for your children, and foldes for your sheepe, and doe that yee have ſpoken.

25 Then the children of Gad and the children of Reuben ſpake vnto Moſes, ſaying, Thy ſervants will doe as my lord commanded:

26 Our children, our wives, our ſheep, & all our cattell ſhall remaine there in the cities of Gilead,

27 But * thy ſervants will go every one armed to warre before the Lord for to fight, as my lord ſayth.

* *Ioſh.* 4,12.

28 So concerning them, Moſes k commanded Eleazar the Prieſt, and Ioſhua the ſonne of Nun, and the chiefe fathers of the tribes of the children of Iſrael.

k Moſes gave charge that his promiſe made to the Reubenites, and others ſhould be performed after his death, ſo that they brake not theirs.

29 And Moſes ſayd vnto them, If the children of Gad and the children of Reuben will go with you over Iorden, all armed to fight before the Lord, then when the land is ſubdued before you, ye ſhall give them the land of Gilead for a poſſeſſion:

30 But if they will not goe over with you armed, then they ſhall have their poſſeſſions among you in the land of Canaan.

31 And the children of Gad, and the children of Reuben anſwered, ſaying, As the l Lord hath ſayd vnto thy ſervants, ſo will we doe.

l This is attributed to the Lord, which his meſſenger ſpeaketh.

32 We will go armed before the Lord into the land of Canaan: that the poſſeſſion of our inheritance *may be* to us on this ſide Iorden.

33 * So Moſes gave vnto them, *even* to the children of Gad, and to the children of Reuben, and to halfe the tribe of Manaſſeh the ſonne of Ioſeph, the kingdome of Sihon king of the m Amorites, and the kingdome of Og king of Baſhan, the land with the cities thereof and coaſts, even the cities of the countrey round about.

* *Deut.* 3,12. *Ioſh.* 13,8. *and* 22,4.

m The Amorites dwelled on both ſides of Iorden: but here he maketh mention of them that dwelt on this ſide: and Ioſh. 10, 12. hee ſpeaketh of them that inhabited beyond Iorden.

34 ¶ Then the children of Gad built Dibon, and Ataroth, and Aroer,

35 And Atroth, Shophan, and Iazer, and Iogbehah,

36 And Beth-nimrah, and Beth-haran, defenced cities: alſo ſheepefolds.

37 And the children of Reuben built Heſhbon, and Elealch, and Kiriathaim,

38 And Nebo, and Baalmeon, and turned their names, and Sibmah: and gave other names vnto the cities which they built.

* Gen. 50,23.

39 And the children * of Machir the ſonne of Manaſſeh went to Gilead, and tooke it, and put out the Amorites that dwelt therein.

40 Then Moſes gave Gilead vnto Machir the ſonne of Manaſſeh, and he dwelt therein.

* Deut. 3,14.

41 * And Iair the ſonne of Manaſſeh went and tooke the ſmall townes thereof, and called them n Havoth-Iair.

n That is the villages of Iair.

42 Alſo Nobah went and tooke Kenath, with the villages thereof, and called it Nobah after his owne name.

CHAP. XXXIII.

1 Two and fourty journeys of Iſrael are numbred. 52 They are commanded to kill the Canaanites.

THeſe are the a journeys of the children of Iſrael, which went out of the land of Egypt. according to their bands vnder the hand of Moſes and Aaron.

a From whence they departed, and whither they came.

2 And Moſes wrote their going out by their journeys, according to the commandement of the Lord: ſo theſe are the journeys of their going out.

3 Now they * departed from Rameſes the firſt moneth, *even* the fifteenth day of the firſt moneth on the morrow after the Paſſeover: *and* the children of Iſrael went out with an high hand in the ſight of all the Egyptians.

* *Exod.* 12,37.

4 (For the Egyptians buried all their firſtborne, which the Lord had ſmitten among them: vpon their b gods alſo the Lord did execution.)

b Either meaning their idoles, or their men of authoritie.

5 And the children of Iſrael remooved from Rameſes, and pitched in Succoth.

6 And they departed from * Succoth, and pitched in Etham, which is in the edge of the wilderneſſe.

* *Exod.* 13,20.

7 And they remooved from Etham, and turned againe vnto c Pi-hahiroth, which is before Baal-zephon, and pitched before Migdol.

c At the commandement of the Lord, Exod 14,2.

8 And they departed from before Hahiroth, and * went thorow the middles of the Sea into the wilderneſſe, and went three dayes journey in the wilderneſſe of Etham, and pitched in Marah.

* *Exod.* 15,22.

9 And they remooved from Marah, and came vnto * Elim, and in Elim were twelve fountaines of water, and ſeventie palme-trees, and they pitched there.

* *Exod.* 16,27.

10 And they remooued from Elim, and camped by the red ſea.

11 And they remooved from the red Sea, and lay in the * wilderneſſe of Sin.

* *Exod.* 16,1.

12 And they tooke their journey out of the wilderneſſe of Sin, and ſet vp their tents in Dophkah.

13 And they departed from Dophkah, and lay in Aluſh.

14 And they remooved from Aluſh, and lay in * Rephidim, where was no water for the people to drinke.

* *Exod.* 17,1.

15 And they departed from Rephidim, and pitched in the * wilderneſſe of Sinai.

* *Exod.* 19,1.

16 And they remooved from the deſert of Sinai, and pitched in * Kibroth Hattaauah.

* *Chap.* 11,34.

17 And they departed from Kibroth Hattaauah, and lay at * Hazeroth.

* *Chap.* 11,35.

18 And they departed from Hazeroth, and pitched in Rithmah.

19 And they departed from * Rithmah, and pitched at Rimmon Perez.

* *Chap.* 13,1.

20 And they departed from Rimmon Perez, and pitched in Libnah.

21 And they remooved from Libnah, and pitched in Riſſah.

22 And they journeyed from Riſſah, and pitched in Kehelathah.

23 And they went from Kehelathah, and pitched in mount Shapher.

24 And they remooved from mount Shapher, and lay in Haradah.

25 And they remooved from Haradah, and pitched in Makheloth.

26 And they remooved from Makheloth, and lay in Tahath.

27 And they departed from Tahath, and pitched in Tarah.

28 And they remooved from Tarah, and pitched in Mithkah.

29 And they went from Mithkah, and pitched in Haſhmonah.

30 And they departed from Haſhmonah, and lay in Moſeroth.

31 And they departed from Moſeroth, and pitched in Bene-jaakan.

32 And

This Mappe declareth the way which the Israelites went for the space of fortie yeares from Egypt thorow the wildernesse of Arabia, untill they entred into the land of Canaan, as it is mentioned in Exodus, Numbers, and Deuteronomie. It containeth also the two and fourtie places, where they pitched their tents, which are named, Numb. 33. with the observation of the degrees, concerning the length and the breadth, and the places of their abode, set out by numbers.

32 And they remooved from Bene-jaakan, and lay in Hor-hagidgad.

33 And they went from Hor-hagidgad, and pitched in Iotbathah.

34 And they remooved from Iotbathah, and lay in Ebronah.

35 And they departed from Ebronah, and lay in Ezion-gaber.

36 And they remooved from Ezion-gaber, and pitched in the * wildernesse of Zin, which is Kadesh.

37 And they remooved from Kadesh, and pitched in mount Hor, in the edge of the land of Edom.

38 (* And Aaron the Priest went up into mount Hor, at the commandement of the Lord, and died there, in the fourtieth yeare after the children of Israel were come out of the land of Egypt, in the first day of the d fifth moneth.

39 And Aaron was an hundreth and three and twentie yeare old, when hee died in mount Hor.

40 And * King Arad the Canaanite, which dwelt in the South of the land of Canaan, heard of the comming of the children of Israel.)

41 And they departed from mount *) Hor, and pitched in Zalmonah.

42 And they departed from Zalmonah, and pitched in Punon.

43 And they departed from Punon, and pitched in Oboth.

44 * And they departed from Oboth, and pitched in Ire-abarim, in the borders of Moab.

45 And they departed from Iim, and pitched in Dibon-gad.

46 And they remooved from Dibon-gad, and lay in Almon-diblathaim.

47 And they remooved from Almon-diblathaim, and pitched in the mountaines of Abarim, before Nebo.

48 And they departed from the mountaines of Abarim, and pitched in the ‖ plaine of Moab by Iordan *soward* Iericho.

49 And they pitched by Iorden, from Beth-jeshimoth unto * Abel-shittim, in the plaine of Moab.

50 ¶ And the Lord spake unto Moses in the plaine of Moab, by Iorden *soward* Iericho, saying,

51 ¶ Speake unto the children of Israel, and say unto them, * When ye are come over Iorden to enter into the land of Canaan,

52 Yo

* *Chap.* 20,22.

* *Chap.* 20.25. *Deut.* 32,50.

d Which the Ebrewes call Ab, and answereth to part of July and part of August.

* *Chap.* 21.1.

* *Chap.* 22.4.10.

‖ *Or, field.*

* *Chap.* 25.1.

* *Deut.* 7.2. *Iosh.* 11.11,12.

52 Yee ſhall then drive out all the inhabitants of the land before you, and deſtroy all their [e] pictures, and breake aſunder all their images of metall, and plucke downe all their hie places,

e Which were ſet upin their hie places to worſhip.

53 And ye ſhall poſſeſſe the land and dwell therein: for I have given you the land to poſſeſſe it.

54 And yee ſhall inherite the land by lot, according to your families: * to the more yee ſhall give more inheritance, and to the fewer the leſſe inheritance. Where the lot ſhall fall to any man, that ſhall be his: according to the tribes of your fathers ſhall ye inherite.

* Chap.26.53.54.

55 But if ye will not drive out the inhabitants of the land before you, then thoſe which yee let remaine of them, ſhalbe * ‖ prickes in your eyes, and thornes in your ſides, and ſhall vexe you in the land wherein ye dwell.

* Ioſh.23.13. Judg.2.3.
‖ Or, knives.

56 Moreover, it ſhall come to paſſe, that I ſhall doe unto you, as I thought to doe unto them.

CHAP. XXXIIII.

3 The coaſts and borders of the land of Canaan. 17 Certain men are aſſigned to divide the land.

AND the Lord ſpake unto Moſes, ſaying,

2 Command the children of Iſrael, and ſay unto them, When yee come in the land of Canaan, this is the [a] land that ſhall fall unto your inheritance: *that is*, the land of Canaan with the coaſts thereof.

a Meaning, the deſcription of the land.

3 * And your South-quarter ſhall be from the wilderneſſe of Zin to the borders of Edom: ſo that your South-quarter ſhall bee from the ſalt Sea coaſt Eaſtward.

* Ioſh.15.1.

4 And the border ſhall compaſſe you from the South to ‖ Maaleh-akrabbim, and reach to Zin, and goe out from the South to Kadeſh-barnea: thence it ſhall ſtretch to Hazar-adder, and goe along to Azmon.

‖ Or, aſcending up of ſcorpions.

5 And the border ſhall compaſſe from Azmon unto the [b] river of Egypt, and ſhall goe out to the ſea.

b Which was Nilus, or as ſome thinke, Rhinocorura.

6 And your Weſt quarter ſhall be the great ſea: even that border ſhall be your Weſt coaſt.

c Which is called Mediterraneum.

7 And this ſhall be your North quarter, yee ſhall marke out your border from the great Sea *unto* mount [d] Hor.

d Which is a mountaine neere Tyre and Sydon, and not that Hor in the wildernesſe where Aaron died.

8 From mount Hor yee ſhall point out till it come unto Hamath, and the end of the coaſts ſhall be at Zedad.

9 And the coaſt ſhall reach out to Ziphron, and go out at Hazar-enan, this ſhall be your North quarter.

10 And yee ſhall marke out your Eaſt quarter from Hazar-enan to Shepham.

11 And the coaſt ſhal goe downe from Shepham to Riblah, and from the Eaſt ſide of Ain: and the ſame border ſhall deſcend and goe out at the ſide of the ſea of [e] Chinnereth Eaſtward.

e Which in the Goſpel is called the lake of Genezareth.

12 Alſo that border ſhall goe downe to Iorden, and leave at the ſalt ſea: this ſhalbe your land with the coaſts thereof round about.

13 ¶ Then Moſes commanded the children of Iſrael, ſaying, This is the land which ye ſhall inherit by lot, which the Lord commanded to give unto nine tribes, and halfe the tribe.

14 * For the tribe of the children of Reuben, according to the houſholds of their fathers, and the tribe of the children of Gad, according to their fathers houſholds, and halfe the tribe of Manaſſeh have receeived their inheritance.

* Chap.32.33. Ioſh.14.2.3.

15 Two tribes and an halfe tribe have receeived their inheritance on this ſide of Iorden *toward* Iericho full Eaſt.

16 ¶ Againe the Lord ſpake to Moſes, ſaying,

17 Theſe are the names of the men which ſhall divide the land unto you: * Eleazar the Prieſt, and Ioſhua the ſonne of Nun.

* Ioſh.19.51.

18 And yee ſhall take alſo a [f] prince of every tribe to divide the Land.

f One of the heads or chiefe men of every tribe.

19 The names alſo of the men are theſe: Of the tribe of Iudah, Caleb the ſonne of Iephunneh.

20 And of the tribe of the ſonnes of Simeon, Shemuel the ſonne of Ammihud.

21 Of the tribe of Benjamin, Elidad the ſonne of Chiſlon.

22 Alſo of the tribe of the ſonnes of Dan, the prince Bukki, the ſonne of Iogli.

23 Of the ſonnes of Ioſeph: of the tribe of the ſonnes of Manaſſeh, the prince Hanniel the ſonne of Ephod.

24 And of the tribe of the ſonnes of Ephraim, the Prince Kemuel, the ſonne of Shiphtan.

25 Of the tribe alſo of the ſonnes of Zebulun, the prince Eliziphan, the ſonne of Parnach.

26 So of the tribe of the ſonnes of Iſſachar, the prince Pakiel, the ſonne of Azzan.

27 Of the tribe alſo of the ſonnes of Aſher, the prince Ahihud, the ſonne of Schelomi.

g And he judges over every piece of ground that ſhould fall to any by lot, to the intent that all things might be done orderly and without contention.

28 And of the tribe of the ſonnes of Naphtali, the prince of Pedahel, the ſonne of Ammihud.

29 Theſe are they, whom the Lord commanded to g divide the inheritance unto the children of Iſrael, in the land of Canaan.

CHAP. XXXV.

1 Vnto the Levites are given cities and ſuburbs. 11 The cities of refuge. 16 The lawe of murther. 30 For one mans witneſſe ſhall no man be condemned.

AND the Lord ſpake unto Moſes in the plaine of Moab by Iorden, *toward* Iericho, ſaying,

2 * Command the children of Iſrael, that they give unto the [a] Levites of the inheritance of their poſſeſſion, [b] cities to dwell in: yee ſhall give alſo unto the Levites the ſuburbs of the cities round about them.

* Ioſh.21.2.
a Becauſe they had no inheritance aſſigned them in the land of Canaan.
b God would have them ſcattered thorow all the land, becauſe the people might be preſerved by them in the obedience of God and his Law.

3 So they ſhall have the cities to dwell in, and their ſuburbs ſhalbe for their cattel, and for their ſubſtance, and for all their beaſts.

4 And the ſuburbs of the cities, which ye ſhall give unto the Levites, from the wall of the citie outward *ſhall be* a thouſand cubites round about.

c So that in all were three thouſand, and in the compaſſe of theſe two thouſand, they might plant and ſowe.

5 And yee ſhall meaſure without the citie of the Eaſt ſide, [c] two thouſand cubites: and of the South ſide, two thouſand cubites: and of the Weſt ſide, two thouſand cubites: and of the North ſide, two thouſand cubites: and the city *ſhalbe* in the mids: this ſhall be *the meaſure* of the ſuburbs of their cities.

6 And of the ‖ cities which yee ſhall give unto the Levites, * *there ſhall be* ſixe cities for refuge, which ye ſhall appoint, that he which killeth, may flee thither: and to them ye ſhall adde two and fourtie cities moe.

‖ Or, ſuburbs.
* Deut.4.41. Ioſh.20.2. and 21.3.

7 All the cities which ye ſhal give to the Levites, *ſhalbe* eight and fourtie cities: them *ſhall ye give* with their ſuburbs.

8 And concerning the cities which yee ſhall give, of the poſſeſſion of the children of Iſrael: of many ye ſhall take moe, and of few ye ſhall take leſſe: every one ſhall give of his cities unto the Levites, according to his inheritance, which hee inheriteth.

9 ¶ And

9 Exod 21,13. deut. 19,2. Ioſh.20, 2.

9 ¶ And the Lord ſpake vnto Moſes, ſaying,
10 Speake vnto the children of Iſrael, and ſay vnto them, * When ye be come ouer Iorden into the land of Canaan.
11 Ye ſhall appoynt you cities, to be cities of refuge for you, that the ſlayer, which ſlayeth any perſon vnwares, may flee thither.

d Meaning, from the next of the kinred, who ought to purſue the cauſe.

12 And theſe cities ſhalbe for you a refuge from thy d avenger, that he which killeth, die not, vntill he ſtand before the Congregation in iudgement.
13 And of the cities which ye ſhall giue, ſixe cities ſhall ye haue for refuge.

e Among the Reubenites, Gadites, and halfe the tribe of Manaſſeh, Deut. 4,43 * Ioſh. 20, 7.

14 Ye ſhall appoynt three e on this ſide Iorden, and yee ſhall appoynt three cities in the land of * Canaan which ſhalbe cities of refuge.

† Ebr. among them.

15 Theſe ſixe cities ſhalbe a refuge for the children of Iſrael, and for the ſtrang'r, and for him that dwelleth † among you, that euery one which killeth any perſon vnwares, may flee thither.

9 Exod. 21, 14. f Wittingly, and willingly.

16 * And if one f ſmite another with an inſtrument of iron that he die, he is a murtherer, and the murtherer ſhall die the death.

g That is, with a bigge and dangerous ſtone: in Ebr. with a ſtone of his hand.

17 Alſo if hee ſmite him by caſting a g ſtone, wherewith he may be ſlaine, and hee die, hee is a murtherer, and the murtherer ſhall die the death.
18 Or if he ſmite him with an hand-weapon of wood, wherewith he may be ſlaine, if he die, he is a murtherer, and the murtherer ſhall die the death.
19 The reuenger of ¶ blood himſelf ſhal ſlay the murtherer: whē he meeteth him, he ſhall ſlay him.

* Deut. 19, 11.

20 But if he thruſt him * of nate, or hurle at him by laying of waite, that he die,
21 Or ſmite him through enimitie with his hand, that he die, he ¶ ſmote him ſhall die ¶ death: for he is a murtherer: the reuenger of the blood ſhall ſlay the murtherer when he meeteth him.

‖ Or, ſuddenly. * Exod. 21, 13. † Ebr. inſtrument.

22 But if hee puſhed him ‖ unadviſedly, and * not of hatred, or caſt vpon him any † thing, without laying of waite,
23 Or any ſtone (whereby he might be ſlaine, and ſawe him not, or cauſed it to fall vpon him, and he dy, and was not his enemie, neither ſought him any harme,
24 Then the Congregation ſhall iudge betweene the ſlayer and the h avenger of blood according to theſe lawes.

h That is, his next kinſman.

25 And the Congregation ſhall deliuer the ſlayer out of the hand of the auenger of blood, and the Congregation ſhall reſtore him vnto the citie of his refuge, whither hee was fled: and he ſhall abide there vnto ¶ death of the i hie Prieſt, which is anoynted with the holy oyle.

i Vnder this figure is declared, that our ſinnes could not be remitted, but by the death of the hie Prieſt Ieſus Chriſt.

26 But if the ſlayer come without the borders of the citie of his refuge, whither he was fled,
27 And the reuenger of blood finde him without the borders of the citie of his refuge, & the reuēger of blood ſlay ¶ k murtherer, he ſhalbe giltles.

k By the ſentence of the Iudge.

28 Becauſe he ſhould haue remained in the citie of his refuge, vntill the death of the hie Prieſt: and after the death of the hie Prieſt, the ſlayer ſhall returne vnto the land of his poſſeſſion.
29 So theſe things ſhall be a l lawe of iudgement vnto you, throughout your generations in all your dwellings.

l A lawe to iudge murthers done either of purpoſe, or vnadviſedly.

30 Whoſoeuer killeth any perſon, ¶ *Iudge* ſhall ſlay the murtherer, through * witneſſes: but * one witneſſe ſhall not teſtifie againſt a perſon to cauſe him to die.

* Deut. 17, 6. and 9, 15. † Matth. 18, 16. 2 Corinth. 13, 1.

31 ¶ Moreouer ye ſhall take no recompenſe for the life of the murtherer, which is m worthy to die: but he ſhall be put to death.

m Which purpoſely hath committed murther.

32 Alſo ye ſhall take no recompenſe for him that is fledde to the citie of his refuge, that hee ſhould come againe, and dwell in the land, before the death of the hie Prieſt.
33 So ye ſhall not pollute the land wherein ye ſhall dwell: for † blood defileth the land: and the land cannot be n cleanſed of the blood that is ſhed therein, but by the blood of him that ſhed it.

† Or, murther.

34 Defile not therefore the land which yee ſhall inhabite, for I dwell in the middes thereof: For I the Lord dwell among ¶ children of Iſrael.

n So God is mindfull of the blood wrongfully ſhed, that he maketh his dumbe creatures to demaund vengeance thereof.

CHAP. XXXVI.

An order for the marriage of the daughters of Zelophehad.

a It ſeemeth that the tribes contended who might marry theſe daughters to haue their inheritance: and therefore the ſonnes of Ioſeph propoſed the matter to Moſes.

THen the chiefe fathers of the familie of the ſonnes of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, of the families of the ſonnes of Ioſeph, came, and ſpake before Moſes, & before the princes ¶ chiefe fathers of the children of Iſrael,
2 And ſayde, * The Lord commanded b my Lord to giue the land to inherit by lot to the children of Iſrael: and my lord was commanded by the Lord, to giue the inheritance of Zelophehad our brother vnto his daughters,

c Chap. 27, 1. Ioſh. 17, 3.

b Meaning, Moſes.

3 If they be married to any of the ſonnes of the *other* tribes of the children of Iſrael, then ſhall their inheritance be taken away from the inheritance of our fathers, and ſhalbe put vnto the inheritance of the tribe whereof they ſhalbe: ſo ſhall it be taken away from the lot of our inheritance.
4 Alſo when the c Iubile of the children of Iſrael commeth, then ſhall their inheritance be put vnto the inheritance of the tribe whereof they ſhall be: ſo ſhall their inheritance be taken away from the inheritance of the tribe of our fathers.

c Signifying that in no time it could returne, for in the Iubile all things returned to their owne tribes.

5 Then Moſes commanded the children of Iſrael, according to the word of the Lord, ſaying, The tribe of the ſonnes of Ioſeph haue ſaid d wel.

d For the tribe could not haue continued, if the inheritance which was the maintenance thereof ſhould haue beene alienated to others.

6 This is the thing that the Lord hath commanded, concerning the daughters of Zelophehad, ſaying, They ſhall be wiues, to whom they thinke beſt, onely to the familie of the tribe of their father ſhall they marry:
7 So ſhall not the inheritance of the children of Iſrael remooue from tribe to tribe, for euery one of the children of Iſrael ſhall ioyne himſelfe to the inheritance of the tribe of his fathers.

e When there is no male to inherite.

8 And euery daughter that poſſeſſeth any inheritance of the tribes of the children of Iſrael, ſhalbe wife vnto one of the familie of the tribe of her father: that the children of Iſrael may enioy euery man the inheritance of their fathers.
9 Neither ſhall the inheritance go about from tribe to tribe: but euery one of the tribes of the childrē of Iſrael ſhall ſticke to his own inheritance.
10 As the Lord commanded Moſes, ſo did the daughters of Zelophehad.
11 For * Mahlah, Tirzah, and Hoglah, and Milcah, and Noah the daughters of Zelophehad were maried vnto their fathers brothers ſonnes.

* Chap. 27, 1.

12 They were wiues *to certaine* of the families of the ſonnes of Manaſſeh the ſonne of Ioſeph: ſo their inheritance remained in the tribe of the familie of their father.
13 Theſe are the f commandements and lawes, which the Lord commanded by the hand of Moſes, vnto the children of Iſrael in the plaine of Moab, by Iorden *reward* Iericho.

f Touching the ceremoniall and iudiciall lawes.

THE FIFTH BOOKE OF MOSES, CALLED *DEUTERONOMIE.

THE ARGUMENT.

THe vvonderfull love of God towarde his Church is lively set foorth in this booke. For albeit through their ingratitude and sundry rebellions against God, for the space of fortie yeeres, Deut. 9 7. they had deserved to have beene cut off from the number of his people, and for ever to have beene deprived of the use of his holy vvord and sacraments: yet he did ever preserve his Church even for his owne mercies sake, and vvould still have his name called upon among them. VVherefore he bringeth them into the land of Canaan, destroyeth their enemies, giveth them their countrey, townes and goods, and exhorteth them by the example of their fathers (vvhose infidelitie, idolatry, adulteries, murmerings and rebellions, hee had most sharpely punished) to feare and obey the Lord, to embrace, and keepe his lavv vvithout adding thereunto or diminishing therefrom. For by his vvord he vvould be knowen to be their God, and they his people, by his vvord he vvould governe his Church, and by the same they should learne to obey him: by his vvord he vvould discerne the false prophet from the true, light from darkenesse, ignorance from knowledge, and his owne people from all the other nations and infidels: teaching them thereby to refuse and detest, destroy and abolish vvhatsoever is not agreable to his holy vvill, seeme it otherwise never so good or precious in the eyes of man. And for this cause God promised to raise up Kings and governours, for the setting forth of his vvord and preservation of his Church: giving unto them an especiall charge for the executing thereof: vvhom therefore he vvilleth to exercise themselves diligently in the continuall study and meditation of the same: that they might learne to feare the Lord, love their subiects, abhorre coveteousnesse and vice, and vvhatsoever offendeth the majestie of God. And as he had before instructed their fathers in all things appertaining, both to his spirituall service, and also for the maintenance of that societie vvhich is betweene men: so hee prescribeth here anevv, all such lavves and ordinances, vvhich either concerne his Divine service, or els are necessarie for a common-vveale: appoynting unto every estate and degree their charge and duety: asvvell, hovv to rule and live in the feare of God, as to nourish friendship tovvard their neighbours, and to preserve that order vvhich God hath established among men: threatning vvithall most horrible plagues to them that transgresse his commandements, and promising all blessings and felicity to such as obserue and obey them.

* That is, a second law: so called, because the Law which God gave in mount Sinai, is here repeated, as though it were a new Law: and this booke is a commentarie or expositon of the ten commandements.

CHAP. I.

1 *A briefe rehearsall of things done before, from Horeb vnto Kadesh-barnea.* 32 *Moses reproveth the people for their incredulitie.* 44 *The Israelites are ouercome by the Amorites because they fought against the commandement of the Lord.*

THese be the wordes which Moses spake unto all Israel, on [a] this side Iorden in the wilderneſſe, in the plaine, [b] over against the red sea, betweene Paran and Tophell, and Laban, and Hazeroth, and Di-zahab.

2 *There are* eleven dayes iourney from [c] Horeb unto Kadesh-barnea, by the way of mount Seir.

3 And it came to passe in the first day of the eleventh moneth, in the fourtieth yeere that Moses spake unto the children of Israel according unto all that the Lord hath given him in commandement unto them.

4 After that he had slaine [d] * Sihon the King of the Amorites which dwelt [h] in Heshbon, and Og king of Bashan, which dwelt at Ashtaroth in Edrei.

5 On this side Iorden at the land of Moab [e] began Moses to declare this lawe, saying,

6 The Lord our God spake unto us in [f] Horeb, saying, Ye have dwelt long enough in this mount.

7 Turne you and depart, and goe unto the mountaine of the Amorites, and unto all places neare thereunto in the plaine, in the mountaine, or in the valey: both Southward, and to the Sea side to the land of the Canaanites, and unto Lebanon: *even* unto the great river, the river [‖] Perah.

8 Beholde, I have set the land before you: go in and * possesse that land which the Lord sware unto your fathers, Abraham, Izhak, and Iaakob, to give unto them and unto their seed after them.

9 ¶ And I spake [g] unto you the same time, saying, I am not able to beare you my selfe alone:

10 The Lord your God hath [h] multiplied you: and beholde, ye are this day as the starres of heaven in number.

11 (The Lord God of your fathers make you a thousand times so many moe as ye are, and blesse you, as he hath promised you.)

12 How can I alone [i] beare your cumbrance and your charge, and your strife?

13 Bring you men of wisedome and of understanding, and [k] knowne among your tribes, and I will make them rulers over you:

14 Then he answered me and said, the thing is good that thou hast commanded us to doe.

15 So I tooke the chiefe of your tribes, [l] wise and knowne men, and made them rulers over you, captaines over thousands, and captaines over hundreds, and captaines over fiftie, and captaines over tenne, and officers among your tribes.

16 And I charged your Iudges that same time, saying, Heare the *controversies* betweene your brethren, and * iudge righteously betweene every man and his brother, & the stranger [ŷ] is with him.

17 Ye shall have no respect of person in iudgement, * but shall heare the small as well as the great: ye shall not feare the face of man: for the iudgement is [m] Gods: and the cause that is too hard for you bring unto mee, and I will heare it.

18 Also I commanded you the same time all the things which ye should doe.

19 ¶ Then we departed from Horeb, and went through all that great and terrible wilderneſſe (as ye have seene) by the way of the mount Aine of the Amorites, as the Lord our God commanded us: and we came to Kadesh-barnea.

20 And * I saide unto you, Ye are come unto the mountaine of the Amorites, which the Lord our God doeth give unto us.

21 Behold, the Lord thy God hath layde the land before thee: goe up *and* possesse it, as the Lord the God of thy fathers hath saide unto thee: feare not, neither be discouraged.

22 ¶ Then ye came unto me every one, and saide, We will send men before us, to search us out the

a In the countrey Moab.
b So that the wilderneſſe was betweene the Sea and this plaine of Moab.
c In Horeb, or Sinai, fourtie yeeres before this the Law was given: but because all that were then of age and iudgement were now dead, Moses repeateth the same to the youth which either then were not borne, or had not iudgement.
d By these examples of Gods favour, their mindes are prepared to receive the Law.
* Numb. 21. 24.
e The second time.
f In the second yeere and second moneth, Num 10, 11
‖ Or, Euphrates.
* Gene. 15, 18. and 17, 7, 8.
g By the counsell of Iethro my father in law. Exo 18. 19.
h Not so much by the course of nature, as miraculously.
i Signifying how great a burden it is, to governe the people.
k Whose godlinesse and uprightnesse is knowen.
l Declaring what sort of men ought to have a publike charge, reade Exod 18, 21.
* Iohn. 7, 24.
* Levit. 19, 15 chap. 16. 19. 1. Sam. 16. 7. prou 24. 23 Eccles. 42. 1. Iames 2, 1.
m And you are his Lieutenants.
n So that the fault was in themselves, that they did not sooner possesse the inheritance promised.
o Reade Num. 13, 13.

the land, and to bring us word again, what way we muſt go up by, and unto what cities we ſhall come.

23 So the ſaying pleaſed me well, and I tooke twelve men of you, of every tribe one.

24 * Who departed, and went up into the mountaine, and came unto the ‖ river Eſhcol, and ſearched out the *land*.

25 And tooke of the fruite of the land in their hand, and brought it unto us, and brought us worde againe, and ᵖ ſaid, It is a good land, which the Lord our God doeth give us.

26 Notwithſtanding, ye would not go up, but were diſobedient unto the commandement of the Lord your God,

27 And murmured in your tents, and ſayd, Becauſe the Lord ᵠ hated us, therefore hath hee brought us out of the land of Egypt, to deliver us into the hand of the Amorites, and to deſtroy us.

28 Whither ſhall we goe up, our ʳ brethren have diſcouraged our hearte, ſaying, The people *is* greater, and taller then wee: the cities *are* great and walled up to heaven: and moreover wee have ſeene the ſonnes of the * Anakims there.

29 But I ſayd unto you, Dread not, nor bee afrayd of them.

30 The Lord your God, ˢ who goeth before you, hee ſhall fight for you, according to all that he did unto you in Egypt before your eyes,

31 And in the wilderneſſe, where thou haſt ſeene how the Lord thy God bare thee, as a man doeth beare his ſonne, in all the way which yee have gone, untill ye came unto this place.

32 Yet for all this ye did not beleeve the Lord your God.

33 * Who went in the way before you, to ſearch you out a place to pitch your tents in, in fire by night, that ye might ſee what way to goe, and in a cloude by day.

34 Then the Lord heard the voyce of your wordes, and was wroth, and ſware, ſaying,

35 * Surely there ſhall not one of theſe men of this froward generation, ſee that good land, which I ſware to give unto your fathers,

36 Save Caleb the ſonne of Iephunneh: hee ſhall ſee it, * and to him will I give the land that he hath troden upon, and to his children, becauſe he hath conſtantly followed the Lord.

37 * Alſo the Lord was angry with me for your ſakes, ſaying, * Thou alſo ſhalt not goe in thither,

38 But Ioſhua the ſonne of Nun which ſtandeth ᵗ before thee, he ſhall go in thither: encourage him: for he ſhall cauſe Iſrael to inherit it.

39 Moreover, your ᵘ children, which ye ſayde ſhould be a praye, and your ſonnes, which in that day had no knowledge betweene good and evill, they ſhall go in thither, and unto them will I give it, and they ſhall poſſeſſe it.

40 But as for you, turne backe, and take your iourney into the wildernesse by the way of the red Sea.

41 Then ye anſwered and ſaid unto me, We have ſinned againſt the Lord, ˣ we will go up, and fight according to all that the Lord our God hath commanded us: and ye armed you every man to the warre, and were ready to go up into ʸ mountaine.

42 But the Lord ſaid unto me, Say unto them, Goe not up, neither fight, (for I am ʸ not among you) leaſt ye fall before your enemies.

43 And when I told you, ye would not heare, but rebelled againſt the commandement of the Lord, and were preſumptuous, and went up into the mountaine.

44 Then the Amorites which dwelt in that mountaine came out againſt you, and chaſed you (as bees uſe to doe) and deſtroyed you in Seir, *even* unto Hormah.

45 And when ye came againe, ye wept before the Lord, but the Lord would not ᶻ heare your voyce, nor incline his eares unto you.

46 So ye abode in Kadeſh a long time, according to the time that ye had remained *before*.

CHAP. II.

4 Iſrael is forbidden to fight with the Edomites. 9 Moabites, 19 and Ammonites. 23 Sihon King of Heſhbon.

THen ᵃ we turned, and tooke our iourney into the wildernesse, by the way of the red Sea, as the Lord ſpake unto mee: and wee compaſſed mount Seir ᵇ long time.

2 And the Lord ſpake unto me, ſaying,

3 Yee have compaſſed this mountaine long enough: turne you Northward.

4 And warne thou the people, ſaying, Yee ſhall go through the ᶜ coaſt of your brethren the children of Eſau, which dwell in Seir, and they ſhall be afrayd of you: take ye good heede therefore.

5 Yee ſhall not provoke them: for I will not give you of their land ſo much as a foote breadth, * becauſe I have given mount Seir unto Eſau for a poſſeſſion.

6 Yee ſhall buy meate of them for money to eate, and yee ſhall alſo procure water of them for money to drinke.

7 For the Lord thy God hath ᵈ bleſſed thee in all the workes of thine hand: he knoweth thy walking through this great wilderneſſe, and the Lord thy God hath bene with thee this fourtie yeere, *and* thou haſt lacked nothing.

8 And when we were departed from our brethren the children of Eſau which dwelt in Seir: through the way of the ‖ plaine, from Elath, and from Ezion-gaber, wee turned and went by the way of the wilderneſſe of Moab.

9 Then the Lord ſayd unto mee, Thou ſhalt not ‖ vexe Moab, neither provoke them to battell: for I will not give thee of their land for a poſſeſſion, becauſe I have given Ar unto the children ᵉ of Lot for a poſſeſſion.

10 The ᶠ Emims dwelt therein in times paſt, a people great and many, and tall, as the Anakims.

11 They alſo were taken for giants as the Anakims: whom the Moabites call Emims.

12 The * Horims alſo dwelt in Seir before time, whom the children of Eſau chaſed out and deſtroyed them before them, and dwelt in their ſteade: as Iſrael ſhall doe unto the land of his poſſeſſion, which the Lord hath given them.

13 Now riſe up, *ſayd I*, and get you over the river * Zered: and we went over the river Zered,

14 The ᵍ ſpace alſo wherein wee came from Kadeſh-barnea, untill wee were come over the river Zered, ʰ was eight and thirtie yeeres, untill all the generation of the men of warre were waſted out from among the hoſte, as the Lord ſware unto them.

15 For indeede the ʰ hand of the Lord was againſt them, to deſtroy them from among the hoſte, till they were conſumed.

16 ¶ So

* Num.13.24. ‖ Or, valley of the cluſter of grapes.

ᵖ To wit, Caleb, and Ioſhua: Moſes preferreth the better part to the greater, that is, two or ten.

ᵠ Such was the Iewes unthankfullnes, that they counted Gods eſpeciall love, hatred.

ʳ The other ten, not Caleb and Ioſhua.

* Num.13.29.

ˢ Declaring that to renounce our owne force, and conſtantly to follow our vocation, and depende on the Lord, is the true boldnes, and agreeable to God.

* Exod.13.21.

* Num.14.23.

* Ioſh.14.6. * Num 20.12. and 27.14.

* Chap.3.26. and 4.21. and 31.2. t Which miniſtreth unto thee.

u Which were under twenty yeere olde, as Num.14.32.

x This declareth mans nature, who will doe that which God forbiddeth, and will not doe that which he commandeth.

y Signifying that man hath no ſtrength, but when Gods at hand to helpe him.

z Becauſe ye rather ſhewed your hypocriſie, then true repentance: rather lamenting the loſſe of your brethren, then repenting for your ſinnes.

a They obeyed, aſſert that God had chaſtiſed them.

b Eight and thirtie yeere, as verſ.14.

c This was the ſecond time: for before they had cauſed the Iſraelites to returne, Numb. 20.22.

* Gene.36.3.

d And given thee meanes, wherewith thou mayeſt make recompence: alſo God will direct thee by his providence, as he hath done.

‖ Or, wildernesse.

‖ Or, beſege.

e Which were the Moabites and Ammonites.

f Signifying that as theſe giants were driven out for their ſinnes: ſo the wicked when their ſinnes are ripe, cannot avoyde Gods plagues.

* Gen 36.20.

g Num.32.12. Hee ſheweth hereby, that as God is true in his promiſe, ſo his threatnings are not in vaine.

h His plague and puniſhment to deſtroy all that were twenty yeere olde and above.

16 ¶ So when all the men of warre were consumed and dead from among the people:
17 Then the Lord spake unto mee, saying,
18 Thou shalt goe thorow Ar the coast of Moab this day:
19 And thou shalt come neere over against the children of Ammon: *but* shalt not lay siege unto them, nor moove warre against them: for I will not give thee of the land of the children of Ammon *any* possession: for I have given it unto the children of Lot for a possession.
20 That also was taken for a land of giants: *for* giants dwelt therein aforetime, whom the Ammonites called Zamzummims.
21 A people *that was* great, and many, and tall, as the Anakims: but the Lord destroyed them before them, and they succeeded them in their inheritance, and dwelt in their stead.
22 As he did to the children of Esau which dwell in Seir, when hee destroyed the Horims before them, and they possessed them, and dwelt in their steade unto this day.
23 And the Auims which dwelt in Hazarim *even* unto ‖ Azzah, the Caphtorims which came out of Caphtor destroyed them, and dwelt in their stead.
24 ¶ Rise up *therefore, sayd the Lord*: take your iourney, and passe over the river Arnon: behold, I have given into thy hand Sihon, the k Amorite, King of Heshbon, and his land: begin to possesse it, and provoke him to battell.
25 This day will I l begin to send thy feare and thy dread, upon all people under the whole heaven, which shall heare thy fame, and shall tremble and quake before thee.
26 Then I sent messengers out of the wildernesse of Kedemoth unto Sihon King of Heshbon, with wordes of peace, saying,
27 ¶ * Let mee passe thorow thy land: I will go by the hie way: I will neither turne unto the right hand nor to the left.
28 Thou shalt sell me meate for money, for to eate, and shalt give mee water for money for to drinke: onely I will goe thorow on my foote,
29 (As the m children of Esau which dwell in Seir, and the Moabites which dwell in Ar, did unto mee) untill I be come over Iorden, into the land which the Lord our God giveth us.
30 But Sihon the King of Heshbon would not let us passe by him: for the Lord thy God had n hardened his spirite, and made his heart obstinate, because hee would deliver him into thine hand, as *appeareth* o this day.
31 And the Lord said unto mee, Beholde, I have begun to give Sihon and his land before thee: begin to possesse and inherite his land.
32 * Then came out Sihon to meete us, himselfe with all his people to fight at Iahaz.
33 But the Lord our God delivered him † into our power, and we smote him, and his sonnes, and all his people.
34 And wee tooke all his cities the same time, and destroyed every citie, men, and p women, and children: wee let nothing remaine.
35 Onely the cattel we tooke to our selves, and the spoyle of the cities which we tooke.
36 From Aroer, which is by the banke of the river of Arnon, and *from* the citie that is upon the river, even unto Gilead: there was not one citie that escaped us: *for* the Lord our God delivered up all ‖ before us,
37 Onely unto the land of the children of Ammon thou camest not, *nor* unto any place of ‖ ‖ river Iabbok, nor unto the cities in the mountaines, nor unto whatsoever the Lord our God forbade us.

CHAP. III.

3 *Og King of Bashan is slaine.* 12 *The bignes of his bed.* 18 *The Reubenites and Gadites are commanded to goe ouer Iorden armed before their brethren.* 22 *Iehoshua is made captaine.* 27 *Moses is permitted to see the land, but not to enter, albeit he desired it.*

THen wee turned, and went up by the way of Bashan: * and Og King of Bashan a came out against us, he and all his people to fight at Edrei.
2 And the Lord sayde unto me, Feare him not, for I will deliver him, and all his people, and his land into thine hand, and thou shalt doe unto him as thou diddest unto * Sihon King of the Amorites, which dwelt at Heshbon.
3 So the Lord our God delivered also unto our hand, * Og the King of Bashan, and all his people: and wee smote him, untill none was left him *alive*.
4 And wee tooke all his cities the same time, neither was there a city which wee tooke not from them, *even* threescore cities, *and* all the countrey of Argob, *even* the kingdome of Og in Bashan.
5 All these cities *were* fenced with hie walles, gates and barres, beside b unwalled townes a great many.
6 And wee overthrew them, as wee did unto Sihon King of Heshbon, destroying every citie, *with* men, c women, and children.
7 But all the cattell and spoyle of the cities wee tooke for our selves.
8 Thus wee tooke at that time out of the hand of two Kings of the Amorites, the land that was on this side Iorden from the river of Arnon unto mount Hermon:
9 (Which Hermon the Sidonians call Shirion, but the Amorites call it Shenir.)
10 All the cities of the plaine, and all Gilead, and all Bashan unto Salchah, and Edrei, cities of the kingdome of Og in Bashan.
11 For onely Og King of Bashan remained of the remnant of the Giants: d whose bed *was* a bed of yron: is it not at Rabbath among the children of Ammon? the length thereof *is* nine cubites, and foure cubites the breadth of it, after the cubite of a man.
12 And this land *which* wee possessed at that time, from Aroer, which is by the river Arnon, and halfe mount Gilead, * and the cities thereof, gave I unto the Reubenites and Gadites.
13 And the rest of Gilead, and all Bashan, the kingdome of Og, gave I unto the halfe tribe of Manasseh: *even* all the countrey of Argob with all Bashan, which is called, The land of giants.
14 Iair the sonne of Manasseh tooke all the countrey of Argob, unto the coastes of Geshuri, and of Maachathi: and called them after his owne name, Bashan, * Havoth Iair unto e this day.
15 And I gave *part* of Gilead unto Machir.
16 And unto the Reubenites and Gadites I gave *the rest* of Gilead, and unto the rives of Arnon, halfe the river and the borders, even unto the river f Iabbok, *which is* the border of the children of Ammon:
17 The plaine also and Iorden, and the borders from Chinneseth even unto the sea of the plaine, *to wit*, the salt Sea ‖ under the springs of Pisgah.

; Who called themselves Rephaims: that is, professors of physitians to heale and reforme vices: but were indeed Zamzummims, that is, wicked and abominable.
‖ Or, Gaza.
k According to his promise made to Abraham. Gen. 15. 21.
l This declareth that the hearts of men are in Gods hand either to be made faint, or bold.
m. Because neither intreatie nor examples of others could moove him, he could not complaine of his iust destruction.
n God in his election and reprobation doth not onely appoynt the ends, but the meanes leading to the same.
o. Numb. 21. 23.
† Hit. before us.
o God had cursed Canaan, and therefore he would not that any of the wicked race should be preserved.
p. Or, into our hand.

‖ Or, forest.
* Num. 21. 33. chap. 29. 7.
a Therefore beside the commandement of the Lord, they had iust occasion of his part to fight against him.
* Numb. 21. 24.
* Num. 21. 33.
b As villages and small townes.
c Because this was Gods appoyntment, therefore it may not be iudged cruell.
d The more terrible that this giant was, the greater occasion had they to glorifie God for the victory.
* Numb. 32. 33.
e Meaning, when he wrote this history.
f Which separateth the Ammonites from the Amorites.
‖ Or, at Ashdoth Pisgah.

Piſgah Eaſtward.

18 ¶ And I commanded g you the ſame time, ſaying, The Lord your God hath given you this land to poſſeſſe it: yee ſhall goe over armed before your brethren the children of Iſrael, all men of warre.

19 Your wives onely, and your children, and your cattell (for I know that ye have much cattell) ſhall abide in your cities, which I have given you,

20 Untill the Lord have given reſt unto your brethren as unto you, and that they alſo poſſeſſe the land, which the Lord your God hath given them beyond Iorden: then ſhall ye * returne every man unto his poſſeſſion, which I have given you.

21 ¶ * And I charged Ioſhua the ſame time, ſaying, Thine eyes have ſeene all that the h Lord your God hath done unto theſe two Kings: * ſo ſhall the Lord doe unto all the kingdomes whither thou goeſt.

22 Ye ſhall not feare them: for the Lord your God, he ſhall fight for you.

23 And I beſought the Lord the ſame time, ſaying,

24 O Lord God, thou haſt begunne to ſhewe thy ſervant thy greatneſſe and thy mighty hand: for where is there a God in heaven or in earth, that can i do like thy works, and like thy ‖ power?

25 I pray thee let me go over and ſee the good land that is beyond Iorden, that goodly k mountaine, and Lebanon.

26 But the Lord was angrie with me for your ſakes, and would not heare me: and the Lord ſayd unto me, Let it ſuffice thee, ſpeake no more unto me of this matter.

27 Get thee up into the top of Piſgah, and lift up thine eyes Weſtward, and Northward, and Southward, and Eaſtward, and behold it with thine eyes, for thou ſhalt not goe over this Iorden:

28 But charge Ioſhua, and encourage him, and bolden him: for hee ſhall goe before this people, and he ſhall divide for inheritance unto them, the land which thou ſhalt ſee.

29 So wee abode in the valley over againſt Beth-Peor.

g That is, the Reubenites, Gadites, and halfe Manaſſeh, as Num. 32. 21.

* Ioſh. 22. 4.
* Num. 27. 18, 21. 19. 23.
h So that the victories came not by your owne wiſedome, ſtrength or multitude.
* Ioſh. 1. 5. and 10. 8. 25.

i Hee ſpeaketh according to the common & corrupt ſpeach of them which attribute that power unto idoles that onely appertaineth unto God.
‖ Or, wonders.
k He meaneth Zion, where the Temple ſhould be built, and God honoured.
l As before hee ſaw by the ſpirites of prophecie the good mountaine which was Zion: ſo here his eyes were lifted up above the order of nature to behold all the plentifull land of Canaan.

CHAP. IV.

1 *An exhortation to obſerve the law without adding thereto or diminiſhing.* 6 *Therein ſtandeth their wiſedome.* 9 *We muſt teach it to our children.* 15 *No image ought to be made to worſhip.* 26 *Threatnings againſt them that forſake the Law of God.* 37 *God choſe the ſeede becauſe he loved their fathers.*

NOw therefore hearken, O Iſrael, unto the ordinances and to the lawes which I teach you to a do, ŷ yee may live & go in, and poſſeſſe the land, which the Lord God of your fathers giveth you.

2 * Ye ſhall b put nothing unto the word which I command you, neither ſhall ye c take ought therefrom, that ye may keepe the commandements of the Lord your God which I command you.

3 Your d eyes have ſeene what the Lord did becauſe of Baal-Peor, for all the men that followed Baal-Peor, the Lord thy God hath deſtroyed everie one from among you.

4 But yee that did e cleaue unto the Lord your God, are alive everie one of you this daye.

5 Beholde, I have taught you ordinances, and lawes, as the Lord my God commanded me, that ye ſhould do even ſo within the land whither ye goe to poſſeſſe it.

6 Keepe them therefore, and doe them: for that is your f wiſedome, and your underſtanding in the ſight of the people, which ſhall heare all theſe ordinances, and ſhall ſay, ‖ Onely this people *is* wiſe, and of underſtanding, *and* a great nation.

7 For what nation *is ſo* great, unto whom the gods come ſo neare unto them, as the Lord our God *is*, g *neare unto us*, in all that wee call unto him for?

8 And what nation *is ſo* great, that hath ordinances and lawes ſo righteous, as all this Law, which I ſet before you this day?

9 But take heed to thy ſelfe, and h keepe thy ſoule diligently, that thou forget not the things which thine eyes have ſeene, and that they depart not out of thine heart, all the dayes of thy life: but teach them thy ſonnes, and thy ſonnes ſonnes:

10 *Forget not* the day that thou ſtoodeſt before the Lord thy God in Horeb, when the Lord ſaid unto me, Gather me the people together, and I will cauſe them heare my words, that they may learn to feare me all the dayes that they ſhall live upon the earth, and that they may teach their children:

11 Then came you neare and * ſtoode under the mountaine, and the mountaine i burnt with fire unto the mids of heaven, *and there was* darkeneſſe, cloudes and miſt.

12 And the Lord ſpake unto you out of the middes of the fire, *and* ye heard the voyce of the words, but ſawe no ſimilitude, ſave a voyce.

13 Then hee declared unto you his covenant which he commanded you to k doe, *even* the ten ‖ commandements, and wrote them upon two Tables of ſtone.

14 ¶ And the Lord commanded me that ſame time, that I ſhould teach you ordinances & lawes, which ye ſhould obſerve in the land, whither ye goe, to poſſeſſe it.

15 Take therefore good heede unto your † ſelves: for yee ſawe no l image in the day that the Lord ſpake unto you in Horeb out of the middes of the fire:

16 That ye corrupt not your ſelves, and make you a graven image, *or* repreſentation of any figure: *whether it be* the likenes of male or female,

17 The likeneſſe of any beaſt that is on earth, *or* the likeneſſe of any fethered foule that flieth in the aire:

18 *Or* the likeneſſe of any thing that creepeth on the earth, *or* the likeneſſe of any fiſh that is in the waters beneath the earth,

19 And leaſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſunne and the moone and the ſtarres with all the hoſt of heaven, ſhouldeſt be driven to worſhip them and ſerve them, which the Lord thy God hath m diſtributed to all people under the whole heaven.

20 But the Lord hath taken you and brought you out of the n yron furnace, out of Egypt to be unto him a people *and* inheritance, as *appeareth* this day.

21 And the Lord was angrie with me for your words, and ſware that I ſhould not goe over Iorden, and that I ſhould not goe in unto that good land, which the Lord thy God giveth thee for an inheritance.

22 For I muſt die in this land, and ſhall not go over Iorden: but o ye ſhall goe over, and poſſeſſe that good land.

23 Take heede unto your ſelves, leaſt ye forget

a For this doctrine ſtandeth not in bare knowledge, but in practiſe of life.
* Chap. 12. 32.
b Tainke not to be more wiſe then I am.
c God will not be ſerved by halves, but will have full obedience.
d Gods iudgements executed upon other idolaters ought to ſerve for our inſtruction, read Num. 25. 3. 4.
e And were not idolaters.

f Becauſe all men naturally deſire wiſedome he ſheweth how to attaine unto it.
‖ Or, ſurely.
g Helping us and delivering us out of all dangers, as
a Sam. 7. 23.
h He addeth all theſe words, to ſhew that wee can never be carefull enough to keepe ŷ law of God and to teach it to our poſteritie.

* Exod. 19. 18.
i The Law was given with fearefull miracles, to declare both that God was the author thereof: & alſo that no fleſh was able to abide the rigour of the ſame.
k God ioyneth this condition to his covenant.
‖ Or, words.

† Ebr. ſoules.
l Signifying, that deſtruction is prepared for all them that make any image to repreſent God.

m He hath appointed them for to ſerve man.

n He hath delivered you out of moſt miſerable ſlaverie, and freely choſen you for his.

o Moſes good affection appeareth in that that he being deprived of ſuch an exellent treaſure, doth not envie them that muſt enioy it.

the covenant of the Lord your God which hee made with you, and *least* yee make you any graué image, *or* likenesse of any thing, as the Lord thy God hath charged thee.

24 For the Lord thy God is a p consuming fire, *and* a ielous God.

25 ¶ When thou shalt beget children and childrens children, and shalt haue remained long in the land, if ye q corrupt your selues, and make any graven images, *or* likenes of any thing, and worke evill in the sight of the Lord thy God, to prouoke him to anger,

26 I r call heaven and earth to record against you this day, that ye shall shortly perish from the land, whereunto ye go over Iorden to possesse it: ye shall not prolong your dayes therein, but shall utterly be destroyed.

27 And the Lord shall f scatter you among the people, and ye shallbe left few in number among the nations, whether the Lord shall bring you:

28 And there yee shall serue gods: *even* the worke of mans hand, wood, and stoone, which neither see, nor heare, nor eate, nor smell.

29 But if from thence thou shalt seeke the Lord thy God, thou shalt find him, if thou seeke him with all thine t heart, and with all thy soule.

30 When thou art in tribulation, and all these things are come upon thee, † at the length, if thou returne to the Lord thy God, and bee obedient unto his voyce,

31 (For the Lord thy God is a mercifull God) he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers, which hee v sware unto them.

32 For enquire now of the dayes that are past, which were before thee, since the day that God created man upon the earth, and x aske from the one ende of heaven unto the other, if there came to passe such a great thing as this, or whether any such like thing hath bene heard.

33 Did ever people heare the voyce of God speaking out of the middes of a fire, as thou hast heard, and lived?

34 Or hath God assayed to go and take him a nation from among nations, by y tentations, by signes, and by wonders, and by warre, and by a mightie hand and by a stretched out arme, and by great feare, according unto all that the Lord your God did unto you in Egypt before your eyes?

35 Vnto thee it was shewed, that thou mightest z know that the Lord hee is God, *and* that there is none but he alone.

36 Out of heaven hee made thee heare his voyce to instruct thee, and upon earth he shewed thee his great fire, and thou heardest his voyce out of the middes of the fire.

37 And because a he loved thy fathers, therefore hee chose their seed after them, and hath brought thee out of Egypt in his sight by his mightie power.

38 To thrust out nations greater and mightier then thou, before thee, to bring thee in, *and* to give thee their land for inheritance: as *appeareth* this day.

39 Vnderstand therefore this day, and consider in thine heart, that the Lord hee is God in heaven above, and upon the earth beneath: there *is* none other.

40 Thou shalt keepe therefore his ordinances, and his commaundements which I commaund thee this day, that it may b go well with thee, and with thy children after thee, and that thou mayest prolong thy dayes upon the earth, which the Lord thy God giveth thee for ever.

41 ¶ Then Moses separated three cities on this side of Iorden toward the sunne rising:

42 That the slayer should flee thither, which had killed his neighbour at unwares, and hated him not in time past, might flee, I say, unto one of those cities, and live:

43 *That is*, * Bezer in the wildernesse, in the plaine countrey of the Reubenites: and Ramoth in Gilead among the Gadites: and Golan in Bashan among them of Manasseh.

44 ¶ So this is the law which Moses set before the children of Israel.

45 These are the c witnesses, and the ordinances, and the lawes which Moses declared to the children of Israel after they came out of Egypt.

46 On this side Iorden, in the valley over against Beth-Peor, in the land of Sihon King of the Amorites, which dwelt at Heshbon, whom Moses and the children of Israel * smote, after they were come out of Egypt:

47 And they possessed his land, and the land of * Og King of Bashan, two Kings of the Amorites, which were on this side Iorden toward the sunne rising.

48 From Aroer, which is by the banke of the river Arnon, even unto mount Sion, which is Hermon.

49 And all the plaine from Iorden Eastward, even unto d the Sea of the plaine, under the * springs of Pisgah.

p To those that come not unto him with love and reverence, but rebell against him. Hebr. 12.29.

q Meaning hereby all superstition and corruption of the true service of God.

r Though he would absolue you, yet the insensible creatures shall be witnesses of your disobedience.

f So that his curse shall make his former blessings of none effect.

t Not with outward shew or ceremony, but with a true confession of thy faults.

† Ebr. in the latter dayes.

v To certifie them the more of the assurance of their salvation.

x Mans negligence is partly cause, that he knoweth not God.

y By so manifest proofes that none could doubt thereof.

z He sheweth the cause why God wrought these miracles.

a Freely, and not of their deserts.

b God promiseth reward not for our merits, but to encourage us, and to assure us that our labour shall not be lost.

* Iosh. 20, 8.

c The articles and poynts of the covenant.

* Num. 21, 24. chap. 1, 4.

* Num. 21, 33. chap. 3, 3.

d That is, the salt sea.

* Chap 3, 17.

CHAP. V.

5 Moses is the meane betweene God and the people. 6 The Law is repeated. 23 The people are afraide at Gods voyce. 29 The Lord wisheth that the people would feare him. 32 They must neither decline to the right hand nor left.

THen Moses called all Israel, and saide unto them, Heare, O Israel, the ordinances and the lawes which † I propose to you this day, that ye may learne them, and take heede to obserue them.

2 * The Lord our God made a covenant with us in Horeb.

3 The Lord a made not this covenant with our fathers *onely*, but with us, *even* with us all here alive this day.

4 The Lord talked with you b face to face in the Mount, out of the middes of the fire.

5 (At that time I stood betweene the Lord and you, to declare unto you the worde of the Lord: for ye were afraid at the sight of the fire, and went not up into the mount) and he said,

6 ¶ * I am the Lord thy God, which have bronght thee out of the land of Egypt, from the house of ‖ bondage.

7 Thou shalt have none c other gods before my face.

8 Thou shalt make thee no graven image *or* any likenes *of that* that is in heaven above, *or* which is in the earth beneath, or that is in the waters under the earth.

9 Thou shalt neither bowe thy selfe unto them, nor serue them: for * I the Lord thy God am a d ielous God, visiting the iniquitie of the fathers upon the children, even unto the third and fourth *generation* of them that hate me:

10 And

† Ebr. I speake in your eares.

* Exod. 19, 5, 6.

a Some read, God made not this covenant, that is, in such ample forth and with such signes and wonders.

b So plainely that ye needs not to doubt thereof.

* Exod 20, 2. Levit. 26, 1. Psal 97, 7, 9.

‖ Or, servant.

c God bindeth us to serve him onely, without superstition and idolatry.

* Exod. 34, 7. Iere 32, 18

d That is, of his honour, not permitting it to be given to other.

10 And shewing mercy unto thousands of them that [e] love me, and keep my commandements.

11 Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not hold him guiltlesse that taketh his Name in vaine.

12 Keepe the Sabbath day to sanctifie it, as the Lord thy God hath commanded thee.

13 Sixe dayes [f] thou shalt labour, and shalt doe all thy worke:

14 But the seventh day *is* the Sabbath of the Lord thy God: thou shalt not doe any worke *therein*, thou, nor thy sonne, nor thy daughter, nor thy man servant, nor thy mayd, nor thine oxe, nor thine asse, neither any of thy cattell, nor the stranger that is within thy gates: that thy man servant and thy mayd may rest aswell as thou.

15 For, remember that thou wast a servant in the land of Egypt, and *that* the Lord thy God brought thee out thence by a mighty hand, and a stretched out arme: therefore the Lord thy God commanded thee to observe the Sabbath day.

16 ¶ Honour thy father and thy mother, [g] as the Lord thy God hath commanded thee, that thy dayes may be prolonged, and that it may go well with thee upon the land, which the Lord thy God giveth thee.

17 * Thou shalt not kill.

18 * Neither shalt thou commit adulterie.

19 * Neither shalt thou steale.

20 Neither shalt thou beare false witnesse against thy neighbour.

21 * Neither shalt [h] thou covet thy neighbours wife, neither shalt thou desire thy neighbours house, his fielde, nor his man servant, nor his mayd, his oxe, nor his asse, nor ought that thy neighbour hath.

22 ¶ These words the Lord spake unto all your multitude in the mount of the mids of the fire, the cloud and the darknes, with a great voyce, and i added no more *thereto*: and wrote them upon two tables of stone, and delivered them unto me.

23 And when yee heard the voyce out of the middes of the darkenesse, (for the mountaine did burne with fire) then ye came to me, all the chiefe of your tribes, and your Elders:

24 And ye said, Behold, the Lord our God hath shewed us his glory and his greatnesse, and * wee have heard his voyce out of the middes of the fire: we have seene this day that God doeth talke with man, and he * liveth.

25 Now therefore, why should we dye? for this great fire will consume us: if we heare ỹ voyce of the Lord our God any more, we shall dye.

26 For what [l] flesh *was* there ever, that heard the voyce of the living God speaking out of the middes of the fire as *we have*, and lived?

27 Go thou neere and heare all that the Lord our God sayth: and declare thou unto us all that the Lord our God saith unto thee: * and we will heare it, and doe it.

28 Then the Lord heard the voyce of your wordes, when ye spake unto me: and the Lord said unto me, I have heard the voyce of the wordes of this people, which they have spoken unto thee: they have well sayd, all that they have spoken.

29 Oh [k] that there were such an heart in them to feare me, and to keepe all my commandements alway: that it might go well with them, and with their children for ever.

30 Goe, say unto them, Returne you into your tents.

31 But stand thou here with me, and I will tell thee all the commandements, and the ordinances, and the lawes, which thou shalt teach them: that they may doe them in the land which I give them to possesse it.

32 Take heede therefore, that yee doe as the Lord your God hath commaunded you: I turne not aside to the right hand nor to the left.

33 *But* walke in all the wayes which the Lord your God hath commaunded you, that yee may [m] live, and that it may goe well with you: and that ye may prolong *your* dayes in the land which ye shall possesse.

CHAP. VI.

1 *An exhortation to feare God, and keepe his commandements.* 5 *Which is, to love him with all thine heart.* 7 *The same must be taught to the posterity.* 16 *Not to tempt God.* 25 *Righteousnesse is contained in the Law.*

THese now are the commandements, ordinances, and [l] lawes, which the Lord your God commanded *me* to teach *you*, that yee might doe them in the land whether ye goe to possesse it:

2 That thou mightest [a] feare the Lord thy God, and keepe all his ordinances, and his commandements which I commaund thee, thou, and thy sonne, and thy sonnes sonne all the dayes of thy life, even that thy dayes may be prolonged:

3 Heare therefore, O Israel, and take heede to doe it, that it may goe well with thee, and that ye may encrease mightily [b] in the land that floweth with milke and hony, as the Lord God of thy fathers hath promised thee.

4 Heare, O Israel, The Lord our God *is* Lord onely.

5 And * thou shalt love the Lord thy God with all thine heart, and with all thy soule, and with all thy might.

6 * And these wordes which I commaund thee this day, shalbe in thine heart.

7 And thou shalt [c] rehearse them continually unto thy children, and shalt talke of them when thou tarriest in thine house, and as thou walkest by the way, and when thou liest downe, and when thou risest up:

8 And thou shalt binde them for a signe upon thine hand, and they shalbe [l] as frontlets betweene thine eyes.

9 Also thou shalt write them upon the [d] posts of thine house, and upon thy gates.

10 And when the Lord thy God hath brought thee into the land, which he sware unto thy fathers Abraham, Izhak, and Iakob, to give to thee, with great and goodly cities which thou buildest not,

11 And houses full of all maner of goods which thou filledst not, and welles digged which thou diggedst not, vineyards and olive trees which thou plantedst not, and *when* thou hast eaten and art full,

12 [e] Beware least thou forget the Lord, which brought thee out of the land of Egypt, from the house of bondage:

13 Thou shalt feare the Lord thy God, and serve him, and shalt [f] sweare by his Name.

14 Ye shall not walke after other gods, *after any* of the gods of the people which are round about you.

15 (For the Lord thy God is a ielous God among

e The first degree to keepe the commandements, is to love God.

f Meaning, since God permitteth five dayes to our labours, that we ought willingly to dedicate the seventh to serve him wholly.

g Not for a shew, but with true obedience, and due reverence.

* Matt. 5, 21.

* Luke 18, 20.

* Rom. 13, 9.

* Rom 7, 7.

h Hee speaketh not only of that resolute will, but that there be no motion or affection.

i Teaching us by his example to be content with his word, and adde nothing thereto.

* Exod. 19, 19.

* Chap 4, 33.

l Or, man.

* Exod. 20, 19.

k He requireth of us nothing but obedience, shewing also that of our selves we are unwilling thereunto.

1 Ye shall neither adde nor diminish. Chap. 4, 2.

m As by obedience God giveth us all felicity: so of disobeying God proceede all our miseries.

l Or, iudgements.

a A reverent face and love of God is the first beginning to keepe Gods commandements.

b Which hath abundance of all things appertaining to mans life.

* Matt. 22, 37. mark. 12, 29. 34. luke 13, 27.

* Chap. 11, 18.

c Some reade, thou shalt whet them upon thy children: to wit, that they may print them more deeply in memorie.

l Or, signes of remembrance.

d That when thou entrest in, thou mayest remember them.

e Let not wealth and ease cause thee forget Gods mercies, whereby thou wast delivered out of misery.

f We must feare God, serve him onely, and confesse his Name, which is done by swearing lawfully.

among you :) least the wrath of the Lord thy God bee kindled against thee, and destroy thee from the face of the earth.

16 ¶ Ye shall not g tempt the Lord your God as ye did tempt him in Massah :

17 *But* ye shall keepe diligently the commandements of the Lord your God, & his testimonies & his ordinances, which he hath commanded thee.

18 And thou shalt do that which is right and good in the h sight of the Lord : that thou mayest prosper, & that thou maiest go in, and possesse that good land which the Lord sware unto thy fathers,

19 To cast out all thine enemies before thee, as the Lord hath sayd.

20 When i thy sonne shall aske thee in time to come, saying, What meane these testimonies, and ordinances, and Lawes, which the Lord our God hath commanded you?

21 Then shalt thou say unto thy sonne, Wee were Pharaohs bond-men in Egypt : but the Lord brought us out of Egypt with a mightie hand.

22 And the Lord shewed signes and wonders great and evill upon Egypt, upon Pharaoh, and upon all his houshold before our eyes,

23 And k brought us out from thence, to bring us in, and to give us the land which he sware unto our fathers.

24 Therefore the Lord hath commanded us, to doe all the ordinances, *and* to feare the Lord our God, that it may goe ever well with us, *and* that he may preserve us alive at this present.

25 Moreover, this shalbe our l righteousnes before the Lord our God, if we take heed to keepe all the commandements, as he hath commanded us.

CHAP. VII.

1 The Israelites may make no covenant with the Gentiles. 5 They must destroy the idoles. 8 The election dependeth on the free love of God. 19 The experience of the power of God ought to confirme us. 25 To abrogate all occasion of idolatry.

WHen the Lord thy God shall bring thee into the land whither thou goest to possesse it, * and shall roote out many nations before thee : the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Iebusites, seven nations greater and mightier then thou,

2 And the Lord thy God shall give them a before thee, then thou shalt smite them : thou shalt utterly destroy them : thou shalt make no * covenant with them, nor have compassion on them,

3 Neither shalt thou make marriages with them, neither give thy daughter unto his sonne, nor take his daughter unto thy sonne.

4 For ‖ they will cause thy sonne to turne away from mee, and to serve other gods : then will the wrath of the Lord waxe hot against you, and destroy thee suddenly.

5 But thus ye shall deale with them, b Ye shall overthrowe their altars, and breake downe their pillars, and ye shall cut downe their groves, and burne their graven images with fire.

6 * For thou art an holy people unto the Lord thy God, * the Lord thy God hath chosen thee, to be a precious people unto himselfe, above all people that are upon the earth.

7 The Lord did not set his love upon you, nor chuse you, because ye were moe in number then any people : for ye were the fewest of all people:

8 But because the Lord c loved you, and because hee would keepe the oathe which hee had sworne unto your fathers, the Lord hath brought you out by a mightie hand, and delivered you out of the house of bondage from the hand of Pharaoh King of Egypt,

9 That thou mayest know, d that the Lord thy God, he is God, the faithfull God, which keepeth covenant and mercy unto them that love him and keepe his commandements, *even* to a thousand generations,

10 And rewardeth e them to their face that hate him, to bring them to destruction: he will not deferre to reward him that hateth him, to his face.

11 Keepe thou therefore the commandements, and the ordinances, and the lawes, which I commaund thee this day to doe them.

12 ¶ For if ye hearken unto these lawes, and observe and doe them, then the Lord thy God shall keepe with thee the covenant, and the f mercie which he sware unto thy fathers,

13 And he will love thee, and blesse thee, and multiplie thee : he will also blesse the fruite of thy wombe, and the fruite of thy land, thy corne and thy wine, and thine oyle, *and* the increase of thy kine, and the flockes of thy sheepe in the land, which he sware unto thy fathers to give thee.

14 Thou shalt bee blessed above all people : * there shall bee neither male nor female barren among you, nor among your cattell.

15 Moreover, the Lord will take away from thee all infirmities, and will put none of the evill deseases of * Egypt (which thou knowest) upon thee, but will send them upon all that hate thee.

16 Thou shalt therefore consume all people which the Lord thy God shall give thee : g thine eye shall not spare them, neither shalt thou serve their gods, for that shalbe thy * destruction.

17 If thou say in thine heart, These nations are moe then I, how can I cast them out ?

18 Thou shalt not feare them, *but* remember what the Lord thy God did unto Pharaoh, and unto all Egypt:

19 The great ‖ tentations which thine eyes sawe, and the signes and wonders, and the mightie hand & stretched out arme, whereby the Lord thy God brought thee out : so shall the Lord thy God do unto all the people, whose face thou fearest,

20 * Moreover, the Lord thy God will send h hornets among them untill they that are left, and hide themselves from thee, be destroyed.

21 Thou shalt not feare them : for the Lord thy God *is* among you, a God mighty & dreadfull.

22 And the Lord thy God will roote out these nations before thee by little and little: thou mayest not consume them at once, least the i beastes of the fielde increase upon thee.

23 But the Lord thy God shall give them before thee, and shall destroy them with a mightie destruction, untill they be brought to nought.

24 And he shall deliver their Kings into thine hand, and thou shalt destroy their name from under heaven : there shall no man be able to stande before thee, untill thou hast destroyed them.

25 The graven images of their gods shall yee * burne with fire, *and* * covet not the silver and golde, *that is* on them, nor take it unto thee, least thou k be snared therewith : for it is an abomination *before* the Lord thy God.

26 Bring not therefore abomination into thine

g By doubting of his power, refusing lawfull meanes, and abusing his graces.

h Here hee condemneth all mans good intentions.

i God requireth not onely that we serve him all our life, but also that wee take paines that our posterity may set forth his glory.

k Nothing ought to moove us more to true obedience then the great benefits which wee have received of God.

l But because none could fully obey the law, we must have our recourse to Christ to bee iustified by faith.

* Chap. 31, 3.

a Into thy power.

* Exod. 23, 32. and 34, 12.

‖ Or, any of them.

b God would have his service pure without all idolatrous ceremonies and superstitions. Chap. 12, 3.

* Chap. 14, 2 and 26, 18, 19.

* Exod 19, 5. 1. Pet 2, 9.

c Freely finding no cause in you more then in others so to do.

d And so put difference betweene him and idoles.

e Meaning, manifestly, or in this life.

f This covenant is grounded upon his free grace : therefore in recompensing their obedience, he hath respect to his mercie and not to their merits.

* Exod. 23, 26.

* Exod. 9, 14. and 15, 26.

g Wee ought not to be mercifull, where God commandeth severitie,

* Exod. 23, 33.

‖ Or, plagues, or trials, chap. 29, 3. as exod 15, 25. and 16, 4.

* Exod. 23, 28. Iosh. 24, 12.

h There is not so small a creature, which I will not arme to fight on thy side against them.

i So that it is your commoditie that God accomplish not his promise so soone as you would wish.

* Chap. 12, 3. exod 23, 24.

* Iosh. 7, 1, 21. 2. Mac. 12 40.

k And be entised to idolatry.

thine house, least thou be accursed like it, *but* utterly abhorre it, and count it most abominable: for it is * accursed.

* Chap. 13. 17.

CHAP. VIII.

1 God humbleth the Israelites to trie what they have in their heart. 5 God chastiseth them as his children. 14 The heart ought not to be proude of Gods benefites. 19 The forget fulnesse of Gods benefites causeth destruction.

YE shall keepe all the commandements which I command thee this day, for a to doe them: that ye may live, and be multiplied, and goe in, and possesse the land which the Lord sware unto your fathers.

a Shewing that it is not enough to heare the word, except we expresse it by example of life.

2 And thou shalt remember all the way which the Lord thy God led thee this fourtie yeere in the wildernesse, for to humble thee, & to b prove thee, to know what was in thine heart, whether thou wouldest keepe his commandements or no.

b Which is declared in afflictions, either by patience, or by grudging against Gods visitation.

3 Therefore he humbled thee, and made thee hungry, and fed thee with MAN, which thou knewest not, neither did thy fathers know it, that he might teach thee that man lived not by c bread onely, but by every *word* that proceedeth out of the mouth of the Lord, doth a man live.

c Man liveth not by meat onely, but by the power of God, which giveth it strength to nourish us.

4 Thy rayment waxed not olde upon thee, neither did thy foote d swell those fourtie yeeres.

d As they that goe barefooted.

5 Know therefore in thine heart, that as a man nourtereth his sonne, so the Lord thy God e nourtereth thee.

e So that his afflictions are signes of his fatherly love toward us.

6 Therefore shalt thou keepe the commandements of the Lord thy God, that thou mayest walke in his wayes, and feare him.

7 For the Lord thy God bringeth thee into a good land, a land in the which are rivers of water and fountaines, and ‖ depths that spring out of valleys and mountaines:

‖ Or, meres.

8 A land of wheate and barley, and of vineyardes, and figtrees, and pomegranates: a land of oyle, olive and hony:

9 A land wherein thou shalt eate bread without scarcitie, neither shalt thou lacke any thing therein: a land f whose stones *are* yron, and out of whose mountaines thou shalt digge brasse.

f Where there are mines of metall.

10 And when thou hast eaten & filled thy selfe, thou shalt g bl esse the Lord thy God for the good land, which he hath given thee.

g For to receive Gods benefites, and not to bee thankefull, is to contemne God in them.

11 Beware that thou forget not the Lord thy God, not keeping his commandements and his lawes, and his ordinances, which I commande thee this day:

12 Least *when* thou hast eaten & filled thy selfe, and hast built goodly houses and dwelt *therein*,

13 And thy beastes, and the flocke are increased, and thy silver and golde is multiplied, and all that thou hast is increased,

14 Then thine heart h be lifted up and thou forget the Lord thy God, which brought thee out of the land of Egypt, from the house of bondage,

h By attributing Gods benefites to thine owne wisdome and labour, or to good fortune.

15 Who was thy guide in that greate and terrible wildernesse (*wherein were* fiery serpents, and scorpions & drought, where *was* no water, * who brought forth water for thee out of ỹ rock of flint:

* Num. 20, 11.

16 Who fedde thee in the wildernesse with * MAN, which thy fathers knew not) to humble thee, and to proove thee, that he might doe thee good at the latter end.

* Exod. 16, 15.

17 *Beware* least thou say in thine heart, My power, and the strength of mine owne hand hath prepared me this abundance.

18 But remember the Lord thy God: for it is hee which i giveth thee power to get substance to establish his covenant which hee sware unto thy fathers, as *appeareth* this day.

i If things concerning this life, proceede onely of Gods mercye: much more spirituall gifties and life everlasting.

19 And if thou forget the Lord thy God, and walke after other gods, and serve them, and worship them, I k testifie unto you this day, that yee shall surely perish.

k Or take to witnesse the heaven and the earth, as Chap. 4. 26.

20 As the nations which the Lord destroyeth before you, so ye shall perish, because ye would not be obedient unto the voyce of the Lord your God.

CHAP. IX.

1 God doth not them good for their owne righteousnesse, but for his owne sake. 7 Moses putteth them in remembrance of their sinnes. 17 The two Tables are broken. 26 Moses prayeth for the people.

HEare, O Israel, thou shalt passe over Iorden a this day, to goe in *and* to possesse nations greater and mightier then thy selfe, *and* cities great and walled up to heaven,

a Meaning shortly.

2 A people great and tall, *even* the children of the Anakims, whom thou knowest, and *of whom* thou hast b heard *say*, Who can stand before the children of Anak?

b By the reporte of the spies. Num. 13. 26.

3 Understand therefore that this day the Lord thy God is hee which c goeth over before thee *as* a consuming fire: he shall destroy them, and hee shall bring them downe before thy face: so thou shalt cast them out and destroy them suddenly, as the Lord hath said unto thee.

c To guide thee and governe thee.

4 Speake not thou in thine heart (after that the Lord thy God hath cast them out before thee) saying, For my d righteousnesse the Lord hath brought mee in, to possesse this land: but for the wickednesse of these nations, the Lord hath cast them out before thee.

d Man of himselfe can deserve nothing but Gods anger, and if God spare any it commeth of his great mercy.

5 For thou entrest not to inherite their land for thy righteousnesse, or for thy upright heart, but for the wickednes of those nations, ỹ Lord thy God doth cast them out before thee, and that he might performe the word which the Lord thy God sware unto thy fathers, Abraham, Izhak, and Iaakob.

6 Vnderstand therefore, that the Lord thy God giveth thee not this good land to possesse it for thy righteousnes: for thou art a e stiffenecked people.

e Like stubborne oxen which will not endure their maysters yoke.

7 ¶ Remember *and* forget not, how thou provokedst the Lord thy God to anger in the wildernes: sfince the day that thou diddest depart out of the land of Egypt, untill yee came into this place, yee have rebelled against the Lord.

f Hee prooveth by the length of time, that their rebellions was most greate and intolerable.

8 Also in Horeb ye provoked the Lord to anger, so that the Lord was wroth with you, *even* to destroy you.

9 When I was gone up into the mount, to receive the Tables of stone, the Tables *I say*, of the Covenant, which the Lord made with you, and * I abode in ỹ mount fourtie dayes and fourtie nights, *and* I neither ate bread nor yet dranke water:

* *Exod.* 24. 18. *and* 34. 28.

10 * Then the Lord delivered me two tables of stone written with the g finger of God, and in them *was conteyned* according to all the wordes which the Lord had said unto you in the mount out of the middes of the fire, in the day of the assembly.

g That is, miraculously, and not by the hand of man.

11 And when the fourtie dayes and fourtie nightes were ended, the Lord gave mee the two tables of stone, the tables, *I say*, of the covenant.

12 And the Lord said unto me, * Arise, get thee downe quickly from hence: for thy people which thou

* *Exod.* 32. 7.

thou haſt brought out of Egypt, haue h corrupt *their wayes*: they are ſoone turned out of the way which I commanded them, they haue made them a molten image.

13 Furthermore the Lord ſpake unto me, ſaying, I haue ſeene this people, and behold, it is a ſtiffenecked people.

14 i Let mee alone, that I may deſtroy them, and put out their name from under heaven, and I will make of thee a mightie nation and greater then they be.

15 So I returned, and came downe from the mount (and the mount burnt with fire, and the two Tables of the Couenant *were* in my two hands.)

16 Then I looked, and behold, yee had ſinned againſt the Lord your God, *for* ye had made you a molten calfe, *and* had turned quickly out of the k way which the Lord had commanded you.

17 Therefore I tooke the two Tables, and caſt them out of my two handes, and brake them before your eyes.

18 And I fell downe before the Lord, fourtie dayes, and fourty nights, as before: I neither ate bread nor dranke water, becauſe of all your ſinnes which yee had committed, in doing wickedly in the ſight of the Lord, in that yee prouoked him unto wrath,

19 (For I was afraid of the wrath and indignation, wherewith the Lord was mooued againſt you, *euen* to deſtroy you) yet the Lord heard mee at that time alſo.

20 Likewiſe the Lord was very angry with Aaron, *euen* to l deſtroy him: but at that time I prayed alſo for Aaron.

21 And I tooke your ſinne, *I meane* the calfe which ye had made, and burnt him with fire, and ſtamped him and ground him ſmall, euen unto very duſt: and I caſt the duſt thereof into the riuer, that deſcended out of the m mount.

22 Alſo *in Taberah, and in *Maſſah, *and in Kibroth-hattaauah ye prouoked the Lord to anger.

23 Likewiſe when the Lord ſent you from Kadeſh-barnea, ſaying, Go up, and poſſeſſe the land which I haue giuen you, then ye n rebelled againſt the commandement of the Lord your God, and beleeued him not, nor hearkened unto his voyce.

24 Ye haue bene rebellious unto the Lord, ſince the day that I knew you.

25 Then I fell downe before the Lord o fourty dayes, and fourty nights, as I fell downe *before*, becauſe § Lord had ſaid that he would deſtroy you.

26 And I prayed unto the Lord, and ſaid, O Lord God, deſtroy not thy people and thine inheritance, which thou haſt redeemed through thy greatnes, whom thou haſt brought out of Egypt by a mighty hand.

27 p Remember thy ſeruants Abraham, Izhak, and Iaakob: looke not to the ſtubburneſſe of this people, nor to their wickednes, nor to their ſinne,

28 Leſt the country whence thou broughteſt them, ſay, *Becauſe the Lord was not able to bring them into the land which hee promiſed them, or becauſe he hated them, he caried them out to ſlay them in the wilderues.

29 Yet they are thy people, and thine inheritance, which thou broughteſt out by thy mighty power, and by thy ſtretched out arme.

CHAP. X.

§ The ſecond Tables put in the Arke. 8 The tribe of Levi is dedicate to the ſeruice of the Tabernacle. 12 What the Lord requireth of his. 16 The circumciſion of the heart. 17 God regardeth not the perſon. 21 The Lord is the praiſe of Iſrael.

IN the ſame time the Lord ſaid unto mee, * Hew thee two tables of ſtone like unto the firſt, and come up unto me into the mount, and make thee an Arke of wood,

2 And I will write upon the tables, the words that were upon the firſt Tables, which thou brakeſt, and thou ſhalt put them in the Arke.

3 And I made an Arke of a Shittim wood, and hewed two tables of ſtone like unto the firſt, and went up into the mountaine, and the two Tables in mine hand.

4 Then he wrote upon the Tables according to the firſt writing, (the tenne commandements, which the Lord ſpake unto you in the mount out of the middes of the fire, in the day of the b aſſembly) and the Lord gaue them unto me.

5 And I departed and came downe from the Mount, and put the Tables in the Arke which I had made: and there they bee, as the Lord commanded me.

6 ¶ And the children of Iſrael tooke their iourney from Beeroth of the children of Iaakan, to c Mosera, where Aaron died, and was buried, and Eleazar his ſonne became Prieſt in his ſtead.

7 ¶ From thence they departed unto Gudgodah, and from Gudgodah to Iorbath, a land of running waters.

8 ¶ The ſame time the Lord ſeparated the tribe of Levi to beare the Arke of the Couenant of the Lord, *and* to ſtand before the Lord, to d miniſter unto him, and to bleſſe in his Name unto this day.

9 Wherefore Levi hath no part nor inheritance with his brethren: *for* the Lord is his e inheritance, as the Lord thy God hath promiſed him,

10 And I taried in the mount, as at the firſt time, fourty dayes and fourty nights, and the Lord heard mee at that time alſo, *and* the Lord would not deſtroy thee.

11 But the Lord ſaid unto me, Ariſe, goe forth in the iourney before the people, that they may goe in and poſſeſſe the land, which I ſware unto their fathers to giue unto them.

12 ¶ And now Iſrael, what doth the Lord thy God f require of thee, but to feare the Lord thy God, to walke in all his wayes, and to loue him, and to ſerue the Lord thy God with all thine heart, and with all thy ſoule?

13 That thou keepe the commandements of the Lord and his ordinances, which I command thee this day, for thy wealth?

14 Behold, heauen, and the heauen of heauens *is* the Lords thy God, and the * earth, with all that therein is.

15 g Notwithſtanding, the Lord ſet his delight in thy fathers to loue them, and did chuſe their ſeede after them, *euen* you aboue all people, as *appeareth* this day.

16 h Circumciſe therefore the foreskin of your heart, and harden your neckes no more.

17 For the Lord your God is God of gods, and Lord of lords, a great God, mightie and terrible, which accepteth no * perſons, nor taketh reward:

18 Who doeth right unto the fatherleſſe and widow, and loueth the ſtranger, giuing him food and raiment.

19 Loue ye therefore the ſtranger: for ye were ſtrangers in the land of Egypt.

20 * Thou ſhalt feare the Lord thy God: thou ſhalt ſerue him, and thou ſhalt cleaue unto him, and i ſhalt ſweare by his Name,

21 He

h So ſoone as man declineth from the obedience of God his wayes are corrupt.

i Signifying that the prayers of the faithfull are a barre to ſtay Gods anger that he conſume not all.

k That is, from the Law: wherein he declareth what is the cauſe of our perdition.

l Whereby hee ſheweth what danger they are in, that haue authoritie and reſiſt not wickedneſſe.

m Horeb, or Sinai.
* Numb.11.1.3.
* Exod.17.7.
* Numb.11.34.

n At the returne of the ſpies.

o Whereby is ſignified that God requireth earneſt continuance in prayer.

p The godly in their prayer ground on Gods promiſe, and confeſſe their ſinnes.
* Num.14.16.

* Exod.34.1.

a Which wood is of long continuance.

b When you were aſſembled to receiue the Law.

c This mountaine was alſo called Hor, Num.20.28.

d That *is*, to offer ſacrifice, and to declare the Law to the people.

e So God turned the curſe of Iaakob, Gen.49.7. unto bleſſing.

f For all our ſinnes and tranſgreſſions God requireth nothing but to turne to him and obey him.

* Pſal.24.1.

g Although he was Lord of heauen and earth, yet would he chuſe none but you.

h Cut off all your euill affections, Ier. rem.4.4.

* 2.Chron.19.7. tob.34.19. rom.2.11.

* Chap.6.13. matt.4.10.

i Reade Chap. 6.13.

21 Hee is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seene.

22 Thy fathers went downe into Egypt * with seventie persons, and now the Lord thy God hath made thee, as the * starres of ☞ heaven in multitude.

* Gen.46.27. Exod.1.5.
* Gen.15.5.

CHAP. XI.

1 An exhortation to love God, and keepe his law. 10 The praise of Canaan. 18 To meditate continually the word of God. 19 To teach it unto the children. 26 Blessing and cursing.

THerefore thou shalt love the Lord thy God and shalt keepe that, which he commandeth to be kept: that is, his ordinances, and his lawes and his commandements alway.

2 And [a] consider this day (*for I speake not* to your children, which have neither knowen nor seene) the chastisements of the Lord your God, his greatnesse, his mighty hand, and his stretched out arme.

3 And his signes, and his actes, which he did in the middes of Egypt, unto Pharaoh the King of Egypt and unto all his land:

4 And what hee did unto the hoste of the Egyptians, unto their horses, and to their charets, when he caused the waters of the red Sea to overflowe them, as they pursued after you, and ☞ Lord destroyed them unto this day:

5 And [b] what he did unto you in the wildernesse, until ye came unto this place:

6 And what he did unto Dathan and Abiram the sonnes of Eliab the sonne of Reuben, when the earth opened her mouth, and swallowed them with their household, and their tents, and all their substance that † they had in the middes of all Israel.

7 For your eyes have seene all the great actes of the Lord which he did.

8 Therefore shall ye keepe [c] all the commandements, which I command you this day, that ye may be strong, and goe in and possesse the land whither ye goe to possesse it:

9 Also that ye may prolong *your* dayes in the land, which the Lord sware unto your fathers, to give unto them and to their seede, *even* a land that floweth with milke and honie.

10 ¶ For the land whither thou goest to possesse it, is not as the land of Egypt, from whence ye came, where thou sowedst thy seede, and wateredst it with thy ‖ [d] feete as a garden of herbes:

11 But the land whither ye goe to possesse it, *is* a land of mountaines and valleys, *and* drinketh water of the raine of heaven.

12 This land doth the Lord thy God care for: the eyes of the Lord thy God *are* alwayes upon it, from the beginning of the yeere, even unto the ende of the yeere.

13 ¶ If yee shall hearken therefore unto my commandements, which I commaund you this day, that ye love the Lord your God and serve him with all your heart, and with all your ☞ soule,

14 I also will give raine unto your land in due time, [e] the first raine and the latter, that thou mayest gather in thy wheate, and thy wine, and thine oyle.

15 Also I will send grasse in thy fields for thy cattell, that thou mayest eate, and have ynough.

16 *But* beware least your heart [f] deceive you, and least ye turne aside, and serve other gods, and worship them.

17 And *so* the anger of the Lord be kindled against you, and he shut up the heaven, that there be noe raine, and that your land yeelde not her fruite, and ye perish quickely from the good land, which the Lord giveth you.

18 ¶ Therefore shall ye lay up these my words in your heart and in your soule, and * binde them for a signe upon your hand, that they may be as a frontlet betweene your eyes,

19 And ye shall * teach them your children, speaking of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest downe, and when thou risest up.

20 And thou shalt write them upon the posts of thine house, and upon thy gates,

21 That your dayes may be multiplyed, and the dayes of your children, in the land which ☞ Lord sware unto your fathers to give them, as long as the heavens are above the earth.

22 ¶ For if ye keepe diligently all these Commandements, which I command you to doe *that is*, to love the Lord your God, to walke in all his wayes, and cleave unto him,

23 Then will the Lord cast out all these nations before you, and ye shall possesse great nations and mightier then you.

24 * All the places whereon the soles of [h] your feete shall tread, shalbe yours: your coast shalbe frō the wildernesse and from Lebanon, & frō ☞ River *even* the river Perath, unto the uttermost [i] Sea.

25 No man shall stand against you: *for* the Lord your God shall cast the feare and dreade of you upon all the land that yee shall treade upon, as he hath saide unto you.

26 ¶ Behold, I set before you this day a blessing and a curse:

27 * The blessing, if you obey the commandements of the Lord your God, which I commande you this day:

28 And the * curse, if ye will not obey the Commandements of the Lord your God, but turne out of the way, which I command you this day, to go after other gods which ye have not [k] knowne.

29 ¶ When the Lord thy God therefore hath brought thee into the land, whither thou goest to possesse it, then thou shalt put the * blessing upon mount Gerizim, and the curse upon mount Eball.

30 Are they not beyond Iorden on that part, [l] where the Sunne goeth downe in the land of the Canaanites, which dwell in the plaine over against Gilgall, beside ‖ the grove of Moreh?

31 For yee shall passe over Iorden, to goe in to possesse that land which ☞ Lord your God giveth you, and ye shall possesse it, and dwell therein.

32 Take heede therefore that ye * doe all the commandements and the lawes, which I set before you this day.

a Ye, which have seene Gods graces with your eyes, ought rather to be mooved, then your children, which have onely heard of them.

b As well concerning his benefites, as his corrections.

† Ebr. was at their feete.

c Because ye have felt both his chastisements and his benefites.

‖ Or, labour.

d As by making gutters for the water to come out of the river Nilus to water the land.

e In the seede time, and toward harvest.

f By devising to your selves foolish devotions according to your owne fantasies.

g As long as the heavens endure, a Pet.3.10,12.

* Iosh.1.3.

h This was accomplished in Davids and Salomons time.

i Called Mediterraneum.

* Chap.28.1, and 30.1.

* Chap.28.15.

k He reproveth the malice of men which leave that which is certaine to follow that which is uncertaine.

* Chap.27.13. Iosh. 8.33.

l Meaning, in Samaria.

‖ Or, plaine.

* Chap.5.32.

CHAP. XII.

3 To destroy the idolatrous places. 5 To serve God where he commandeth, and as he commandeth, and not as men fantasie. 19 The Levites must be nourished. 31 Idolaters burne their children to their gods, to adde nothing to Gods word.

THese are the ordinances and the lawes, which ye shall observe and doe in the land, (which the Lord God [a] of thy fathers giveth thee to possesse it) as long as ye live upon the earth.

2 * Yee shall utterly destroy all the places wherein the nations which ye shall possesse, served their gods upon the high mountaines, and upon the hilles, and under every greene tree.

3 * Also yee shall overthrow their altars, and breake down their pillars, and burne their [b] groves with fire: and ye shall hew down ☞ graven images of their

a Whereby they are admonished to seeke none other God.

* Chap.7.5.

* Iudg.2.2.

b Wherein they sacrificed to their idoles.

their gods, and abolish their names out of ỹ place.

4 Ye shall c not do so unto the Lord your God,

5 But ye shall seeke the place which the Lord your God shall * choose out of your tribes, to put his Name there, *and* there to dwell, nd thither thou shalt come,

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the d offring of your hands, and your vowes, and your free offrings, and the first borne of your kine and of your sheepe.

7 And there yee shall eate e before the Lord your God, and ye shall reioyce in all that ye put your hand unto, *both* ye, and your households, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we doe f here this day: *that is*, every man whatsoever seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giveth thee.

10 But when ye go over Iorden, and dwell in the land, which the Lord your God hath given you to inherit, and *when* he hath given you grest from all your enemies round about, and ye dwell in safetie,

11 When there shalbe a place which the Lord your good shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offrings, and your sacrifices, your tithes, and the offring of your hands, and all your ‖ speciall vowes which ye vowe unto the Lord:

12 And yee shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your servants, and your maidens, and the Levite that is within your gates: * for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in every place that thou seest:

14 But in the place which the Lord shall h chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoever thine heart desireth according to the i blessing of the Lord thy God which he had given thee: *both* the uncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, *but* powre it upon the earth as water.

17 ¶ Thou maiest not eat within thy gates the l tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy servant, and thy maid, and the Levite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou putteste thine hand to.

19 * Beware, that thou forsake not the Levite, as long as thou livest upon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eat flesh (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoever thine heart desireth.

21 If the place which the Lord thy God hath choſen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheep which the Lord hath given thee, as I have commanded thee, and thou shalt eate in thy gates, whatsoever thine heart desireth.

22 But as the roe bucke, and the hart is eaten, so shalt thou eat them: *both* the uncleane and the cleane shall eate of them alike.

23 Onely bee † sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 *Therefore* thou shalt not eate it, *but* powre it upon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and ỹ thy childrē after thee, when thou shalt do ỹ which is right in the sight of the Lord:

26 But thine n holy things which thou hast, and thy vowes thou shalt take up, and come unto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood upon the altar of the Lord thy God, and the blood of thine o ferings shall be powred upon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare all these wordes which I commaunde thee, that it may goe o well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in p snare after them, after ỹ they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serve their gods, that I may do so likewise?

31 Thou shalt not doe so unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have q burned both their sonnes and their daughters with fire to their gods.

32 *Therefore* whatsoever I commaund you, take heede you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

CHAP. XIII.

5 The enticers to idolatrie must be slaine, seeme they never so holie. 6 So neare of kindred or of friendship. 12 Or great in multitude or power.

IF there arise among you a Prophet or a dreamer of a dreames, (and g ive thee a signe or wonder,

2 And the signe and the wonder, which hee hath tolde thee, come to passe) saying, b Let us go after other gods, which thou hast not knowen, and let us serve them,

3 Thou shalt not hearken unto the wordes of the Prophet, or unto that dreamer of dreames: for the Lord your God c prooveth you, to knowe whether you love the Lord your God with all your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken unto his voyce, and ye shall serve him, and cleave unto him.

5 But that Prophet, or that dreamer of dreames, he shall d be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust thee

c Ye shall not serve the Lord with superstitions.
* 1 King. 8.29. 2.chr 6.5. and 7. 22.16.
d Meaning, the first fruites.
e Where his Arke shalbe.
f Not that they sacrificed after their fantasies, but that God would be served more purely in the land of Canaan.
g It had not beene enough to conquer, except God had maintained them in rest under his protection.
‖ Or, that which ye chuse out for your vowes.
* Chap. 10,9.
h As was declared ever by the placing of the Arke, as in Shiloh 243. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.
i As God hath given thee power and abilitie.
k Every one might eate at home as well the beast appoynted for sacrifice, as the other.
l Meaning, whatsoever was offered to the Lord, might not be eaten, but where he had appoynted.
* Eccluſ. 7,32.
* Gene. 28,14. chap. 19,8.
† Ebr. be strong or constant.
m Because the life of beastes is in their blood.
n That which thou wilt offer in sacrifice.
o God by promise bindeth himselfe to doe good to them, that obey his word.
p By following their superstitions and idolatries, and thinking to serve thereby.
q They thought nothing too deare to offer to their idoles.
* Chap. 4,2. Ioſh. 1.7 pro. 30,6. revel. 22.18.
a Which sayeth that he hath things revealed unto him in dreames.
b He sheweth whereunto the false prophets tend.
c God ordaineth all these things that his may be knowen.
d Being convict by testimonies, and condemned by the iudge.

thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the evill away fourth of the middes of thee.

a Al natural affections must give place to Gods honour.
f Whom thou lovest as thy life.

6 ¶ If a thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, *that lieth* in thy bosome, or thy friend, which is as thine owne f soule, entice thee secretly, saying, Let us go and serve other gods, (which thou hast not knowne, thou *I say*, nor thy fathers.)

7 *Any* of the gods of the people which are round about you, neere unto thee or far off from thee, from the one end of the earth unto the other:

8 Thou shalt not consent unto him, nor heare him, neither shall thine eye pittie him, nor shew mercy, nor keepe him secret:

g As the witnes is charged. Chap. 17,7.

9 But thou shalt even kill him: g thine hand shall bee first upon him to put him to death, and then the hands of the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of ℣ land of Egypt: from ℣ house of bondage)

* Chap. 17,13.

11 That* all Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities, which the Lord thy God hath given thee to dwell in)

† Ebr. children of Belial.

13 † Wicked men are gone out from among you, and have drawen away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not knowen,

h Which art appointed to see faults punished.

14 Thē h thou shalt seeke, and make search & enquire diligently: and if *it be* true, *and* ℣ thing certaine, ℣ such abomination is wrought among you,

15 Thou shalt even slay the inhabitants of that citie with the edge of ℣ sword: destroy it utterly, and all that is therein, and the cattell thereof with the edge of the sword.

i Signifying, that no idolatrie is so execrable, nor more grievously to be punished, then of them which once professed God.
k Of the spoyle of that idolatrous and cursed citie, Reade Chap. 7,26. Iosh. 7,11.

16 And i thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the citie and all the spoile thereof every whit, unto the Lord thy God: and it shall be an heape for ever, it shall not be built againe.

17 And there shall cleave nothing of the k damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and have compassion on thee, and multiplie thee as he hath sworne unto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day: that thou do that which is right in the eyes of the Lord thy God.

CHAP. XIV.

1 *The maners of the Gentiles in marking themselves for the dead, may not be followed.* 4 *What meates are cleane to be eaten, and what not.* 29 *The tithe for the Levites, stranger, fatherlesse, and widowe.*

* Levit. 19,28.
* Chap. 7,6. and 26,18,19.
a Therefore thou oughtest not to followe the superstition of the Gentiles.
b This ceremoniall Lawe instructed the Iewes to seeke spirituall puritie, even in their meate and drinke.

YE are the children of the Lord your God, * Ye shall not cut your selves, nor make you *any* baldnesse betweene your eyes for the dead.

2 * For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a peculiar people unto himselfe, above all the people that are upon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 b These are the beasts, which ye shall eate, the beefe, the sheepe, and the goate.

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the unicorne, and the wilde oxe, and the Chamois.

6 And every beast that parteth the hoofe, and cleaveth the clift into two clawes, and *is* of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shall not eate, of them that chew the cud, and of them that divide and cleane the hoofe *only*: the camel, nor the hare, nor the cony: for they chew the cud, but divide not the hoofe, *therefore* they shallbe uncleane unto you:

8 Also the swine, because hee divideth the hoofe: and cheweth not the cud, shall be uncleane unto you: yee shall not eate of their flesh, nor touch their dead carkeises.

* Levit. 11,27.

9 ¶ * These shall ye eate, of all that are in the waters: all that have finnes and scales shall ye eate.

10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be uncleane unto you.

11 ¶ Of all cleane birdes ye shall eate.

12 But these are they whereof yee shall not eate: the egle nor the gosshawke, nor the osprey,

13 Nor the glead, nor the kite, nor the vulture,

14 After their kinde, Nor all kinde of ravens,

15 Nor the ostrich, nor the nightcowe, nor the ‖ seameaw, nor the hawke after her kinde,

‖ Or, cuckowe.

16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pelican, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kinde, nor the lapwing, nor * the backe.

* Levit. 11,19.

19 And every creeping thing that flieth, shall bee uncleane unto you: it shall not be eaten.

20 *But* of all cleane foules ye may eate.

21 Ye shall eate of nothing that c dieth alone, but thou shalt give it unto the d stranger that is within thy gates, that hee may eate it: or thou mayest sell it unto a stranger: for thou art an holy people unto the Lord thy God. Thou shalt not *seeth a kid in his mothers milke.

c Because their blood was not shed, but remaineth in them.
d Which is not of thy religion.
* Exod. 23,19. and 34,26.

22 Thou shalt e give the tithe of all the increase of thy seede, that commeth fourth of the field yeere by yeere.

e The tithes were ordeyned for the maintenance of the Levites, which had none inheritance.

23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, so that thou art not able to cary it, because the place is farre from thee, where the Lord thy God shall chuse to set his name, f when the Lord thy God shall blesse thee,

f When he shall give thee abilitie.

25 ¶ Then shalt thou make it in money, and ‖ take the money in thine hand, and goe unto the place which the Lord thy God shall chuse.

‖ Or, binde up.

26 And thou shalt bestowe the money for whatsoever thine heart desireth: whether it bee oxe, or sheepe, or wine, or strong drinke, or whatsoever thine heart desireth: g and shalt eate it there before the Lord thy God, and reioyce, *both* thou, and thine household:

g After the Priest hath received the Lords part.

27 And the Levite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeeres thou shalt h bring fourth all the tithes of thine increase of the same yeere, and lay it up within thy gates.

h Besides the yearely tithes that were given to the Levites, these were layde up in store for the poore.

29 Then

their gods, and abolish their names out of ỹ place.

4 Ye shall c not do so unto the Lord your God.

5 But ye shall seeke the place which the Lord your God shall * choose out of your tribes, to put his Name there, *and* there to dwell, nd thither thou shalt come,

6 And ye shall bring thither your burnt offerings, and your sacrifices, and your tithes, and the d offring of your hands, and your vowes, and your free offrings, and the first borne of your kine and of your sheepe.

7 And there yee shall eate e before the Lord your God, and ye shall reioyce in all that ye put your hand unto, *both* ye, and your households, because the Lord thy God hath blessed thee.

8 Yee shall not doe after all these things that we doe f here this day: *that is*, every man whatsoever seemeth him good in his owne eyes.

9 For ye are not yet come to rest, and to the inheritance which the Lord thy God giveth thee.

10 But when ye go over Iorden, and dwell in the land, which the Lord your God hath given you to inherit, and *when* he hath given you rest from all your enemies round about, and ye dwell in safetie,

11 When there shalbe a place which the Lord your good shall chuse, to cause his name to dwell there, thither shall ye bring all that I commaund you: your burnt offrings, and your sacrifices, your tithes, and the offring of your hands, and all your ‖ speciall vowes which ye vowe unto the Lord:

12 And yee shall reioyce before the Lord your God, ye, and your sonnes and your daughters, and your servants, and your maidens, and the Levite that is within your gates: * for hee hath no part nor inheritance with you.

13 Take heede that thou offer not thy burnt offrings in every place that thou seest:

14 But in the place which the Lord shall h chuse in one of thy tribes, there thou shalt offer thy burnt offrings, and there thou shalt doe all that I command thee.

15 Notwithstanding thou mayest kill and eate flesh in all thy gates, whatsoever thine heart desireth according to the i blessing of the Lord thy God which he had given thee: *both* the uncleane and the cleane may eate thereof, k as of the roe bucke, and of the hart.

16 Onely ye shall not eat the blood, *but* powre it upon the earth as water.

17 ¶ Thou maiest not eat within thy gates the l tithe of thy corne, nor of thy wine, nor of thine oyle, nor the first borne of thy kine, nor of thy sheepe, neither any of thy vowes which thou vowest, nor thy free offerings, nor the offering of thine hands,

18 But thou shalt eat it before the Lord thy God, in the place which the Lord thy God shall chuse, thou and thy sonne, & thy daughter, and thy servant, and thy maid, and the Levite that is within thy gates: and thou shalt reioyce before the Lord thy God, in all that thou putteſt thine hand to.

19 * Beware, that thou forsake not the Levite, as long as thou liveſt upon the earth.

20 ¶ When the Lord thy God shall enlarge thy border, as * he hath promised thee, and thou shalt say, I will eat flesh (because thine heart longeth to eate flesh) thou mayest eate flesh, whatsoever thine heart desireth.

21 If the place which the Lord thy God hath

c Ye shall not serve the Lord with superstitions.
* 1 King. 8. 29. 2. chr 6. 5. and 7. 22. 16.

d Meaning, the first fruites.

e Where his Arke shalbe.

f Not that they sacrificed after their fantasies, but that God would be served more purely in the land of Canaan.
g It had not beene enough to conquer, except God had maintained them in rest under his protection.

‖ Or, that which ye chuse out for your vowes.

* Chap. 10, 9.

h As was declared ever by the placing of the Arke, as in Shiloh 293. yeeres, or as some write more then 300. yeeres, and in other places till the temple was built.
i As God hath given thee power and abilitie.
k Every one might eate at home as well the beast appointed for sacrifice, as the other.
l Meaning, whatsoever was offered to the Lord, might not be eaten, but where he had appointed.

* Eccluſ. 7, 32.

* Gene. 28, 14. chap. 19, 8.

chosen to put his Name there, be farre from thee, then thou shalt kill of thy bullockes, and of thy sheep which the Lord hath given thee, as I have commanded thee, and thou shalt eate in thy gates, whatsoever thine heart desireth.

22 But as the roe bucke, and the hart is eaten, so shalt thou eat them: *both* the uncleane and the cleane shall eate of them alike.

23 Onely bee † sure that thou eate not the blood: for the blood m is the life, and thou mayest not eate the life with the flesh.

24 *Therefore* thou shalt not eate it, *but* powre it upon the earth as water.

25 Thou shalt not eate it, that it may goe well with thee, and ŵ thy childrē after thee, when thou shalt do ỹ which is right in the sight of the Lord:

26 But thine n holy things which thou hast, and thy vowes thou shalt take up, and come unto the place which the Lord shall chuse.

27 And thou shalt make thy burnt offerings of the flesh, and of the blood upon the altar of the Lord thy God, and the blood of thine o ferings shall be powred upon the altar of the Lord thy God, and thou shalt eate the flesh.

28 Take heede, and heare all these wordes which I commaunde thee, that it may goe o well with thee, and with thy children after thee for ever, when thou doest that which is good and right in the sight of the Lord thy God.

29 ¶ When the Lord thy God shall destroy the nations before thee, whither thou goest to possesse them, and thou shalt possesse them and dwell in their land,

30 Beware, lest thou be taken in p snare after them, after ỹ they be destroyed before thee, & lest thou aske after their gods, saying, How did these nations serve their gods, that I may do so likewise?

31 Thou shalt not doe so unto the Lord thy God: for all abomination, which the Lord hateth, have they done unto their gods: for they have q burned both their sonnes and their daughters with fire to their gods.

32 *Therefore* whatsoever I commaund you, take heede you doe it: * thou shalt put nothing thereto, nor take ought therefrom.

† Ebr. be strong or constant.
m Because the life of beastes is in their blood.

n That which thou wilt offer in sacrifice.

o God by promise bindeth himselfe to doe good to them, that obey his word.

p By following their superstitions and idolatries, and this king to serve thereby.

q They thought nothing too deare to offer to their idoles.

* Chap. 4. 2. Iosh. 1. 7 pro. 30, 6. revel. 22. 18.

CHAP. XIII.

5 The enticers to idolatrie must be stine, seeme they never so holie. 6 So neare of kindred or of friendship. 12 Or great in multitude or power.

IF there arise among you a Prophet or a dreamer of a dreames, (and g ive thee a signe or wonder,

2 And the signe and the wonder, which hee hath tolde thee, come to passe) saying, b Let us go after other gods, which thou hast not knowen, and let us serve them,

3 Thou shalt not hearken unto the wordes of the Prophet, or unto that dreamer of dreames: for the Lord your God c prooveth you, to knowe whether you love the Lord your God with all your heart, and with all your soule.

4 Yee shall walke after the Lord your God and feare him, and shall keepe his commandements, and hearken unto his voyce, and ye shall serve him, and cleave unto him.

5 But that Prophet, or that dreamer of dreames, he shall d be slaine, because he hath spoken to turne you away from the Lord your God (which brought you out of the land of Egypt, and delivered you out of the house of bondage) to thrust thee

a Which sayeth that he hath things revealed unto him in dreames.
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thee out of the way, wherein the Lord thy God commanded thee to walke: so shalt thou take the evill away fourth of the middes of thee.

6 ¶ If e thy brother, the sonne of thy mother, or thine owne sonne, or thy daughter, or the wife, *that lieth* in thy bosome, or thy friend, which is as thine owne f soule, entice thee secretly, saying, Let us go and serve other gods, (which thou hast not knowne, thou *I say*, nor thy fathers.)

7 *Any* of the gods of the people which are round about you, neere unto thee or far off from thee, from the one end of the earth unto the other:

8 Thou shalt not consent unto him, nor heare him, neither shall thine eye pittie him, nor shew mercy, nor keepe him secret:

9 But thou shalt even kill him: g thine hand shall bee first upon him to put him to death, and then the hands of the people.

10 And thou shalt stone him with stones, that he die (because he hath gone about to thrust thee away from the Lord thy God, which brought thee out of ỹ land of Egypt: from ỹ house of bondage)

11 That * all Israel may heare and feare, and do no more any such wickednes as this among you.

12 ¶ If thou shalt heare say (concerning any of thy cities, which the Lord thy God hath given thee to dwell in)

13 † Wicked men are gone out from among you, and have drawen away the inhabitants of their city, saying, Let us go and serve other gods, which ye have not knowen,

14 Thẽ h thou shalt seeke, and make search & enquire diligently: and if it *be* true, *and* ỹ thing certaine, ỹ such abomination is wrought among you,

15 Thou shalt even slay the inhabitants of that citie with the edge of ỹ sword: destroy it utterly, and all that is therein, and the cattell thereof with the edge of the sword.

16 And i thou shalt gather all the spoile of it into the middes of the streete thereof, and burne with fire the citie and all the spoile thereof every whit, unto the Lord thy God: and it shall be an heape for ever, it shall not be built againe.

17 And there shall cleave nothing of the k damned thing to thine hand, that the Lord may turne from the fiercenesse of his wrath, and shewe thee mercy, and have compassion on thee, and multiplie thee as he hath sworne unto thy fathers:

18 When thou shalt obey the voyce of the Lord thy God, and keepe all his commandements which I command thee this day: that thou do that which is right in the eyes of the Lord thy God.

e Al naturall affections must give place to Gods honour.
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CHAP. XIV.

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a Therefore thou oughtest not to followe the superstition of the Gentiles.
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YE are the children of the Lord your God, * Ye shall not cut your selves, nor make you any baldnesse betweene your eyes for the dead.

2 * For thou art an holy people unto the Lord thy God, and the Lord hath chosen thee to be a precious people unto himselfe, above all the people that are upon the earth.

3 ¶ Thou shalt eate no maner of abomination.

4 b These are the beasts which ye shall eate, the beefe, the sheepe, and the goate,

5 The hart, and the roe bucke, and the bugle, and the wilde goate, and the unicorne, and the wilde oxe, and the Chamois.

6 And every beast that parteth the hoofe, and cleaveth the clift into two clawes, and *is* of the beasts that cheweth the cudde, that shall ye eate.

7 But these ye shall not eate, of them that chew the cud, and of them that divide and cleane the hoofe *only*: the camel, nor the hare, nor the cony: for they chew the cud, but divide not the hoofe, *therefore* they shallbe uncleane unto you:

8 Also the swine, because hee divideth the hoofe: and cheweth not the cud, shall be uncleane unto you: yee shall not eate of their flesh, nor touch their dead carkeises.

* Levit.11.27.

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10 And whatsoever hath no finnes nor scales, ye shall not eate: it shall be uncleane unto you.

11 ¶ Of all cleane birdes ye shall eate.

12 But these are they whereof yee shall not eate: the egle nor the gosshawke, nor the osprey,

13 Nor the gleed, nor the kite, nor the vulture, after their kinde,

14 Nor all kinde of ravens,

15 Nor the ostrich, nor the nightcowe, nor the ‖ seameaw, nor the hawke after her kinde,

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16 Neither the little owle, nor the great owle, nor the redshanke,

17 Nor the pelican, nor the swanne, nor the cormorant:

18 The storke also, and the heron in his kinde, nor the lapwing, nor * the backe.

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19 And every creeping thing that flieth, shall bee uncleane unto you: it shall not be eaten.

20 *But* of all cleane foules ye may eate.

21 Ye shall eate of nothing that c dieth alone, but thou shalt give it unto the d stranger that is within thy gates, that hee may eate it: or thou mayest sell it unto a stranger: for thou art an holy people unto the Lord thy God. Thou shalt not *seeth a kid in his mothers milke.

c Because their blood was not shed, but remaineth in them.
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22 Thou shalt e give the tithe of all the increase of thy seede, that commeth fourth of the field yeere by yeere.

e The tithes were ordeyned for the maintenance of the Levites, which had none inheritance.

23 And thou shalt eate before the Lord thy God (in the place which he shall chuse to cause his Name to dwel there) the tithe of thy corne, of thy wine, and of thine oyle, and the first borne of thy kine, and of thy sheepe, that thou mayest learne to feare the Lord thy God alway.

24 And if the way be too longe for thee, so that thou art not able to cary it, because the place is farre from thee, where the Lord thy God shall chuse to set his name, f when the Lord thy God shall blesse thee,

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25 Then shalt thou make it in money, and ‖ take the money in thine hand, and goe unto the place which the Lord thy God shall chuse.

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26 And thou shalt bestowe the money for whatsoever thine heart desireth: whether it bee oxe, or sheepe, or wine, or strong drinke, or whatsoever thine heart desireth: g and shalt eate it there before the Lord thy God, and reioyce, *both* thou, and thine household,

g After the Priest hath received the Lords part.

27 And the Levite that is within thy gates, shalt thou not forsake: for hee hath neither part nor inheritance with thee.

28 At the end of three yeeres thou shalt h bring fourth all the tithes of thine increase of the same yeere, and lay it up within thy gates.

h Besides the yearely tithes that were given to the Levites, these were layde vp in store for the poore.

29 Then

29 Then the Levite ſhall come, becauſe he hath no part nor inheritance with thee, and the ſtranger, and the fatherleſſe, and the widow, which are within thy gates, and ſhall eate, and be filled, that the Lord thy God may bleſſe thee in all the worke of thine hand which thou doeſt.

CHAP. XV.

1 The yeere of releaſing of debts. 5 God bleſſeth them that keepe his commandements. 7 To help the poore. 12 The freedome of ſervants. 19 The firſt borne of the cattell muſt beoffered to the Lord.

AT the terme of ſeven yeeres thou ſhalt make a freedome.

2 And this is the manner of the freedome: every a creditor ſhall quite the lone of his hand which he hath lent to his neighbour: he ſhall not aske it againe of his neighbour, nor of his brother: for *the yeere* of the Lords freedome is proclaimed.

3 Of a ſtranger thou mayeſt require it: but that which thou haſt with thy brother, thine hand ſhall remit:

4 b Save when there ſhall be no poore with thee: for the Lord thall bleſſe thee in the land, which the Lord thy God giveth thee, for an inheritance to poſſeſſe it.

5 So that thou hearken unto the voyce of the Lord thy God, to obſerve and doe all theſe commandements, which I command thee this day.

6 For the Lord thy God hath bleſſed thee, as he hath promiſed thee: and * thou ſhalt lend unto many nations, but thou thy ſelfe ſhalt not borow, and thou ſhalt reigne over many nations, and they ſhall not reigne over thee.

7 ¶ If one of thy brethren with thee be poore ‖within any of thy gates in thy land, which the Lord thy God giveth thee, thou ſhalt not harden thine heart, nor ſhut thine hand from thy poore brother:

8 * But thou ſhalt open thine hand unto him, and ſhalt lend him ſufficient for his need which he hath.

9 Beware that there bee not a wicked thought in thine heart, to ſay, The ſeventh yeere, the yeere of freedome is at hand: therefore † it grieveth thee to looke on thy poore brother, and thou giveſt him nought, and he crie unto the Lord againſt thee, ſo that ſinne be in thee:

10 Thou ſhalt give him, and † let it not grieve thine heart to give unto him: for becauſe of this the Lord thy God ſhall bleſſe thee in all thy works, and in all that thou putteſt thine hand to.

11 c Becauſe there ſhall be ever *ſome* poore in the land, therefore I command thee, ſaying, Thou ſhalt d open thine hand unto thy brother, to thy needie, and to thy poore in thy land.

12 ¶ * If thy brother an Ebrew ſell himſelfe to thee, or an Ebreweſſe, and ſerve thee ſix yeere, even in the ſeventh yeere thou ſhalt let him goe free from thee:

13 And when thou ſendeſt him out free from thee, thou ſhalt not let him goe away emptie,

14 *But* ſhalt e give him a liberall rewarde of thy ſheep, and of thy corne, and of thy wine: thou ſhalt give him of that wherewith the Lord thy God hath bleſſed thee.

15 And remember that thou waſt a ſervant in the land of Egypt, and the Lord thy God delivered thee: therefore I command thee this thing to day.

16 And if he ſay unto thee, I will not go away from thee, becauſe he loveth thee and thine houſe, and becauſe he is well with thee,

17 * Then ſhalt thou take an awle, and pierce his eare through againſt the doore, and he ſhall be thy ſervant f for ever: and unto thy maid ſervant thou ſhalt doe likewiſe.

18 Let it not grieve thee, when thou letteſt him goe out free from thee: for hee hath ſerved thee ſix yeere, *which is* the double worth of g an hired ſervant: and the Lord thy God ſhall bleſſe thee in all that thou doeſt.

19 ¶ * All the firſt borne males that come of thy cattell, and of thy ſheepe, thou ſhalt ſanctifie unto the Lord thy God. h Thou ſhalt doe no worke with thy firſt borne bullocke, nor ſheare thy firſt borne ſheepe.

20 Thou ſhalt eate it before the Lord thy God yeere by yeere, in the place which the Lord ſhall chuſe, *both* thou, and thine houſhold.

21 * But if there be any blemiſh therein, *as if it be* lame, or blind, or have any evill fault, thou ſhalt not offer it unto the Lord thy God.

22 *But* ſhalt eate it within thy gates: the uncleane, and the cleane *ſhall eate it* alike, i as the roe bucke, and as the hart.

23 Only thou ſhalt not eate the blood thereof, *but* powre it upon the ground as water.

CHAP. XVI.

2 Of Eaſter. 10 Whitſuntide. 13 And the feaſt of tabernacles. 18 What officers ought to be ordained. 22 Idolatrie forbidden.

THou ſhalt keepe the moneth of a Abib, and thou ſhalt celebrate the Paſſeover unto the Lord thy God: for in the moneth of Abib § Lord thy God brought thee out of Egypt by night.

2 Thou ſhalt therefore b offer the Paſſeover unto the Lord thy God, of ſheepe and bullocks * in the place where the Lord ſhall chuſe to cauſe his Name to dwell.

3 Thou * ſhalt eate no leavened bread with it: *but* ſeven dayes ſhalt thou eate unleavened bread therewith, *even* the bread of c tribulation: for thou cameſt out of the land of Egypt in haſte: § thou maieſt remember § day when thou cameſt out of the land of Egypt, all the dayes of thy life.

4 And there ſhalbe no leaven ſeene with thee in all thy coaſtes ſeven dayes long: neither ſhall there remaine the night any of the fleſh untill the morning which thou offereſt the firſt day at even.

5 Thou maieſt d not offer § Paſſeover within any of the gates, which the Lord thy God giveth thee:

6 But in the place which the Lord thy God ſhal chuſe to place his Name, there thou ſhalt offer the Paſſeover at even, about the going down of the ſunne, in the ſeaſon that thou cameſt out of Egypt.

7 And thou ſhalt roſte and eat it in the place which the Lord thy God ſhal chuſe, and ſhalt returne on the morrow, and goe unto thy tents.

8 Six dayes ſhalt thou eat unleavened bread, and the ſeventh day *ſhall be* a ſolemne aſſembly to the Lord thy God: thou ſhalt do no worke *therein*.

9 ¶ Seven weekes ſhalt thou f number unto thee, and ſhalt begin to number the ſeven weekes, when thou beginneſt to put the ſickle to the corne:

10 And thou ſhalt keepe the feaſt of weekes unto the Lord thy God, ‖*even* a free gift of thine hand, which thou ſhalt give unto the Lord thy God, as the Lord thy God hath bleſſed thee.

11 And thou ſhalt rejoyce before the Lord thy God, thou and thy ſonne, and thy daughter, and thy ſervant, and thy maide, and the Levite that is within thy gates, and the ſtranger, and the fatherleſs, and

a He ſhall onely releaſe his debtors, which are not able to pay for that yeere.

b For if thy debtor be rich, hee may be conſtreined to pay.

* Chap 28.12.

‖ Or, any of thy cities.

* Mat. 5.42. luke 6.34.

† Ebr. thine eye is evill.

† Ebr. let not thine heart be evill.

c To try your charity, Matth. 26.11.

d Thou ſhalt be liberall.

e Exod. 21.2. Ierc. 34.14.

e In token that thou doeſt acknowledge the benefite which God hath given thee by his labourers.

* Exod. 21.6.

f To the yeere of Iubile, Leu. 25 40.

g For the hired ſervant ſerved but three yeeres, and he five.

* Exod 34.19.

h For they are the Lordes.

* Levit. 22.20, 22. chap. 17.1. eccluſ. 35.12.

i Thou ſhalt as well eate them, as the roe bucke, and other wilde beaſts.

a Read Exod. 13.4.

b Thou ſhalt eate the Eaſter lambe.

* Chap. 12.5.

* Exod. 12.14. 15.

a Which ſignified that affliction, which thou hadſt in Egypt.

d This was chiefly accompliſhed, when the Temple was built.

e Which was inſtituted to put them in remembrance of their deliverance out of Egypt: and to continue them in the hope of Ieſus Chriſt, of whom this lambe was a figure.

f Beginning at the next morning after the Paſſeover, Levit. 23.15. exod 23.4.

‖ Or, as thou art able, willingly.

and

and the widow, that are among you, in the place which the Lord thy God shall chuse to place his Name there.

12 And thou shalt remember that thou wast a servant in Egypt: therefore thou shalt observe and doe these ordinances.

g That is, the 15 day of the seventh moneth. Levit. 23.34.

13 ¶ Thou shalt g observe the feast of the Tabernacles seven dayes, when thou hast gathered in thy corne, and thy wine,

14 And thou shalt rejoyce in thy feast, thou and thy sonne, and thy daughter, and thy servant, and thy maid, and the Levite, & the stranger, & the fatherlesse, & the widow, that are within thy gates.

15 Seven dayes shalt thou keepe a feast unto the Lord thy God in the place which the Lord shall chuse: when the Lord thy God shall blesse thee in all thine increase, and in all the workes of thine hands, thou shalt in any case be glad.

* Exod. 23.17. and 34.23.

16 ¶ * Three times in the yeere shall all the males appeare before the Lord thy God in the place which he shall chuse: in the feast of the unleavened bread, and in the feast of the weekes, and in the feast of the Tabernacle: and they shall not appeare before the Lord * emptie.

* Ecclus. 35.4.

17 Every man *shall give* according to the gift of his h hand, according to the blessing of the Lord thy God, which he hath given thee.

h According to the abilitie that God hath given him.

18 ¶ Iudges and officers shalt thou make thee in all thy cities, which the Lord thy God giveth thee, throughout thy tribes: and they shall iudge the people with righteous iudgement.

19 Wrest not thou the Law, nor respect any person, neither take reward: for ỹ reward blindeth the eies of the wise, and perverteth the words of ỹ just.

20 That which k is just and right shalt thou follow, that thou mayest live, and possesse the land which the Lord thy God giveth thee.

k The magistrate must constantly followe the tenour of the Lawe, and in noting decline from iustice.

21 ¶ Thou shalt plant thee no grove of any trees neare unto the Altar of the Lord thy God, which thou shalt make thee.

22 Thou shalt set thee up no ‖ pillar, which thing the Lord thy God hateth.

‖ Or, image.

CHAP. XVII.

1 The punishment of the idolater. 9 Hard controversies are from hence to the Priest and the Iudge. 12 The contemner must die. 15 The election of the King. 16 and 17 What things he ought to avoid, &c.

* Chap. 15.21. x Thou shalt not serve God for faction sake, as hypocrites doe.

THou shalt offer unto the Lord thy God noe bullocke nor sheepe wherein is * a blemish *or* any evill favoured thing: for that is an abomination unto the Lord thy God.

b Shewing that the crime cannot be excused by the frailtie of the person.

2 ¶ If there be found among you in any of thy cities, which ỹ Lord thy God giveth thee, man or woman that hath wrought wickednes in the sight of the Lord thy God, in transgressing his covenant,

3 And hath gone and served other gods, and worshipped them; as ỹ sunne, or ỹ moone, or any of ỹ host of heaven, which I have not c commanded,

c Whereby he condemneth all religion and serving of God which God hath not commanded.

4 And it be told unto thee, and thou hast heard it, then shalt thou enquire diligently: and if *it be* true, *and* the thing certaine, that such abomination is wrought in Israel,

* Num 35.30. chap 19.15. mat 18.16. 1. cor. 13.1. † Ebr. of two witnesses or three witnesses.

5 Then shalt thou bring forth that man, or that woman (which hath committed that wicked thing) unto thy gates, *whether it be* man or woman, and shalt stone them with stones, till they die.

6 * At the mouth † of two or three witnesses shall he that is worthy of death, die: *but* at the mouth of one witnesse, he shall not die.

d Whereby they declared that they ratified the trueth.

7 The hands of the d witnesses shall be first upon him, to kill him: and afterward the hands of all the e people: so thou shalt take the wicked away from among you.

e To signifie a common consent to maintaine Gods honour and true religion.

8 ¶ If there rise a matter too hard for thee in iudgement betweene blood and blood, betweene plea and plea, betweene plague, and plague, in the matter of controversie within thy gates, then shalt thou arise, and goe up unto the place which the Lord thy God shall chuse,

9 And thou shalt come unto the Priests of the Levites, and unto the f Iudge that shall be in those dayes, and aske, and they shall shewe thee the sentence of iudgement,

f Who shall give sentence as the Priests counsell him by the Lawe of God.

10 And thou shalt do according to that thing, which they of that place (which the Lord hath chosen) shew thee, and thou shalt observe to doe according to all that they informe thee.

11 According to the Lawe, which they shall teach thee, and according to the iudgement which they shall tell thee, shalt g thou doe: thou shalt not decline from the thing which they shalt shew thee, *neither* to the right hand, nor the left.

g Thou shalt obey their sentence that the controversie may have an end.

12 And that man that will doe presumptuously, not hearkening unto the Priest (that standeth before the Lord thy God to h minister there) or unto the Iudge, that man shall die, and thou shalt take away evill from Israel.

h So long as he is the true minister of God, and pronounceth according to his word.

13 So all the people shall heare and feare, and do no more presumptuously.

14 ¶ When thou shalt come unto the land which the Lord thy God giveth thee, & shalt possesse it, & dwel therein, if thou say, I will set a king over me, like as all the nations that are about me,

15 *Then* thou shalt make him King over thee, whom the Lord thy God shall chuse: from among thy brethren shalt thou make a King over thee: thou ‖ shalt not set a i stranger over thee which is not thy brother.

‖ Or, mayest not. i Who is not of thy nation, least hee change true religion into idolatry, and bring thee to slavery.

16 In any wise he shall not prepare him manie horses, nor bring the people againe to k Egypt, for to encrease the number of horses, seeing the Lord hath said unto you, Ye shall henceforth goe no more againe that way.

k To revenge their iniuries, and to take them of their best horses.

17 Neither shall he take him many wives, least his heart turne away, neither shall he gather him much silver and golde.

a King 10.28.

18 And when he shall sit upon the throne of his Kingdome, then shall he write him this l law repeated in a booke, by the m Priest of the Levites.

l From the Lawe of God. m Meaning, the Deuteronomie.

19 And it shall be with him, and hee shall reade therein all dayes of his life, that he may learne to feare the Lord his God, *and* to keepe all the wordes of this Law, and these ordinances to do them:

n He shall cause it to be written by them, or he shall write it by their example.

20 That his heart bee not lifted up above his o brethren, and that he turne not from the commandement, to the right hand or to the left, *but* that he may prolong his dayes in his kingdome, he and his sonnes in the mids of Israel.

o Whereby is meant, that Kings ought so to love their subiects as nature bindeth one brother to love another.

CHAP. XVIII.

3 The portion of the Levites. 6 Of the Levites comming from another place. 9 To abhorre the abominations of the Gentiles. 15 God will not leave them without true Prophets.

THe Priests of the Levites, *and* all the tribe of Levi * shall have no part nor inheritance with Israel, * *but* shall eate the offering of the Lord made by fire, and his p inheritance.

* Num 18.1. & 26.62. Deut. 10.9. & 12.12. & 14.27. & 18.1. Iosh. 13.14. & 14.3. 1 Cor. 9.13. p That is, the Lords part of his inheritance.

2 Therefore shall they have no inheritance among their brethren: *for* the Lord is their inheritance, as he hath said unto them.

3 ¶ And

3 ¶ And this shalbe the Priests duetie of the people, that they which offer sacrifice, whether *it be* bullocke or sheepe, shall give unto the Priest the [b] shoulder, and the two cheekes, and the maw.

[b] The right shoulder, Num.18.18.

4 The first fruites *also* of thy corne, of thy wine, and of thine oyle, and the first of the fleece of thy sheepe shalt thou given him.

5 For the Lord thy God hath chosen him out of all thy tribes, to stand and minister in the Name of the Lord, him, and his sonnes for ever.

6 ¶ Also when a Levite shalt come out of any of thy cities of all Israel, where he remained, and come with [c] all the desire of his heart unto the place, which the Lord shall chuse,

[c] Meaning, to serve God unfainedly, and not to seeke ease.

7 Hee shall then minister in the Name of the Lord his God, as all his brethren the Levites, which remaine there before the Lord.

[d] Not constrained to live of himselfe.

8 They shall have like portions to eate beside that which commeth of the sale of his patrimony.

9 When thou shalt come into the land which the Lord thy God giveth thee, thou shalt not learne to do after the abominations of those nations.

[e] Signifying they were purged by this ceremony of passing betweene two fires.
* Levit.18.21.
* Levit.20.27.
* 1.Sam.28.7.

10 Let none be found among you that maketh his sonne or his daughter to [e] * goe through the fire, *or* that useth witchcraft, *or* a regarder of times, or a marker of the flying of foules, or a sorcerer.

11 Or * a charmer, or that counselleth with spirits, or a soothsaier, or that * asketh counsell at ỹ dead.

[f] Without hypocrisie, or mixture or false religion.

12 For all that do such things *are* abomination unto the Lord, and because of these abominations the Lord thy God doth cast them out before thee.

13 Thou shalt be [f] upright therefore with the Lord thy God.

14 For these nations which thou shalt possesse, hearken unto those that regard the times, and unto sorcerers: † as for thee, the Lord thy God hath not † suffred thee so.

[g] Ebr. but thou not so.
[g] Ebr. given or appointed.
* Act.7.37.
[g] Meaning, a continuall succession of Prophets, till Christ the end of all Prophets come.

15 ¶ * The Lord thy God will raise up unto thee a [g] Prophet like unto me, from among you, *even* of thy brethren: unto him ye shall hearken.

* Exod.20.19.
* Iosh.1.45. ades 3.21.

16 According to all that thou desiredst of the Lord thy God in Horeb, in the day of the assemblie, when thou saydest, * Let me heare the voyce of my Lord God no more, nor see this great fire any more, that I die not.

17 And the Lord said unto mee, They have well spoken.

[h] Which promise is not onely made to Christ, but to all that teach in his name Isa.59.21.

18 * I will raise them up a Prophet from among their brethren like unto thee, and will put my wordes in his mouth, and he shall speake unto them all that I shall commanded him.

19 And whosoever will not hearken unto my wordes, which he shall speake in my Name, I will [i] require it of him.

[i] By executing punishment upon him.

20 But the Prophet that shall presume to speake a word in my name, which I have not commanded him to speake, or that speaketh in my name of other gods, even the same Prophet shall die.

21 And if thou chinke in thine heart, How shall we know the word which the Lord hath not spoken?

[k] Under this sentence he compriseth all the other tokens.

22 When a Prophet speaketh in the Name of the Lord, if the thing [k] followe not nor come to passe, ỹ is the thing which the Lord hath not spoken, *but* the Prophet hath spoken it presumptuously: thou shalt not *therefore* be afraid of him.

CHAP. XIX.

The fraudfull townes. 14 Not to remoue thy neighbours bounder. 16 The punishment of him, that beareth false witnes.

WHen the Lord thy God * shall roote out the nations, whose land the Lord thy God giveth thee, and thou shalt possesse them, and dwell in their cities, and in their houses,

* Chap.12.29.

2 * Thou shalt separate three cities for thee in the middes of thy land which the Lord thy God giveth thee to possesse it.

* Exod.21.13. num.35.9.11. Iosh.20.2.

3 Thou shalt [a] prepare thee the way, and divide the coastes of the land, which the Lord thy God giveth thee to inherite, into three partes, that every [b] manslayer may flee thither.

[a] Make an open and ready way.
[b] Which killeth against his will, and bare no hatred in his heart.

4 ¶ This also is the cause wherfore the manslayer shall flee thither, & live: who so killeth his neighbour ignorantly, and hated him not in time passed:

5 As he that goeth unto the wood with his neighbour to hew wood, and his hand striketh with the axe to cut downe ỹ tree, if the head slip from the helve, and hit his neighbour that he dieth, the same [c] shall flee unto one of the cities, and live,

[c] That murther be not committed upon murther.

6 Least the * avenger of the bloode followe after the manslayer while his heart is chafed, and overtake him, because the way is long, and slay him, although he be not [l] worthy of death, because he hated him not in time passed.

* Num.35.12.
[l] Or, cannot be judged to death.

7 Wherefore I commanded thee, saying, Thou shalt appoint out three cities for thee.

8 And when the Lord thy God [d] enlargeth thy coasts (as he hath ỹsworne unto thy fathers) and giveth thee all the land which he promised to give unto thy fathers,

[d] When thou goest over Iorden to possesse the whole land of Canaan.

9 (If thou keepe all these commandements to do them, which I command thee this day: *to wit*, that thou love the Lord thy God, & walke in his wayes for ever) * then thou shalt adde three cities moe for thee besides those three.

* Iosh.20.7.

10 That noe innocent bloode be shed within thy land, which the Lord thy God giveth thee to inherite, [e] lest blood be upon thee.

[e] Lest thou be punished for innocent blood.

11 ¶ But if a man hate his neighbour, and lay waite for him, and rise against him, and smite any man that hee die, and flee unto any of these cities,

12 Then the [f] Elders of his citie shall send and fet thim thence, and deliver him to the hands of the avenger of the blood, that hee may die.

[f] The Magistrates.

13 Thine [g] eye shall not spare him, but thou shalt put away the *cry* of innocent blood from Israel, that it may goe well with thee.

[g] Then whosoever pardoneth murther, offendeth against the word of God.

14 ¶ Thou shalt not remoove thy neighbours marke, which they of olde time have set in thine inheritance, that thou shalt inherite in the land, which the Lord thy God giveth thee to possesse it.

15 ¶ * One witnes shall not rise against a man for any trespasse, or for any sinne, or for any fault that he offendeth in, * *but* at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be stablished.

* Chap.17.9. Mat.18.16. Ioh.8.17.
* 2.Cor.13.1. Hebr.13.28.

16 ¶ If a false witnesse rise up against a man to accuse him of trespasse,

17 Then both the men which strive together, shall stand before the [h] Lord, *even* before the Priests & the Iudges, which shalbe in those daies.

[h] Gods presence is where his true ministers are assembled.

18 And the Iudges shall make diligent inquisition: and if the witnesse be found false, *and* hath given false witnesse against his brother,

19 * Then shall ye doe unto him as hee had thought to doe unto his brother: so thou shalt take evill away fooorth of the middes of thee.

* Pro.19.5. Dan.23.58.

20 And the rest shall heare *this*, and feare, and shall hencefoorth commit no more any such wickednesse

kednesse among you.

11 Therefore thine eye shall have no compassion, *but* * life for life, eye for eye, tooth for tooth, hand for hand, foote for foote.

Exod.21.13. Levit.24.20. mat.5.38.

CHAP. XX.

3 The exhortation of the Priest when the Israelites goe to battell. 5 The exhortation of the officers shewing who should goe to battell. 10 Peace must bee first proclaimed. 19 The trees that beare fruit must not be destroyed.

WHen [a] thou shalt goe foorth to warre against thine enemies, and shalt see horses and chariots, *and* people moe then thou, be not afraid of them: for the Lord thy God *is* with thee, which brought thee out of the land of Egypt.

a Meaning, upon iust occasion: for God permitteth not his people to fight when it seemeth good to them.

2 And when ye are come neere unto the battell, then the Priest shall come forth to speake unto the people.

3 And shall say unto them, Heare, O Israel, yee are come this day unto battell against your enemies: * let not your hearts faint, neither feare, nor be amased, nor adread of them.

* Chap.28.7.

4 For the Lord your God [b] goeth with you, to fight for you against your enemies, *and* to save you.

b Is present to defend you with his grace and power.

5 ¶ And let the officers speake unto the people, saying, What man *is there* that hath built a new house, and hath not [c] dedicated it, let him go and returne to his house, lest he die in the battell, and another man dedicate it.

c For when they entred first to dwell in an house, they gave thankes to God, acknowledging that they had that benefite by his grace.

6 ¶ And what man *is there* that hath planted a vineyard, and hath not [d] eaten of the fruit? let him go to returne againe unto his house, lest he die in the battell, and another eate the fruit.

d The Ebrew word signifieth to make common or prophane, Levit.19.25.

7 And what man *is there* that hath betrothed a wife, and hath not taken her? let him goe and returne againe unto his house, lest hee die in battell, and another man take her.

8 And let the officers speake further unto the people, and say, * Whosoever is afraid and faint hearted, let him goe and returne unto his house, lest his brethrens heart faint like his heart.

* Iud.7.3.

9 And after that the officers have made an end of speaking unto the people, they shall make captaines of the armie to governe the people.

10 ¶ When thou commest neere unto a citie to fight against it, * thou shalt offer it peace.

* Num.21.21. chap.2.26.

11 And if it answere thee againe [e] peaceably, and open unto thee, then let all the people that is found therein, be tributaries unto thee, and serve thee.

e If it accept peace.

12 But if it will make no peace with thee, but make warre against thee, then shalt thou besiege it.

13 And the Lord thy God shall deliver it into thine hands, and thou shalt smite all the males thereof with the edge of the sword.

* Iosh.8.2.

14 Onely the women, and the children, * and the cattell, and all that is in the city, *even* all the spoile thereof shalt thou take unto thy selfe, and shalt eate the spoile of thine enemies, which the Lord thy God hath given thee.

15 Thus shalt thou doe unto all the cities, which are a great way off from thee, which are not of the cities of these [f] nations here.

f For God had appointed that the Canaanites should be destroyed, and made the Israelites executers of his will, chap.7.1.

16 But of the cities of this people, which the Lord thy God shall give thee to inherite, thou shalt save no person alive.

17 But shalt utterly destroy them, *to wit*, the Hittites, and the Amorites, the Canaanites, and the Perizzites, the Hivites, and the Iebusites: as the Lord thy God hath commanded thee,

18 That they teach you not to doe [g] after

their abominations, which they have done unto their gods, and *so* yee should sinne against the Lord your God.

g Some reade, For man shalbe in neede of the tree of the heide, to come out in the siege against thee.

19 ¶ When thou hast besieged a citie long time, and made warre against it to take it, destroy not the trees thereof, by smiting an axe into them: for thou mayest eat of them: therefore thou shalt not cut them downe to further thee in the siege, (for the tree of the field is mans *life*.)

20 Onely those trees which thou knowest are not for meate, those shalt thou destroy and cut downe, and make fortes against the city that maketh warre with thee untill thou subdue it.

CHAP. XXI.

2 Inquisition for murther. 11 Of the woman taken in warre. 15 The birthright cannot be changed for affection. 18 The disobedient child. 23 The body may not hang all night.

IF one bee found [a] slaine in the land, which the Lord thy God giveth thee to possesse it, lying in the field, *and* it is not knowen who hath slain him,

a This law declareth how horrible a thing murther is, seeing that for one man whole countrey shalbe punished, except remedie be found.

2 Then thine Elders and thy Iudges shall come forth, and measure unto the cities that are round about him that is slaine:

3 And let the Elders of that city, which is next unto the slaine man, take out of the drove an heifer that hath not bene put to labour, nor hath drawen in the yoke.

4 And let the Elders of that citie bring the heifer unto a ‖ stonie [b] valley, which is neither eared, nor sowen, and strike off the heifers necke there in the valley.

‖ Or, rough.

b That the blood shed of the innocent beasts in a filthie place, might make them abhorre the fact.

5 Also the Priests the sonnes of Levi (whom the Lord thy God hath chosen to minister, and to blesse in the Name of the Lord) shall come forth, and by their word shall all strife & plague be tried.

6 And all the Elders of that citie that came neere to the slaine man, shall wash their hands over the heifer that is beheaded in the valley:

7 And shall testifie, and say, Our hands have not shed this blood, neither have our eyes seen it.

8 [c] O Lord, bee mercifull unto thy people Israel, whom thou hast redeemed, and lay no innocent blood to the charge of thy people Israel, and the blood shall be forgiven them.

c This was the prayer which the Priests made in the audience of the people.

9 So shalt thou take away the cry of innocent blood from thee, when thou shalt doe that which is right in the sight of the Lord.

10 ¶ When thou shalt goe to warre against thine enemies, and the Lord thy God shall deliver them into thine hands, and thou shalt take them captives,

11 And shalt see among the captives a beautifull woman, and hast a desire unto her, and wouldest take her to thy wife,

12 Then thou shalt bring her home to thine house, [d] and she shall shave her head, and pare her nailes,

d Signifying that her former life must be changed before she could be joined to the people of God.

13 And she shall put off the garment that she was taken in, and she shall remaine in thine house, [e] and bewaile her father and her mother a moneth long: and after that thou shalt goe in unto her, and marry her, and she shalbe thy [f] wife.

e As having renounced parents and countrey

f This onely was permitted in the warres: otherwise the Israelites could not marry strangers.

14 And if thou have no favour unto her, then thou mayest let her go whither she will, but thou shalt not sell her for money, nor make merchandise of her, because thou hast humbled her.

15 ¶ If a man have two wives, one loved and another [g] hated, and they have borne him children, both the loved and also the hated: if the first borne be the sonne of the hated,

g This declareth that the pluralitie of wives came of corrupt affection.

16 Then when the time commeth, that hee

appointeth his sonnes to be heires of that which he hath, hee may not make the sonne of the beloved first borne ‖ before the sonne of the hated, which is the first borne:

‖ Or, while the sonne of the hated liveth.

17 But he shall acknowledge the sonne of the hated for the first borne, and give him [h] double portion for all that hee hath: for he is the first of his strength, and to [i] him belongeth the right of first borne.

h As much as to two of the others.

i Except he bee unworthy, as was Reuben Iaakobs sonne.

18 ¶ If any man have a son that is stubburne and disobedient, which will not hearken unto the voyce of his father, nor the voyce of his [k] mother, and they have chastened him, and bee would not obey them,

k For it is the mothers duety also to instruct her children.

19 Then shall his father and his mother take him, and bring him out unto the Elders of his city, and unto the gate of the place where he dwelleth,

20 And shall say unto the Elders of his citie, This our sonne is stubburne and disobedient, *and* hee will not obey our admonition: he is a riotous, and a drunkard.

21 Then all the men of his citie shall [l] stone him with stones unto death: so thou shalt take away evill from among you, that all Israel may heare it, and feare.

l Which death was also appointed for blasphemers and idolaters: so that to disobey the parents is most horrible.

22 ¶ If a man also have committed a trespasse worthy of death, and is put to death, and thou hangest him on a tree,

23 His body shall not remaine [m] all night upon the tree, but thou shalt bury him the same day: for the * curse of God *is* on him that is hanged. Defile not therefore thy land which the Lord thy God giveth thee to inherite.

m For Gods Law by his death is satisfied, and nature abhorreth cruelty.

* Galat. 3. 13.

CHAP. XXII.

2 Hee commandeth to have care of our neighbours goods. 5 The woman may not weare mans apparell, nor man the womans. 6 Of the damme and her yong birds. 8 Why they should have battlements. 9 Not to mixe divers kinds together. 13 Of the wife not being found a virgin. 23 The punishment of adultery.

THou * shalt not see thy brothers oxe nor his sheepe goe astray, and a withdraw thy selfe from them, *but* shalt bring them againe unto thy brother.

* Exod. 23. 4.

a Although thou favvelt it not.

2 And if thy brother be not [b] neere unto thee, or if thou know him not, then thou shalt bring it into thine house, and it shall remaine with thee, untill thy brother seeke after it, then shalt thou deliver it to him againe:

b Shewing that brotherly affection must be shewed not onely to them that dwell neere unto us, but also to them which are farre off.

3 In like maner shalt thou do with his [c] asse, and so shalt thou doe with his raiment, and shalt so doe with all lost things of thy brother, which he hath lost: if thou hast found them, thou shalt not withdraw thy selfe *from them*.

c Much more art thou bound to doe for thy neighbours person.

4 ¶ Thou shalt not see thy brothers asse nor his oxe fall downe by the way, and withdraw thy selfe from them, *but* shalt lift them up with him.

5 The [d] woman shall not weare that which perteineth unto the man, neither shall a man put on womans raiment: for all that doe so, *are* abomination unto the Lord thy God.

d For that were to alter the order of nature, and to despite God.

6 ¶ If thou finde a birdes nest in the way, in any tree, or on the ground *vvhether they be* yong or egges, and the damme sitting upon the yong, or upon the egges, [e] thou shalt not take the damme with the yong.

e If God detest cruelty done to little birds, how much more to man, made according to his image?

7 *But* shalt in any wise let the damme goe, and take the young to thee, that thou mayest prosper and prolong thy dayes.

8 ¶ When thou buildest a new house, thou shalt make a battelement on thy roofe, that thou lay not blood vpon thine house, if any man fall thence.

9 ¶ Thou shalt not [f] sowe thy vineyard with divers kinds of seedes, lest thou defile the increase of the seede which thou hast sowen, and the fruite of the vineyard.

f The tenor of this Law, is to walke in simplicity, and not to be curious of new inventions.

10 ¶ Thou shalt not plow with an oxe and an asse together.

11 ¶ Thou shalt not weare *a garment* of divers sorts, as of woollen and linnen together.

12 ¶ * Thou shalt make thee fringes upon the foure quarters of thy vesture, wherewith thou covereſt thy selfe.

* Numb. 15. 38.

13 ¶ If a man take a wife, and when he hath lien with her, hate her,

14 And lay [g] slanderous things unto her charge, and bring up an evill name upon her, and say, I tooke this wife, and when I came to her, I found her not a mayd,

g That is, be an occasion that she is slandered.

15 Then shall the father of the maide and her mother take and bring the signes of the maydes virginitie unto the Elders of the city to the gate.

16 And the maydes father shall say unto the Elders, I gave my daughter unto this man to wife and he hateth her:

17 And loe, he layeth slanderous things unto her charge, saying, I found not thy daughter a maide: loe, these *are the tokens* of my daughters virginitie: and they shall spread the [h] vesture before the Elders of the city.

h Meaning, the sheete, wherein the signes of her virginitie were.

18 Then the Elders of the city shall take that man and chastise him,

19 And shall condemne him in an hundreth *shekels* of silver, and give them unto the father [i] of the mayde, because hee hath brought up an evill name upon a mayd of Israel: and she shall be his wife, and he may not put her away all his life.

i For the fault of the child redoundeth to the shame of the parents: therefore he was recompensed when she was faultlesse.

20 But if this thing bee true, that the mayd be not found a virgine,

21 Then they shall bring foorth the mayde to the doore of her fathers house, and the men of her city shall stone her with stones to death: for shee hath wrought folly in Israel, by playing the whore in her fathers house: so thou shalt put evill away from among you.

22 ¶ * If a man be found lying with a woman married to a man, then they shall die even both twaine, *to vvit*, the man that lay with the wife, and the wife: so thou shalt put away evill from Israel.

* Levit. 20. 10.

23 ¶ If a mayd be bethroted unto a husband, and a man finde her in the towne and lie with her,

24 Then shall yee bring them both out unto the gates of the same city, and shall stone them with stones to death: the mayd because she cryed not, *being* in the city, and the men, because hee hath ‖ humbled his neighbours wife: so thou shalt put away evill from among you.

‖ Or, defiled.

25 ¶ But if a man finde a betrothed mayde in the field and force her, and lye with her, then the man that lay with her, shall die alone:

26 And unto the maid thou shalt doe nothing, because there is in the maid ‖ no cause of death: for as when a man riseth against his neighbour and woundeth him to death, so [k] is this matter.

‖ Or, no sinne worthy of death.

k Meaning, that the innocent cannot be punished.

27 For hee found her in the fields: the betrothed mayde cryed, and there was no man to succour her.

28 ¶ * If a man find a maid that is not betrothed, and take her, and lie with her, and they be found,

* Exod. 22. 16.

29 Then the man that lay with her, shall give unto the maydes father fiftie *shekels* of silver: and she

she shallbe his wife, because he hath humbled her, he cannot put her away all his life.

30 ¶ No man shall [1] take his fathers wife, nor shall uncover his fathers skirt.

1 Hee shall not lie with his stepmother, meaning hereby all other degrees forbidden, Levit. 18.

CHAP. XXIII.

1 *What men ought not to bee admitted to office.* 9 *What they ought to avoide when they goe to warre.* 15 *Of the fugitive servant.* 17 *To use all kinde of whoredome.* 19 *Of Vsurie.* 21 *Of vowes.* 24 *Of the neighbours vine and corne.*

NOne that is hurt by bursting, or that hath his privie member cut off, [a] shall enter into the Congregation of the Lord.

2 [b] A bastard shall not enter into the Congregation of the Lord: even to his tenth generation shall he not enter into the Congregation of the Lord.

3 * The Ammonites and the Moabites shall not enter into the Congregation of the Lord: even to their tenth generation shall they not enter into the Congregation of the Lord for ever,

4 Because they [c] met you not with bread and water in the way, when yee came out of Egypt, and * because they hired against thee Balaam ỹ sonne of Beor, of Pethor in Aram-nahara im, to curse thee.

5 Nevertheleſſe, the Lord thy God would not hearken unto Balaam, but the Lord thy God turned the curse to a blessing unto thee, because the Lord thy God loved thee.

6 Thou [d] shall not seeke their peace, nor their prosperity all thy dayes for ever.

7 ¶ Thou shalt not abhorre an Edomite: for he is thy brother, neither shalt thou abhorre an Egyptian, because thou wast a stranger in his land.

8 The children that are begotten [e] of them in their third generation, shall enter into the Congregation of the Lord.

9 ¶ When thou goest out with the hoste against thine enemies, keepe thee then from all wickednesse.

10 ¶ If there bee among you any that is uncleane by that which commeth to him by night, he shall goe out of the hoste, and shall not enter into the hoste.

11 But at even he shall wash *himselfe* with water, and when the sunne is downe he shall enter into the hoste.

12 ¶ Thou shalt have a place also without the hoste, whither thou shalt [f] resort.

13 And thou shalt have a paddle among thy weapons, and when thou wouldest sit downe without, thou shalt dig therewith, and returning, thou shalt [g] cover thine excrement.

14 For the Lord thy God walketh in the mids of thy campe to deliver thee, and to give *thee* thine enemies before thee: therefore thine hoste shall be holy, that hee see no filthy thing in thee, and turne away from thee.

15 ¶ Thou shalt not [h] deliver the servant unto his master, which is escaped from his master unto thee.

16 He shall dwell with thee, *even* among you, in what place he shall chuse, in one of thy † cities where it liketh him best: thou shalt not vexe him.

17 ¶ There shallbe no whore of the daughters of Israel, neither shall there be a whore keeper of the sonnes of Israel.

18 ¶ Thou shalt neither bring the [i] hire of a whore, nor the price of a dogge into the house of ỹ Lord thy God for any vow: for even both these *are* abomination unto the Lord thy God.

19 ¶ * Thou shalt not give to usurie to thy brother: as usurie of money, usurie of meate, usurie of any thing that is put to usurie.

20 Vnto a [k] stranger thou maiest lend upon usurie, but thou shalt not lend upon usurie unto thy brother, that the Lord thy God may [l] blesse thee in all that thou settest thine hand to, in the land whither thou goest to possesse it.

21 ¶ When thou shalt vowe a vowe unto the Lord thy God, thou shalt not be slacke to pay it: for the Lord thy God wil surely require it of thee, and so it should be sinne unto thee.

22 But when thou abstainest from vowing, it shallbe no sinne unto thee.

23 That which is gone out of thy lippes, thou shalt [m] keepe and performe, as thou hast vowed it willingly unto the Lord thy God: *for* thou hast spoken it with thy mouth.

24 ¶ When thou commest unto [n] thy neighbours vineyard, then thou maiest eate grapes at thy pleasure, as much as thou wilt: but thou shalt put none in thy [o] vessel.

25 When thou commest unto thy neighbours corne, * thou maiest plucke the eares with thine hand, but thou shalt not moove a sickle to thy neighbours corne.

a Either to beare office, or to marrie a wife.
b This was to cause them to live chastly, that their posteritie might not be reiected.
* Nehe. 13, 1, 2.

c Hereby hee condemneth all that further not the children of God in their vocation.
* Num. 22, 5, 6.

d Thou shalt have nothing to doe with them.

e If the fathers renounced their idolatrie, and received circumcision.

f For the necessities of nature.

g Meaning hereby that his people should be pure both in body and soule.

h This is meant of the heathen, who fled for their masters cruelties, and imbraced the true religion.
† Ebr gates.

i Forbidding hereby that any gaine gotten of evill thing should be applyed to the service of God, Micha. 1. 7.

CHAP. XXIIII.

1 *Divorcement is permitted.* 5 *Hee that is newly married is exempted from warre.* 6 *Of the pledge.* 14 *Wages must not be retained.* 16 *The good must not be punished for the bad.* 17 *The care of the stranger, fatherlesse, and widow.*

WHen a man taketh a wife, and marrieth her, if so bee shee finde no favour in his eyes, because hee hath espied some filthinesse in her, [a] then let him write her a bil of divorcement, and put it in her hand, and send her out of his house.

2 And when she is departed out of his house, and gone her way, and marry with another man,

3 And if the latter husband hate her, and write her a letter of divorcement, and put it in her hand, and send her out of his house, or if the latter man die which tooke her to wife:

4 *Then* her first husband, which sent her away, may not take her againe to be his wife, after that shee is [b] defiled: for that *is* abomination in the sight of the Lord, and thou shalt not cause the land to sinne, which the Lord thy God doth give thee to inherit.

5 ¶ When a man taketh a new wife, he shall not goe a warfare, [c] neither shall bee charged with any businesse, but shall bee free at home one yeere, and reioyce with his wife, which hee hath taken.

6 ¶ No man shall take the nether nor the upper [d] milstone to pledge: for this gage is *his* living.

7 If any man bee found stealing any of his brethren of the children of Israel, and maketh merchandize of him, or selleth him, that thiefe shall die: so shalt thou put evill away from among you.

8 ¶ Take heed of the * plague of leprosie, that thou observe diligently, and doe according to all that the Priests of the Levites shall teach you: take heed ye doe as I commanded them.

9 Remember what the Lord thy God did unto * Miriam by the way after that yee were come out of Egypt.

10 ¶ When thou shalt aske againe of thy neigh-

a Hereby God approoveth not that light divorcement, but permitteth it to avoide further inconvenience. Matt. 19, 7.

b Seeing that by dimitting her, he iudged her to be uncleane and defied.

c That they might learne to know one anothers conditions, and so afterward live in godly peace.

d Not any thing whereby a man getteth his living.

* Levit. 13, 2.

* Num. 12, 10.

c As though thou wouldeſt appoint what to have, but ſhalt receiue what he may ſpare.

bour any thing lent, thou ſhalt not goe [e] into his houſe to fet his pledge.

11 But thou ſhalt ſtand without, and the man that borrowed it of thee, ſhall bring the pledge out of the doores unto thee.

12 Furthermore if it be a poore body, thou ſhalt not ſleepe with his pledge,

13 *But* ſhalt reſtore him the pledge when the ſunne goeth downe, that he may ſleepe in his raiment, and bleſſe thee: and it ſhalbe righteouſnes unto thee [f] before the Lord thy God.

f Though hee would bee unthankefull, yet God will not forget it.

14 ¶ Thou ſhalt not oppreſſe an hyred ſervant that is needy and poore, *neither* of thy brethren nor of the ſtranger that is in thy land within thy gates.

* Levit 10,13. Iob 4,14.

15 * Thou ſhalt give him his hire for his day, neither ſhall the ſunne goe downe upon it: for he is poore, and therewith ſuſtaineth his life: leaſt he crie againſt thee unto the Lord, and it be ſinne unto thee.

* 2 King.14.6. 2 Chron 25.4. Iere 31.29.30. Ezek.18 20.

16 ¶ * The fathers ſhall not be put to death for children, nor the children put to death for the fathers, but euery man ſhall be put to death for his owne ſinne.

g Becauſe the world did leaſt eſteeme theſe ſorts of people, therefore God hath moſt care over them.

17 Thou ſhalt not pervert the right of the [g] ſtranger, *nor* of the fatherleſſe, nor take a widowes raiment to pledge.

18 But remember that thou waſt a ſervant in Egypt, and how the Lord thy God delivered thee thence. Therefore I command thee to doe this thing.

* Levit.19,9 and 23,22.

19 ¶ * When thou cutteſt downe thine harveſt in thy fielde, and haſt forgotten a ſheafe in the fielde, thou ſhalt not goe againe to fet it, *but* it ſhallbe for the ſtranger, for the fatherleſſe, and for the widowe: that the Lord thy God may bleſſe thee in all the workes of thine hands.

‖ Or, gathereſt thine olives.

20 When thou ‖ beateſt thine olive tree, thou ſhalt not goe over the boughes againe, *but* it ſhallbe for the ſtranger, for the fatherleſſe, and for the widowe.

‖ Or, the grapes of thy vineyard.

21 When thou gathereſt thy ‖ vineyard, thou ſhalt not gather the grapes cleane after thee, *but* they ſhall be for the ſtranger, for the fatherleſſe, and for the widow.

b God iudged them not mindfull of his benefit, except they were beneficiall vnto others.

22 And remember that thou waſt [b] a ſervant in the land of Egypt: therefore I command thee to doe this thing.

CHAP. XXV.

3 The beating of the offenders. 5 To raiſe vp ſeed to the kinſmen. 11 In what caſe a womans hand muſt be cut off. 13 Of iuſt weights and meaſures. 19 To deſtroy the Amalekites.

a Whether there be a plaintife or none, the magiſtrates ought to trie our faults, and puniſh according to the crime.

WHen there ſhall bee ſtrife betweene men, and they ſhall come vnto iudgement, [a] and ſentence ſhall bee given upon them, and the righteous ſhall be iuſtified, and the wicked condemned,

b When the crime deſerueth not death.

2 Then if ſo be the wicked be worthy to bee beaten, the iudge ſhall cauſe him to lie downe, [b] and to bee beaten before his face, according to his treſpaſſe vnto a certaine number.

c The Iewes of ſuperſtition afterward tooke one away. 2.Cor.11,24.

3 [c] Fourtie *ſtripes* ſhall hee cauſe him to have, and not paſt, leaſt if he ſhould exceed and beat him above that with many ſtripes, thy brother ſhould appeare deſpiſed in thy ſight.

* 1.Cor 9,9. 1. tim. 5.18.

4 ¶ * Thou ſhalt not mouſell the oxe that treadeth out the corne.

* Ruth 4.3.matth. 22.24.Marke 12. 19 luke 20,28.

5 ¶ * If brethren dwell together, and one of them die and have no ſonne, the wife of the dead ſhall not marrie without, *that is*, vnto a ſtranger, but his [d] kinſman ſhall goe in unto her, and take her to wife, and doe the kinſmans office to her.

d Becauſe the Ebrew word ſignifieth not the naturall brother, and the word that ſignifieth a brother, is taken alſo for a kinſman: it ſeemeth that it is not meant that the naturall brother ſhould marrie his brothers wife, but ſome other of the kindred that was in that degree which might marrie.

6 And the firſt borne which ſhe beareth, ſhall ſucceed in the name of his brother which is dead, that his name be not put out of Iſrael.

7 And if the man will not take his kinſewoman, then let his kinſewoman goe up to the gate unto the Elders, and ſay, My kinſeman refuſeth to raiſe up unto his brother a name in Iſrael: he will not doe the office of a kinſman unto me.

8 Then the Elders of the citie ſhall call him, and commune with him: if hee ſtand and ſay, I will not take her,

9 Then ſhall his kinſwoman come unto him in the preſence of the Elders, and looſe his ſhooe from his foot, and ſpit in his face, and anſwere, and ſay, So ſhall it bee done unto that man that will not build up his brothers houſe.

10 And his name ſhall be called in Iſrael, The houſe of him whoſe ſhooe is put off.

e This law importeth that godly ſhamefaſtneſſe be preſerved: for it is an horrible thing to ſee a woman paſt ſhame.

11 ¶ [e] When men ſtriue together, one with another, if the wife of the one come neere, for to rid her hus band out of the handes of him that ſmiteth him, and put forth her hand, and take him by his privities,

12 Then thou ſhalt cut off her hand: thine eye ſhall not ſpare her.

13 ¶ Thou ſhalt not have in thy bag two maner of † weights, a great and a ſmall:

† Ebr. ſtone and ſtone.

14 Neither ſhalt thou have in thine houſe diuers † meaſures, a great and a ſmall:

† Ebr. Ephah and Ephah, read Exod, 12,6.

15 *But* thou ſhalt haue a right and iuſt weight: a perfit and a iuſt meaſure ſhalt thou have, that thy dayes may be lengthened in the land, which the Lord thy God giveth thee.

16 For all that do ſuch things, *and* all that doe unrighteouſly, *are* abomination unto ỹ Lord thy God.

* Exod, 17,8.

17 * Remember what Amalek did unto thee by the way, when ye were come out of Egypt:

18 How hee met thee by the way, and ſmote the hindmoſt of you, all that were feeble behind thee, when thou waſt fainted and wearie, and he feared not God.

19 Therefore, when the Lord thy God hath given thee reſt from all thine enemies round about in the land which the Lord thy God giveth thee for an inheritance to poſſeſſe it, *then* thou ſhalt put out the [f] remembrance of Amalek from under heaven: forget not.

f This was partly accompliſhed by Saul, about 450 yeeres afterward.

CHAP. XXVI.

3 The offering of the firſt fruits. 5 What they muſt proteſt when they offer them. 12 The tribe of the firſt yeere. 13 Their proteſtation in offering it. 19 To what honour God preferreth them which acknowledge him to be their Lord.

a By this ceremonie they acknowledged that they received the land of Canaan as a free gift of God.

b To be called upon, ſerved and worſhipped ſpiritually, Chap. 12,5.

AAlſo when thou ſhalt come into the land which the Lord thy God giveth thee for inheritance, and ſhalt poſſeſſe it, and dwell therein,

2 [a] Then ſhalt thou take of the firſt of all the fruit of the earth, and bring it out of the land that the Lord thy God giveth thee, and put it in a baſket, and goe unto the place which ỹ Lord thy God ſhall chuſe, to [b] place his name there.

3 And thou ſhalt come unto the Prieſt, that ſhallbe in thoſe dayes, and ſay unto him, I acknowledge this day unto the Lord thy God, that I am come unto the countrey which ỹ Lord ſware unto our fathers for to give us.

4 Then the Prieſt ſhall take the basket out of thine hand, and ſet it downe before the altar of the Lord

Lord thy God.

5 And thou ſhalt anſwere and ſay before the Lord thy God, A Syrian *was* my father, who being ready to periſh *for hunger*, went downe into Egypt, and ſoiourned there with a ſmall company, and grew there unto a nation great, mighty [d] and full of people.

6 And the Egytians vexed us, and troubled us, and laded us with cruell bondage.

7 But when we [e] cried unto the Lord God of our fathers, the Lord heare our voyce, and looked on our adverſitie, and on our labour, and on our oppreſſion:

8 And the Lord brought us out of Egypt in a mighty hand, and ſtretched out arme, with great terribleneſſe, both inſignes and wonders.

9 And he hath brought us into this place, and hath given us this land, *even* a land that floweth with milke and hony.

10 And now, loe, I have [f] brought the firſt fruites of the land, which thou, O Lord, haſt given me, and thou ſhalt ſet it before the Lord thy God, and worſhip before the Lord thy God:

11 And thou ſhalt reioyce in all the good things which the Lord thy God hath given unto thee, and to thine [g] houſhold, thou and the Levite, and the ſtranger that is among you.

12 ¶ When thou haſt made an end of tithing all the tythes of thine increaſe, the third yeare, *which is* the yeere of tything, and haſt given it unto the Levite, to the ſtranger, to the fatherleſſe, and to the widowe, that they may eate within thy gates, and be ſatisfied.

13 Then thou ſhalt [h] ſay before the Lord thy God, I have brought the halowed thing out of mine houſe, and alſo have given it to the Levites and to the ſtrangers, to the fatherleſſe and to the widow, according to al thy *commandements which thou haſt commanded mee: I have [i] tranſgreſſed none of the commandements, nor forgotten *them*,

14 I have not eaten thereof in my [k] mourning, nor ſuffered ought to periſh [l] through uncleanneſs, nor given ought thereof for the dead, *but* have hearkened unto the voyce of the Lord my God: I have done [m] after all ỹ thou haſt commanded me.

15 Looke downe from thine holy habitation, *even* from heaven, and bleſſe thy people Iſrael, and the land which thou haſt given us (as thou ſwareſt unto our fathers) the land that floweth with milke and hony.

16 ¶ This day the Lord thy God doeth command thee to do theſe ordinances & lawes: keepe them therefore, and do them with [n] all thine heart, and with all thy ſoule.

17 Thou haſt ſet up the Lord this day to be thy God, and to walke in his wayes, and to keepe his ordinances, and his commandements, and his lawes, and to hearken unto his voyce.

18 ° And the Lord hath ſet thee up this day, to be a * precious people unto him (as he hath promiſed thee) and that thou ſhouldeſt keepe all his commandements.

19 And to make thee * high above all nations (which hee hath made) in praiſe, and in name, and in glory, * and that thou ſhouldeſt be an holy people unto the Lord thy God, as hee hath ſaid.

c Meaning, Iakob who ſerved 20 yeeres in Syria.

d Onely by Gods mercy, and not by their fathers deſerv ings.

e Alledging the promiſes made unto our fathers, Abraham, Iſhak, and Iakob.

f In tooken of a thankfull heart, and mindfull of this benefit.

g Signifying that God giveth us not goods for our ſelves onely, but for their uſes alſo which are committed to our charge.

h Without hypocriſie.

* Chap. 14.27.

i Of malice and contempt.

k Or, for any neceſſity.

l By putting them to any prophane uſe.

m As farre as my ſinnefull nature would ſuffer: for elſe, as David and Paul ſay, there is not one iuſt, Pſal. 143. Rom. 3.10.

n With a good and ſimple conſcience.

o Signifying that there is a mutuall bond betweene God and his people.

* Chap. 7.6. and 14.2.

* Chap. 4.7. and 28.1.

* Chap 7.6. and 14.2.

CHAP. XXVII.

a *They are commanded to write the law upon ſtones for a remembrance. 5 Alſo to build an altar. 13 The curſing are given on mount Ebal.*

THen Moſes with the Elders of Iſrael [a] commanded the people, ſaying. Keepe all the commandements, which I commanded you this day.

a As Gods miniſter, and charged with the ſame.

2 And when ye ſhall paſſe * over Iorden unto the land which the Lord thy God giveth thee, thou ſhalt ſet thee up great ſtones, and plaiſter them with plaiſter,

* Ioſh 4.1.

3 b And ſhalt write upon them all the words of this Law, when thou ſhalt come over, that thou mayeſt go into the land which the Lord thy God giveth thee: a land that floweth with milke and hony, as ỹ Lord God of thy fathers hath promiſed thee.

b God would that his Law ſhould be ſet up in the borders of the land of Canaan, that all that looked thereon might know that the land was dedicate to his ſervice.

4 Therefore when ye ſhall paſſe over Iorden, ye ſhall ſet up theſe ſtones, which I command you this day in mount Ebal, and thou ſhalt plaiſter them with plaiſter.

5 * And there ſhalt thou build unto the Lord thy God an altar, *even* an altar of ſtones: thou ſhalt lift none [c] yron *inſtrument* upon them.

* Exod. 20.25. Ioſh. 8.31.

c The altar ſhould not be curiouſly wrought, becauſe it ſhould continue but for a time: for God would have but one altar in Iudah.

6 Thou ſhalt make the altar of the Lord thy God of whole ſtones, and offer burnt offerings thereon unto the Lord thy God.

7 And thou ſhalt offer peace offerings, and ſhalt eate there and reioyce before the Lord thy God:

8 And thou ſhalt write upon the ſtones all the wordes of this Law, [d] well and plainely.

d That every one may well reade it, and underſtand it.

9 ¶ And Moſes and the Prieſtes of the Levites, ſpake unto all Iſrael, ſaying, Take heede and heare, O Iſrael: this day art thou become the people of the Lord thy God.

10 Thou [e] ſhalt hearken therefore unto the voyce of the Lord thy God, and doe his commandements and his ordinances, which I commaund thee this day.

e This condition hath bound thee unto that if thou wilt be his people, thou muſt keepe his lawes.

11 ¶ And Moſes charged the people the ſame day, ſaying,

12 Theſe ſhall ſtand upon mount Gerizzim, to bleſſe the people when ye ſhall paſſe over Iorden: Simeon, and Levi, and Iudah, and Iſſachar, and [f] Ioſeph, and Beniamin.

f Meaning, Ephraim and Manaſſeh.

13 And theſe ſhall ſtand upon mount Ebal, to [g] curſe: Reuben, Gad, and Aſher, and Zebulun, Dan, and Naphtali.

g Signifying that if they would not obey God for love, they ſhould be made to obey for feare.

14 And the Levites ſhall anſwere and ſay unto all the men of Iſrael with a loud voyce,

15 ¶ Curſed be the man that ſhall make any carved or molten [h] image, *which is* an abomination unto the Lord, the worke of the hands of the craftesman, and putteth it in a ſecret place: And all the people ſhall anſwere and ſay: So be it.

h Under this he conteineth all the corruptions of Gods ſervice, and the tranſgreſſion of the firſt Table.

16 Curſed be he that [i] curſeth his father and his mother: And all the people ſhall ſay: So be it.

i Or, contemneth: & this appertaineth to the ſecond Table.

17 Curſed be he that remooveth his neighbours [k] marke: And all the people ſhall ſay: So be it.

k He condemneth all iniuries and extortions.

18 Curſed be he that maketh the [l] blind go out of the way: and all the people ſhall ſay: So be it.

l Meaning, that believeth not and counſelleth not his neighbour.

19 Curſed be he that hindreth the right of the ſtranger, the fatherleſſe, and the widow: And all the people ſhall ſay: So be it.

20 Curſed be he that lieth with his fathers wife: for he hath uncovered his fathers [m] ſkirt: And all the people ſhall ſay: So be it.

m In committing villeny againſt him, Levit. 20.11. and chap. 22.30. ezek. 22.10.

21 Curſed be he that lieth with any beaſt: And all the people ſhall ſay: So be it.

22 Curſed be he that lieth with his ſiſter, the daughter of his father, or the daughter of his mother: And all the people ſhall ſay: So be it.

23 Curſed be he that lieth with his [n] mother in law: and all the people ſhall ſay: So be it.

n Meaning, his wives mother.

24 Cursed bee he that smiteth his neighbour [o] secretly: And all the people shall say: So be it.

25 * Cursed be he that taketh a reward to put to death innocent blood: And all the people shall say: So be it.

26 * Cursed be he that confirmeth not all the words of this Law, to doe them: And all the people shall say: So be it.

[o] For God that seeth in secret, will revenge it.
* Eccl. 22, 12.

[a] Galat. 3, 10.

CHAP. XXVIII.

1 The promises to them that obey the Commandements. 15 The threatnings to the contrary.

IF * thou shalt obey diligently the voyce of the Lord thy God, and observe and doe all his commandements, which I commaund thee this day, then the Lord thy God will [a] set thee on high above all the nations of the earth.

2 And all these blessings shall come on thee, and [b] overtake thee, if thou shalt obey the voice of the Lord thy God.

3 Blessed shalt thou be in the [c] citie, and blessed also in the field.

4 Blessed shall be the fruit [d] of thy body, and the fruit of thy ground, and the fruit of thy cattell, the increase of thy kine, and the flocks of thy sheepe.

5 Blessed shalbe thy basket and thy dough.

6 Blessed shalt thou be when thou [e] commest in, and blessed also when thou goest out.

7 The Lord shall cause thine enemies that rise against thee, to fall before thy face: they shall come out against thee one way, and shall flee before thee [f] seven wayes.

8 The Lord shall command the blessing *to be* with thee in thy store houses, and in all that thou settest thine [g] hand to, and will blesse thee in the land which the Lord thy God giveth thee.

9 The Lord shall make thee an holy people unto himselfe, as hee hath sworne unto thee, if thou shalt keep the commandements of the Lord thy God, and walke in his wayes.

10 Then all people of the earth shall see that the Name of the Lord is [h] called upon over thee, and they shall be afraid of thee.

11 And the Lord shall make thee plenteous in goods, in the fruit of thy body, and in the fruit of thy cattell, and in the fruit of thy ground, in [ỹ] land which [ỹ] Lord sware unto thy fathers, to give thee.

12 The Lord shall open unto thee his good treasure, *even* the [i] heaven to give raine unto thy land in due season, and to blesse all the worke of thine hands: and * thou shalt lend unto many nations, but shalt not borow thy selfe.

13 And the Lord shall make thee the head, and not the [j] taile, and thou shalt be above onely, and shalt not bee beneath, if thou obey the commandements of the Lord thy God which I command thee this day, to keepe and to doe *them*.

14 But thou shalt not decline from any of the words, which I commaund you this day, *either* to the * right hand or to the left, to goe after other gods to serve them.

15 ¶ * But if thou wilt not obey the voyce of the Lord thy God, to keepe and to doe all his commandements, and his ordinances, which I command thee this day, then all these curses shall come upon thee, and overtake thee.

16 Cursed shalt thou be in the towne, and cursed also in the field.

17 Cursed shall thy basket be, and thy [j] dough:

18 Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheepe.

19 Cursed shalt thou bee when thou commest in, and cursed also when thou goest out.

20 The Lord shall send upon thee cursing, trouble, and [l] shame, in all that which thou settest thine hand to doe, untill thou be destroyed, and perish quickly, because of the wickednesse of thy works, whereby thou hast forsaken me.

21 The Lord shall make the pestilence cleave unto thee, untill he hath consumed thee from the land, whither thou goest to possesse it.

22 * The Lord shall smite thee with a consumption, and with the fever, and with a burning ague, and with fervent heate, and with the sword, and with [l] blasting, and with the mildew, and they shall pursue thee untill thou perish.

23 And thine heaven that is over thine head, shalbe [k] brasse, and the earth [ỹ] is under thee, yron.

24 The Lord shall give thee for the raine of thy land, dust and ashes, *even* from [l] heaven shall it come downe upon thee, untill thou be destroyed.

25 *And* the Lord shall cause thee to fall before thine enemies: thou shalt come out one way against them, and shalt flee seven wayes before them, and shalt be [l] scattered through all the kingdomes of the earth.

26 And thy [m] carkeis shall bee meat unto all foules of the aire, and unto the beasts of the earth, and none shall fray them away.

27 The Lord will smite thee with the botch of Egypt, and with the emeroids, and with the skab, and with the itch, that thou canst not be healed.

28 And the Lord shall smite thee with madnesse, and with blindnesse, and with astonying of heart.

29 Thou shalt also grope at noone dayes, as the [n] blinde groperh in darkenesse, and shalt not prosper in thy wayes: thou shalt never but be oppressed with wrong, and be powled evermore, and no man shall succour *thee*.

30 Thou shalt betroth a wife, and another man shall lie with her: thou shalt build an house, and shalt not dwell therein: thou shalt plant a vineyard, and shalt not [†] eat the fruit.

31 Thine oxe shall be slaine before thine eyes, and thou shalt not eat thereof: thine asse shall be violently taken away before thy face, and shall not be restored to thee: thy sheepe shall be given unto thine enemies, and no mã shal rescue *them* for thee.

32 Thy sonnes and thy daughters shalbe given unto another people, and thine eyes [o] shall still looke for them, even till they fall out, and there shall be no power in thine hand.

33 The fruite of thy land and all thy labours shall a people which thou knowest not, eate, and thou shalt never but suffer wrong, and violence alway:

34 So that thou shalt bee madde for the sight which thine eyes shall see.

35 The Lord shall smite thee in the knees, and in the thighes, with a sore botch, that thou canst not be healed: even from the sole of the foot unto the top of thine head.

36 The Lord shall bring thee and thy [p] King (which thou shalt set over thee) unto a nation, which neither thou nor thy fathers have knowen, and there thou shalt serve other gods, *even* wood and stone,

[a] He will make thee the most excellent of all people.

[b] When thou thinkest thy selfe forsaken.

[c] Thou shalt live wealthily.

[d] Thy children and succession.

[e] All thine enterprises shall have good successe.

[f] Meaning, many wayes.

[g] God will blesse us, if we doe our duety, and not be idle.

[h] Ye that he is thy God, and thou art his people.

[i] For nothing in the earth is profitable, but when God sendeth his blessings from heaven.

* Chap. 15, 6.

[j] Or, the lowest.

[j] Or, store.

[l] Josh. 23, 6.

* Levit. 26, 14. Lament. 2, 17. Mal. 2, 2. Baruch 1, 20.

[l] Or, blasting.

[l] Or, drought.

[k] It shall give thee no more moysture then if it were of brasse.

[l] Or, out of the ayre as dust raised with winde.

[l] Some reade, thou shalt be a terrour and feare, when they shall heare how God hath plagued thee.

[m] Thou shalt be cursed both in thy life and in thy death: for the buriall is a testimony of the resurrection which signe for thy wickednesse thou shalt lacke.

[n] In things most evident and cleare thou shalt lacke discretion and judgement.

[†] Ebr. make it common.

[o] When they shall returne from their captivitie.

[p] As he did Manasseh, Ioachim, Zedekias and others.

37 And.

37 And thou shalt * be a wonder, a proverbe and a common talke among all people, whither the Lord shall cary thee.

* Iere.24.9.and 25.9. 1.King.9.7.

38 * Thou shalt carie out much seede into the field, and shalt gather but little in: for the grashoppers shall destroy it.

* Mich.6.15. Hag.1.6.

39 Thou shalt plant a vineyard, and dresse it, but shalt neither drinke of the wine, nor gather *the grapes*: for the wormes shall eat it.

40 Thou shalt have Olive trees in all thy coasts, but shalt not anoynt thy selfe with the oyle: for thine olives shall ‖ fall.

‖ Or, be shaken before they be ripe.

41 Thou shalt beget sonnes and daughters, but shalt not have them: for they shall goe into captivitie.

42 All thy trees and fruite of thy land q shall the grashopper consume.

q Vnder one kind hee conteineth all the vermine, which destroy the fruits of the land: and this is an evident tooken of Gods curse.

43 The stranger that is among you, shall climbe above thee up on hie, and thou shalt come downe beneath alow.

44 He shall lend thee, & thou shalt not lend him: he shall bee the head, and thou shalt be the taile.

45 Moreover, all these curses shall come upon thee, and shall pursue thee and overtake thee, till thou be destroyed, because thou obeyedst not the voyce of the Lord thy God, to keepe his commandements, and his ordinances, which he commanded thee:

46 And they shall bee upon r thee for signes and wonders, and upon thy seed for ever,

r Gods plagues be evident signes that hee is offended with thee.

47 Because thou servedst not the Lord thy God with ioyfullnesse, and with a good heart, for the abundance of all things.

48 Therefore thou shalt serve thine enemies which the Lord shall send upon thee, in hunger and in thirst, and in nakednesse, and in need of all things: and hee shall put a yoke of yron upon thy necke untill he have destroyed thee.

49 The Lord shall bring a nation upon thee from farre, *even* from the end of the world, flying *swift* as an egle: a nation whose tongue thou shalt not understand:

50 A nation of a ‖ fierce countenance, which will not regard the person of the olde, nor have compassion of the yong.

‖ Or, barbarous, cruell or impudent.

51 The same shall eate the fruit of thy cattell, and the fruit of thy land, untill thou be destroyed, and hee shall leave thee neither wheate, wine, nor oyle, *neither* the ‖ increase of thy kine, nor the flocks of thy sheepe, untill hee have brought thee to nought.

‖ Or, first borne of thy bullocke.

52 And he shall besiege thee in all thy cities, untill thine high and strong walles fall downe, wherein thou trustedst in all the land: and hee shall besiege thee in all thy ‖ cities throughout all thy lande, which the Lord thy God hath given thee.

‖ Or, gates.

53 * And thou shalt eate the fruit of thy body, *even* the flesh of thy sonnes and thy daughters, which the Lord thy God hath given thee, during the siege and straitnesse wherein thine enemies shall inclose thee:

* Leuit 26.29. 2.king 6.29. Iam. 5.10. Baruch 2.3.

54 *So that* the man (that is tender and exceeding daintie among you,) * shall be grieved at his brother, and at his wife *that lieth* in his bosome, and at the remnant of his children, which hee hath yet left,

* Chap.15.9.

55 For feare of giving unto any of them of the flesh of his children, whom hee shall eate, because hee hath nothing left him in that siege, and straitnesse, wherewith thine enemie shall besiege thee in all thy cities.

56 The tender and daintie s woman among you, which never would venture to set the sole of her foot upon the ground (for her softenesse and tendernesse) shall be grieved at her husband *that lieth* in her bosome, and at her sonne, and at her daughter,

s Assome to passe in the dayes of Ioram king of Israel, 2 King.6.10. and when the Romanes besieged Ierusalem. t Hunger shall so bite her, that she shall be ready to eate her childe before it be delivered.

57 And at t her afterbirth (that shall come out from betweene her feete) and at her children, which she shall beare: for when all things lacke she shall eate them secretly, during the siege and straitnesse wherewith thine enemie shall besiege thee in thy cities.

58 ¶ If thou wilt not keepe and doe u all the words of this Law (that are written in this book) and feare this glorious and fearefull Name, THE LORD THY GOD.

u For he that offendeth in one, is guiltie of all. Iam.2.10.

59 Then the Lord will make thy plagues wonderfull, and the plagues of thy seede, *even* great plagues, and of long continuance, and sore diseases and of long durance.

60 Moreover, he will bringe upon thee all the diseases of Egypt, whereof thou wast afraid, and they shall cleave unto thee.

61 And every sickenesse, and every plague, which is not x written in the booke of this Law, will the Lord heape upon thee, untill thou be destroyed.

x Declaring, that God hath infinite meanes to plague the wicked, besides them that are ordinarie or written * Chap.28.21.

62 And yee shalbe left few in number, where yee were as the * starres of heaven in multitude because thou wouldest not obey the voyce of the Lord thy God.

63 And as the Lord hath reioyced over you, to doe you good, and to multiply you, so hee will reioyce over you, to destroy you, and bring you to nought, and yee shall be rooted out of the land, whither thou goest to possesse it.

64 And the Lord shall y scatter thee among all people from the one end of the world unto the other, and there thou shalt serve other gods, which thou hast not knowen, nor thy fathers, *even* wood and stone.

y Signifying that it is a singular gift of God to be in a place where we may worship God purely, and declare our faith and religion.

65 Also among these nations thou shalt finde no rest, neither shall the sole of thy foot have rest: for the Lord shall give thee there a trembling heart, and *looking to returne* till thine eyes fall out, and a sorowfull mind.

66 And thy life shall * hang before thee, and thou shalt feare both night and day, and shalt have none assurance of thy life.

* Or, thou shalt be in doute of thy life.

67 In the morning thou shalt say, Would God it were evening, and at evening thou shalt say, Would God it were morning, for the feare of thine heart, which thou shalt feare, and for the sight of thine eyes, which thou shalt see.

z Because they were unmindfull of that miracle when the Sea gave place for them to passe thorow.

68 And the Lord shall bring thee into Egypt againe with z ships by the way, whereof I sayde unto thee, Thou shalt see it no more againe: and there yee shall sell your selves unto your enemies for bondmen and bondwomen, and there *shalbe* no buyer.

CHAP. XXIX.

1 The people are exhorted to observe the commandements. 10 The whole people from the highest to the lowest are comprehended under Gods covenant. 19 The punishment of him that flattereth himselfe in his wickednesse. 24 The cause of Gods wrath against his people.

THese are the a words of the covenant which the Lord commanded Moses to make with

a That is, the articles, or conditions.

the children of Israel, in the land of Moab, beside the covenant which hee had made with them in b Horeb.

b As the first giving of the Law, which was fourty yeeres before.

2 ¶ And Moses called all Israel, and said unto them, Ye have seene all that the Lord did before your eyes in the land of Egypt unto Pharaoh and unto all his servants, and unto all his land.

3 The c great tentations which thine eyes have seene, those great miracles and wonders:

c The proofes of my power.

4 Yet the Lord hath not d given you an heart to perceive, and eyes to see, and eares to heare, unto this day.

d Hee sheweth that it is not in mans power to understand the misteries of God, if it be not given him from above.

5 And I have led you fourty yeeres in the wildernesse: your cloaths are not waxed olde upon you, neither is thy shooe waxed olde upon thy foote.

6 Yee have eaten no e bread, neither drunke wine, nor strong drinke, that ye might know how that I am the Lord your God.

e Made by mans arte, but Manna, which is called the bread of Angels.

7 After, yee came unto this place, and Sihon King of Heshbon, and Og King of Bashan came out against us unto battell, and we slew them,

8 And tooke their land, and gave it for an inheritance unto the Reubenites, and to the Gadites, and to the halfe tribe of Manasseh.

9 * Keepe therefore the wordes of this covenant and doe them, that yee may prosper in all that ye shall doe.

* Chap. 4. 6. 1. King. 2. 3.

10 Ye stand this day every one of you before the Lord your f God: your heads of your tribes, your Elders and your officers, *even* all the men of Israel:

f Who knoweth your hearts, and therefore ye may not thinke to dissemble with him.

11 Your children, your wives, and thy stranger that is in the campe, from the hewer of thy wood, unto the drawer of thy water,

12 That thou shouldest g passe into the covenant of the Lord thy God, and into his othe which the Lord thy God maketh with thee this day,

g Alluding to them, that when they made a sure covenant, divided a beast in twaine, and past betweene the parts divided, Gene. 15. 10.

13 For to establish thee this day a people unto himselfe, and that he may be unto thee a God, as he hath said unto thee, and as he hath sworne unto thy fathers, Abraham, Izhak, and Iaakob.

14 Neither make I this covenant and this oathe with you onely,

15 But *as well* with him that standeth here with us this day before the Lord our God, as with him h that is not here with us this day.

h Meaning, their posteritie.

16 For yee know, how we have dwelt in the land of Egypt, and how wee passed thorowe the middes of the nations, which ye passed by.

17 And ye have seene their abominations and their idoles (wood and stone, silver and golde) which were among them.

18 That there should not be among you man nor woman, nor familie, nor tribe, which should turne his heart away this day from the Lord our God, to goe and serve the gods of these nations, *and* that there should not be among you i *any* roote that bringeth foorth * gall and wormewood,

i Such fruite, as the bitter fruite thereof might choke and destroy you.

* Actes 8. 23.

19 So that when he heareth the wordes of this curse, he ‖ blesse himselfe in his heart, saying, I shall have peace, although I walke according to the stubburnesse of mine owne heart, thus adding k drunkennesse to thirst.

‖ Or, flatter.

k For as he that is thirstie desireth to drinke much, so he that followeth his appetite, seeketh by all meanes, and yet cannot be satisfied.

20 The Lord will not be mercifull unto him, but then the wrath of the Lord and his ielousie shall smoke against that man, and every curse that is written in this booke, shall light upon him, and the Lord shall put out his name from vnder heaven,

21 And the Lord shall separate him unto evill out of all the tribes of Israel, according unto all the curses of the covenant, that is written in the booke of this Law.

22 So that the l generation to come, *even* your children, that shall rise up after you, and the stranger that shall come from a farre land, shall say, when they shall see the plagues of this land, and the diseases thereof, wherewith the Lord shall smite it:

l Gods plagues upon them that rebell against him, shall be so strange, that all ages shall be astonished.

23 (*For* all that land *shall* burne with brimstone and salt: it shall not be sowen, nor bring foorth, nor any grasse shall growe therein, like as in the overthrowing of * Sodom and Gomorah, Admah, and Zeboim, which the Lord overthrew in his wrath and in his anger.)

* Gen. 19. 24. 25.

24 Then shall all nations say, * Wherefore hath the Lord done thus unto this land? how fierce is this great wrath?

* 1. King. 9. 8. Iere. 22. 8.

25 And they shall answere, Because they have forsaken the covenant of the Lord God of their fathers, which hee had made with them, when he brought them out of the land of Egypt.

26 And went and served other gods, and worshipped them: *even* gods which they knew not, and ‖ which had given them nothing,

‖ Or, which had not given them a land to possesse.

27 Therefore the wrath of the Lord waxed hot against this land, to bring upon it every curse that is written in this booke,

28 And the Lord hath rooted them out of their land in anger, and in wrath, and in great indignation, and hath cast them into another land, as *appeareth* this day.

29 The m secret things *belong* to the Lord our God, but the things revealed *belong* unto us, and to our children for ever, that we may doe all the words of this Law.

m Moses hereby prooveth their curiositie, which seeke those things that are onely known to God: and their negligence that regard not that, which God hath revealed unto them, as the Law.

CHAP. XXX.

1 Mercie shewed when they repent. 6 The Lord doth circumcise the heart. 11 All excuse of ignorance is taken away. 15, 19 Life and death is set before them. 20 The Lord is their life which obey him.

NOw when all these things shall come upon thee, *either* the blessing or the curse which I have set before thee, and thou shalt a turne into thine heart, among all the nations whither the Lord thy God hath driven thee,

a By calling to remembrance, both his mercies and plagues.

2 And shalt returne unto the Lord thy God, and obey his voyce in all that I command thee this day: thou, and thy children with all thine b heart and with all thy soule,

b In true repentance is none hypocrisie.

3 Then the Lord thy God will cause thy captives to returne, and have compassion upon thee, and will returne, to gather thee out of all the people where the Lord thy God hath scattered thee.

4 Though thou were cast unto the utmost part of heaven, from thence wil the Lord thy God gather thee, and from thence will he c take thee,

c Even to the worldes ende.

5 And the Lord thy God will bring thee into the land which thy fathers possessed, and thou shalt possesse it, and bee will shew thee favour, and will multiply thee above thy fathers.

d And bring thee into thy countrey.

6 And the Lord thy God will e circumcise thine heart, and the heart of thy seede, that thou mayest love the Lord thy God with all thine heart, and with all thy soule, that thou mayest live.

e God will purge all thy wicked affections, which thing is not in thine owne power to doe.

7 And the Lord thy God will lay all these curses upon thine enemies, and on them that hate thee, and that persecute thee.

8 f Returne

f If we will have God to worke in us with his holy Spirit, wee muſt turne againe to him by repentance.

g He meaneth not that God is ſubiect to theſe paſſions, to reioyce, or to be ſad: but he uſeth this maner of ſpeach to declare the love that hee beareth unto us.

h The Law is ſo evident that none can pretend ignorance.

* Rom. 10,6.

i By heaven and the ſea he meaneth places moſt farre diſtant.

k Even the law and the Goſpell.

l By faith in Chriſt.

m So that to love and obey God, is onely life and felicitie.

n He addeth theſe promiſes to ſignifie that it is for our profite that we love him, and not for his.

* Chap. 4,26.

o That is, love and obey God: which thing is not in mans power, but Gods Spirit onely worketh it in his elect.

a I can no longer execute mine office.

* Num. 20,12. chap. 3,26.

* Num. 27,18.

* Num. 21,24.

b Into your hands.

f Returne thou therefore, and obey the voyce of the Lord, and doe all his commandements, which I command thee this day.

9 And the Lord thy God will make thee plenteous in every worke of thine hand, in the fruite of thy body, and in the fruite of thy cattell, and in the fruite of the land for thy wealth: for the Lord will turne againe, and g reioyce over thee to do thee good, as he reioyced over thy fathers,

10 Becauſe thou ſhalt obey the voyce of the Lord thy God, in keeping his commandements and his ordinances, which are written in the booke of this law, when thou ſhalt returne unto the Lord thy God with all thine heart and with all thy ſoule.

11 ¶ For this commandement which I command thee this day, is h not hid from thee, neither is it farre off.

12 It is not in heaven, that thou ſhouldeſt ſay, *Who ſhall go up for us to heaven, and bring it us, and cauſe us to heare it, that we may doe it?

13 Neither is it beyonde the i ſea, that thou ſhouldeſt ſay, Who ſhall goe over the ſea for us, and bring it us, & cauſe us to heare it, ỹ we may do it?

14 But the k word is very neare unto thee: even in thy mouth, and in thine heart, for to l do it.

15 Beholde, I have ſet before thee this day life and good, death and evill,

16 In that I commande thee this day, m to love the Lord thy God, to walke in his wayes, and to keepe his commandement, and his ordinances, and his lawes, that thou mayeſt n live, and be multiplied, and that the Lord thy God may bleſſe thee in the land, whither thou goeſt to poſſeſſe it.

17 But if thine heart turne away, ſo that thou wilt not obey, but ſhalt be ſeduced and worſhip other gods, and ſerve them,

18 I pronounce unto you this day, ỹ ye ſhall ſurely periſh, ye ſhall not prolong your dayes in ỹ land, whither thou paſſeſt over Iorden to poſſeſſe it.

19 * I call heaven and earth to record this day againſt you, *that* I have ſet before you life and death, bleſſing and curſing: therefore o chuſe life, that *both* thou and thy ſeede may live.

20 By loving the Lord thy God, by obeying his voyce, and by cleaving unto him: for hee is thy life, and the length of thy dayes, that thou mayeſt dwell in the land which the Lord ſware unto thy fathers, Abraham, Izhak, and Iaakob, to give them.

CHAP. XXXI.

Moſes preparing himſelfe to dy, appointeth Ioſhua to rule the people. 9 He giveth the law to the Leuites, that they ſhould read it to the people. 19 God giveth them a ſong as a witneſſe be-twene him and them. 23 God confirmeth Ioſhua. 25 Moſes ſheweth them that they will rebell after his death.

THen Moſes went and ſpake theſe wordes unto all Iſrael,

2 And ſaide unto them, I am an hundreth and twenty yeere olde this day: I a can no more goe out and in: alſo the Lord hath ſaide unto mee, * Thou ſhalt not goe over this Iorden.

3 The Lord thy God he will goe over before thee: hee will deſtroy theſe nations before thee, and thou ſhalt poſſeſſe them. * Ioſhua, he ſhall goe before thee, as the Lord hath ſaide.

4 And the Lord ſhall doe unto them, as hee did to * Sihon and to Og kings of the Amorites, and unto their land whom he deſtroyed.

5 And the Lord ſhall give them b before you, that ye may do unto them according unto everie

* commandement which I have commanded you.

6 Plucke ‖ up your heeres therefore, and be ſtrong: dreade not, nor be afraide of them: for the Lord thy God himſelfe doeth goe with thee: hee will not faile thee, nor forſake thee.

7 ¶ And Moſes called Ioſhua, and ſaide unto him in the ſight of all Iſrael, Be c of a good courage and ſtrong: for thou ſhalt goe with this people unto the land which the Lord hath ſworne unto their fathers, to give them, and thou ſhalt give it them to inherite.

8 And the Lord himſelfe doeth d goe before thee: hee will be with thee: hee will not faile thee, neither forſake thee: feare not *therefore*, nor be diſcomforted.

9 ¶ And Moſes wrote this law, and delivered it unto the Prieſts the ſonnes of Levi (which bare the Arke of the covenant of the Lord) and unto all the Elders of Iſrael.

10 And Moſes commanded them, ſaying, * Every ſeventh yeere * when the yeere of freedome *ſhalbe* in the feaſt of the Tabernacles:

11 When all Iſrael ſhall come to appeare e before the Lord thy God, and the place which hee ſhall chuſe, thou ſhalt reade this Law before all Iſrael that they may heare it.

12 Gather the people together: men, and women, and children, and thy ſtranger that is within thy gates, that they may heare, and that they may learne, and feare the Lord your God, and keepe and obſerve all the wordes of this Law,

13 And that their children which f have not knowen it, may heare it, and learne to feare the Lord your God, as long as ye live in the land, whither ye goe over Iorden to poſſeſſe it.

14 ¶ Then the Lord ſaide unto Moſes, Behold, thy dayes are come, that thou muſt dy: Call Ioſhua, and ſtand ye in the Tabernacle of the Congregation that I may give him a ‖ charge. So Moſes and Ioſhua went, and ſtood in the Tabernacle of the Congregation.

15 And the Lord appeared in the Tabernacle in the pillar of a g cloude: and the pillar of the cloude ſtood over the doore of the Tabernacle.

16 ¶ And the Lord ſaid unto Moſes, Behold, thou ſhalt ſleep with thy fathers, and this people will riſe up, and go a whoring after the gods of a ſtrange land (whither they goe *to dwell* therein) and will forſake me, & breake my covenant which I have made with them.

17 Wherefore my wrath will waxe hote againſt them at that day, and I will forſake them, and will h hide my face from them: then they ſhall be conſumed, and many adverſities and tribulations ſhall come upon them: ſo then they will ſay, Are not theſe troubles come upon mee, becauſe God is not with me?

18 But I will ſurely hide my face in that day, becauſe of all the evill which they ſhall commit, in that they are turned unto other gods.

19 Now therefore write yee this i ſong for you, and teach it the children of Iſrael: put it in their mouthes, that this ſong may bee my witneſſe againſt the children of Iſrael.

20 For I will bring them into the land (which I ſware unto their fathers) that floweth with milke and hony, and they ſhall eate and fill themſelves, and waxe fat: & then ſhall they turne unto other gods, and ſerve them, and contemne mee, and breake

c For he that muſt governe the people, hath needeth to be valiant to repreſſe vice, and conſtant to maintaine vertues

d Signifying that man can never be of good courage, except he be perſwaded of Gods favour and aſſiſtance.

* Nehem. 8,10.

* Chap. 15,12.

e Before the Arke of the covenant, which was the ſigne of Gods preſence, and the figure of Chriſt.

f Which were unborne when the law was given.

‖ Or, commandement.

g In a cloude that was faſhioned like a pillar.

h That is, I will take my favour from them: as to turne his face toward us, is to ſhew us his favour.

i To preſerve you and your children from idolatrie, by remembring Gods benefites.

k For this is the nature of fleſh, no longer to obey God, then it is under the rod.

breake my covenant.

k That these evils are come upon them, because they forsooke me.

21 And then when many adversities and tribulations shall come upon them, this song shall answere them to their faces as a witnesse: for it shall not be forgotten out of the mouthes of their posterity: for I know their imagination, which they goe about even now, before I have brought them into the land which I sware.

22 ¶ Moses therefore wrote this song the same day, and taught it the children of Israel.

* Iosh.1.6. 23 And *God* gave Ioshua the sonne of Nun a charge, and said, * Be strong and of a good courage: for thou shalt bring the children of Israel into the land, which I sware unto them, and I will be with thee.

24 ¶ And when Moses had made an end of writing the words of this Law in a booke untill he had finished them,

25 Then Moses commanded the Levites, which bare the Arke of the covenant of the Lord, saying,

26 Take the booke of this Law, and put yee it in the side of the Arke of the covenant of the Lord your God, that it may be there for a m witnesse against thee.

m Of thine infidelity, when thou shalt turne away from the doctrine contained therein.

27 For I know thy rebellion and thy stiffenecke: behold, I being yet alive with you this day, yee are rebellious against the Lord: how much more then after my death?

n As governours, judges, and magistrates.

28 Gather unto mee all the Elders of your tribes, and your n officers, that I may speake the words in their audience, and call heaven and earth to record against them.

29 For I am sure that after my death, ye will utterly be corrupt and turne from the way which I have commanded you: therefore evill will come upon you at the length, because ye will commit evill in the sight of the Lord, by provoking him to anger through the o worke of your hands.

o By idolatry, and worshipping images, which are the worke of your hands.

30 Thus Moses spake in the audience of all the Congregation of Israel the words of this song, untill he had ended them.

CHAP. XXXII.

The song of Moses conteining 7 *Gods benefits toward the people,* 15 *and their ingratitude toward him.* 20 *God threatneth them,* 21 *and speaketh of the vocation of the Gentiles.* 46 *Moses commandeth to teach the Law to the children.* 49 *God forewarneth Moses of his death.*

HEarken, ye a heavens, and I will speake: and let the earth heare the words of my mouth.

a As witnesse of this peoples ingratitude.

2 My b doctrine shall droppe as the raine, *and* my speech shall still as the dew, as the showre upon the herbes, and as the great raine upon the grasse.

b He desireth that he may speake to Gods glory, and that the people, as the greene grasse, may receive the dew of his doctrine.

3 For I will publish the Name of the Lord: give ye glory unto our God.

4 Perfect is the worke of the c mighty God: for all his wayes *are* judgement. God is true, and without wickednesse: just and righteous is he.

c The Ebrewe word is rocke, noting that God onely is mighty, faithfull and constant in his promise.

5 They have corrupted themselves toward him by their vice, not being his children, *but* a froward and crooked generation.

6 Doe ye so reward the Lord, O foolish people and unwise? is not he thy father, that hath bought thee? he hath d made thee, and proportioned thee.

d Not according to the common creation but he hath made thee a new creature by his spirit.

7 ¶ Remember the dayes of old: consider the yeeres of so many generations: aske thy father, and he will shew thee: thine Elders, and they will tell thee.

8 When the most high *God* divided to the nations their inheritance, when hee deputed the sonnes of Adam, he appointed the borders of the e people, according to the number of the children of Israel.

e When God by his providence divided the world, he lent for a time that portion to the Canaanites, which should after be an inheritance for all his people Israel.

9 For the Lords portion *is* his people: Iakob *is* the lot of his inheritance.

10 He found him in the land of the wildernes, in a waste and roaring wildernesse: he led him about, he taught him, *and* kept him as the apple of his eye.

11 As an eagle stirreth up her nest, f fluttereth over her birds, stretched out her wings, taketh them, *and* beareth them on her wings,

f To teach them to flie.

12 *So* the Lord alone led him, and there was no ‖ strange god with him.

‖ Or, god of strange nations.

13 Hee caried him up to the hie places of the g earth, that he might eate the fruites of the fields, and hee caused him to sucke h hony out of the stone, and oyle out of the hard rocke:

g Meaning, of the land of Canaan, which was hie in respect of Egypt.

14 Butter of kine, and milke of sheepe with fat of the lambes, and rams fed in Bashan, and goats, with the fat of the graines of wheate: and the red † licour of the grape hast thou drunke.

h That is, abundance of all things even in the very rocks.

† Ebr. blood.

15 ¶ But *he that should have beene* i upright, when he waxed fat, spurned with his heele: thou art fat, thou art grosse, thou art laden with fatnes: therefore hee forsooke God *that* made him, and regarded not the strong God of his salvation.

i He sheweth what is the principall end of our vocation.

16 They provoked him with k strange *gods*: they provoked him to anger with abominations.

k By changing his service for their superstitions.

17 They offered unto devils, not to God, *but* to gods whom they knew not: l new *gods* that came newly up, whom their fathers feared not.

l Scripture calleth new, whatsoever man inventeth, be the errour never so old.

18 Thou hast forgotten the mightie God, *that* begate thee, & hast forgotten God ỹ formed thee.

19 The Lord then saw it, and was angry, for the provocation of his m sonnes and of his daughters.

m He calleth them Gods children, not to honour them, but to shew them from what dignity they are fallen.

20 And hee said, I will hide my face from them: I will see what their end shall be: for they are a froward generation, children in whom is no faith.

21 They have mooved me to ielousie with *that which is* not God: they have provoked me to anger with their vanities: * and I will moove them to ielousie with *those which are* no n people: I will provoke them to anger with a foolish nation.

* Rom.10.19.

n Which I have not favoured, nor given my lawe unto them.

22 For fire is kindled in my wrath, and shall burne unto the bottome of hell, and shall consume the earth with her increase, and set on fire the foundations of the mountaines.

23 I will spend plagues unto them: I will bestow mine arrowes upon them.

24 *They shall be* burnt with hunger, and consumed with heate, and with bitter destruction: I will also send the teeth of beasts upon them, with the venime of serpents *creeping* in the dust.

25 The sword shall o kill them without, and in the chambers feare: but the young man and the yonng woman, the suckling with the man of gray haire.

o They shalbe slaine both in the field and at home.

26 I have said, I would scatter them abroad: I would make their remembrance to cease from among men,

27 Save that I feared the furie of the enemie, lest their adversaries should p waxe proud, *and* lest they should say, Our high have and not the Lord hath done all this.

p Rejoycing to see the godly afflicted, & attributing that to themselves, which is wrought by Gods hand.

28 For they are a nation void of counsell, neither is there *any* understanding in them.

29 Oh that they were wise, *then* they would understand

q They would conſider the felicity, that was prepared for them, if they had obeyed God. ‖ Or, delivered them to their maſter.

r The fruits of the wicked are as poyſon, deteſtable to God, and dangerous for man.
* Eccles. 23, 1. Rom. 12. 19. Hebr. 10, 30.

‖ Or, change his mind. f When neither ſtrong nor weake in a mans remeine.

* 1. Sam. 2, 6. Job. 13. 2. * Wiſd. 16. 13. t That is, I ſweare, read Gen. 14, 22.

* Rom. 3, 5. 19. u Whether the blood of Gods people be ſhed for their ſinnes or triall of their faith, he promiſeth to revenge it. ‖ Or, Joſhua.

* Chap. 6, 6. and 31. 28.

x For I will performe my promiſe unto you. Iſa. 55, 10.

* Num. 27, 12.

y Gen. 25, 8. * Num. 20, 25, 28. and 33. 38.

derſtand this: they would conſider their latter end.

30 How ſhould * one chaſe a thouſand, and two put ten thouſand to flight, except their ſtrõg God had ſold them, and the Lord had ‖ ſhut them up?

31 For their God *is* not as our God, even our enemies being iudges.

32 For their vine *is* of the vine of Sodome, and of the vines of Gomorah: their grapes *are* grapes of gall, their cluſters *be* bitter.

33 Their r wine *is* the poyſon of dragons, and the cruell gall of aſpes.

34 Is not this laid in ſtore with me, *and* ſealed up among my treaſures?

35 * Vengeance and recompence are mine: their foote ſhall ſlide in due time: for the day of their deſtruction is at hand, and the things that ſhall come upon them, make haſte.

36 For the Lord ſhall iudge his people, and ‖ repent toward his ſervants, when he ſeeth that their power is gone, and none f ſhut up in *hold* nor left *abroad*.

37 When men ſhall ſay, Where are their gods, their mighty God, in whom they truſted,

38 Which did eate the fat of their ſacrifices, *and* did drinke the wine of their drinke offering? let thẽ riſe up, & helpe you: let him bee your refuge.

39 Behold now, for I, I am he, and there is no gods with me: * I kill, and give life: I wound, and I make whole: * neither is there *any* that can deliver out of mine hand.

40 For I ‖ lift up mine hand to heaven, and ſay, I live for ever.

41 If I whet my glittering ſword, and mine hand take holde on iudgement, I will execute vengeance on mine enemies, and will reward them that hate me.

42 I will make mine arrowes drunke with blood, (and my ſword ſhall eate fleſh:) for the blood of the ſlaine, and of the captaines, when I begin to take vengeance of the enemie.

43 * Ye nations, praiſe his people: for hee will avenge the u blood of his ſervants, & will execute vengeance upon his adverſaries, and will be mercifull unto his land, *and* to his people.

44 ¶ Then Moſes came and ſpake all the words of this ſong in the audience of the people, he and ‖ Hoſhea the ſonne of Nun.

45 When Moſes had made an end of ſpeaking all theſe words to all Iſrael,

46 Then he ſaid unto them, * Set your hearts unto al the wordes which I teſtifie againſt you this day, that yee may command them unto your children; that they may obſerve and doe all ſ wordes of this Law.

47 For it is no x vaine word concerning you, but it is your life, & by this word ye ſhall prolong your dayes in the land, whither yee goe over Iorden to poſſeſſe it.

48 * And the Lord ſpake unto Moſes the ſelfe ſame day, ſaying,

49 Goe up into this mountaine of Abarim, unto the mount Nebo, which is in the land of Moab, that is over againſt Ierich: and behold the land of Canaan, which I give unto the children of Iſrael for a poſſeſſion,

50 And die in the mount which thou goeſt up unto, and thou ſhalt be * gathered unto thy people, * as Aaron thy brother died in mount Hor, and was gathered unto his people,

51 Becauſe yee * treſpaſſed againſt me among the children of Iſrael, at the waters ‖ of Meribah, at Kadeſh in the wildernes of Zin: for ye y ſanctified me not among the children of Iſrael.

52 Thou ſhalt therefore ſee the lande before thee, but ſhalt not goe thither, *I meane*, into the land which I give the children of Iſrael.

CHAP. XXXIII.

1 *Moſes before his death bleſſeth all the tribes of Iſrael.* 26 *There is no god like to the God of Iſrael.* 29 *Nor any people like unto his.*

NOw this is the a bleſſing wherewith Moſes the man of God bleſſed the children of Iſrael before his death, and ſayd,

2 The Lord came from Sinai, and roſe up from Seir unto them, *and* appeared clearly from mount Paran, and he came with ten b thouſands of Saints, *and* at his right hand a fierie Law for them.

3 Though hee love the people, *yet* c all thy Saints are in thine hands: and they are humbled at d thy feete, to receive thy words.

4 Moſes commanded us a Law for an e inheritance of the Congregation of Iaakob.

5 Then ‖ he was among the ‖ righteous *people*, as King, when the heads of the people, and the tribes of Iſrael were aſſembled.

6 ¶ Let f Reuben live, and not die, though his men be a ſmall number.

7 ¶ And thus *he bleſſed* Iudah, and ſaid, Heare, O Lord, ſ voyce of Iudah, and bring him unto his people: his hands ſhalbe g ſufficient for him, if thou helpe him againſt his enemies.

8 ¶ And of Levi he ſaid, Let thy * Thummim and thine Urim bee with thine Holy one, whom thou diddeſt proove in Maſſah, *and* didſt cauſe him to ſtrive at the waters of Meribah.

9 Who ſaid unto his father and to his mother, h I have not ſeene him, neither knew he his brethren, nor knew his owne children: for they obſerved thy word, and kept thy Covenant.

10 They ſhall teach Iaakob thy iudgements, and Iſrael thy Law: they ſhall put incenſe before thy face, and the burnt offering upon thine Altar.

11 Bleſſe, O Lord, his ſubſtance, and accept the worke of his hands: i ſmite thorow the loynes of them that riſe againſt him, and of them that hate him, that they riſe not againe.

12 ¶ Of Beniamin he ſaid, The beloved of the Lord ſhall k dwell in ſafetie by him: *the Lord* ſhall cover him all the day long, and dwell betweene his ſhoulders.

13 ¶ And of Ioſeph hee ſayd, Bleſſed of the Lord is *his* land for the ſweetneſſe of heaven, for the dew, and for the ‖ depth lying beneath,

14 And for the ſweete increaſe of the Sunne, and for the ſweete increaſe of the Monne,

15 And for *thy ſweetneſſe* of the toppe of the ancient mountaines, and for the ſweetneſſe of the old hilles,

16 And for the ſweetneſſe of the earth, and abundance thereof: and the good will of him that dwelt in the buſh, ſhall come upon ſ head of Ioſeph, and upon the top of the head of him that was * ſeparated *from* his brethren.

17 His beautie *ſhalbe like* his firſt borne bullocke, and his ‖ hornes *as* the hornes of an unicorne: with them he ſhall ſmite the people together, *even* the endes of the world: theſe are alſo the ten thouſands of Ephraim, and theſe are the thouſands of Manaſſeh.

18 ¶ And

* Num. 20. 12. 13. and 27. 14.
y Or, of ſtrife. y Ye were not earneſt and conſtant to maintaine mine honour.

a This bleſſing containeth not onely a ſimple prayer, but an aſſurance of the effect thereof.
b Meaning, infinite Angels.

c Ebr. his Saints, that is, the children of Iſrael.
d As thy diſciples.
e To us and our poſteritours.

‖ Or, Moſes.
‖ Or, Iſrael.

f Reuben ſhalbe one of the tribes of Gods people, though for his ſinne his honour be diminiſhed, and his familie but ſmall.
g Signifying, that he ſhould hardly obtaine Iaakobs promiſes. Gen. 49. 8.
* Exod. 28. 30.

h He preferred Gods glorie ere all naturall affection. Exod 32. 29.

i He declareth that the miniſters of God have many enemies, and therefore have need to be prayed for.
k Becauſe the Temple ſhould be built in Sion, which was in the tribe of Beniamin, he ſheweth that God ſhould dwell with him there.
‖ Or, fountaines.

l Which was God appearing unto Moſes. Exod 3. 2.
* Gen. 49. 26.

‖ Or, ſtrength.

18 ¶ And Zebulun he ſaid, Reioyce, Zebulun, in thy [m] going out, and *thou* Iſſachar in thy tents.

19 They ſhall call the people unto the [‖] mountaine: there they ſhall offer the ſacrifices of righteouſneſſe: for [n] they ſhall ſucke of the abundance of the ſea, and of the treaſures hid in the ſand.

20 ¶ Alſo of God he ſaide, Bleſſed be he that enlargeth Gad: he dwelleth as a lion, that catcheth for his praye the arme with the head.

21 And hee looked to himſelfe at the beginning, becauſe there was a portion of the [o] Lawgiver hid: yet hee ſhall come with the heads of the people, to execute the iuſtice of the Lord, and his iugements with Iſrael.

22 ¶ And of Dan he ſaid, Dan *is* a lions whelp: he ſhall leape from Baſhan.

23 ¶ Alſo of Naphtali he ſaid, O Naphtali, ſatisfied with favour, and filled with the bleſſing of the Lord, poſſeſſe [p] the Weſt and the South.

24 ¶ And of Aſher he ſaid, Aſher *ſhall be* bleſſed with children: he ſhall be acceptable unto his brethren, and ſhall dippe his foote in oyle.

25 Thy ſhooes *ſhall be* [q] yron and braſſe, and thy ſtrength *ſhall continue* as long as thou liveſt.

26 ¶ There is none like God, O righteous *people*, which rideth upon the heavens for thine helpe, and on the cloudes in his glorie.

27 The eternall God *is thy* refuge, and under *his* armes thou art for ever: he ſhall caſt out the enemie before thee, and will ſay, Deſtroy *them*.

28 Then Iſrael the fountaine of Iaakob ſhall dwel alone in ſafetie in a land of wheate and wine: alſo his heavens ſhall drop the dewe.

29 Bleſſed art thou, O Iſrael: who is like unto thee, O people ſaved by the Lord, the ſhielde of thine helpe, and which is the ſword of thy glorie? therefore [r] thine enemies ſhal be in ſubiection to thee, and thou ſhalt tread upon their high places.

CHAP. XXXIV.

1 Moſes ſeeth all the Land of Canaan. 5 Hee dieth. 8 Iſrael mourneth. 9 Ioſhua ſucceedeth in Moſes roome. 10 The praiſe of Moſes.

THen Moſes went from the plaine of Moab up into mount [a] Nebo unto the top of Piſgah that is over againſt Iericho: and the Lord ſhewed him * all the land of Gilead, unto Dan,

2 And all Naphtali, and the land of Ephraim and Manaſſeh, and all the land of Iudah, unto the vtmoſt [b] ſea:

3 And the South, and the plaine of the valley of Iericho, the citie of palme trees, unto Zoar.

4 And the Lord ſaid unto him, * This is the land which I ſware unto Abraham, to Izhak and to Iaakob, ſaying, I wil give it unto thy ſeede: I have cauſed thee to ſee it with thine eyes, but thou ſhalt not goe over thither.

5 So Moſes the ſervant of the Lord died there in the land of Moab, according to the worde of the Lord.

6 And [c] he buried him in a valley in the land of Moab over againſt Beth-peor, but no man knoweth of his ſepulchre unto [d] this day.

7 Moſes was now an hundreth and twentie yeere olde when he died, his eye was not dimme, nor his naturall force abated:

8 And the children of Iſrael wept for Moſes in the plaine of Moab thirtie dayes: ſo the dayes of weeping and mourning for Moſes were ended.

9 And [e] Ioſhua the ſonne of Nun was full of the ſpirit of wiſedome: for Moſes had put his hands upon him. And the children of Iſrael were obedient unto him, and did as the Lord had commanded Moſes.

10 But there aroſe not a Prophet ſince in Iſrael like unto Moſes (whom the Lord knewe [f] face to face.)

11 In all the miracles and wonders which ỹ Lord ſent him to do in ỹ land of Egypt before Pharaoh and before all his ſervants, and before all his land,

12 And in all that mightie [g] hand and all that great feare, which Moſes wrought in the ſight of all Iſrael.

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m In thy proſperous voyage upon the Sea, Gen. 49.13.

‖ Or, mount Sion.

n The tribe of Zebulun.

o So the portion of ỹ Gadites and others on this ſide Iorden was Gods, though it was not ſo known.

p Meaning, neere the ſea.

q Thou ſhalt be ſtrong, or thy countrey full of mettall.

r Seemeth that Simeon is left out, becauſe he was under Iudah, and his portion of his inheritance, Ioſh. 19.9.

s Who was plentifull in iſſue as fountains.

t Thine enemies for feare ſhall lye and faine to be in ſubiection.

a Which was a part of mount Abarim, Num 27.12.

* Chap. 3.17.

2 mac. 2.4.

b Called, Mediterraneum.

* Gen. 12.7 and 13.15.

c To wit, the Angel of the Lord, Iude 9.

d That the Iewes might not have occaſion thereby to commit Idolatry.

e Hereby appeareth the favour of God, that leaveth not his Church deſtitute of a governour.

f Vnto whom the Lord did reveale himſelfe ſo plainely, as Exod. 33.11.

g Meaning, the power of God working by Moſes in the wilderes.

THE BOOKE OF

IOSHVA.

THE ARGVMENT.

IN this booke the holy Ghoſt ſetteth moſt lively before our eyes the accompliſhment of Gods promiſe, who as hee promiſed by the mouth of Moſes, that a Prophet ſhould be raiſed up unto the people like unto him, whom hee willeth to obey, Deut. 18.15: ſo hee ſheweth himſelfe here true in his promiſe, as at all other times, and after the death of Moſes his faithfull ſervant, raiſeth up Ioſhua to be ruler and governour over his people, that neither they ſhould bee diſcouraged for lacke of a captaine, nor have occaſion to diſtruſt Gods promiſes hereafter. And becauſe that Ioſhua might be confirmed in his vocation, and the people alſo might have none occaſion to grudge, as though he were not approoved of God: hee is adorned with moſt excellent gifts and graces of God, both to governe the people with counſell, and to defend them with ſtrength, that he lacketh nothing which either belongeth to a valiant captaine, or a faithfull miniſter. So he overcommeth all difficulties, and bringeth them into the land of Canaan: the which according to Gods ordinance he divideth among the people and appointeth their borders: hee eſtabliſheth lawes and ordinances, and putteth them in remembrance of Gods manifold benefites, aſſuring them of his grace and favour, if they obey God, and contrariewiſe of his plagues and vengeance, if they diſobey him. This hiſtorie doth repreſent Ieſus Chriſt the true Ioſhua, who leadeth us into eternall felicitie, which is ſignified unto us by this land of Canaan. From the beginning of the Geneſis to the end of this booke are conteined 2567. yeeres. For from Adam unto the flood are 1656. from the flood unto the departure of Abraham out of Caldea 423. and from thence to the death of Ioſeph 290. So that the Geneſis conteineth 2369, Exodus 140, the other three bookes of Moſes 40, Ioſhua 27. So the whole maketh 2576. yeeres.

CHAP.

CHAP. I.

1 *The Lord encouraged Ioſhua to invade the land.* 4 *The borders and limits of the lands of the Iſraelites.* 5 *The Lord promiſeth to aſſiſt Ioſhua, if he obey his word.* 11 *Ioſhua commandeth the people to prepare themſelves to paſſe over Iorden,* 12 *and exhorteth the Reubenites to execute their charge.*

NOw after the a death of Moſes the ſervant of the Lord, the Lord ſpake unto Ioſhua the ſonne of Nun, Moſes miniſter, ſaying,

2 Moſes my ſervant is dead: now therefore ariſe, goe over this Iorden, thou, and all this people unto the land which I give them, *that is*, to the children of Iſrael.

3 * Every place that the ſole of your foote ſhall tread upon, have I given you, as I ſaid unto Moſes.

4 * From the b wilderneſſe and this Lebanon even unto the great river, the river ‖ Perath: all the lande of the c Hittites, even unto the great d Sea toward the going downe of ſ̄ ſunne, ſhall be your coaſt.

5 There ſhall not a man be able to withſtand thee all ſ̄ dayes of thy life: as I was with Moſes, ſo will I be with thee: * I will not leave thee, nor forſake thee.

6 * Be ſtrong and of a good courage: for unto this people ſhalt thou divide the lande for an inheritance, which I ſware unto their fathers to give them.

7 Onely be thou ſtrong, and ‖ of a moſt valiant courage, that thou mayeſt obſerve and doe according to all the Law which Moſes my ſervant hath commanded thee: * thou ſhalt not turne away from it to the right hand, nor to the left, that thou mayeſt e proſper whitherſoever thou goeſt.

8 Let not this booke of the Law depart out of thy mouth, but meditate therein day and f night, that thou mayeſt obſerve and doe according to all that is written therein: for then ſhalt thou make thy way proſperous, and then ſhalt thou ‖ have good ſucceſſe.

9 Have not I commanded thee, ſaying, Bee ſtrong and of a good courage, feare not, nor bee diſcouraged? for I ſ̄ Lord thy God *will be* with thee whitherſoever thou goeſt.

10 ¶ Then Ioſhua commanded the officers of the people, ſaying,

11 Paſſe through the hoſte, and command the people, ſaying, Prepare you victuals: for g after three dayes ye ſhall paſſe over this Iorden, to goe in to poſſeſſe the land, which the Lord your God giveth you to poſſeſſe it.

12 And unto the Reubenites, and to the Gadites, and to halfe the tribe of Manaſſeh ſpake Ioſhua, ſaying,

13 * Remember the worde, which Moſes the ſervant of the Lord commanded you, ſaying, The Lord your God hath given you reſt, & hath given you this h land.

14 ¶ Your wives, your children, and your cattell ſhall remaine in the land which Moſes gave you ‖ on this ſide Iorden: but ye ſhall goe over before your brethren armed, all that be men of warre, and ſhall helpe them,

15 Vntill the Lord have given your brethren reſt as well as to you, and untill they alſo ſhall poſſeſſe the land, which the Lord your God giveth them: then ſhall yee returne unto the land of your poſſeſſion, and ſhall poſſeſſe it, which *land* Moſes the Lords ſervant i gave you on this ſide Iorden toward the ſunne riſing.

16 Then they anſwered Ioſhua, ſaying, All that thou haſt commanded us, we will doe, and whitherſoever thou ſendeſt us, we will goe.

17 As we obeyed Moſes in all things, k ſo will we obey thee: onely the Lord thy God bee with thee, as he was with Moſes.

18 Whoſoever ſhall rebell againſt thy commandement, and will not obey thy wordes in all that thou commaundeſt him, let him bee put to death: onely be ſtrong and of good courage.

CHAP. II.

1 *Ioſhua ſendeth men to ſpie Iericho, whom Rahab hideth.* 11 *She confeſſeth the God of Iſrael.* 12 *She requireth a ſigne for her deliverance.* 21 *The ſpies returne to Ioſhua with comfortable tidings.*

THen Ioſhua the ſonne of Nun ſent out of a Shittim two men to ſpie ſecretly, ſaying, Goe view the lande, and *alſo* Iericho, and they went, and * came into an ‖ harlots houſe, named Rahab, and lodged there.

2 Then report was made to the king of Iericho, ſaying, Behold, there came men hither to night, of the children of Iſrael, to ſpie out the countrey,

3 And the king of Iericho ſent unto Rahab ſaying, b Bring foorth the men that are come to thee, *and* which are entred into thine houſe: for they be come to ſearch out all the land.

4 (But the woman had taken the two men, and hid them.) Therefore ſaid ſhe thus, There came men unto me, but I wiſt not whence they were.

5 And when they ſhut the gate in the darke, the men went out, whither the men went, I wote not: follow yee after them quickely, for yee ſhall overtake them.

6 (But ſhe had brought them up to the c roofe of the houſe, and hid them with the ſtalks of flax, which ſhe had ſpread abroad upon the roofe.)

7 And certaine men purſued after them, the way to Iorden, unto the foordes, and aſſoone as they which purſued after them, were gone out, they ſhut the gate.

8 ¶ And before they were aſleepe, ſhee came up unto them upon the roofe,

9 And ſayd unto the men, I know that the Lord hath given you the land, and that the d feare of you is fallen upon us, and that all the inhabitants of the land faint becauſe of you.

10 For wee have heard how the Lord * dried up the water of the redSea * before you when yee came out of Egypt, and what you did unto the two kings of the Amorites, that were on the other ſide Iorden, unto * Sihon and to Og, whom ye vtterly deſtroyed:

11 And when wee heard it, our hearts ‖ did faint, and there remained no more ‖ courage in any becauſe of you: for e the Lord your God, he is the God in heaven above, and in earth beneath.

12 Now therefore, I pray you, ſweare unto me by the Lord, that as I have ſhewed you mercy, ye will alſo ſhew mercy unto my fathers houſe, and give me a true token,

13 And that ye will ſave alive my father and my mother, and my brethren, and my ſiſters, and all that they have: and that yee will deliver our † ſoules from death.

15 And the men anſwered her, f Our life for you

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a The beginning of this booke dependeth on the laſt chapter of Deut. which was written by Ioſhua as a preparation to his hiſtory.

* Chap.14.9.

* Deut.11.22.
b Of Zin, called Kadeſh and Paran.
‖ *Or, Euphrates.*
c Meaning, the whole land of Canaan.
d Called Mediterraneum.
* Hebr.13.5.

* Deut.31.23.

‖ *Or, grow ſtronger and ſtronger.*
* Deut.3.28. and 28.14.
e Hee ſheweth wherein conſiſteth true proſperity, even to obey the word of God.
f Shewing, that it was not poſſible to governe well, without continuall ſtudie of Gods word.
‖ *Or, governe wiſely.*

g Meaning, from the day that this was proclaimed, Chap.3.2.

* Num.32.20.

h Which belonged to Sihon the king of the Amorites, and Og king of Baſhan.
‖ *Or, beyond Iorden from Iericho.*

i By your requeſt, but yet by Gods ſecret appointment, Deut.33.21.

k They doe not onely promiſe to obey him ſo long as God is with him: but to helpe to puniſh all that rebell againſt him.

a Which place was in the plaine of Moab neere unto Iorden.
* Hebr.11.31. Iames 2.25.
‖ *Or, tauerners houſe, or hoſteſſe.*

b Though the wicked ſee the hand of God upon them, yet they repent not, but ſeeke how they may by their power and policie reſiſt his working.

c Meaning, upon the houſe for them the houſes were flat above, ſo that they might doe their buſineſſe thereupon.

d For ſo God promiſed, Deut.28.7. chap.5.1.

* *Exod.*14.21.22.
* Chap.4.23.

* *Numb.*21.24.
‖ *Or, melted.*
‖ *Or, ſpirit.*
e Herein appeareth the great mercy of God, that in this common deſtruction he would draw a moſt miſerable ſinner to repent, and confeſſe his Name.
† *Or, lives.*
f Wee warrant you on paine of our lives.

you to die, if yee utter not this our businesse: and when the Lord hath given us the lande, wee will deale mercifully and truely with thee.

15 Then she let them downe by a coard thorow the window: for her house *was* upon the towne wall, and she dwelt upon the wall.

g Which was neere unto the citie.

16 And she said unto them, Goe you into the g mountaine, lest the pursuers meete with you, and hide your selves there three dayes, untill the persuers be returned: then afterward may ye goe your way.

h Wee shallbe discharged of our othe if thou doest performe this condition that followeth: for els shalt thou and thine be delivered.

17 And the men said unto her, h Wee will be blameles of this thine oath which thou hast made us sweare.

18 Behold, when we come into the land thou shalt binde this coard of red threed in the window, where by thou letteſt us downe, & thou shalt bring thy father and thy mother, and thy brethren, and all thy fathers houshold home to thee.

i He shallbe guiltie of his owne death.

19 And whosoever then doeth goe out at the doores of thine house into the streete, i his blood shall be upon his head, and wee will be guiltles: but whosoever shall bee with thee in the house, his blood shall be on our head, if any hand touch him:

k So that others should thinke to eschape by the same meanes.

20 And if thou utter this our k matter, we will be quite of thine oath, which thou hast made us sweare.

21 And shee answered, According unto your words, so be it: then she sent them away, and they departed, and she bound the ‖ red cord in the window.

‖ Or, scarlet coloured.

22 ¶ And they departed, and came into the mountaine, and there abode three dayes, untill the pursuers were returned: and the pursuers sought them thorowout all the way, but found them not.

l To wit, the river Iorden.

23 So the two men returned, and descended from the mountaine, and passed l over, and came to Ioshua the sonne of Nun, and tolde him all things that came unto them.

24 Also they said unto Ioshua, Surely the Lord hath delivered into our hands all the land: for even all the inhabitants of the countrey faint because of us.

CHAP. III.

3 Iosua commandeth them to depart when the Arke remoueth. 7 The Lord promiseth to exalt Ioshua before the people. 9 Ioshuas exhortation to the people. 16 The waters part asunder whiles the people passe.

a Which according to the Ebrewes was in March, and about 40 dayes after Moses death.
b Which time was given for to prepare them victuales, Chap 1.11.

THen Ioshua rose very early, and they remooved from Shittim, and came to a Iorden, hee and all the children of Israel, and lodged there before they went over.

2 And after b three dayes, the officers went throughout the hoste,

3 And commanded the people, saying, When ye see the Arke of the covenant of the Lord your God and the Priests of the Levites bearing it, yee shall depart from your place, and goe after it.

‖ Or, a mile.

4 Yet shall there be a space betweene you and it, about ‖ two thousand cubites by measure: yee shall not come neere unto it, that yee may know the way, by the which ye shall goe: for yee have not gone this way in times past.

* Levit. 20.7. numb. 11.18. Chap. 7.13. 1. sam. 16.5.

5 (Now Ioshua had sayd unto the people, * Sanctifie your selves: for to morrow the Lord will doe wonders among you)

6 Also Ioshua spake unto the Priests, saying, Take up the Arke of the covenant, and goe over before the people: so they tooke up the Arke of the covenant, and went before the people.

7 ¶ Then the Lord sayd unto Ioshua, This day will I begin to magnifie thee in the sight of all Israel, which shall know, that * as I was with Moses, so will I be with thee.

* Chap. 1.5.

8 Thou shalt therefore command the Priests that beare the Arke of the covenant, saying, When yee are come to the brinke of the waters of Iorden, ye shall stand still c in Iorden.

c Even in the chanell where the streame had runne, as verse 17.

9 ¶ Then Ioshua said unto the children of Israel, Come hither, and heare the wordes of the Lord your God.

10 And Ioshua said, d Hereby ye shall know that the living God is among you, and that he will certainly cast out before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Iebusites.

d By this miracle in dividing the water.

11 Beholde, the Arke of the covenant of the Lord of all the world passeth before you into Iorden.

12 Now therefore take from among you e twelve men out of the tribes of Israel, out of every tribe a man.

e Which should set up twelve stones in remembrance of the benefite.

13 And assoone as the soles of the feete of the Priests (that beare the Arke of the Lord God the Lord of all the world) shall stay in the waters of Iorden, the waters of Iorden shall be cut off: for the waters that come from above, * shall stand still upon an heape.

* Psal. 114.3.

14 ¶ Then when the people were departed from their tents to goe over Iorden, the Priests bearing the * Arke of the covenant, *went* before the people.

* Acts 7.45.

15 And as they that bare the Arke, came unto Iorden, and the feete of the Priests that bare the Arke were dipped in the brinke of the water, (* for Iorden useth to fill all his f bankes all the time of harvest)

* Ecclus 24.30. 1. Chron 12.15.
f Because the river was accustomed at this time to be full, the miracle is so much the greater.

16 Then the waters that came downe from above, stayed *and* rose upon an heape, and departed farre from the citie of Adam that was beside Zaretan: but the *waters* that came downe toward the Sea of the wildernesse, *even* the salt Sea, failed *and* were cut off: so the people went right over against Iericho.

g Either tarying till the people were past, or as some read, sure, as though they had beene upon the drieland.

17 But the Priestes that bare the Arke of the covenant of the Lord, stood drie within Iorden g ready prepared, and all the Israelites went over drie, untill all ỹ people were cleane gone over through Iorden.

CHAP. IIII.

2 God commandeth Ioshua to set up twelve stones in Iorden. 18 The waters returne to their old course. 20 Other twelue stones are set upon Gilgal. 21 This miracle must bee declared to the posteritie.

A Nd when all the people were wholly gone * over Iorden (after the Lord had spoken unto Ioshua, saying,

* Deut. 27.2.

2 Take you twelve men out of the people out of every tribe a man,

3 And command you them, saying, Take you hence out of the middes of Iorden, out of the place where the Priestes stood in a a readinesse, twelve stones, which ye shal take away with you, and leave them in the b lodging, where you shall lodge this night)

a At Chap. 3.17.
b Meaning, the place where they should campe.

4 Then Ioshua called the twelve men, whom he had prepared of the children of Israel, out of every tribe a man.

5 And

5 And Ioſhua ſaid unto them, Go over before the Arke of the Lord your God, even through the middes of Iorden, and take up every man of you a ſtone upon his ſhoulder according unto the number of the tribes of the children of Iſrael.

a God commandeth that not only we our ſelves profit by this wonderfull workes, but that our poſteritie may know the cauſe thereof and glorifie his Name.

6 That this may be a ſigne among you, that when your [c] children ſhall aske their fathers in time to come, ſaying, What *meant* you by theſe ſtones?

7 Then yee may anſwere them, That the waters of Iorden were cut off before the Arke of the Covenant of the Lord: *for* when it paſſed through Iorden, the waters of Iorden were cut off: therefore theſe ſtones are a memoriall unto the children of Iſrael for ever.

8 Then the children of Iſrael did even ſo as Ioſhua had commanded, and tooke up twelve ſtones out of the mids of Iorden as the Lord had ſaid unto Ioſhua, according unto the number of the tribes of the children of Iſrael, and caried them away with them unto the lodging, and laid them downe there.

d Beſides the twelve ſtones which were carried by the tribes and ſet up in Gilgal.

9 And Ioſhua ſet up [d] twelve ſtones in the mids of Iorden, in the place where the feet of the Prieſtes, which bare the Arke of the Covenant ſtood, & there have they continued unto this day.

10 ¶ So the Prieſts, which bare the Arke, ſtood in the mids of Iorden, untill every thing was finiſhed that the Lord had commanded Ioſhua to ſay unto the people, according to all that Moſes charged Ioſhua: then the people haſted and went over.

11 When all the people were cleane paſſed over, the Arke of the Lord went over alſo, and the Prieſts [e] before the people.

e Meaning, in the preſence or ſight of the people.

12 * And the ſonnes of Reuben, and the ſonnes of Gad, and halfe the tribe of Manaſſeh went over before the children of Iſrael armed, as Moſes had charged them.

* Num. 32, 27, 29.

13 Even fortie thouſand prepared for warre, went before the [f] Lord unto battell, into the plaine of Iericho.

f That is, before the Arke.

14 That day the Lord magnified Ioſhua in the ſight of all Iſrael, and they [‖] feared him, as they feared Moſes all the dayes of his life.

‖ Or, reverenced him.

15 And the Lord ſpake unto Ioſhua, ſaying,

16 Command the Prieſts that beare the [‖] Arke of the teſtimonie, to come up out of Iorden.

g Becauſe the Arke teſtified Gods preſence, and the Tables of the Law conteined therein, ſignified Gods will toward his people.

17 Ioſhua therefore commanded the Prieſts, ſaying, Come ye up out of Iorden.

18 And when the Prieſts that bare the Arke of the Covenant of the Lord, were come up out of the mids of Iorden, and aſſoone is the ſoles of the Prieſts feete were ſet on the drie land, the waters of Iorden returned unto their place, and flowed over all the bankes thereof, as they did before.

19 ¶ So the people came up out of Iorden the tenth *day* of the [h] firſt moneth, and pitched in Gilgal, in the Eaſtſide of Iericho.

h Called Abib or Niſan, conteining part of March and part of April.

20 Alſo the twelve ſtones, which they tooke out of Iorden, did Ioſhua pitch in Gilgal.

21 And he ſpake unto the children of Iſrael, ſaying, When your childrē ſhall aske their fathers in time to come, and ſay, What *meane* theſe ſtones?

22 Then ye ſhall ſhew your children, and ſay, Iſrael came over this Iorden on drie land:

* Exod. 14, 21, 22.

23 For the Lord your God dried up the waters of Iorden before you, untill ye were gone over as the Lord your God did the red Sea, * which hee dried up before us, till we were gone over.

† Gods benefits ſerve for a further condemnation to the wicked, and ſtirre up his to reverence him, and obey him.

24 That all the people of the [i] world may know that the hand of the Lord is mightie, that ye might feare the Lord your God continually.

i Or, earth.

CHAP. V.

1 *The Canaanites are afraide of the Iſraelites.* 2 *Circumciſion is commanded the ſecond time.* 10 *The paſſeouer is kept.* 12 *Manna ceaſeth.* 13 *The Angel appeareth unto Ioſhua.*

NOw when all the Kings of the [a] Amorites, which were beyond Iorden Weſtward, and all the Kings of the Canaanites which were by the Sea, heard that the Lord had dried up the waters of Iorden before the children of Iſrael untill they were gone over, their heart fainted: and there was no courage in them any more becauſe of the children of Iſrael.

a The Amorites were on both ſides Iorden, whereof two kings were ſlaine already on the ſide toward Moab.

2 ¶ That ſame time the Lord ſaid unto Ioſhua, * Make thee ſharpe knives, [b] *and* returne, and circumciſe the ſonnes of Iſrael the ſecond time.

* Exod 4.25.

b For now they had left it off about 49 yeeres.

3 Then Ioſhua made him ſharpe knives, and circumciſed the ſonnes of Iſrael in [c] the hill of the foreskinnes.

c Gilgal was ſo called, becauſe they were there circumciſed.

4 And this is the cauſe why Ioſhua circumciſed all the people, *even* the males that came out of Egypt, becauſe all the men of warre were dead in the wilderneſſe by the way after they came out of Egypt.

5 For all the people that came out, were circumciſed: but all the people that were borne in the wilderneſſe by the way after they came out of Egypt, were [d] not circumciſed.

d For they looked dayly to remoove at the Lords commandement, which thing they that were new circumciſed, could not doe without great danger.

6 For the children of Iſrael walked fourtie yeeres in the wilderneſſe, till all the people of the men of warre that came out of Egypt, were conſumed, becauſe they obeyed not the voyce of the Lord: unto whom the Lord ſware that he would not ſhew them the *land*, * which the Lord had ſworne unto their fathers, that he would give us, *even* a land that floweth with milke and hony.

7 So their ſonnes whom he raiſed up in their ſtead, Ioſhua circumciſed: for they were uncircumciſed, becauſe they circumciſed them not by the way.

8 And when they had made an end of circumciſing all the people, they abode in the places in the campe till they [e] were whole.

* Numb. 14.29.

e For their ſore was ſo grieuous, that they were not able to remoove.

9 After, the Lord ſaid unto Ioſhua, This day I have taken away the [f] ſhame of Egypt from you: wherefore he called the name of that place Gilgal, unto this day.

f By bringing you into this promiſed land, contrary to the wicked opinion of the Egyptians: for the foreskin wherewith you were like to the Egyptians.

10 ¶ So the children of Iſrael abode in Gilgal, and kept the feaſt of the Paſſeouer the fourteenth day of the moneth at even, in ỹ plaine of Iericho.

11 And they did eate of the corne of the land, on the morrow after the Paſſeouer, unleavened bread, and parched corne in the ſame day.

12 And the MAN ceaſed on the morrow after they had eaten of the corne of the land, neither had the children of Iſrael MAN any more, but did eate of the fruite of the land of Canaan that yeere.

13 ¶ And when Ioſhua was by Iericho, he lift up his eyes and looked: and behold, there ſtood a * man againſt him, having a ſword drawen in his hand: and Ioſhua went unto him, and ſaid unto him, Art thou on our ſide, or on our adverſaries?

* Exod. 23 23.

14 And he ſaid, Nay, but *as* a captaine of the hoſte of the Lord am I now come: then Ioſhua fell on his face to the earth, and [g] did worſhip, and ſaid unto him, What ſaith the Lord unto his ſervant?

g In that that Ioſhua worſhippeth him, he acknowledgeth him to be God: and in that that he calleth himſelf a true Lords captaine, he declareth himſelfe to be Chriſt.

15 And the captaine of the Lords hoſte ſayd unto Ioſhua, * Looſe thy ſhooe off thy foote: for the place whereon thou ſtandeſt, is holy: and Ioſhua did ſo.

* Exod. 3.5. Ruth 4.7. Acts 7.33.

CHAP.

CHAP. VI.

a The Lord inſtructeth Ioſhua what he ſhould doe as touching Iericho. 6 Ioſhua commandeth the Prieſts and warriers what to do. 20 The walls fall. 22 Rahab is ſaved. 24 All is burnt ſaue gold and mettall. 26 The curſe of him that buildeth the citie.

NOw Iericho was a ſhut up, and b cloſed, c becauſe of the children of Iſrael, none might goe out nor enter in.

a That none could goe out.
b That none could come in.
c For feare of the Iſraelites.

2 And the Lord ſaid unto Ioſhua, Beholde, I have given into thine hand Iericho and the king thereof, *and* the ſtrong men of warre.

3 All ye therefore *that be* men of warre, ſhall compaſſe the citie, in going round about the citie d once: thus ſhall you doe ſixe dayes:

d Every day one.

4 And ſeven Prieſts ſhall beare ſeven trumpets of e rams hornes before the Arke: and the ſeventh day ye ſhall compaſſe the citie ſeven times, and the Prieſts ſhall blow with the trumpets.

e That the conqueſt migat not be aſſigned to mans power, but to the mercy of God, which with moſt weake things can overcome that which ſeemeth moſt ſtrong.

5 And when they make a long *blaſt* with the rams horne, and yee heare the ſound of the trumpet, all the people ſhall ſhout with a great ſhout: then ſhall the wall of the citie fall downe flat, and the people ſhall aſcend up, every man ſtreight before him.

6 ¶ Then Ioſhua the ſonne of Nun called the Prieſts and ſaid unto them, Take up the Arke of the Covenant, and let ſeven Prieſts beare ſeven trumpets of rams hornes before the Arke of the Lord.

7 But he ſaid unto the people, f Goe and compaſſe the citie: and let him that is armed go forth before the Arke of the Lord.

f This is chiefly meant by the Reubenites, Gadites, and halfe the tribe of Manaſſeh.

8 ¶ And when Ioſhua had ſpoken unto the people, the ſeven prieſts bare the ſeven trumpets of rams hornes, and went foorth before the Arke of the Lord, and blew with the trumpets, and the arke of the Covenant of the Lord followed them,

9 ¶ And the men of armes went before the prieſts and blew the trumpets: then the g gathering *hoſte* came after the Arke, and they went and blew the trumpets.

g Meaning, the rereward, wherein was the ſtandard of the tribe of Dan, Num. 10, 25.

10 (Now Ioſhua had commanded the people, ſaying, Ye ſhall not ſhout, neither make any noiſe with your voyce, neither ſhall a word proceed out of your mouth, untill the day that I ſay unto you, Shout, then ſhall ye ſhout.)

11 So the Arke of the Lord compaſſed the citie, and went about it h once: then they returned into the hoſt, and lodged in the campe.

h For that day.

12 And Ioſhua roſe early in the morning, and the Prieſts bare the Arke of the Lord.

13 Alſo ſeven Prieſts bare ſeven trumpets of rammes hornes, and went before the Arke of the Lord, and going blew with the trumpets: and the men of armes went before them, but the i gathering *hoſte* came after the Arke of the Lord, as they went and blew the trumpets.

i The tribe of Dan was ſo called, becauſe it marched laſt and gathered up whatſoever was left of others.

14 And the ſecond day they compaſſed the citie once, and returned into the hoſte: thus they did ſixe dayes.

15 And when the ſeventh day came, they roſe earely, even with the dawning of the day, and compaſſed the citie after the ſame manner k ſeven times: onely that day they compaſſed the citie ſeven times.

k Beſide every day once for the ſpace of ſix dayes.

16 And when the Prieſts had blowen the trumpets the ſeventh time, Ioſhua ſaid unto the people, Shoute: for the Lord hath given you the citie.

17 And the citie ſhall be l an execrable thing, *both* it, and all that are therein, unto the Lord: onely Rahab the harlot ſhall live, ſhee, and all that are with her in the houſe: for * ſhee hid the meſſengers that we ſent.

l That is appointed wholy to be deſtroyed.

* Chap. 2, 4.

18 Notwithſtanding, be ye ware of the execrable thing, leſt ye make your ſelves execrable, and in taking of the execrable thing, make alſo the hoſte of Iſrael * execrable, and trouble it.

* Levit. 27, 21. Num. 21, 2. deut. 13, 15, 17.

19 But all ſilver, and gold, and veſſels of braſſe, and yron ſhalbe m conſecrate unto the Lord, *and* ſhall come into the Lords treaſurie.

m And therefore cannot be put to any private uſe, but muſt be firſt molten, and then ſerve for the Tabernacle.

20 So the people ſhouted, when they had blowen trumpets: for when the people had heard the ſound of the trumpets, they ſhouted with a great ſhout: and the * wall fell downe flat: ſo the people went up into the citie, every man ſtraight before him: * and they tooke the citie.

* Hebr. 11. 30.
* 2. Mac. 12, 15, 16.

21 And they utterly deſtroyed all that was in the cities both man and woman, yorg, and olde, and oxe, and ſheepe, and aſſe with the edge of the ſword.

22 But Ioſhua had ſaid unto ŷ two men that had ſpied out ŷ countrey, Goe into the harlots houſe, and bring out thence the woman, and all that ſhe hath, * as ye ſware to her.

* Chap. 2, 14. hebr. 1, 31.

23 So the young men that were ſpies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that ſhee had: alſo they brought out all her family, and put them n without the hoſte of Iſrael.

n For it was not lawfull for ſtrangers to dwell among the Iſraelites, till they were purged,

24 After, they burnt the city with fire, and all that was therein: onely the ſilver and the golde, and the veſſels of braſſe and yron, they put unto the treaſure of the o houſe of the Lord.

o Meaning, the Tabernacle.

25 So Ioſhua ſaved Rahab the harlot, and her fathers houſhold, and all that ſhee had, and ſhee p dwelt in Iſrael, even unto this day, becauſe ſhe had hid the meſſengers, which Ioſhua ſent to ſpie out Iericho.

p For ſhe was married to Salmon prince of the tribe of Iudah, Matth. 1, 5.

26 ¶ And Ioſhua ſware at that time, ſaying, Curſed be the man before the Lord, that riſeth up, and buildeth the city Iericho: q he ſhall lay the foundation thereof in his eldeſt ſonne, and in his yongeſt ſonne ſhall he ſet up the gates of it.

q He ſhall build it to the deſtruction of all his ſtocke, which thing was fulfilled in Hiel of Beth el, 1. King. 16, 34.

27 So the Lord was with Ioſhua, and he was famous through all the world.

CHAP. VII.

1 The Lord is angry with Achan. 4 They of Ai put the Iſraelites to flight. 6 Ioſhua prayeth to the Lord. 16 Ioſhua enquireth out him that ſinned, and ſtoneth him and all his.

BUt the children of Iſrael committeth a treſpaſſe in the a excommunicate thing: for * Achan the ſonne of Carmi, the ſonne of Zabdi, the ſonne of Zerah of the tribe of Iudah, tooke of the excommunicate thing: wherefore the wrath of the Lord was kindled againſt the children of Iſrael.

a In taking that which was cõmanded to be deſtroyed.
* Chap. 22. 20. 1. chro. 2, 7.

2 And Ioſhua ſent men from Iericho to b Ai, which is beſide Bethauen, on the Eaſtſide of Bethel, and ſpake unto them, ſaying, Goe up, and view the countrey. And the men went up and viewed Ai.

b This was a citie of the Amorites: for there was another ſo called among the Amorites, Iere. 49, 3. The firſt Ai is called Aiah; Iſ. 10, 28.

3 And returned to Ioſhua, and ſaid unto him, Let not all the people goe up, *but* let as it were two or three thouſand men goe up, and ſmite Ai, and make not all the people to labour thither, for they are few.

4 So there went up thither of the people about three thouſand men, and they fled before the men of Ai.

5 And the c men of Ai ſmote of them upon a thirty and ſixe men: for they chaſed them from before the gate unto Shebarim, and ſmote them in the going downe: wherefore the hearts of the people melted away like water,

c God would by this overthrowe make them more earneſt to ſearch out and punith the ſinne committed.

6 ¶ Then

6 Then Ioshua rent his cloathes, and fell to the earth vpon his face before the Arke of the Lord, vntill the eventide, he, and the Elders of Israel, and put dust vpon their heads.

7 And Ioshua said, Alas, O Lord God, wherefore hast thou brought this people over Iorden, to deliuer vs into the hand of the Amorites, and to destroy vs? would God we had beene content to dwell on the d other side Iorden.

d This infirmity of his faith sheweth how we are inclined of nature to distrust.

8 Oh Lord what shall I say, when Israel turne their backes before their enemies?

9 For the Canaanites, and all the inhabitants of the land shall heare of it, and shall compasse us, and destroy our name out of the earth: and what wilt thou doe vnto thy mightie e Name?

e When thine enemies shall blaspheme thee and say, that thou wast not able to defend vs from them.

10 ¶ And the Lord said vnto Ioshua, Get thee vp: wherefore liest thou thus vpon thy face?

11 Israel hath sinned, and they haue transgressed my couenant, which I commanded them: for they haue euen taken of § excommunicate thing, and haue also stollen, and dissembled also, and haue put it even with their owne stuffe.

12 Therefore the children of Israel cannot stand before their enemies: *but* haue turned their backes before their enemies, because they be execrable: neither wil I be with you any more, except ye f destroy the excommunicate from among you.

f Then to suffer wickednesse vnpunished, is to refuse God willingly.

13 Vp *therefore*, sanctifie the people, and say, Sanctifie your selves against to morow: for thus saith the Lord God of Israel, *There is* an execrable thing among you, O Israel, *therefore* yee cannot stand against your enemies, vntill ye haue put the g execrable thing from among you.

g Meaning the man that tooke of the thing forbidden.

14 In the morning therefore ye shall come according to your tribes, and the tribe which the Lord taketh, shall come according to the families: and the family which the Lord shall take, shall come by the household: and the household which the Lord shall take, shall come man by man.

15 And he that is h taken with the excommunicate thing, shall be burnt with fire, hee and all that he hath, because he hath transgressed the couenant of the Lord, and because he hath wrought folly in Israel.

h That is found guilty, either by lottes, or by the iudgement of Vrim. Num. 27, 21.

16 ¶ So Ioshua rose vp early in the morning, and brought Israel by their tribes: and the tribe of Iudah was taken.

17 And he brought the families of Iudah, and tooke the families of the Zarhites, and he brought the family of the Zarhites man by man, and Zabdi was taken.

18 And hee brought his household, man by man, and Achan the sonne of Carmi, the sonne of Zabdi, the sonne of Zerah of the tribe of Iudah was taken.

19 Then Ioshua said vnto Achan, My sonne, I beseech thee, giue glory to the Lord God of Israel, and i make confession vnto him, and shew me now what thou hast done: hide it not from me.

i By declaring trueth: for God is glorified when the trueth is confessed.

20 And Achan answered Ioshua, and said, Indeed I have sinned against the Lord God of Israel, and thus, and thus haue I done.

21 I sawe among the spoile a goodly k Babylonish garment, and two hundreth shekels of siluer, and a wedge of gold of fiftie shekels weight, and I couered them, and tooke them: and behold, they lie hid in the earth in the mids of my tent, and the siluer vnder it.

k Such a rich garment as the Itares of Babylon did weare.

22 ¶ Then Ioshua sent messengers, which ran vnto the tent, and behold, it was hid in his tent, and the siluer under it.

23 Therefore they tooke them out of the tent and brought them vnto Ioshua, and vnto all the children of Israel, and laid them before the Lord.

‖ Or, orphem. l Some reade a plate: others, a rod. and some a tongue.

24 Then Ioshua tooke Achan the ‖ sonne of Zerah, and the siluer, and the garment, and the l wedge of gold, and his m sonnes, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had: and all Israel with him, brought them vnto the valley of Achor.

m This iudgement only appertaineth to God, and to whom he will reueale it, to man he had commanded not to punish the childe for the fathers fault, Deut. 24. 16.

25 And Ioshua said, n In as much as thou hast troubled vs, the Lord shall trouble thee this day: and all Israel threw stones at him, and burned them with fire, and stoned them with stones.

n He declareth that this is Gods iudgement because he had offended, and caused others to be slaine.

26 And they cast vpon him a great heape of stones vnto this day: and *so* the Lord turned from his fierce wrath: therefore he called the name of that place, The valley of Achor, vnto this day.

CHAP. VIII.

3 The siege. 19 and winning of Ai. 29 The king thereof is hanged. 30 Ioshua setteth vp an altar. 32 Hee writeth the Law vpon stones. 35 and readeth it to all the people.

AFter, the Lord said vnto Ioshua, * Feare not, neither be thou faint hearted: take all the men of warre with thee and arise, go vp to Ai: behold, I haue giuen into thine hand the king of Ai, and his people, and his city, and his land.

* Deut. 1, 19. and 7, 18.

2 And thou shalt done to Ai and to the king thereof, as thou diddest vnto * Iericho and to the king thereof: neuertheless the spoile thereof and * the cattell thereof shall ye take vnto you for a pray: thou shalt lie in wait against the citie on the a backside thereof.

* Chap 6. 21.

* Deut. 20, 14.

a Meaning on the Westside, as vers. 5.

3 ¶ Then Ioshua arose, and all the men of warre to go vp against Ai: and Ioshua chose out thirty thousand strong men, *and* valiant, and sent them away by night.

4 And he commanded them, saying, Behold, ye b shall lie in wait against the citie on the backside of the citie: goe not very farre from the city, but be ye all in a readinesse.

b God would not destroy Ai by miracle, as Iericho, to the intent that otherwhiles might feare the power and politie of his people.

5 And I and all the people that are with me, will approach vnto the citie: and when they shall come out against vs, as they did at the first time, then will we flee before them.

6 For they will come out after vs, till we have brought them out of the citie: for they will say, They flee before vs as at the first time: so we will flee before them.

7 Then you shall rise vp from lying in waite and ‖ destroy the city: for the Lord your God will deliuer it into your hand.

‖ Or, driue out (the inhabitants) of the citie.

8 And when ye have taken the citie, yee shall set it on fire; according to the commaundement of the Lord shall ye doe: behold, I haue charged you.

9 ¶ Ioshua then sent them foorth, and they went to lie in waite, and aboade betweene Beth-el and Ai, on the Westside of Ai: but Ioshua lodged that night c among the people.

c With the rest of the armie.

10 And Ioshua rose vp earely in the morning, and d numbred the people: and he and the Elders of Israel went vp before the people *against* Ai.

d That is, viewed or mustred them, & set them in aray.

11 Also the men of warre that were with him went vp and drew neere, and came against the citie, and pitched on the North side of Ai: and there was a valley betweene them and Ai.

12 And hee tooke about fiue thousand men, e and set them to lie in waite betweene Beth-el and Ai on the West side of the citie.

e He sent these few, that other which lay in ambush might not be discovered.

13 And the people set all the hoste that was on the North side against the city, and the liers in

waite on the West, against the citie: *and* Ioshua went the same night into the f mids of the valley.

f To the intent that they in the citie might the better discouer his armie.

14 ¶ And when the king of Ai saw it, then the men of the city hasted and rose vp early, and went out against Israel to battell, he and all his people, at the time appointed, before the plaine: for hee knew not that *any* lay in waite against him on the backeside of the city.

g As they which fained to flee for feare.

15 Then Ioshua and all Israel g*as* beaten before them, fled by the way of the wilderneſſe.

16 And all the people of the city were called together to pursue after them: and they pursued after Ioshua, and were drawen away out of the citie.

17 So that there was not a man left in Ai, nor in Beth-el, that went not out after Israel: and they left the city open, and pursued after Israel.

h Or, lift vp the banner, to signifie when they shall invade the city.

18 Then the Lord said vnto Ioshua, h Stretch out the speare that is in thine hand, toward Ai; for I will giue it into thine hand: and Ioshua stretched out the speare that he had in his hand, toward the city.

19 And they that lay in wait, arose quickly out of their place, and ranne as soone as he had stretched out his hand, and they entred into the citie, and tooke it, and hasted, and set the city on fire.

20 And the men of Ai looked behind them, and saw it: for loe, the smoke of the city ascended vp ‖ to heauen, and they had no ‖ power to flee this way or that way: for the people that fled to the wilderneſſe, turned backe vpon the pursuers.

‖ Or, toward the heauens.

‖ Or, place.

21 When Ioshua and all Israel saw that they that lay in waite, had taken the city, and that the smoke of the city mounted vp, then they turned againe and slew the men of Ai.

i Which came out of the ambush.

22 Also the i other issued out of the citie against them: so were they in the middes of Israel, these *being* on the one side, and the rest on the other side: & they slew them, so that they let none of them * remaine nor escape.

* Deut. 7, 2.

23 And the King of Ai they tooke aliue, and brought him to Ioshua.

24 And when Israel had made an end of slaying all the inhabitants of Ai in the field, *that is*, in the wilderneſſe where they chased them, and when they were all fallen on the edge of the sword, untill they were consumed, all the Israelites returned vnto Ai, and k smote it with the edge of the sword.

k For the fire, which they had before set in the citie, was not to consume it, but to signifie vnto Ioshua that they were entred.

25 And all that fell that day, both of men and women, were twelue thousand, euen all the men of Ai.

26 For Ioshua drewe not his hand backe againe which hee had stretched out with the speare, untill he had vtterly destroyed all the inhabitants of Ai.

* Num. 31, 22, 26. as verse 2.

27 * Onely the cattell and the spoyle of this citie, Israel tooke for a prey unto themselves, according unto the worde of the Lord, which hee commanded Ioshua.

28 And Ioshua burnt Ai, and made it an heape for l euer, *and* a wilderneſſe unto this day.

l That it could neuer be built againe.

29 And the king of Ai hee hanged on a tree, unto the euening. And assoone as the sunne was downe, Ioshua commanded m that they should take his carkeis downe from the tree, and cast it at the entring of the gate of the city, and * lay thereon a great heape of stones, *that remaineth* unto this day.

m According as it was commanded, Deut. 21, 23.

* Chap. 7, 25, 26.

30 ¶ Then Ioshua built an altar unto the Lord God of Israel, in mount Ebal,

31 As Moses the seruant of the Lord had commanded the children of Israel, as it is written in the * booke of the Law of Moses, an altar of whole stone, over which no man had lift any yron: and they offered thereon burnt offrings unto the Lord, and sacrificed peace offrings.

* Exod. 20, 25. deut. 27. 5.

32 Also he wrote there upon the stones, a n rehearsall of the Law of Moses, which hee wrote in the presence of the children of Israel.

n Meaning, the ten commandements, which are the summe of the whole Law.

33 And all Israel (and their Elders, and officers and their Iudges stood on this side of the Arke, and on that side, before the Priests of the Leuites, which bare the Arke of the couenant of the Lord) as well the stranger, as he that is borne in the countrey: halfe of them *were* over against mount Gerizim, and halfe of them over against mount Ebal, * as Moses the seruant of the Lord had commanded before, that they should blesse the children of Israel.

* Deut. 11, 29. and 27. 12. 13.

34 Then afterward hee reade all the wordes of the Law, the blessings and cursings, according to all that is written in the booke of the Law.

35 There was not a worde of all that Moses had commanded, which Ioshua reade not before all the Congregation of Israel, * as well *before* the o women and the children, as the stranger that was conuersant among them.

* Deut. 31, 11, 12.

o So neither yong nor olde, man nor woman, were exempted from hearing the word of the Lord.

CHAP. XI.

1 Diuers Kings assemble themselves against Ioshua. 3 The craft of the Gibeonites. 15 Ioshua maketh a leagne with them. 23 For their craft they are condemned to perpetuall seruitry.

A Nd when all the Kings that a were beyond Iorden, in the mountaines and in the valleys, and by all the coastes of the b great Sea over against Lebanon, (*as* the Hittites, and the Amorites, the Canaanites, the Perizzites, the Hivites, and the Iebusites) heard thereof,

a In respect of the plaine of Moab.

b The maine sea called Mediterraneum.

2 They gathered themselves together, to fight against Ioshua, and against Israel with one † accord.

† Ebr. one mouth.

3 ¶ * But the inhabitants of Gibeon heard what Ioshua had done unto Iericho, and to Ai.

* 2. Sam. 21. 1.

4 And therefore they wrought craftily: for they went, and fained themselues ambassadors, and tooke olde sackes upon their asses, and olde bottels for wine, both rent and c bound vp.

c Becanse they were all worne.

5 And olde shooes and clouted upon their feete: also the raiment upon them *was* old, and all their prouision of bread was dried, and mouled.

6 So they came to Ioshua into the hoaste to Gilgal, and said unto him, and unto the men of Israel, Wee be come from a farre countrey: now therefore make a league with us.

7 Then the men of Israel said unto the d Hiuites, It may be that thou dwellest among us, how then can I make a league with thee?

d For the Gibeonites and the Hiuites were alone people.

8 And they said unto Ioshua, We are thy seruants. Then Ioshua said unto them, Who are ye, and whence come ye?

9 And they answered him, From a very farre countrey thy seruants are come for e the Name of the Lord thy God: for wee haue heard his fame and all that he hath done in Egypt,

e Euen the idolaters for feare of death will pretend to honour the true God, and receiue his religion.

10 And all that he hath done to the two kings of the Amorites that were beyond Iorden, to Sihon king of Heshon, and to Og king of Bashan, which were at Ashtaroth.

11 Wherefore our Elders, and all the inhabitants of our countrey spake to us, saying, Take vitalles † with you for the iourney, and go to meete them,

† Ebr. in your hand.

them, and say unto them, Wee are your seruants: now therefore make ye a league with us.

12 This our bread we tooke it hote with us for victuals out of our houses, the day we departed to come unto you: but now behold, it is dried, and it is mouled.

13 Also the bottels of wine which wee filled, *were* new, and loe, they be rent, and these our garments and our shoes are old, by reason of the exceeding great iourney.

14 ¶ And the g men accepted *their tale* concerning their victuals, and counselled not with the mouth of the Lord.

15 So Ioshua made peace with them, and made a league with them, that he would suffer them to liue: also the Princes of the Congregation sware unto them.

16 ¶ But at the end of three dayes, after they had made a league with them, they heard that they were their neighbours, and that they dwelt among them.

17 And the children of Israel tooke their h iourney, and came unto their cities the third day, and their cities *were* Gibeon, and Chephirah, and Beeroth, and Kiriath-iearim.

18 And the children of Israel slew them not because the Princes of the Congregation had sworne unto them by the Lord God of Israel: wherefore all the Congregation i murmured against the Princes.

19 Then all the Princes said unto all the Congregation, Wee haue sworne unto them by the Lord God of Israel: now therefore we may not touch them.

20 *But* this we will doe to them, and let them liue, least the wrath be upon us, because of the k oath which we sware unto them.

21 And the Princes said unto them againe, Let them liue, but they shall hew wood, and draw water unto all the Congregation, as the Princes appoint them.

22 Ioshua then called them, and talked with them, and said, Wherefore haue yee beguiled us, saying, Wee are very farre from you, when yee dwell among us?

23 Now therefore yee are accursed, and there shall none of you be freed from being bond men, and hewers of wood, and drawers of water for l the house of my God.

24 And they answered Ioshua, and said, Because it was tolde thy seruants, that the Lord thy God had * commanded his seruant Moses to giue you all the land, and to destroy all the inhabitants of the land out of your sight, therefore wee were exceeding sore afraid for our liues at the presence of you, and haue done this thing.

25 And beholde now, wee are in thine hand: doe as it seemeth good and right in thine eyes to doe unto us.

26 Euen so did hee unto them, and deliuered them out of the m hand of the children of Israel, that they slew them not.

27 And Ioshua appointed them that same day *to be* hewers of wood, and drawers of water for the Congregation, and for the n altar of the Lord unto this day, in the place which he should chuse.

CHAP. X.

1 *Five kings make warre against Gibeon whom Iosua discomfiteth.* 11 *The Lord rained haile stones and slew many.* 12 *The Sunne standeth at Iosuas prayer.* 26 *The five kings are hanged.* 29 *Many more cities and kings are destroyed.*

NOw when Adoni-zedek king of Ierusalem had heard how Ioshua had taken Ai and had destroyed it, (* *for* as he had done to Iericho and to the king thereof, so he had done to * Ai and to the king thereof) and how the inhabitants of Gibeon had made peace with Israel, and were among them,

2 Then they feared exceedingly: for Gibeon was a great citie, as one of the royall cities: for it was greater then Ai, and all the men thereof *were* mightie.

3 Wherefore a Adoni-zedek king of Ierusalem sent unto Hoham king of Hebron, and unto Piram king of Iarmuth, and unto Iapia king of Lachish, and unto Debir king of Eglon, saying,

4 Come up unto mee, and helpe mee, that wee may smite Gibeon: for they haue made peace with Ioshua and with the children of Israel.

5 Therefore the fiue kings of the Amorites, the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon, gathered themselues together, and went up, they with all their hoastes, and besieged Gibeon, and made b warre against it.

6 And the men of Gibeon went unto Ioshua, *euen* to the hoast to Gilgal, saying, Withdraw not thine hand from thy seruants: come up to us quickely, and saue us, and helpe us: for all the kings of the Amorites, which dwell in the mountaines, are gathered together against us.

7 So Ioshua ascended from Gilgal, he, and all the people of warre with him, and all the men of might.

8 ¶ And the Lord said unto Ioshua, c Feare them not: for I haue giuen them into thine hand: none of them shall stand against thee.

9 Ioshua therefore came unto them suddenly: *for* he went up from Gilgal all the night.

10 And the Lord discomfited them before Israel, and slew them with a great slaughter at Gibeon, and chased them along the way that goeth up to Beth-horon, and smote them to Azekah, and to Makkedah.

11 And as they fled from before Israel, *and* were in the going downe to Beth-horon, the Lord cast downe great stones from heauen upon them, untill Azekah, and they died: *they were* more that died with the d haile stones, then they whom the children of Israel slew with the sword.

12 ¶ Then spake Ioshua to the Lord, in the day when the Lord gaue the Amorites before the children of Israel, and he said in the sight of Israel, *Sunne, stay thou in Gibeon, and thou Moone, in the valley of Aialon.

13 And the Sunne abode, and the moone stood still, untill the people auenged themselues upon their enemies: (is not this written in the booke of e Iasher?) so the Sunne abode in the middes of the heauen, and hasted not to goe downe for a whole day.

14 And there was no day like that before it, nor after it, that the Lord heard the voyce of a man: for the Lord fought for Israel.

15 ¶ After, Ioshua returned, and all Israel with him unto the campe to Gilgal:

16 But the fiue kings fled and were hid in a caue at Makkedah.

17 And it was told Ioshua, saying, The fiue kings are found hid in a caue at Makkedah.

18 Then Ioshua said, Roule great stones upon

f The wicked lacke no arte, nor spare no lies to set forth their policie, when they will deceiue the seruants of God.

g Some thinke that the Israelites ate of their victuals, and so made a league with them.

h From Gilgal.

i Fearing least for their fault the plague of God should haue light upon them all.

k This doth not establish rash oths, but sheweth Gods mercy toward his, which would not punish them for their fault.

l For the vses of the Tabernacle and of the temple when it shallbe built.

* Deut. 7. 1.

m Who were minded to put them to death for feare of Gods wrath.

n That is, for seruice of the Temple, as vers. 23.

* Chap. 6. 15, 12.

* Chap. 8. 3. 28, 29.

a That is, Lord of iustice: so tyrants take to themselues glorious names, when indeed they be very enemies against God and all iustice.

b So enuious the wicked are, when any depart from their hand.

c Least Ioshua should haue thought that God had sent this great power against him for his vnlawfull league with the Gibeonites, the Lord here strengtheneth him.

d So we see that all things serue to execute Gods vengeance against the wicked.

* Isa. 22, 21. eccl. 46. 4, 5.

e Some reade the booke of the righteous, meaning Moses: the Chalde text readeth in the booke of the Law, but it is like that is was a booke thus named, which is now lost.

f By taking away the enemies hearts and destroying them with haile stones.

the mouth of the caue, and set men by it for to keepe them.

† Or, cut off all their traine or taile.

19 But stand ye not still: follow after your enemies, and † smite all the hindmost, suffer them not to enter into their cities: for the Lord your God hath giuen them into your hand.

20 And when Iosh. and the children of Israel had made an end of slaying them with an exceeding great slaughter till they were consumed, and the rest that remained of them were entred into walled cities,

g Or in safetie, so that none gaue them as much as an euill word.

21 Then all the people returned to the campe, to Iosh. at Makkedah in g peace: no man mooued his tongue against the children of Israel.

22 After, Iosh. said, Open the mouth of the caue, and bring out these fiue kings vnto mee foorth of the caue.

23 And they did so, and brought out those fiue kings vnto him foorth of the cave, *euen* the king of Ierusalem, the king of Hebron, the king of Iarmuth, the king of Lachish, *and* the king of Eglon.

24 And when they had brought out those kings vnto Iosh., Iosh. called for all the men of Israel, and said vnto the chiefe of the men of warre, which went with him, Come neere, set your feete vpon the

h Signifying what should become of the rest of Gods enemies, seeing that kings themselves were not spared.

h necks of these kings, and they came neere, and set their feete vpon their neckes.

25 And Iosh. said vnto them, Feare not, nor be faint hearted, *but* be strong and of a good courage: for thus will the Lord doe to all your enemies, against whom ye fight.

26 So then Iosh. smote them, and slew them, and hanged them on fiue trees, and they hanged still vpon the trees vntill the euening.

27 And at the going downe of the sunne, Iosh. gaue commandement, that they should take * them downe off the trees, and cast them into the caue (wherein they had beene hid) and they laied great stones vpon the caues mouth, *which remaine* vntill this day.

* Deut. 21.23. chap. 8.29.

‖ Iosh. taketh Makkedah.

28 ¶ And that same day Iosh. tooke ‖ Makkedah and smote it with the edge of the sword, and the king thereof destroyed he with them, and

k *Chap.* 6.21.

‖ Or, *euery person.* all the soules that were therein, he let none remaine: for he did to the king of Makkedah, * as he had done vnto the king of Iericho.

‖ *Or, persons.*

29 Then Iosh. went from Makkedah, and all Israel with him vnto Libnah, and fought against Libnah.

‖ Libnah is taken.

30 And the Lord gaue ‖ it also and the king thereof into the hand of Israel: and hee smote it with the edge of the sword, and all the ‖ soules that were therein: hee let none remaine in it: for he did vnto the king thereof, as he had done vnto the king of Iericho.

‖ Lachish is taken.

31 ¶ And Iosh. departed from Libnah, and all Israel with him vnto Lachish, and besieged it, and assaulted it.

32 And the Lord gaue ‖ Lachish into the hand of Israel, which tooke it the second day, and smote it with the edge of the sword, and all the soules that were therein, according to all as he had done to Libnah.

‖ The king of Gezer is slaine.

33 ¶ Then Horam king of ‖ Gezer came vp to helpe Lachish: but Iosh. smote him and his people, vntill none of his remained.

‖ Eglon is taken.

34 ¶ And from Lachish Iosh. departed vnto ‖ Eglon, and all Israel with him, and they besieged it, and assaulted it.

35 And they tooke it the same day, and smote it with the edge of the sword, and all the soules that were therein hee vtterly destroyed the same day, according to all that he had done to Lachish.

36 Then Iosh. went vp from Eglon, and all Israel with him vnto Hebron, and they fought against it.

‖ Hebron is taken.

37 And when they had taken ‖ it, they smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the soules that were therein: hee left none remaining, according to all as he had done to Eglon: for he destroyed it vtterly, and all the soules that were therein.

38 ¶ So Iosh. returned, and all Israel with him to Debir, and fought against it.

39 And when he had taken ‖ it, and the king thereof, and all the cities thereof, they smote them with the edge of the sword, and vtterly destroyed all the soules that were therein, hee let none remaine: as he did to Hebron, so hee did to Debir, and to the king thereof, as hee had also done to Libnah, and to the king thereof.

‖ Debir is taken.

40 ¶ So Iosh. smote all the hill countreyes, and the South countreyes, and the valleyes, and the i hill sides, and all their kings, and let none remaine, but vtterly destroyed every soule, as the Lord God of Israel had commanded.

i Some reade Ashedoth, which signifieth the descents of the hils.

41 And Iosh. smote them from Kadesh-barnea even vnto Azzah, and all the countrey of Goshen, even vnto Gibeon.

42 And all these kings, and their land did Iosh. take at k one time, because the Lord God of Israel fought for Israel.

k In one battell.

43 Afterward, Iosh. and all Israel with him returned to the campe in l Gilgal.

l Where the arke was, there to giue thankes for their victories.

CHAP. XI.

1 Diuers kings and cities, and countreys ouercome by Iosh. 15 Iosh. did all that Moses had commaunded him. 20 God hardeneth the enemies hearts that they might be destroyed.

A Nd when Iabin king of Hazor had heard this, then he a sent to Iobab king of Madon, and to the king of Shimron, and to the king of Achshaph,

a The more that Gods power appeareth, the more the wicked rage against it.

2 And vnto the kings that were by the North in the mountaines and plaines toward the South side of b Cinneroth, and in the valleys, and in the borders of Dor Westward,

b Which the Euangelists call the lake of Genezareth, or Tiberias.

3 *And* vnto the Canaanites, *both* by East, and by West, and vnto the Amorites, and Hittites, and Perizzites, and Iebusites in the mountaines, and vnto the Hivites, vnder c Hermon in the land of Mizpeh.

c Which was mount Sihon, ‖ Deut. 4.48.

4 And they came out and all their hosts with them, many people, as the sand that is on the sea shore, for multitude, with horses and charets exceeding many.

5 So all these kings met together, and came and pitched together at the waters of Merom, for to fight against Israel.

6 Then the Lord said vnto Iosh., Be not afraid for them: for to morow about this time will I deliver them all slaine before Israel: thou shalt d hough their horses, and burne their charets with fire.

d That neither they should serve to the vse of warre, nor the Israelites should put their trust in them.

7 Then came Iosh. and all the men of warre with him, against them by the waters of Merom suddenly, and fell vpon them.

8 And the Lord gaue them into the hand of Israel: and they smote them, and chased them vnto great Zidon, and vnto e Misrephothmaim, and vnto the valley of Mizpeh Eastward, and smote them vntill they had none remaining of them.

e Which signifieth hot waters, or according to some, brine pits.

9 And

9 And Ioshua did unto them as the Lord bade him: hee honghed their horses, and burnt their charets with fire.

10 ¶ At that time also Ioshua turned backe, and tooke Hazor, and smote the King thereof with the sword: for Hazor beforetime was the head of all those kingdomes.

11 Moreover they smote all the [f] persons that were therein with the edge of the sword, utterly destroying *all*, leaving none alive, and hee burnt Hazor with fire.

12 So all the cities of those kings, and all the kings of them did Ioshua take, and smote them with the edge of the sword, and utterly destroyed them, * as Moses the servant of the Lord had commanded.

13 But Israel burnt none of the cities that stood still in their [g] strength, save Hazor onely, that Ioshua burnt.

14 And all the spoile of these cities and the cattell, the children of Israel tooke for their pray, but they smote every [h] man with the edge of the sword untill they had destroyed them, not leaving one alive.

15 ¶ As the Lord * had commanded Moses his servant, so did Moses * command Ioshua, and so did Ioshua, he left nothing undone of all that the Lord had commanded Moses.

16 So Ioshua tooke all this land of the mountaines, and all the South, and all the land of Goshen, and the low countrey, and the plaine, and [i] the mountaine of Israel, and the low countrey of the same.

17 From the mount [k] Halak, that goeth up to Seir, even unto ‖ Baal-gad in the valley of Lebanon, under mount Hermon: and all their kings he tooke, and smote them, and slew them.

18 Ioshua made warre long time with all those Kings.

19 Neither was there any city that made peace with the children of Israel, * save those Hivites that inhabited Gibeon: all *other* they tooke by battell.

20 For it came of the Lord, to [l] harden their hearts that they should come against Israel in battell, to the intent that they should destroy them utterly, *and* shewe them no mercy, but that they should bring them to nought, as the Lord had commanded Moses.

21 ¶ And that same season came Ioshua, and destroyed the Anakims out of the mountaines: as out of Hebron, out of Debir, out of Anab, and out of all the mountaines of Iudah, and out of all the mountaines of Israel, Ioshua destroyed them utterly with their cities.

22 There was no Anakim left in the land of the children of Israel, onely in Azzah, [m] in Gath, and in Ashdod were they left.

23 So Ioshua tooke the whole land, according to all that the Lord had said unto Moses: and Ioshua gave it for an inheritance unto Israel, * according to their portions through their tribes: then the land was at rest without warre.

f Both men, women and children.

* Num.33,52. deut.7.2.

g Which were strong by situation and not hurt by warre.

h All mankinde.

* Exod.34.11. * Deut.7.2.

i That is, Samaria.

k So called, because it was bare and without trees. ‖ *Or, the valley of God.*

* Chap.9.3.

l That is, to give them over to themselves: and therefore they could not but rebell against God and seeke their owne destruction.

m Out of the which came Goliath, 1.Sam.17.4.

* Num.26,53.55.

CHAP. XII.

1,7 *What kings Ioshua and the children of Israel killed on both sides of Iorden.* 14 *Which were in number thirtie and one.*

A Nd these are the Kings of the land, which the children of Israel smote and possessed their land on the [a] other side Iorden toward the rising of the sunne, from the river Arnon, unto mount Hermon, and all the plaine Eastward,

a From Gilgal where Ioshua camped.

2 * Sihon king of the Amorites, that dwelt in Heshbon, having dominion from Aroer, which is beside the river of Arnon, and from the middle of the river, and from halfe Gilead unto the river Iabbok, in the border of the children of Ammon. * Num.21.24. deut.3.6.

3 And from the plaine unto the sea of Cinneroth Eastward, and unto the sea of the ‖ plaine, even the salt sea Eastward, the way to Beth-ieshimoth, and from the South under the ‖ springs of * Pisgah. ‖ *Or, wildernesse.* ‖ *Or, hill sides.* * Deut.3.17. and 4.49.

4 ¶ They *conquered* also the coast of Og king of Bashan of the * remnant of the gyants, which dwelt at Ashtaroth, and at Edrei, * Deut.3.11. chap.13.12.

5 And reigned in mount Hermon, and in Salcah, and in all Bashan, unto the border of the Geshurites, and the Maachathites, and halfe Gilead: even the border of Sihon king of Heshbon.

6 Moses the servant of the Lord, and the children of Israel smote them: * Moses also the servant of the Lord gave *their land* for a possession unto the Reubenites, and unto the Gadites, and to halfe the tribe of Manasseh. * Num.32.29. deut.3.12. chap.13.8.

7 ¶ These also are the kings of the countrey, which Ioshua and the children of Israel smote on this side Iorden, Westward from Baal-gad in the valley of Lebanon, even unto the mount [b] Halak that goeth up to Seir, and Ioshua gave it unto the tribes of Israel for a possession, according to their portions. b Reade chap.11. verse 17.

8 In the mountaines, and in the valleys, and in the plaines, and in the ‖ hill sides, and in the wilderneese, and in the South, *where were* the Hittites, the Amorites, and the Canaanites, the Perizzites, and Hivites, and the Iebusites. ‖ *Or, in Ashdoth.*

9 ¶ * The King of Iericho *was* one: * the king of Ai, which is beside Beth-el, one: * Chap 6.2. * Chap.8.26.

10 * The king of Ierusalem, one: the king of Hebron, one: * Chap.10,23.

11 The king of Iarmuth one: the king of Lachish, one:

12 The king of Eglon, one: the * king of Gezer, one: * Chap.10,33.

13 The * king of Debir, one: the king of Geder, one: * Chap.10,39.

14 The king of Hormah, one: the king of Arad, one:

15 The * king of Libnah, one: the king of Adullam, one: * Chap.10,29,30,

16 The * king of Makkedah, one: the king of Beth-el, one: * Chap.10.28.

17 The king of Tappuah, one: the king of Hepher, one:

18 The king of Aphek, one: the king of Lasharon, one:

19 The king of Madon, one: the * king of Hazor, one: * Chap.11.10.

20 The king of Shimron-meron, one: the king of Achshaph, one:

21 The king of Taanach, one: the king of Megiddo, one:

22 The king of Kedesh, one: the king of Ioknean ‖ of Carmel, one: ‖ *Or, neere unto Carmel.*

23 The king of Dor, in the countrey of Dor, one: the king of the * nations of Gilgal, one: * Gen 14.1.

24 The king of Tirzah, one. All the kings *were* thirtie and one.

CHAP. XIII.

1 *The borders and coasts of the land of Canaan.* 8 *The possession of the Reubenites, Gadites, and of halfe the tribe of Manasseh.* 14 *The Lord is the inheritance of Levi.* 22 *Balaam was slaine.*

NOw when Ioshua was olde, *and* [a] stricken in yeeres, the Lord said unto him, Thou art olde and † growen in age, and there remaineth exceeding much land to be [b] possessed:

2 This is the land that remaineth, all the ‖ regions of the Philistims, and all Geshuri.

3 From † Nilus which is † in Egypt, even unto the borders of Ekron Northward: this is counted of the Canaanites, even five Lordships of the Philistims, the Azzithites, and the Ashdodites, the Eshkelonites, the Gittites, and the Ekronites, and the Avites:

4 From the South, all the land of the Canaanites, and the ‖ cave that is beside the Sidonians, unto Aphek, *and* to the borders of the Amorites:

5 And the land of the Giblites, and all Lebanon toward the Sun rising from ‖ Bahal-gad under mount Hermon, untill one come to Hamath.

6 All the inhabitants of the mountaines from Lebanon unto [c] Misrephothmaim, *and* all the Sidonians, I will cast them out from before the children of Israel: onely divide thou it by lot unto the Israelites, to inherite, as I have commanded thee.

7 Now therefore divide this land to inherite, unto the nine tribes, and to the halfe tribe of Manasseh.

8 *For* with *halfe* thereof the Reubenites and the Gadites have received their inheritance, * which Moses gave them beyond Iorden Eastward, even as Moses the servant of the Lord had given them.

9 From Aroer that is on the brinke of the river Arnon, and from the citie that is in the mids of the ‖ river, and all the plaine of Medeba unto Dibon,

10 And all the cities of Sihon king of the Amorites, which reigned in Heshbon, unto the borders of the children of Ammon,

11 And Gilead, and the borders of the Geshurites and of the Maachathites, and all mount Hermon, with all Bashan unto Salcah:

12 All the kingdome of Og in Bashan, which reigned in Ashtaroth and in Edrei: (who remained of * the rest of the gyants) for these did Moses smite, and cast them out:

13 But the children of Israel [d] expelled not the Geshurites nor the Maachathites: but the Geshurites and the Maachathites dwell among the Israelites even unto this day.

14 Onely unto the tribe of Levi he gave none inheritance, *but* the sacrifices of the Lord God of Israel are [e] his inheritance, as he said unto him.

15 ¶ Moses then gave unto the tribe of the children of Reuben *inheritance*, according to their families.

16 And their coast was from Aroer, that is on the brinke of the river Arnon, and from the city that is in the middes of the river, and all the plaine which is by Medeba:

17 Heshbon with all the cities thereof, that are in the plaine: Dibon and ‖ Bamoth-baal, and Beth-baal-meon:

18 And Iahazah, and Kedemoth, & Mephaath:

19 Kiriathaim also, and Sabmah, and Zereth-shahar in the mount of ‖ Emek:

20 And Beth-peor, and * Ashdoth-pisgah, and Beth-iesh imoth:

21 And all the cities of the plaine, and all the kingdome of Sihon king of the Amorites, which reigned in Heshbon, whom Moses * smote with the Princes of Midian, Evi and Rekem, and Zur, and Hur, and Reba, the dukes of Sihon, dwelling in the countrey.

22 And [f] Balaam the sonne of Beor the soothsayer did the children of Israel slay with the sword, among them that were slaine.

23 And the border of the children of Reuben was Iorden with the coasts. This was the inheritance of the children of Reuben according to their families, with the cities and their villages.

24 ¶ Also Moses gave *inheritance* unto the tribe of Gad, *even* unto the children of Gad according to their families.

25 And their coasts were Iazer, and all the cities of Gilead, and halfe the land of the children of Ammon unto Aroer, which is before Rabbah:

26 And from Heshbon unto Ramoth, Mizpeh, and Betonim: and from Mahanaim unto the borders of Debir:

27 And in the valley of Beth-aram, and Beth-nimrah, and Succoth, and Zaphon, the rest of the kingdome of Sihon king of Heshbon unto Iorden and the borders even unto the sea coast of Cinnereth, [g] beyond Iorden Eastward.

28 This is the inheritance of the children of Gad, after their families, with the cities and their villages.

29 ¶ Also Moses gave *inheritance* unto the halfe tribe of Manasseh: and this belonged to the halfe tribe of the children of Manasseh according to their families.

30 And their border was from Mahanaim, *even* all Bashan, *to wit*, all the kingdome of Og king of Bashan, and all the townes of Iair which are in Bashan, threescore cities,

31 And halfe Gilead, and Ashtaroth, and Edrei, cities of the kingdome of Og in Bashan, * *were given* unto the [h] children of Machir the sonne of Manasseh to halfe of the children of Machir after their families.

32 These are the heritages, which Moses did distribute in the plaine of Moab beyond Iorden *toward* Iericho Eastward.

33 * But unto the tribe of Levi Moses gave none inheritance: *for* the Lord God of Israel is their inheritance, * as he said unto them.

CHAP. XIV.

1 *The land of Canaan was divided among the nine tribes and the halfe.* 6 *Caleb requireth the heritage that was promised him.* 13 *Hebron was given him.*

THese also are the *places* which the children of Israel inherited in the land of Canaan, * which Eleazar the Priest, and Ioshua the sonne of Nun and the chiefe fathers of the tribes of the children of Israel, distributed to them,

2 * By the lot of their inheritance, as the Lord had commanded by the hand of Moses, to give to the nine tribes, and the halfe tribe.

3 For Moses had given inheritance unto [a] two tribes and an halfe tribe, beyond Iorden: but unto the Levites he gave none inheritance among them.

4 For the children of Ioseph were [b] two tribes, Manasseh and Ephraim, therefore they gave no part unto the Levites in the land, save cities to dwell in, with the suburbs of the same for their beasts and their substance.

5 * As the Lord had commanded Moses, so the children of Israel did when they divided the land.

6 ¶ Then the children of Iudah came unto Ioshua in Gilgal: and Caleb the sonne of Iephunneh the Kenezite said unto him, Thou knowest what the Lord said unto Moses the man of God, concerning

a Being almost an hundreth and ten yeeres olde.
† *Ebr. common inte yeeres.*
b After that the enemies are overcome.
‖ *Or, borders.*
† *Ebr. Shihor.*
† *Ebr. upon the face of Egypt.*
‖ *Or, Mearah.*
‖ *Or, the plaine of Gad.*
c Read Chap. 11.8.
* Num. 32.33. deut 3.13. chap. 22.4.
‖ *Or, valley.*
* Deut. 3.11. chap. 22.4.
d Because they destroyed not all as God had commanded, they that remained were snares and prickes to hurt them, Num. 33.55. chap. 23.13. Iudg. 2.3.
e Levi shall live by the sacrifices, Num. 18.21.
‖ *Or, the places of Baal.*
‖ *Or, the valley.*
* Deut. 3.17.
* Num. 31.8.
f So that both they which obeyed wicked counsell and the wicked counseller perished by the iust iudgement of God.
g That is, in the land of Moab.
* Num. 32.39.
h Meaning, his nephewes and posteritie.
* Chap. 18.7.
* Num. 18.20.
* Num. 34.17.
* Num. 26.55. and 33.54.
a As Reuben and Gad and halfe the tribe of Manasseh, Num. 32.33.
b So though Levi lacked, yet were there still twelve tribes by this meanes.
* Num. 35.2. chap. 21.2.3.

concerning c thee and me in Kadesh-barnea.

7 Fourty yeere olde was I, when Moses the servant of the Lord sent me from Kadesh-barnea to espie the land, and I brought him word againe, as *I thought* in mine heart.

8 But my d brethren that went up with mee, discouraged the heart of the people: yet I followed still the Lord my God.

9 Wherefore Moses sware the same day, saying, Certainely the land whereon thy feete have troden, shall be thine inheritance, and thy childrens for ever, because thou hast followed constantly the Lord my God.

10 Therefore behold now, the Lord hath kept me alive, as he promised: this is the fourty and fift yeere since the Lord spake this thing unto Moses, while the children of Israel wandered in the wildernesse: and now loe, I am this day fourescore and five yeere olde:

11 And yet am as * strong at this time, as I was when Moses sent me: as strong as I was then, so strong am I now, *either* for warre, or † for gouernement.

12 Now therefore give mee this mountaine whereof the Lord spake in that day (for thou heardest in that day, how the ‖ Anakims *were* there, and the cities great and walled) c if so be the Lord will be with mee that I may drive them out, as the Lord said.

13 Then Ioshua blessed him, and gave unto Caleb the sonne of Iephunneh, Hebron for an inheritance.

14 * Hebron therefore became the inheritance of Caleb the sonne of Iephunneh the Kenezite, unto this day: because hee followed constantly the Lord God of Israel.

15 And the name of * Hebron *was* before-time, Kiriath-arba: which *Arba* was a f great man among the Anakims: thus the land ceased from warre.

c Which was, that they two onely should enter into the land, Numb. 14,24.

d Which were the ten other spies.

* Eccles. 46,9.

† *Ebr. to go out and come in.*

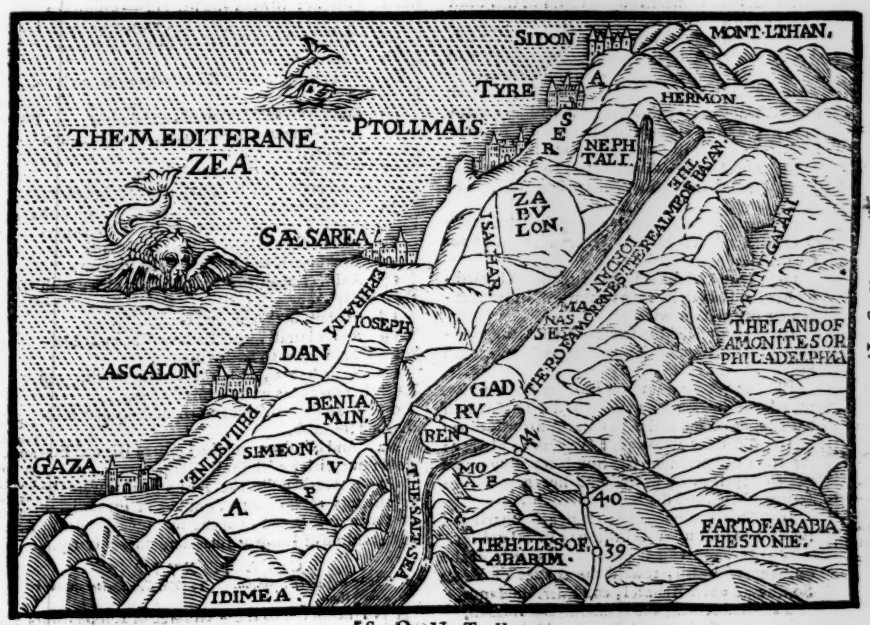
‖ *Or, giants.*

c This he spake of modesty, and not of doubting.

* Chap. 21,12. 2. macc. 2,56.

* Chap. 15,13.

f Either for his power of person.



CHAP. XV.

1 *The lot of the children of Iudah, and the names of the cities and villages of the same.* 13 *Calebs portion.* 18 *The request of Achsah.*

THis then was the lot of the tribe of the children of Iudah by their families: *even* * to the border of Edom and the wildernesse of * Zin, Southward on the South coast.

2 And their South border was the salt Sea coast, from the a point that looketh Southward,

3 And it went out on the Southside toward Maaleh-akrabbim, and went along to Zin, and ascended up on the Southside unto Kadesh-barnea, and went along to Hezron, and went up to Adar, and fet a compasse to Karkaa.

4 From thence went it along to Azmon, and reached unto the river of Egypt, and the ende of that coast was on the Westside: this shalbe your South coast.

5 Also the East border shallbe the salt Sea, vnto the b ende of Iorden: and the border on the North quarter from the point of the Sea, *and* from the end of Iorden.

6 And this border goeth up to Beth-hogla, and goeth along by the North side of Beth-arabah: so the border from thence goeth up to the c stone of Bohan the sonne of Reuben.

7 Againe this border goeth up to Debir from the valley of Achor, and Northward, turning toward Gilgal, that lieth before the going unto Adummim, which is on the South side of the river;

* Numb. 34,3.
* Numb. 33,36.

a The Ebreeve word signifieth tongue whereby is meant either the arme of the Sea that commeth into the land, or arock, or cape that goeth into the Sea.

b Meaning the mouth of the river where it runneth into the salt Sea.

c Which was a marke to part their countreys.

ver: alſo this border goeth vp to the waters of ‖ En-ſhemeſh, and endeth at * En-rogel.

‖ *Or, the fountaine of the ſunne.*
* 1. *king.* 1. 9.

8 Then this border goeth vp to the valley of the ſonne of Hinnom, on the Southſide of the Iebuſites: the ſame is Ieruſalem. Alſo this border goeth vp to the top of the mountaine that lieth before the valley of Hinnom Weſtward, which is by the end of the valley of † giants Northward.

† *Ebr. Rephaim.*

9 So this border compaſſeth from the top of the mountaine vnto the fountaine of the water of Nephtoah, and goeth out to the cities of mount Ephron: and this border draweth to Baalah which is ‖ Kiriath-iearim.

‖ *Or, the citie of woods.*

10 Then this border compaſſeth from Baalah Weſtward vnto mount Seir, and goeth along vnto the ſide of mount Iearim, which is Cheſalon on the North ſide: it commeth downe to Bethſhemeſh, and goeth to Timah.

11 Alſo this border goeth out vnto the ſide of Ekron Northward: and this border draweth to Shicron, and goeth along to mount Baalah, and ſtretcheth vnto Iabneel: and the endes of this coaſt are vnto the d Sea.

d Meaning, toward Syria.

12 And the Weſt border *is* to the great ſea: ſo this border ſhall be the bounds of the children of Iudah round about, according to their families.

13 ¶ And vnto Caleb the ſonne of Iephunneh did Ioſhua giue a part among the children of Iudah, as the Lord commanded him, *euen* * Kiriath-arba of the father of Anak which is in Hebron.

* *Chap.* 14. 15.

14 And Caleb e droue thence three ſonnes of Anak, Sheſhai, and Ahiman, and Talmai, the ſonnes of Anak.

e This was done after the death of Ioſhua, Iudg. 1. 10. 20.

15 And he went vp thence to the inhabitants of Debir: and the name of Debir beforetime *was* Kiriath-ſepher.

16 Then Caleb ſaid, He that ſmiteth Kiriath-ſepher, and taketh it, euen to him will I giue Achſah my daughter to wife.

17 And Othniel the ſonne of Kenaz, the ‖ brother of Caleb tooke it: and he gaue him Achſah his daughter to wife.

‖ *Or, couſine.*

18 And as ſhe went in *to him*, ſhe mooued him, to aske of her father a field: f and ſhe lighted off her aſſe, and Caleb ſaid vnto her, What wilt thou?

f Becauſe her husband tarried too long.

19 Then ſhe anſwered, ‖ Giue mee a bleſſing: for thou haſt giuen me the South countrey: giue me alſo ſprings of water. And hee gaue her the ſprings aboue, and the ſprings beneath.

‖ *Or, grant me this petition.*
g Becauſe her countrey was barren, ſhe deſired of her father a field that had ſprings, Iudg. 1. 14. 15.

20 This ſhall be the inheritance of the tribe of the children of Iudah according to their families.

21 And the vtmoſt cities of the tribe of the children of Iudah, toward the coaſtes of Edom Southward *were* Kabzeel, and Eder, and Iagur,

22 And Kinah, and Dimonah, and Adadah,

23 And Kedeſh, and Hazor, and Ithnan,

24 Ziph, and Telem, and Baaloth,

25 And Hazor, Hadattah, and Kerioth, Heſron (which is Hazor.)

26 Aman, and Shema, and Moladah,

27 And Hazar-gaddah, and Heſhmon, and Beth-palet,

28 And Hazar-ſhual, and Beerſheba, and Biziothiah,

29 Baalah, and Iim, and Azem,

30 And Eltolad, and Cheſil, and h Hormah,

h Which before was called Zephath, Iudg. 1. 17.

31 And Ziklag, and Madmanna, and Sanſannah,

32 And Lebaoth, and Shilhim, and Ain, and Rimmon: all *theſe* cities *are* twenty nine with their villages.

33 ¶ In the lowe countrey *were* Eſhtaol, and Zoreah, and Aſhnah,

34 And Zanoah, and Engannim, and Tappuah, and Enam,

35 Iarmuth, and Adullam, Socoh, and Azekah,

36 And Sharaim, and Adithaim, and Gederah, and Gederothaim: fourteen cities with their villages.

37 Zenan, and Hadaſhah, and Migdal-gad,

38 And Dilean, and Mizpeh, and Iokthee'l,

39 Lachiſh, and Bozkath, and Eglon,

40 And Kabbon, and Lahmam, and Kithliſh,

41 And Gederoth, Beth-dagon, and Naamah, and Makkedah: ſixteen cities with their villages.

42 Lebnah, and Ether, and Aſhan,

43 And Iiphtah, and Aſhnah, and Nezib,

44 And Keilah, and Aczib, and Mareſhah: nine cities with their villages.

45 Ekron with her † townes and her villages,

† *Ebr. daughters.*

46 From Ekron, even vnto the Sea, all that lieth about Aſhdod with their villages.

47 Aſhdod with her townes and her villages: Azzah with her townes and her villages vnto the i river of Egypt, and the great Sea *with their* coaſt.

i Meaning, Nilus as Chap. 13. 3.

48 ¶ And in the mountaines *were* Shamir, and Iattir, and Socoh,

49 And Dannah, and k Kiriath-ſannath (which is Debir.)

k Which is alſo called Kiriath-ſopher, verſe 15.

50 And Anab, and Aſhtemoh, and Anim,

51 And Goſhen, and Holon, and Giloah: eleuen cities with their villages.

52 Arab, and Dumah, and Eſhean,

53 And Ianum, and Beth-tappuah, & Aphekah,

54 And Humtah, and * Kiriath-arba (which is Hebron) and Zior: nine cities with their villages.

* *Chap.* 14. 15.

55 Maon, Carmel, and Ziph, and Iuttah,

56 And Izreel, and Iokdeam, and Zanoah,

57 Kain, Gibeah, and Timnah: ten cities with their villages.

58 Halhul, Beth-zur, and Gedor,

59 And Maarah, and Beth-anoth, and Ekekon: ſixe cities with their villages.

60 Kiriath-baal, which is Kiriath-iearim, and Rabbah, two cities with their villages.

61 ¶ In the wildernes *were* Beth-arabah, Middin, and Secacah,

62 And Nibſhan, and the l city of ſalt, and Engedi: fiue cities with their villages.

l Of this citie the ſalt ſea hath his name.

63 Nevertheleſſe, the Iebuſites that were the inhabitants of Ieruſalem, could not the children of Iudah caſt m out, but the Iebuſites dwell with the children of Iudah at Ieruſalem vnto this day.

m That is, vtterly, though they ſlew the moſt part, and burnt their citie, Iudg. 1. 8.

CHAP. XVI.

1 *The lot or part of Ephraim.* 10 *The Canaanites dwelled among them.*

A Nd the lot fell to the a children of Ioſeph from Iorden by Iericho vnto the water of Iericho Eaſtward, *and* to the wildernes that goeth vp from Iericho by the mount Beth-el:

a That is, to Ephraim and his children: for Manaſſehs portion followeth.

2 And goeth out from Beth-el to * Luz, and runneth along by the borders of Archiataroth,

* *Iudg.* 1. 26.

3 And goeth downe Weſtward to the coaſt of Iaphleti, vnto the coaſt of Beth-horon the nether, and to Gezer, and the ends b thereof are at the Sea.

b Of their inheritance.

4 So the children of Ioſeph, Manaſſeh and Ephraim c tooke their inheritance.

c Seuerally, firſt Ephraim, and then Manaſſeh.

5 ¶ Alſo the borders of the children of Ephraim according to their families, even the borders of their inheritance on the Eaſt ſide were Atroth-addar, vnto Beth-horon the vpper.

6 And this border goeth out to the Sea vnto Michmethah on the North ſide, and this border returneth

returneth Eaſtward vnto Taanath-ſhiloh, and paſſeth it on the Eaſt ſide vnto Ianohah,

7 And goeth downe from Ianohah vnto Ataroth, and Naarath, and commeth to Iericho, d and goeth out at Iorden.

d For ſo farre the coaſtes reach.

8 And this border goeth from Tappuah Weſtward vnto the river Kanah, and the endes thereof are at the Sea: this is the inheritance of the tribe of the children of Ephraim by their families.

9 And the e ſeparate cities for the children of Ephraim *vvere* among the inheritance of the children of Manaſſeh: all the cities with their villages.

e Becauſe Ephraims tribe was far greater then Manaſſeh, therefore he had moe cities.

10 And they caſt not out the Canaanite that dwelt in Gezer, but the Canaanite dwelt among the Ephraimites vnto this day, and ſerved vnder tribute.

CHAP. XVII.

1 The portion of the halfe tribe of Manaſſeh. 3 The daughters of Zelophehad. 13 The Canaanites are become tributaries. 14 Manaſſeh and Ephraim require a greater portion of heritage.

THis was alſo the lot of the tribe of Manaſſeh: for he was the * firſt borne of Ioſeph, *to vvit*, of Machir the firſt borne of Manaſſeh, *and* the father of Gilead: now becauſe he was a man of warre, he had Gilead and Baſhan.

* Gen. 41, 51. and 46, 20. and 50. 23. Num. 32, 39.

2 And alſo * of the a reſt of the ſonnes of Manaſſeh by their families, *even* of the ſonnes of Abiezer, and of the ſonnes of Helek, and of the ſons of Azriel, and of the ſons of Shechem, and of the ſonnes of Hepher, and of the ſonnes of Shemida: theſe were the males of Manaſſeh, the ſonne of Ioſeph according to their families.

* Num. 26, 33. and 27, 1. and 36, 2. 11.

a For the other halfe tribe had their portion beyond Iorden.

3 ¶ * But Zelophehad the ſonne of Hephir, the ſonne of Gilead, the ſonne of Machir, the ſonne of Manaſſeh, had no ſonnes, but daughters: and theſe are the names of his daughters, Mahlah, and Noah, Hoglah, Milcah, and Tirzah:

4 Which came before Eleazar the Prieſt, and before Ioſhua the ſonne of Nun, and before the princes, ſaying, The Lord commanded Moſes to give vs an inheritance among our b brethren: therefore according to the commandement of the Lord, hee gave them an inheritance among the brethren of their father.

b Among them of our tribe.

5 And there fell ten portions to c Manaſſeh, beſide the land of Gilead and Baſhan, which is on the other ſide of Iorden,

c In the land of Canaan: five to the males: and other five to the daughters of Zelophehad.

6 Becauſe the daughters of Manaſſeh did inherite among his ſonnes: and Manaſſehs other ſonnes had the land of Gilead.

7 ¶ So the borders of Manaſſeh were from Aſher to Michmethah that lieth before d Sechem, and this border goeth on the right hande, even to the inhabitants of Entappuah.

d Meaning, the cities it ſelfe.

8 The land of Tappuah belonged to Manaſſeh, but d Tappuah beſide the border of Manaſſeh *belongeth* to the ſonnes of Ephraim.

9 Alſo this border goeth downe vnto the ‖ riuer Kanah Southward to the river: theſe cities of Ephraim *are* among the cities of Manaſſeh: and the border of Manaſſeh *is* on the Northſide of the river, and the ends of it are at the e Sea.

‖ Or, the brooke of reedes.

e That is, toward the maine ſea.

10 The South pertaineth to Ephraim, and the North to Manaſſeh, and the ſea is his border: and they met together in f Aſher Northward, and in Iſſachar Eaſtward.

f In the tribe of Aſher, and tribe of Iſſachar.

11 And Manaſſeh had in Iſſachar and in Aſher, Beth-ſhean, and herrownes, and Ibleam, and her towns, and the inhabitants of Dor with the townes thereof, and the inhabitants of En-dor, with the townes thereof, and the inhabitants of Taanach with her townes, and the inhabitants of Megiddo with the towns of the ſame, *even* three countreys.

12 Yet the children of Manaſſeh g could not deſtroy thoſe cities, but the Canaanites dwelled ſtill in that land.

g For at the firſt they lacked courage, and after agreed with them on condition, contrary to Gods commandement.

13 Neverthelеſſe, when the children of Iſrael were ſtrong, they put the Canaanites vnder tribute, but caſt them not out wholly.

14 Then the children of Ioſeph ſpake vnto Ioſhua, ſaying, Why haſt thou given me but one lot, and one portion to inherite, ſeeing I am a great people, foraſmuch as the Lord hath h bleſſed me hitherto?

h According to my father Iacobs prophecie, Gen. 41. 19.

15 Ioſhua then anſwered them, If thou be much people, get thee vp to the wood, and cut *trees* for thy ſelfe there in the land of the Perizites, and of the gyants, i if mount Ephraim be too narrow for thee.

i If this mount be not large enough, why doeſt not thou get more by deſtroying Gods enemies, as he hath commanded?

16 Then the children of Ioſeph ſayd, The mountaine will not be enough for vs: and all the Cannaanites that dwell in the low countrey have charets of yron, aſwell they in Bethſhean, and in the townes of the ſame, as they in the valley of Izreel.

17 And Ioſhua ſpake vnto the houſe of Ioſeph, to Ephraim and to Manaſſeh, ſaying, Thou art a great people, and haſt great power, *and* ſhalt not have one lot.

18 Therefore the mountaine ſhall be thine: for it is a wood, and thou ſhalt cut it downe: and the ends of it ſhall be thine, k and thou ſhalt caſt out the Canaanites, though they have yron charets, *and* though they be ſtrong.

k So that thou ſhalt enlarge thy portion thereby.

CHAP. XVIII.

1 The Tabernacle ſet in Shiloh. 4 Certaine are ſent to diuide the land to the other ſeuen tribes. 21 The lot of the children of Beniamin.

AND the whole Congregation of the children of Iſrael came together at Shiloh: for they ſet vp the a Tabernacle of the Congregation there, after the land was ſubiect vnto them.

a For they had now remoued it from Gilgal, and ſet it vp in Shiloh.

2 Now there remained among the children of Iſrael ſeven tribes, to whom b they had not diuided their inheritance.

b As Eleazar, Ioſhua, and the heads of the tribes had done to Iudah, Ephraim, and halfe of Manaſſeh.

3 Therefore Ioſhua ſayd vnto the children of Iſrael, how long are you ſo ſlacke to enter and poſſeſſe the land which the Lord God of your fathers hath given you?

4 Give from among you for *every* tribe three men, that I may ſend them, and that they may riſe and walke through the land, and diſtribute it according to c their inheritance, and returne to me.

5 And that they may diuide it vnto them into ſeven parts, (Iudah ſhall abide in his coaſt at the South, and the houſe of Ioſeph ſhall d ſtande in their coaſts at the North.)

c That is, into ſeven portions, to every tribe one.

d For theſe had their inheritance al ready appointed.

6 Ye ſhall deſcribe the land therefore into ſeuen parts, and ſhall bring them hither to me, and I will caſt lots for you here before the e Lord our God.

e Before the Arke of the Lord.

7 But the Levites ſhall have no part among you: for the f Prieſthood of the Lord is their inheritance: alſo Gad and Reuben and halfe the tribe of Manaſſeh have received their inheritance beyond Iorden Eaſtward, which Moſes the ſervant of the Lord gave them.

f That is, the ſacrifices and offerings, Chap. 13. 14.

8 ¶ Then the men aroſe, and went their way, and Ioſhua charged them that went to deſcribe the

the land, saying, Depart, and go thorow the land, and g describe it, and returne to me, that I may here cast lots for you before the Lord in Shiloh.

9 So the men departed, and passed through ỹ land, and described it by cities into seven parts in a booke, and returned to Ioshua into the camp at Shiloh.

10 ¶ Then Ioshua h cast lots for them in Shiloh before the Lord, and there Ioshua diuided the land vnto the children of Israel, according to their portions.

11 ¶ And the lot of the tribe of the children of Beniamin came forth according to their families, and the coast of their lot lay i betweene the children of Iudah, and the children of Ioseph.

12 And their coast on the North side was from Iorden, and the border went vp to the side of Iericho on the North part, and went vp through the mountaines Westward, and the ends thereof are in the wilderneſſe of Beth-aven:

13 And this border goeth along from thence to Luz, *even* to the South side of Luz (the same is k Beth-el) and this border descendeth to Atroth-addar, neere the mount that lieth on the South-side of Beth-horon the nether.

14 So the border turneth, and compasseth the corner of the Sea Southward, from the mount that lieth before Beth-horon Southward: and the ends thereof are at Kiriath-baall (which is Kiriath-iearim) a citie of the children of Iudah: this is the West quarter.

15 And the South quarter *is* from the end of Kiriath-iearim, and this border goeth out ‖ Westward, and commeth to the fountaine of waters of Nephtoah.

16 And this border descendeth at the ende of the mountaine, that lieth before the valley of Benhinnom, which is in the valley of the ‖ giants Northward, and descendeth into the valley of Hinnom by the side of ‖ Iebusi Southward, and goeth downe to En-rogel,

17 And compasseth from the North, and goeth forth to l Enthemesh, and stretcheth to Geliloth, which is toward the going vp vnto Adummim, and goeth downe to the * stone of Bohan the sonne of Reuben.

18 So it goeth along to the side over against the plaine Northward, and goeth downe into the plaine.

19 After, this border goeth along to the side of Beth-hoglah Northward: and the ends thereof, *that is*, of the border, reach to the point of the salt Sea Northward, *and* to the m end of Iorden Southward: this is the South coast.

20 Also Iorden is the border of it on the East side: this is the inheritance of the children of Beniamin by the coastes thereof round about, according to their families.

21 Now the cities of the tribe of the children of Beniamin, according to their families, are Iericho, and Beth-hoglah, and the valley of Keziz,

22 And Beth-arabah, and Zemaraim, and Beth-el.

23 And Anim, and Parah, and Ophrah,

24 And Chephar, Ammonai, and Ophni, and Gaba: twelve cities with their villages:

25 Gibeon, and Ramah, and Beeroth,

26 And Mizpeh, and Chephirah, and Mozah,

27 And Rekem, and Irpeel, and Taralah,

28 And Zela, and Eleph, and Iebusi, (which is n Ierusalem) Gibeah, *and* Kiriath: foureteene cities with their villages: this is the inheritance of the children of Beniamin, according to their families.

CHAP. XIX.

1 *The portion of Simeon,* 10 *Of Zebulun,* 17 *Of Issachar,* 24 *Of Asher,* 32 *Of Naphtali,* 40 *Of Dan.* 49 *The possession of Ioshua.*

A Nd the second lot came out to Simeon, *even* for the tribe of the children of Simeon, according to their families: and their inheritance was in the a midst of the inheritance of the children of Iudah.

2 Now they had in their inheritance Beer-sheba, and Sheba, and Moladah,

3 And Hazar-shual, and Balah, and Azem,

4 And Eltolad, and Bethul, and Hormah,

5 And Ziklag, and Beth-marcaboth, and Hazar-susah,

6 And Beth-lebaoth, and Sharuhen: thirteen cities with their villages.

7 Ain, Remmon, and Ether, and Ashan: foure cities with their villages.

8 And all the villages that were round about these cities, vnto Baalath-beer, *and* ‖ Ramath, Southward: this is the inheritance of the tribe of the children of Simeon, according to their families.

9 Out of the portion of the children of Iudah *came* the inheritance of the children of Simeon: for the part of the children of Iudah was too b much for them: therefore the children of Simeon had their inheritance within their inheritance.

10 ¶ Also the third lot arose for the children of Zebulun, according to their families: and the coasts of their inheritance came to Sarid,

11 And their border goeth vp c Westward, even to Maralah, and reacheth to Dabbasheth, and meeteth with the riuer that lieth before Iokneam,

12 And turneth from Sarid Eastward toward the Sunne rising vnto the border of Chisloth-tabor, and goeth out to Daberah, and ascendeth to Iaphia,

13 And from thence goeth along Eastward toward the Sunne rising to Gittah-hepher, to Ittah-kazin, and goeth forth to Rimmon, and turneth to Neah.

14 And this border compasseth it on the North side to Hannathon, and the ends thereof are in the valley of Iiphtah-el.

15 And Kattah, and Nahallal, and Shimron, and Idolah, and d Beth-lehem: twelve cities with their villages.

16 This is the inheritance of the children of Zebulun, according to their families, *that is*, these cities and their villages.

17 ¶ The fourth lot came out to Issachar, *even* for the children of Issachar, according to their families.

18 And their coast was Izreelah, and Chesulloth, and Shunem,

19 And Hapharaim, and Sihon, and Anaharah,

20 And Harabbith, and Kibhon, and Abez,

21 And Remeth, and e Enganim, and En-haddah, and Beth-pazzez,

22 And this coast reacheth to Tabor, and Shahazimah, and Beth-shemesh, and the ends of their coast reach to Iorden: sixteene cities with their villages.

23 This

a According to Iaakobs prophecie, that he should be scattered among the other tribes, Gen. 49. 7.

‖ *Or, Remath-negeb.*

b But this large portion was given them by Gods prouidence to declare their increase in time to come.

c Meaning, toward the great Sea.

d There was another Beth-lehem in the tribe of Iudah.

e There was another citie of this name in the tribe of Iudah: for vnder diuers tribes certaine cities had all one name, and were distinguished by the tribe onely.

g By writing the names of every country and city.

h That every one should be content with Gods appointment.

i Their inheritance bordered vpon Iudah and Ioseph.

k Which was in the tribe of Ephraim: another Beth-el was in the tribe of Beniamin.

‖ *Or, to the Sea.*

‖ *Or, Rephaim.*

‖ *Or, Ierusalem.*

l Which is in the tribe of Ephraim.

* Chap. 15, 6.

m To the very strait, where the riuer runneth into the salt sea.

n Which was not wholy in the tribe of Beniamin, but part of it was also in ỹ tribe of Iudah.

23 This is the inheritance of the tribe of the children of Issachar according to their families: *that is*, the cities and their villages.

24 ¶ Also the fift lot came out for the tribe of the children of Asher according to their families.

25 And their coast was Helcath, and Hali, and Beten, and Achshaph,

26 And Alammelech, and Amad, and Misheal, and came to Garmel Westward, and to Shihor Libnath.

f Ioyneth to the tribe of Zebulun, which lay more Eastward.

27 And turneth toward the Sunne rising to Beth-dagon, and commeth to f Zebulun, and to the valley of Iiphta-hel, toward the North side of Beth-emek, and Neiel, and goeth out on the left side of Cabul,

28 And to Ebron, and Rehob, and Hammon, and Kanah, vnto great Zidon.

g Which was Tyrus a strong citie in the sea.

29 Then the coast turneth to Ramah and to the strong city of g Zor, and this border turneth to Hosah, and the endes thereof are at the Sea from Hebel to Achzib.

30 Vmmah also and Aphek, and Rehob: two and twentie cities with their villages.

31 This is the inheritance of the tribe of the children of Asher, according to their families: *that is*, these cities and their villages.

32 ¶ The sixt lot came out to the children of Naphtali, *even* to the children of Naphtali according to their families.

h These cities were in the countrey of Zaananim.

33 And their coast was from h Heleph, *and* from Allon in Zaannanim, and Adaminekeb, and Iabneel, even to Lakum, and the ends thereof are at Iorden.

34 So this coast turneth Westward to Aznoth-tabor, and goeth out from thence to Hukkok, and reacheth to Zebulun on the South side, and goeth to Asher on the West side, and to Iudah ‖ by Iorden toward the sunne rising.

‖ *Or, even vnto Iorden.*

35 And the strong cities *are* Ziddim, Zer, and Hammath, Rakkath, and i Cinnereth,

i Of the which the lake of Genezareth had his name.

36 And Adamah, and Ramah, and Hazor,

37 And Kedesh, and Edrei, and En-hazor,

38 And Iron, and Migdal-el, Horem, and Beth-anah, and Beth-shemesh: nineteene cities with their villages.

39 This is the inheritance of the tribe of the children of Naphtali according to their families: *that is*, the cities and their villages.

40 ¶ The seventh lot came out for the tribe of the children of Dan, according to their families.

41 And the coast of their inheritance was Zorah, and Eshtaol, and Ir-shemesh,

42 And Shaalabbin, and Aijalon, and Ithlah,

43 And Elon, and Temnathah, and Ekron,

44 And Eltekeh, and Gibbethon, and Baalah,

45 And Iehud, and Bene-berak, and Gath-rimmon,

k Called Ioppe.

46 And Me-iarkon, and Rakkon, with the border that lieth before k Iapho.

‖ According as Iaakob had prophecied, Genes. 49.17. * Iud. 18.29.

47 But the coast of the children of Dan fell out *too little* for them: therefore the children of Dan went vp to ‖ fight against Leshem, and tooke it, and smote it with the edge of the sword, and possessed it, and dwelt therein, and called Leshem, * Dan, after the name of Dan their father.

48 This is the inheritance of the tribe of the children of Dan according to their families, *that is*, these cities and their villages.

49 ¶ When they had made an end of dividing the land by the coasts thereof, then the children of Israel gave an inheritance vnto Iosshua the sonne of Nun among them.

50 According to the word of the Lord they gave him the citie which hee asked, *even* * Timnath-serah in mount Ephraim: and hee built the citie and dwelt therein.

* Chap. 24.30.

51 * These are the heritages which Eleazar the Priest, and Iosshua the sonne of Nun, and the chiefe fathers of the tribes of the children of Israel divided by lot in Shiloh before the Lord at the doore of the Tabernacle of the Congregation: so they made an end of dividing the countrey.

* Num. 34.17.

CHAP. XX.

a The Lord commandeth Iosshua to appoint cities of refuge. 3 The vse thereof, 7 and their names.

THe Lord also spake vnto Iosshua, saying,

2 Speake to the children of Israel, and say, * Appoint you cities of refuge, whereof I spake vnto you by the hand of Moses,

* Exod. 21.13. Num. 35.6, 11, 14. Deut. 19.2.

3 That the slayer that killeth any person a by ignorance, *and* unwitting, may flee thither, and they shall be your refuge from the auenger of blood.

a Ar vnawares. and bearing him no grudge.

4 And hee that doeth flee vnto one of those cities, shall stand at the entring of the gate of the citie: and shall shewe his cause † to the Elders of the citie: and they shall receiue him into the city vnto them, and give him a place, that hee may dwell with them.

† *Ebr. in the eares of the Elders.*

5 And if the b avenger of blood pursue after him, they shall not deliver the slayer into his hand, because he smote his neighbour ignorantly, neither hated he him beforetime:

b That is, the neerest kinsman of him that is slaine.

6 But he shall dwell in that city vntill he stand before the Congregation in c iudgement, * *or* vntill the death of the hie Priest that shallbe in those dayes: then shall the slayer returne, and come vnto his owne citie, and vnto his owne house, *even* vnto the citie from whence he fled.

c Till his cause were prooved. * Num. 35.25.

7 ¶ Then they appointed Kedesh in ‖ Galil in mount Naphtali, and Shechem in mount Ephraim, and Kiriath-arba (which is Hebron) in the mountaine of Iudah.

‖ *Or, Galile.*

8 And on the other side Iorden *toward* Iericho Eastward, they appointed * Bezer in the wilderness upon the plaine, out of the tribe of Reuben, and Ramoth in Gilead, out of the tribe of Gad, and Golan in Bashan, out of the d tribe of Manasseh.

* Deut 4.43. 1. Chron. 6.78.

d Out of the halfe tribe of Manasseh beyond Iorden.

9 These were the cities appointed for all the children of Israel, and for the stranger that sojourned among them, that whosoever killed any person ignorantly, might flee thither, and not die by the hand of the avenger of blood, vntill hee stood before the e Congregation.

e Before the Iudges.

CHAP. XXI.

The cities given to the Leuites. 41 in number eight and fourtie. 44 The Lord according to his promise giue the children of Israel rest.

THen came the ‖ principall fathers of the Levites vnto Eleazar the Priest, and vnto Iosshua the sonne of Nun, and vnto the chiefe fathers of the tribe of the children of Israel,

‖ *Or, the chiefe of the fathers.*

2 And spake vnto them at Shiloh in the land of Canaan, saying, * The Lord commanded a by the hand of Moses, to giue vs cities to dwell in, with the suburbs thereof for our cattell.

* Num. 35.2. a By Moses, by whose ministerie God shewed his power.

3 So the children of Israel gave vnto the Levites, out of their inheritance at the commande-

ment

ment of the Lord these cities with their suburbs.

4 And the lot came out for the families of the b Kohathites: and the children of Aaron the priest, *which were* of the Levites, had by lot, out of the tribe of Iudah, and out of the tribe of Simeon, and out of the tribe of Beniamin c thirteene cities.

5 And the rest of the children of Kohath *had* by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the halfe tribe of Manasseh ten cities.

6 Also the children of Gershon *had* by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the halfe tribe of Manasseh in Bashan, thirteene cities.

7 The children of Merari according to their families *had* out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.

8 So the children of Israel gave by lot unto the Levites these cities with their suburbs, as the Lord had commanded by the hand of Moses.

9 ¶ And they gave out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, these cities which are here named.

10 And they were the childrens of d Aaron *being* of the families of the Kohathites, *and* of the sonnes of Levi, (for theirs was the first lot.)

11 So they gave them Kiriah-erba of the fathers of Anock (which is Hebron) in the mountaine of Iudah, with the suburbs of the same round about it.

12 (But the land of the city, and the villages thereof, gave they to * Caleb the sonne of Iephunneh to be his possession.)

13 ¶ Thus they gave to the e children of Aaron the Priest, a citie of refuge for the slayer, *even* Hebron with her suburbs, and Libnah with her suburbs,

14 And Iattir with her suburbs, and Eshtemoa with her suburbs,

15 And Holon with her suburbs, and Debir with her suburbs,

16 And Ain with her suburbs, and Iuttah with her suburbs, Beth-shemeth with her suburbs: nine cities out of those two tribes.

17 And out of the tribe of Beniamin *they gave* Gibeon with her f suburbs, Geba with her suburbs,

18 Anathoth with her suburbs, and Almon with her suburbs: foure cities,

19 All the cities of the children of Aaron Priests, *were* thirteene cities with their suburbs.

20 ¶ But to the families of the children of Kohath of the Levites, g which were the rest of the children of Kohath (for the cities of their lot were out of the tribe of Ephraim.)

21 They gave them the citie of refuge for the slayer, h Shechem with her suburbs in mount Ephraim, and Gezer with her suburbs,

22 And Kibzaim with her suburbs, and Bethhoron with her suburbs: foure cities.

23 And out of the tribe of Dan, Eltekeh with her suburbs, Gibbethon with her suburbs,

24 Aijalon with her suburbs, Gath-rimmon with her suburbs: foure cities.

25 And out of the i halfe tribe of Manasseh, Tanach with her suburbes, and Gath-rimmon with her suburbs: two cities.

26 All the cities for the other families of the children of Kohath *were* ten with their suburbs.

27 ¶ Also vnto the children of Gershon of the families of the Levites, *they gave* out of the halfe tribe of Manasseh, the city of refuge for the slayer, k Golan in Bathan with her suburbs, and Beesh-terah with her suburbs: two cities.

28 And out of the tribe of Issachar, Kishon with her suburbs, Dabereh with her suburbs,

29 Iarmuch with her suburbs, En-gannim with her suburbs: foure cities.

30 And out of the tribe of Asher, Mishal with her suburbs, Abdon with her suburbs.

31 Helkah with her suburbs, and Rehob with her suburbs: foure cities.

32 And out of the tribe of Naphtali, the city of refuge for the slayer, Kedesh in ‖ Galil, with her suburbs, and Hammoth-dor with her suburbes, and Kartah with her suburbs: three cities.

33 All the cities of the Gershonites according to their families, *were* thirteene cities with their suburbs.

34 ¶ Also vnto the families of the children of Merari the l rest of the Levites, *they gave* out of the tribe of Zebulun, Iokneam with her suburbs, *and* Kartah with her suburbs,

35 Dimnah with her suburbs, Nahalal with her suburbs: foure cities,

36 And out of the tribe of Reuben, m Bezer with her suburbs, and Iahazah with her suburbs,

37 Kedemoth with her suburbs, and Mephaath with her suburbs: foure cities.

38 And out of the tribe of Gad *they gave* for a citie of refuge for the slayer, Ramoth in Gilead with her suburbs, and Mahanaim with her suburbes,

39 Heshbon with her suburbs, *and* Iazer with her suburbs: foure cities in all.

40 So all the cities of the children of Merari according to their families (which were the rest of the families of the Levites) were by their lot, twelve cities.

41 *And* all the cities of the Levites n within the possession of the children of Israel, *were* eight and fourtie with their suburbs.

42 These cities lay euery one *severally* with their suburbs round about them: so were all these cities.

43 ¶ So the Lord gave vnto Israel all the land, which he had sworne to give vnto their fathers: and they possessed it, and dwelt therein.

44 Also the Lord gave them rest round about according to all that hee had sworne vnto their fathers: and there stood not a man of all their enemies before them: *for* the Lord delivered all their enemies into their hand.

45 * There failed nothing of all the good things, which the Lord had sayd vnto the house of Israel, *but* all came to passe.

CHAP. XXII.

1 Reuben, Gad, and the halfe tribe of Manasseh are sent againe to their possessions. 10 They build an altar for a memoriall. 15 The Israelites reproue them. 21 Their answere for defence of the same.

THen a Iohua called the Reubenites, and the Gadites, and the halfe tribe of Manasseh,

2 And sayd vnto them, Yee have kept all that Moses the servant of the Lord b commanded you, and have obeyed my voyce in all that I commanded you:

3 You haue not forsaken your brethren this long season vnto this day, but have diligently

kept

b He meaneth them that were Priests: for some were but Levites.

c Every tribe gave more or fewer cities according as their inheritance was great or little, Numb. 35. 8.

d For Aaron came of Kohath, and therefore the Priests office remained in that family.

* Chap. 14. 14. 1. Chron. 6. 56.

e That is, the Priest of the family of the Kohathites of whom Aaron was cheefe.

f The suburbes were a thousand cubites from the wall of the cities round about, Numb. 35. 4.

g That were not Priests.

h Hebron and Shechem were the two cities of refuge vnder the Kohathites.

i Which dwelt in Canaan.

k Golan and Kedesh were the cities of refuge vnder the Gershonites.

‖ *Or, Galile.*

l They are here called the rest, because they are last numbred, and Merari was the yonger brother, Gen. 46. 11.

m Bezer and Ramoth were the cities of refuge vnder the Merarites and beyond Iorden, Chap. 20. 8.

n Thus according to Iaakobs prophecie they were scattered throughout the country, which God vsed to this end that his people might be instructed in the true religion by them.

* Chap. 23. 14. 15.

a After that the Israelites enioyed the land of Canaan.

b which was to goe ar med before their brethren, Num. 32. 29.

kept the commandement of the Lord your God.

4 And now the Lord hath given reſt unto your brethren, as hee promiſed them: therefore now returne ye, and go to your tents, to the land of your poſſeſſion, which Moſes the ſervant of the Lord hath * given you beyond Iorden.

* Num. 32 33. Chap. 13, 8.

5 But take diligent heede, to doe the commandement and Law, which Moſes the ſervant of the Lord commanded you: *that is*, * that ye e love the Lord your God, and walke in all his wayes, and keepe his commandements, and cleaue unto him, and ſerve him with all your heart, and with all your ſoule.

* Deut. 10. 12.

e He ſheweth wherein conſiſteth the fulfilling of the Law.

6 So Ioſhua d bleſſed them, and ſent them away, and they went unto their tents.

d He commanded them to God, and prayed for them.

7 ¶ Now unto *one* halfe of the tribe of Manaſſeh Moſes had given *a poſſeſſion* in Baſhan: and unto the *other* halfe thereof gave Ioſhua among their brethren on this ſide Iorden Weſtward: therefore when Ioſhua ſent them away unto their tents, and bleſſed them,

8 Thus he ſpake unto them, ſaying, Returne with much riches unto your tents, and with a great multitude of cattell, with ſilver and with gold, with braſſe and with yron, and with great abundance of rayment: divide the ſpoyle of your enemies with your e brethren.

e Which remayned at home and went not to the warre. Num. 31, 27. a Sam 30, 24.

9 ¶ So the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh returned, and departed from the children of Iſrael from Shiloh (which is in the land of Canaan) to goe unto the countrey of Gilead to the lande of their poſſeſſion, which they had obteined according to the word of the Lord by the hand of Moſes.

10 ¶ And when they came unto the † borders of Iorden (which are in the land of Canaan) then the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh, built f there an altar by Iorden, a great altar to ſee too.

† *Ebr. Celiloth, which country alſo was called Canaan, becauſe the Amorites dwelling there were called Canaanites.*

f That is, beyond Iorden: for ſometime the whole countrey on both ſides of Iorden is meant by Canaan.

11 ¶ When the children of Iſrael heard ſay, Behold, the children of Reuben, and the children of Gad, and the halfe tribe of Manaſſeh have built an altar in the forefront of the land of Canaan, upon the borders of Iorden at the paſſage of the children of Iſrael:

12 When the children of Iſrael heard it, then the whole Congregation of the children of Iſrael gathered them together at Shiloh, to goe up g to warre againſt them.

g Such now was their zeale, that they would rather loſe their lives, then ſuffer the true religion to be changed or corrupted.

13 Then the children of Iſrael ſent unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh into the lande of Gilead, Phinehas the ſonne of Eleazar ℣ Prieſt,

14 And with him ten princes, of every chiefe houſe a prince, according to all the tribes of Iſrael: for every one *vvas* chiefe of their fathers houſehold among the ‖ thouſands of Iſrael.

‖ *Or, multitude.*

15 ¶ So they went unto the children of Reuben, and to the children of Gad, and to the halfe tribe of Manaſſeh, unto the land of Gilead, and ſpake with them, ſaying,

16 Thus ſayth h the whole Congregation of the Lord, What tranſgreſſion is this that ye have tranſgreſſed againſt the God of Iſrael, to turne away this day from the Lord, in that ye have built you an altar for to rebell this day againſt the Lord?

h Not onely of the princes, but alſo of the common people. * Numb. 25, 4.

17 Have we too little for the wickedneſſe * of Peor, whereof we are not i cleanſed unto this day, though a plague came upon the Congregation of the Lord?

i Meaning, God is not fully pacified, foraſmuch as no puniſhment can be ſufficient for ſuch wickednesſe and idolatry.

18 Yee alſo are turned away this day from the Lord: and ſeeing ye rebel to day againſt the Lord, even to morrow he will be wroth with all the Congregation of Iſrael.

19 Notwithſtanding, if the land of your poſſeſſion be k uncleane, come ye over unto the land of the poſſeſſion of the Lord, wherein the Lords Tabernacle dwelleth, and take poſſeſſion among us: but l rebell not againſt the Lord, nor rebell not againſt us in building you an altar, beſide the altar of the Lord our God.

k In your iudgement.

l To uſe any other ſervice then God hath appointed, is to rebell againſt God, 1. Sam. 15, 23.

20 Did not Achan the ſonne of Zerah treſpaſſe grievouſly in the execrable thing, and wrath fell on * all the Congregation of Iſrael? and this man alone m periſhed not in his wickednes.

* Chap. 7, 1. 5.

m Signifying, that if many ſuffered for one mans fault, for the fault of many, all ſhould ſuffer.

21 ¶ Then the children of Reuben, and the children of Gad, and halfe the tribe of Manaſſeh anſwered, and ſayd unto the heads over the thouſands of Iſrael,

22 The Lord God of gods, the Lord God of gods, he knoweth, and Iſrael himſelfe ſhall know: if by rebellion, or by tranſgreſſion againſt the Lord *vve have done it*, ſave thou us not this day.

23 If wee have built us an altar to returne away from the Lord, either to offer thereon burnt offering, or meate offering, or to offer peace offerings thereon, let the Lord n himſelfe require it:

n Let him puniſh us.

24 And if we have not *rather* done it for feare of *this* thing, ſaying, In time to come your children might ſay unto our children, What have ye to doe with the Lord God of Iſrael?

25 For the Lord hath made Iorden a border betweene us and you, yee children of Reuben and of Gad: therefore ye have no part in the Lord: ſo ſhall your children make our children o ceaſe from fearing the Lord.

o Or, to turne backe from the true God.

26 Therefore we ſayd, We will now goe about to make us an altar, not for burnt offring, nor for ſacrifice,

27 But it ſhall be a * witneſſe betweene us and you, and betweene our generations after us, to execute the ſervice of the Lord before him, in our burnt offerings, and in our ſacrifices, and in our peace offerings, and that your children ſhould not ſay to our children in time to come, Yee have no part in the Lord.

* Gen. 31, 48. Chap. 24, 27. verſe 34.

28 Therefore ſayd we, If ſo be that they ſhould ſo ſay to us, or to our p generations in time to come, then will wee anſwere, Behold the faſhion of the altar of the Lord, which our fathers made, not for burnt offering, nor for ſacrifice, but it is a witneſſe betweene us and you.

p They ſignifie a wonderfull care that they bare toward their poſteritie, that they might live in the true ſervice of God.

29 God forbid, that we ſhould rebell againſt the Lord, and turne this day away from the Lord, to build an altar for burnt offering, *or* for meate offering, or for ſacrifice, ſave the altar of the Lord our God that is before his Tabernacle.

30 ¶ And when Phinehas the Prieſt, and the princes of the Congregation and heads over the thouſands of Iſrael, which were with him, heard the words that the children of Reuben, and children of Gad, and the children of Manaſſeh ſpake, † they were well content.

† *Ebr. it was good in their eyes.*

31 And Phinehas the ſonne of Eleazar the prieſt ſayd unto the children of Reuben, and to the children of Gad, and to the children of Manaſſeh, This day we perceive, that the Lord is q among us, becauſe ye have not done this treſpaſſe againſt the Lord: now yee have r delivered the children of Iſrael out of the hand of the Lord.

q By preſerving and governing us.

r Whom if ye had offended, he would have puniſhed with you.

32 ¶ Then

32 ¶ Then Phinehas the ſonne of Eleazar the prieſt with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them anſwere:

33 And the ſaying pleaſed the children of Iſrael: and the children of Iſrael ‖ bleſſed God, and † minded not to goe againſt them in battell for to deſtroy the land: wherein the children of Reuben and Gad dwelt.

‖ Or, prayſed.
† Ebr. ſayd.

‖ Or, witneſſe, as ver. 27.

34 Then the children of Reuben, and the children of Gad called the altar ‖ *Ed*: for it ſhall be a witneſſe betweene us, that the Lord *is* God.

CHAP. XXIII.

a *Ioſhua exhorteth the people, that they ioyne not themſelves to the Gentiles.* 7 *that they name not their idoles.* 14 *The promiſe if they feare God,* 15 *and threatnings, if they forſake him.*

† Ebr. commen into yeeres.

AND a long ſeaſon after that the Lord had given reſt unto Iſrael from all their enemies round about, and Ioſhua was olde, and † ſtricken in age,

2 Then Ioſhua called all Iſrael, *and* their Elders, and their Heads, and their Iudges, and their officers, and ſayd unto them, I am old, *and* ſtricken in age.

a Your eyes beaſing witneſſe.

3 Alſo yee have ſeene all that the Lord your God hath done unto all theſe nations a before you, how the Lord your God himſelfe hath fought for you.

‖ Or, ouerthrowen theſe nations.

† Ebr. as the ſunne ſet.
b Which yet remaine and are not overcome, as chap. 13,2.

4 Beholde, I have ‖ divided unto you by lot theſe nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I have deſtroyed, even unto the great Sea † Weſtward.

5 And the Lord your God ſhall expel b them before you, and caſt them out of your ſight, and ye ſhall poſſeſſe their land, as the Lord your God hath ſayd unto you.

6 Be ye therefore of a valiant courage to obſerve and doe all that is written in the booke of the Law of Moſes, * that yee turne not therefrom to the right hand nor to the left,

* Deut. 5,32. and 28,14.
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7 Neither company with theſe nations: *that is*, with them that are c left with you, neither * make mention of the name of their gods, d nor cauſe to ſweare *by them*, neither ſerve them, nor bow unto them:

8 But ſticke faſt unto the Lord your God, as ye have done unto this day.

9 For the Lord hath caſt out before you great nations and mighty, and no man hath ſtood before your face hitherto.

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10 * One man of you ſhall chaſe a thouſand: for the Lord your God he fighteth for you, as hee hath promiſed you.

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e Meaning, they ſhalbe a continuall griefe unto you, and ſo the cauſe of your deſtruction.
f I die according to the courſe of nature.
g Moſt certainely.
* Chap. 21,45.

11 Take good heede therefore unto your † ſelves, that ye love the Lord your God.

12 Elſe, if ye goe backe, and cleave unto the reſt of theſe nations: *that is*, of them that remaine with you, and ſhall ‖ make marriages with them, and ‖ goe unto them, and they to you,

13 Know yee for certaine, that the Lord your God will caſt out no more of theſe nations from before you: * but they ſhalbe a ſnare & deſtruction unto you, and a whip on your ſides, and thornes in your eyes, untill yee periſh out of this good land, which the Lord your God hath given you.

14 And behold, this day doe I f enter into the way of all the world, and yee know in all your g hearts and in all your ſoules, that * nothing hath failed of all the good things which the Lord your God promiſed you, *but* all are come to paſſe unto you: nothing hath failed thereof.

15 Therefore as all ‖ good things are come upon you, which the Lord your God promiſed you, ſo ſhall the Lord bring upon you every ‖ evil thing, untill hee have deſtroyed you out of this good land, which the Lord your God hath given you.

‖ Or, promiſes.
‖ Or, threatnings, as Chap. 24,20.

16 When yee ſhall h tranſgreſſe the Covenant of the Lord your God, which hee commaunded you, and ſhall goe and ſerve other gods, and bow your ſelves to them, then ſhall the wrath of the Lord waxe hote againſt you, and yee ſhall periſh quickly out of the good land which hee hath given you.

h He ſheweth that no evill can come unto man, except he offend God by diſobedience.

CHAP. XXIIII.

a *Ioſhua rehearſeth Gods benefits,* 14 *and exhorteth the people to feare God.* 25 *The league renewed betweene God and the people.* 29 *Ioſhua dieth.* 32 *The bones of Ioſeph are buried.* 33 *Eleazar dieth.*

a That is, the nine tribes and the halfe.

AND Ioſhua aſſembled *againe* all the a tribes of Iſrael to Shechem, and called the Elders of Iſrael, and their heads, and their Iudges, and their officers, & they preſented themſelves before b God.

b Before the Arke which was brought to Shechem, when they went to bury Ioſephs bones.

2 Then Ioſhua ſayd unto all the people, Thus ſaith the Lord God of Iſrael, * Your fathers dwelt beyond the c flood in olde time, *even* Terah the father of Abraham, and the father of Nachor, and ſerved other gods.

* Gen. 11,31. Iudith 5,6,7.
c Euphrates in Meſopotamia, Gen. 11,26.

3 And I tooke your father Abraham from beyond the flood, and brought him thorow all the land of Canaan, and multiplied his ſeede, and * gave him Izhak.

* Gen. 21,2.

4 And I gave unto Izhak, * Iaakob and Eſau: and I gave unto * Eſau mount Seir, to poſſeſſe it: but * Iaakob and his children went downe into Egypt.

* Gen. 25,26.
* Gen. 36,8.
* Gen. 46,6.

5 * I ſent Moſes alſo and Aaron, and I plagued Egypt: and when I had *ſo* done among them, I brought you out.

* Exod. 3,10.

6 So I * brought your fathers out of Egypt, and ye came unto the Sea, and the Egyptians purſued after your fathers with charets and horſemen unto * the red Sea.

* Exod. 12,37.
* Exod. 14,9.

7 Then they cryed unto the Lord, and hee put ‖ a darkeneſſe betweene you and the Egyptians, and brought the Sea upon them, and covered them: ſo your eyes have ſeene what I have done in Egypt: alſo ye dwelt in the wildernes a d long ſeaſon.

‖ Or, a cloude.
d Even fourty yeeres.

8 After, I brought you into the land of the Amorites, which dwelt beyond Iorden, * and they fought with you: ‖ but I gave them into your hand, and yee poſſeſſed their countrey, and I deſtroyed them out of your ſight.

* Num. 21,29.

9 * Alſo Balak the ſonne of Zippor king of Moab, aroſe and warred againſt Iſrael, and ſent to Balaam the ſonne of Beor for to curſe you.

* Num. 22,5. Deut. 23,4.

10 But I would not heare Balaam: therefore he bleſſed you, and I delivered you out of his hand.

11 And yee went over Iorden, and came unto Iericho, and the e men of Iericho fought againſt you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgaſhites, the Hivites, and the Iebuſites, and I delivered them into your hand.

e Becauſe it was the chiefe citie, vnder it he conteineth all the countrey: eis they of the city fought nor.

12 And I ſent * hornets before you, which caſt them out before you, *even* the two kings of the Amorites, & not with thy ſword, nor with thy bow.

* Exod. 23,28. Deut. 7,20. Chap. 11,20.

13 And I have given you a land, wherein yee did

did not labour, and cities, which ye built not, and ye dwell in them, and eate of the vineyards and olive trees, which ye planted not.

14 Now therefore f feare the Lord, and serve him in uprightnesse and in trueth, and put away the gods, which your fathers served beyond the flood, and in Egypt, and serve ye the Lord.

15 And † if it seeme evill unto you to serve the Lord, chuse you this day whom ye will serve, whether the gods which your fathers served (that were beyond the flood) or the gods of the Amorites, in whose land ye dwell: g but I and mine house will serve the Lord.

16 Then the people answered and sayd, God forbid, that we should forsake the Lord, to serve other gods.

17 For the Lord our God, he brought us and our fathers out the land of Egypt, from the house of bondage, and he did those great miracles in our sight, and preserved us in all the way that wee went, and among all the people through whom wee came.

18 And the Lord did cast out before us all the people, even the Amorites which dwelt in the land: *therefore* will we also serve the Lord, h for he is our God.

19 And Ioshua sayd unto the people, Ye cannot serve the Lord: for he is an holy God: he is a jelous God: he will not pardon your iniquity nor your sinnes.

20 If yee forsake the Lord and serve strange gods, * then he will returne and bring evill upon you, and consume you, after that he hath done you good.

21 And the people sayd unto Ioshua, Nay, but we will serve the Lord.

22 And Ioshua sayd unto the people, Yee are witnesses i against your selves, that yee have chosen you the Lord, to serve him: and they sayd, *We are* witnesses.

23 Then put away now, *sayd he*, the strange k gods which are among you, and bow your hearts unto the Lord God of Israel.

24 And the people sayd unto Ioshua, The Lord our God will we serve, & his voyce will we obey.

25 So Ioshua l made a covenant with the people the same day, and gave them an ordinance and law in Shechem.

26 And Ioshua wrote these words in the booke of the Law of God, and tooke a great stone, and ‖ pitched it there vnder an ‖ oke that was in the Sanctuary of the Lord.

27 And Ioshua sayd unto all the people, Behold, this stone shall be a witnesse unto us: for it m hath heard all the words of the Lord which he spake with us: it shalbe therefore a witnes against you, least you denie your God.

28 Then Ioshua let the people depart, every man unto his inheritance.

29 And after these things, Ioshua the sonne of Nun, the servant of the Lord died, being an hundreth and ten yeeres olde.

30 And they buried him in the border of his inheritance in * Timnath-serah, which is in mount Ephraim, on the North side of mount Gaash.

31 And Israel n served the Lord all the dayes of Ioshua, and all the dayes of the Elders that overlived Ioshua, and which had knowen all the workes of the Lord that he had done for Israel.

32 And the * bones of Ioseph, which the children of Israel brought out of Egypt, buried they in Shechem in a parcel of ground, which Iaakob bought of * the sons of Hemor the father of Shechem, for an hundreth pieces of silver, & the children of Ioseph had them in their inheritance.

33 Also Eleazar the sonne of Aaron died, whom they buried in † the hill of Phinehas his sonne, which was given him in mount Ephraim.

f That is the true vse of Gods benefites to learne thereby to feare and serve him with an upright conscience.
† *Ebr. if it be evill in your sight.*
g This teacheth us that if all the world would goe from God, yet every one of us particularly is bound to cleave unto him.
h How much more are we bound to serve God in Christ, by whom we have received the redemption of our soules?
i Chap. 23, 15.
i If you doe the contrary, your owne mouthes shall condemne you.
k Out of your hearts and otherwise.
l By joyning God and the people together: also by repeated the promises and threatnings out of the Law.
‖ *Or, elme.*
m Rather then mans dissimulation should not be punished, the dumme creatures shall cry for vengeance.
* Gen 49, 30. Iudges 2, 9.
n Such are the people commonly as their rulers are.
* Gen. 50, 25. Exod. 13, 19.
* Gen. 33, 19.
† *Ebr. Gibeath Phinehas.*

THE BOOKE OF IVDGES.

THE ARGUMENT.

ALbeit there is nothing that more provoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hainous that can turne backe Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefites and giving thankes for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemne promise made unto Ioshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slaverie, to the intent they might feele their owne miseries, and so call unto him, and be delivered.) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turne to him by true repentance. And these deliverers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised up as it seemed best to God, for the governance of his people. They were fourteene in number beside Ioshua, and governed from Ioshua unto Saul the first King of Israel. Ioshua and those unto the time of Saul, ruled 377 yeeres. In this booke are many notable poynts declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition; next, what great danger that common-wealth is in, when as God giveth not a Magistrate to reteine his people in the pureneese of Religion and his true service.

CHAP. I.

1 *After Ioshua was dead, Iudah was constituted captaine.*
6 *Adoni-bezek is taken.* 14 *The request of Achsah.*
16 *The children of Keni.* 28 *The Canaanites are made tributaries, but not destroyed.*

a By the iudgement of Vrim, reade Exod. 28, 30. num. 27, 21. 1. sam. 28, 6.
b Who shall be our captaine?

AFter that Ioshua was dead, the children of Israel a asked the Lord, saying, b Who shall goe up for vs against the Canaanites to fight first against them?

2 And the Lord sayd, Iudah shall goe up: behold, I haue given the land into his hand.

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Iosh. 19, 1.

3 And Iudah sayd unto Simeon his c brother, Come up with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went up, and the Lord delivered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And

32 ¶ Then Phinehas the ſonne of Eleazar the prieſt with the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, unto the land of Canaan, to the children of Iſrael, and brought them anſwere.

33 And the ſaying pleased the children of Iſrael: and the children of Iſrael ‖ bleſſed God, and † minded not to goe againſt them in battell for to deſtroy the land: wherein the children of Reuben and Gad dwelt.

‖ Or, praysed. † Ebr. ſayd.

34 Then the children of Reuben, and the children of Gad called the altar ‖ *Ed*: for it ſhall be a witneſſe betweene us, that the Lord *is* God.

‖ Or, witneſſe, as verſe 27.

CHAP. XXIII.

a Ioſhua exhorteth the people, that they ioyne not themſelues to the Gentiles. 7 That they name not their idoles. 14 The promiſe if they feare God, 15 and threatnings, if they forſake him.

AND a long ſeaſon after that the Lord had given reſt unto Iſrael from all their enemies round about, and Ioſhua was olde, and † ſtricken in age,

† Ebr. comen into yeeres.

2 Then Ioſhua called all Iſrael, *and* their Elders, and their Heads, and their Iudges, and their officers, and ſayd unto them, I am old, *and* ſtricken in age.

3 Alſo yee have ſeene all that the Lord your God hath done unto all theſe nations a before you, how the Lord your God himſelfe hath fought for you.

a Your eyes bearing witneſſe.

4 Beholde, I have ‖ divided unto you by lot theſe nations that remaine, to be an inheritance according to your tribes, from Iorden, with all the nations that I have deſtroyed, even unto the great Sea ‖ Weſtward.

‖ Or, ouerthrowen theſe nations.

5 And the Lord your God ſhall expel b them before you, and caſt them out of your ſight, and ye ſhall poſſeſſe their land, as the Lord your God hath ſayd unto you.

† Ebr. as the ſunne ſet.
b Which yet remaine and are not overcome, as chap. 23,12.

6 Be ye therefore of a valiant courage to obſerve and doe all that is written in the booke of the Law of Moſes, * that yee turne not therefrom to the right hand nor to the left,

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THE BOOKE OF IVDGES.

THE ARGUMENT.

Albeit there is nothing that more provoketh Gods wrath, then mans ingratitude, yet is there nothing so displeasant and hainous that can turne backe Gods love from his Church. For now when the Israelites were entred into the land of Canaan, and saw the trueth of Gods promise performed, in stead of acknowledging his great benefites and giving thankes for the same, they fell to most horrible oblivion of Gods graces, contrary to their solemne promise made unto Ioshua, and so provoked his vengeance (as much as in them stood) to their utter destruction. Whereof as they had most evident signes by the mutability of their state: (for he suffered them to be most cruelly vexed and tormented by tyrants: he pulled them from libertie, and cast them into slaverie, to the intent they might feele their owne miseries, and so call unto him, and be delivered.) So to shew that his mercies endure for ever, he raised up from time to time such as should deliver them, and assure them of his favour and grace, if they would turne to him by true repentance. And these deliverers the Scripture calleth Iudges, because they were executers of Gods iudgements, not chosen of the people nor by succession, but raised up as it seemed best to God, for the governance of his people. They were fourteene in number beside Ioshua, and governed from Ioshua unto Saul the first King of Israel. Ioshua and those unto the time of Saul, ruled 377 yeeres. In this booke are many notable poynts declared, but two especially: first, the battell that the Church of God hath for the maintenance of true Religion against idolatry and superstition; next, what great danger that common-wealth is in, when as God giveth not a Magistrate to reteine his people in the pureness of Religion and his true service.

CHAP. I.

1 After Ioshua was dead, Iudah wat constitute captaine.
6 Adoni-bezek is taken. *14 The request of Achsah.*
16 The children of Keni. *28 The Canaanites are made tributaries, but not destroyed.*

a By the iudgement of Vrim, reade Exod. 28, 30. num. 27, 21. 1. sam. 28, 6.
b Who shall be our captaine?

AFter that Ioshua was dead, the children of Israel a asked the Lord, saying, b Who shall goe up for vs against the Canaanites to fight first against them?

2 And the Lord sayd, Iudah shall goe up: behold, I haue given the land into his hand.

c For the tribe of Simeon had their inheritance within the tribe of Iudah, Ioſh. 19, 1.

3 And Iudah sayd unto Simeon his c brother, Come up with me into my lot, that we may fight against the Canaanites: and I likewise will goe with thee into thy lot: so Simeon went with him.

4 Then Iudah went up, and the Lord delivered the Canaanites and the Perizzites into their hands, and they slew of them in Bezek ten thousand men.

5 And

‖ *Or, the lord of Bezek.*

5 And they found ‖ Adoni-bezek in Bezek: and they fought againſt him, and ſlew the Canaanites, and the Perizzites.

d This was Gods iuſt iudgement, as the tyrant himſelfe confeſſeth, that as he had done, ſo did he receive. Levit. 24, 19, 20.

6 But Adoni-bezek fled, and they perſued after him, and caught him, and d cut off the thumbes of his hands and of his feet.

7 And Adoni-bezek ſaid, Seuentie Kings having the thumbes of their hands and of their feete cut off, gathered *bread* vnder my table: as I have done, ſo God hath rewarded me, ſo they brought him to Ieruſalem, and there he died.

e Which was afterward built againe, and poſſeſſed by the Iebuſites, 2. Sam. 5, 6.

8 (Now the children of Iudah had fought againſt Ieruſalem, and hath taken it and ſmitten it with the edge of the ſword, and had ſet the e city on fire.)

9 ¶ Afterward alſo the children of Iudah went downe to fight againſt the Canaanites, that dwelt in the mountaine, and toward the South, and in the low countrey.

* Chap. 1, 14.
f Theſe three were gyants and the children of Anak.

10 And Iudah went againſt the Canaanites that dwelt in Hebron, which Hebron before time was called * Kiriath-arba: and they ſlew f Sheſhai, and Ahiman, and Talmai.

11 And from thence hee went to the inhabitants of Debir, and the name of Debir in old time *was* Kiriath-ſepher.

12 And Caleb ſayd, Hee that ſmiteth Kiriath-ſepher, and taketh it, even to him will I give Achſah my daughter to wife.

13 And Othniel the ſonne of Kenaz Calebs yonger brother tooke it, to whom he gave Achſah his daughter to wife.

g Reade Ioſh. 15, 18.

14 And when ſhe came *to him*, ſhee mooued him to aske of her father a field, g and ſhe lighted off her aſſe, and Caleb ſayd vnto her, What wilt thou?

15 And ſhe anſwered him, Give me, a bleſſing: for thou haſt given me a South countrey, give me alſo Springs of water: and Caleb gave her the ſprings above, and the ſprings beneath.

h This was one of the names of Moſes father in law, reade Num. 10, 29.

16 ¶ And the children of h Keni Moſes father in law went vp out of the citie of the palme trees with the children of Iudah, into the wilderneſſe of Iudah, that lieth in the South of Arad, and went and dwelt among the people.

17 But Iudah went with Simeon his brother, and they ſlewe the Canaanites that inhabited Zephath, and vtterly deſtroyed it, and called the name of the citie * Hormah.

* Numb. 21, 3.
i Theſe cities and others were afterward poſſeſſed of the Philiſtims, 2. Sam. 6, 17.

18 Alſo Iudah tooke i Azzah with the coaſts thereof, and Askelon with the coaſts thereof, and Ekron with the coaſts thereof.

19 And the Lord was with Iudah, and he poſſeſſed the mountaines: for hee could not drive out the inhabitants of the valleyes, becauſe they had charets of yron.

* Numb. 14, 24. Ioſh. 14, 13. and 15, 14.

20 And they gave Hebron vnto Caleb, as * Moſes had ſayd, and he expelled thence the three ſonnes of Anak.

k For after that the tribe of Iudah had burnt it, they built it againe.

21 But the children of Beniamin did not caſt out the Iebuſites, that k inhabited Ieruſalem: therefore the Iebuſites dwell with the children of Beniamin in Ieruſalem vnto this day.

22 ¶ They alſo that were of the houſe of Ioſeph, went vp to Beth-el, and the Lord *was* with them,

23 And the houſe of Ioſeph cauſed to viewe Beth-el (and the name of the city before time *was* * Luz,)

* Gen. 28, 19.

24 And the ſpies ſaw a man come out of the citie, and they ſayd vnto him, Shew vs, wee pray thee, the way into the citie, * and wee will ſhew thee mercie.

* Ioſh. 2, 14.

25 And when hee had ſhewed them, the way into the citie, they ſmote the citie with the edge of the ſword, but they let the man and all his houſhold depart.

26 Then the man went into the land of the Hittites, and built a citie, and called the name thereof Luz, which is the name thereof vnto this day.

27 ¶ * Neither did Manaſſeh deſtroy Bet-ſhean with her townes, nor Taanach with her towns, nor the inhabitants of Dor with her townes, nor the inhabitants of Ibleam with her towns, neither the inhabitants of Megiddo with her townes: l but the Canaanites dwelled ſtill in that land.

* Ioſh. 17, 11.
l Wherefore God permitted the Canaanites to dwell ſtill in the land, reade Chap. 3, 4.

28 Neverthelеſſe when Iſrael was ſtrong they put the Canaanites to tribute, and expelled them not wholly.

29 ¶ * Likewiſe Ephraim expelled not the Canaanites that dwelt in Gezer, but the Canaanites dwelt in Gezer among them.

* Ioſh. 16, 10.

30 ¶ Neither did m Zebulun expell the inhabitants of Kitron, nor the inhabitants of Nahalol, but the Canaanites dwelt among them, and became tributaries.

m That is, the tribe of Zebulun as is alſo to be underſtood of the reſt.

31 ¶ Neither did Aſher caſt out the habitants of Accho, nor the inhabitants of Zidon, nor of Ahlab, nor of Achzib, nor of Helbah, nor of Aphik, nor of Rehob,

32 But the Aſherites dwelt among the Canaanites the inhabitants of the land: for they did not drive them n out.

n But made them pay tribute as the others did.

33 ¶ Neither did Naphtali drive out the inhabitants of Bethſhemeſh, nor the inhabitants of Beth-anath, but dwelt among the Canaanites the inhabitants of the land: neverthelеſſe the inhabitants of Beth-ſhemeſh, and of Beth-anath became tributaries vnto them.

34 And the Amorites ‖ drove the children of Dan into the mountaine: ſo that they ſuffered them not to come downe to the valley.

‖ *Or, afflicted them.*

35 And the Amorites ‖ dwelt ſtill in mount Heres in Aijalon, and in Shaalbim, and when the o hand of Ioſephs familie prevailed, they became tributaries:

‖ *Or, would dwell.*
o Meaning, when he was ſtronger then they.

36 And the coaſt of the Amorites was from Maaleh-akrabbim, *even* from p Selah and vpward.

p Which was a citie in Arabia, or as ſome reade, from the rocke.

CHAP. II.

1 *The Angel rebuketh the people, becauſe they had made peace with the Canaanites.* 11 *The Iſraelites fell to idolatry after Ioſhuas death.* 14 *They are deliuered into the enemies hands.* 16 *God deliuereth them by Iudges.* 21 *Why God ſuffered idolaters to remaine among them.*

A Nd an a Angel of the Lord came vp from Gilgal to Bochim, and ſayd, I made you to goe vp out of Egypt, and have brought you vnto the land which I had ſworne vnto your fathers, and ſayd, I will never breake my covenant with you.

a That is, meſſenger, or prophet, as ſome thinke, Phinehas.

2 * Yee alſo ſhall make no covenant with the inhabitants of this land, * *but* ſhall breake downe their altars: but yee have not obeyed my voyce. Why have ye done this?

* Deut. 7, 2.
* Deut. 12, 3.

3 Wherefore, I ſayd alſo, I will not caſt them out before you, but they ſhall be * *as thornes* vnto your ſides, & their gods ſhalbe your ‖ deſtruction.

* Ioſh. 23, 13.
‖ *Or, ſnare.*

4 And when the Angel of the Lord ſpake the words vnto all the children of Iſrael, the people lift vp their voyce, and wept.

5 Therefore they called the name of that place,

place, ‖ Bochim, and offered ſacrifices there unto the Lord.

‖ Or, weeping.

6 ¶ Now when Ioſhua had [b] ſent the people away, the children of Iſrael went every man into his inheritance, to poſſeſſe the land.

b After that he had divided to every man his portion by lot, Ioſh. 24.28.

7 And the people had ſerved the Lord all the dayes of Ioſhua, and all the dayes of the Elders that outlived Ioſhua, which had ſeen all the great [c] works of the Lord that he did for Iſrael.

c Meaning, the wonders and miracles.

8 But Ioſhua the ſonne of Nun the ſervant of the Lord died, when he was an hundreth and ten yeeres old:

9 And they buried him in the coaſtes of his inheritance, in [d] Timnath-heres in mount Ephraim, on the Northſide of mount Gaaſh.

d Heres, by turning the letters backward is Sereh, as Ioſh. 24.30.

10 And ſo all that generation was gathered unto their fathers, and another generation aroſe after them, which neither knew the Lord, nor yet the workes which he had done for Iſrael.

11 ¶ Then the children of Iſrael did wickedly in the ſight of the Lord, and ſerved [e] Baalim,

e That is, all maner of idoles.

12 And forſooke the Lord God of their fathers, which brought them out of the land of Egypt and followed other gods, *even* the gods of the people that were round about them, and bowed unto them, and provoked the Lord to anger.

13 So they forſooke the Lord, and ſerved * Baal, and [f] Aſhtaroth.

* Chap. 10.6.

f Theſe were Idoles, which had the forme of an ewe or ſheepe among the Sidonians.

14 And the wrath of the Lord was hote againſt Iſrael, and he delivered them into the hands of ſpoylers, that ſpoyled them, & he * ſold them into the handes of their enemies round about them, ſo that they could no longer ſtand before their enemies.

* Pſal. 44.12. Iſa. 50.1.

15 [g] Whitherſoever they went out, the [h] hand of the Lord was ſore againſt them, as the Lord had ſaid, and as the Lord had ſworne unto them: ſo he puniſhed them ſore.

g In all their enterprises.

h The vengeance.

16 ¶ Notwithſtanding, the Lord raiſed up ‖ Iudges, which † delivered them out of the hands of their oppreſſours.

‖ Or, magiſtrates.

† Ebr. ſaved.

17 But yet they would not obey their Iudges: for they went a whoring after other gods, and worſhipped them, *and* turned quickly out of the [i] way, wherein their fathers walked, obeying the commandements of the Lord: they did not ſo.

i Meaning, from the true religion.

18 And when the Lord had raiſed them up Iudges, the Lord was with the Iudge, and delivered them out of the hand of their enemies all the dayes of the Iudge (for the Lord † had compaſſion of their gronings, [k] becauſe of them that oppreſſed them and tormented them.)

† Ebr. repented.

k Seeing their cruelties.

19 Yet * when the Iudge was dead, they returned, and † did worſe then their fathers, in following other gods to ſerve them and worſhip them: they ceaſed not from their owne inventions, nor from their rebellious way.

* Chap. 3.12.

† Ebr. corrupt themſelves.

20 Wherefore the wrath of the Lord was kindled againſt Iſrael, and he ſaid, Becauſe this people hath tranſgreſſed my covenant which I commanded their fathers, and hath not obeyed my voyce,

21 Therefore will I no more caſt out before them any of the [l] nations, which Ioſhua left when he died,

l As the Hivites, Iebuſites, Amorites, &c.

22 That through them I may [m] proove Iſrael, whether they will keepe the way of the Lord, to walke therein, as their fathers kept it, or not.

m So that both outward enemies and falſe prophets are but a triall to proove our faith, Deut. 13.3. and chap. 3.1.

23 So the Lord left thoſe nations, and drove them not out immediatly, neither delivered them into the hand of Ioſhua.

CHAP. III.

1 *The Canaanites were left to trie Iſrael.* 9 *Othniel delivereth Iſrael.* 12 *Ehud killeth King Eglon.* 31 *Shamgar killeth the Philiſtims.*

THeſe now are the nations which the Lord left, that he might prove Iſrael by them (*even* as many *of Iſrael* as had not knowen all the [a] warres of Canaan,

a Which were atchieved by the hand of God, and not by the power of man.

2 Onely to make the generations of the children of Iſrael to know, and to teach them warre, which doubtleſſe their predeceſſors knew [b] not,)

b For they truſted in God, & he fought for them.

3 Five princes of the Philiſtims, and all the Canaanites, and the Sidonians, and the Hivites that dwelt in mount Lebanon, from mount Baalhermon untill one come to Hemath.

4 And theſe remained to proove Iſrael by them, to wit, whether they would obey the commandements of the Lord, which he commanded their fathers by the hand of Moſes.

5 And the children of Iſrael dwelt among the Canaanites, the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Iebuſites,

6 And they tooke [c] their daughters to bee their wives, and gave their daughters to their ſonnes, and ſerved their gods.

c Countrary to Gods commandement, Deut. 7.3.

7 ¶ So the children of Iſrael did wickedly in the ſight of the Lord, and forgate the Lord their God, and ſerved Baalam, and [d] Aſheroth.

d Trees or woods erected for idolatrie.

8 Therefore the wrath of the Lord was kindled againſt Iſrael, and he ſold them into the hand of Chuſhan-riſhathaim King of ‖ Aram-naharaim, and the children of Iſrael ſerved Chuſhan-riſhathaim eight yeeres.

‖ Or, Meſopotamia.

9 ¶ And when the children of Iſrael cried unto the Lord, the Lord ſtirred up a Saviour to the children of Iſrael, and hee ſaved them, *even* Othniel the ſonne of Kenaz, Calebs yonger brother.

10 And the [e] Spirit of the Lord came upon him, and he iudged Iſrael, and went out to warre; and the Lord delivered Chuſhan-riſhathaim king of ‖ Aram into his hand, and his hand prevailed againſt Chuſhan-riſhathaim.

e He was ſtirred up by the Spirite of the Lord.

‖ Or, Syria.

11 So the land had reſt [f] fourty yeeres, and Othniel the ſonne of Kenaz died.

f That is, 32 under Ioſhua, and eight under Othniel.

12 ¶ Then the children of Iſrael againe committed wickednes in the ſight of the Lord: and the Lord [g] ſtrengthened Eglon king of Moab againſt Iſrael, becauſe they had committed wickedneſſe before the Lord.

g So that the enemies of Gods people have no power over them, but by Gods appointment.

13 And he gathered unto him the children of Ammon, and Amalek, and went and ſmote Iſrael, and they poſſeſſed the citie of palme trees.

14 So the children of Iſrael ſerved Eglon king of Moab eighteene yeeres.

15 But when the children of Iſrael cried unto the Lord, the Lord ſtirred them up a ſaviour, Ehud the ſonne of Gera the ſonne of ‖ Iemini, a man ‖ lame of his right hand: and the children of Iſrael ſent a preſent by him unto Eglon king of Moab.

‖ Or, Beniamin.

‖ Or, left handed.

16 And Ehud ‖ made him a dagger with two edges of a cubite length, and he did gird it under his raiment upon his right thigh,

‖ Or, caused a dagger to be made.

17 And he preſented the gift unto Eglon king of Moab (and Eglon *was* a very fat man.)

18 And when he had now preſented the preſent, he ſent away the people that bare the preſent,

h Or, as ſome reade, from the places of idoles.

19 But he turned againe from the [h] quarries, that were by Gilgal, and ſaid, I have a ſecret errand unto thee, O King. Who ſaid, Keepe [i] ſilence: and

i Till all be departed.

all that ſtood about him went out from him.

20 Then Ehud came unto him, (and he ſate alone in a ſummer parler, which he had) and Ehud ſayd, I haue a meſſage vnto thee from God. Then he aroſe out of his throne.

21 And Ehud put foorth his left hand, and tooke the dagger from his right thigh, and thruſt it vnto his belly,

22 So that the haft went in after the blade, and the fatte cloſed about the blade, ſo that hee could not draw the dagger out of his belly, but the dirt came out.

‖ Or, hall.

23 Then Ehud gate him out into the ‖ porch, and ſhut the doores of the parler vpon him, and locked them.

† Ebr. he covereth his feete.

24 And when hee was gone out, his ſeruants came: who ſeeing that the doores of the parler were locked, they ſaid, Surely † he doeth his eaſement in his ſummer chamber.

25 And they taried till they were aſhamed: and ſeeing hee opened not the doores of the parler, they tooke the key and opened them, and behold, their lord was fallen dead on the earth.

26 So Ehud eſcaped (while they taried) and was paſſed the quarries, and eſcaped vnto Seirath.

‖ Or, cauſed the trumpet to be blowen, Num. 10, 2, 3.

27 And when he came *home*, he ‖ blew a trumpet in mount Ephraim, and the children of Iſrael went downe with him from the mountaine, and he went before them.

28 Then ſaid he vnto them, Follow mee: for the Lord hath delivered your enemies, *even* Moab into your hand. So they went downe after him, and tooke the paſſages of Iorden toward Moab, and ſuffered not a man to paſſe ouer.

‖ Or, ſtrong, and bigge bodied.

29 And they ſlew of the Moabites the ſame time about tenne thouſand men, all ‖ fedde men, and all *were* warriours, and there eſcaped not a man.

† Ebr. humbled.
k Meaning, the Iſraelites.
l So that it is not the number, nor the meanes that God regardeth, when he will get the victory.

30 So Moab was † ſubdued that day, vnder the hand of Iſrael: and the k land had reſt foureſcore yeeres.

31 ¶ And after him was Shamgar the ſonne of Anath, which ſlew of the Philiſtims ſixe hundreth men with an oxe l goade, and hee alſo delivered Iſrael.

CHAP. IIII.

2 Iſrael ſinne and are giuen into the hands of Iabin. 4 Deborah iudgeth Iſrael, and exhorteth Barak to deliuer the people. 15 Siſera fleeth, 17 and is killed by Iael.

AND the children of Iſrael ‖ began againe to doe wickedly in the ſight of the Lord when Ehud was dead.

‖ Ebr. added, or continued to doe euill.

2 And the Lord ſold them into the hande of a Iabin King of Canaan, that reigned in Hazor, whoſe chiefe captaine *was called* Siſera, which dwelt in b Harosheth of the Gentiles.

a There was another Iabin, whom Ioſhua killed and burnt his city Hator Ioſh. 11, 13.
b That is, in a wood, or ſtrong place.

3 Then the children of Iſrael cried vnto the Lord: (for he had nine hundreth charets of yron, and twentie yeeres he had vexed the children of Iſrael very ſore.)

4 ¶ And at that time Deborah a Propheteſſe the wife of Lapidoth c iudged Iſrael.

c By the ſpirit of prophecie, reſolving of controverſies and declaring the will of God.

5 And this Deborah dwelt vnder a palme tree, betweene Ramah and Beth-el in mount Ephraim, and the children of Iſrael came vp to her for iudgement.

6 Then ſhe ſent and called Barak the ſonne of Abinoam out of Kedeſh of Naphtali, and ſaid vnto him, Hath not the Lord God of Iſrael d commanded, *ſaying*, Goe, and draw toward mount Tabor, and take with thee ten thouſand men of the children of Naphtali, and of the children of Zebulun?

d And reuealed vnto me by the ſpirit of prophecy.

7 And I will draw vnto thee to the * ‖ river Kiſhon, Siſera the captaine of Iabins armie with his charets, and his multitude, and will deliver him into thine hand.

* Pſal. 83. 9 10.
‖ Or, valley.

8 And Barak ſaid vnto her, e If thou wilt go with me, I will goe: but if thou wilt not go with me, I will not goe.

e Fearing his owne weakenes and his enemies power, he deſireth the propheteſſe to goe with him to aſſure him of Gods will from time to time.

9 Then ſhee anſwered, I will ſurely goe with thee, but this iourney that thou takeſt, ſhall not be for thine honour: for the Lord ſhall ſell Siſera into the hand of a woman. And Deborah aroſe and went with Barak to Kedeſh.

10 ¶ And Barak called Zebulun and Naphtali to Kedeſh, and ‖ he went vp on his feete with ten thouſand men, and Deborah went vp with him.

‖ Or, he led after him 10000 men.

11 (Now Heber the Kenite, which was of the ‖ children of * Hobab the father in law of Moſes, was departed from the * Kenites, and pitched his tent f vntill the plaine of Zaanaim, which is by Kedeſh.)

‖ Or, poſteritie.
* Num. 10, 29.
* Ebr. from Kain.
f Meaning, that he poſſeſſed a great part of that countrey.

12 Then they ſhewed Siſera, that Barak the ſonne of Abinoam was gone vp to mount Tabor.

13 And Siſera called for all his charets, *even* nine hundreth charets of yron, and all the people that were with him from Harosheth of the Gentiles, vnto the river Kiſhon.

14 Then Deborah ſaid vnto Barak, g Vp: for this is the day that the Lord hath delivered Siſera into thine hand. Is not the Lord gone out before thee: So Barak went downe from mount Tabor, and ten thouſand men after him.

g She ſtill encourageth him to this enterpriſe by aſſuring him of Gods favour and ayde.

15 And the Lord deſtroyed Siſera and all his charets, and all his hoſte with the edge of the ſword before Barak, ſo that Siſera lighted downe off his charet, and fled away on his feete.

16 But * Barak purſued after the charets, and after the hoſte vnto Harosheth of the Gentiles: and all the hoſte of Siſera fell vpon the edge of the ſword: there was not a man left.

* Pſal. 83, 10.

17 Howbeit Siſera fledde away on his feete to the tent of Iael the wife of h Heber the Kenite: (for peace *was* betweene Iabin the king of Hazor, and betweene the houſe of Heber the Kenite.)

h Whoſe anceſtors were ſtrangers, but worſhipped the true God, and therefore were ioyned with Iſrael.

18 And Iael went out to meete Siſera, and ſaid vnto him, Turne in, my lord, turne into me: feare not. And when he had turned in vnto her into her tent, ſhe covered him with a ‖ mantell.

‖ Or, blanket.

19 And he ſaid vnto her, Give me, I pray thee, a litle water to drinke: for I am thirſty. And ſhe opened * a bottle of milke, and gave him drinke, and covered him.

* Chap. 5, 25.

20 Againe hee ſaid vnto her, Stand in the doore of the tent, and when any man doeth come and enquire of thee, ſaying, Is i any man there? thou ſhalt ſay, Nay.

i To wit, Siſera.

21 Then Iael Hebers wife tooke a k naile of the tent, and tooke a hammer in her hand, and went ſoftly vnto him, and ſmote the naile into his temples, and faſtened it into the ground, (for he was faſt aſleepe, and wearie) and ſo he died.

k That is, the pin or ſtake, whereby it was faſtened to the ground.

22 And behold, as Barak purſued after Siſera, Iael came out to meete him, and ſayd vnto him, Come, and I will ſhew thee the man, whom thou ſeekeſt: and when he came into her *tent*, behold, Siſera lay l dead, and the naile in his temples.

l So he ſaw that a woman had the honour, as Deborah propheſied.

23 So God brought downe Iabin the king of Canaan that day before the children of Iſrael.

24 And the hande of the children of Iſrael proſpered,

† Ebr. went and was strong.

† prospered, and prevailed against Iabin the king of Canaan, untill they had destroyed Iabin king of Canaan.

CHAP. V.

z *The song and thanksgiving of Deborah and Barak, after the victorie.*

THen sang Deborah, and Barak the sonne of Abinoam the same day, saying,

2 Praise yee the Lord for the avenging of Israel, *and* for the a people that offered themselves willingly.

a To wit, the two tribes of Zebulun and Naphtali.

3 Heare, ye kings, hearken ye princes: I, *even* I will sing unto the Lord: I will sing praise unto the Lord God of Israel.

4 Lord,* when thou wentest out of Seir, when thou departedst out of the field of * Edom, the earth trembled, and the heavens rained, the cloudes also dropped water.

* Deut. 4. 11.
* Deut. 2. 1.

5 * The mountaines melted before the Lord, * *as did* that Sinai before the Lord God of Israel.

* Psal. 97. 5.
* Exod. 19. 18.

6 In the dayes of * Shamgar the sonne of Anath, in the dayes of * Iael, the hie wayes were b unoccupied, and the travellers walked through byewayes.

* Chap. 3. 31.
* Chap. 4. 18.

b For feare of the enemies.

7 The townes were not inhabited: they decayed, *I say*, in Israel, untill I Deborah came up which rose up a c mother in Israel.

c Miraculously stirred up of God to pitie them and deliver them.

8 They chose new gods: then *was* warre in the gates. Was there a d shield or speare seene among fourtie thousand of Israel?

d They had no heart to resist their enemies.

9 Mine heart *is set* on the governours of Israel, *and* on them that are willing among the people: praise ye the Lord.

10 Speake ye that ride on e white asses, ye that dwell f by Middin, and that walke by the way.

e Ye governours.
f As in danger of your enemies.

11 For the noise of the archers *appaised* among the g drawers of water: there shall they rehearse the righteousnesse of the Lord, his righteousnesse of his townes in Israel: then did the people of the Lord goe downe to the gates.

g For now you may draw water without feare of your enemies.

12 Up Deborah, up, arise, *and* sing a song: arise Barak, and leade h thy captivitie captive, thou sonne of Abinoam.

h To wit, them that kept thy people in captivitie.

13 For they that remaine, have dominion over the mightie of the people: the Lord hath given me dominion over the strong.

14 Of Ephraim i their roote *arose* against Amalek: *and* after thee Beniamin *shall fight* against thy people, *O Amalek*, of Machir came rulers, and of Zebulun, they that handle the penne of the k writer.

i Iosh. 17. 1. Iudg. 1. 16. Iosh. 8. 1. Iudg. 3. 13. 1 Sam. 15. 2. Saul destroyed him.
k Even the learned did helpe to fight.

15 And the princes of Issachar were with Deborah, and l Issachar, and also Barak: hee was set on his feet in the valley: for the divisions of Reuben *were* great m thoughts of heart.

l Even the whole tribe.
m They marvelled, that they came not over Iorden to helpe them.

16 Why abodest thou among the sheepefolds, to heare the bleatings of the flocks? for the divisions of Reuben *were* great thoughts of heart.

17 n Gilead abode beyond Iorden: and why doeth Dan remaine in shippes? Asher sate on the sea shoare, and tarried in his o decayed places.

n She reprooveth all them that came not to helpe their brethren in their necessitie.

18 *But* the people of Zebulun and Naphtali have ieoparded their lives unto the death in the hie places of the field.

19 The kings came *and* fought: then fought the Kings of Canaan in Tanaach by the waters of Megiddo: they received no gaine of p money.

p They won nothing, but lost all.

20 They fought from heaven, *even* the starres in their courses fought against Sisera.

21 The River Kithon q swept them away, that ancient river the river Kithon, O my soule, thou hast marched valiantly.

q As a besome doeth the filth of the house.

22 Then were the horse hooves broken with the oft beating together of their mightie men.

23 Curse yee r Meroz: (said the Angel of the Lord) curse the inhabitants thereof, because they came not to helpe the Lord, to helpe the Lord against the mightie.

r It was a citie neere to Tabor, where they fought.

24 Iael the wife of Heber the Kenite shall bee blessed above *other* women: blessed shall shee be above women *dwelling* in tents.

25 He asked water, *and* shee gave him milke: shee brought foorth s butter in a lordly dish.

s Some reade, a huswned milke in a great cup.

26 She put her hand to the naile, and her right hand to the workemans hammer: with the hammer smote she Sisera: she smote off his head, after she had wounded and pearsed his temples.

27 Hee bowed him downe at her feete, hee fell downe, and lay still: at her feete hee bowed him downe, and fell: and when hee had sunke downe, he lay there † dead.

† Ebr. destroyed.

28 The mother of Sisera looked out at a window, and cried thorow ‖ latteise, Why is his charet so long a comming? why tary the ‖ wheeles of his charets?

‖ Or, feete.

29 Her wise ladies answered her, Yea. t Shee answered her selfe with her owne words,

t That is, she comforted her selfe.

30 Have they not gotten, *and* they divide the spoile? every man hath a maide or two: Sisera hath a pray of divers coloured *garments*, a pray of sundry colours made of needle worke: of divers colours of needle worke on both sides, u for the chiefe of the spoile.

u Because he was chiefe of the armie.

31 So let all thine enemies perish, O Lord: but they that love him, shall bee as the x Sunne when hee riseth in his might, and ỹ land had rest fourtie yeeres.

x Shall grow daily more and more in Gods favour.

CHAP. VI.

1 *Israel is oppressed of the Midianites for their wickednesse.* 14 *Gideon is sent to bee their deliverer.* 37 *He asketh a signe.*

AFterward the children of Israel committed wickednesse in the sight of the Lord, and the Lord gave them into the hands of Midian seven yeeres.

2 And the hand of Midian prevailed against Israel, a *and* because of the Midianites the children of Israel made them dennes in the mountaines, and caves, and strong holds.

a For feare of the Midianites, they fled into the dennes of the mountaines.

3 When Israel had sowen, then came up the Midianites, the Amalekites, and they of the ‖ East, and came upon them.

‖ Or, of Kedem.

4 And camped by them, and destroyed the fruite of ỹ earth, even till thou come unto b Azzah, and left no foode for Israel, neither sheepe, nor oxe, nor asse.

b Even almost the whole countrey.

5 For they went up, and their cattell, and came with their tents as grashoppers in multitude: so that they and their camels were without number: and they came into the land to destroy it.

6 So was Israel exceedingly impoverished by the Midianites: therefore the c children of Israel cryed unto the Lord.

c This is the ende of Gods punishments, to call his to repentance, that they may seeke for helpe of him.

7 ¶ And when the children of Israel cryed unto the Lord because of the Midianites,

8 The Lord sent unto the children of Israel a Prophet, who sayd unto them, Thus saith the Lord God of Israel, I have brought you up from Egypt, and have brought you out of the house of bondage,

9 And I have delivered you out of the hand

of the Egyptians, and out of the hand of all that oppreſſed you, and have caſt them out before you, and given you their land.

10 And I ſaid unto you, I am the Lord your God: * feare not the gods of the Amorites in whoſe land you dwell: but ye have not obeyed my voice.

11 ¶ And the Angel of the Lord came, and ſate under the oke which was in Ophrah, that pertained unto Ioaſh the father of the Ezrites, and his ſon Gideon threſhed wheate by the winepreſſe, ‖ to hide it from the Midianites.

12 Then the Angel of the Lord appeared unto him, and ſaid unto him, The Lord *is* with thee, thou valiant man.

13 To whome Gideon anſwered, d Ah my Lord, if the Lord be with us, why then is all this come upon us? & where bee all his miracles which our fathers told us of, and ſaid, Did not the Lord bring us out Egypt? but now the Lord hath forſaken us, and delivered us into the hand of ỹ Midianites.

14 And the e Lord looked upon him, and ſaid, Go in this thy f might, & thou ſhalt ſave Iſrael out of the handes of the Midianites: have not I ſent thee?

15 And he anſwered him, Ah my Lord, whereby ſhall I ſave Iſrael? behold, my ‖ father is poore in Mnaſſeh, and I am the leaſt in my fathers houſe.

16 Then the Lord ſaid unto him, I will therefore be with thee, and thou ſhalt ſmite the Midianites, as one man.

17 And hee anſwered him, I pray thee, if I have found favour in thy ſight, then ſhew mee g a ſigne, that thou talkeſt with me.

18 Depart not hence, I pray thee, untill I come unto thee, and bring mine offering, and lay it before thee. And he ſaid, I will tary untill thou come againe.

19 ¶ Then Gideon went in, and make readie a kidde, and unleavened bread of an h Ephah of floure, and put the fleſh in a basket, and put the broth in a pot, and brought it out unto him under the oke, and preſented it.

20 And the Angel of God ſayd unto him, Take the fleſh and the unleavened bread, and lay them upon this ſtone, and powre out the broth: and he did ſo.

21 ¶ Then the Angel of the Lord put foorth the end of the ſtaffe that he held in his hand, and touched the fleſh and the unleavened bread: and there aroſe up fire i out of the ſtone, and conſumed the fleſh and the unleavened bread, ſo the Angel of the Lord departed out of his ſight.

22 And when Gideon perceived that it was an Angel of the Lord, Gideon then ſaid, Alas, my Lord God: * for becauſe I have ſeene an Angel of the Lord face to face, *I ſhall die.*

23 And the Lord ſaid unto him, Peace be unto thee: feare not, thou ſhalt not die.

24 Then Gideon made an altar there unto the Lord, and called it ‖ Iehovah-ſhalom: unto this day it is in Ophrah, of the father of the Ezrites.

25 ¶ And the ſame night the Lord ſaid unto him, Take thy fathers young bullocke, & another bullocke k of ſeven yeeres olde, and deſtroy the altar of Baall that thy father hath, & cut downe the grove that is by it;

26 And build an altar unto the Lord thy God upon the top of this rocke, in a plaine place: and take the ſecond bullocke, and offer a burnt offering with the wood of the l grove, which thou ſhalt cut downe.

27 Then Gideon tooke ten men of his ſervants, and did as the Lord bade him: but becauſe he feared to doe it by day for his fathers houſhold and the men of the citie, he did it by night.

28 ¶ And when the men of the citie aroſe early in the morning, beholde, the altar of Baall was broken, and ỹ grove cut downe that was by it, and the m ſecond bullocke offered upon the altar that was made.

29 Therefore they ſaid one to another, Who hath done this thing? and when they had inquired and asked, they ſaid, Gideon ỹ ſonne of Ioaſh hath done this thing.

30 Then the men of the citie ſaid unto Ioaſh, Bring out thy ſonne, that he may die: for he hath deſtroyed ỹ altar of Baall, and hath alſo cut downe the grove that was by it.

31 And Ioaſh ſaid unto all that ſtood by him, Will yee plead Baals cauſe? or will yee ſave him? n he that will contend for him, let him die or the morning. If bee be God, let him pleade for himſelfe againſt him that hath caſt downe his altar.

32 And in that day was Gideon called Ierubbaall, that is, Let Baall plead for himſelfe becauſe he hath broken downe his altar.

33 Then all the Midianites and the Amalekites, and they of the Eaſt, were gathered together, and went and pitched in the valley of Izreel.

34 But the Spirit of the Lord † came upon Gideon, * and he blew a trumpet, and o Abiezer was ioyned with him.

35 And he ſent meſſengers thorowout all Manaſſeh, which was alſo ioyned with him, and hee ſent meſſengers unto Aſher, and to Zebulun and to Nephtali, and they came up to meet them.

36 Then Gideon ſaid unto God, p If thou wilt ſave Iſrael by mine hand, as thou haſt ſaid,

37 Behold, I will put a fleece of wooll in the threſhing place: if the dewe come on the fleece onely and it be drie upon all ỹ earth, then ſhal I be ſure, that thou wilt ſave Iſrael by mine hand, as thou haſt ſaid.

38 And ſo it was: for he roſe up earely on the morow, and thruſt the fleece together, and wringed ỹ dew out of ỹ fleece, and filled a bowle of water.

39 Againe, Gideon ſaid unto God, Be not angrie with me, that * I may ſpeake once more: let me proove once againe, I pray thee, with ỹ fleece: let it now bee drie onely upon the fleece, and let dew be upon all the ground.

40 And God did ſo the ſame night: for it was q drie upon the fleece onely, and there was dewe on all the ground.

CHAP. VII.

2 The Lord commandeth Gideon to ſend away a great part of his company. 22 The Midianites are diſcomfited by a wonderous ſort. 25 Oreb and Zeeb are ſlaine.

THen * Ierubbaall (who is Gideon) roſe up earely, and all the people that were with him, and pitched beſide † the well of Harod, ſo that the hoaſte of the Midianites was on the North ſide of them, in the valley by the hill of † Moreh.

2 And the Lord ſaid unto Gideon, The people that are with thee, are too many for mee to give the Midianites into their hands, leſt Iſrael make their

* 1 King. 17, 35. 38. Iere. 10, 2.

‖ Or, to prepare his flight.

d This came not of diſtruſt, but of weakeneſſe of faith, which is in the moſt perfect: for no man in this life can have a perfect faith: yet the children of God have a true faith, whereby they be iuſtified.

e That is, Chriſt appearing in viſible forme.

f Which I have given thee.

‖ Or, family.

g So that wee ſee how the fleſh is enemie unto Gods vocation, which cannot be perſwaded without ſignes.

h Of Ephah, read Exod. 16, 37.

i By the power of God onely, as in the ſacrifice of Helias, 1. King. 18, 38.

* Exod. 33, 20. chap. 13, 22.

‖ Or, the Lord of peace.

k That is, as the Chalde text writeth, ſed ſeven yeeres.

l Which grooved about Baals altar.

m Meaning, the fat bull, which was kept to be offred unto Baal.

n Thus we ought to iuſtifie them that are zealous of Gods cauſe, though all the multitude be againſt us.

† Ebr. clad Gideon.

* Num. 10, 3. chap. 3, 27.

o The familie of Abiezer, whereof he was.

p This requeſt proceeded not of infidelitie, but that he might be confirmed in his vocation.

* Gen. 18, 32.

q Whereby he was aſſured that it was a miracle of God.

* Chap. 8, 31.

† Ebr. En-harod.

† Ebr. Hammoreh.

their [a] vaunt against me, and say, Mine hand hath saved me.

3 Now therefore proclaime in the audience of the people, and say, * Who so is timerous or fearefull, let him returne, and depart early from mount Gilead. And there returned of the people which were at mount Gilead, two and twentie thousand: so ten thousand remained.

4 And the Lord said unto Gideon, The people are yet too many: bring them downe unto the water, and I will [b] trie them for thee there: and of whom I say unto thee, This man shall goe with thee, the same shall goe with thee: and of whomsoever I say unto thee, This man shall not goe with thee, the same shall not goe.

5 So he brought downe the people unto the water. And the Lord said unto Gideon, As many as lap the water with their tongues, as a dog lappeth, them put by themselves, and every one that shall bowe downe his knees to drinke, [c] *put apart.*

6 And the number of them that lapped *by putting* their hands to their mouthes, *were* three hundreth men: but all the remnant of the people kneeled downe upon their knees to drinke water.

7 ¶ Then the Lord said unto Gideon, By these three hundreth men that lapped, will I save you, and deliver the Midianites into thine hand: and let all the *other* [d] people goe every man unto his place.

8 ¶ So the people tooke vitailes † with them, and their trumpets: and he sent all the rest of Israel, every man unto his tent, and ‖ reteined the three hundreth men: and the host of Midian was beneath him in a valley.

9 ¶ And the same night the Lord said unto him, Arise, [e] get thee downe unto the host: for I have delivered it into thine hand.

10 But if thou feare to goe downe, *then* goe thou, and Phurah thy servant down to the host,

11 And thou shalt hearken what they say, and so shall thine hands be strong to go downe unto the host. Then went hee downe and Phurah his servant unto the outside of the souldiers that were in the host.

12 ¶ And the Midianites, and the Amalekites and all * they of the East, lay in the valley like grashoppers in multitude, and their camels *were* without number, as the sand which is by the sea side for multitude.

13 And when Gideon was come, beholde, a man told a dreame unto his neighbour, and said, Behold, I dreamed a dreame, and loe, a [f] cake of barley bread tumbled from above into the host of Midian, and came into a tent, and smote it that it fell, and overturned it, that the tent fell downe.

14 And his fellow answered, and said, This is nothing else save the sword of Gideon the sonne of Ioash a man of Israel: *for* into his hand hath God delivered Midian and all the host.

15 When Gideon heard the dreame tolde, and the interpretation of the same, he [g] worshipped, and returned unto the host of Israel, and said, Up: for the Lord hath delivered into your hand the host of Midian.

16 And hee divided the three hundreth men into three bandes, and gave every man a trumpet in his hand with emptie pitchers, and ‖ lampes [h] within the pitchers.

17 And he said unto them, Looke on me, and do likewise, when I come to the side of the host: even as I doe, so doe you.

18 When I blow with a trumpet and all that are with me, blow ye with trumpets also on every side on the host, and say, [i] For the Lord, and for Gideon.

19 ¶ So Gideon and the hundreth men that were with him, came unto the outside of the host, in the beginning of the middle watch, and they raised up the watchmen, and they blew with their trumpets, and brake the pitchers that were in their hands.

20 And the three companies blew with trumpets and brake the pitchers, and held the lampes in their left hands, and the trumpets in their right handes to blowe withall: and they cryed, The [k] sword of the Lord and of Gideon.

21 And they stood, every man in his place round about the host: and all the host ‖ ranne, and cryed, and fled.

22 And the three hundreth blew with trumpets, and * the Lord set every mans sword upon his [l] neighbour, and upon all the host: so the host fled to Beth-hashittah in Zererah, *and* to the border of Abel-meholah, unto Tabbah.

23 Then the men of Israel being gathered together out of Naphtali, and out of Asher, and out of all Manasseh, pursued after the Midianites.

24 And Gideon sent messengers unto all mount Ephraim, saying, Come downe against the Midianites, and take before them the [m] waters unto Beth-barah and Iorden. Then all the men of Ephraim gathered together and tooke the waters unto Beth-barah, and Iorden.

25 And they tooke two * princes of the Midianites, Oreb and Zeeb, and slew Oreb upon the rocke Oreb, and slew Zeeb at [n] the wine presse of Zeeb, and pursued the Medianites, and brought the heads of Oreb & Zeeb to Gideon beyond Iorden.

CHAP. VIII.

1 Ephraim murmureth against Gideon, 2 who appeaseth them. 4 He passeth the Iorden. 16 He revengeth himself on them of Succoth and Penuel. 27 He maketh an Ephod which was the cause of idolatrie. 30 Of Gideons sonnes and of his death.

THen the men of Ephraim sayde unto him, [a] Why hast thou served us thus that thou calledst us not, when thou wentest to fight with the Midianites? and they chode with him sharpely.

2 To whom he said, What have I now done, in comparison of [b] you? is not the [c] gleaning of grapes of Ephraim better, then the vintage of Abiezer?

3 God hath delivered into your handes the princes of Midian, Oreb and Zeeb: and what was I able to doe in comparison of you? and when hee had thus spoken, then their spirits abated toward him.

4 ¶ And Gideon came to Iorden to passe over, hee, and the three hundreth men that were with him, wearie, yet pursuing *them.*

5 And he said unto the men of Succoth, Give, I pray you, [d] morsels of bread unto the people † that follow me (*for they be vvearie*) that I may follow after Zebah and Zalmunna Kings of Midian.

6 And the princes of Succoth said, Are the [e] handes of Zebah and Zalmunna now in thine handes, that wee should give bread unto thine armie?

7 Gideon then said, Therefore when the Lord hath delivered Zebah and Zalmunna into mine hand, I will † teare your flesh with thornes of the wildernesse and with briers.

M 3 8 ¶ And

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a God will not that any creature deprive him of his glory. * Deut. 20, 8. 1. mac. 3. 56.

b I will give thee a proofe to know them that shall goe with thee.

c Let them depart as unmeete for this enterprise.

d That is, the one & thirtie thousand, and 700. Looke verses 3. and 6. † Ebr. in their hands. ‖ Or, encouraged.

e Thus the Lord by divers meanes doeth strengthen him, that he faint not in so great an enterprise.

* Chap. 6. 33.

f Some reade, a trembling noise of barley bread: meaning, that one of no reputation should make their great armie to tremble.

g Or, gave God thankes, as it is in the Chalde text.

‖ Or, firebrands. h These weake meanes God used to signifie that the whole victorie came of him.

i That is, the victory shalbe the Lords and Gideons his servant.

k Shall destroy the enemies. † Or, broke their aray.

* Isa. 9. 4. l The Lord caused the Midianites to kill one another.

m Meaning, the passages or the foords, that they should not escape

* Psal. 83. 11. Isa. 10. 26 n These places had their names of the acte that were done there.

a They began to cavill, because he had the glory of the victory b Which have slaine two princes, Oreb and Zeeb. c This last acte of the whole tribe is more famous then the whole enterprise of one man of one family.

d Or, some small portion. † Ebr. that are at my feete. e Because thou hast overcome an handfull, thinkest thou to have overcome the whole?

† Ebr. beate in pieces.

8 ¶ And he went up thence to Penuel, and spake unto them likewise, and the men of Penuel answered him, as the men of Succoth answered.

9 And hee said also unto the men of Penuel, When I come againe [f] in peace, I will breake downe this towre.

10 ¶ Now Zebah and Zalmunna *were* [g] in Karkor, and their hostes with them, about fifteene thousand, all that were left of all the hostes of them of the East: for there was slaine an hundreth and twenty thousand men, that drew swords.

11 ¶ And Gideon went through them that dwelt in [h] Tabernacles on the East side of Nobah and Iogbehah, and smote the hoste: for the hoste was carelesse.

12 And when Zebah and Zalmunna fled, hee followed after them, and tooke the two kings of Midian, Zebah and Zalmunna, and discomfited all the hoste.

13 ¶ So Gideon the sonne of Ioash returned from battell, [i] the sunne being *yet* hie,

14 And tooke a servant of the men of Succoth, and inquired of him: and hee ‖ wrote to him the princes of Succoth and the Elders thereof, *even* seventy and seven men.

15 And he came unto the men of Succoth, and said, Behold Zebah, and Zalmunna, by whom yee upbraided me, saying, Are the hands of Zebah, and Zalmunna already in thine hands, that wee should give bread unto thy weary men?

16 Then hee tooke the Elders of the citie, and thornes of the wildernesse and briers, and † did teare the men of Succoth with them.

17 Also hee brake downe the towre of * Penuel, and slew the men of the citie.

18 ¶ Then saide he unto Zebah and Zalmunna, What maner of men were they, whom ye slew at Tabor? And they answered, ‖ As thou art, so were they, *every* one was like the children of a king.

19 And he said, They were my brethren, even my [k] mothers children: as the Lord liveth, if yee had saved their lives, I would not slay you.

20 Then hee said unto Iether his first borne sonne, Up, and slay them: but the boy drew not his sword: for he feared, because he was yet yong.

21 Then Zebah and Zalmunna said, Rise thou and fall upon us: for as [l] the man is, *so is* his strength. And Gideon arose and slew Zebah and Zalmunna, and tooke away the ‖ ornaments, that were on their camels necks.

22 ¶ Then the men of Israel said unto Gideon, Reigne thou over us, both thou, and thy sonne, and thy [m] sonnes sonne: for thou hast delivered us out of the hand of Midian.

23 And Gideon said unto them, I will not reigne over you, neither shall my childe reigne over you, *but* the Lord shall reigne over you.

24 Againe Gideon said unto them, [n] I would desire a request of you, that you would give mee every man the eares rings of his pray (for they hath golden eares rings because they were Ismaelites.)

25 And they answered, Wee will give them. And they spread a garment, and did cast therein every man the eares rings of his praye,

26 And the weight of the golden eares rings that he required, was a thousand and seven hundreth *shekels* of gold, beside collers ‖ and iewels, and purple raiment that was on the kings of Midian, and beside the chaines that were about the camels neckes.

27 And Gideon made an [o] Ephod thereof, and put it in Ophrah his citie: and all Israel went a whoring there after it, which was the destruction of Gideon and his house.

28 Thus was Midian brought low before the children of Israel, so that they lift up their heads no more: and the countrey was in quietnesse fourtie yeeres in the dayes of Gideon.

29 ¶ Then Ierubbaal the sonne of Ioash went, and dwelt in his owne house.

30 And Gideon had seventy sonnes † begotten of his body: for he had many wives.

31 And his concubine that was in Shechem, bare him a sonne also, whose name he called Abimelech.

32 So Gideon the sonne of Ioash died in a good age, and was buried in the sepulchre of Ioash his father in Ophrah, of the [p] father of the Ezrites.

33 But when Gideon was dead, the children of Israel turned away, and went a whoring after Baalim, and made [q] Baal-berith their god.

34 And the children of Israel remembred not the Lord their God, which had delivered them out of the hands of all their enemies on every side.

35 Neither [r] shewed they mercy on the house of Ierubbaal, *or* Gideon, according to all § goodnesse which he had shewed unto Israel.

CHAP. IX.

1 Abimelech usurpeth the kingdome, and putteth his brethren to death. 7 Iotham proposeth a parable. 23 Hatred betweene Abimelech and the Sichemites. 26 Gaal conspireth against him, and is ouercome. 53 Abimelech is wounded to death by a woman.

THen Abimelech the sonne of Ierubbaal went to Shechem unto his [a] mothers brethren, and communed with them, and with all the family, *and* house of his mothers father, saying,

2 Say, I pray you, in the audience of all the men of Shechem, Whether is better for you, that all the sonnes of Ierubbaal, which are seventie persons, reigne over you, either that one reigne over you? Remember also, that I am your [b] bone, and your flesh.

3 Then his mothers brethren spake of him in the audience of all the men of Shechem, all these words: and their hearts were mooved to follow Abimelech: for said they, He is our brother.

4 And they gave him seventie pieces of silver out of the house of Baal-berith, wherewith Abimelech hired ‖ vaine and light fellowes which followed him.

5 And he went unto his fathers house at Ophrah, and [c] slew his brethren, the sonnes of Ierubbaal, *about* seventy persons upon one stone: yet Iotham the yongest sonne of Ierubbaal was left: for he hi[d] himselfe.

6 ¶ And all the men of Shechem gathered together with all the house of [d] Millo, and came and made Abimelech King in the plaine, where the stone was erected in Shechem.

7 And when they told it to Iotham, he went and stood in the top of mount Gerizim, and lift up his voyce, and cried, and said unto them, Hearken unto me, you men of Shechem, that God may hearken unto you.

8 [e] The trees went foorth to anoint a King over them, and said unto the Olive tree, Reigne thou over us.

9 But the Olive tree said unto them, Should I leave my fatnesse, wherewith by mee they honour God and man, and goe to advance mee above the trees?

10 Then

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f Having gotten the victory.

g A city Eastward beyond Iorden.

h He went by the wildernesse where the Arabians dwelt in tents.

i Some reade, before the Sunne rose up.

‖ Or, described.

† Ebr. breake in pieces, as one bresseth corne.

* 1. King. 12. 25.

‖ Or, they were like unto thee.

k We came all out of one belly: therefore I will be revenged.

l Meaning, that they would be rid out of their paine at once, or else to have a valiant man to put them to death.

‖ Or, collers.

m That is, thy posteritie.

n His intent was to shew himselfe thankefull for this victory by restoring of religion, which because it was not according as God had commanded, turned to their * destruction.

‖ Or, sweete balles. oThat is, such things as pertained to the use of the Tabernacle. Lookemore of Ephod, Exod 28. 4. 6. 2. Sam. 2. 18. and 2. Sam. 6. 14. and Chap. 17. 5.

† Ebr. which came out of his thigh.

p Which city belonged to the family of the Ezrites.

q That is, Baal, to whom they had bound themselves by covenant.

r They were unmindfull of God and unkind toward him, by whom they had received so great a benefit.

a To practise with his kinsfolkes for the attaining of the kingdome.

bOf your kinred by my mothers side.

‖ Or, idle fellowes and vagabonds.

c Thus tyrants to establish their usurped power, spare not the innocent blood. 2 king. 10. 7. 2 chro 21. 4.

d Which was as the towne house, or common hall, which he calleth the towne of Shechem, verse 49.

e By this parable he declareth that those that are not ambitious, are most worthy of honour, and that the ambitious abuse their honour both to their owne destruction and others.

10 Then the trees said to the figtree, Come thou, *and* be king over us.

11 But the figtree answered them, Should I forsake my sweetnesse, and my good fruit, and go to advance me above the trees?

12 Then said the trees unto the vine, Come thou, *and* be king over us.

13 But the vine said unto them, Should I leave my wine, whereby I cheere God and man, and goe to advance me above the trees?

‖ Or, thistle, or brier.

14 Then said all the trees unto the ‖ bramble, Come thou, *and* reigne over us.

15 And the bramble said unto the trees, If ye will in deed anoint mee king over you, come, and put your trust under my shadow: and if not, the fire shall come out of the bramble, and consume the Cedars of Lebanon.

f Abimelech shall destroy the nobles of Shechem.

16 Now therefore, if ye do truely and uncorruptly to make Abimelech King, and if yee have dealt well with Ierubbaall and with his house, and have done unto him according to the deserving of his hands,

§ Ebr. he cast his life farre from him.

17 (For my father fought for you, and † adventured his life, and delivered you out of ỹ hands of Midian.

18 And yee are risen up against my fathers house this day, and have slaine his children, *about* seventy persons upon one stone, and have made Abimelech, the sonne of his maide-servant, king over the men of Shechem, because hee is your brother.)

19 If ye then have dealt truely and purely with Ierubbaall, and with his house this day, then g reioyce yee with Abimelech, and let him reioyce with you.

g That he is your King, and you his subiects.

20 But if not, let a fire come out from Abimelech, and consume the men of Shechem and the house of Millo: also let a fire come foorth from the men of Shechem, and from the house of Millo, and consume Abimelech.

21 And Iotham ran away, and fled, and went to Beer, and dwelt there for feare of Abimelech his brother.

22 So Abimelech reigned three yeere over Israel.

h Because the people consented with the king in shedding innocent blood, therefore God destroyeth both one and the other.

23 But God h sent an evill spirit betweene Abimelech, and the men of Shechem: and the men of Shechem brake their promise to Abimelech,

24 That the cruelty toward the seventy sonnes of Ierubbaal and their blood might come and be layd upon Abimelech their brother, which had slaine them, and upon the men of Shechem, which had ayded him to kill his brethren.

25 So the men of Shechem set men in wait for him in the tops of the mountaines: who robbed all that passed that way by them: and it was told Abimelech.

26 Then Gaall the sonne of Ebed came with his brethren, and they went to Shechem: and the men of Shechem put their confidence in him.

i Before they were afraid of Abimelechs power, and durst not go out of the citie.

27 Therefore they i went out into the field, and gathered in their grapes, and trode them, and made merie, and went into the house of their gods, and did eate and drinke, and cursed Abimelech.

28 Then Gaall the sonne of Ebed said, Who is Abimelech? and who is Shechem, that we should serve him? Is he not the sonne of Ierubbaall? and Zebul is his officer? Serve rather the men of Hamor the father of Shechem: for why should wee serve him?

29 Now would God this people were under mine hand: then would I put away Abimelech. And he said to k Abimelech, Increase thine army and come out.

k Braggingly, as though hee had been present, or to his captaine Zebul.

30 ¶ And when Zebull the ruler of the citie heard the words of Gaal the sonne of Ebed, his wrath was kindled,

31 Therefore hee sent messengers unto Abimelech † privily, saying, Beholde, Gaal the sonne of Ebed and his brethren be come to Shechem, and behold, they fortifie the citie against thee.

† Ebr. craftily.

32 Now therefore arise by night, thou and the people that is with thee, and lie in waite in the field.

33 And rise early in the morning assoone as the sunne is up, and assault the citie: and when he and the people that is with him, shall come out against thee, doe to him † what thou canst.

† Ebr. what thine hand can finde.

34 ¶ So Abimelech rose up, and all the people that were with him by night: and they lay in wait against Shechem in foure bands.

35 Then Gaal the sonne of Ebed went out, and stood in the entring of the gate of the citie: and Abimelech rose up, and the folke that were with him from lying in wait.

36 And when Gaal saw the people, he said to Zebul, Behold, there come people downe from the tops of the mountaines: and Zebull said unto him, The l shadow of the mountaines seeme men unto thee.

l Thou art afraid of a shadow.

37 And Gaal spake againe, and said, See, there come folke downe † by the middle of the land, and another band commeth by the way of the plaine of ‖ Meonenim.

† Ebr. by the navill.

‖ Or, charmers.

38 Then said Zebul unto him, Where is now thy mouth that said, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Goe out now, I pray thee and fight with them.

39 And Gaall m went out before the men of Shechem, and fought with Abimelech.

m As their captaine.

40 But Abimelech pursued him, and hee fled before him, and many were overthrowen and wounded even unto the entring of the gate.

41 And Abimelech dwelt at Arumah: and Zebul thrust out Gaall and his brethren that they should not dwell in Shechem.

42 ¶ And on the morrow the people went out into the field: which was told Abimelech.

n Which were of his company.

43 And hee tooke the n people, and divided them into three bands, and laid wait in the fields, and looked, and behold, the people were come out of the citie, and he rose up against them, and smote them.

44 And Abimelech, and the bands that were with him, rushed forward, and stood in the entring of the gate of the citie: and the two other bands ranne upon all the people that were in the field, and slew them.

45 And when Abimelech had fought against the citie all that day, he tooke the citie, and slew ỹ people that was therein, and destroyed the citie, & sowed o salt in it.

o That it should be unfruitfull, & never serve to any use.

46 ¶ And when all the men of the tower of Shechem heard it, they entred into an holde of the house of the god p Berith.

p That is, of Baal-berith, as chap. 8. 33.

47 And it was told Abimelech, that all the men of the tower of Shechem were gathered together.

48 And Abimelech gate him up to mount

Zalmon, he and all the people that were with him: and Abimelech tooke axes with him, & cut downe boughes of trees, and tooke them, and bare them on his ſhoulder, and ſayd unto the folke that were with him, What ye have ſeene me doe, make haſte, *and* do like me.

49 Then all the people alſo cut downe every man his bough, and followed Abimelech, and put them to the holde, and ſet the holde on fire with them: ſo all the men of the tower of Shechem [q] died alſo, about a thouſand men and women.

[q] Meaning, that all were deſtroyed as well they in the tower, as the other.

50 ¶ Then went Abimelech to Tebez, and beſieged Tebez, and tooke it.

51 But there was a ſtrong tower within the citie, and thither fled all the men and women, and all the chiefe of the citie, and ſhut it to them, and went up to the top of the tower.

52 And Abimelech came unto the tower, and fought againſt it, and went hard unto the doore of the tower to ſet it on fire.

53 But a certaine woman * caſt a piece of a milſtone upon Abimelechs head, and brake his braine pan.

* 2. Sam. 11, 21.

54 Then Abimelech called haſtily his page that bare his harneſſe, and ſayd unto him, Drawe thy ſword and ſlay mee, that men ſay not of mee, A woman ſlew him. And his page [r] thruſt him thorow, and he died.

[r] Thus God by ſuch miſerable death taketh vengeance on tyrants even in this life.

55 And when the men of Iſrael ſaw that Abimelech was dead, they departed every man unto his owne place.

56 Thus God rendred the wickedneſſe of Abimelech, which hee did unto his father in ſlaying his ſeventy brethren.

57 Alſo all the wickednes of the men of Shechem did God bring upon their heads. So upon them came the [f] curſe of Iotham the ſonne of Ierubbaal.

[f] For making a tyrant their king.

CHAP. X

a Tola dieth. 5 Iair alſo dieth. 7 The Iſraelites are puniſhed for their ſinnes. 10 They crie unto God, 16 and he hath pity on them.

AFter Abimelech, there aroſe to defend Iſrael, Tola, the ſonne of Puah, the ſonne of ‖ Dodo, a man of Iſſachar, which dwelt in Shamir in mount Ephraim.

‖ Or, his uncle.

2 And hee ‖ iudged Iſrael three and twenty yeere, and died, and was buried in Shamir.

‖ Or, governed.

3 ¶ And after him aroſe Iair a Gileadite, and iudged Iſrael two and twenty yeeres.

4 And he had thirtie ſonnes that [a] rode on thirty aſſe-colts, & they had thirty cities, which are called ‖ Havoth-Iair unto this day, and are in the land of Gilead.

[a] Signifying, they were men of authoritie.

‖ Or, the townes of Iair, as Deut. 3, 14.

5 And Iair died, and was buried in Kamon.

6 ¶ * And the children of Iſrael wrought wickedneſſe againe in the ſight of the Lord, and ſerved Baalim and * Aſhtaroth, and the gods of ‖ Aram, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philiſtims, and forſooke the Lord and ſerved not him.

*Chap. 2, 11. and 3. 7. and 4. 1 and 6, 1. and 13. 1.
* Chap. 2, 13.
‖ Or, Syrian.

7 Therefore the wrath of the Lord was killed againſt Iſrael, and hee ‖ ſold them into the hands of the Philiſtims, and into the hands of the children of Ammon.

‖ Or, delivered.

8 Who from that yeere vexed and oppreſſed the children of Iſrael eighteene yeeres, [b] *even* all the children of Iſrael that were beyond Iorden, in the land of the Amorites, which is in Gilead,

[b] As the Reubenites, Gadites, and halfe the tribe of Manaſſeh.

9 Moreover, the children of Ammon went over Iorden to fight againſt Iudah, and againſt Beniamin, and againſt the houſe of Ephraim: ſo that Iſrael was ſore tormented.

10 Then the children of Iſrael [c] cried unto the Lord, ſaying, Wee have ſinned againſt thee, even becauſe wee have forſaken our owne God, and have ſerved Baalim.

[c] They prayed to the Lord, and confeſſed their ſinnes.

11 And the Lord [d] ſaid unto the children of Iſrael, *Did not I deliver you* from the Egyptians and from the Amorites, from the children of Ammon, and from the Philiſtims?

[d] By ſtirring them up ſome Prophet, as Chap. 6, 8.

12 The Zidonians alſo, and the Amalekites, and the Maonites did oppreſſe you, and yee cried to me, and I ſaved you out of their hands.

13 Yet ye * have forſaken mee, and ſerved other gods: Wherefore I will deliver you no more.

* Deut. 32. 15. Ierem. 2, 13.

14 Go, and crie unto the gods which ye have choſen: let them ſave you in the time of your tribulation.

15 And the children of Iſrael ſaid unto the Lord, We have ſinned: doe thou unto us whatſoever pleaſe thee: onely wee pray thee to deliver us [e] this day.

[e] That is, from this preſent danger.

16 Then they put away the ſtrange gods from among them, and [f] ſerved the Lord: and ‖ his ſoule was grieved for the miſerie of Iſrael.

[f] This is true repentance, to put away the evill, and to ſerve God aright.
‖ Or, he pitied.

17 Then the children of Ammon gathered themſelves together, and pitched in Gilead: and the children of Iſrael aſſembled themſelves, and pitched in Mizpeh.

18 And the people *and* princes of Gilead ſaid one to another, Whoſoever will begin the battell againſt the children of Ammon, the ſame ſhall be * head over all the inhabitants of Gilead.

* Chap. 11, 6.

CHAP. XI.

a Iphtah being chaſed away by his brethren, was after made captaine over Iſrael. 30 Hee maketh a raſh vow. 32 Hee vanquiſheth the Ammonites, 39 and ſacrificeth his daughter according to his vow.

THen Gilead begate Iphtah, and Iphtah the Gileadite was ‖ a valiant men, but the ſonne of [a] harlot.

‖ Ebr. a man of mighty force.
‖ Or, victualler.

2 And Gileads wife bare him ſons, and when ſ womans children were come to age, they thruſt out Iphtah, and ſaid unto him, Thou ſhalt not inherit in our fathers houſe: for thou art the ſonne of a [a] ſtrange woman.

[a] That is, of an harlot as verſe 1.

3 Then Iphtah fled from his brethren, and dwelt in the land of [b] Tob: and there gathered idle fellowes to Iphtah, and [c] went out with him.

[b] Where the governour of the countrey was called Tob
[c] Ioyned with him, as ſome thinke, againſt his brethren.

4 ¶ And in proceſſe of time, the children of Ammon made warre with Iſrael.

5 And when the children of Ammon fought with Iſrael, the [d] Elders of Gilead went to fetch Iphtah out of the land of Tob.

[d] Or, ambaſſadours ſent for that purpoſe.

6 And they ſaid unto Iphtah, * Come and be our captaine, that we may fight with the children of Ammon.

7 Iphtah then anſwered the Elders of Gilead, Did not ye hate me, and [f] expell me out of my fathers houſe? how then come you unto mee now in time of your tribulation?

[e] Men oft-times are conſtrained to deſire helpe of them, whom before they have refuſed.
[f] Oft-times thoſe things which men reiect, God chuſeth to doe great enterpriſes by.

8 Then the Elders of Gilead ſaid unto Iphtah, Therefore we turne againe to thee now, that thou mayeſt go with us, and fight againſt the children of Ammon, and bee our head over all the inhabitants of Gilead.

9 And Iphtah ſaid unto the Elders of Gilead, If ye bring mee home againe to fight againſt the children

children of Ammon, if the Lord give them before me, ſhall I be your head?

† Ebr, be the hearer.

10 And the Elders of Gilead ſaid unto Iphtah, The Lord † be witneſſe betweene us, if we do not according to thy words.

11 Then Iphtah went with the Elders of Gilead, and the people made him head and captaine over them: and Iphtah rehearſed all his wordes before the Lord in Mizpeh.

12 ¶ Then Iphtah ſent meſſengers unto the king of the children of Ammon, ſaying, What haſt thou to doe with mee, that thou art come againſt me, to fight in my land?

* Num.21.13.

13 And the king of the children of Ammon anſwered unto the meſſengers of Iphtah, *Becauſe Iſrael tooke my land, when they came up from Egypt, from Arnon unto Iabbok, and unto Iorden: now therefore reſtore thoſe *lands* † quietly.

† Ebr, in peace.

14 Yet Iphtah ſent meſſengers againe unto the king of the children of Ammon,

* Deut.2.9.

15 And ſaid unto him, Thus ſaith Iphtah, *Iſrael tooke not the land of Moab, nor the land of the children of Ammon.

16 But when Iſrael came up from Egypt, and walked through the wilderneſſe unto the red ſea, then they came to Kadeſh.

* Num.20.14,20.

17 *And Iſrael ſent meſſengers unto the king of Edom, ſaying, Let me, I pray thee, goe thorow thy land: but the king of Edom would not conſent: and alſo they ſent unto the king of Moab, but he would not: therefore Iſrael abode in Kadeſh.

18 Then they went through the wilderneſſe, and compaſſed the land of Edom, and the land of Moab, and came by the Eaſt ſide of the land of Moab, and pitched on the other ſide of Arnon, *and came not within the coaſt of Moab: for Arnon *was* the border of Moab.

* Num.21.13. and 22.14.

Deut.2.36.

19 Alſo Iſrael * ſent meſſengers unto Sihon, king of the Amorites, the king of Heſhbon, and Iſrael ſaid unto him, Let us paſſe, we pray thee, by thy land unto our ‖ place.

‖ Or, countrey.

20 But Sihon g conſented not to Iſrael, that he ſhould goe through his coaſt: but Sihon gathered all his people together, and pitched in Iahaz, and fought with Iſrael.

g He truſted them not to goe thorow his countrey.

21 And the Lord God of Iſrael gave Sihon, and all his folke into the hands of Iſrael, and they ſmote them: ſo Iſrael poſſeſſed all the land of the Amorites, the inhabitants of that countrey.

* Deut.2.36.

22 And they poſſeſſed * all the coaſt of the Amorites, from Arnon unto Iabbok, and from the wilderneſſe even unto Iorden.

23 Now therefore the Lord God of Iſrael hath caſt out the Amorites before his people Iſrael, and ſhouldeſt thou poſſeſſe it?

24 Wouldeſt not thou poſſeſſe that which Chemoſh thy god giveth thee to poſſeſſe? So whomſoever § h Lord our God driveth out before us, them wil we poſſeſſe.

h For we ought more to beleeve and obey God, then thou thine idoles.

25 * And art thou now farre better then Balak the ſonne of Zippor king of Moab? did hee not ſtrive with Iſrael and fight againſt them,

* Num.22.1. deut.23.4. ioſh.24.9.

26 When Iſrael dwelt in Heſhbon and in her townes, and in Aroer and in her townes, and in all the cities that are by the coaſtes of Arnon, three hundreth yeeres? why did yee not then recover i them in that ſpace?

i Meaning, their townes.

27 Wherefore I have not offended thee: but thou doeſt me wrong to warre againſt mee, The Lord the Iudge k be iudge this day betweene the children of Iſrael, and the children of Ammon.

k To puniſh the offender.

28 Howbeit the king of the children of Ammon hearkened not unto the words of Iphtah, which he had ſent him.

29 ¶ Then the l Spirit of the Lord came upon Iphtah, and he paſſed over to Gilead, and to Manaſſeh, and came to Mizpeh in Gilead, and from Mizpeh in Gilead he went unto the children of Ammon.

l That is, the ſpirit of ſtrength and zeale.

30 And Iphtah m vowed a vow unto the Lord, and ſaid, If thou ſhalt deliver the children of Ammon into mine hands,

m As the Apoſtle commendeth Iphtah for his worthy enterprize in delivering the people, Hebr.11.32. ſo by his raſh vow and wicked performance of the ſame, his victory was defaced: and here we ſee that the ſinnes of the godly doe not utterly extinguiſh their faith.

31 Then that thing that commeth out of the doores of mine houſe to meete me, when I come home in peace from the children of Ammon, ſhall be § Lords, and I will offer it for a burnt-offering.

‖ Or, the plaine,

32 And ſo Iphtah went unto the children of Ammon to fight againſt them, and the Lord delivered them into his hands.

33 And hee ſmote them from Aroer even till thou come to Minnith, twenty cities, and ſo forth to ‖ Abel of the vineyards, with an exceeding great ſlaughter. Thus the children of Ammon were humbled before the children of Iſrael.

34 ¶ Now when Iphtah came to Mizpeh unto his houſe, beholde, his daughter came out to meet him with timbrels and dances, which was his onely childe: he had none other ſonne, nor daughter.

n According to the maner after the victory.

35 And when he ſaw her, he o rent his clothes, and ſayd, Alas my daughter, thou haſt brought me lowe, and art of them that trouble me: for I have opened my mouth unto the Lord, and can not goe backe.

o Being overcome with blind zeale, and not conſidering whether the vow was lawfull or no,

36 And ſhee ſaid unto him, My father, if thou haſt opened thy mouth unto the Lord, doe with mee as thou haſt promiſed, ſeeing that the Lord hath avenged thee of thine enemies the children of Ammon.

37 Alſo ſhee ſayd unto her father, Doe thus much for me: ſuffer me two moneths, that I may go to the mountaines, and p bewaile my virginitie, I and my fellowes.

p For it was counted as a ſhame in Iſrael, to die without children, and therefore they rejoyced to be married.

38 And he ſaid, Go: and he ſent her away two moneths: ſo ſhe went with her companions, and lamented her virginity upon the mountaines.

39 And after the ende of two moneths, ſhee turned againe unto her father, who did with her according to his vowe which he had vowed, and ſhe had knowen no man. And it was a cuſtome in Iſrael:

40 The daughters of Iſrael went yeere by yeere to lament the daughter of Iphtah the Gileadite, foure dayes in a yeere.

CHAP. XII.

6 *Iphtah killeth two and forty thouſand Ephraimites.* 8 *After Iphtah ſucceedeth Ibzan,* 11 *Elon,* 13 *and Abdon.*

AND the men of Ephraim gathered themſelves together, and went a Northward, and ſayd unto Iphtah, Wherefore wenteſt thou to fight againſt § children of Ammon, and diddeſt not call b us to go with thee? we will therefore burn thine houſe upon thee with fire.

a After they had paſſed Iorden.

b Thus ambition enviеth Gods worke in others, as they did alſo againſt Gideon, Chap.8.1.

2 And Iphtah ſaid unto them, I and my people were at great ſtrife with the children of Ammon, and when I called you, ye delivered me not out of their hands.

3 So when I ſaw that yee delivered mee not, I put

c That is, I ventured my life, and when mans helpe failed, I put my trust only in God.

c I put my life in mine hands, and went upon the children of Ammon: so the Lord delivered them into mine hands. Wherefore then are yee come upon me now to fight against me?

4 Then Iphtah gathered all the men of Gilead, and fought with Ephraim: and the men of Gilead smote Ephraim, because they said, Ye Gileadites are runnagates of Ephraim d among the Ephraimites, *and* among the Manassites.

d Ye runne from us, and chose Gilead, and now in respect of us, ye are nothing.

5 Also the Gileadites tooke the passages of Iorden before the Ephraimites, and when the Ephraimites that were escaped, said, Let me passe, then the men of Gilead said unto him, Art thou an Ephraimite? If he said, Nay.

e Which signifieth the fall of waters, or an eare of corne.

6 Then said they unto him, Say now e Shibboleth: and he said Sibboleth: for he could not so pronounce: then they tooke him, and slew him at the passages of Iorden: and there fell at that time of the Ephraimites two and forty thousand.

7 And Iphtah iudged Israel sixe yeere: then died Iphtah the Gileadite, and was buried in *one* of the cities of Gilead.

f Some thinke that this was Boaz the husband of Ruth.

8 ¶ After him f Ibzan of Beth-lehem iudged Israel.

9 Who had thirtie sonnes and thirty daughters, *which* he sent out, and tooke in thirty daughters from abroad for his sonnes: and hee iudged Israel seven yeere.

10 Then Ibzan died, and was buried at Bethlehem.

11 ¶ And after him iudged Israel Elon, a Zebulonite, and he iudged Israel ten yeere.

12 Then Elon the Zebulonite died, and was buried in Aijalon in the countrey of Zebulun.

13 ¶ And after him Abdon the sonne of Hillel the Pirathonite iudged Israel.

† Ebr. sonnes sonnes.
‖ Or, horsecolts.

14 And he had fortie sonnes and thirty † nephewes that rode on seventy ‖ affecolts: and hee iudged Israel eight yeeres.

15 Then died Abdon the sonne of Hillel the Pirathonite, and was buried in Pirathon, in the land of Ephraim, in the mount of the Amalekites.

CHAP. XIII.

1 *Israel for their wickednesse is oppressed of the Philistims.* 3 *The Angel appeareth to Manoahs wife.* 16 *The Angell commandeth him to sacrifice unto the Lord.* 24 *The birth of Samson.*

* Chap. 2, 11 and 3, 7. and 4, 1. and 6, 1. and 10, 6.

BUt the children of Israel continued to commit * wickednes in the sight of the Lord, and the Lord delivered them into the handes of the Philistims fortie yeere.

a Signifying, that their deliverance came onely of God, and not by mans power.

2 ¶ Then there was a man in Zorah of the familie of the Danites named Manoah, whose wife was a barren, and bare not.

3 And the Angel of the Lord appeared unto the woman, and said unto her, Behold now, thou art barren, and beareſt not: but thou shalt conceive, and beare a sonne.

* Num. 9, 2, 3.

4 And now therefore beware * that thou drinke no wine, nor strong drinke, neither eate any uncleane thing.

* 1. Sam. 1, 11.
b Meaning, hee should be separate from the world, and dedicate to God.
c If flesh be not able to abide the sight of an Angel, how muchlesse the presence of God?

5 For loe, thou shalt conceive and beare a sonne, and no rasor shall * come on his head: for the child shallbe a b Nazarite unto God from his birth: and he shall begin to save Israel out of the hands of the Philistims.

6 ¶ Then the wife came and tolde her husband, saying, A man of God came unto mee, and the fashion of him was like the fashion of the Angel of God exceeding c fearefull, but I asked him not whence he was, neither told he me his name,

7 But hee said unto mee, Behold, thou shalt conceive and beare a sonne, and now thou shalt drinke no wine nor strong drinke, neither eate any uncleane thing, for the childe shall bee a Nazarite to God from his birth to the day of his death.

d He sheweth himselfe ready to obey Gods will, and therefore desireth to know farther.

8 Then Manoah d prayed to the Lord, and sayd, I pray thee, my Lord, let the man of God, whom thou sentest, come againe now unto us, and teach us what wee shall doe unto the childe when he is borne.

9 And God heard the voyce of Manoah, and the Angel of God came againe unto the wife, as she sate in the field, but Manoah her husband was not with her.

e It seemeth that the Angel appeared unto her twise in one day.
f He calleth him man, because he so seemed, but he was Christ the eternall word, which at his time appointed became man.

10 ¶ And the wife made haste and ranne, and shewed her husband, and said unto him, Behold, the man hath appeared unto mee, that came unto me e to day.

11 And Manoah arose and went after his wife, and came to the f man, and sayd unto him, Art thou the man that spakest unto the woman? and he sayd, Yea.

12 Then Manoah sayd, Now let thy saying come to passe: *but* how shall we order the childe, and doe unto him?

13 And the Angel of the Lord said unto Manoah, The woman must beware of all that I sayd unto her.

g Any thing forbidden by the Law.

14 She may eate of nothing that commeth of the vine tree: she shall not drinke wine nor strong drinke, nor eate any g uncleane thing: let her observe all that I have commanded her.

15 Manoah then said unto the Angel of the Lord, I pray thee, let us retaine thee, untill we have made ready a kid for thee.

h Shewing, that he sought not his owne honour, but Gods, whose messenger he was.

16 And the Angel of the Lord said unto Manoah, Though thou make me abide, I will not eat of thy bread, and if thou wilt make a burnt offering, offer it unto the h Lord: for Manoah knew not that it was an Angel of the Lord.

17 Againe Manoah said unto the Angel of the Lord, What is thy name, that when thy saying is come to passe, we may honour thee?

‖ Or, merveilous.

18 And the Angel of the Lord said unto him, Why askest thou thus after my name, which is ‖ secret?

i God sent fire from heaven to consume their sacrifice, to confirme their faith in his promise.

19 Then Manoah took a kid with a meat offering, and offered it upon a stone unto the Lord: and *the Angel* did i wondrously, whiles Manoah and his wife looked on.

20 For when the flame came up toward heaven from the altar, the Angel of the Lord ascended up in the flame of the altar, and Manoah and his wife beheld it, and fell on their face unto the ground.

21 (So the Angel of the Lord did no more appeare unto Manoah and his wife) Then Manoah knew that it was an Angell of the Lord.

* Exod. 33, 20. chap. 6, 22.

22 And Manoah said unto his wife, * We shall surely die, because we have seene God.

k These graces that we have received of God, and his accepting of our obedience, are sure tokens of his love toward us, so that nothing can hurt us.

23 But his wife sayd unto him, If the Lord would kill us, hee would not have received a k burnt offring, and a meat offring of our hands, neither would he have shewed us all these things, nor would now have told us any such.

24 ¶ And the wife bare a sonne, and called his name Samson: and the childe grew, and the Lord blessed him.

25 And the Spirit of the Lord beganne to ‖ strengthen

‖ Or, to come upon him at divers times.

‖ strengthen him in the hoste of Dan, betweene Zorah and Eshtaol.

CHAP. XIV.

Samson desireth to have a wife of the Philistims. 6 He killeth a lion. 12 Hee propoundeth a riddle. 19 He killeth thirtie. 20 His wife forsaketh him, and taketh another.

NOw Samson went downe to Timnath, and saw a woman in Timnath of the daughters of the Philistims,

2 And he came up and told his father and his mother, and said, I have seene a woman in Timnath of the daughters of the Philistims: now therefore † give me her to wife.

† Ebr. take her for me to wife.

3 Then his father and his mother sayd unto him, Is there a never a wife among the daughters of thy brethren, and among all my people, that thou must goe to take a wife of the uncircumcised Philistims? And Samson said unto his father, Give me her, for she pleaseth me well.

a Though his parents did iustly reprove him, yet it appeareth that this was the secret worke of the Lord, verse 4.

4 But his father and his mother knewe not that it came of the Lord, that he should seeke an occasion against the Philistims: for at that time the Philistims reigned over Israel.

b To fight against them for the deliverance of Israel.

5 ¶ Then went Samson, and his father and his mother downe to Timnath, and came to the vineyards of Timnath: and behold, a young lion roared upon him.

6 And the Spirit of the Lord c came upon him, and hee tare him, as one should have rent a kid, and had nothing in his hand, neither told he his father nor his mother what he had done.

c Whereby he had strength and boldnesse.

7 And hee went downe, and talked with the woman which was beautifull in ỹ eyes of Samson.

8 ¶ And within a *fewe* dayes, when hee returned ‖ to receive her, hee went aside to see the carkeis of the lion: and behold, there was a swarme of bees, and honie in the body of the lyon.

‖ Or, to take her to his wife.

9 And hee tooke thereof in his handes, and went eating, and came to his father and to his mother, and gave unto them, and they did eate: but he told not them, that he had taken the hony out of the body of the lyon.

10 So his father went downe unto the woman, and Samson made there a d feast: for so used the young men to doe.

d Meaning, when he was maried.

11 And when e they sawe him, they brought thirtie companions to be with him.

e That is, her parents or friends.

12 Then Samson said unto them, I will now put foorth a riddle unto you: and if you can declare it mee within seven dayes of the feast, and finde it out, I will give you thirtie sheets, and thirtie f change of garments.

f To weare at feasts, or solemne dayes.

13 But if you cannot declare it me, then shall yee give me thirtie sheets, and thirtie change of garments. And they answered him, Put foorth thy riddle, that we may heare it.

14 And hee said unto them, Out of the eater came meate, and out of the strong came sweetenesse: and they could not in three dayes expound the riddle.

15 And when the seventh day was g come, they said unto Samsons wife, Entise thine husband that he may declare us the riddle, lest wee burne thee and thy fathers house with fire. Have ye called us ‖ to possesse us? is it not *so*?

g Or, drew neere: for it was the fourth day.

‖ Or, to impoverish us.

16 And Samsons wife wept before him, and said, Surely thou hatest me, and lovest me not: for thou hast put foorth a riddle unto the h children of my people, and hast not told it me. And he said unto her, Behold, I have not told it my father, nor my mother, and shall I tell it thee?

h Unto them which were of my nation.

17 Then Samsons wife wept before him, i seven dayes, while their feast lasted, and when the seventh day came, he told her, because shee was importunate upon him: so she told the riddle to the children of her people.

i Or, to the seventh day beginning at the fourth.

18 And the men of the citie said unto him the seventh day before the sunne went downe, What is sweeter then honie? and what is stronger then a Lion? Then said he unto them, k If ye had not plowed with my heifer, ye had not found out my riddle.

k If ye had not used the help of my wife.

19 And the Spirit of the Lord came upon him, and he went downe l to Ashkelon, and slew thirtie men of them and spoiled them, and gave change of garments unto them, which expounded the riddle: and his wrath was kindled, and he went up to his fathers house.

l Which was one of the five chiefe cities of the Philistims.

20 Then Samsons wife was *given* to his companion, whom he had used as his friend.

CHAP. XV.

4 Samson tieth firebrands to the foxes tailes. 6 The Philistims burne his father in law and his wife. 15 With a iawbone of an asse hee killeth a thousand men. 19 Out of a great tooth in the iaw God gave him water.

BUt within a while after, in the time of wheate harvest, Samson visited his wife with a kidde, saying, I will a goe into my wife into the chamber: but her father would not suffer him to go in.

a That is, I will use her as my wife.

2 And her father said, I thought that thou hadst hated her: therefore gave I her to thy companion. Is not her yonger sister fairer then shee? take her, I pray thee, in stead of the other.

3 Then Samson said unto them, Now am I more b blameless then the Philistims: therefore will I doe them displeasure.

b For through his father in lawes occasion, he was mooved againe to take vengeance of the Philistims.

4 ¶ And Samson went out, and tooke three hundreth foxes, and tooke firebrands, and turned them taile to taile, and put a firebrand in the midst betweene two tailes.

5 And when he had set the brands on fire, he sent them out into the standing corne of the Philistims, and burnt up both the c ricks and the standing corne, with the vineyards *and* olives.

c Or, that which was reaped and gathered.

6 Then the Philistims said, Who hath done this? And they answered, Samson the sonne in law of the d Timnite, because hee had taken his wife, and given her to his companion. Then the Philistims came up and e burnt her and her father with fire.

d Or, the citizen of Timnath.

e So the wicked punish not vice for love of iustice, but for feare of danger which else might come to them.

7 And Samson said unto them, Though yee have done this, yet will I be avenged of you, and then I will cease.

8 So hee smote them ‖ hip and thigh with a mightie plague: then hee went and dwelt in the top of the rocke Etam.

‖ Or, horsemen and footmen.

9 ¶ Then the Philistims came up, and pitched in Iudah, and ‖ were spread abroad in Lehi.

‖ Or, camped.

10 And the men of Iudah said, Why are yee come up unto us? And they answered, To f binde Samson are we come up, *and* to doe to him as he hath done to us.

f And so being our prisoner to punish him.

11 Then three thousand men of Iudah went to the top of the rocke Etam, and said to Samson, Knowest thou not that the Philistims are rulers over us? g Wherefore then hast thou done thus unto us? And he answered them, As they did unto me, so have I done unto them.

g Such was their grosse ignorance, that they iudged God great benefits to be a plague unto them.

12 Againe they said unto him, Wee are come to binde thee, and to deliver thee into the hand of

of the Philistims. And Samson said unto them, Sweare unto me, that yee will not fall upon mee your selves.

h Thus they had rather betray their brother then use the meanes that God had given for their deliverance.

13 And they answered him, saying, No, but we will bind thee and h deliver thee unto their hand, but wee will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philistims shouted against him, and the Spirit of the Lord came upon him, and the coardes that were upon his armes, became as flaxe that was burnt with fire: for the bands loosed from his hands.

i That is, of an asse lately slaine.

15 And hee found a i new iawbone of an asse, and put foorth his hand, and caught it, and slew a thousand men therewith.

16 Then Samson said, With the iaw of an asse *are* heapes upon heapes: with the iawe of an asse have I slaine a thousand men.

17 And when hee had left speaking, he cast away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

‖ Or, the lifting up of the iaw.

18 And he was sore a thirst, and k called on the Lord, and said, Thou hast given this great deliverance into the hand of thy servant: and now shall I die for thirst, and fall into the hand of the uncircumcised?

k Whereby appeareth that he did these things in faith, and so with a true zeale to glorifie God, and deliver his country.

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his spirit came againe, and hee was revived: wherefore the name thereof is called, ‖ En-hakkore, which is in Lehi unto this day.

‖ Or, the fountaine of him that prayed.

20 And hee iudged Israel in the dayes of the Philistims twentie yeeres.

CHAP. XVI.

3 Samson carrieth away the gates of Azzah. 18 He was deceived by Deliah. 30 Hee pulleth downe the house upon the Philistims, and dieth with them.

THen went Samson to a Azzah, and saw there ‖ an harlot, b and went in unto her.

a One of the five chiefe cities of the Philistims.

‖ Or, vitailer.

2 And it was told to the Azzahites, Samson is come hither. And they went about, and layed wait for him all night in the gate of the citie, and were quiet all the night, saying, *Aliide* ‖ till the morning early, and we shall kill him.

b That is, he lodged with her.

‖ Or, to the light of the morning.

3 And Samson slept till midnight, and arose at midnight, and tooke the doores of the gates of the citie and the two postes, and lift them away with the bars, and put them upon his shoulders, and caried them up to the top of the mountaine that is before Hebron.

4 And after this hee loved a woman by the ‖ river of Sorek, whose name was Deliah:

‖ Or, plaine.

5 Unto whom came the princes of the Philistims, and said unto her, Entise him, and see wherein his great strength *lieth*, and by what meanes we may overcome him, that we may binde him, and punish him, and every one of us shall give thee eleven hundreth c *shekell* of silver.

c Of the value of a shekell reade Gen. 23, 15.

6 ¶ And Deliah said to Samson, Tell me, I pray thee, wherein thy great strength *lieth*, and wherewith thou mightest be bound, to doe thee hurt.

‖ Or, new withs.

7 Samson then answered unto her, If they binde me with seven ‖ greene coards, that were never dried, then shall I be weake, and be as another man.

8 And the princes of the Philistims brought her seven greene coards that were not drie, and she bound him therewith.

9 (And she had d men lying in wait with her in the chamber) Then shee said unto him, The Philistims *be* upon thee, Samson. And hee brake the coards, as a threede of tow is broken, when e it feeleth fire: so his strength was not knowen.

d Certaine Philistims in a secret chamber.

e When fire commeth neere it.

10 ¶ After Delilah said unto Samson, See, thou hast mocked me, and tolde me lies. I pray thee now, f tell me wherewith thou mightest be bound.

f Though her falshood tended to make him lose his life, yet his affection so blinded him, that he could not beware.

11 Then hee answered her, If they binde me with new ropes that never were occupied, then shall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and said unto him, The Philistims *be* upon thee, Samson: (and men lay in waite in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah said to Samson, Hitherto thou hast beguiled me, and tolde me lies: tell me how thou mightest be bound. g And hee said unto her, If thou plattedst seven lockes of mine head with the threeds of the woufe.

g It is impossible if we give place to our wicked affections, but at length we shalbe destroyed.

14 And she fastened it with a pinne, and said unto him, The Philistims *be* upon thee, Samson. And hee awoke out of his sleepe, and went away with the ‖ pinne of the webbe, and the woufe.

‖ Or, beame.

15 Againe she said unto him, How canst thou say, h I love thee, when thine heart is not with me? thou hast mocked me these three times, and hast not tolde mee wherein thy great strength *lyeth*.

h For this Samson used to say, I love thee.

16 And because shee was importunate upon him with her words continually, and vexed him, his soule was paineth unto the death.

17 Therefore he tolde her all his i heart, and said unto her, There never came rasor upon mine head: for I am a Nazarite unto God from my mothers wombe: therefore if I be shaven, my strength will goe from me, and I shall be weake and be like all other men.

i Thus his immoderate affections toward a wicked woman caused him to lose Gods excellent gifts, and become slave unto them whom he should have ruled.

18 And when Delilah saw that he had tolde her all his heart, she sent, and called for the Princes of the Philistims, saying, Come up once *againe*: for he hath shewed me all his heart. Then the Princes of the Philistims came up unto her, and brought the money in their hands.

19 And shee made him sleepe upon her knees, and she called a man, and made him to shave off the seven lockes of his head, and thee begonne to vexe him, and his strength was gone k from him.

k Not for the losse of his haire, but for the contempt of the ordinance of God, which was the cause that God departed from him.

20 Then she said, The Philistims *be* upon thee: Samson. And hee awoke out of his sleepe, and thought, I will go out now as at other times, and shake my selfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philistims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the prison house.

22 And the haire of his head began to l grow againe after that it was shaven.

l Yet had he not his strength againe, till he had called upon God, and reconciled himselfe.

23 Then the Princes of the Philistims gathered them together for to offer a great sacrifice unto Dagon their god, and to reioyce: for they said, Our god hath delivered Samson our enemie into our hands.

24 Also when the people saw him, they praised their god: for they said, Our God hath delivered into our handes our enemie and destroyer of our countrey, which hath slaine many of us.

25 And

25 And when their hearts were merie, they sayd, Call Samson, that he may make us pastime: So they called Samson out of the prison house, and he m was a laughing stocke unto them, and they set him betweene the pillars.

26 Then Samson sayd unto the servant that led him by the hand, Leade me, that I may touch the pillars that ỹ house standeth upon, and that I may leane to them.

27 (Now the house was full of men and women, and there were all the princes of the Philistims: also upon the roofe were about three thousand men and women, that beheld while Samson ‖ played)

28 Then Samson called unto the Lord, and sayd, O Lord God, I pray thee, thinke upon me: O God, I beseech thee, strengthen me at this time onely, that I may be † at once n avenged of the Philistims for my two eyes.

29 And Samson layd hold on the two middle pillars whereupon the house stood, and on which it was borne up: on the one with his right hand, and on the other with his left.

30 Then said Samson, o Let mee loose my life with the Philistims: and hee bowed him with all his might, and the house fell upon the princes, and upon all the people that were therein: so the dead which he slew at his death, were more then they which he had slaine in his life.

31 Then his brethren, and all the house of his father came downe and tooke him, and brought him up and buried him betweene Zorah and Eshtaol, in the sepulchre of Manoah his father: now he had iudged Israel twenty yeeres.

CHAP. XVII.

3 Michahs mother according to her vow, made her sonne two idols. 5 He made his sonne a Priest for his idoles, 10 and after he hired a Levite.

a THere was a man of mount Ephraim, whose name was Michah.

2 And he sayd unto his mother, The eleven hundreth *shekels* of silver that were taken from thee, for ỹ which thou cursedst, and spakest it, even in mine hearing, behold, the silver *is* with me, I tooke it. Then his mother sayd, Blessed be my sonne of the Lord.

3 And when he had restored the eleven hundreth *shekels* of silver to his mother, his mother sayd, I had dedicate the silver to the Lord of mine hand for my sonne, to make b a graven and molten image. Now therefore I will give it thee againe.

4 And when he had restored the money unto his mother, his mother tooke two hundreth *shekels* of silver, and gave them to the founder, which made thereof a graven and molten image, and it was in the house of Michah.

5 And this man Michah had an house of gods, and made an * c Ephod, and * d Teraphim, and † consecrated one of his sonnes, who was his Priest.

6 * In those dayes there was no e King in Israel, *but* every man did that which was good in his owne eyes.

7 ¶ There was also a yong man out of Bethlehem Iudah, f of the familie of Iudah: who was a Levite, and sojourned there.

8 And the man departed out of the city, *even* out of Beth-lehem Iudah, to dwell where he could finde *a place*: and as hee iourneyed, hee came to mount Ephraim to the house of Michah.

9 And Michah sayd unto him, Whence commest thou? And the Levite answered him, g I *come* from Beth-lehem Iudah, and goe to dwell where I may finde *a place*.

10 Then Michah sayd unto him, Dwell with me, and bee unto me a father and a Priest, and I will give thee ten *shekels* of silver by yeere, and a sute of apparell, and thy meate and drinke. So the Levite went in.

11 And the Levite was h content to dwell with the man, and the yong man was unto him as one of his owne sonnes.

12 And Michah consecrated the Levite, and the yong man was his Priest, and was in the house of Michah.

13 Then said Michah, Now I know that the Lord will be i good unto me, seeing I have a Levite to my Priest.

CHAP. XVIII.

1 The children of Dan send men to search the land. 11 Then come the five hundreth and take the gods, and the Priest of Michah away. 27 They destroy Laish, 28 They build it again. 30 And set up Idolatrie.

IN those dayes there was no a king in Israel, and at the same time the tribe of Dan sought them an inheritance to dwell in; for unto that time *all* their inheritance had not fallen unto them among the tribes of Israel.

2 Therefore the children of Dan sent of their familie, five men out of their coastes, *even* men expert in warre, out of Zorah and Eshtaol to view the land, and search it out, and sayd unto them, b Goe, *and* search out the land. Then they came to mount Ephraim to the house of Michah, and lodged there.

3 When they were in the house of Michah, they knew the evoyce of the yong man the Levite: and being turned in thither, they sayd unto him, Who brought thee hither? or what makest thou in this place? and what hast thou *to doe* here?

4 And he answered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Priest.

5 Againe they sayd unto him, Aske counsell now of God, that wee may know whether the way which we goe, shall be prospercus.

6 And the Priest sayd unto them, d Goe in peace: for the Lord guideth your way which yee goe.

7 Then the five men departed, and came to Laish, and saw the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and sure, because no man † made any trouble in the land, or usurped any dominion: also they were farre from the Zidonians, and had no businesse with *other* men.

8 ¶ So they came againe unto their brethren to Zorah and Eshtaol: and their brethren sayd unto them, What have ye *done*?

9 And they answered, Arise, that we may goe up against them: for we have seene the land, and surely it is very good, and e doe ye sit still? be not slouthfull to goe and enter to possesse the land:

10 (If ye will goe, ye shall come unto a careleſſe people, and the countrey *is* large) for God hath given it into your hand. *It is* a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie

m Thus by Gods iust iudgements they are made slaves to infidels which neglect their vocation in defending the faithfull.

‖ Or, was mocked.

† Ebr. take one vengeance.

n According to my vocation which is to execute Gods iudgements upon the wicked.

o He speaketh not this of despaire, but humbling himselfe for neglecting his office and the offence thereby given.

a Some thinke this history was in the time of Othniel, or as Iosephus writeth, immediately after Iosh.

b Contrary to the commandement of God and true religion practised under Iosh. they forsooke the Lord and fell to idolatrie.

* Chap. 8. 27.

c He would serve both God and Idoles.

* Gen. 31. 19. Hosea. 3. 4.

d By Teraphim some understande certaine idoles, having the likenesse of a man, but others understand thereby all maner of things and instruments belonging unto those, who sought for any answer at Gods hands, as Chap. 18. 5. 6.

† Ebr. filled the hand of one.

* Chap. 21. 25.

e For where there is no Magistrate fearing God, there can be no true religion, or order.

f Which Bethlehem was in the tribe of Iudah.

g For in those dayes the service of God was corrupt in all estates, and the Levites were not looked unto.

h Not considering that he forsooke the true worshipping of God for to maintaine his owne belly.

i Thus the idolaters perswade themselves of Gods favour, when indeede he doth detest them.

a Meaning, no ordinary Magistrate to punish vice according to Gods word.

b For the portion which Iosh. gave them, was not sufficient for all their tribe.

c They knew him by his speech that he was a stranger there.

d Thus God granteth the idolaters sometime their requests to their destruction that delight in error.

† Ebr. made them ashamed.

e Lose ye this good occasion through your slouthfulnesse?

of the Philiſtims. And Samſon ſaid unto them, Sweare unto me, that yee will not fall upon mee your ſelves.

h Thus they had rather betray their brother then uſe the meanes that God had given for their deliverance.

13 And they anſwered him, ſaying, No, but we will bind thee and h deliver thee unto their hand, but wee will not kill thee. And they bound him with two new coards, and brought him from the rocke.

14 When hee came to Lehi, the Philiſtims ſhouted againſt him, and the Spirit of the Lord came upon him, and the coardes that were upon his armes, became as flaxe that was burnt with fire: for the bands looſed from his hands.

i That is, of an aſſe lately ſlaine.

15 And hee found a i new iawbone of an aſſe, and put foorth his hands, and caught it, and ſlew a thouſand men therewith.

16 Then Samſon ſaid, With the iaw of an aſſe *are* heapes upon heapes: with the iawe of an aſſe have I ſlaine a thouſand men.

‖ Or, the lifting up of the iaw.

17 And when hee had left ſpeaking, he caſt away the iawbone out of his hand, and called that place, ‖ Ramath-Lehi.

k Whereby appeareth that he did theſe things in faith, and ſo with a true zeale to glorifie God, and deliver his countrey.

18 And he was ſore a thirſt, and k called on the Lord, and ſaid, Thou haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed?

‖ Or, the fountaine of him that prayed.

19 Then God brake the cheeke tooth, that was in the iaw, and water came thereout: and when he had drunke, his ſpirit came againe, and hee was revived: wherefore the name thereof is called, ‖ En-hakkore, which is in Lehi unto this day.

20 And hee iudged Iſrael in the dayes of the Philiſtims twentie yeeres.

CHAP. XVI.

3 Samſon carrieth away the gates of Azzah. 18 He was deceived by Delilah. 30 Hee pulleth downe the houſe upon the Philiſtims, and dieth with them.

a One of the five chiefe cities of the Philiſtims.

THen went Samſon to a Azzah, and ſaw there ‖ an harlot, b and went in unto her.

‖ Or, vitailer.

2 And it was told to the Azzahites, Samſon is come hither. And they went about, and layed

b That is, he lodged with her.

wait for him all night in the gate of the citie, and were quiet all the night, ſaying, *Alide* ‖ till the morning early, and we ſhall kill him.

‖ Or, to the light of the morning.

3 And Samſon ſlept till midnight, and aroſe at midnight, and tooke the doores of the gates of the citie and the two poſtes, and lift them away with the bars, and put them upon his ſhoulders, and caried them up to the top of the mountaine that is before Hebron.

‖ Or, plaine.

4 And after this hee loved a woman by the ‖ river of Sorek, whoſe name was Delilah:

5 Unto whom came the princes of the Philiſtims, and ſaid unto her, Entiſe him, and ſee wherein his great ſtrength *lieth*, and by what meanes we may overcome him, that we may binde him, and puniſh him, and every one of us ſhall give thee eleven hundreth c *ſhekels* of ſilver.

c Of the value of a ſheke'l reade Gen. 23. 15.

6 ¶ And Delilah ſaid to Samſon, Tell me, I pray thee, wherein thy great ſtrength *lieth*, and wherewith thou mighteſt be bound, to doe thee hurt.

‖ Or, new withs.

7 Samſon then anſwered unto her, If they binde me with ſeven ‖ greene coards, that were never dried, then ſhall I be weake, and be as another man.

8 And the princes of the Philiſtims brought her ſeven greene coards that were not drie, and ſhe bound him therewith,

9 (And ſhe had d men lying in wait with her in the chamber) Then ſhee ſaid unto him, The Philiſtims *be* upon thee, Samſon. And hee brake the coards, as a threede of tow is broken, when e it feeleth fire: ſo his ſtrength was not knowen.

d Certaine Philiſtims in a ſecret chamber.

e When fire commeth neere it.

10 ¶ After Delilah ſaid unto Samſon, See, thou haſt mocked me, and tolde me lies. I pray thee now, f tell me wherewith thou mighteſt be bound.

f Though her falſhood tended to make him loſe his life, yet his affection ſo blinded him, that he could not beware.

11 Then hee anſwered her, If they binde me with new ropes that never were occupied, then ſhall I be weake, and be as an other man.

12 Delilah therefore tooke new ropes, and bound him therewith, and ſaid unto him, The Philiſtims *be* upon thee, Samſon: (and men lay in waite in the chamber) and he brake them from his armes, as a threed.

13 ¶ Afterward Delilah ſaid to Samſon, Hitherto thou haſt beguiled me, and tolde me lies: tell me how thou mighteſt be bound. g And hee ſaid unto her, If thou plaiteſt ſeven lockes of mine head with the threeds of the woufe.

g It is impoſſible if we give place to our wicked affections, but at length we ſhalbe deſtroyed.

14 And ſhe faſtened it with a pinne, and ſaid unto him, The Philiſtims *be* upon thee, Samſon. And hee awoke out of his ſleepe, and went away with the ‖ pinne of the webbe, and theſe woufe.

‖ Or, beame.

15 Againe ſhe ſaid unto him, How canſt thou ſay, h I love thee, when thine heart is not with me? thou haſt mocked me theſe three times, and haſt not tolde mee wherein thy great ſtrength *lyeth*.

h For this Samſon uſed to ſay, I love thee.

16 And becauſe ſhee was importunate upon him with her words continually, and vexed him, his ſoule was paineth unto the death.

17 Therefore he tolde her all his i heart, and ſaid unto her, There never came raſor upon mine head: for I am a Nazarite unto God from my mothers wombe: therefore if I be ſhaven, my ſtrength will goe from me, and I ſhall be weake and be like all other men.

i Thus his immoderate affections toward a wicked woman cauſed him to loſe Gods excellent gifts, and become ſlave unto them whom he ſhould have ruled,

18 And when Delilah ſaw that he had tolde her all his heart, ſhe ſent, and called for the Princes of the Philiſtims, ſaying, Come up once *againe*: for he hath ſhewed me all his heart. Then the Princes of the Philiſtims came up unto her, and brought the money in their hands.

19 And ſhee made him ſleepe upon her knees, and ſhe called a man, and made him to ſhave off the ſeven lockes of his head, and ſhee begonne to vexe him, and his ſtrength was gone k from him.

k Not for the loſſe of his haire, but for the contempt of the ordinance of God, which was the cauſe that God departed from him.

20 Then ſhe ſaid, The Philiſtims *be* upon thee: Samſon. And hee awoke out of his ſleepe, and thought, I will go out now as at other times, and ſhake my ſelfe, but hee knew not that the Lord was departed from him.

21 Therefore the Philiſtims tooke him, and put out his eyes, and brought him downe to Azzah, and bound him with fetters: and hee did grinde in the priſon houſe.

22 And the haire of his head began to l grow againe after that it was ſhaven.

i Yet had he not his ſtrength againe, till he had called upon God, and reconciled himſelfe.

23 Then the Princes of the Philiſtims gathered them together for to offer a great ſacrifice unto Dagon their god, and to reioyce: for they ſaid, Our god hath delivered Samſon our enemie into our hands.

24 Alſo when the people ſaw him, they praiſed their god: for they ſaid, Our God hath delivered into our handes our enemie and deſtroyer of our countrey, which hath ſlaine many of us.

25 And

25 And when their hearts were merie, they ſayd, Call Samſon, that he may make us paſtime: So they called Samſon out of the priſon houſe, and he m was a laughing ſtocke unto them, and they ſet him betweene the pillars.

m Thus by Gods iuſt iudgements they are made ſlaves to infidels which neglect their vocation in defending the faithfull.

26 Then Samſon ſayd unto the ſervant that led him by the hand, Leade me, that I may touch the pillars that ſ houſe ſtandeth upon, and that I may leane to them.

27 (Now the houſe was full of men and women, and there were all the princes of the Philiſtims: alſo upon the roofe were about three thouſand men and women, that beheld while Samſon ‖ played)

‖ Or, was mocked.

28 Then Samſon called unto the Lord, and ſayd, O Lord God, I pray thee, thinke upon me: O God, I beſeech thee, ſtrengthen me at this time onely, that I may be † at once n avenged of the Philiſtims for my two eyes.

† Ebr. take one vengeance.
n According to my vocation which is to execute Gods iudgements upon the wicked.

29 And Samſon layd hold on the two middle pillars whereupon the houſe ſtood, and on which it was borne up: on the one with his right hand, and on the other with his left.

30 Then ſaid Samſon, o Let mee looſe my life with the Philiſtims: and hee bowed him with all his might, and the houſe fell upon the princes, and upon all the people that were therein: ſo the dead which he ſlew at his death, were more then they which he had ſlaine in his life.

o He ſpeaketh not this of deſpaire, but humbling himſelfe for neglecting his office and the offence thereby given.

31 Then his brethren, and all the houſe of his father came downe and tooke him, and brought him up and buried him betweene Zorah and Eſhtaol, in the ſepulchre of Manoah his father: now he had iudged Iſrael twenty yeeres.

CHAP. XVII.

3 Michahs mother according to her vow, made her ſonne two idols. 5 He made his ſonne a Prieſt for his idoles, 10 and after he hired a Levite.

a Some thinke this hiſtory was in the time of Othniel, or as Joſephus writeth, immediately after Joſhua.

THere a was a man of mount Ephraim, whoſe name was Michah.

2 And he ſayd unto his mother, The eleven hundreth *ſhekels* of ſilver that were taken from thee, for ſ which thou curſedſt, and ſpakeſt it, even in mine hearing, behold, the ſilver *is* with me, I tooke it. Then his mother ſayd, Bleſſed be my ſonne of the Lord.

b Contrary to the commandement of God and true religion practiſed under Joſhua, they forſooke the Lord and fell to idolatrie.
* Chap. 8, 27.
c He would ſerve both God and Idoles.
* Gen. 31, 19. Hoſea. 3, 4.
d By Teraphim ſome underſtande certaine idoles, having the likeneſſe of a man, but others underſtand thereby all maner of things and inſtruments belonging unto thoſe, who ſought for any anſwer at Gods hands, as Chap. 18, 5, 6.
† Ebr. filled the hand of one.
* Chap. 21, 25.
e For where there is no Magiſtrate fearing God, there can be no true religion, or order.

3 And when he had reſtored the eleven hundreth *ſhekels* of ſilver to his mother, his mother ſayd, I had dedicate the ſilver to the Lord of mine hand for my ſonne, to make b a graven and molten image. Now therefore I will give it thee againe.

4 And when he had reſtored the money unto his mother, his mother tooke two hundreth *ſhekels* of ſilver, and gave them to the founder, which made thereof a graven and molten image, and it was in the houſe of Michah.

5 And this man Michah had an houſe of gods, and made an * c Ephod, and * d Teraphim, and † conſecrated one of his ſonnes, who was his Prieſt.

6 * In thoſe dayes there was no e King in Iſrael, *but* every man did that which was good in his owne eyes.

7 ¶ There was alſo a yong man out of Bethlehem Iudah, f of the familie of Iudah: who was a Levite, and ſoiourned there.

f Which Bethlehem was in the tribe of Iudah.

8 And the man departed out of the city, *even* out of Beth-lehem Iudah, to dwell where he could finde *a place*: and as hee iourneyed, hee came to mount Ephraim to the houſe of Michah.

9 And Michah ſayd unto him, Whence commeſt thou? And the Levite anſwered him, g I *came* from Beth-lehem Iudah, and goe to dwell where I may finde *a place*.

g For in thoſe dayes the ſervice of God was corrupt in all eſtates, and the Levites were not looked unto.

10 Then Michah ſayd unto him, Dwell with me, and bee unto me a father and a Prieſt, and I will give thee ten *ſhekels* of ſilver by yeere, and a ſute of apparell, and thy meate and dricke. So the Levite went in.

11 And the Levite was h content to dwell with the man, and the yong man was unto him as one of his owne ſonnes.

h Not conſidering that he forſooke the true worſhipping of God for to maintaine his owne belly.

12 And Michah conſecrated the Levite, and the yong man was his Prieſt, and was in the houſe of Michah.

i Thus the idolaters perſwade themſelves of Gods favour, when indeede he doth deteſt them.

13 Then ſaid Michah, Now I know that the Lord will be i good unto me, ſeeing I have a Levite to my Prieſt.

CHAP. XVIII.

2 The children of Dan ſend men to ſearch the land. 11 Then come the ſixe hundreth and take the gods, and the Prieſt of Michah away. 27 They deſtroy Laiſh, 28 They build it againe. 30 And ſet up Idolatrie.

a Meaning, no ordinary Magiſtrate to puniſh vice according to Gods word.

IN thoſe dayes there was no a king in Iſrael, and at the ſame time the tribe of Dan ſought them an inheritance to dwell in: for unto that time *all* their inheritance had not fallen unto them among the tribes of Iſrael.

2 Therefore the children of Dan ſent of their familie, five men out of their coaſtes, *even* men expert in warre, out of Zorah and Eſhtaol to view the land, and ſearch it out, and ſayd unto them, b Goe, *and* ſearch out the land. Then they came to mount Ephraim to the houſe of Michah, and lodged there.

b For the portion which Joſhua gave them, was not ſufficient for all their tribe.

3 When they were in the houſe of Michah, they knew the c voyce of the yong man the Levite: and being turned in thither, they ſayd unto him, Who brought thee hither? or what makeſt thou in this place? and what haſt thou *to doe* here?

c They knew him by his ſpeech that he was a ſtranger there.

4 And he anſwered them, Thus and thus dealeth Michah with me, and hath hired me, and I am his Prieſt.

5 Againe they ſayd unto him, Aske counſell now of God, that wee may know whether the way which we goe, ſhall be proſperous.

6 And the Prieſt ſayd unto them, d Goe in peace: for the Lord guideth your way which yee goe.

d Thus God graunteth the idolaters ſometime their requeſts to their deſtruction that delight in error.

7 Then the five men departed, and came to Laiſh, and ſaw the people that were therein, which dwelt careleſſe, after the maner of the Zidonians, quiet and ſure, becauſe no man † made any trouble in the land, or uſurped any dominion: alſo they were farre from the Zidonians, and had no buſineſſe with *other* men.

† Ebr. made them aſhamed.

8 ¶ So they came againe unto their brethren to Zorah and Eſhtaol: and their brethren ſayd unto them, What have ye *done*?

9 And they anſwered, Ariſe, that we may goe up againſt them: for we have ſeene the land, and ſurely it is very good, and e doe ye ſit ſtill? be not ſlouthfull to goe and enter to poſſeſſe the land:

e Loſe ye this good occaſion through your ſlouthfulneſſe?

10 (If ye will goe, ye ſhall come unto a careleſſe people, and the countrey *is* large) for God hath given it into your hand. *It is* a place which doeth lacke nothing that is in the world.

11 ¶ Then there departed thence of the familie

mille of the Danites, from Zorah and from Eshtaol, sixe hundreth men appointed with instruments of warre.

12 And they went up, and pitched in Kiriath-iearim in Iudah: wherefore they called that place ‖ Mahaneh-Dan unto this day: and it is behinde Kiriath-iearim.

13 And they went thence unto mount Ephraim, and came to the house of Michah.

14 Then answered the five men that went to spie out the country of Laish, and said unto their brethren, † Know yee not, that there is in these houses an Ephod, and Teraphim, and a graven and a molten image? Now therefore consider what ye have to doe.

15 And they turned thitherward, and came to the house of the yong man the Levite, *even* unto the house of Michah, and saluted him peaceably.

16 And the sixe hundreth men appointed with their weapons of war, which were of the children of Dan, stood by the entring of the gate.

17 Then the five men that went spie out the land, went in thither, *and* tooke the ‖ graven image and the Ephod, and the Teraphim, and the molten image: and the Priest stood in the entring of the gate with the sixe hundred men that were appointed with weapons of warre.

18 And the other went into Michahs house, and fet the graven image, the Ephod and the Teraphim, and the molten image. Then said the Priest unto them, What doe ye?

19 And they answered him, Holde thy peace: lay thine hand upon thy mouth, and come with us to be our father and Priest. Whether is it better that thou shouldest be a Priest unto the house of one man, or that thou shouldest be a Priest unto a tribe and to a family in Israel?

20 And the Priests heart was glad, and hee tooke the Ephod, and the Teraphim, and the graven image, and went among the [h] people.

21 And they turned and departed, and put the children, and cattell, and the substance [i] before them.

22 ¶ When they were farre off from the house of Michah, the men that were in the houses neere to Michahs house gathered together, and pursued after the children of Dan.

23 And cried unto the children of Dan: who turned their faces, and said unto Michah, What ayleth thee that thou makest an outcry?

24 And he said, Ye have taken away my [k] gods, which I made, and the Priest, and go your wayes: and what have I more? how then say yee unto me, What ayleth thee?

25 And the children of Dan sayd unto him, Let not thy voyce be heard among us, lest † angry fellowes runne upon thee, and thou lose thy life with the lives of thine household.

26 So the children of Dan went their wayes: and when Michah saw that they were too strong for him, hee turned and went backe unto his house.

27 And they tooke the ‖ things which Michah had made, and the Priest which he had, and came unto Laish, unto a quiet people, and without mistrust, and smote them with the edge of the sword, and burnt the citie with fire:

28 And there was none to ‖ helpe, because [m] Laish was farre from Zidon, and they had no businesse with *other* men: also it was in the valley that lieth by Beth-rehob. After, they built the citie, and dwelt therein.

29 * And called the name of the city Dan, after the name of Dan their father, which was borne unto Israel: howbeit the name of the citie was Laish at the beginning.

30 Then the children of Dan set them up the [n] graven image: and Ionathan the sonne of Gershon, the sonne of Manasseh, and his sonnes were the Priests in the tribe of the Danites, untill the day of the [o] captivity of the land.

31 So they set them up the graven image, which Michah had made, all the while the house of God was in Shiloh.

CHAP. XIX.

1 A Levites wife being unchaste forsooke her husband, and her tooke her againe. 25 At Gibeah she was most villanously abused to the death. 29 The Levite cutteth her in pieces, and sendeth her to the twelve tribes.

A Lso in those dayes, when there was no king in Israel, a certaine Levite dwelt on the side of mount Ephraim, and tooke to wife a * concubine out of Beth-lehem Iudah.

2 And his concubine played the whore † there, and went away from him unto her fathers house to Beth-lehem Iudah, and there continued the space of foure moneths.

3 And her husband arose and went after her, to speake † friendly unto her, & to bring her againe, *he had* also his servant with him, and a couple of asses: and she brought him unto her fathers house, and when the yong womans father saw him, he reioyced ‖ of his comming.

4 And his father in law, the yong womans father received him: and he abode with him three dayes: so they did eat and drinke & lodged there.

5 ¶ And when the fourth day came, they arose early in the morning, and, † hee prepared to depart: then the yong womans father said unto his sonne in law, ‖ Comfort thine heart with a morsell of bread, and then goe your way.

6 So they sate downe and did eate and drinke, both of them together. And the [a] yong womans father said unto the man, Be content, I pray thee, and tary all night, and let thine heart be merry.

7 And when the man rose up to depart, his father in law ‖ was earnest: therefore he returned, and lodged there.

8 And hee arose up early the fifth day to depart, and the young womans father said, [b] Comfort thine heart, I pray thee: and they taried untill after midday, and they both did eate.

9 Afterward when the man arose to depart with his concubine and his seruant, his father in law, the yong womans father said unto him, Behold now, the day † draweth toward even: I pray you, tary all night: behold, ‖ the sunne goeth to rest: lodge here, that thine heart may bee merrie, and to morrow get you early upon your way, and goe to the [c] tent.

10 But the man would not tary, but arose, and departed, and came over against Iebus, (which is Ierusalem) and his two asses laden, and his concubine *were* with him.

11 When they were neere Iebus, the day ‖ was sore spent, and the servant said unto his master, Come, I pray thee, and let us turne unto this citie of the Iebusites, and lodge all night there.

12 And his master answered him, [d] Wee will not turne into the city of strangers that are not of

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‖ Or, the tents of Dan.

† Because they before had had good successe, they would that their brethren should be encouraged by hearing the same tidings.

‖ So superstition blinded them that they thought Gods power was in these idoles, and that they should have good successe by them, though by violence & robbery they did take them away.

h With the sixe hundreth men.
i Suspecting them what did pursue them.

k This declareth what opinion the idolaters have of their idoles.

† Ebr. who have their heart bitter.

‖ Meaning, the idoles, as vers. 18.

‖ Or, deliver them.

m Which after was called Cesarea Philippi.

* Iosh. 19. 47.

n Thus in stead of giving glory to God, they attributed the victory to their idoles and honoured them therefore.

o That is, till the Arke was taken, 1. Sam. 5. 11.

* Chap. 17. 6. and 18. 1. Gene. 25. 6.

† Ebr. besides him, to wit, with others.

† Ebr. to her heart.

‖ Or, at his meeting.

† Ebr. rose up.

‖ Or, strengthen.

a That is, his concubines father.

‖ Or, compelled him.

b Meaning, that he should refresh himselfe with meate, as verse 5.

† Ebr. is weake.

‖ Or, the day lodgeth.

c To wit, to the towne or citie where he dwelt.

‖ Or, went downe.

d Though in these dayes there were most horrible corruptions, yet very necessitie could not compell them, to have to doe with them that professed not the true God.

of the children of Israel, but we will goe foorth to Gibeah.

13 And he said unto his servant, Come, and let us drawe neere to one of these places, that we may lodge in Gibeah or in Ramah.

14 So they went forward upon their way, and the Sunne went downe upon them neere to Gibeah, which is in Beniamin.

15 ¶ Then they turned thither to goe in and lodge in Gibeah: and when he came, he sate him downe in a street of the city: for there was no man that ‖ tooke them into his house to lodging.

‖ Or, gathered them.

16 And behold there came an olde man from his worke out of the field at even, and the man was of mount Ephraim, but dwelt in Gibeah: and the men of the place were the children of [e] Iemini.

e That is, of the tribe of Beniamin.

17 And when he had lift up his eyes, he saw a ‖ wayfaring man in the streets of the citie: then this olde man saide, Whither goest thou, and whence camest thou?

‖ Or, a man walking.

18 And hee answered him, Wee came from Beth-lehem Iudah, unto the side of mount Ephraim: from thence am I: and I went to Beth-lehem Iudah, and goe *now* to the [f] house of the Lord: and no man receiveth me to house,

f To Shiloh of Mizpeh were the Arke was.

19 Although we have strawe and provender for our asses, and also bread and wine for me and thine handmaid, and for the boy that is with thy servant: we lacke nothing.

20 And the old man said, ‖ Peace be with thee: as for all that thou lackest, *shalt thou finde* with me: onely abide not in the street all night.

‖ Or, be of good comfort.

21 ¶ So hee brought him into his house, and gave fodder unto the asses: and they washed their feete, and did eate and drinke.

22 And as they were making their hearts merrie, behold, the men of the citie, † wicked men beset the house round about, and [g] smote at the doore, and spake to this olde man the master of the house, saying, Bring foorth the man that came into thine house that we may know him.

† Ebr. men of Belial, that is, given to all wickednesse. g To the intent they might breake it.

23 And * this man the master of the house went out unto them, and said unto them, Nay my brethren, doe not so wickedly, I pray you, seeing that this man is come into mine house, doe not this villenie.

* Gen. 19, 6.

24 Behold, *here is* my daughter, a virgine, and his concubine: them will I bring out now, [h] and humble them, and doe with them what seemeth you good: but to this man doe not this villenie.

h That is, abuse them, as Gen 19, 8.

25 But the men would not hearken to him: therefore the man tooke his concubine, and brought her out unto them: and they knew her and abused her all the night unto the morning: and when the day began to spring, they let her goe.

26 So the woman came in the dawning of the day, and [i] fell downe at the doore of the mans house where her lord was, till the light day.

i She fell downe dead, as verse 27.

27 And her ‖ lord arose in the morning, and opened the doores of the house, and went out to goe his way, and beholde, the woman his concubine *was* ‖ dead at the doore of the house, and her hands *lay* upon the threshold.

‖ Or, husband. ‖ Or, fallen.

28 And hee said unto her, up, and let us goe: but she answered not. Then he tooke her up upon the asse, and the man rose up, and went unto his [k] place.

k Meaning, home unto mount Ephraim.

29 And when hee was come to his house, hee tooke a knife and laid hand on his concubine, and divided her in pieces with her bones into twelve parts, and sent her through all quarters of Israel.

30 And all that saw it, said, There was no [l] such thing done or seene since the time that the children of Israel came up from the land of Egypt unto this day: consider the matter, consult and give sentence.

l For this was like the sinne of Sodom, for the which God rained downe fire and brimstone from heaven.

CHAP. XX.

1 *The Israelites assemble at Mizpeh, to whom the Levite declareth his wrong.* 13 *They sent for them that did the villenie.* 45 *The Israelites are twise overcome,* 46 *And at length get the victorie.*

THen * all the children of Israel went out, and the Congregation was gathered together as a one man, from Dan to Beersheba, with the land of Gilead, unto the [b] Lord in Mizpeh.

* Hos. 10, 9.

a That is all with one consent. b To aske counsell.

2 And the † chiefe of all the people, *and* all the tribes of Israel assembled in the Congregation of the people of God foure hundreth thousand footmen that [c] drew sword.

† Ebr. corners. c Meaning, men able to handle their weapons.

3 (Now the children of Beniamin heard that the children of Israel were gone up to Mizpeh) Then, the children of Israel [d] said, How is this wickednesse committed?

d To the Levite.

4 And the same Levite, the womans husband that was slaine, answered and said, I came unto Gibeah that is in Beniamin with my concubine to lodge.

5 And the ‖ men of Gibeah arose against me, and beset the house round about upon mee by night, thinking to have slaine mee, and have forced my concubine that she is dead.

‖ Or, chiefe, or lords.

6 Then I tooke my concubine, and cut her in pieces, and sent [e] her thorowout all the contrey of the inheritance of Israel: for they have committed abomination and villeny in Israel.

e That is, her pieces, to every tribe a piece, Chap. 19, 29.

7 Behold, yee are all children of Israel, give your advise, and counsell herein.

8 Then all the people arose as one man, saying, There shall not a man of us goe to his tent, neither any turne into his [f] house.

f Before we have revenged this wickednesse.

9 But now this is that thing which wee will doe to Gibeah: *vve will goe up* by lot against it,

10 And we will take ten men of the hundreth throughout all the tribes of Israel, and an hundreth of the thousand, and a thousand of ten thousand to bring [g] vitaile for the people, that they may doe (when they come to Gibeah of Beniamin) according to all the villenie, that it hath done in Israel.

g These onely should have the charge to provide for vitaile for the rest.

11 ¶ So all the men of Israel were gathered against the city, knit together as one man.

12 And the tribes of Israel sent men thorow all the [h] tribe of Beniamin, saying, What wickednesse is this that is committed among you?

h That is, every familie of the tribe.

13 Now therefore deliver us those wicked men which are in Gibeah, that wee may put them to death, and put away evill from Israel: but the children of Beniamin [i] would not obey the voyce of their brethren the children of Israel.

i Because they would not suffer the wicked to be punished, they declared themselves to maintaine them in their evill, and therefore were all iustly punished.

14 But the children of Beniamin gathered themselves together out of the cities unto Gibeah, to come out and fight against the children of Israel.

15 ¶ And the children of Beniamin were numbred at that time, out of the cities, sixe & twenty thousand men that drew sword, beside the inhabitants of Gibeah, which were numbred seven hundreth chosen men.

16 Of all this people *vvere* seven hundreth chosen men, being * left handed: all these could sling stones at an haire breadth, and not faile.

* Chap. 3, 15.

17 ¶ Also the men of Israel beside Beniamin, were numbred foure hundreth thousand men that

that drew sword, even all men of warre.

18 And the children of Israel arose, and went up [k] to the house of God, and asked of God, saying, Which of us shall goe up first to fight against the children of Beniamin? and the Lord said, Iudah *shall be* first.

19 Then the children of Israel rose up early and camped against Gibeah.

20 And the men of Israel went out to battell against Beniamin, and the men of Israel put themselves in aray to fight against them beside Gibeah.

21 And the children of Beniamin came out of Gibeah, and slew downe to the ground of the Israelites that day [l] two and twenty thousand men.

22 And the people, the men of Israel plucked up their hearts, and set their battel againe in aray in the place where they put them in aray the first day.

23 (For the children of Israel had gone up and wept before the Lord unto the evening, and had asked of the Lord, saying, Shall I goe againe to battell against the children of Beniamin my brethren? and the Lord said, Goe up against them.)

24 ¶ Then the children of Israel came neere against the children of Beniamin the second day.

25 Also the second day Beniamin came forth to meete them out of Gibeah, and slew downe to the ground of the children of Israel againe eighteene thousand men: † all they could handle the sword.

26 Then all the children of Israel went up, and all the people came also unto the house of God, and wept, and sate there before the Lord, and fasted that day unto the evening, and offered burnt offerings and peace offerings before the Lord.

27 And the children of Israel asked the Lord (for [m] there *was* the Arke of the Covenant of God in those dayes,

28 And Phinehas the sonne of Eleazar, the sonne of Aaron [n] stood before it at that time) saying, Shall I yet goe any more to battell against the children of Beniamin my brethren, or shall I cease? And the Lord said, Goe up: for to morrow I will deliver them into your hand.

29 And Israel set men to lie in wait round about Gibeah.

30 And the children of Israel went up against the children of Beniamin the third day, and put themselves in aray against Gibeah, as at other times.

31 Then the children of Beniamin comming out against the people, were [o] drawen from the citie: and they began to smite of the people and kill as at other times, *even* by the wayes in the field (whereof one goeth up to the house of God, and the other to Gibeah) upon a thirty men of Israel.

32 (For the children of Beniamin sayd, They are fallen before us, as at the first. But the children of Israel said, Let us flee and plucke them away from the citie unto the hie [p] wayes.)

33 And all the men of Israel rose up out of their place, and put themselves in aray at Baaltamar: and the men that lay in wait of the Israelites came foorth of their place, *even* out of the medowes of Gibeah.

34 And they came over against Gibeah, tenne thousand chosen men of all Israel, and the battell was sore: for they knew not that the [q] evill was neere them.

35 ¶ And the Lord smote Beniamin before Israel, and the children of Israel destroyed of the Beniamites the same day five and twentie thousand and an hundreth men: all they could handle the sword.

36 So the children of Beniamin saw that they were striken downe: for the men of Israel [r] gave place to the Beniamites, because they trusted to the men that lay in wait, which they had laid beside Gibeah.

37 And they that lay in wait hasted, and brake forth toward Gibeah, and the ambushment ‖ drew themselves along, and smote all the citie with the edge of the sword.

38 Also the men of Israel had appointed a certaine time with the ambushments, that they should make a great flame *and* smoke arise up out of the citie.

39 And when the men of Israel retired in the battell, Beniamin began to [s] smite and kill of the men of Israel about thirtie persons: for they said, Surely they are striken downe before us, as in the first battell.

40 But when the flame began to rise out of the citie *as* a pillar of smoke, the Beniamites looked backe, and beholde, the flame of the citie began to ascend up to heaven.

41 Then the men of Israel turned [t] againe, and the men of Beniamin were astonied: for they saw that evill was neere unto them.

42 Therefore they fled before the men of Israel unto the way of the wilderneſſe, but the battell overtooke them: also they which *came out* of the cities, slew them [u] among them.

43 *Thus* they compassed the Beniamites about, *and* ‖ chased them at ease, and overran them, even over against Gibeah on the East side.

44 And there were slaine of Beniamin eighteene thousand men, which were all men of warre.

45 And they turned and fled to the wildernes unto the rocke of Rimmon: and the *Israelites* [x] glained of them by the way five thousand men, and pursued after them unto Gidom, and slew two thousand men of them.

46 So that all that were slaine that day of Beniamin, were [y] five and twenty thousand men that drew sword, which were all men of warre.

47 * But sixe hundreth men turned and fled to the wildernes unto the rocke of Rimmon, and abode in the rocke of Rimmon foure moneths.

48 Then the men of Israel turned unto the children of Beniamin, and smote them with the edge of the sword, from the men of the city unto the beasts, and all that came to hand: also they set on fire all the [z] cities that they could come by.

CHAP. XXI.

1 The Israelites sweare that they will not marry their daughters to the Beniamites. 10 They slay them of Iabesh Gilead, and give their virgins to the Beniamites. 21 The Beniamites take the daughters of Shiloh.

MOreover, the men of Israel [a] sware in Mizpeh, saying, None of us shall give his daughter unto the Beniamites to wife.

2 And the people came unto the house of God and abode there till even before God, and lift up their voyces, and wept with great lamentation,

3 And said, O Lord God of Israel, why is this come to passe in Israel, that this day one tribe of Israel should want?

4 ¶ And on the morrow the people rose up and made there an [b] altar, and offered burnt offerings and peace offerings.

5 Then

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[k] That is, to the Arke, which was in Shiloh: some thinke in Mizpeh, 21 verse 1.

[l] This God permitted, because the Israelites partly in their strength, and partly would by this meanes punish their sinnes.

† All they drawing the sword.

[m] To wit, in Shiloh.

[n] Or, served in the Priests office at those dayes: for the Iewes write, that he lived three hundreth yeeres.

[o] By the policie of the children of Israel.

[p] Meaning, crosswayes or pathes to divers places.

[q] They knew not that Gods iudgement was at hand to destroy them.

[r] Retired to draw them after.

‖ Or, made a long sound with a trumpet.

[s] For they were waxen hardie by the two former victories.

[t] And withstood their enemies.

[u] For they were compassed in on every syde.

‖ Or, drove them from their rest.

[x] They slew them by one and one, as they were scattered abroad.

[y] Besides eleven hundreth that had bene slaine in the former battels.

* Chap. 20. 13.

[z] If they belonged to the Beniamites.

[a] This oath came of rashnesse, and not of iudgement: for after they brake it, in shewing secretly the meanes to marry with certaine of their daughters.

[b] According to their custome, when they would consult with the Lord.

5 Then the children of Iſrael ſaid, Who is he among all the tribes of Iſrael, that came not up with the Congregation unto the Lord? for they had made a great oath concerning him that came not up to the Lord to Mizpeh, ſaying, Let him die the death.

c Or, repented that they had deſtroyed their brethren, as appeareth verſe 15.

6 And the children of Iſrael c were ſory for Beniamin their brother, and ſaide, There is one tribe cut off from Iſrael this day.

7 How ſhall wee doe for wives to them that remaine, ſeeing we have ſworne by the Lord, that we will not give them of our daughters to wives?

d Condemning them to be fauours of vice, which would not put their hand to puniſh it.

8 Alſo they ſaid, Is there any of the tribes of Iſrael that d came not up to Mizpeh to the Lord? and behold, there came none of Iabeſh Gilead unto the hoſte, *and* to the Congregation.

9 For when the people were viewed, behold, none of the inhabitants of Iabeſh Gilead were there.

† Ebr. children of ſtrength.

10 Therefore the Congregation ſent thither twelve thouſand men of the † moſt valiant, and commanded them, ſaying, Goe and ſmite the inhabitants of Iabeſh Gilead with the edge of the ſword, both women and children.

* Num. 31,17.

11 * And this is it that ye ſhall doe: ye ſhall utterly deſtroy all the males, and all the women that have lien by men.

12 And they found among the inhabitants of Iabeſh Gilead foure hundreth maides, virgins ỹ had knowen no man by lying with any male: and they brought them unto the hoaſte to Shiloh, which is in the land of Canaan,

e To wit, about foure moneths after the diſcomfiture, Chap. 20,47.

13 ¶ Then the whole Congregation e ſent and ſpake with the children of Beniamin that were in the rocke of Rimmon, & called ‖ peaceably unto them:

‖ Or, friendly.

14 And Beniamin came againe at that time, and they gave them wives which they had ſaved alive of the women of Iabeſh Gilead: but they had not f ſo ynough for them.

f For there lacked two hundreth.

15 And the people were ſory for Beniamin, becauſe the Lord had made a breach in the tribes of Iſrael.

16 Therefore the Elders of the Congregation ſaid, How ſhall we doe for wives to the remnant? for the women of Beniamin are deſtroyed.

g Beniamin muſt be reſerved to have the twelfth portion in the inheritance of Iaakob.

17 And they ſaide, *There muſt be* g an inheritance for them that be eſcaped of Beniamin, that a tribe be not deſtroyed out of Iſrael.

18 Howbeit wee may not give them wives of our daughters: for the children of Iſrael had ſworne, ſaying, Curſed be he that giveth a wife to Beniamin.

h He deſcribeth the place where the maides uſed yeerely to daunce as the maner then was, and to ſing Pſalmes and ſongs of Gods workes among them.

19 Therefore they ſaid, Behold, there is a feaſt of the Lord every yere in Shiloh, *in a place*, which is on the h Northſide of Beth-el, and on the Eaſtſide of the way that goeth up from Beth-el to Shechem, and on the South of Lebonah.

20 Therefore they commanded ỹ children of Beniamin, ſaying, Goe, & lie in wait in the vineyards.

21 And when ye ſee that the daughters of Shiloh come out to dance in dances, then come yee out of the vineyards, and catch you every man a wife of the daughters of Shiloh, and goe in the land of Beniamin.

i Though they thought hereby to perſwade men that they kept their othe, yet before God it was broken.

22 And i when their fathers or their brethren come unto us to complaine, wee will ſay unto them, Have pitie on them for our ſakes, becauſe we reſerved not to each man his wife in the war, and becauſe ye have not given unto them hitherto, ye have ſinned.

23 And the children of Beniamin did ſo, and tooke wives of them that danced according to their k number: which they tooke, and went away, and returned to their inheritance, and repaired the cities and dwelt in them.

k Meaning, two hundreth.

24 So the children of Iſrael departed thence at that time, every man to his tribe, and to his family, and went out from thence every man to his inheritance.

* Chap. 17,6. and 13,1. and 29,1.

25 * In thoſe dayes there was no king in Iſrael, *but* every man did ỹ which was good in his eyes.

THE BOOKE OF RVTH.

THE ARGVMENT.

THis Booke is intituled after the name of Ruth: vvhich is the principall perſon ſpoken of in this treatiſe. VVherein alſo figuratiuely is ſet foorth the ſtate of the Church vvhich is ſubiect to manifold afflictions, and yet at length God giveth good and ioyfull iſſue: teaching us to abide vvith patience till God deliver us out of troubles. Herein alſo is deſcribed howv Ieſus Chriſt, vvho according to the fleſh ought to come of David, proceeded of Ruth, of vvhom the Lord Ieſus did vouchſafe to come, notvvithſtanding ſhee vvas a Moabite of baſe condition, and a ſtranger from the people of God: declaring unto us thereby that the Gentiles ſhould bee ſanctified by him, and ioyned vvith his people, and that there ſhould be but one ſheepefold, and one ſhepheard. And it ſeemeth that this hiſtorie appertaineth to the time of the Iudges.

CHAP. I.

1 *Elimelech goeth with his wife and children into the land of Moab.* 3 *He and his ſonnes die.* 19 *Naomi and Ruth come to Beth-lehem.*

† Eb. iudged.

IN the time that the Iudges † ruled, there was a dearth in the a land, and a man of Beth-lehem b Iudah went for to ſoiourne in the countrey of Moab, hee, and his wife, and his two ſonnes.

a In the land of Canaan.

b In the tribe of Iudah, which was alſo called Beth-lehem Ephrathah, becauſe there was another city ſo called in the tribe of Zebulun.

2 And the name of the man vvas Elimelech, and the name of his wife, Naomi, and the names of his two ſonnes, Mahlon, and Chilion, Ephrathites of Beth-lehem Iudah: and when they came into the land of Moab, they continued there.

3 Then Elimelech the husband of Naomi died, and ſhe remained with her two ſonnes,

4 Which tooke them wives of the c Moabites: the ones name vvas Orpah, and the name of the other Ruth: and they dwelled there about ten yeeres.

c By this wonderfull providence of God Ruth became one of Gods houſehold, of whome Chriſt came.

5 And Mahlon and Chilion dieth alſo both twaine: ſo the woman was left, *deſtitute* of her two ſonnes, and of her husband.

6 ¶ Then ſhee aroſe with her daughters in law, and returned from the countrey of Moab: for ſhe had heard ſay in the countrey of Moab, that the Lord had d viſited his people, and given them bread.

d By ſending them plentie againe.

7 Wherefore ſhee departed out of the place where ſhe was, and her two daughters in lawe with her, and they went on their way to returne unto the land of Iudah.

8 Then Naomi ſaid unto her two daughters

in law, Goe, returne eche of you unto her owne mothers houſe: the Lord ſhew favour unto you, as ye have done with the dead, and with me.

9 The Lord grant you, that you may finde reſt, either of you in the houſe of her husband. And when ſhee kiſſed them, they lift up their voyce and wept.

10 And they ſaid unto her, Surely we will returne with thee unto thy people.

11 But Naomi ſaid, Turne againe my daughters: for what cauſe will ye goe with mee? are there any more ſonnes in my wombe, that they may be your husband?

12 Turne againe my daughters: go your way: for I am too old to have an husband. If I ſhould ſay, I have hope, *and* if I had an husband this night: yea, and if I had borne ſonnes.

13 Would ye tary for them, till they were of age? would ye be deterred for them from taking of husbands? nay my daughters: for it grieveth mee ‖ much for your ſakes that the hande of the Lord is gone out againſt me.

14 Then they lift up their voyce and wept againe, and Orpah [f] kiſſed her mother in law, but Ruth abode ſtill with her.

15 And *Naomi* ſaid, Behold, thy ſiſter in lawe is gone backe unto her people, and unto her gods: [g] returne thou after thy ſiſter in law.

16 And Ruth anſwered, Intreate mee not to leave thee, nor to depart from thee: for whither thou goeſt, I will goe: and where thou dwelleſt, I will dwell: thy people *ſhall be* my people, and thy God my God.

17 ¶ Where thou dieſt, will I die, and there will I be buried. The Lord do ſo to me and more alſo, if *ought* but death depart thee and me.

18 ¶ When ſhe ſaw that ſhe was ſtedfaſtly minded to goe with her, ſhe left ſpeaking unto her.

19 So they went both untill they came to Beth-lehem: and when they were come to Beth-lehem, it was [h] noiſed of them through all the citie, and they ſaid, Is not this Naomi?

20 And ſhe anſwered them, Call me not ‖ Naomi, *but* call me ‖ Mara: for the Almightie hath given me much bitterneſſe.

21 I went out full, and the Lord hath cauſed me to returne empty: why call ye me Naomi, ſeeing the Lord hath humbled me, and the Almightie hath brought me unto adverſitie?

22 So Naomi returned and Ruth the Moabiteſſe her daughter in law with her, when ſhe came out of the countrey of Moab: and they came to Beth-lehem in the beginning of [i] barley harveſt.

[e] Hereby it appeareth that Naomi by dwelling among idolaters, was waxen cold in the true zeale of God, which rather hath reſpect to ỹ eaſe of the body, then to the comfort of the ſoule.

‖ Or, more then you.

[f] When ſhee toke leave and departed.

[g] No perſwaſions can prevaile to turne them backe from God, whom he hath choſen to be his.

[h] Whereby appeareth that ſhe was of a great familie of good reputation.

‖ *Or, beautifull.*

‖ *Or, bitter.*

[i] Which was in the moneth Niſan, that containeth part of March and part of Aprill.

CHAP. II.

1 *Ruth gathered corne in the fields of Boaz.* 8 *The gentleneſſe of Boaz toward her.*

[a] Both for vertue, authoritie, and riches.

[b] This her humilitie declareth her great affection toward her mother in law, foraſmuch as ſhe ſpareth no paines nor diligence to get both their livings.

THen Naomis husband had a kinſman, one of great [a] power of the family of Elimelech, and his name *was* Boaz.

2 And Ruth the Moabiteſſe ſaid unto Naomi, I pray thee, let me goe to the field, and [b] gather eares of corne after him, in whoſe ſight I find favour. And ſhe ſaid unto her, Goe my daughter.

3 ¶ And ſhe went, and came and gleaned in the field after the reapers, and it came to paſſe, that ſhee met with the portion of the field of Boaz, who was of the familie of Elimelech.

4 And behold, Boaz came from Beth-lehem, and ſaid unto the reapers, The Lord *be* with you: and they anſwered him, The Lord bleſſed thee.

5 Then ſaid Boaz unto his ſervant that was appointed over the reapers. Whoſe maide is this?

6 And the ſervant that was appointed over the reapers, anſwered, and ſaid, It is the Moabitiſh maid, that came with Naomi out of the countrey of Moab:

7 And ſhee ſaid unto us; I pray you, let mee gleane and gather after the reapers ‖ among the ſheaves: ſo ſhee came, and hath continued from that time in the morning unto now, ſave that ſhe taried a little in the houſe.

‖ *Or, certaine handfuls.*

8 ¶ Then ſaid Boaz vnto Ruth, Heareſt thou, my daughter? goe to none other field to gather, neither goe from hence: but abide heere by my maidens.

9 [c] Let thine eyes be on the field that they do reape, and go thou after the *maidens*. Have I not charged the ſervants, that they touch thee not? Moreover when thou art athirſt, go unto the veſſels, and drinke of that which the ſervants hath drawen.

[c] That is, take heede in what field they doe reape.

10 Then ſhee fell on her face, and bowed her ſelfe to the ground, and ſaid unto him, How have I found favour in thine eyes, that thou ſhouldeſt know me, ſeeing I am a [d] ſtranger?

[d] Even of the Moabites, which are enemies to Gods people.

11 And Boaz anſwered and ſaid unto her, All is tolde and ſhewed me that thou haſt done unto thy mother in law, ſince the death of thine husband, and how thou haſt left thy father and thy mother, and the land where thou waſt borne, and art come unto a people which thou kneweſt not in time paſt,

12 The Lord recompenſe thy worke, and a full reward be given thee of the Lord God of Iſrael, under whoſe [e] wings thou art come to truſt.

[e] Signifying, that ſhe ſhall never want any thing, if ſhe put her truſt in God, and live under his protection.

13 Then ſhe ſayd, Let me finde favour in thy ſight, my lord: for thou haſt comforted mee, and ſpoken comfortably unto thy maid, though I be not like to one of thy maides.

14 And Boaz ſaid unto her, At the meale time come thou hither, and eate of the bread, and dippe thy morſell in the vineger. And ſhe ſate beſide the reapers, and hee reached her parched corne: and ſhe did eate, and was ſufficed, and [f] left thereof.

[f] Which ſhee brought home to her mother in law.

15 ¶ And when ſhee arofe to gleane, Boaz commanded his ſervants, ſaying, Let her gather among the ſheaves, and doe not rebuke her.

16 Alſo let fall *ſome* of the ſheaues for her, and let it lie, that ſhe may gather it up, and rebuke her not.

17 So ſhe gleaned in the field untill evening, and ſhee threſhed that ſhee had gathered, and it was about an * Ephah of barley.

* Exod. 16. 36.

18 ¶ And ſhe tooke it up, and went into the city, and her mother in law ſaw what ſhe had gathered: Alſo ſhe [g] tooke forth, and gave to her that which ſhe had reſerved, when ſhe was ſufficed.

[g] To wit, of her bagge, as is in the Chalde text.

19 Then her mother in law ſayde unto her, Where haſt thou gleaned to day? and where wroughteſt thou? bleſſed be he, that knew thee. And ſhee ſhewed her mother in law, with whom ſhe had wrought, and ſaid, The mans name with whom I wrought to day, is Boaz.

20 And Naomi ſaid unto her daughter in law, Bleſſed be he of the Lord: for hee ceaſeth not to doe good to the living and to the [h] dead. Againe Noami ſaid unto her, The man is neere unto us, and of our affinitie.

[h] To my husband and children, when they were alive, and now to us.

21 And Ruth the Moabiteſſe ſaid, He ſaid alſo certainely unto me, Thou ſhalt be with my ſervants, untill they have ended all mine harveſt.

22 And Naomi anſwered vnto Ruth her daughter in law, It is beſt, my daughter, that thou goe

out

‖ Or, fall upon thee.

out with his maides, that they ‖ meet thee not in another field.

‖ Or, returned to her mother in law.

23 Then she kept her by the maids of Boaz, to gather unto the end of barley harveſt, and of wheat harveſt, and ‖ dwelt with her mother in law.

CHAP. III.

1 *Naomi giveth Ruth counſell.* 8 *Shee ſleepeth at Boaz feete.* 12 *He acknowledgeth himſelfe to be her kinſeman.*

a Meaning, that ſhe would provide her of an husband, with whome ſhe might live quietly.

‖ Or, in this arme.

A Fterward Naomi her mother in law ſaid unto her, My daughter, ſhall not I ſeeke a reſt for thee, that thou mayeſt proſper?

2 Now alſo is not Boaz our kinſeman, with whoſe maides thou waſt? Behold, he winoweth barley to night in the ‖ floore.

3 Waſh thy ſelfe therefore, and anoint thee, and put thy raiment upon thee, and get thee downe to the floore: let not the b man know of thee, untill he have left eating and drinking.

b Boaz, nor yet any other.

4 And when hee ſhall ſleepe, marke the place where he layeth him downe, and go, and uncover the place of his feete, and lay thee downe, and he ſhall tell thee what thou ſhalt doe.

5 And ſhe anſwered her, All that thou biddeſt me, I will doe.

6 ¶ So ſhe went downe unto the floore, and did according to all that her mother in law bade her.

c That is, had refreſhed himſelfe among his ſervants.

7 And when Boaz had eaten and drunken, and c cheared his heart, hee went to lie downe at the ende of the heape of corne, and ſhe came ſoftly, and uncovered the place of his feete, and lay downe.

‖ Or, turned himſelfe from one ſide to another.

8 And at midnight the man was afraid ‖ and caught hold: and loe, a woman lay at his feete.

9 Then he ſaid, Who art thou? And ſhee anſwered, I am Ruth thine handmaid: ſpread therefore the wing of thy garment over thine handmaid: for thou art the kinſeman.

d Thou ſheweſt thy ſelfe from time to time more vertuous.

10 Then he ſaid, Bleſſed be thou of the Lord, my daughter: thou haſt d ſhewed more goodnes in the latter end, then at the beginning, in as much as thou followedſt not young men, were they poore or rich.

11 And now my daughter, feare not: I will doe to thee all that thou requireſt: for all the citie of my people doeth know that thou art a vertuous woman.

12 And now, it is true that I am thy kinſeman, howbeit there is a kinſman neerer then I.

e If he will take thee to be his wife by the title of affinitie, according to Gods law, Deut. 25.5.

13 Tarie to night, and when morning is come, if he e will doe the duetie of a kinſman unto thee, well, let him doe the kinſmans duetie: but if hee will not doe the kinſmans part, then will I doe the duetie of a kinſeman, as the Lord liveth: ſleepe untill the morning.

‖ Or, mantile.

14 ¶ And ſhee lay at his feete untill the morning: and ſhe aroſe before one could know another: for he ſaid, Let no man know, that a woman came into the floore.

15 Alſo he ſaid, Bring the ‖ ſheet that thou haſt upon thee, and hold it. And when ſhe held it, hee meaſured ſixe *meaſures* of barley, and layed them on her, and ſhe went into the citie.

f Perceiuing by her comming home, that hee had not taken her to his wife, ſhe was aſtonied.

16 And when ſhee came to her mother in law, ſhe ſaid, f Who art thou, my daughter? And ſhe told her all that the man had done to her,

17 And ſaid, Theſe ſixe *meaſures* of barley gave he mee: for hee ſaid to mee, Thou ſhalt not come emptie unto thy mother in law.

18 Then ſaid ſhe, My daughter, ſit ſtill, untill thou know how the thing will fall: for the man will not be in reſt, untill he hath finiſhed the matter this ſame day.

CHAP. IIII.

1 *Boaz ſpeaketh to Ruths next kinſeman touching her marriage.* 7 *The ancient cuſtome in Iſrael.* 10 *Boaz marrieth Ruth, of whom he begetteth Obed.* 18 *The generation of Pharez.*

T Hen went Boaz up to the a gate, and ſate there, and beholde, the kinſeman, of whom Boaz had ſpoken, came by: and he ſaid, b Ho, ſuch one, come, ſit downe heere. And hee turned, and ſate downe.

a Which was the place of judgement.

b The Hebrewes here uſe two words which have no proper ſignification, but ſerve to note a certaine perſon, as we ſay, Ho firray, or ho, ſuch a one.

2 Then he tooke ten men of the Elders of the citie, and ſaid, Sit yee downe here. And they ſate downe.

3 And he ſaid unto the kinſeman, Naomi, that is come againe out of the countrey of Moab, will ſell a parcell of land, which was our brother Elimelechs.

‖ Or, inhabitants.

4 And I thought to advertiſe thee, ſaying, Buy it before the ‖ aſſiſtants, and before the Elders of my people. If thou wilt redeeme it, redeeme it: but if thou wilt not redeeme it, tell me: for I know that there is none c beſides thee to redeeme it, and I am after thee. Then he anſwered, I will redeeme it.

c For thou art the neat of the kin.

5 Then ſaid Boaz, What day thou buyeſt the field of the hand of Naomi, thou muſt alſo buy it of Ruth the Moabiteſſe the wife of the dead, to ſtir up the name of the dead, upon his d inheritance.

d That his inheritance might beare his name that is dead.

6 And the kinſeman anſwered, I cannot redeeme it, leſt I deſtroy mine owne inheritance: redeeme my right to thee, for I cannot redeeme it.

7 Now this was the maner before time in Iſrael, concerning redeeming and changing for to ſtabliſh all things: a man did plucke off his ſhoe, and gave it his neighbour: and this was a ſure e witneſſe in Iſrael.

e That he had reſigned his right, Deut. 25.9.

8 Therefore the kinſeman ſaid to Boaz, Buy it for thee: and he drew of his ſhoe.

9 And Boaz ſaid unto the Elders and unto all the people, Yee are witneſſes this day, that I have bought all that was Elimelechs, and all that was Chilions and Mahlons, of the hand of Naomi.

10 And moreover, Ruth the Moabiteſſe the wife of Mahlon, have I bought to be my wife, to ſtir up the name of the dead upon his inheritance, and that the name of the dead be not put out from among his brethren, and from the gate of his f place: ye are witneſſes this day.

f Or, of the citie where he remained.

11 And all the people that were in the gate, and the Elders ſaid, *We are* witneſſes: the Lord make the wife that commeth into thine houſe, like Rahel and like Leah, which twain did build the houſe of Iſrael: and that thou mayeſt doe worthily in g Ephrathah, and be famous in Beth-lehem.

g Ephrathah & Bethlehem are both one.

12 And that thine houſe bee like the houſe of Pharez (* whō Thamar bare unto Iudah) of ỹ ſeed which ỹ Lord ſhall give thee of this yong woman.

* Gen. 38.29.

13 ¶ So Boaz tooke Ruth, and ſhee was his wife: and when hee went in unto her, the Lord gave that ſhe conceived, and bare a ſonne.

14 And the women ſaid unto Naomi, Bleſſed *be* the Lord, which hath not left thee this day without a kinſeman, and h his name ſhallbe continued in Iſrael.

h He ſhall leaue continuall poſteritie.

15 And this ſhall bring thy life againe, and cheriſh thine olde age: for thy daughter in law which loveth thee, hath borne unto him, and ſhe is better to thee then i ſeven ſonnes.

i Meaning, many ſonnes.

16 And Naomi tooke the childe, and laide it in her lap, and became nourſe unto it.

* 1.Chron.2 4. Mat.1 3.
k This genealogy is brought in, to proove that David by succession came of the house of Iudah.

17 And *the woman* her neighbours gave it a name, saying, There is a childe borne to Naomi, and called the name thereof Obed: the same was the father of Ishai, the father of David.

18 ¶ These now are the generations of * k Pharez: Pharez begate Hezron,

19 And Hezron begate Ram, and Ram begate Amminadab,

20 And Amminadab begate Nahshon, and Nahshon begate Salmon,

21 And Salmon begate Boaz, and Boaz begate Obed,

22 And Obed begate Ishai, and Ishai begate David.

THE FIRST BOOKE OF SAMVEL.

THE ARGVMENT

According as God had ordained, Deut. 17.14 that when the Israelites should bee in the land of Canan, he would appoint them a king: so here in the first booke of Samuel is declared the state of this people under their first king Saul who not content with that order which God had for a time appointed for the government of his Church, demaunded a king, to the intent they might be as other nations, and in a greater assurance as they thought: not because they might the better thereby serve God, as beeing under the safegard of him which did represent Iesus Christ the true deliverer therefore he gave them a tyrant & an hypocrite to rule over them, that they might learne that the person of a king is not sufficient to defend them except God by his power preserve and keepe them And therefore hee punisheth the ingratitude of his people, and sendeth them continuall warres both at home and abroad. And because Saul whom of nothing God had preferred to the honour of a king, did not acknowledge Gods mercie toward him, but rather disobeyed the word of God, and was not zealous of his glory, he was by the voyce of God put downe from his estate, and David the true figure of Messiah placed in his stead, whose patience modestie, constancie, persecution by open enemies, fained friends and dissembling flatterers are left to the Church and to every member of the same, as a paterne and example to beholde their state and vocation.

CHAP. I.

1 The genealogie of Elkanah father of Samuel. 2 His two wifes. 3 Hannah was barren, and prayed to the Lord. 25 Her answere to Eli. 20 Samuel is borne. 24 She doth dedicate him to the Lord.

a There were two Ramaths. so that in this city in mount Ephraim were Zophim, that is, the learned men and Prophets.

THere was a man of one of the two a Ramathaim Zophim, of mount Ephraim, whose name was Elkanah the sonne of Ieroham, the sonne of Elihu, the sonne of Tohu, the sonne of Zuph, an Ephrathite.

2 And hee had two wives: the name of one was Hannah, and the name of the other Peninnah: and Peninnah had children, but Hannah had no children.

* Deut.16,16.

3 * And this man went up out of his citie every yeere, to worship and to sacrifice unto the Lord of hostes in b Shiloh, where were the two sonnes of Ely, Hophni, and Phinehas, Priests of the Lord.

b For the Arke was there at that time.

4 And on a day, when Elkanah sacrificed, he gave to Peninnah his wife and to all her sonnes and daughters portions.

c Some reade, a portion with an heavy cheere.

5 But unto Hannah he gave a worthy c portion: for hee loved Hannah, and the Lord had made her barren.

6 ¶ And her aduersarie vexed her sore, forasmuch as she upbraided her, because the Lord had made her barren.

7 (And so did he yeere by yeere) *and* as oft as shee went up to the house of the Lord, thus shee vexed her, that she wept and did not eat.

8 Then said Elkanah her husband to her, Hannah, why weepest thou? and why eatest thou not? and why is thine heart troubled? am not I better to thee then ten d sonnes?

d Let this suffice thee, that I love thee no lesse, then if thou hadst many children.

9 So Hannah rose up after that they had eaten and dronke in Shiloh (and Eli the Priest sate upon a stoole by one of the postes of the e Temple of the Lord)

e That is, of the house where the Arke was.

10 And shee was troubled in her minde, and prayed unto the Lord, and wept sore:

11 Also she vowed a vow, and said, O Lord of hostes, if thou wilt looke on the trouble of thine handmaid, and remember me, and not forget thine handmaid, but give unto thine handmaid a manchilde, then I will give him unto the Lord all the dayes of his life, * and there shall no rasor come upon his head.

* Numb.6.5. Iudg.13.5.

12 And as shee continued praying before the Lord, Eli marked her mouth.

13 For Hannah spake in her heart: her lips did moove onely, but her voyce was not heard: therefore Eli thought she had beene dronken.

14 And Eli said unto her, How long wilt thou be dronke? Put away ‖ thy drunkennesse from thee.

‖ Ebr. thy wine.

15 Then Hannah answered, and said, Nay my Lord *but* I am a woman ‖ troubled in spirit: I have drunke neither wine nor strong drinke, but have * powred out my soule before the Lord.

‖ Ebr. of an hard spirit. * Psal.42.5.

16 Count not thine handmaide ‖ for a wicked woman: for of the abundance of my complaint and my griefe have I spoken hitherto.

‖ Ebr. for a daughter of Belial.

17 Then Eli answered, and said, Goe in peace, and the God of Israel grant thy petition that thou hast asked of him.

18 She said gaine, Let thine handmaid finde f grace in thy sight: so the woman went her way and did eate, and looked no more sad.

f That is, pray unto the Lord for me.

19 ¶ Then they rose up early, and worshipped before the Lord, and returned, and came to their house to Ramah. Now Elkanah knew Hannah, his wife, and the Lord g remembred her.

20 For in processe of time Hannah conceived and bare a son, and shee called his name Samuel, Because *said she*, I have asked him of the Lord.

g According to her petition.

21 ¶ So the man h Elkanah, and all his house, went up to offer unto the Lord the yeerely sacrifice and his vow:

h This Elkanah was a Levite, 1 Chron.6.27. and as some write once a yeere they accustomed to appeare before the Lord with their families.

22 But Hannah went not up: for she said unto her husband *I will tarie* untill the childe be weined, then I will bring him that hee may appeare before the Lord, and there abide for ever.

23 And Elkanah her husband said unto her, Doe

Doe what ſeemeth thee beſt: tary untill thou haſt weined him: onely the Lord accompliſh his i word. So the woman abode, and gave her ſon ſucke untill ſhe weined him.

i Becauſe her prayer tooke effect, therefore it was called the Lords promiſe. * Exod.16,36.

24 ¶ And when ſhe had weined him, ſhee tooke him with her with three bullocks and an * Ephan of floure and a bottle of wine, and brought him unto the houſe of the Lord in Shiloh, and the childe was † yong.

† Ebr. a childe.

25 And they ſlew a bullocke, and brought the childe to Eli.

26 And ſhe ſayd, Oh my lord, as thy k ſoule liveth, my lord, I am the woman that ſtood with thee here praying unto the Lord.

k That is, moſt certainely.

27 I prayed for this childe, and the Lord hath given me my deſire which I asked of him.

28 Therefore alſo I have † given him unto the Lord: as long as he liveth he ſhall be given unto the Lord: and he l worſhipped the Lord there.

† Ebr. lent. l Meaning, Eli gave thanks to God for her.

CHAP. II.

1 *The ſong of Hannah.* 12 *The ſonnes of Eli, wicked.* 13 *The new uſe of the Preſts.* 18 *Samuel miniſtreth before the Lord.* 20 *Eli bleſſeth Elkanah and his wife.* 23 *Eli reproveth his ſonnes.* 27 *God threatneth Prieſtes to Eli.* 31 *Eli is menaced for not chaſtiſing his children.*

AND Hannah a prayed, and ſayd, Mine heart reioyceth in the Lord, mine b horne is exalted in the Lord: my mouth is c enlarged over mine enemies, becauſe I reioyce in thy ſalvation.

a After that ſhe had obtained a ſonne by prayer, ſhe gave thanks.
b I have recouered ſtrength and glory by the benefite of the Lord.
c I can anſwere them that reprove my barreneſſe

2 There is none holy as the Lord: yea, there is none beſides thee: & there is no god like our God.

d In that yee condemne my barrenneſſe, ye ſhew your pride againſt God.

3 Speak d no more preſumptuouſly: let not arrogancy come out of your mouth: for the Lord *is* a God of knowledge, and by him enterpriſes are eſtabliſhed.

4 The bow *and* the mighty men are broken, and the weake have girded themſelves with ſtrength.

5 They that were full, are hired foorth for e bread, and the hungry are no more *hired*, ſo that the barren hath borne ſ ſeven: and thee that had many children is feeble.

e They ſel their labours for neceſſary foode.
f *Or, many.*

6 * The Lord killeth and maketh alive: bringeth downe to the grave and raiſeth up.

* *Deut.32.39. Wiſd.16.13. 1.Sa.13.a.*

7 The Lord maketh poore and maketh rich: bringeth low, and exalteth.

8 * He raiſeth up the poore out of the duſt, and lifteth up the begger from § dunghill, to ſet *them* among f princes, and to make them inherit the ſeat of glory: for the pillars of the earth are the g Lord: and he hath ſet the world upon them.

* Pſal.113.7.
f He preferreth to honour, and putteth downe according to his owne will, though mans iudgement be contrary.
g Therefore he may diſpoſe all things according to his will.

9 He will keepe the feet of his Saints, and the wicked ſhall keepe ſilence in darkeneſſe: for in *his owne* might ſhall no man be ſtrong.

10 The Lords adverſaries ſhall be deſtroyed, and out of heaven ſhall he * thunder upon them: the Lord ſhall iudge the ends of the world, and ſhall give power unto his h King, and exalt the horne of his Anointed.

* Chap.7.10.
h She grounded her prayer on Ieſus Chriſt which was to come.

11 And Elkanah went to Ramah to his houſe, and the childe did miniſter unto the i Lord before Eli the Prieſt.

i In all that Eli commanded him.

12 ¶ Now the ſonnes of Eli *were* wicked men, *and* k knew not the Lord.

k That is, they neglected his ordinance.

13 For the Prieſts cuſtome toward the people *was this*: when any man offred ſacrifice, § Prieſts ‖ boy came, while the fleſh was ſeething, and a fleſhhooke with three teeth in his hand.

‖ *Or, ſonne.*

14 And thruſt it into the kettle, or into the caldron, or into the panne, or into the pot: l all that the fleſhhooke brought up, the Prieſt tooke for himſelfe: thus they did unto all the Iſraelites, that came thither to Shiloh.

l Tranſgreſſing the order appointed in the Law. Leu 7.31. for their bellies take.

15 Yea, before they burnt the m fat, the Prieſts boy came and ſaid unto the man that offered, Give me fleſh to roſt for the Prieſt: for he will not have ſodden fleſh of thee, but raw.

m Which was commanded firſt to have bene offered to God.

16 And if any man ſayd unto him, Let them burn the fat according to the ‖ cuſtome, then take as much as thine heart n deſireth: then we would anſwere, No, but thou ſhalt give it now: and if thou wilt not, I will take it by force.

‖ *Or, Lawe.*
n Not paſſing for their owne profit, ſo that God might be ſerved aright.

17 Therefore the ſinne of the yong men was very great before the Lord: for men o abhorred the offering of the Lord.

o Seeing the horrible abuſe thereof.

18 ¶ Now Samuel being a young childe miniſtred before the Lord, girded with a linnen * Ephod.

* Exod.28.4.

19 And his mother made him a litle coat, and brought it to him from yeere to yeere, when ſhe came up with her husband, to offer the yeerely ſacrifice.

20 And Eli bleſſed Elkanah and his wife, and ſayd, The Lord give thee ſeed of this woman, for ‖ the petition that ſhe asked of the Lord: and they departed unto their place.

‖ *Or, for the thing that ſhe hath lent to the Lord: to wit, Samuel.*

21 And the Lord viſited Hannah, ſo that ſhee conceived, and bare three ſonnes, and two daughters. And the child Samuel grew before the Lord.

22 ¶ So Eli was very olde, and heard all that his ſonnes did unto all Iſrael, and how they lay with the women that p aſſembled at the doore of the Tabernacle of the Congregation.

p Which was (as the Ebrewes write) after their trauaile, when they came to be purified, reade Exod.38.8. Levit.12.6.

23 And hee ſayd unto them, Why doe ye ſuch things? for of all this people I heare evill reports of you.

24 *Doe* no *more*, my ſonnes: for it is no good report that I heare, *which is*, that yee make the Lords people to q treſpaſſe.

q Becauſe they contemne their duety to God, verſe 17.

25 If one man ſinne againſt another, the Iudge ſhall iudge it: but if a man ſinne againſt the Lord, who will plead for him? Notwithſtanding they obeyed not the voyce of their father, becauſe the Lord r would ſlay them.

r So that to obey good admonitions is Gods mercy, and to diſobey them is his iuſt iudgement for ſinne.

26 ¶ (Now the childe Samuel profited, and grew, and was in favour both with the Lord and alſo with men.)

27 And there came a man of God unto Eli, and ſaid unto him, Thus ſaith the Lord, Did not I plainly appeare unto the houſe of thy ſ father, when they were in Egypt in Pharaohs houſe?

ſ To wit, Aaron,

28 And I choſe him out of all the tribes of Iſrael to be my Prieſt, to offer upon my altar, and to burne incenſe, and to weare an Ephod before me, and * I gave unto the houſe of thy father all the offerings made by fire of the children of Iſrael.

* Levit.10.14.

29 Wherefore have you t kicked againſt my ſacrifice and mine offering, which I commanded in my Tabernacle, and honoureſt thy children above me, to make your ſelves fat of the firſt fruits of all the offerings of Iſrael my people?

t Why have you contemned my ſacrifices, and as it were troden them under foote?

30 Wherefore the Lord God of Iſrael ſaith, I ſaid, that thine houſe, and the houſe of thy father ſhould walke before mee for ever: but now the Lord ſaith, u It ſhall not be ſo: for them that honour me, I will honour, and they that deſpiſe me, ſhall be deſpiſed.

u Gods promiſes are only effectuall to ſuch as he giveth conſtancie unto, to feare and obey him.

31 Behold, the dayes come, that I will cut off thine x arme, and the arme of thy fathers houſe, that there ſhall not be an old man in thine houſe.

x Thy power and authoritie.

32 And thou y ſhalt ſee *thine* enemie in the habitation *of the Lord* in all things wherewith *God* ſhall bleſſe Iſrael, and there ſhall not be an

y Thy poſteritie ſhall ſee the glory of the chiefe Prieſt tranſlated to another, whom they ſhall envie, 1.King. 2.27.

old man in thine house for ever.

33 Nevertheleſſe, I will not deſtroy every one of thine from mine altar, to make thine eyes to faile, and to make thine heart ſorowfull: and all the multitude of thine houſe ſhall ‖ die *when they be* men.

‖ *Or, when they come to mans age.*

34 And this ſhallbe a ſigne unto thee, that ſhall come upon thy two ſonnes Hophni and Phinehas: in one day they ſhall die both.

35 And I will ſtirre me up a [z] faithfull Prieſt, that ſhall do according to mine heart, and according to my mind: and I wil build him a ſure houſe, and he ſhall walke before mine Anointed for ever.

z Meaning, Zadok, who ſucceeded Abiathar, and was the figure of Chriſt.

36 And all that are left in thine houſe, ſhall come and [a] bow downe to him for a piece of ſilver and a morſell of bread, and ſhall ſay, Appoint me, I pray thee, to one of the Prieſts offices, that I may eate a morſell bread.

a That is, ſhall be inferiour unto him.

CHAP. III.

1 There was no manifeſt viſion in the time of Eli. 4 The Lord calleth Samuel three times. 11 And ſheweth what ſhall come upon Eli and his houſe. 18 The ſame declareth Samuel to Eli.

NOw the childe Samuel miniſtred unto the Lord [a] before Eli: and the word of the Lord was [b] precious in thoſe dayes: for there was no manifeſt viſion.

a The Chalde text readeth, whiles Eli lived.
b Becauſe there were very few Prophets to declare it.

2 And at that time, as Eli lay in his [c] place, his eyes began to waxe dimme that he could not ſee.

c In the Court next to the Tabernacle.

3 And yet the [d] light of God went out, Samuel ſlept in the Temple of the Lord, where the Arke of God was.

d That is, the lampes which burnt in the night.

4 Then the Lord [e] called Samuel: and he ſaid, Here I am.

e Ioſephus writeth that Samuel was twelve yeeres olde, when the Lord appeared to him.

5 And he ranne unto Eli, and ſaid, Here am I, for thou calledſt me. But he ſaid, I called thee not: goe againe *and* ſleepe. And he went and ſlept.

6 And the Lord called once againe, Samuel. And Samuel aroſe, and went to Eli, and ſaid, I am here: for thou diddeſt call me. And he anſwered, I called thee not my ſonne: goe againe *and* ſleepe.

7 Thus *did* Samuel, before hee knewe [f] the Lord, and before the word of the Lord was reveaſed unto him.

f By viſion.

8 And the Lord called Samuel againe the third time: and he aroſe, and went to Eli, and ſaid, I am here: for thou haſt called me. Then Eli [g] perceived that the Lord had called the child.

g Such was the corruption of thoſe times that the chiefe Prieſt was become dull and negligent to underſtand the Lords appearing.

9 Therefore Eli ſaid unto Samuel, Goe *and* ſleepe: and if he call thee, then ſay, Speake Lord, for thy ſervant heareth. So Samuel went, and ſlept in his place.

10 ¶ And the Lord came, and ſtood, and called as at other times, Samuel, Samuel. Then Samuel anſwered, Speake, for thy ſervant heareth.

11 ¶ Then the Lord ſaid unto Samuel, Behold, I will doe a thing in Iſrael, whereof whoſoever ſhall heare, his two * eares ſhall [h] tingle.

* 2. King. 21, 12.
h God declareth what ſudden feare ſhall come upon men, when they ſhall heare that the Arke is taken, and alſo ſee Elies houſe deſtroyed.

12 In that day I will raiſe up againſt Eli all things which I have ſpoken concerning his houſe: when I begin, I will alſo make an end.

13 And I have told him that I will iudge his houſe for ever, for the iniquitie which he knoweth, becauſe his ſonnes ran into a ſlaunder, and hee ſtayed them not.

14 Now therefore I have ſworne unto the houſe of Eli, that the wickednes of Elis houſe ſhall not be purged with ſacrifice nor offring for ever.

i Meaning, that his poſteritie ſhould never enioy the chiefe Prieſts office.

15 Afterward Samuel ſlept untill the morning, and opened the doores of the houſe of the Lord, and Samuel feared to ſhew Eli the viſion.

16 ¶ Then Eli called Samuel, and ſaid, Samuel my ſonne. And he anſwered, Here I am.

17 Then he ſaid, What is it, that *the Lord* ſaid unto thee? I pray thee hide it not from me. God [k] doe ſo to thee, and more alſo, if thou hide any thing from me, of all that he ſayd unto thee.

k God puniſh thee after this and that ſort, except thou tell me truth, Ruth 1, 17.

18 Samuel tolde him every whit, and hid nothing from him. Then he ſaid, It is the Lord: let him doe what ſeemeth him good.

19 ¶ And Samuel grew, and the Lord was with him, and let none of his words fall to the ground.

l The Lord accompliſhed whatſoever hee had ſayd.

20 And all Iſrael from Dan to Beer-ſheba knew ‖ that faithfull Samuel *was* the Lords Prophet.

‖ *Or, that Samuel was the faithfull Prophet of the Lord,* † *For by the word of the Lord.*

21 And the Lord appeared againe in Shiloh: for the Lord revealed himſelfe to Samuel in Shiloh by † his word.

CHAP. IV.

1 Iſrael is overcome by the Philiſtims. 4 They doe fet the Arke, wherefore the Philiſtims doe feare. 10 The Arke of the Lord is taken. 11 Eli and his children die. 19 The death of the wife of Pinees the ſonne of Eli.

AND Samuel ſpake unto all Iſrael: † and Iſrael went out againſt the Philiſtims to battell, and pitched beſide ‖ Eben-ezer: and the Philiſtims pitched in Aphek.

† From the departure of the Iſraelites out of Egypt, unto the time of Samuel, are about 397. yeere.
‖ Or, ſtone of helpe, chap. 7. 12.

2 And the Philiſtims put themſelves in aray againſt Iſrael: and when they ioyned the battell, Iſrael was ſmitten downe before the Philiſtims: who ſlewe of the armie in the fielde about foure thouſand men.

3 So when the people were come into the campe, the Elders of Iſrael ſaid, [a] Wherefore hath the Lord ſmitten us this day before the Philiſtims? let us bring the Arke of the covenant of the Lord out of Shiloh unto us, that when it commeth among us, it may ſave us out of the hand of our enemies.

a For it may ſeeme that this warre was undertaken by Samuels commandement.

4 Then the people ſent to Shiloh, and brought from thence the Arke of the covenant of the Lord of hoſtes, who [b] dwelleth betweene the Cherubims: and there *were* ŷ two ſonnes of Eli, Hophni and Phinehas, with the Arke of the covenant of God.

b For he uſed to appeare to the Iſraelites betweene the Cherubims over the Arke of the covenant. Exod. 25. verſ. 17.

5 And when the Arke of the covenant of the Lord came into the hoſte, all Iſrael ſhouted a mighty ſhoute, ſo that the earth rang againe.

6 And when the Philiſtims heard the noiſe of the ſhoute, they ſaid, What meaneth the ſound of this mighty ſhout in the hoſt of the Ebrewes? and they underſtood, that the Arke of the Lord was come into the hoſte.

7 And the Philiſtims were afraid, and ſayd, God is come in the hoſte: therefore ſayd they, [c] Woe unto us: for it hath not beene ſo heretofore.

c Before wee fought againſt men, and now God is come to fight againſt us.

8 Wo unto us, who ſhall deliver us out of the hand of theſe mightie Gods? theſe are the Gods that ſmote the Egyptians with all the plagues in the [d] wilderneſſe.

d For in the red ſea in the wildernes the Egyptians were deſtroyed, which was the laſt of all his plagues. * Ioſ 13. 1.

9 Be ſtrong and play the men, O Philiſtims, that ye be not ſervants unto the Ebrewes, *as they have ſerved you: be valiant therefore, and fight.

10 And the Philiſtims fought, and Iſrael was ſmitten downe, and fled every man into his tent: and there was an exceeding great ſlaughter, for there fell of Iſrael [e] thirty thouſand footmen.

e David alluding to his place, Pſal. 78. 63. ſaith they were conſumed with fire: meaning they were ſuddenly deſtroyed.

11 And the Arke of God was taken, and the two ſonnes of Eli, Hophni and Phinehas died.

12 And there ranne a man of Beniamin out of the army, and came to Shiloh the ſame day with his clothes [f] rent, and earth upon his head.

f In token of ſorowe and mourning.

13 And when he came, loe, Eli ſate upon a ſeat

seat by the way side, waiting: for his heart g feared for the Arke of God: and when the man came into the citie to tell it, all the citie cried out.

g Least it should be taken of ỹ enemies.

14 And when Eli heard the noise of the crying, he sayd, What meaneth this noise of the tumult? and the man came in hastily, and told Eli.

15 (Now Eli *was* fourescore and eighteene yeere old, and * his eyes were dim that hee could not see.)

* Chap. 3. 2.

16 And the man said unto Eli, I came from the armie, and I fled this day out of the hoste: and he said, What thing is done, my sonne?

17 Then the messenger answered, and said, Israel is fled before the Philistims, and there hath been also a great slaughter among the people: and moreover thy two sonnes, Hophni and Phinehas h are dead, and the Arke of God is taken.

h According as God had afore sayd.

18 ¶ And when he had made mention of the Arke of God, *Eli* fell from his seate backward by the side of the gate, and his necke was broken, and he died: for hee was an old man and heauie: and he had ‖ iudged Israel fourtie yeeres.

‖ *Or, gouerned.*

19 And his daughter in law, Phinehas wife, was with child, *neere* ‖ her trauaile: and when she heard the report that the Arke of God was taken, and that her father in law and her husband were dead, she*i bowed her selfe, and trauailed: for her paines came upon her.

‖ *Or, to crie out.*

i And setled her body toward her trauaile.

20 And about the time of her death, the women that stood about her, sayd unto her. Feare not: for thou hast borne a sonne: but she answered not, nor regarded it.

21 And she named the childe ‖ Ichabod, saying, The glory is departed from Israel, because the Arke of God was taken, and because of her father in law and her husband.

‖ *Or, No glory, or, where is the glory?*

k She uttered her great sorow by repeating her words.

22 Shee sayd againe, k The glory is departed from Israel: for the Arke of God is taken.

CHAP. V.

a The Philistims bring the Arke into the house of Dagon, which idole fell downe before it. 6 The men of Ashdod are plagued, 8 The Arke is caried into Gath, and after to Ekron.

a Which was one of the fiue principall cities of the Philistims.

b Which was their chiefe idole, and as some write from the nauill downeward was like a fish, and upward like a man.

THen the Philistims tooke the Arke of God, and caried it from Eben-ezer unto a Ashdod.

2 Even the Philistims tooke the Arke of God, and brought it into the house of bDagon, and set it by Dagon.

3 And when they of Ashdod rose the next day in the morning, behold, Dagon was fallen upon his face on the ground before the Arke of the Lord, and they tooke up Dagon, and set him in his place againe.

4 Also they rose up early in the morning the next day, and behold, Dagon was fallen upon his face on the ground before the Arke of the Lord, and the head of Dagon and the two palmes of his hands *were* cut off upon the threshold: onely the stumpe of Dagon was left to him.

c Thus in stead of acknowledging the true God by this miracle, they fall to a farther superstition.

* Psal. 78, 66.

5 Therefore the Priests of Dagon, and all that come into Dagons house, c tread not on the threshold of Dagon in Ashdod, unto this day.

6 But the hand of the Lord was heauie upon them of Ashdod, and destroyed them, and smote them with the * emerods, *both* Ashdod, and the coasts thereof.

7 And when the men of Ashdod saw this, they sayd, Let not the Arke of the God of Israel abide with us: for his hand is sore upon us and upon Dagon our god.

8 They sent therefore, and gathered all the princes of the Philistims unto them, and sayde, d What shall wee doe with the Arke of the God of Israel? And they answered, Let the Arke of the God of Israel bee caried about unto Gath: and they caried the Arke of the God of Israel about.

d Though they had felt Gods power, and were afraid thereof, yet they would farther try him, which thing God turned to their destruction and his glory.

9 And when they had caried it about, the hand of the Lord was against the citie with a very great destruction, and hee smote the men of the citie both small and great, and they had emerods in their secret parts.

10 ¶ Therefore they sent the Arke of God to Ekron: and assoone as he Arke of God came to Ekron, the Ekronites cried out, saying, They have brought the Arke of the God of Israel to us to slay us and our people.

11 Therefore they sent, and gathered together all the princes of the Philistims, and sayd, Send e away the Arke of the God of Israel, and let it returne to his owne place, that it slay us not and our people: for there was a destruction *and* death thorowout all the citie, *and* the hand of God was very sore there.

e The wicked when they feele the hand of God, grudge and reiect him, where the godly humble themselues, and crie for mercy.

12 And the men that dyed not, were smitten with the emerods: and the cry of the citie went up to heaven.

CHAP. VI.

1 The time that the Arke was with the Philistims, which they sent againe with a gift. 12 It commeth to Beth-shemesh. 17 The Philistims offer golden emerods. 19 The men of Beth-shemesh are stricken for looking into the Arke.

SO the Arke of the Lord was in the contrey of the Philistims a seuen moneths.

a They thought by continuance of time the plague would haue ceased, and so would haue kept the Arke still.

2 And the Philistims called the Priests and the Soothsayers, saying, What shall we doe with the Arke of the Lord? tell us wherewith we shall send it home againe.

3 And they sayd, If you send away the Arke of the God of Israel, send it not away emptie, but giue unto it b a sinne offering: then shall yee bee healed, and it shall bee knowen to you, why his hand departeth not from you.

b The idolaters confesse there is a true God, who punisheth sinne iustly.

4 Then sayd they, What shall be the sinne offering, which wee shall give unto it? And they answered, Five golden emerods, and fiue golden mise, according to the number of the princes of the Philistims: for one plague *was* on you all, and on your princes.

5 Wherefore ye shall make the similitudes of your emerods, and ỹ similitudes of your mise that destroy the land: so yee shall giue glory unto the God of Israel, that hee may take his hand from you, and from your c gods, and from your land.

c This is Gods iudgement upon the idolaters, that knowing the true God, they worship him not a right.

6 Wherefore then should yee harden your hearts, as the Egyptians and Pharaoh hardened their hearts, when hee wrought wonderfully among them, * did they not let them goe, and they departed?

* Exod. 12. 31.

7 Now therefore make a new cart, and take two milch kine, on whom there hath come no yoke: and tie the kine to the cart, and bring the calves home from them.

8 Then take the Arke of the Lord, and set it upon the cart, and put the d iewels of gold which ye giue it for a sinne offring in a coffer by the side thereof, and send it away, that it may goe.

d Meaning, the golden emerods and the golden mise.

e The God of Israel.

f The wicked attribute allmost all things to fortune and chance, where as indeed there is nothing done without Gods prouidence and decree.

9 And take heede, if it goe up by the way of his owne coast to Beth-shemesh, it is e hee that did us this great evill; but if not, we shall know then, that it is not his hand that smote us, *but* it was a f chance that happened us.

10 And the men did ſo: for they tooke two kine that gave milke, and tied them to the cart, and ſhut the calves at home.

11 So they ſet the Arke of the Lord upon the cart, and the coffer with the miſe of golde, and with the ſimilitudes of their emerods.

12 And the kine went the ſtraight way to Beth-ſhemeſh, and kept one path, and lowed as they went, and turned neither to ſ right hand nor to the left: alſo the princes of the Philiſtims went after g them unto the borders of Beth-ſhemeſh.

g For the triall of the matter.

13 Now they of Beth-ſhemeſh were reaping their wheat harveſt in the valey, and they lift up their eyes, and ſpied the Arke, and reioyced when they ſaw it.

14 ¶ And the cart came into the field of Ioſhua a Beth-ſhemite, and ſtood ſtill there. There was alſo a great ſtone, and h they clave the wood of the cart, and offered the kine for a burnt offering unto the Lord.

h To wit, the men of Beth-ſhemeſh, which were Iſraelites.

15 And the Levites tooke downe the Arke of the Lord, and the coffer that was with it, wherein the iewels of golde were, and put them on the great ſtone, and the men of Beth-ſhemeſh offered burnt offering, and ſacrificed ſacrifices that ſame day unto the Lord.

16 And when the five princes of the Philiſtims had ſeene it, they returned to Ekron the ſame day.

17 ¶ So theſe are the golden emerods, which the i Philiſtims gave for a ſinne offring to the Lord: for i Aſhdod one, for Gaza one, for Askelon one, for Gath one, *and* for Ekron one.

i Theſe were the five principall cities of the Philiſtims, which were not all conquered unto the time of David.

18 And golden miſe, according to the number of all the cities of the Philiſtims, *belonging* to the five princes, both of walled townes, and of townes unwalled unto the great *ſtone* of ‖ Abel, whereon they ſet the Arke of the Lord: *which ſtone remaineth* unto this day in the field of Ioſhua the Beth-ſhemite.

‖ Or, *the plaine, or lamentation.*

19 And he ſmote of the men of Beth-ſhemeſh becauſe they k had looked in the Arke of the Lord: he ſlew even among the people fiftie thouſand men and threeſcore and ten men: and the people lamented, becauſe the Lord had ſlaine the people with ſo great a ſlaughter.

k For it was not lawfull to any either to touch or to ſee it, ſave onely to Aaron and his ſonnes, Num. 4. 15,20.

20 Wherefore the men of Beth-ſhemeſh ſayd, Who is able to ſtand before this holy Lord God? and to whom ſhall he goe from us?

21 And they ſent meſſengers to the inhabitants of Kiriath-iearim, ſaying, The Philiſtims have brought againe the Arke of the Lord: come ye downe, *and* take it up to you.

CHAP. VII.

a The Arke is brought to Kiriath-iearim. 3 Samuel exhorteth the people to forſake their ſinnes, and turne to the Lord. 10 The Philiſtims fight againſt Iſrael, and are overcome. 16 Samuel iudgeth Iſrael.

THen the men of a Kiriath-iearim came, and tooke up the Arke of the Lord, and brought it into the houſe of Abinadab in the hill: and they ſanctified Eleazar his ſonne, to keepe the Arke of the Lord.

a A citie in the tribe of Iudah, called alſo Kiriath-baal, Ioſh. 15,60.

2 (For while the Arke abode in Kiriath-iearim, the time was long, for it was twentie yeeres) and all the houſe of Iſrael lamented b after the Lord.

b Lamented for their ſinnes, and followed the Lord.

3 ¶ Then Samuel ſpake unto all the houſe of Iſrael, ſaying, If ye be come againe unto the Lord with all your heart, * put away the ſtrange gods from among you, and * Aſhtaroth, and direct your hearts unto the Lord, and ſerve him * onely, and he ſhall deliver you out of the hand of the Philiſtims.

* *Ioſh.24.15.23.*
* *Iudg.2.13.*
* *Deut.6.4.matt. 4.10.*

4 Then the children of Iſrael did put away * Baalim and Aſhtaroth, and ſerved the Lord onely.

* *Iudg 2.12,13.*

5 And Samuel ſaid, Gather all Iſrael to c Mizpeh, and I will pray for you unto the Lord.

c For Shiloh was now defolate, becauſe the Philiſtims had taken thence the Arke.

6 And they gathered together to Mizpeh, and d drew water, and powred it out before the Lord, and faſted the ſame day, and ſaid there, We have ſinned againſt the Lord. And Samuel iudged the children of Iſrael in Mizpeh.

d The Chalde text hath, that they drew water out of their heart: that is, wept abundantly for their ſinnes.

7 When the Philiſtims heard that the children of Iſrael were gathered together to Mizpeh, the Princes of the Philiſtims went up againſt Iſrael: and when the children of Iſrael heard that, they were afraid of the Philiſtims.

8 And the children of Iſrael ſaid to Samuel, Ceaſe not to e crie unto the Lord our God for us, that hee may ſave us out of the hand of the Philiſtims.

e Signifying, that in the prayers of the godly, there ought to be a vehement zeale.

9 Then Samuel tooke a ſucking lambe, and offered it all together for a burnt offering unto the Lord, and Samuel cried unto the Lord for Iſrael, and the Lord heard him.

10 And as Samuel offered the burnt offering, the Philiſtims came to fight againſt Iſrael: but the Lord f thundered with a great thunder that day upon the Philiſtims, and ſcattered them: ſo they were ſlaine before Iſrael.

f According to the prophecie of Hannah Samuels mother, Chap. 2,10.

11 And the men of Iſrael went from Mizpeh, and purſued the Philiſtims, and ſmote them untill *they came* under Beth-car.

12 Then Samuel tooke a ſtone, and pitched it betweene Mizpeh and g Shen, and called the name thereof Eben-ezer, and he ſaid, Hitherto hath the Lord holpen us.

g Which was a great rocke over againſt Mizpeh.

13 ¶ So the Philiſtims were brought under, and they came no more againe into the coaſts of Iſrael: and the hand of the Lord was againſt the Philiſtims all the dayes of Samuel.

14 Alſo the cities which the Philiſtims had taken from Iſrael, were reſtored to Iſrael, from Ekron even to Gath: and Iſrael delivered the coaſts of the ſame out of the hands of the Philiſtims: and there was a peace betweene Iſrael and the h Amorites.

h Meaning, the Philiſtims.

15 And Samuel iudged Iſrael all the dayes of his life.

16 And went about yeere by yeere to Beth-el, and Gilgall, and Mizpeh, and iudged Iſrael in all thoſe places.

17 Afterward he returned to Ramah: for there was his houſe, and there he iudged Iſrael: alſo he built an i altar there unto the Lord.

i Which was not contrary to the Law: for as yet a certaine place was not appointed.

CHAP. VIII.

1 Samuel maketh his ſonnes Iudges over Iſrael, who follow not his ſteppes. 5 The Iſraelites aske a King. 11 Samuel declareth in what ſtate they ſhould be under the King. 19 Notwithſtanding, they aske one ſtill, and the Lord willeth Samuel to graunt unto them.

WHen Samuel was now become olde, hee a made his ſonnes Iudges over Iſrael,

a Becauſe he was not able to beare the charge.

2 (And the name of his eldeſt ſonne was b Ioel, and the name of the ſecond Abiah) *even* Iudges in Beer-ſheba.

b Who was alſo called Vaſhni. 1.Chron.6.28.

3 And his ſonnes walked not in his wayes, but turned aſide after lucre, and * tooke rewards, and perverted the iudgement.

* Deut.16.19.

4 ¶ Wherefore all the Elders of Iſrael gathered them together, and came to Samuel unto c Ramah.

c For there his houſe was, Chap. 7.17.

5 And ſaid unto him, Behold, thou art olde, and

and thy ſonnes walke not in thy wayes: * make us now a King to iudge us like all nations.

6 But the thing [d] diſpleaſe Samuel, when they ſayd, Give us a king to iudge us: and Samuel prayed unto the Lord.

7 And the Lord ſaid unto Samuel, Heare the voyce of the people in all that they ſhall ſay unto thee: for they have not caſt thee away, but they have caſt me away, that I ſhould not reigne over them.

8 As they have ever done ſince I brought them out of Egypt even unto this day, (and have forſaken me, and ſerved other gods) even ſo doe they unto thee.

9 Now therefore hearken unto their voyce: howbeit, yet [e] teſtifie unto them, and ſhew them the maner of the king that ſhall reigne over them.

10 ¶ So Samuel told all the words of the Lord unto the people that asked a king of him.

11 And hee ſaid, This ſhall bee the [f] maner of the king that ſhall reigne over you: he will take your ſonnes, and appoint them to his charets, and to be his horſemen, and *ſome* ſhall runne before his charet.

12 Alſo he will make them his captaines over thouſands, and captaines over fifties, and to eare his ground, and to reape his harveſt, and to make inſtruments of warre, and the things that ſerve for his charets.

13 He will alſo take your daughters and make them Apothecaries, and Cookes, and Bakers.

14 And he will take your fields, and your vineyards, and your beſt Olive trees, and give them to his ſervants.

15 And hee will take the tenth of your ſeede, and of your vineyards, and give it to his ‖ Eunuches, and to his ſervants.

16 And hee will take your men-ſervants, and your maid-ſervants, and the chiefe of your yong men, and your aſſes, and put them to his worke.

17 He will take the tenth of your ſheepe, and ye ſhall be his ſervants.

18 And ye ſhall cry out at that day, becauſe of your king, whom ye have choſen you, and the Lord will not [g] heare you at that day.

19 But the people would not heare the voyce of Samuel, but did ſay, Nay, but there ſhall bee a king over us.

20 And we alſo will bee like all *other* nations, and our king ſhall iudge us, and goe out before us and fight our battels.

21 Therefore when Samuel heard all the words of the people, he rehearſed them in the eares of the Lord.

22 And the Lord ſaid to Samuel, ‖ Hearken unto their voyce, and make them a king. And Samuel ſaid unto the men of Iſrael, Goe every man unto his citie.

CHAP. IX.

Saul ſeeking his fathers aſſes, by the counſell of his ſervant goeth to Samuel. 9 The Prophets called Seers. 15 The Lord revealeth to Samuel Sauls comming, commanding him to anoint him king. 22 Samuel bringeth Saul to the feaſt.

THere was now a man of Beniamin, [a] mighty in power, named * Kiſh, the ſonne of Abiel, the ſonne of Zeror, the ſonne of Bechorath, the ſonne of Aphiah, the ſonne of a man of Iemini.

2 And he had a ſonne called Saul, [b] a goodly yong man and a faire: ſo that among the children of Iſrael there was none goodlier then hee: from the ſhoulders upward, he was higher then any of the people.

3 And the aſſes of Kiſh, Sauls father, were loſt: therefore Kiſh ſaid to Saul his ſonne, Take now one of the ſervants with thee, and ariſe, goe and [c] ſeeke the aſſes.

4 So he paſſed through mount Ephraim, and went thorow the lande of Shaliſhah, but they found them not. Then they went thorow the land of Shalim, and *there they were* not: hee went alſo thorow ✠ land of Iemini, but they found them not.

5 When they came to the land of [d] Zuph, Saul ſaid unto his ſervant that was with him, Come and let us returne, leſt my father leave *the care* of aſſes, and take thought for us.

6 And he ſaid unto him, Behold now, in this city is a man of God, and he is an honorable man: all that he ſaid commeth to paſſe: let us now goe thither, if ſo be that he can ſhew us what way we may goe.

7 Then ſaide Saul to his ſervant, Well then, let us goe: but what ſhall we bring unto the man? For the ‖ bread is ſpent in our veſſels, and there is no preſent to bring to the man of God: what have wee?

8 And the ſervant anſwered Saul againe, and ſaid, Behold, I have found about mee the fourth part of a [e] ſhekell of ſilver; that will I give the man of God, to tell us our way.

9 (Beforetime in Iſrael when a man went to ſeeke an anſwere of God, thus he ſpake, Come, and let us goe to the [f] Seer: for *he that is called* now a Prophet, was in the old time called a Seer)

10 Then ſaid Saul to his ſervant, Well ſayde, come, let us go, ſo they went into the citie where the man of God was.

11 ¶ And as they were going up the hie way to the citie, they found maids that came out to draw water, and ſaide unto them, Is there here a Seer?

12 And they anſwered them, and ſaide, Yea: loe, *he is* before you, make haſte now, for hee came this day to the citie, for there is an [g] offering of the people this day in the hige place.

13 When ye ſhall come into the citie, ye ſhall find him ſtraight way yet he come vp to the high place to eate, for the people will not eate vntill he come, becauſe hee will [h] bleſſe the ſacrifice, and then eate they that bee bidden to the feaſt: now therefore goe vp, for even now ſhall ye find him.

14 Then they went vp into the citie, and when they were come into the middes of the citie, Samuel came out againſt them, to goe up to the hie place.

15 ¶ * But the Lord had revealed to Samuel † ſecretly (a day before Saul came) ſaying,

16 To morow about this time I will ſend thee a man out of the land of Beniamin, him ſhalt thou anoint to bee governour over my people Iſrael, that he may [i] ſave my people out of the hand of the Philiſtims; for I have looked upon my people, and their cry is come unto me.

17 When Samuel therefore ſaw Saul, the Lord anſwered him, See, this is the man whom I ſpake to thee of, he ſhall rule my people.

18 Then went Saul to Samuel in the middes of the gate, and ſaid, Tell me, I pray thee, where the Seers houſe is.

19 And Samuel anſwered Saul, and ſaid, I am the Seer; goe vp before me unto the high place; for ye ſhall eate with me to day, and to morow I will let thee goe, and will tell thee all that is in hine [k] heart.

20 And

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* Hoſe 13.10. acts. 13.21.
d Becauſe they were not content with the order that God had appointed, but would be governed as were the Gentiles.
e To proove if they will forſake their wicked purpoſe.
f Not that kings have this authoritie by their office, but that ſuch as reigne in Gods wrath ſhould uſurpe this over their brethren, contrary to the law, Deut. 17.20.
‖ *Or, chiefe officers.*
g Becauſe ye repent not for your ſinnes, but becauſe ye ſmart for your afflictions, whereinto ye caſt your ſelves willingly.
‖ *Or, graunt their requeſt.*
a That is, both valiant and rich.
* Chap. 14.15. 1.Chron 8.33.
b So that it might ſeeme that God approved their requeſt in appointing out ſuch a perſon,
c All theſe circumſtances were meanes to ſerve unto Gods providence, whereby Saul, though not approoved of God, was made king.
d Where was Ramath Zophim, the citties of Samuel.
† *Or, victuailes.*
e Which is about fiue pence, reade Gen. 23.15.
f So called becauſe he foreſaw things to come.
g That is, a feaſt after the offering, which ſhould be kept in an high place of the citie appointed for that uſe.
h That is, give thanks and diſtribute the meat according to their cuſtome.
* Chap. 15.1. Acts 13.21.
† *Ebr. In his eare.*
i Notwithſtanding their wickednes, yet God was ever mindfull of his inheritance.
k Meaning, all that thou deſireſt to know.

20 And as for thine aſſes that were loſt three dayes ago, care not for them: for they are found: and [l] on whom *is ſet* all the deſire of Iſrael? is it not upon thee, and on all thy fathers houſe?

21 ¶ But Saul anſwered and ſaid, Am not I the ſonne of Iemini of the ſmalleſt tribe of Iſrael? and my familie *is* the leaſt of all the families of the tribe of Beniamin. Wherefore then ſpeakeſt thou ſo to me?

22 And Samuel tooke Saul and his ſervant, and brought them into the [m] chamber, and made them ſit in the chiefeſt place among them that were bidden: which were about thirtie perſons.

23 And Samuel ſaide unto the cooke, Bring forth the portion which I gaue thee, *and* whereof I ſaid unto thee, Keepe it with thee.

24 And the cooke tooke up the ſhoulder, and that which was [n] upon it, and ſet it before Saul. And *Samuel* ſaid, Behold, that which is left, ſet it before thee, *and* eate: for hitherto hath it beene kept for thee, ſaying, Alſo I [o] have called the people. So Saul did eat with Samuel that day.

25 And when they were come downe from the high place into the citie, he communed with Saul upon the top of the houſe.

26 And when they aroſe early about the ſpring of the day, Samuel called Saul to the [p] top of the houſe, ſaying, Vp, that I may ſend thee away. And Saul aroſe, and they went out, both he, and Samuel.

27 And when they were come downe to the end of the citie, Samuel ſaid to Saul, Bid the ſervant goe before us, (and he went) but ſtand thou ſtill now, that I may ſhewe thee [q] the worde of God.

CHAP. X.

1 Saul is anoynted King by Samuel. 9 God changeth Sauls heart, and he prophecieth. 17 Samuel aſſembleth the people and ſheweth them their ſinnes. 21 Saul is choſen King by lot. 25 Samuel writeth the Kings office.

THen Samuel tooke a viole of [a] oyle, and powred it upon his head, and kiſſed him, and ſaid, Hath not the Lord anointed thee to be governor over his inheritance?

2 When thou ſhalt depart from me this day, thou ſhalt find two men by * Rahels ſepulchre in the border of Beniamin, even at Zelzah, and they will ſay unto thee, The [b] aſſes which thou wenteſt to ſeeke, are found, and loe, thy father hath left the care of the aſſes, and ſoroweth for you, ſaying, What ſhall I doe for my ſonne?

3 Then ſhalt thou go forth from thence, and ſhalt come to the ‖ plaine of Tabor, and there ſhall meet thee three men going up to God to Beth-el, one carying three kiddes, and another carying three loaues of bread, and another carying a bottell of wine:

4 And they will aske thee † if all be well, and will give thee the two *loaues of* bread, which thou ſhalt receiue of their hands.

5 After that ſhalt thou come to the [c] hill of God, where is the gariſons of the Philiſtims: and when thou art come thither to the citie, thou ſhalt meete a companie of Prophets comming downe from the hie place with a viole, and a tymbrell, and a pipe, and an harpe before them, and they ſhall propheſie.

6 Then the ſpirit of the Lord will come upon thee, and thou ſhalt prophecie with them, and ſhalt be turned into another man.

7 Therefore when theſe ſignes ſhall come unto thee, doe as occaſion ſhall ſerve: for God *is* with thee.

8 And thou ſhalt goe downe before mee to Gilgal: and I alſo will come downe unto thee to offer burnt offerings, and to ſacrifice ſacrifices of peace. * Tarie for me ſeven dayes, till I come to thee, and ſhew thee what thou ſhalt doe.

9 And when he had turned his † backe to go from Samuel, God gaue him another [d] heart; and all thoſe tokens came to paſſe that ſame day.

10 ¶ And when they came thither to the hill, behold, the company of Prophets met him, and the Spirit of God came upon him, and he ‖ prophecied among them.

11 Therefore all the people that knew him before, when they ſaw that hee prophecied among the Prophets, ſayd ech to other, What is come unto the ſonne of Kiſh? * is Saul alſo among the Prophets?

12 And one of the ſame place anſwered, and ſayd, But who is their [e] father? Therefore it was a proverbe, Is Saul alſo among the [f] Prophets?

13 And when he had made an end of prophecying, he came to the high place.

14 And Sauls uncle ſayd unto him, and to his ſervant, Whither went ye? And he ſaid, To ſeeke the aſſes: and when wee ſaw that they were no where, we came to Samuel.

15 And Sauls uncle ſaid, Tell me, I pray thee, what Samuel ſaid unto you.

16 Then Saul ſaid unto his uncle, He tolde us plainly that the aſſes were found: but concerning the kingdome whereof Samuel ſpake, tolde he him not.

17 ¶ And Samuel [g] aſſembled the people unto the Lord in Mizpeh.

18 And hee ſayd unto the children of Iſrael, Thus ſaith the Lord God of Iſrael, I have brought Iſrael out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hands of all kingdomes that troubled you.

19 But ye have this day caſt away your God, who onely delivereth you out of all your adverſities and tribulations: and ye ſaid unto him, *No*, but appoint a king over us. Now therefore ſtand ye before the Lord according to your tribes, and according to your thouſands.

20 And when Samuel had gathered together all the tribes of Iſrael, the tribe of Beniamin was [h] taken.

21 Afterward hee aſſembled the tribe of Beniamin, according to their families, and the familie of Matri was taken. So Saul the ſonne of Kiſh was taken, and when they ſought him, he could not be found.

22 Therefore they asked the Lord againe, if that man ſhould yet come thither. And the Lord anſwered, Beholde, he [i] hath hid himſelfe among the ſtuffe.

23 And they ranne, and brought him thence: and when he ſtood among the people, hee was higher then any of the people from the ſhoulders upward.

24 And Samuel ſayd to all the people, See yee not him, whom the Lord hath choſen, that there is none like him among all the people? and all the people ſhowted and ſaid, † God ſave the King.

25 Then Samuel tolde the people [k] the duetie of the kingdome, and wrote it in a booke, and layed

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l Whom doeth Iſrael deſire to be their King, but thee?

m Where the feaſt was.

n That is, the ſhoulder with the breaſt, which the Prieſt had for his family in all peace offerings, Levit. 10,14.

o That both by the aſſembling of the people, and by the meate prepared for thee, thou mighteſt underſtand that I knew of thy comming.

p To ſpeake with him ſecretly: for the houſes were flat aboue.

q Gods commandement as concerning thee.

a To the Law this anointing ſignified the gifts of the holy Ghoſt, which were neceſſary for them that ſhould rule. * Gen. 35,20.

b Samuel confirmeth him by theſe ſignes, that God hath appoynted him king.

‖ Or, oke.

† *Eb. of peace.*

c Which was an high place in the citie Kiriath-iearim, where the Arke was, chap. 7,1.

* Chap. 13,8.

† *Ebr. ſhoulder.*

d He gaue him ſuch vertues as were meet for a King.

‖ Or, ſang praiſes.

* Chap. 19,24.

e Meaning, that prophecie commeth not by ſucceſſion, but is given to whom it pleaſeth God.

f Noting thereby him that from low degree commeth ſuddenly to honour.

g Both to declare unto them their fault in asking a King, and alſo to ſhew Gods ſentence therein.

h That is, by caſting of lot.

i As though he were unworthy and unwilling.

† *Ebr. let the king liue.*

k As it is written in Deut. chap. 17, 15. &c.

layed it up before the Lord, and Samuel sent all the people away every man to his house.

26 Saul also went home to Gibeah, and there followed him a band of men, whose heart God had touched.

27 But the wicked men said, How shall he save us? So they despised him, and brought him no presents: but he [i] held his tongue.

[i] Both to auoyde sedition, and also to win them by patience.

CHAP. XI.

1 *Nahash the Ammonite warreth against Iabesh Gilead, who asketh helpe of the Israelites.* 6 *Saul promiseth helpe.* 11 *The Ammonites are slaine.* 14 *The kingdome is renewed.*

THen Nahash the Ammonite [a] came up, and besieged Iabesh Gilead: and all the men of Iabesh said unto Nahash, Make a covenant with us, and we will be thy servants.

[a] After that Saul was chosen king: for feare of whom they asked a king, as Chap. 12,12.

2 And Nahash the Ammonite answered them, On this condition I will make a covenant with you, that I may thrust out all your [b] right eyes, and bring that shame upon all Israel.

[b] This declareth that the more neere the tyrants are to their destruction, the more cruell they are.

3 To whom the Elders of Iabesh said, Give us seven dayes respit, that wee may send messengers unto all the coastes of Israel, and then if no man deliver us, we will come out to thee.

4 ¶ Then came the messengers to Gibeah of Saul, and tolde these tidings in the eares of the people: and all the people lift up their voyces and wept.

5 And behold, Saul came following the cattell out of the field, and Saul said, What aileth this people that they weepe? And they told him the tidings of the men of Iabesh.

[c] God gave him the spirit of strength and courage to goe against this tyrant.

6 Then the Spirit of God [c] came upon Saul, when hee heard those tidings, and hee was exceeding angry,

7 And tooke a yoke of oxen, and hewed them in pieces, and sent them thorowout all the coasts of Israel by the hands of messengers, saying, Whosoever commeth not foorth after Saul, and after [d] Samuel, so shall his oxen be served. And the feare of the Lord fell on the people, and they came out [†] with one consent.

[d] He addeth Samuel because Saul was not yet approoved of all.

[†] *Ebr. as one man.*

8 And when he nombred them in Bezek, the children of Israel were three hundreth thousand men, and the men of Iudah thirty thousand.

[e] Meaning, Saul and Samuel.

9 Then [e] they said unto the messengers that came, So say unto the men of Iabesh Gilead, To morow by then the Sunne be hote, yee shall have helpe. And the messengers came and shewed it to the men of Iabesh, which were glad.

[f] That is, to the Ammonites. dissembling that they had hope of ayde.

10 Therefore the men of Iabesh said, To morow we will come out unto [f] you, and ye shall doe with us all that pleaseth you.

11 ¶ And when the morow was come, Saul put the people in three bands, and they came in upon the hoste in the morning watch, and slewe the Ammonites untill the heate of the day: and they that remained, were scattered, so that two of them were not left together.

[g] By this victory the Lord wonne the hearts of the people to Saul. [h] By shewing mercy he thought to overcome their malice.

12 Then the people said unto Samuel, [g] Who is he that said, Shall Saul reigne over us? bring those men that we may slay them.

13 But Saul sayd, There shall no man [h] die this day: for to day the Lord hath saved Israel.

14 ¶ Then said Samuel unto the people, Come, that we may goe to Gilgal, and renew the kingdome there.

[i] In signe of thanksgiving for the victory.

15 So all the people went to Gilgal, and made Saul King there before the Lord in Gilgal: and there they offred [i] peace offrings before the Lord: and there Saul and all the men of Israel reioyced exceedingly.

CHAP. XII.

1 *Samuel declaring to the people his integritie, reproveth their ingratitude.* 19 *Godly miracle causeth the people to confesse their sinne.* 20 *Samuel exhorteth the people to follow the Lord.*

SAmuel then said unto all Israel, Behold, I haue [a] hearkened unto your voyce in all that yee sayd unto mee, and have appointed a King over you.

[a] I have granted your petition.

2 Now therefore behold, *your* King walketh [b] before you, and I am olde and gray headed, and behold, my sonnes *are* with you: and I have walked before you from my childehood unto this day.

[b] To governe you in peace and warre.

3 Behold, here I am: * beare record of me before the Lord, and before his anoynted. [c] Whose oxe have I taken? or whose asse have I taken? or whom have I done wrong to? or whom have I hurt? or of whose hand have I received any bribe, to blinde mine eyes therewith, and I will restore it you?

* Ecclus. 46.19.

[c] God would that this confession should bee a patterne for all them that have any charge or office.

4 Then they sayd, Thou hast done us no wrong, nor hast hurt us, neither hast thou taken ought of any mans hand.

5 And he said unto them, The Lord is witnesse against you, and his [d] Anoynted is witnesse this day, that ye have found nought in mine handes. And they answered, *He is* witnesse.

[d] Your King, who is anoynted by the commandement of the Lord.

6 Then Samuel said unto the people, It is the Lord that ‖ made Moses and Aaron, and that brought your fathers out of the land of Egypt.

‖ *Or, exalted.*

7 Now therefore stand still, that I may reason with you before the Lord according to all the ‖ righteousnesse of the Lord, which he shewed to you and to your fathers.

‖ *Or, benefites.*

8 * After that Iaakob was come into Egypt, and your fathers cryed unto the Lord, then the Lord * sent Moses and Aaron which brought your fathers out of Egypt, and made them dwell in this place.

* Gene. 46, 5, 6.

* Exod. 4.16.

9 * And when they forgat the Lord their God, he sold them into the hand of Sisera [e] captaine of the hoste of Hazor, and into the hand of the Philistims, and into the hand of the king of Moab, and they fought against them.

* Iudg. 4.2.

[e] Captaine of Iabins hoste King of Hazor.

10 And they cried unto the Lord, and said, We have sinned, because wee haue forsaken the Lord, and have served Baalim and Ashtaroth. Now therefore deliver us out of the hands of our enemies, and we will serve thee.

11 Therefore the Lord sent Ierubbaal [f] and Bedan and * Iphtah, and * Samuel, and delivered you out of the hands of your enemies on every side, and ye dwelled safe.

[f] That is, Samson. Iudg. 13,25. * Iudg 11.1. * Chap. 4.11.

12 Notwithstanding when you saw, that Nahash the king of the children of Ammon came against you, ye said unto me, [g] No, but a King shall regine over us: when yet the Lord your God was your King.

[g] Leaning God to seeke the helpe of man, Chap. 8.5.

13 Now therefore behold the King whom ye have chosen, *and* whom ye have desired: loe therefore, the Lord hath set a King over you.

14 If ye will feare the Lord and serve him, and heare his voyce, and not disobey the word of the Lord, both yee, and the king that reigneth over you, shall [h] follow the Lord your God.

[h] Yee shall be preserved as they that follow the Lords will.

15 But if ye will not obey the voice of the Lord, but disobey the Lords mouth, then shall the hand of the Lord be upon you, and on your [i] fathers.

[i] Meaning, the governours.

16 Now

16 Now also ſtand and ſee this great thing which the Lord will doe before your eyes.

17 Is not now wheat harveſt? I will call unto the Lord, and he ſhall ſend thunder and raine, that ye may perceive and ſee, how that your wickedneſs is k great, which ye have done in the ſight of the Lord in asking you a king.

k In that ye have forſaken him, who hath all power in his hand, for a mortall man.

18 Then Samuel called unto the Lord, and the Lord ſent thunder and raine the ſame day: and all the people feared the Lord and Samuel exceedingly.

19 And all the people ſayd unto Samuel, Pray for thy ſervants unto the Lord thy God, that wee die not: for wee have ſinned in asking us a King, beſide l all our *other* ſinnes.

l Not onely at other times, but now chiefly.

20 ¶ And Samuel ſaid unto the people, Feare not, (ye have indeede done all this wickedneſſe, m yet depart not from following the Lord, but ſerve the Lord with all your heart,

m He ſheweth that there is no ſinne ſo great, but it ſhalbe forgiven, if the ſinner turne againe to God.

21 Neither turne ye backe: for that *ſhould bee* after vaine things which cannot profit you, nor deliver you, for they are but vanitie.)

22 For the Lord will not forſake his people for his great Names ſake: becauſe it hath pleaſed the Lord to make you n his people.

n Of his free mercy, and not of your merits, and therefore he will not forſake you.

23 Moreover God forbid, that I ſhould ſinne againſt the Lord, and ceaſe praying for you, but I will ſhew you the good and right way.

24 Therefore feare you the Lord, and ſerve him in the trueth with all your o hearts, and conſider how great things he hath done for you.

o Vnfainedly, and without hypocriſie.

25 But if ye doe wickedly, ye ſhall periſh, both ye and your King.

CHAP. XIII.

3 The Philiſtims are ſmitten of Saul and Ionathan. 13 Saul being diſobedient to Gods commandement, is ſhewed of Samuel that he ſhall not reigne. 19 The great ſlavery, wherein the Philiſtims kept the Iſraelites.

SAul now had beene King a one yeere, and hee reigned b two yeeres over Iſrael.

a Whiles theſe things were done.
b Before he tooke upon him the ſtate of a King.

2 Then Saul choſe him three thouſand of Iſrael: and two thouſand were with Saul in Michmaſh, and in mount Beth-el, and a thouſannd were with Ionathan in Gibeah of Beniamin: and the reſt of the people he ſent every one to his tent.

3 And Ionathan ſmote the garriſon of the Philiſtims, that was in the c hill: and it came to the Philiſtims eares: and Saul blew the d trumpet throughout all the land, ſaying, Heare, O yee Ebrewes.

c Of Kiriath-iearim, were the Arke was, Chap. 10. 5.
d That every one ſhould prepare themſelves to warre.

4 And all Iſrael heard ſay, Saul hath deſtroyed a garriſon of the Philiſtims: wherefore Iſrael was had in abomination with the Philiſtims: and the people gathered together after Saul to Gilgal.

5 ¶ The Philiſtims alſo gathered themſelves together to fight with Iſrael, thirty thouſand charets, and ſixe thouſand horſemen: for the people *vvas* like the ſand which is by the ſeas ſide in multitude, and came up, and pitched in Michmaſh Eaſtward from e Beth-aven.

e Which was alſo called Beth el, in the tribe of Beniamin.

6 And when the men of Iſrael ſaw that they were in a ſtrait (*for the people vvere in diſtreſſe*) the people hid themſelves in caves, and in holes, and in rocks, and in towers, and in pits.

7 And *ſome* of the Ebrewes went over Iorden unto the land of f Gad and Gilead: and Saul was yet in Gilgal, and all the people for feare followed him.

f Where the two tribes and the halfe remained.

8 And he taried ſeven dayes, according unto the time that Samuel had appointed: but Samuel came not to Gilgal, therefore the people were g ſcattered from him.

g Thinking that the abſence of the Prophet was a ſigne, that they ſhould loſe the victory.

9 And Saul ſayd, Bring a burnt offering to me and peace offrings: and he offered a burnt offering.

10 And aſſoone as he had made an end of offering the burnt offering, beholde, Samuel came: and Saul went foorth to meete him, to † ſalute him.

† *Ebr. bleſſe him.*

11 And Samuel ſaid, What haſt thou done? Then Saul ſaid, Becauſe I ſaw that the people was h ſcattered from mee, and that thou cameſt not within the dayes appointed, and that the Philiſtims gathered themſelves together to Michmaſh,

h Though theſe cauſes ſeeme ſufficient in mans iudgement: yet becauſe they had not the word of God, they turned to his deſtruction.

12 Therefore ſaid I, the Philiſtims will come downe now upon mee to Gilgal, and I have not made ſupplication unto the Lord. I was bolde therefore and offered a burnt offering.

13 And Samuel ſaid to Saul, Thou haſt done fooliſhly: thou haſt not kept the commandement of the Lord thy i God, which hee commanded thee: for the Lord had now eſtabliſhed thy kingdome upon Iſrael for ever.

i Who willed thee to obey him and reſt upon the words ſpoken by his Prophet.

14 But now thy kingdome ſhall not continue: the Lord hath ſought him a k man after his owne heart, and the Lord hath commaunded him to be governour over his people, becauſe thou haſt not kept that which the Lord had commaunded thee.

k That is, David.

15 ¶ And Samuel aroſe, and gate him up from Gilgal unto l Gibeach of Beniamin: and Saul numbred the people that were found with him, about ſixe hundreth men.

l And went to his city Ramah.

16 And Saul and Ionathan his ſonne, and the people that were found with them, had their abiding in Gibeah of Beniamin, but the Philiſtims pitched in Michmaſh.

17 And there came out of the hoaſte of the Philiſtims ‖ three bands to deſtroy, one band turned unto the way of Ophrah unto the land of Shual,

‖ *Or, the deſtroyers: to wit, the captains came out with three bands.*

18 And another band turned toward the way to Beth-horon, and the m third band turned toward the way of the coaſt that loketh toward the valley of Zeboim, toward the wildemeſſe.

m So that to mans iudgemen all theſe three armies would have overrunne the whole country.

19 Then there was no ſmith found throwout all the land of Iſrael: for the Philiſtims ſaid: Leſt the Ebrewes make them ſwords or ſpeares.

20 Wherefore, all the Iſraelites went downe to the Philiſtims, to ſharpen every man his ſhare, his mattocke, and his axe, and his weeding hooke.

21 Yet they had a file for the ſhares, and for the mattocks, and for the picke-forks, and for the axes, and for to ſharpen the goads.

22 So when the day of battell was come, there was neither n ſword nor ſpeare found in the hands of any of the people that were with Saul and with Ionathan: but *onely* with Saul and Ionathan his ſonne was there found.

n To declare that the victory onely came of God, and not by their force.

23 And the garriſon of the Philiſtims came out to the paſſage of Michmaſh.

CHAP. XIV.

1 Ionathan and his armour bearer put the Philiſtims to flight. 24 Saul bindeth the people by an oath, not to eate till evening. 32 The people eate with the blood. 38 Saul would put Ionathan to death. 45 The people deliver him.

THen on a day Ionathan the ſonne of Saul ſaid unto the young man that bare his armour, a Come and let us goe over toward the Philiſtims garriſon, that is yonder on the other ſide, but hee told not his father.

a By this example God would declare to Iſrael that the victory did not conſiſt in multitude or armour, but onely came of his grace.

2 And

2 And Saul taried in the border of Gibeah vnder a pomegranate tree, which was in Migron, and the people that were with him, *vvere* about fixe hundred men.

* Chap.4.21.

3 And Ahiah the ſonne of Ahitub, * Ichabods brother, the ſonne of Phinehas, the ſonne of Eli, *vvas* the Lords prieſt in Shiloh, and ware an Ephod: and the people knew not that Ionathan was gone.

4 ¶ Now in the way whereby Ionathan ſought to go over to the Philiſtims gariſon, there was a ‖ ſharpe rocke on the one ſide, and a ſharpe rocke on the other ſide: the name of the one *vvas* called Bozez, and the name of the other Seneh.

‖ Or, like a tooth.

5 The one rocke ſtretched from the North toward Michmas, and the other *vvas* from the South toward Gibeah.

6 And Ionathan ſayd to the young man that bare his armour, Come, and let us goe over vnto the gariſon of theſe b vncircumciſed: it may bee that the Lord will worke with us: for it is ‖ not hard to the Lord * to ſave with many, or with few.

b To wit, the Philiſtims.

‖ Or, none can let the Lord.

* 2 Chron. 14.11.

7 And he that bare his armour, ſaid unto him, Doe all that is in thine heart: goe where it pleaſeth thee: behold, c I am with thee as thine heart deſireth.

c I will follow thee whithersoever thou goeſt.

8 Then ſaid Ionathan, Behold, we goe over unto thoſe men, and will ſhew our ſelves unto them.

9 d If they ſay on this wiſe to us, Tarie vntill we come to you, then wee will ſtand ſtill in our place, and not goe up to them.

d This he ſpake by the ſpirit of prophecie, forasmuch hereby God gave him aſſurance of the victory.

10 But if they ſay, Come up unto us, then we will go up: for * the Lord hath delivered them into our hand: and this ſhallbe a ſigne unto us.

* 1 Mac.4.30.

11 So they both ſhewed themſelves unto the gariſon of the Philiſtims: and the Philiſtims ſaid, See, the Ebrewes come out of the e holes where in they had hid themſelves.

e Thus they ſpake contemptuouſly and by deriſion.

12 And the men of the gariſon anſwered Ionathan and his armour bearer, and ſaid, Come up to us for we will ſhew you a thing. Then Ionathan ſaid unto his armour bearer, Come up after mee: for the Lord hath delivered them into the hand of Iſrael.

13 So Ionathan went up upon f his hands and upon his feete, and his armour bearer after him: and *ſome* fell before Ionathan, and his armour bearer ſlew *others* after him.

f That is, he crept up, or went up with all haſte.

14 And the g firſt ſlaughter which Ionathan and his armour bearer made, was about twenty men, as it were within halfe an acre of land which two *oxen plovv*.

g The ſecond was when they ſlewe one another, and the third when the Iſraelites chaſed them.

15 And there was a feare in the hoaſt, *and* in the field, and among all the people: the gariſon alſo, and they that went out to ſpoile, were afraid themſelves: and the earth h trembled: for it was *ſtricken* with feare by God.

h In that the inſenſible creatures tremble for feare of Gods iudgement, it declareth how terrible his vengeance ſhallbe againſt his enemies.

16 ¶ Then the watchmen of Saul in Gibeah of Beniamin ſaw: and behold, the multitude was diſcomfited, and ſmitten as they went.

17 Therefore ſayd Saul unto the people that were with him, Search now, and ſee, who is gone from us. And when they had numbred, behold, Ionathan and his armour bearer were not there.

18 And Saul ſaid unto Ahiah, Bring hither the Arke of God (for the Arke of God was at that time with the children of Iſrael.)

19 ¶ And while Saul talked unto the Prieſt, the noyſe that was in the hoaſte of the Philiſtims, ſpread farther abroad, and increaſed: therefore Saul ſaid unto the Prieſt, i Withdraw thine hand.

i Let the Ephod alone: for I have no leaſure now to take counſell of God, Num.27.21.

20 And Saul was aſſembled with all the people that were with him, and they came to the battell: and behold, * every mans ſword was againſt his fellow, *and* there was a very great diſcomfiture.

* Iudg.7.21,22.

21 Moreover, the Ebrewes that were with the Philiſtims before time, and were come with them into all parts of the hoaſt, even they alſo turned to bee with the k Iſraelites that were with Saul and Ionathan.

k Though before for feare of the Philiſtims they declared themſelves as enemies to their brethren.

22 Alſo all the men of Iſrael which had hid themſelves in mount Ephraim, when they heard that the Philiſtims were fled, they followed after them in the battell.

23 And ſo the Lord ſaved Iſrael that day: and the battell continued unto Beth-aven.

24 And at that time the men of Iſrael were preſſed *vvith hunger*: for Saul charged the people with an oathe, ſaying, l Curſed be the man that eateth † foode till night, that I may bee avenged of mine enemies: ſo none of the people taſted *any* ſuſtenance.

l Such was his hypocriſie and arrogancie, that hee thought to attribute to his policie that which God had given by the hand of Ionathan.

25 And all they of the land came to a wood, where hony lay upon the ground.

† *Ebr. bread.*

26 And the people came into the wood, and behold, the hony dropped, and no man mooved his hand to his mouth: for the people feared the m oathe.

m That is, the puniſhment, if they breake their oathe.

27 But Ionathan heard not when his father charged the people with the oathe: wherefore he put forth the end of the rod that was in his hand, and dipt it in an hony combe, and put his hand to his mouth, and his n eyes received ſight.

n Which were dimme before for wearineſſe and hunger.

28 Then anſwered one of the people, and ſaid, Thy father made the people to ſweare, ſaying, Curſed bee the man that eateth ſuſtenance this day: and the people were ‖ faint.

‖ Or, weary.

29 Then ſaid Ionathan, My father hath o troubled the land: ſee now how mine eyes are made cleare, becauſe I have taſted a little of this hony?

o By making this cruell law.

30 How much more, if the people had eaten to day of the ſpoile of their enemies which they found? for had there not beene now a greater ſlaughter among the Philiſtims?

31 ¶ And they ſmote the Philiſtims that day, from Michmas to Aialon: and the people were exceeding faint.

32 So the people turned to the ſpoyle, and tooke ſheepe, and oxen, and calves and ſlew them on the ground, and the people did eat them * with the blood.

* Levit.7.27. and 16.26. deut. 12.16.

33 Then men tolde Saul, ſaying, Behold, the people ſinne againſt the Lord, in that they eate with the blood. And he ſaid, Ye have trespaſſed: P roule a great ſtone unto me this day.

p That the blood of the beaſt that ſhallbe ſlaine, may be preſſed out upon us.

34 Againe Saul ſaid, Goe abroad among the people, & bid them bring me every man his oxe, and every man his ſheepe, and ſlay them here, and eate, and ſin not againſt the Lord in eating with the blood. And the people brought every man his oxe in his hand that night, and ſlew them there.

35 Then Saul made an altar unto the Lord, *and* that ‖ was the firſt altar that hee made unto the Lord.

‖ Or, of that ſtone began he to build an altar.

36 ¶ And Saul ſaid, Let us goe downe after the Philiſtims by night, and ſpoile them vntill the morning ſhine, and let us not leave a man of them. And they ſaid, Doe whatſoever thou thinkeſt beſt. Then ſaid the Prieſt, Let us q draw neere

q To take counſell of him.

neere hither unto God.

37 So Saul asked of God, *saying*, Shall I goe downe after the Philiſtims? wilt thou deliver them into the hands of Iſrael? But he anſwered him not at that time.

38 ¶ And Saul ſaid, * All † yee chiefe of the people, come ye hither, and know, and ſee by whome this ſinne is done this day.

39 For as the Lord liveth, which ſaveth Iſrael, though it be *done* by Ionathan my ſonne, he ſhall die the death. But none of all the people anſwered him.

40 Then he ſaid unto all Iſrael, Be ye on one ſide, and I and Ionathan my ſonne will be on the other ſide. And the people ſaid unto Saul, Doe what thou thinkeſt beſt.

41 Then Saul ſaid unto the Lord God of Iſrael, Give ‖ a perfect *lot*. And Ionathan and Saul were taken, but the people eſcaped.

42 And Saul ſayd, Caſt *lot* betweene mee and Ionathan my ſonne. And Ionathan was taken.

43 Then Saul ſaid to Ionathan, Tell me what thou haſt done. And Ionathan told him, and ſaid, I taſted a little hony with the end of the rod, that was in mine hand, and loe, I muſt die.

44 Againe Saul anſwered, God doe ſo and more alſo, vnleſſe thou die the death, Ionathan.

45 And the people ſaid unto Saul, ‖ Shall Ionathan die, who hath ſo mightily delivered Iſrael? God forbid. As the Lord liveth, there ſhall not one haire of his head fall to the ground: for hee hath wrought with God this day. So the people delivered Ionathan that he died not.

46 Then Saul came up from the Philiſtims, and the Philiſtims went to their owne place.

47 ¶ So Saul held the kingdome over Iſrael, and fought againſt all his enemies on every ſide, againſt Moab, and againſt the children of Ammon, and againſt Edom, and againſt the Kings of Zobah, and againſt the Philiſtims: and whitherſoever he went, he ‖ handled them as wicked men.

48 Hee gathered alſo an hoaſte, and ſmote † Amalek, and delivered Iſrael out of the hands of them that ſpoyled them.

49 Now the ſonnes of Saul were Ionathan, ᵘ and Iſhui, and Malchiſhua: and the names of his two daughters, the elder was called Merab, and the yonger was named ˣ Michal.

50 And the name of Sauls wife was Ahinoam the daughter of Ahimaaz: and the name of his chiefe captaine was ʸ Abner the ſonne of Ner, Sauls vncle.

51 And Kiſh *was* Sauls father: and Ner the father of Abner *was* the ſonne of Abiel.

52 And there was ſore warre againſt the Philiſtims all the dayes of Saul: *and* ᶻ whoſoever Saul ſaw to bee a ſtrong man, and meete for the warre, he tooke him unto him.

CHAP. XV.

3 Saul is commaunded to ſlay Amalek. 9 Hee ſpareth Agag, and the beſt things. 19 Samuel reproveth him. 28 Saul is reiected of the Lord, and his Kingdome given to another. 33 Samuel heweth Agag in pieces.

AFterward Samuel ſaid unto Saul, * The Lord ſent me to anoynt thee King over his people, over Iſrael: now therefore ᵃ obey the voyce of the words of the Lord.

2 Thus ſaid the Lord of hoaſtes, I remember what Amalek did to Iſrael, * how they laid *waite* for them in the way, as they came up from Egypt.

3 Now *therefore* goe, and ſmite Amalek, and deſtroy ye all that perteineth unto them, and have no compaſſion on them, but ᵇ ſlay both man and woman, both infant and ſuckling, both oxe, and ſheepe, both camell, and aſſe.

4 ¶ And Saul aſſembled the people, and ‖ numbred them in Telaim, two hundreth thouſand footemen, and ten thouſand men of Iudah.

5 And Saul came to a citie of Amalek, and ‖ ſet watch at the river.

6 And Saul ſaid unto the ᶜ Kenites, Goe, depart, *and* get you downe from among the Amalekites, leſt I deſtroy you with them: for ye ſhewed mercy to all the children of Iſrael, when they came up from Egypt: and the Kenites departed from among the Amalekites.

7 So Saul ſmote the Amalekites from Havilah, as thou commeſt to Shur, that is before Egypt,

8 And tooke Agag the King of the Amalekites alive, and deſtroyed all the people with the edge of the ſword.

9 But Saul and the people ſpared Agag, and the better ſheepe, and the oxen, and the fat beaſts, and the lambes, and all that was good, and they would not deſtroy them; but every thing that was vile and nought worth, that they deſtroyed.

10 ¶ Then came the word of the Lord unto Samuel, ſaying,

11 It ᵉ repenteth mee that I have made Saul King: for he is turned from me, and hath not performed my commandements. And Samuel was mooved, and cryed unto the Lord all night.

12 And when Samuel aroſe early to meete Saul in the morning, one told Samuel, ſaying, Saul is gone to Carmel; and behold, he hath made him there a place, from whence hee returned, and departed, and is gone downe to Gilgal.

13 ¶ Then Samuel came to Saul, and Saul ſaid unto him, Bleſſed be thou of the Lord, I have fulfilled the ᶠ commandement of the Lord.

14 But Samuel ſayd, What meaneth then the bleating of the ſheepe in mine eares, and the lowing of the oxen which I heare?

15 And Saul anſwered, They have brought them from the Amalekites: for the people ſpared the beſt of the ſheepe, and of the oxen, to ſacrifice them unto the Lord thy God, and the remnant have we deſtroyed.

16 Againe Samuel ſaid to Saul, Let me tell thee what the Lord hath ſaid to me this night. And he ſaid unto him, Say on.

17 Then Samuel ſaid, When thou waſt ᵍ little in thine owne ſight, waſt thou not made the head of the tribes of Iſrael? for the Lord anointed thee King over Iſrael.

18 And the Lord ſent thee on a iourney, and ſaid, Goe, and deſtroy thoſe ſinners the Amalekites, and fight againſt them, untill thou deſtroy them.

19 Now, wherefore haſt thou not obeyed the voice of the Lord, but haſt turned to the pray, and haſt done wickedly in the ſight of the Lord?

20 And Saul ſaid unto Samuel, Yea, ʰ I have obeyed the voyce of the Lord, and have gone the way which the Lord ſent mee, and have brought Agag the king of Amalek, and have deſtroyed the Amalekites.

21 But the people tooke of the ſpoile, ſheepe and oxen, and the chiefeſt of the things which ſhould have beene deſtroyed, to offer unto the Lord

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ſ Cauſe the lot to fall on him that hath broken the othe: but he doeth not conſider his preſumption in commanding the ſame othe.

f The people thought it their duety to refcue him, who of ignorance had but broken raſh law, and by whom they had received ſo great a benefite.

‖ Or, overcame them.

† As the Lord had commanded, Deut. 25.17.

u Called alſo Abinadab, chap. 31.2.

x Which was the wife of David, Chap. 18.27.

y Whom Ioab the captaine of David ſlew, 2. Sam. 3.27.

z As Samuel had forewarned, chap. 8.11.

* Chap. 9.16.

a Becauſe he hath preferred thee to this honour, thou art bound to obey him.

* Exod. 17.14. Numb. 24.20.

b That this might be an example of Gods vengeance againſt them that deale cruelly with his people.

‖ Or, Knew their number by the lambes, which they brought

‖ Or, fought in the valley.

c Which were the poſterity of Iethro Moſes father in law.

d For Iethro came to viſit them, and gave them good counſell, Exod. 18.19.

e God in his eternall counſell never changeth nor repenteth, as verſe 29, though he ſeemeth to us to repent when any thing goeth contrary to his temporall election.

f This is the nature of hypocrites to be impudent againſt the trueth, to condemne others, and iuſtifie themſelves.

g Meaning, of baſe condition, as chap. 9.21.

h Hee ſtandeth moſt impudently in his owne defence both againſt God and his owne conſcience.

Lord thy God in Gilgal.

22 And Samuel ſaid, Hath the Lord as great pleaſure in burnt offerings and ſacrifices, as when the voyce of § Lord is obeyed? behold, * to obey is better then ſacrifice, and to hearken *is better* then the fat of rammes.

† Ecclеſ.4.17. hoſ.6.6.7. matth.9.13. and 12.7.

23 For i rebellion *is as* the ſinne of witchcraft, and tranſgreſſion is wickedneſſe and idolatry. Becauſe thou haſt caſt away the word of the Lord, therefore hee hath caſt away thee from being king.

i God hate h nothing more then the diſobedience of his Commandement, though the intent ſeeme never ſo good to man.

24 Then Saul ſaid unto Samuel, I have ſinned: for I have tranſgreſſed the Commaundement of the Lord, and thy words, becauſe I feared the people, and obeyed their voyce.

25 Now therefore I pray thee, take away my k ſinne, and turne againe with mee, that I may worſhip the Lord.

k This was not true repentance, but diſſimulation, fearing the loſſe of his kingdome.

26 But Samuel ſaid unto Saul, I will not returne with thee: for thou haſt caſt away the worde of the Lord, and the Lord hath caſt away thee, that thou ſhalt not be King over Iſrael.

27 And as Samuel turned himſelfe to go away, he caught the lappe of his coate, and it rent.

28 Then Samuel ſaid unto him, The Lord hath rent the kingdome of Iſrael from thee this day, and hath given it to thy l neighbour, that is better then thou.

l That is, to David.

29 For indeed the m ſtrength of Iſrael will not lye nor repent: for he is not a man that he ſhould repent.

m Meaning, God, who maintaineth and preſerveth his.

30 Then hee ſaid, I have ſinned: but honour mee, I pray thee, before the Elders of my people, and before Iſrael, and turne againe with me, that I may worſhip the Lord thy God.

31 ¶ So Samuel turned againe, and followed Saul: and Saul worſhipped the Lord.

32 Then ſaid Samuel, Bring yee hither to mee Agag the king of the Amalekites: and Agag came unto him ‖ pleaſantly, and Agag ſayd, Truely the n bitterneſſe of death is paſſed.

‖ Or, in bonds.

n He ſuſpected nothing leſſe then death, or as ſome write, he paſſed not for death.

33 And Samuel ſaid, * As thy ſword hath made women childleſſe, ſo ſhall thy mother be childleſſe among other women. And Samuel hewed Agag in pieces before the Lord in Gilgal.

† *Exod.17.11. num.14.45.*

34 ¶ So Samuel departed to o Ramah, and Saul went up to his houſe to Gibeah of Saul.

o Where his houſe was.

35 And Samuel came no more to p ſee Saul untill the day of his death: but Samuel mourned for Saul, and the Lord q repented that hee made Saul King over Iſrael.

p Though Saul came were Samuel was, Chap.19.2.

q As verſe 11.

CHAP. XVI.

1 Samuel is reproved of God, and is ſent to anoint David. 7 God regardeth the heart. 13 The Spirit of the Lord commeth upon David. 14 The wicked ſpirit is ſent upon Saul. 19 Saul ſendeth for David.

THe Lord then ſaid unto Samuel, How long wilt thou mourne for Saul, a ſeeing I have caſt him away from ſeigning over Iſrael? fill thine horne with oyle and come, I will ſend thee to Iſhai the Bethlehemite: for I have provided me a King among his ſonnes.

a Signifying, that we ought not to ſhew our ſelves more pitifull then God, nor to lament them whom hee caſteth out.

2 And Samuel ſaid, How can I go? for if Saul ſhall heare it, he will kill me. Then the Lord anſwered, Take an heifer † with thee, and ſay, I am come b to doe ſacrifice to the Lord.

‖ *Ebr. in thine hand.*

b That is to make a peace offring, which might be done though the Arke was not there.

3 And call Iſhai to the ſacrifice, and I will ſhew thee what thou ſhalt doe, and thou ſhalt anoynt unto me him whom I name unto thee.

4 So Samuel did that the Lord bad him, and came to Beth-lehem, and the elders of the towne were c aſtonied at his comming, and ſaid, Commeſt thou peaceably?

c Fearing leſt ſome grieuous crime had beene committed, becauſe the Prophet was not wont to come thither.

5 And he anſwered, Yea: I am come to doe ſacrifice unto the Lord: ſanctifie your ſelves, and come with me to the ſacrifice. And hee ſanctified Iſhai and his ſonnes, and called them to the ſacrifice.

6 And when they were come, hee looked on Eliab, and ſaid, Surely the Lords d Anointed is before him.

d This King that Eliab had beene appointed of God to be made King.

7 But the Lord ſaid unto Samuel, Looke not on his countenance, nor on the height of his ſtature, becauſe I have refuſed him: for *God ſeeth* not as man ſeeth: for man looketh on the outward appearance, but the Lord beholdeth the * heart.

† 1. Chron. 28.9. iere. 11.20. and 17.10. and 20.12. pſal. 7.10.

8 Then Iſhai called Abinadab, and made him come before Samuel. And he ſaid, Neither hath the Lord choſen this.

9 Then Iſhai made Shammah come. And hee ſaid, Neither yet hath the Lord choſen him.

10 Againe Iſhai made his ſeven ſons to come before Samuel, and Samuel ſaid unto Iſhai, The Lord hath choſen none of theſe.

11 Finally, Samuel ſaid unto Iſhai, † Are there no more children *but theſe?* And he ſaid, There remaineth yet a little one behinde, that keepeth the ſheepe. Then Samuel ſaid vnto Iſhai, * Send and fetch him: for we will not ſit downe, till he be come hither.

† *Ebr. are the children ended?*

12 And hee ſent, and brought him in: and he was ruddy, and of a good countenance, and comly viſage. And the Lord ſaid, Ariſe, *and* anoynt him: for this is he.

13 Then Samuel tooke the horne of oyle, and anoynted him in the middes of his brethren. And the * Spirit of the Lord ‖ came upon David, from that day forward: then Samuel roſe up, and went to Ramah.

* *Acts 7.45. and 13.22.*

† *Or, proſpered.*

14 ¶ But the Spirit of the Lord departed from Saul, and an e evill ſpirit *ſent* of the Lord, vexed him.

e The wicked ſpirits are at Gods commandements to execute his will againſt the wicked.

15 And Sauls ſervants ſaid unto him, Behold now, the evill ſpirit of God vexeth thee.

16 Let our Lord therefore command thy ſervants *that are* before thee, to ſeeke a man that is a cunning player upon the harpe: that when the evill ſpirit of God commeth upon thee, hee may play with his hand, and thou mayeſt be eaſed.

17 Saul then ſaid unto his ſervants, Provide me a man, I pray you, that can play well, and bring him to me.

18 Then anſwered one of his ſervants, and ſaid, Behold, I have ſeene a f ſonne of Iſhai, a Bethlehemite, that can play, and is ſtrong, valiant, and a man of warre, and wiſe in matters, and a comely perſon, and the Lord is with him.

f Though David was now anointed King by the Prophet, yet God would exerciſe him in ſundry forts before hee had the vſe of his kingdome.

19 ¶ Wherefore Saul ſent meſſengers unto Iſhai, and ſaid, Send me David thy ſonne, which is with the ſheepe.

20 And Iſhai tooke an aſſe *laden* with bread and a flagon of wine and a kid, and ſent them by the hand of David his ſonne unto Saul.

21 And David came to Saul, and ‖ ſtood before him: and he loved him very well, and he was his armour bearer.

‖ Or, ſerved him.

22 And Saul ſent to Iſhai, ſaying, Let David now remaine with me: for he hath found favour in my ſight.

23 And ſo when the *evill* ſpirit of God came upon Saul, David tooke an harpe and played with his

g God would that Saul should receive this benefit as at Davids hand: that his condemnation might be the more evident, for his cruell hate toward him.

his hand, and Saul was g refreshed and was easèd: for the evill spirit departed from him.

CHAP. XVII.

1 *The Philistims make warre against Israel.* 10 *Goliath defieth Israel.* 19 *David is sent to his brethren.* 34 *The strength and boldnesse of David.* 47 *The Lord saveth not by sworde nor speare.* 50 *David killeth Goliath, and the Philistims flee.*

NOw the Philistims gathered their armies in battell, and came together to Shochoh which is in Iudah, and pitched betweene Shochoh and Azekah, ‖ in the coast of Dammim.

‖ Or, *in Ephesdammim.*

‖ Or, *of the oke.*

2 And Saul, and the men of Israel assembled and pitched in the valley ‖ of Elah, and put themselves in battell aray to meet the Philistims.

3 And the Philistims stood on a mountaine on the one side, and Israel stood on a mountaine on the other side: so a valley *was* betweene them.

a Betweene the two campes.

4 ¶ Then came a man betweene them a both out of the tents of the Philistims, named Goliath of Gath: his height *was* sixe cubites and an hand breadth.

‖ Or, *coate of plate.*

b That is, 156. lib. 4. ounces after halfe an ounce the shekel: and 600. shekels weight amounteth to 18. lib. 3. quarters.

5 And had an helmet of brasse upon his head, and a ‖ brigandine upon him: and the weight of his brigandine *was* five thousand b shekels of brasse.

‖ Or, *greaves.*

6 And he had ‖ boots of brasse upon his legs, and a shield of brasse upon his shoulders.

7 And the shaft of his speare *was* like a weavers beame: and his spare head *weyghed* sixe hundreth shekels of yron: and one bearing a shielde went before him.

8 And he stood, and cried against the hoaste of Israel, and said unto them, Why are ye come to set your battell in aray? am not I a Philistim, and you servants to Saul? chuse you a man for you, and let him come downe to me.

† Elr. *smite me.*

9 If he be able to fight with me, and † kill me, then will we be your servants: but if I overcome him, and kill him, then shall ye be our servants, and serve us.

10 Also the Philistim said, I defie the host of Israel this day: give me a man, that we may fight ‖ together.

‖ Or, *hand to hand.*

11 When Saul and all Israel heard those words of ỹ Philistim, they were discouraged, and greatly afraid.

* *Chap.* 16, 1.

12 ¶ Now this David *was* the * sonne of an Ephrathite of Beth-lehem Iudah, named Ishai, which had eight sonnes: and ‖ this man was taken for an old man in the dayes of Saul.

‖ Or, *he was counted among them that bare office.*

13 And the three eldest sonnes of Ishai went and followed Saul to the battell: and the names of his three sonnes that went to battell *were* Eliab the eldest, and the next Abinadab, and the thirde Shammah.

14 So David was the lest: and the three eldest went after Saul.

e To serve Saul, as chap. 16. vers. 19.

15 David also e went, but hee returned from Saul to feede his fathers sheepe in Beth-lehem.

16 And the Philistim drew neere in the morning, and evening, and continued fourtie dayes.

d Though Ishai meant one thing, yet Gods providence directed David to another end.

17 And Ishai said unto David his son, d Take now for thy brethren an Ephah of this parched corne, and these ten cakes, and run to the hoaste to thy brethren.

e If they have laid any thing to gage for their necessity, redeeme it out.

18 Also carie these ten fresh cheeses unto the captaine, and locke how thy brethren fare, and receive their e pledge.

19 (Then Saul and they, and all the men of Israel *were* in the valley of Elah, fighting with the Philistims.)

20 ¶ So David rose up early in the morning, and left the sheepe with a keeper, and tooke and went as Ishai had commaunded him, and came within the compasse of the hoaste: and the hoaste went out in aray, and shouted in the battell.

21 For Israel and the Philistims had put themselves in aray, armie against armie.

22 And David left the things which he bare, under the hands of the keeper of the † cariage, and ranne into the hoast, and came, and asked his brethren † how they did.

† Elr. *vessels.*

† Elr. *of peace.*

23 And as he talked with them, beholde, the man *that was* betweene the two *armies*, came up, (whose name *was* Goliath the Philistim of Gath) out of the ‖ army of the Philistims, and spake f such words, and David heard them.

‖ Or, *valley.*

f As are above rehearsed, ver. 8. and 9.

24 And all the men of Israel when they sawe the man, ranne away from him, and were sore afraide.

25 For every man of Israel said, Saw yee not this man that commeth up? even to revile Israel is hee come up: and to him that killeth him, will the King give great riches, and will give him his * daughter, yea, and make his fathers house g free in Israel.

* Iosh. 15, 19.

g From taxes and Payments.

26 ¶ Then David spake to the men that stood with him, and sayd, What shall be done to the man that killeth this Philistim, and taketh away the h shame from Israel? for who is this uncircumcised Philistim, that hee should revile the hoaste of the living God?

h This dishonour that he doeth to Israel.

27 And the people answered him after this maner, saying, Thus shall it bee done to the man that killeth him.

28 And Eliab his eldest brother heard when he spake unto the men, and Eliab was very angry with David, and sayd, Why camest thou downe hither? and with whom hast thou left those few sheepe in the wildernes? I know thy pride and the malice of thine heart, that thou art come downe to see the battell.

29 Then David said, What have I now done? Is there not a i cause?

i For his fathers sending was a iust occasion, and also he felt himselfe inwardly mooved by Gods Spirit.

30 And hee departed from him into the presence of another, and spake of the same maner, and the people answered him according to the former words.

31 ¶ And they that heard the wordes which David spake, rehearsed them before Saul, which caused him to be brought.

32 So David sayd to Saul, Let no mans heart faile him, because of him: thy servant will goe, and fight with this Philistim.

33 And Saul said to David, Thou art not k able to goe against this Philistim to fight with him: for thou art a boy, and he is a man of warre from his youth.

k Here Satan proveth Davids faith by the infidelity of Saul.

34 And David answered unto Saul, Thy servant kept his fathers sheepe, and there came a lyon, and likewise a beare, and tooke a sheepe out of the flocke,

l David by the experience that he hath had in time past of Gods help, nothing doubteth to overcome this danger, seeing he was zealous for Gods honour.

35 And I went out after him and smote him, and tooke it out of his mouth: and when he arose against me, I caught him by the beard, and smote him, and slew him.

36 So thy servant slew both the lyon, and the beare: therefore this uncircumcised Philistim shall bee as one of them, seeing he hath railed on the hoaste of the living God.

37 ¶ More-

37 ¶ Moreover David said, The Lord hath delivered me out of the paw of the lyon, and out of the paw of the beare, he will deliver me out of the hand of this Philistim. Then Saul said unto David, [m] Goe, and the Lord be with thee.

m For by these examples he sawe that the power of God was with him.

38 And Saul put his raiment upon David, and put an helmet of brasse upon his head, and put a brigandine upon him.

39 Then girded David his sword upon his raiment, and ‖ began to go: for he never prooved it: and David saide unto Saul, I cannot goe with these: for I am not accustomed. Wherefore David put them off him.

‖ Or, assayed.

40 Then tooke he his [n] staffe in his hand, and chose him fiue smoothe stones out of a brooke, and put them in his shepheards bagge or scrippe, and his sling *was* in his hand, and hee drew neere to the Philistim.

n To the intent that by these weake meanes, God might onely be knowen to be the authour of this victorie.

41 ¶ And the Philistim came and drew neere unto David, and the man that bare the shield *went* before him.

42 Now when the Philistim looked about and sawe David, hee disdained him: for hee was but yong, ruddie, and of a comely face.

43 And the Philistim said unto David, Am I a dog, that thou commest to me with staves? And the Philistim [o] cursed David by his gods.

o He sware by his gods that hee would destroy him.

44 And the Philistim said to David, Come to me, and I will give thy flesh unto the foules of the heaven, and to the beasts of the field.

45 ¶ Then said David to the Philistim, Thou commest to me with a sword, and with a speare, and with a shield, but I come to thee in the Name of the Lord of hostes, the God of the hoste of Israel, whom thou hast rayled upon.

p David being assured both of his cause and of his calling, prophecieth of the destruction of the Philistims.

46 This [p] day shall the Lord close thee in mine hand, and I shall smite thee, and take thine head from thee, and I will giue the carkeises of the host of the Philistims this day unto the foules of the heaven, and to the beasts of the earth, that all the world may know that Israel hath a God.

47 And that all this assembly may know, that the Lord saueth not with sword nor with speare, (for the battell is the Lord) and he will give you into our hands.

48 And when the Philistim arose to come and draw neere unto David, David [q] hasted and ran to fight against the Philistim.

q Being moued with a fervent zeale to be revenged upon this blasphemer of Gods name.

49 And David put his hand in his bagge, and tooke out a stone, and slang it, and smote the Philistim in his forehead, that the stone sticked in his forehead, and he fell groveling to the earth.

50 So David * overcame the Philistim with a sling and with a stone, and smote the Philistim, and slew him, when David had no sword in his hand.

* Ecclus 7.4. 1.mach.4.30.

51 Then David ran, and stood upon the Philistim, and tooke his sword and drew it out of his sheat, and slewe him, and cut off his head therewith. So when the Philistims saw that their champion was dead, they fled.

52 And the men of Israel and Iudah arose, and shouted, and followed after the Philistims, untill they came to the ‖ valley, and unto the gates of Ekron: and the Philistims fell down wounded by the way of Shaaraim, euen to Gath and to Ekron.

‖ Or, Gai the city.

53 And the children of Israel returned from pursuing the Philistims, and spoiled their tents.

‖ Or, house at Bethlehem.

54 And David tooke the head of the Philistim, and brought it to Ierusalem, and put his armour in his ‖ tent.

55 ¶ When Saul saw David goe forth against the Philistim, he said unto Abner the captaine of his host, Abner, [r] whose sonne is this yong man? and Abner answered, As thy soule liveth, O king, I cannot tell.

r That is, of what family and tribe is he? or els hee had forgotten David, albeit he had received so great a benefit by him.

56 Then the King said, Enquire thou whose sonne this yong man is.

57 And when David was returned from the slaughter of the Philistim, then Abner tooke him and brought him before Saul with the head of the Philistim in his hand.

58 And Saul saide to him, Whose sonne art thou, thou yong man? And David answered, I am the sonne of thy servant Ishai the Bethlehemite.

CHAP. XVIII.

1 The amitie of Ionathan and David. 2 Saul enuieth David for the praise that the women gaue him. 11 Saul would haue slaine David. 17 He promiseth him Merab to wife, but giueth him Michal. 27 David deliuereth to Saul two hundreth foreskinnes of the Philistims. 29 Saul feareth David, seeing that the Lord is with him.

AND when hee had made an end of speaking unto Saul, the [a] soule of Ionathan was knit with the soule of David, and Ionathan loued him as his owne soule.

a His affection was fully bent toward him.

2 And Saul tooke him that day, and would not let him returne to his fathers house.

3 Then Ionathan and David made a covenant: for he loued him as his owne soule.

4 And Ionathan put off the robe that was upon him, and gaue it David, and his garments, euen to his sword, and to his bow, and to his girdle.

5 And David went out whithersoeuer Saul sent him, *and* behaued himselfe [b] wisely: so that Saul set him over the men of warre, and hee was accepted in the sight of all the people, and also in the sight of Sauls servants.

b That is, he prospered in all his doings.

6 ¶ When they came againe, and David returned from the slaughter of the [c] Philistim, the women came out of all cities of Israel singing and dancing to meete king Saul, with timbrels, with *instruments of* ioy, and with rebeckes.

c To wit, Goliath.

7 And the women † sang by course in their play, and said, * Saul hath slaine his thousand, and David his ten thousand.

† Ebr. answered, playing.
* Chap.21.11. and 29.5. ecclus.47.6.7.

8 Therefore Saul was exceeding wroth, and the saying displeased him, and he said, They have ascribed unto David ten thousand, and to me they haue ascribed *but* thousand, *and what can hee haue* more saue the kingdome?

9 Wherefore Saul [d] had an eye on David from that day forward.

d Because he bare him enuie and hatred.

10 ¶ And on the morowe, the evill spirit of God came upon Saul, and hee [e] prophecied in the middes of the house: and David played with his hand like as at other times, and there *was* a speare in Sauls hand.

e That is, spake as a man beside himselfe: for so the people abused this word, when they could not understand.

11 And Saul tooke the speare, and said, I will smite David *through* to the wall. But David avoided twise out of his presence.

12 And Saul was afraid of David, because the Lord was with him, and was departed from Saul.

13 Therefore Saul put him from him, and made him a captaine over a thousand, and he went out and in before the people.

f Meaning, he was captaine over the people.

14 And David behaved himselfe wisely in all his wayes: for the Lord *was* with him.

15 Wherefore when Saul saw that he was very wise, he was afraid of him.

16 For all Israel and Iudah loved David, because he went out and in before them.

17 ¶ Then Saul said to David, Beholde mine eldest daughter Merab, her I will giue thee to wife: only be a valiant sonne unto mee, and g fight the Lords battels: for Saul thought, Mine hand shall not be upon him, but the hand of the Philistims shall be upon him.

g Fight against them that warre against Gods people.

18 And David answered Saul, What am I? and what is my life, *or* the family of my father in Israel, that I should be sonne in law to the King?

19 Howbeit when Merab Sauls daughter should haue beene giuen to David, h she was giuen unto Adriel a Meholathite to wife.

h By whom hee had five sonnes which David put to death at the request of the Gibeonites 2. Sam. 21. 8.

20 ¶ Then Michal Sauls daughter loued David: and they shewed Saul, and the thing pleased him.

21 Therefore Saul said, I will giue him her, that she may be a i snare to him, and that the hand of the Philistims may bee against him. Wherefore Saul said to David, Thou shalt this day bee my sonne in law in the *one* of the twaine.

i So his hypocrisie appeareth: for under pretence of favour he sought his destruction.

22 And Saul commanded his servants, Speake with David secretly, and say, Behold, the king hath a favour to thee, and all his servants loue thee: be now therefore the Kings sonne in law.

23 And Sauls servants spake these wordes in the eares of David. And David said, k Seemeth it to you a light thing to be a kings sonne in law, seeing that I am a poore man and of small reputation?

k Meaning that hee was not able to endow his wife with riches.

24 And then Saul servants brought him word againe, saying, Such words speake David.

25 And Saul said, This wise shall ye say to David, The king desireth no dowrie, but an hundred foreskinnes of the Philistims, to bee avenged of the Kings enemies: for Saul thought to make David fall into the hand of the Philistims.

26 And when his servants tolde David these wordes, it pleased David well, to bee the l Kings sonne in law: and the dayes were not expired.

l Because hee thought himselfe able to compasse the Kings request.

27 Afterward David arose with his men, and went and slewe of the Philistims two hundreth men: and David brought their foreskinnes, and m they gave them wholly to the King that hee might be the Kings sonne in law: therefore Saul gaue him Michal his daughter to wife.

m Meaning, David and his souldiers.

28 Then Saul sawe, and understood that the Lord *was* with David, and that Michal the daughter of Saul loved him.

29 Then Saul was more and more afraid n of David, and Saul became allway Davids enemie.

n To be deprived of his kingdome.

30 And when the Princes of the Philistims went forth, at their going forth o David behaved himselfe more wisely then all the servants of Saul, so that his name was much set by.

o That is, David had better successe against the Philistims then Sauls men.

CHAP. XIX.

1 Ionathan declareth to David the wicked purpose of Saul. 11 Michal his wife saveth him. 18 David commeth to Samuel. 23 The Spirit of prophecie commeth on Saul.

THen Saul spake to Ionathan his sonne, and to all his servants, that they should a kill David: but Ionathan Sauls sonne had a great favour to David.

a Before Saul sought Davids life secretly, but now his hypocrisie bursteth to vpon cruelrie.

2 And Ionathan told David, saying, Saul my father goeth about to slay thee: now therefore, I pray thee, take heed unto thy selfe unto the morning, and abide in a secret *place*, and hide thy selfe.

3 And I will goe out and stand by my father in the field where thou bart, and will commune with my father of thee, and I will see what *hee saith*, and will tell thee.

b That I may giue thee warning what to doe.

4 ¶ And Ionathan spake good of David unto Saul his father, and said unto him, Let not the king sinne against his servant, against David: for hee hath not sinned against thee, but his workes haue beene to thee very good.

5 For hee † did * put his life in danger, and slew the Philistim, and the Lord wrought a great salvation for all Israel: thou sawest it, and thou reioycedst: wherefore then wilt thou sinne against innocent blood, and slay David without a cause?

† *Ebr. hee put his soule in his hand.* * *Iudge. 12. 3. 1. sam 28. 21. psal. 119. 109*

6 Then Saul hearkened unto the voyce of Ionathan, and Saul c sware, As the Lord liveth, he shall not die.

c Whatsoever he pretended outwardly, yet his heart was full of malice.

7 So Ionathan called David, and Ionathan shewed him all those words, and Ionathan brought David to Saul, and hee was in his presence as in times past.

8 ¶ Againe the warre began, and David went out and fought with the Philistims, and slew them with a great slaughter, and they fled from him.

9 ¶ And the evill spirit of the Lord was upon Saul, as hee sate in his house having his speare in his hand, and David d played with his hand.

d He played on his harpe to mitigate the rage of the evill spirit, as Chap. 16. 23.

10 And Saul intended to smite David to the wall with the speare: but hee turned a side out of Sauls presence, and he smote the speare against the wall: but David fled, and escaped the same night.

11 Saul also sent messengers unto Davids house, to watch him, and to slay him in the morning: and Michal Davids wife told it him, saying, If thou saue not thy selfe this night, to morrow thou shalt be slaine.

12 So Michal e let David downe through a window: and hee went, and fled, and escaped.

e Thus God mooved both the sonne and daughter of this tyrant to favour David against their father.

13 Then Michal tooke an image, and laid it in the bed, and put a pillow stuffed with goats *haire* under the head of it, and covered it with a cloath.

14 And when Saul sent messengers to take David, she said, He is sicke.

15 And Saul sent the messengers againe to see David, saying, Bring him to me in the bed, that I my slay him.

f Behold, how the tyrants to accomplish their rage, neither regard oath nor friendship, God nor man.

16 And when the messengers were come in, behold, an image *was* in the bed with a pillowe of goats *haire* under the head of it.

17 And Saul said unto Michal, Why hast thou mocked me so, and sent away mine enemie, that hee is escaped? And Michal answered Saul, Hee said unto me, Let me goe, or els I will kill thee.

18 ¶ So David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him: and he and Samuel went and dwelt in g Naiothin Ramah.

g Naioth was a schoole where the word of God was studieth, neere to Ramah.

19 But one told Saul, saying, Behold, David *is* at Naioth in Ramah.

20 And Saul sent messengers to take David, and when they saw a company of Prophets prophecying, & Samuel standing h as appointed over them, the Spirit of God fell upon the messengers of Saul, and they also i prophecied.

h Being their chiefe instructer.

i Changed their minides and praised God.

21 And when it was told Saul, he sent other messengers, and they prophecied likewise: againe Saul sent the third messengers, and they prophecied also.

22 Then went hee himselfe to Ramah, & came to a great well that is in Sechu, and hee asked, and said, Where are Samuel and David? And one said, Behold, *they be* at Naioth in Ramah.

k With a minde to persecute them.

23 And hee k went thither, *even* to Naioth in Ramah, and the Spirit of God came upon him also, and hee went prophecying untill hee came to Naioth in Ramah.

24 And

24 And he ſtript off his [l] cloathes, and hee prophecied alſo before Samuel, and fell [m] downe naked all that day and all that night: therefore they ſay, * Is Saul alſo among the Prophets?

l His kingly apparell.
m He humbled himſelfe as other did.
* Chap. 10, 11.

CHAP. XX.

a *Ionathan comforteth Dauid.* 3 *They renue their leagues.* 33 *Saul would haue killed Ionathan.* 38 *Ionathan aduertiſeth Dauid by three arrowes, of his fathers furie.*

A Nd Dauid [a] fled from Naioth in Ramah, and came and ſaid before Ionathan, What haue I done? what *is* mine iniquitie? and what ſinne haue I committed before thy father, that he ſeeketh my life?

a For Saul was ſtayed, and prophecied a day and a night by Gods prouidence, that Dauid might haue time to eſcape.

2 And hee ſaid vnto him, God forbid, thou ſhalt not die: behold, my father will do nothing great nor ſmall, but hee will † ſhew it me: and why ſhould my father hide this thing from me? he will not doe it.

† Ebr. reueale it in mine eare.

3 And Dauid ſware againe, and ſaid, Thy father knoweth that I haue found grace in thine eyes: therefore he thinketh, Ionathan ſhall not know it, leaſt he be ſorie: but indeed, as the Lord liueth, and as thy ſoule liueth, there is but a [b] ſtep betweene mee and death.

b I am in great danger of death.

4 Then ſaid Ionathan vnto Dauid, Whatſoeuer thy ſoule † requireth, that will I doe vnto thee.

† Eb. ſaith.

5 And Dauid ſaid vnto Ionathan, Behold, to morow is the [c] firſt day of the moneth, and I ſhould ſit with the king at meate: but let me goe, that I may hide my ſelfe in the fieldes vnto the third *day* at euen.

c At what time there ſhould be a ſolemne ſacrifice, Num 28 11. to the which they added peace offerings and feaſts. d Reade Chap. 3. 21.

6 If thy father make mention of mee, then ſay, Dauid aſked leaue of me, that hee might goe to Bethlehem to his owne citie: for there is a [d] yeerely ſacrifice for all that family.

7 And if hee ſay thus, It is well, thy ſeruant ſhall haue peace: but if he be angry, be ſure that wickednes is concluded of him.

* Chap. 18. 3. and 23 18.

8 So ſhalt thou ſhew mercie vnto thy ſeruant: * for thou haſt ioyned thy ſeruant into a couenant of the Lord with thee, and if there be in mee iniquitie, ſlay thou mee: for why ſhouldeſt thou bring me to thy father?

e That he were fully determined. f If thy father doe fauour.

9 ¶ And Ionathan anſwered, God keepe that from thee: for if I knew that wickednes were [e] concluded of my father to come vpon thee, would not I tell it thee?

10 Then ſaid Dauid to Ionathan, Who [f] ſhall tell me? how *ſhall I know*, if thy father anſwere thee cruelly?

11 And Ionathan ſaid to Dauid, Come and let vs goe out into the field: and they twaine went out into the field.

12 Then Ionathan ſaid to Dauid, O Lord God of Iſrael, when I haue groped my fathers mind to morow at this time, *or* within this three dayes, and if it be well with Dauid, and I then ſend not vnto thee, and ſhew it thee,

b The Lord puniſh me moſt grieuouſly.

13 The Lord [g] doe ſo and much more vnto Ionathan: but if my father haue minde to doe thee euill, I will ſhew thee alſo, and ſend thee away, that thou mayeſt goe in peace: and the Lord be with thee as he hath beene with my father.

h I know that if thou wereſt now preferred to the Kingdome, thou wouldeſt not deſtroy mee, but ſhew thy ſelfe friendly to my poſteritie.

14 Likewiſe *I require* not whiles I liue: *for doubt not* but thou wilt ſhew me the mercy of the Lord, [h] *that I die not.*

15 But *I require* that thou cut not off thy mercie from mine houſe for euer: no, not when the Lord hath deſtroyed the enemies of Dauid, euery one from the earth.

16 So Ionathan made a bond with the houſe of Dauid, *ſaying*, Let the Lord require it at the hands of Dauids enemies.

17 And againe Ionathan ſware vnto Dauid, becauſe he loued him (for hee loued him as his owne ſoule.)

18 Then ſaid Ionathan to him, To morow is the firſt day of the moneth: and thou ſhalt bee ‖ locked for, for thy place ſhall be emptie.

‖ Or, mentioned.

19 Therefore thou ſhalt hide thy ſelfe three dayes, *then* thou ſhalt goe downe quickly and come to the place where thou diddeſt hide thy ſelfe, when this matter was in hand, and ſhalt remaine by the ſtone † Ezel.

† Ebr. of the way, becauſe it ſerued as a ſigne to ſhew the way to them that paſſed by.

20 And I will ſhoot three arrowes on the ſide thereof, as though I ſhot at a marke.

21 And after I will ſend a boy, *ſaying*, Goe ſeeke the arrowes. If I ſay vnto the boy, See, the arrowes are on this ſide thee, bring them and come thou: for it is † well with thee, and no hurt, *as* the Lord liueth.

† Ebr. peace.

22 But if I ſay thus vnto the boy, Behold, the arrowes are beyond thee, goe thy way: for the [i] Lord hath ſent thee away.

i The Lord is the authour of thy departure.

23 As touching the thing which thou and I haue ſpoken of, behold, the Lord *be* betweene thee and me for euer.

24 ¶ So Dauid hid himſelfe in the field: and when the firſt day of the moneth came, the king ſate to eate meate.

25 And the king ſate, as at other times vpon his ſeate, euen vpon his ſeat by the wall: and Ionathan aroſe, and Abner ſate by Sauls ſide, but Dauids place was emptie.

26 And Saul ſaid nothing that day: for hee thought, Some thing hath befallen him, though he were [k] cleane, *or elſe* becauſe hee was not purified.

k Yet he might haue ſome buſineſſe to let him.

27 But on the morow, which was the ſecond day of the moneth, Dauids place was emptie againe: and Saul ſaid vnto Ionathan his ſonne, Wherefore commeth not [l] the ſonne of Iſhai to meate, neither yeſterday nor to day?

l Thus he ſpeaketh contemptuouſly of Dauid.

28 And Ionathan anſwered vnto Saul, Dauid required of me, *that hee might goe* to Beth-lehem.

29 For he ſaid, Let me goe, I pray thee: for our familie *offereth* [m] a ſacrifice in the citie, and my brother hath ſent for me: therefore now, if I haue found fauour in thine eyes, let me go, I pray thee, and ſee my [n] brethren: this is the cauſe that hee commeth not vnto the kings table.

m That is, a peace offring.

n Meaning, all his kinſefolke.

30 Then was Saul angry with Ionathan, and ſaid vnto him, Thou [o] ſonne of the wicked rebellious woman, doe not I know, that thou haſt choſen the ſonne of Iſhai to thy confuſion, and to the confuſion *and* ſhame of thy mother?

o Thou art euer contrary vnto me as thy mother is.

31 For as long as the ſonne of Iſhai liueth vpon the earth, thou ſhalt not be eſtabliſhed, nor thy kingdome: wherefore now ſend and fet him vnto me, for he † ſhall ſurely die.

† Ebr. ſonne of death.

32 And Ionathan anſwered vnto Saul his father, and ſaid vnto him, Wherefore ſhall he [p] die? what hath he done?

p For it were too great tyrannie to put one to death and not to ſhew the cauſe why.

33 And Saul caſt a ſpeare at him to hit him, whereby Ionathan knew, that it was determined of his father to ſlay Dauid.

34 ¶ So Ionathan aroſe from the table in a great anger, and did eate no meat the ſecond day of the moneth: for he was ſory for Dauid, *and* becauſe his father had reuiled him.

35 On the next morning therefore Iona-

than went out into the field, q at the time appointed with David, and a little boy with him.

36 And he said unto his boy, Runne now, seeke the arrowes which I shoote: and as the boy ran, he shot an arrow beyond him.

37 And when the boy was come to the place where the arrow was that Ionathan had shot, Ionathan cryed after the boy, and said, Is not the arrow beyond thee?

38 And Ionathan cryed after the boy, r Make speede, haste *and* stand not still: and Ionathans boy gathered up the arrowes, and came to his master.

39 But the boy knew nothing: only Ionathan and David knew the matter.

40 Then Ionathan gaue his † bow and arrowes unto the boy that was with him, and said unto him, Goe, carie them into the citie.

41 ¶ Assoone as the boy was gone, David arose out of a place that was toward the s South, and fell on his face to the ground, and bowed himselfe three times: and they kissed one another, and wept both twaine, till David exceeded.

42 Therefore Ionathan said to David, Goe in peace: that which we haue t sworne both of us in the name of the Lord, saying, The Lord bee betweene me and thee, and betweene my seede and betweene thy seed, *let it stand* for ever.

43 And hee arose and departed, and Ionathan went into the citie.

q For this was the third day, as it was agreed upon, verse 5.

r By these words he admonished David what hee ought to doe.

† Ebr. *instruments.*

s It seemeth that he had shot on the Northside of the stone, least the boy should haue espyed David.

t Which oathe he calleth in the eight verse, the covenant of the Lord.

CHAP. XXI.

2 David fleeth to Nob to Ahimelech the Priest. 6 Hee getteth of him the shewbread to satisfie his hunger. 7 Doeg Sauls servant was present. 10 David fleeth to King Achish. 13 and there faineth himselfe mad.

THen came David to a Nob to Ahimelech the Priest, and Ahimelech was astonished at the meeting of David, and said unto him, Why art thou alone, and no man with thee?

2 And David said to Ahimelech the Priest, The b King hath commanded me a certaine thing, and hath said unto me, Let no man know where about I sent thee, and what I haue commanded thee: and I haue appointed my servants to such *and* such places.

3 Now therefore if thou hast ought under thine hand, give me fiue *cakes* of bread, or what commeth to hand.

4 And the Priest answered David, and said, There is no common bread under mine hand, but heere is * hallowed bread, if the young men haue kept themselves, at least from c women.

5 David then answered the Priest, and said unto him, Certainely women haue beene separate from us these two three dayes sine I came out: and the d vessels of the young men were holy, though the way were prophane, and how much more then shall *every one* e bee sanctified this day in the vessell?

6 So the priest gaue him hallowed *bread*: for there was no bread there, saue the shewbread that was taken from before the Lord, to put hot bread there, the day that it was taken away.

7 (And there was the same day one of the servants of Saul f abiding before the Lord, named Doeg the Edomite, the ‖ chiefest of Sauls heardmen.)

8 And David said unto Ahimelech, Is there not here under thine hand a speare or a sword? for I have neither brought my sword nor mine harnesse with me, because the kings businesse requited haste.

9 And the priest said, The sword of Goliath the Philistim, whom thou slewest in the * valley of Elah, behold, it is wrapt in a cloth behind the g Ephod: if thou wilt take that to thee, take it: for there is none other saue that here: and David said, There is none to that, give it me.

10 And David arose and fledde the same day from the h presence of Saul, and went to Achish the king of Gath.

11 And the servants of Achish said unto him, Is not this David the * King of the land? did they not sing unto him in dances, saying, * Saul hath slaine his thousand, and David his ten thousand?

12 And David † considered these words, and was sore afraid of Achish the king of Gath.

13 And hee changed his behaviour before them, and fained himselfe mad in their hands, and i scrabled on the doores of the gate, and let his spettle fall downe upon his beard.

14 Then said Achish unto his servants, Lo, ye see the man is beside himselfe, wherefore haue ye brought him unto me?

15 Haue I needs of madde men, that yee haue brought this fellow to play the mad man in my presence? k shall he come into mine house?

a Where the arke then was to aske counsel of the Lord.

b These infirmities that we see in the Saints of God, teach us that none hath his iustice in himselfe, but receiveth it of Gods mercie.

* Exod. 25. 30. Levit. 24. 5. Mat. 12. 3, 4.

c If they haue not accompanied with their wives.

d That is, their bodies.

e Shall be more carefull to keepe his vessels holy, when he shall haue eaten of this holy food?

f Tarying to worship before the Arke ‖ *Or, master of them that kept Sauls cattell.*

g Behinde that place, where the high Priests garment lay.

h That is, out of Sauls dominion.

* Chap. 17. 2.

* Chap. 17. 9.

* Chap. 18. 7. and 29. 5. ecclus. 47. 6.

† *Ebr. put these words in his heart.*

i By making marks and toyes.

k Is he meete to be in a kings house?

CHAP. XXII.

1 David hideth himselfe in a cave. 2 Many that were in trouble came unto him. 9 Doeg accuseth Ahimelech. 18 Saul causeth the Priests to be slaine. 20 Abiathar escapeth

DAvid therefore departed thence, and saued himselfe in the caue a of Adullam: and when his brethrē and all his fathers house heard it, they went downe thither to him.

2 And there gathered unto him all men that were in trouble, and all men that were in debt, and all those that were vexed in minde, and hee was their ‖ prince, and there were with him about foure hundreth men.

3 ¶ And David went thence to Mizpeh in b Moab, and said unto the King of Moab, I pray thee, let my father and my mother come *and abide* with you, till I know what God will doe for me.

4 And he c brought them before the King of Moab, and they dwelt with him all the while that David was in d the hold.

5 And the Prophet Gad said unto David, Abide not in the hold, *but* depart and goe into the land of Iudah. Then David departed and came into the forrest of Hareth.

6 ¶ And Saul heard that David was e discovered, and the men ŷ were with him, and Saul remained in Gibeah under a tree in Ramah, having his speare in his hand, and all his servants stood about him.

7 And Saul said unto his servants that stood about him, Heare now, ye sonnes f of Iemini, will the sonne of Ishai giue every one of you fieldes and vineyards? will hee make you all captaines ouer thousands, and captaines over hundreds:

8 That all ye haue conspired against me, and there is none that telleth me that my sonne hath made a covenant with the sonne of Ishai? and there is none of you ŷ is sorie for me, or sheweth mee, that my g sonne hath stirred up my servant to lie in waite against mee, as *appeareth* this day?

9 ¶ Then answered Doeg the Edomite, (who was

a Which was in the tribe of Iudah, and neere to Bethlehem.

‖ *Or, captaine.*

b For there was another so called in Iudah.

c For he feared the rage of Saul against his house.

d That is, in Mizpeh, which was a strong hold.

e That a great bruit went on him.

f Ye that are of my tribe and linage.

g Hereby hee would perswade them that this conspiracie was most horrible, where the sonne conspired against the father, and the servant against his master.

was appointed over the servants of Saul) and said, I saw the sonne of Ishai, when hee came to Nob, to Ahimelech the sonne of Ahitub,

10 Who asked counsell of the Lord for him, and gave him victuals, and he gaue him also the sword of Goliath the Philistim.

11 Then the King sent to call Ahimelech the Priest the sonne of Ahitub, and all his fathers house, *to wit*, h the Priests that were in Nob: and they came all to the King.

h Which were the remnant of the house of Eli, whose house God threatned to, punish.

12 And Saul said, Heare now thou sonne of Ahitub. And he answered, Here I am, my lord.

13 Then Saul said unto him, Why haue yee conspired against me, thou and the sonne of Ishai, in that thou hast given him victuall, and a sword, and hast asked counsell of God for him, that hee should rise against me, and lie in waite as appeareth this day?

14 And Ahimelech answered the King, and said, Who is so faithfull among all thy servants as David, *being* also the kings sonne in law, and goeth at thy commandement, and is honourable in thine house?

i Haue I not at other times also, when he had great affaires, consulted with the Lord for him?

15 i Haue I this day first begun to aske counsell of God for him? be it farre from me, let not the king impute any thing unto his servant, nor to all the house of my father: for thy servant knew nothing of all this, lesse nor more.

16 Then the King said, Thou shalt surely die, Ahimelech, thou, and all thy fathers house.

‖ *Or, footmen.*

17 And the King sayd unto the ‖ sergeants that stood about him, Turne, and slay the Priests of the Lord, because their hand also is with David, and because they knew when he fledde, and shewed it not to me. But the servants of the King k would not moove their hands to fall upon the Priests of the Lord.

k For they knew that they ought not to obey the wicked commandement of the King in slaying the innocents.

18 Then the king said to Doeg, Turne thou and fall upon the Priests. And Doeg the Edomite turned, and ranne upon the Priests, and slew that same day fourescore and five persons, that did weare a linnen Ephod.

19 Also Nob the citie of the Priests smote hee with the edge of the sword, both man and woman, both child and suckling, both oxe and asse, and sheepe with the edge of the sword.

l This was Gods providence, who according to his promise preserved some of the house of Eli, Chap. 2. 33.

20 But one of the sonnes of Ahimelech the sonne of Ahitub (whose name *was* Abiathar) escaped and fled after David.

21 And Abiathar shewed David, that Saul had slaine the Lords Priests.

22 And David said unto Abiathar, I knew it the same day, when Doeg the Edomite *was* there, that he would tell Saul. I am the cause *of the death* of all the persons of thy fathers house.

‖ *Or, he that taketh thy life, shall take mine also.*

23 Abide thou with mee, *and* feare not: for ‖ he that seeketh my life, shall seeke thy life also: for with me thou shalt be in safegard.

CHAP. XXIII.

5 David chaseth the Philistims from Keilah. 13 David departeth from Keilah, and remaineth in the wildernesse of Ziph. 16 Ionathan comforteth David. 28 Sauls enterprise is broken in pursuing David.

a Which was a city in the tribe of Iudah, Ios. 15. 44.

THen they tolde David, saying, Behold, the Philistims fight against a Keilah, and spoile the barnes.

2 Therefore David asked counsell of the Lord, saying, Shall I goe and smite these Philistims? And the Lord answerd David, Go and smite the Philistims, and saue Keilah.

3 And Davids men said unto him, See, we be afraid here in b Iudah, how much more if wee come to Keilah against the hoaste of the Philistims?

b That is, in the mids of Iudah, much more when we come to the borders against our enemies.

4 Then David asked counsell of the Lord againe. And the Lord answered him, and said, Arise, goe downe to Keilah: for I will deliver the Philistims into thine hand.

5 ¶ So David and his men went to Keilah, and fought with the Philistims, and brought away their cattell, and smote them with a great slaughter: thus David saued the inhabitants of Keilah.

6 (And when Abiathar the sonne of Abimelech * fled to David to Keilah, he brought an c Ephod † with him.)

* Chap. 22. 20.

c By Gods prouidence the Ephod was preserued and kept with David the true king.

† *Ebr. in his hand.*

7 ¶ And it was told Saul that David was come to Keilah, and Saul said, God hath delivered him into mine hand: for hee is shut in, seeing hee is come into a city that hath gates and barres.

8 Then Saul called all the people together to warre for to goe downe to Keilah, and to besiege David and his men.

9 ¶ And David having knowledge that Saul imagined mischiefe against him, said to Abiathar the Priest, d Bring the Ephod.

d To consult with the Lord by Vrim and Thummim.

10 Then said David, O Lord God of Israel, thy servant hath heard, that Saul is about to come to Keilah to destroy the city for my sake.

11 Will the lords of Keilah deliver me up into his hand? and will Saul come downe as thy servant hath heard? O Lord God of Israel, I beseech thee, tell thy servant. And the Lord said, He will come downe.

12 Then said David, Will the ‖ lords of Keilah deliver me up, and the men that are with me, into the hand of Saul? And the Lord said, They will deliver thee up.

‖ *Or, gouernours.*

13 ¶ Then David and his men, which were about six hundreth, arose and departed out of Keilah, and went ‖ whither they could. And it was told Saul, that David was fled from Keilah, and he left off his iourney.

‖ *Or, to and fro, as having no certaine place to go to.*

14 And David abode in the wilderneſse in the ‖ holdes, and remained in a mountaine in the wilderneſse of Ziph. And Saul sought him every day, but God e delivered him not into his hand.

‖ *Or, strong places.*

e No power nor police can prevaile against Gods children, but when he appointeth the time.

15 And David saw that Saul was come out for to seeke his life: and David *was* in the wilderneſse of Ziph in the wood.

16 ¶ And Ionathan Sauls sonne arose and went to David into the wood, and comforted † him in God,

† *Ebr. his hand.*

17 And said unto him, Feare not: for the hand of Saul my father shall not finde thee, and thou shalt be f king over Israel, and I shall be next unto thee: and also Saul my father knoweth it.

f Ionathan assureth David, that God will accomplish his promise, and that his father striveth against his owne conscience.

18 So they twaine made a covenant before the Lord: and David did remaine in the wood: but Ionathan went to his house.

19 ¶ Then came up the Ziphims to Saul to Gibeah, saying, Doeth not David hide himselfe by us in holdes, in the wood in the hill of Hachilah, which is on the right side ‖ of Ieshimon?

‖ *Or, of the wilderneſse.*

20 Now therefore, O king, come downe according to all that thine heart can desire, and our part *shall bee* to deliver him into the Kings hands.

21 Then Saul said, g Be ye blessed of the Lord: for ye haue had compassion on me.

g The Lord recompense this friendship.

22 Goe, I pray you, and prepare ye yet better: know and ſe his place where he † haunteth, *and*

† *Ebr. where his foote hath been.*

who hath ſeene him there: for it is ſaid to me, He is ſubtill, and craftie.

23 See therefore and know all the ſecret places where he hideth himſelfe, and come ye againe to me with the certainty, and I will go with you:

h In your countrey of Ziph, which is in Iudah.

and if hee be in the h land, I will ſearch him out throughout all the thouſands of Iudah.

24 Then they aroſe and went to Ziph before Saul, but David and his men were in the wildernesſe of Maon, in the plaine on the right hand of Ieſhimon.

25 Saul alſo and his men went to ſeeke him, and they told David: wherefore he came downe unto a rocke, and abode in the wildernesſe of i Maon. And when Saul heard that, hee followed after David in the wildernesſe of Maon.

i Which was alſo in the tribe of Iudah, Ioſh. 15.55.

26 And Saul and his men went on the one ſide of the mountaine: and David and his men on the other ſide of the mountaine: and David made haſte to get from the preſence of Saul: for Saul and his men compaſſed David and his men round about, to take them.

27 But there came a k meſſenger to Saul, ſaying, Haſte thee, and come: for the Philiſtims haue invaded the land.

k Thus the Lord can pull backe the bridle of the tyrants and deliver his out of the lyons mouth.

28 Wherefore Saul returned from purſuing David, and went againſt the Philiſtims. Therefore they called that place, l Sela-hammahlekoth.

l That is, ſtone of diviſion, becauſe there they divided themſelves one from another.

CHAP. XXIV.

1 David hid in a cave ſpareth Saul. 10 He ſheweth to Saul his innocencie. 18 Saul acknowledgeth his fault. 22 He cauſeth David to ſweare unto him to be fauourable to his.

AND David went thence, and dwelt in a holds at En-gedi.

a That is, in ſtrong places, which were defenced by nature.

2 When Saul was returned from the Philiſtims, they tolde him, ſaying, Behold, David *is* in the wildernesſe of b Engedi.

b A city of Iudah, Ioſh. 15.62.

3 Then Saul tooke three thouſand choſen men out of all Iſrael, and went to ſeeke David and his men upon the rocke *among* the wild goates.

4 And hee came to the ſheepe coates by the way where there was a caue, and Saul went in † to doe his eaſement: and David and his men ſate in the † inward parts of the caue.

† Hebr. to cover his feete.
‡ Hebr. in the ſides.

5 And the men of David ſaid unto him, See, the day is c come, whereof the Lord ſaid unto thee, Behold, I will deliver thine enemie in to thine hand, and thou ſhalt doe to him as it ſhall ſeeme good to thee. Then David aroſe and cut off the lap of Sauls garment privily.

c Here wee ſee how ready we are to haſten Gods promiſe, if the occaſion ſerve never ſo little.

6 And afterward David d was touched in his heart, becauſe hee had cut off the lap which was on Sauls *garment*,

d For ſeeing it was his owne private cauſe, he repented that hee had touched his enemie.

7 And he ſaid unto his men, The Lord keepe mee from doing that thing unto my maſter the Lords anoynted, to lay mine hand upon him, for he is the Anoynted of the Lord.

8 So David overcame his ſervants with theſe words, and ſuffered them not to ariſe againſt Saul: for Saul roſe up out of the caue and went away.

9 ¶ David alſo aroſe afterward, and went out of the caue, and cryed after Saul, ſaying, O my lord the King. And when Saul looked behinde him, David inclined his face to the earth, and bowed himſelfe.

e Contrary to the falſe report of them that ſaid, David was Saules enemy, he groueth himſelfe to be his friend.

10 And David ſaid to Saul, e Wherefore giueſt thou an eare to mens wordes, that ſay, Behold, David ſeeketh evill againſt thee?

11 Behold, this day thine eyes haue ſeene, that the Lord had delivered thee this day into mine hand in the caue, and ſome bade me kill thee: but I had compaſſion on thee, and ſaid, I will not lay mine hand on my maſter: for he is the Lords Anoynted.

12 Moreover my father, behold: behold, I ſay, the lap of thy garment in mine hand: for when I cut off the lap of thy garment, I killed thee not. Vnderſtand and ſee, that there is neither evill nor wickednesſe in mee, neither have I ſinned againſt thee, yet thou hunteſt after my ſoule, to take it.

13 The Lord be iudge betweene thee and me, and the Lord avenge me of thee, and let not mine hand be upon thee.

14 According as the ‖ olde proverbe ſayeth, Wickednesſe proceedeth from the wicked, but mine hand be not upon thee.

‖ Or, the proverbe of an ancient man.

15 After whom is the king of Iſrael come out? after whom doeſt thou purſue? after a dead dogge, *and* after a flea?

16 The Lord therefore be iudge, and iudge betweene thee and me, and ſee, and pleade my cauſe, and † deliver me out of thine hand.

† Hebr. iudge.

17 When David had made an end of ſpeaking theſe words to Saul, Saul ſaid, f Is this thy voyce, my ſonne David? and Saul lift up his voyce, and wept.

f Though he was a moſt cruel enemie to David, yet by his great gentleneſſe his conſcience compelled him to yeeld.

18 And ſaid to David, Thou art more righteous then I: for thou haſt rendred me good, and I have rendred thee evill.

19 And thou haſt ſhewed this day, that thou haſt dealt well with me: foraſmuch as when the Lord had cloſed me in thine hands, thou killedſt me not.

20 For who ſhall find his enemie, and let him depart † free? wherefore the Lord render thee † good for that thou haſt done unto me this day.

† Hebr. a good way.

21 For now behold, I g know that thou ſhalt be king, and that the kingdome of Iſrael ſhall be eſtabliſhed in thine hand.

g Though this tyrant ſaw and confeſſed the favour of God toward David, yet he ceaſeth not to perſecute him againſt his owne conſcience.

22 Sweare now therefore unto me by the Lord, that thou wilt not deſtroy my ſeede after me, and that thou wilt not aboliſh my name out of my fathers houſe.

23 So David ſware unto Saul, and Saul went home: but David and his men went up unto the holde.

CHAP. XXV.

1 Samuel dieth. 3 Nabal and Abigail. 38 The Lord killeth Nabal. 43 Abigail and Ahinoam Davids wiues. 44 Michal is given to Phalti.

THen * Samuel died, and all Iſrael aſſembled, and mourned for him, and buried him in his a owne houſe at Ramah. And David aroſe and went downe to the wildernesſe of Paran.

* Chap. 28.3. eccluſ. 46.13.20.
a That is, among his owne kinred.

2 Now in b Maon *was* a man, who had his poſſeſſion in Carmel, and ſ man was exceeding mightie, and had three thouſand ſheepe, and a thouſand goats, and he was ſhearing his ſheepe in Carmel.

b Moan and Carmel were cities in the tribe of Iudah, Carmel the mountaine was in Galile.

3 The name alſo of the man *was* Nabal, and the name of his wife Abigail, and thee was a woman of ſingular wiſedome, and beautifull, but the man *was* churliſh, and evill conditioned, and was of the family of Caleb.

4 And David heard in the wildernesſe, that Nabal did ſheare his ſheepe.

† Hebr. of peace.

5 Therefore David ſent ten young men, and David ſaid unto the young men, Goe up to Carmel, and goe to Nabal, and aske him in my name ‖ how he doeth.

e Some reade, ſo mayeſt thou liue in proſperitie the next yeere, both thou, &c.

6 And thus ſhall ye ſay ‖ for ſalutation, Both thou, and thine houſe, and all that thou haſt, bee in peace, wealth and proſperitie.

‖ Hebr. ſay liue.

7 Behold,

7 Behold, I have heard, that thou haſt ſhearers: now thy ſhepheards were with us, and wee did them no hurt, neither did they miſſe any thing all the while they were in Carmel.

8 Aske thy ſervants, and they will ſhewe thee. Wherefore let theſe young men finde favour in thine eyes: (for wee come in a good ſeaſon) give, I pray thee, whatſoever [d] commeth to thine hand unto thy ſervants, and to thy ſonne David.

9 ¶ And when Davids yong men came, they told Nabal all thoſe wordes in the name of David, and held their peace.

10 Then Nabal anſwered Davids ſervants, and ſayd, Who is David? and who is the [e] ſonne of Iſhai? there bee many ſervants now a dayes, that breake away every man from his maſter.

11 Shall I then take my bread, and my water, and my fleſh that I have killed for my ſhearers, and give it unto men, whom I know not whence they be?

12 ¶ So Davids ſervants turned their way, and went againe, and came and told him all thoſe things.

13 And David ſaid unto his men, Gird every man his ſword *about him*. And they girded every man his ſword. David alſo girdid his ſword. And about foure hundreth men went up after David, and two hundreth abode by the ‖ cariage.

14 Now one of the ſervants told Abigail Nabals wife, ſaying, Behold, David ſent meſſengers out of the wilderneſſe to ſalute our maſter, and he ‖ railed on them.

15 Notwithſtanding the men were very good [f] unto us, and we had no diſpleaſure, neither miſſed we any things as long as wee were converſant with them, when we were in the fields.

16 They were as a wall unto us both by night and by day, all the while we were with them keeping ſhee pe.

17 Now therefore take heed, & ſee what thou ſhalt doe: for evill ‖ will ſurely come upon our maſter, and upon all his family: for he is ſo wicked, that a man cannot ſpeake to him.

18 ¶ Then Abigail made haſte, and tooke two hundreth ‖ cakes, and two bottels of wine, & fiue ſheepe ready dreſſed, and fiue meaſures of parched corne, and an hundreth ‖ frailes of raiſins, and two hundreth of figs, and laded them on aſſes.

19 Then ſhe ſaid unto her ſervants, Go yo before me: behold, I will come after you: yet ſhee told not her [g] husband Nabal.

20 And as ſhe rode on her aſſe, ſhe came down by a ſecret place of the mountaine, and behold, David and his men came downe againſt her, and ſhe met them.

21 And David ſaid, In deed I have kept all in vaine that this fellow had in the wildern eſſe, ſo that nothing was miſſed of all that pertained unto him: for he hath required me evill for good.

22 So and more alſo doe God unto the enemies of David: *for* ſurely I will not leaue of all that he hath by the dawning of the day, *any* that [h] piſſeth againſt the wall.

23 And when Abigail ſaw David, ſhe haſted and lighted off her aſſe, and fell before David on her face, and bowed herſelfe to the ground,

24 And fell at his feete, and ſayd, Oh, my lord, I *have committed* the iniquity, and I pray thee, let thine handmaid ſpeake ‖ to thee, and heare thou the words of thine handmaid.

25 Let not my lord, I pray thee, regard this wicked man, Nabal: for as his name is, ſo is hee: ‖ Nabal *is* his name, and folly *is* with him: but I thine handmaid ſawe not the young men of my lord whom thou ſenteſt.

26 Now therefore, my lord, as the Lord liveth, and as thy ſoule liveth (the Lord, *I ſay*, that hath withholden thee from comming to *ſhed* blood, and that thine [i] hand ſhould *not* ſaue thee) ſo now thine enemies ſhall be as Nabal, and they that intend to doe my lord evill.

27 And now this ‖ bleſſing which thiee handmaid hath brought unto my lord, let it be given unto the yong men that ‖ follow my lord.

28 I pray thee, forgive the treſpaſſe of thine handmaide: for the Lord will make my lord a [k] ſure houſe, becauſe my lord fighteth the battels of the Lord, and none evill hath beene found in thee ‖ in all thy life.

29 Yet [l] a man hath riſen up to perſecute thee, and to ſeeke thy ſoule, but the ſoule of my lord ſhall bee bound in the [m] bundle of life with the Lord thy God: and the ſoule of thine enemies, ſhall *God* caſt out, as out of the middle of a ſling

30 And when the Lord ſhall have done to my lord all the good that he hath promiſed thee, and ſhall have made thee ruler over Iſrael,

31 Then ſhall it be no griefe unto thee, nor offeece of minde unto my lord, that he hath not ſhed blood cauſeleſſe, nor that my lord hath [n] *not* preſerved himſelfe: and when the Lord ſhall have dealt well with my lord, remembred thine handmayd.

32 Then David ſaid to Abigail, Bleſſed be the Lord God of Iſrael, which ſent thee this day to meete me.

33 And bleſſed be thy counſell, and bleſſed be thou, which haſt kept me this day from comming to *ſhed* blood, [o] and that mine hand hath *not* ſaved me.

34 For in deed, as the Lord God of Iſrael liveth, [p] who hath kept mee backe from hurting thee, except thou haddeſt haſted and met mee, ſurely there had not been left unto Nabal by the dawning of the day, *any* that piſſeth againſt the wall.

35 Then David received of her hand that which ſhe had brought him, and ſaid to her, Goe up in peace to thine houſe: behold, I have heard thy voyce, and have ‖ granted thy petition.

36 ¶ So Abigail came to Nabal, and behold, hee made a feaſt in his houſe, like the feaſt of a king, and Nabals heart was merry within him, for hee was very drunken: wherefore ſhee told him [q] nothing, neither leſſe nor more, untill the morning aroſe.

37 Then in the morning, when the wine was gone out of Nabal, his wife tolde him thoſe words, and his heart dyed within him, and he was like [r] a ſtone.

38 And about ten dayes after, the Lord ſmote Nabal, that he dyed.

39 ¶ Now when David heard that Nabal was dead, he ſaid, Bleſſed be the Lord, that hath ‖ iudged the cauſe of my rebuke of the hand of Nabal, and hath kept his ſervant from evill: for the Lord hath recompenſed the wickednes of Nabal upon his owne head. Alſo David ſent to commune with Abigail, to [s] take her to his wife.

40 And when the ſervants of David were come

[d] Whatſoever thou haſt ready for us.

[e] Thus the covetous wretches in ſtead of relieving the neceſſity of Gods children, uſe to reuile their perſons and condemne their cauſe.

‖ Ebr. veſſel.

‖ Ebr. drove them away.

[f] When we kept our ſheepe in the wilderneſſe of Paran.

‖ Ebr. is accompliſhed.

‖ Ebr. bread.

‖ Or, cluſters.

[g] Becauſe ſhee knew his crooked nature, that he would rather haue periſhed, then conſented to her enterpriſe.

[h] Meaning by this proverbe, that he would deſtroy both ſmall and great.

† Ebr. in thine eares.

‖ Or, ſoole.

[i] That is, that thou ſhouldeſt not be reuenged of thine enemie.

‖ Or, preſent.

‖ Ebr. walked at the feete.

[k] Confirme his Kingdome to his poſterity.

‖ Ebr. from t'ſe dayes.

[l] To-wit, Saul.

[m] God ſhall preſerve thee long in his ſervice, and deſtroy thine enemies.

[n] That he hath not avenged himſelfe, which things would haue tormented his conſcience.

[o] Read verſe 26.

[p] He attributeth it to the Lords mercie, and not to himſelfe that hee was ſtayed.

‖ Ebr. received thy face.

[q] For he had no reaſon either to conſider, or to give thanks for this great benefit of deliverance.

[r] For feare of the great danger.

‖ Or, reuenged.

[s] For he had experience of her great godlineſſe, wiſedome and humility.

to Abigail to Carmel, they ſpake vnto her, ſaying, David ſent vs to thee, to take thee to his wife.

41 And ſhe aroſe, and bowed her ſelfe on her face to the earth, and ſaid, Behold, let thine handmaid be a ſeruant to waſh the feete of the ſeruants of my Lord.

42 And Abigail haſted, and aroſe, and rode vpon an aſſe, and her fiue maids † followed her, and ſhe went after the meſſengers of Dauid, and was his wife.

† Heb. went at her feete.

43 Dauid alſo tooke Ahinoam of * Izreel, and they were both his wiues.

* Ioſh. 15, 56.

44 Now Saul had giuen * Michal his daughter, Dauids wife, to Phalti the ſonne of Laiſh, which was of [z] Gallim.

* 2. Sam. 3, 14, 15.
z Which was a place bordering on the countrey of the Moabites.

CHAP. XXVI.

1 Dauid was diſcouered vnto Saul by the Ziphims. 12 Dauid taketh away Sauls ſpeare, and a pot of water that ſtood at his head. 21 Saul confeſſeth his ſinne.

A Gaine the Ziphims came vnto Saul to Gibeah, ſaying, * Doeth not Dauid hide himſelfe ‖ in the hill of Hachilah before ‖ Ieſhimon?

* Chap. 23, 19.
‖ Or, in Gibeah.
‖ Or, the wildernes.

2 Then Saul aroſe, and went downe to the wildernes of Ziph, hauing three thouſand [a] choſen men of Iſrael with him, for to ſeeke Dauid in the wildernes of Ziph.

a That is, of the moſt ſkilfull and valiant ſouldiers.

3 And Saul pitched in the hill of Hachilah, which is before Ieſhimon by the way ſide. Now Dauid abode in the wildernes, and hee ſaw that Saul came after him into the wildernes.

4 (For Dauid had ſent out ſpies, and vnderſtood that Saul was come ‖ in very deed.)

‖ Or, to a certaine place.

5 Then Dauid aroſe, and came to the place where Saul had pitched, and *when* Dauid beheld the place where Saul lay, and * Abner the ſonne of Ner which was his chiefe captaine, (for Saul lay in the fort, and the people pitched round about him.)

* Chap. 14, 50. and 17, 55.

6 Then ſpake Dauid, and ſaid to Ahimelech the [b] Hittite, and to Abiſhai the ſonne of Zeruiah, brother to [c] Ioab, ſaying, Who will goe downe with me to Saul to the hoaſte? Then Abiſhai ſaid, I will goe downe with thee.

b Who was a ſtranger, and not an Iſraelite.
c Who afterward was Dauids chiefe captaine.

7 So Dauid and Abiſhai came downe to the people by night: and behold, Saul lay ſleeping within the fort, and his ſpeare did ſticke in the ground at his ‖ head: and Abner and the people lay round about him.

‖ Or, bolſter.

8 ¶ Then ſaid Abiſhai to Dauid, God hath cloſed thine enemie into thine hand his day: now therefore I pray thee, let me ſmite him once with a ſpeare to the earth, and I will not ſmite him [d] againe.

d Meaning, hee would make him ſure at one ſtroke.

9 And Dauid ſaid to Abiſhai, Deſtroy him not: for who can lay his hand [e] on the Lords anointed, and be guiltleſſe?

e To wit, in his owne priuate cauſe: for Iehu ſlew two Kings at Gods appointment, 2 King. 9, 24.

10 Moreouer Dauid ſayd, As the Lord liueth, either the Lord ſhall ſmite him, or his day ſhall come to die, or he ſhall deſcend into battell, and periſh.

11 The Lord keepe me from laying mine hand vpon the Lords anointed: but, I pray thee, take now the ſpeare that is at his head, and the pot of water, and let vs goe hence.

12 So Dauid tooke the ſpeare and the pot of water from Sauls head: and they gate them away, and no man ſaw it, nor marked it, neither did any awake, but they were all aſleepe: for † the Lord had ſent a dead ſleepe vpon them.

† Heb. the heauie ſleepe of the Lord was fallen vpon them.

13 Then Dauid went into the other ſide, and ſtood on the top of an hill afarre off, a great ſpace being betweene them.

14 And Dauid cried to the people, and to Abner the ſonne of Ner, ſaying, † Heareſt thou not, Abner? Then Abner anſwered and ſayd, Who art thou that crieſt to the King?

† Heb. Anſwereſt,

15 ¶ And Dauid ſaid to Abner, Art not thou a man? and who is like thee in Iſrael? wherefore then haſt thou not kept thy Lord the King? for there came one of the folke in to deſtroy the king thy lord.

f Eſteemed moſt valiant and meete to ſaue the King.

16 This is not well done of thee: as the Lord liueth, yee are ‖ worthy to die, becauſe yee haue not kept your maſter the Lords anointed: and now ſee where the Kings ſpeare is, and the pot of water that was at his head.

† Heb. ſonnes of death.

17 And Saul knew Dauids voyce, and ſaid, Is this thy voyce, g my ſonne Dauid? and Dauid ſayd, It is my voyce, my lord, O King.

g Hereby it appeareth, that the hypocrite perſecuted Dauid againſt his owne conſcience, and contrary to his promiſe.

18 And he ſaid, Wherefore doeth my lord thus perſecute his ſeruant? for what haue I done? or what euill is in mine hand?

19 Now therefore, I beſeech thee, let my Lord the King heare the words of his ſeruant, If the Lord haue ſtirred thee vp againſt me, [h] let him ſmel the ſauour of a ſacrifice: but if the children of men *haue done it*, curſed bee they before the Lord: for they haue caſt mee out this day from abiding in the inheritance of the Lord, ſaying, Go, ſerue [i] other gods.

h Let his angers toward us be pacified by a ſacrifice.
i As much as lay in them, they compelled him to idolatry, becauſe they forced him to flee to the idolaters.

20 Now therefore, let not my blood fall to the earth before the face of the Lord: for the King of Iſrael is come out to ſeeke a flea, as one would hunt a partridge in the mountaines.

21 Then ſaid Saul, I haue ſinned: Come againe, my ſonne Dauid: for I will doe thee no more harme, becauſe my ſoule was [k] precious in thine eyes this day: behold, I haue done fooliſhly, and haue erred exceedingly.

k Because thou ſauedſt my life this day.

22 Then Dauid anſwered, and ſayd, Behold the Kings ſpeare, let one of the yong men come ouer and fet it.

23 And let the Lord reward euery man according to his [l] righteouſneſſe and faithfulneſſe: for the Lord had deliuered thee into *mine* hands this day, but I would not lay mine hand vpon the Lords anointed.

l Thus he proteſteth his innocencie toward Saul, not defending his iuſtice in the ſight of God, in whoſe preſence none is righteous, Pſal. 143. and 130, 3.

24 And behold, like as thy life was much ſet by this day in mine eyes: ſo let my life be ſet by in the eyes of the Lord, that he may deliuer mee out of all tribulation.

25 Then Saul ſayd to Dauid, Bleſſed art thou, my ſonne Dauid: for thou ſhalt doe great things, and alſo preuaile. So Dauid went his way, and Saul returned to his [m] place.

m To Gibeah of Beniamin.

CHAP. XXVII.

2 Dauid fleeth to Achiſh King of Gath, who giueth him Ziklag. 8 Dauid deſtroyeth certaine of the Philiſtims. 10 Achiſh is deceiued by Dauid.

AND Dauid ſaid in his heart, I ſhall now [a] periſh one day by the hand of Saul: is it not better for mee that I ſaue my ſelfe in the land of the Philiſtims, and that Saul may haue no hope of mee to ſeeke mee any more in all the coaſts of Iſrael, and ſo eſcape out of his hand?

a Dauid diſtruſteth Gods protection, and therefore fleeth vnto the idolaters, who were enemies to Gods people.

2 Dauid therefore aroſe, and he, and the ſixe hundreth men that were with him, went vnto Achiſh the ſonne of Maoch king of Gath.

3 And Dauid [b] dwelt with Achiſh at Gath, hee, and his men, euery man with his houſhold,

b Thus God by his prouidence changeth the enemies hearts, and maketh them to fauour his in their neceſſity.

Dauid

David with his two wives, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite.

4 And it was told Saul that David was fled to Gath: so he sought no more for him.

5 And David said unto Achish, If I have now found grace in thine eyes, [e] let them give mee a place in some *other* city of the countrey, that I may dwell there: for why should thy servant dwell in the *head*-city of the kingdome with thee?

6 Then Achish gave him Ziklag that same day: therefore Ziklag pertaineth unto the kings of Iudah unto this day.

7 ¶ And † the time that David dwelt in the countrey of the Philistims, was foure moneths and certaine dayes.

8 Then David and his men went up, and invaded the [d] Geshurites, and the Girzites, and the Amalekites: for they inhabited the land from the beginning, *from the way*, as thou goest to Shur, even unto the land of Egypt.

9 And David smote the land, and left neither man nor woman alive, and tooke sheepe, and oxen, and asses, and camels, and apparell, and returned and came to Achish.

10 And Achish sayd, ‖ Where have yee been a roving this day? And David answered, Against the South of Iudah, and against the South of the [e] Ierahmeelites, and against the South of the Kenites.

11 And David saved neither man nor woman alive, to bring them to Gath, saying, Least they should tell on us, and say, So did David, and so *will be* his maner all the while that hee dwelleth in the countrey of the Philistims.

12 And Achish beleeved David, saying, ‖ Hee hath made his people of Israel utterly to abhorre him: therefore he shalbe my servant for ever.

CHAP. XXVIII.

1 David hath the chiefe charge promised about Achish. 3 Saul consulteth with a witch, and hee causeth him to speake with Samuel. 18 Who declareth his ruine.

NOw at that time the Philistims assembled their bands and armie to fight with Israel: therefore Achish said to David, [a] Be sure, thou shalt go out with me to the battell, thou, and thy men.

2 And David said to Achish, Surely thou shalt know what thy servant can doe. And Achish said to David, Surely I will make thee keeper of mine head for ever.

3 (* Samuel was then dead, and all Israel had lamented him, and buried him in Ramah his owne citie: and Saul had [b] put away the sorcerers, and the Soothsayers out of the land.)

4 Then the Philistims assembled themselves and came and pitched in Shunem: and Saul assembled all Israel, and they pitched in Gilboa.

5 And when Saul saw the hoaste of the Philistims, he was afrayd, & his heart was sore astonied.

6 Therefore Saul asked counsell of the Lord, and the Lord answered him not, neither by dreames, nor by [c] Urim, nor yet by Prophets.

7 ¶ Then said Saul unto his servants, Seeke me a woman that hath a familiar spirit, that I may goe to her, and aske of her. And his servants said to him, Behold, there is a woman at En-dor that hath a familiar spirit.

8 Then Saul [d] changed himselfe, and put on other raiment, and hee went, and two men with him, and they came to the woman by night: and he said, I pray thee, conjecture unto mee by the familiar spirit, and bring mee him up whom I shall name unto thee.

9 And the woman said unto him, Beholde, thou knowest what Saul hath done, how he hath destroyed the sorcerers, and the soothsayers out of the land: wherefore then seekest thou to take me in a snare tot cause me to die?

10 And Saul sware to her by the Lord, saying, As the Lord liveth, ‖ no harme shall come to thee for this thing.

11 Then said the woman, Whom shall I bring up unto thee? And hee answered, Bring mee up [e] Samuel.

12 And when the woman saw Samuel, shee cried with a loud voyce, and the woman spake to Saul, saying, Why hast thou deceived me? for thou art Saul.

13 And the king said unto her, Be not afraid: for what sawest thou? And the woman said unto Saul, I saw ‖ gods ascending out of the earth.

14 Then he said unto her, What fashion is hee of? And she answered, An olde man commeth up lapped in a mantle: and Saul knew that it was [f] Samuel, and he inclined his face to the ground, and bowed himselfe.

15 ¶ And Samuel said to Saul, Why hast thou disquieted mee, to bring me up? Then Saul answered, I am in great distresse: for the Philistims make warre against mee, and God is departed from mee, and answereth mee no more, neither † by Prophets, neither by dreames: therefore I have called thee, that thou mayest tell me, what I shall doe.

16 Then said Samuel, Wherefore then doest thou aske of mee, seeing, the Lord is gone from thee, and is thine enemie?

17 Even the Lord hath done to [g] him, as hee spake * by mine ‖ hand: for the Lord will rent the kingdome out of thine hand, and give it thy neighbour David.

18 Because thou obeyedst not the voyce of the Lord, nor executedst his fierce wrath upon the Amalekites, therefore hath the Lord done this unto thee this day.

19 Moreover the Lord will deliver Israel with thee into the hands of the Philistims: [h] and to morrow shalt thou and thy sonnes bee with mee, and the Lord shall give the hoast of Israel into the hands of the Philistims.

20 Then Saul fell straightway all along on the earth, and was sore [i] afrayde because of the words of Samuel, so that there was no strength in him: for he had eaten no bread all the day nor all the night.

21 Then the woman came unto Saul, and saw that he was sore troubled, and said unto him, See, thine handmaid hath obeyed thy voyce, and I [k] have put my soule in mine hand, and have obeyed thy words which thou saidest unto me.

22 Now therefore, I pray thee, hearken thou also unto the voyce of thine handmaid, and let mee set a morsell of bread before thee, that thou mayest eate and get thee strength, and goe on thy journey.

23 But he refused and said, I will not eate: but his servants and the woman together compelled him, and he obeyed their voyce: so he arose from the earth, and sate on the bed.

24 Now the woman had a fat calfe in the house, and she hasted, and killed it, and tooke floure, and kneaded it, and baked of it [l] unleavened bread,

25 Then

[e] Let thine officers appoint me a place.

‖ *Ebr. the number of the dayes.*

[d] These were the wicked Canaanites, whom God had appointed to be destroyed.

‖ *Or, against whom.*

[e] Which were a family of the tribe of Iudah, 1. Chron. 2. 9.

‖ *Or, he doeth surely abhorre his people.*

[a] Albeit it was a great griefe to David to fight against the people of God, yet such was his infirmitie, he durst not deny him.

* Chap. 25. 1.

[b] According to the commandement of God, Exod. 22. 18. and Deut. 18. 10, 11.

[c] Meaning, the high Priest, Exod. 28. 30.

[d] Hee seeketh not to God in his misery, but is led by Satan to unlawfull meanes, which in his conscience he condemneth.

[e] He speaketh according to his grosse ignorance, not considering the state of the Saints after this life, and how Satan hath no power over them.

‖ *Or, an excellent person.*

[f] To his imagination, albeit it was Satan, who to blinde his eyes tooke upon him the forme of Samuel, as he can doe of an Angel of light.

‖ *Ebr. by the hand of Prophets.*

[g] That is, to David.

* Chap. 15. 28.

‖ *Or, ministery.*

[h] Yee shall bee dead, Chap. 31. 6.

[i] The wicked, when they heare Gods iugem ns, tremble and despaire, but cannot seeke for mercy by repentance.

[k] I have ventured my life.

[l] Because it required haste.

25 Then ſhe brought them before Saul, and before his ſervants: and when they had eaten, they ſtood up, and went away the ſame night.

CHAP. XXIX.

4 The Princes of the Philiſtims cauſe David to be ſent backe from the battell againſt Iſrael, becauſe they diſtruſted him.

SO the Philiſtims were gathered together with all their armies in Aphek: and the Iſraelites pitched ‖ by the fountaine, which is in Izreel.

‖ Or, in Ain.

2 And the ‖ princes of the Philiſtims went forth by a hundreths and thouſands: but David and his men came behinde with Achiſh.

‖ Or, captainet.

a According to their bands, or enſigne.

3 Then ſaid the Princes of the Philiſtims, What *doe* theſe Ebrewes *here?* And Achiſh ſayd unto the princes of the Philiſtims, Is not this David the ſervant of Saul the King of Iſrael, who hath beene with me theſe dayes, b or theſe yeeres, and I have found nothing in him, ſince he † dwelt with me unto this day?

b Meaning, a long time, that is, foure moneths and certaine dayes, Chap. 27.7.

† *Ebr. fell, as Gen. 25.18.*

4 But the princes of the Philiſtims were wroth with him: and the princes of the Philiſtims ſayd unto him, * Send this fellow backe, that hee may go againe to his place which thou haſt appointed him, and let him not goe downe with us to battell, leaſt that in the battell he be an adverſary to us: for wherewith ſhould hee obtaine the favour of his maſter? ſhould it not be with the c heads of theſe men?

* 1. Chron. 12, 19.

c Would not Saul receive him to favour, if he would betray us?

5 Is not this David, of whom they ſang in dances, ſaying, * Saul ſlew his thouſand, & David his ten thouſand?

* Chap. 18, 7. and 21, 11.

6 ¶ Then Achiſh called David, and ſaid unto him, As the Lord liveth, thou haſt beene upright and good in my ſight, when thou d wenteſt out and in with mee in the hoaſte, neither have I found evill with thee, ſince thou cameſt to mee unto this day, but † the princes doe not favour thee.

d That is, waſt converſant with me.

† *Ebr. thou art not good in the eye of the princes.*

7 Wherefore now returne, and goe in peace, that thou diſpleaſe not the princes of the Philiſtims.

8 ¶ And David ſaid unto Achiſh, But what have I done? and what haſt thou found in thy ſervant as long as I have beene with thee unto this day, that I may e not go and fight againſt the enemies of my Lord the King?

e This diſſimulation cannot be excuſed: for it grieved him to goe againſt the people of God.

9 Achiſh then anſwered and ſayd to David, I know thou pleaſeſt me as an Angel of God: but the princes of the Philiſtims have ſayd, Let him not goe up with us to battell.

10 Wherefore now riſe up early in the morning with thy f maſters ſervants that are come with thee: and when ye be up early, as ſoone as ye have light, depart.

f With them that fled unto thee from Saul.

11 So David and his men roſe up early to depart in the morning, and to returne into the land of the Philiſtims: and the Philiſtims went up to Izreel.

CHAP. XXX.

2 The Amalekites burnt Ziklag. 5 David two wiues are taken priſoners. 6 The people would ſtone him. 8 He aſketh counſell of the Lord, and purſuing his enemies recouereth the pray. 24 He diuideth it equally. 26 And ſendeth part to his friends.

a After that hee departed from Achiſh.

b That is, deſtroyed the citie.

BUt when David and his men were come to Ziklag a the third day, the Amalekites had invaded upon the South, even unto Ziklag, and had b ſmitten Ziklag and burnt it with fire,

2 And had taken the women that were therein, priſoners, both ſmall and great, *and* ſlew not a man, but caried them away, and went their wayes.

3 ¶ So David and his men came to the citie, and behold, it was burnt with fire, and their ſ wives and their ſonnes, and their daughters were taken priſoners.

c For theſe onely remained in the citie, when the men were gone to warre.

4 Then David and the people that was with him, lift up her voyces and wept, untill they could weepe no more.

5 Davids two wives were taken priſoners alſo, Ahinoam the Izreelite, and Abigail the wife of Nabal the Carmelite.

6 And David was in great ſorrow: for the people d intended to ſtone him, becauſe the hearts of all the people were vexed every man for his ſonnes and for his daughters: but David comforted himſelfe in the Lord his God.

d Thus weefee, that in troubles and adverſitie we doe not conſider Gods Providence, but like raging beaſt forget both our owne duety and contemne Gods appointment over us.

7 ¶ And David ſaid unto Abiather the Prieſt Abimelechs ſonne, I pray thee, bring mee the Ephod. And Abiathar brought the Ephod to David.

8 Then David asked counſell of the Lord, ſaying, Shall I follow after this company? ſhall I overtake them? And he anſwered him, Follow: for thou ſhalt ſurely overtake them, and e recover all.

e Though God ſeeme to leave us for a time, yet if we truſt in him, we ſhalbe ſure to find comfort.

9 ¶ So David and the ſixe hundreth men that were with him, went, and came to the river Beſor, where a part of them abode:

10 But David and foure hundreth men followed (for two hundreth abode behind, being too weary to goe ouer the river Beſor.)

11 And they found an Egyptian in the field, and brought him to David, and gave him f bread, and hee did eate, and they gave him water to drinke.

f God by his prouidence both provided for the neceſſity of this poore ſtranger, and made him a guide to David to accompliſh his enterpriſe.

12 Alſo they gave him a few figges, and two cluſters of raiſins: and when hee had eaten, his ſpirit came againe to him: for hee had eaten no bread, nor drunke any water in three dayes, and three nights.

13 ¶ And David ſaid unto him, To whome belongeſt thou? and whence art thou? And hee ſaid, I am a yong man of Egypt, and ſervant to an Amalekite: and my maſter left me three dayes agoe becauſe I fell ſicke.

14 We roued upon the South of Chereth, and upon the *coaſt* belonging to Iudah, and upon the South of Caleb, and we burnt Z klag with fire.

15 And David ſaide unto him, Canſt thou bring me to this company? And he ſaid, g Sweare unto my by God, that thou will neither kill mee, nor deliver me into the hands of my maſter, and I will bring thee to this company.

g For others were in all ages had in moſt reverence, even among the heathen.

16 ¶ And when he had brought him thither, behold, they lay ſcattered abroad upon all the earth, h eating and drinking, and dauncing, becauſe of all the great pray that they had taken out of the land of the Philiſtims, and out of the land of Iudah.

h The wicked in their pompe and pleaſures conſider not the iudgement of God, which is then at hand to ſmite them.

17 And David ſmote them from the twilight euen unto the evening i of the next morowe, ſo that there eſcaped not a man of them, ſave foure hundreth yong men, which rode upon camels, and fled.

i Some reade, and unto the morow of the two evenings: that is, three dayes.

18 And David recovered all that the Amalekites had taken: alſo David reſcued his two wives.

19 And they lacked nothing, ſmall or great, ſonne or daughter, or of the ſpoile of all that they had taken away; David recovered them all.

20 David

20 David alſo tooke all the ſheepe, and the oxen, *and* they drave them before his cattell, and ſaid, This is Davids k pray.

k Which the Amalekites had taken of others, and David from them, beſides the goods of Ziklag.

21 ¶ And David came to the two hundreth men that were too wearie for to follow David: whom they had made alſo to abide at the river Beſor: and they came to meet David, and to meet the people that were with him: ſo when David came neere to the people, hee ſaluted them.

22 Then anſwered all the evill and wicked of the men that went with David, and ſayd, Becauſe they went not with us, therefore will wee give them none of the praye that wee have recovered, ſave to every man his l wife and his children: therefore let them cary them away and depart.

l Vnder theſe are comprehended the cattell and goods, which apperteined to every man.

23 Then ſaid David, Yee ſhall not doe ſo, my brethren, with that which the Lord hath given us, who hath preſerved us, and delivered the company that came againſt us, into our hands.

24 For who will obey you in this matter? but as his part *is* that goeth downe to the battel, ſo *ſhall* his part *be*, that tarieth by the ſtuffe: they ſhall part alike.

25 m So from that day forward he made it a ſtatute and a law in Iſrael, untill this day.

m Some referre theſe words to David, that hee alledged an olde cuſtome and law, as if it were written. it is both now, and hath beene ever.

26 ¶ When David therefore came to Ziklag, hee ſent of the pray unto the Elders of Iudah and to his friends, ſaying, See, *there is* a bleſſing for you of the ſpoile of the enemies of the Lord.

27 He ſent to them of Beth-el, and to them of South Ramoth, and to them of Iattir,

28 And to them of Aroer, and to them of Siphmoth, and to them of Eſhtemoa,

29 And to them of Rachal, and to them of the cities of the Ierahmeelites, and to them of the cities of the Kenites,

n Shewing himſelfe mindfull of their benefits towards him.

30 And to them of Hormah, and to them of Chor-aſhan, and to them of Athach,

31 And to them of Hebron, and n to all the places where David and his men had haunted.

CHAP. XXXI.

4 Saul killeth himſelfe. 6 His children are ſlaine in the battell. 12 The men of Iabeſh tooke downe his body, which was hanged on the wall.

* 1. *Chron.* 10. 1.

NOw * the Philiſtims fought againſt Iſrael, and the men of Iſrael fledde away from the Philiſtims, and they fell downe ‖ wounded in mount Gilboa.

‖ Or, *ſlaine.*

2 And the Philiſtims preaſſed ſore upon Saul and his ſonnes, and ſlewe Ionathan, and Abinadab, and Malchiſhua Sauls ſonnes.

3 And when the battell went ſore againſt Saul, the archers and bowmen † hit him, and hee was ſore ‖ wounded of the archers.

† Ek *found him.*
‖ Or, *afraid.*

4 Then ſaid Saul unto his armour bearer, a Draw out thy ſword, and thruſt mee through therewith, leſt the vncircumciſed come and thruſt me through and mocke me: but his armour bearer would not, for hee was ſore afraid. Therefore Saul tooke a ſword and fell upon it.

a So we ſee that his cruell life hath a deſperate end: as is commonly ſeene in them that perſecute the children of God.

5 And when his armour bearer ſaw that Saul was death, he fell likewiſe upon his ſword, and died with him.

6 So Saul died, and his three ſonnes, and his armour bearer, and all his men that ſame day together.

7 ¶ And when the men of Iſrael that were on the other ſide of the b valley, and they of the other ſide c Iorden ſawe that the men of Iſrael were put to flight, and that Saul and his ſonnes were death, then they left the cities, and ranne away: and the Philiſtims came and dwelt in them.

b *Neere to Gilboa.*
c The Tribes of Reuben and Gad, and halfe the tribe of Manaſſeh.

8 ¶ And on the morow when the Philiſtims were come to ſpoile them that were ſlaine, they found Saul and his three ſonnes lying in mount Gilboa,

9 And they cut off his head, and ſtripped him out of his armour*, and ſent into the land of the Philiſtims on every ſide, that they ſhould d publiſh it in the temple of their Idoles, and among the people.

d In token of victorie & triumph.

10 And they layed up his armour in the houſe of Aſhtaroth, but they hanged up his body on the wall of Beth-ſhan.

11 ¶ When the inhabitants of e Iabeſh Gilead heard, what the Philiſtims had done to Saul,

e Whom he had delivered from their enemies, chap. 11. 11

12 Then they aroſe (at many as were ſtrong men) and went all night, and tooke the body of Saul, and the bodies of his ſonnes, from the wall of Beth-ſhan, and came to Iabeſh, and * burnt them there,

* *Ieremi.* 34. 5.
* 2 *Sam.* 2. 4.

13 And tooke their bones * and buried them vnder a tree at Iabeſh, and f faſted ſeven dayes.

f According to the cuſtome of mourners.

THE SECOND BOOKE of Samuel.

THE ARGVMENT.

THis booke and the former beare the title of Samuel, becauſe they containe the conception nativitie and the whole courſe of his life, and alſo the lives and actes of two Kings, to wit, of Saul and David, whom he anoynted and conſecrated Kings by the ordinance of God. And as the firſt booke containeth thoſe things, which God brought to paſſe among this people vnder the government of Samuel and Saul ſo this ſecond booke declareth the noble actes of David after the death of Saul when hee began to reigne, vnto the end of his kingdome: and how the ſame by him was wonderfully augmented: alſo his great troubles and dangers which he ſuſtained both within his houſe and without: whas horrible and dangerous inſurrections, conſpeares and treaſons were wrought againſt him, partly by falſe counſellers, fained friends and flatterers, and partly by ſome of his owne children and people: and how by Gods aſſiſtance he overcame all difficulties, and enioyed his kingdome in reſt and peace. In the perſon of David the Scripture ſetteth forth Chriſt Ieſus the chiefe King, who came of David according to the fleſh, and was perſecuted on every ſide with out ward and inward enemies, as well in his owne perſon, as in his members, but at length hee overcommeth all his enemies, and giveth his Church victorie againſt all power both ſpirituall and temporall: and ſo reigneth with them, King for evermore.

CHAP.

CHAP. I.

4 It was tolde Dauid of Sauls death. 15 He cauſeth him to be ſlaine that brought the tidings. 19 He lamenteth the death of Saul and Ionathan.

AFter the death of Saul, when David was returned from the * ſlaughter of the Amalekites, and had beene two dayes in Ziklag,

2 Beholde, a man came the third day out of the hoſte from Saul with a his cloathes rent, and earth upon his head: and when he came to David, hee fell to the earth, and did obeiſance.

3 Then David ſaid unto him, Whence commeſt thou? And hee ſaid unto him, Out of the hoſte of Iſrael I am eſcaped.

4 And David ſaid unto him, What is done? I pray thee, tell me. Then he ſaid, that the people is fled from the battell, and many of the people are overthrowen, and dead, and alſo Saul and Ionathan his ſonne are dead.

5 And David ſaid unto the young man that tolde it him, How knoweſt thou that Saul and Ionathan his ſonne be dead?

6 Then the young man that told him, anſwered, b As I came to mount Gilboa, behold, Saul leaned upon his ſpeare, and loe, the charets and ‖ horſemen followed hard after him.

7 And when he looked backe, he ſaw me, and called me. And I anſwered, Here am I.

8 And he ſaid unto me, Who art thou? And I anſwered him, I am an c Amalekite.

9 Then ſaid he unto me, I pray thee, † come upon me, and ſlay mee: for anguiſh is come upon me, becauſe my d life is yet whole in me.

10 So † I came upon him, and ſlew him, and becauſe I was ſure that hee could not liue, after that he had fallen, I tooke ŷ crowne that was upon his head and the bracelet that was on his arme, and brought them hither unto my lord.

11 Then David tooke holde on his cloathes, * and rent them, and likewiſe all the men that were with him.

12 And they mourned and wept, and faſted untill even, for Saul and for Ionathan his ſonne, and for the people of the Lord, and for the houſe of Iſrael, becauſe they were ſlaine with the ſword.

13 ¶ e Afterward David ſaid unto the young man that tolde it him, Whence art thou? And he anſwered, I am the ſonne of a ſtranger an Amalekite.

14 And David ſaid unto him, * How waſt thou not afraid, to put foorth thine hand to deſtroy the Anoynted of the Lord?

15 Then David called one of his young men, and ſaid, Goe neere, and fall upon him. And hee ſmote him that he died.

16 Then ſaid David unto him, f Thy blood be upon thine owne head: for thine owne mouth hath teſtified againſt thee, ſaying, I haue ſlaine the Lords Anoynted.

17 ¶ Then David mourned with this lamentation over Saul, and over Ionathan his ſonne.

18 (Alſo hee bade them teach the children of Iuda to g ſhoote, as it is written in the booke of * ‖ Iaſher.)

19 O noble Iſrael, hee is ſlaine upon thy hie places: how are the mighty overthrowen!

20 * Tell it not in Gath, nor publiſh it in the ſtreetes of Aſhkelon, leaſt the daughters of the Philiſtims reioyce, leaſt the daughters of the uncircumciſed triumph.

21 Ye mountaines of Gilboa, upon *you be* neither dewe nor raine, nor i *be there* fieldes of offerings: for there the ſhield of the mightie is caſt downe, the ſhield of Saul, as though he had not beene anoynted with oyle.

22 The bow of Ionathan never turned backe, neither did the ſword of Saul returne empty from the blood of the ſlaine, and from the fatte of the mightie.

23 Saul and Ionathan were lovely and pleaſant in their liues, and in their deaths they were not k divided: they were ſwifter then eagles, they were ſtronger then lions.

24 Ye daughters of Iſrael, weepe for Saul, which clothed you in ſkarlet, l with pleaſures, and hanged ornaments of gold upon your apparell.

25 How were the mighty ſlaine in the middes of the battell! O Ionathan, thou waſt ſlaine in thine hie places.

26 Woe is me for thee, my brother Ionathan: very kinde haſt thou beene unto me: thy love to me was wonderfull, paſſing the love of m women: how are the mighty overthrowen, and the weapons of warre deſtroyed!

CHAP. II.

1 David is anoynted King in Hebron. 9 Abner maketh Iſh-boſheth King over Iſrael. 15 The battell of the ſeruants of David and Iſh-boſheth. 32 The buriall of Aſahel.

AFter this, David a asked counſell of the Lord, ſaying, Shall I goe up into any of the cities of Iudah? And the Lord ſaid unto him, Goe up. And David ſaid, Whither ſhall I goe? Hee then anſwered, Unto b Hebron.

2 So David went up thither, and his two wives alſo, Ahinoam the Izreelite, and Abigail Nabals wife the Carmelite,

3 And David brought up the men that were with c him, every man with his houſhold, and they dwelt in the cities of Hebron.

4 ¶ Then the men of Iudah came, and there they anoynted David King over the houſe of Iudah. And they told David, ſaying, * that the men of Iabeſh Gilead buried Saul.

5 And David ſent meſſengers unto the men of Iabeſh Gilead, and ſaid unto them, Bleſſed are yee of the Lord, that yee haue ſhewed ſuch kindneſſe unto your lord Saul, that you haue buried him.

6 Therefore now the Lord ſhewe mercy and d trueth unto you: and I will recompenſe you this benefit, becauſe ye haue done this thing.

7 Therefore now let your hands bee ſtrong, and be you valiant: albeit your maſter Saul bee dead, yet neverthelеſſe the houſe of Iudah hath anoynted me e King over them.

8 ¶ But Abner the ſonne of Ner that was captaine of Sauls hoſte, tooke Iſh-boſheth the ſonne of Saul, and brought him to Mahanaim,

9 And made him King over Gilead, and over the Aſhurites, and over Izreel, and over Ephraim, and over Benjamin, and over all Iſrael.

10 Iſh-boſheth Sauls ſonne was fourtie yeere old when he began to reigne over Iſrael, and reigned two yeere: but the houſe of Iudah followed David.

11 (And the time which David reigned in Hebron over the houſe of Iudah, *was* ſeven yeere and ſixe g moneths.)

12 ¶ And Abner the ſonne of Ner, and the ſeruants of Iſh-boſheth the ſonne of Saul went

OUt

a Seeming to lament ŷ overthrow of the people of Iſrael.

* 1.Sam.30.17.

b As I fled in the chaſe.

‖ Or, captaines.

c He was an Amalekite borne, but renounced his countrey, and ioyned with the Iſraelites.

† Ebr. ſtand upon.

d I am ſory, becauſe I am yet alive.

† Ebr. I ſtood upon him.

* Chap.3.31. and 13.31.

e After the lamentation, hee examined him againe.

* Pſal.105.15.

f Thou art iuſtly puniſhed for thy fault.

g That they might be able to match their enemies the Philiſtims in that arte.

* Ioſh.10.13.

‖ Or, righteous.

h Mea in 2. Sam.

* Micha.1.10.

i Let their fertile fields be barren, and bring forth no fruit to offer to the Lord.

k They died both together in Gilboa.

l As rich garments and coſtly iewels.

m Either toward their husbands, or their children.

a By the meanes of the hie Prieſt, as 1.Sam.23.2. and 2.Sam.5.19.

b Which city was alſo called Kiriath-arba, Ioſh.14.15.

c In the time of his perſecution.

* 1.Sam.31.12.

d According to his promiſe, which is to recompenſe them that are mercifull.

e So that you ſhall not want a Captaine and a defender.

f Over the eleven tribes.

g After this time was expired, he reigned over all the countrey 33 Yeares, Chap.5.5.

out of Mahanaim to Gibeon.

13 And Ioab the ſonne of Zerviah, and the ſervants of David went out and met one another by the poole of Gibeon: and they ſate downe, the one on the one ſide of the poole, and the other on the other ſide of the poole.

h Let us ſee how they can handle their Weapons.

14 Then Abner ſaid to Ioab, Let the young men now ariſe, and h play before us. And Ioab ſaid, Let them ariſe.

15 Then there aroſe and went over twelve of Beniamin by number, which pertained to Iſh-boſheth the ſonne of Saul, and twelve of the ſervants of David.

i Meaning, his adverſary.

16 And every one caught his i fellow by the head, and *thruſt* his ſword in his fellowes ſide, ſo they fell downe together: wherefore the place was called ‖ Helkath-hazzurim, which is in Gibeon.

‖ *Or, the field of ſtrong men.*

17 And the battell was exceeding ſore that ſame day: for Abner and the men of Iſrael k fell before the ſervants of David.

k After that theſe foure and twenty were ſlaine.

18 And there were three ſonnes of Zerviah there, Ioab, and Abiſhai, and Aſahel. And Aſahel was as light on foote as a wilde roe.

19 And Aſahel followed after Abner, and in going he turned neither to the right hand nor to the left from Abner.

20 Then Abner looked behind him, and ſaid, Art thou Aſahel? And he anſwered, Yea.

21 Then Abner ſaid, Turne thee either to the right hand or to the left, and take one of the yong men, and take thee his ‖ weapons: but Aſahel would not depart from him.

‖ *Or, ſpoile.*

22 And Abner ſaid to Aſahel, Depart from mee: l wherefore ſhould I ſmite thee to the ground? how then ſhould I be able to hold up my face to Ioab thy brother?

l Why doeſt thou provoke me to kill thee?

23 And when hee would not depart, Abner with the hinder end of the ſpeare ſmote him under the m fift *rib*, that the ſpeare came out behinde him: and hee fell downe there, and dyed in his place. And as many as came to the place where Aſahel fell downe, and dyed, ſtood ſtill.

m Some reade, in thoſe partes, where as the lively parts lie: as the heart, the lungs, the liver, the milt, and the gall.

24 Ioab alſo and Abiſhai purſued after Abner: and the ſunne went downe when they were come to the hill Ammah, that lieth before Giah by the way of the wildernesſe of Gibeon.

25 And the children of Beniamin gathered themſelves together after Abner, and were on an heape, and ſtood on the top of an hill.

26 Then Abner called to Ioab, and ſaid, Shall the n ſword devoure for ever? knoweſt thou not, that it will be bitternesſe in the latter end? how long then ſhall it bee, or thou bid the people returne following their brethren?

n Shall we not make an end of murthering?

27 And Ioab ſaid, As God liveth, if thou hadſt not o ſpoken, ſurely even in the morning the people had departed every one backe from his brother.

o If thou hadſt not provoked them to battell, as verſe 14.

28 ¶ So Ioab blew a trumpet, and all the people ſtood ſtill, and purſued after Iſrael no more, neither fought they any more.

29 And Abner and his men walked all that night through the ‖ plaine, and went over Iorden, and paſſed through all Bithron till they came ‖ to Mahanaim.

‖ *Or, wilderneſſe.* ‖ *Or, to the tents.*

30 Ioab alſo returne backe from Abner: and when hee had gathered all the people together, there lacked of Davids ſervants nineteene men, and Aſahel.

31 But theſe ſervants of David had ſmitten of Beniamin, and of Abners men, ſo that there p hundreth and threeſcore men dyed.

p Thus God would confirme David in his kingdome by the deſtruction of his adverſaries.

32 And they tooke up Aſahel, and buried him in the ſepulchre of his father, which was in Bethlehem: and Ioab and his men went all night, and *when they came* to Hebron, the day aroſe.

CHAP. III.

1 *Long warre betweene the houſes of Saul and David.* 2 *The children of David in Hebron.* 12 *Abner turneth to David.* 27 *Ioab killeth him.*

THere was then a long warre betweene the houſe of Saul and the houſe of David: but David waxed ſtronger, and the houſe of Saul waxed weaker.

a That is, without intermiſſion endu-ring two yeeres, which was the whole reigne of Iſh-boſheth.

2 ¶ And unto David were children borne in Hebron: and his eldeſt ſonne was Ammon of Ahinoam the Izreelite.

3 And his ſecond, *was* b Chileab of Abigail the wife of Nabal the Carmelite: and the third, Abſalom the ſonne of Maachah the daughter of Talmai the king of Geſhur.

b Who is called alſo Daniel. 1.Chron 3.1.

4 And the fourth, Adonijah the ſonne of Haggith: and the fifth, Shephatiah the ſonne of Abital:

5 And the ſixt, Ithream by Eglah Davids wife: theſe were borne to David in c Hebron.

c Within ſeven yeeres and ſixe monthes.

6 ¶ Now while there was warre betweene the houſe of Saul and the houſe of David, Abner made all his power for the houſe of Saul.

7 And Saul had a concubine named Rizpah, the daughter of Aijah. And *Iſh-boſheth* ſayd to Abner, Wherefore haſt thou gone in to my fathers concubine?

8 Then was Abner very wroth for the words of Iſh-boſheth, and ſaid, Am I a d dogs head, which againſt Iudah do ſhew mercy this day unto the houſe of Saul thy father, to his brethren, and to his neighbours, and haue not delivered thee into the hand of David, that thou chargeſt mee this day with a fault concerning this woman?

d Doeſt thou eſteeme me no more then a dog, for all my ſervice done to thy fathers houſe?

9 e So doe God to Abner, and more alſo, except, as the Lord hath ſworne to David, even ſo I doe to him.

e We ſee how the wicked can not abide to be admoniſhed of their faults, but ſeeke their diſpleaſure, which goe about to bring them from their wickednes.

10 To remoove the kingdom from the houſe of Saul, that the throne of David may bee ſtabliſhed over Iſrael, and over Iudah, even from Dan to Beer-ſheba.

11 And hee durſt no more anſwere to Abner: for he feared him:

‖ *Or, ſecretly.*

12 ¶ Then Abner ſent meſſengers to David ‖ on his behalfe, ſaying, Whoſe is the land? who ſhould *alſo* ſay, Make covenant with me, and behold, mine hand *ſhall be* with thee, to bring all Iſrael unto thee.

13 Who ſaid, Well, I will make a covenant with thee: but one thing I require of thee, that is, that thou ſee not my face, except thou bring Michal Sauls daughter when thou commeſt to ſee me.

14 ¶ Then David ſent meſſengers to Iſh-boſheth Sauls ſonne, ſaying, Deliver me my wife Michal, which I married for * an hundreth foreſkins of the Philiſtims.

* 2.Sam.18.25. 27.

15 And Iſh-boſheth ſent, and tooke her from her husband * Phaltiel the ſonne of Laiſh.

* 1.Sam.25.44.

16 And her husband went with her, and came weeping behind her, unto Bahurim: then ſaid Abner unto him, Goe, *and* returne. So he returned.

f Rather for malice that he bare toward Iſh-boſheth, then for loue he bare to David.

17 ¶ And Abner had f communication with the Elders of Iſrael, ſaying, Ye ſought for David in

in times past, that he might be your King.

18 Now then doe it: for the Lord hath spoken of David, saying, By the hand of my servant David I will save my people Israel out of the hands of the Philistims, and out of the hands of all their enemies.

† *Ebr. in the eares of Beniamin.*

19 Also Abner spake † to Beniamin, and afterward Abner went to speake with David in Hebron, *concerning* all that Israel was content with, and the whole g house of Beniamin.

g Who chalenged the Kingdom, because of their father Saul.

20 So Abner came to David to Hebron, having twenty men with him, and David made a feast unto Abner, and to the men that were with him.

21 Then Abner said unto David, I will rise up, and goe gather all Israel unto my lord the King, that they may make a covenant with thee, *and* that thou mayest reigne over all that thine heart desireth. Then David let Abner depart, who went ‖ in peace.

‖ *Or, without harme.*

22 ¶ And behold, the servants of David and Ioab came h from the campe, and brought a great pray with them (but Abner was not with David in Hebron: for he had sent him away, and he departed in peace.)

h From warre against the Philistims.

23 When Ioab, and all the host that was with him were come, men told Ioab, saying Abner the sonne of Ner came to the King, and hee hath sent him away, and he is gone in peace.

24 Then Ioab came to the King, and sayd, i What hast thou done? behold, Abner came unto thee, why hast thou sent him away, and hee is departed?

i Here appeareth the malicious mind of Ioab, who would have had the King to slay Abner for his private grudge.

25 Thou knowest Abner the sonne of Ner: for he came to deceive thee, and to know thy outgoing and ingoing, and to know all that thou doest.

26 ¶ And when Ioab was gone out from David, hee sent messengers after Abner, which brought him againe from the well of Sirah unknowing to David.

27 And when Abner was come againe to Hebron, * Ioab tooke him aside in the gate to speake with him ‖ peaceably, and smote him under the fift *rib*, that hee dyed, for the blood of * Asahel his brother.

* 1 King. 2.5.
‖ *Or, secretly.*
* *Chap.* 2.23.

28 ¶ And when afterward it came to Davids eare, he said, I and my Kingdome are k guiltlesse before the Lord for ever, concerning the blood of Abner the sonne of Ner.

k The Lord knoweth that I did not consent to his death.

29 Let the blood fall on the head of Ioab, and on all his fathers house, that the house of Ioab be never without sonne that haue runing issues, or leper, or that leaneth on a staffe, or that doeth fall on the sword, or that lacketh bread.

30 (So Ioab and l Abishai his brother slew Abner, because hee had slaine their brother Asahel at Gibeon in battel.)

l Abishai is said to slay him with Ioab, because he consented to the murther.

31 And David sayd to Ioab, and to all the people that were with him, Rent your clothes, and put on sackecloath, and mourne m before Abner: and King David himselfe followed the beare.

m Meaning, before the corps.

32 And when they had buried Abner in Hebron, the King lift up his voyce, and wept beside the sepulchre of Abner, and all the people wept.

33 And the King lamented over Abner, and said, Dyed Abner n as a foole dyeth?

n He declareth that Abner dyed not as a wretch or vile person, but as a valiant man might doe, being traiterously deceived by the wicked.

34 Thine hands were not bound, nor thy feete tyed in fetters of brasse; *but* as a man falleth before wicked men, *so* diddest thou fall. And all the people wept againe for him.

35 Afterward all the people came to cause David eate o meate while it was yet day, but David sware, saying, So doe God to mee and more also, if I taste bread, or ought els till ꝑ sunne be downe.

o According to their custome, which was to banquet at burials.

36 And all the people knew it, and it p pleased them: as whatsoever the King did, pleased all the people.

p It is expedient sometime not onely to conceive inward sorow, but also that it may appeare to others, to the intent that they may be satisfied.

37 For all the people and all Israel understood that day, how that it was not the Kings deed that Abner the sonne of Ner was slaine.

38 And the King said unto his servants, Know ye not, that there is a prince and a great man fallen this day in Israel?

39 And I am this day weake and *newly* anoynted King: and these men the sonnes of Zerviah be too ‖ hard for me: the Lord reward the doer of evill according to his wickednesse.

‖ *Or, cruell.*

CHAP. IIII.

1 Baanah and Rechab slay Ish-bosheth the sonne of Saul.
12 David commandeth them to be slaine.

A Nd when Sauls a sonne heard that Abner was dead in Hebron, then his hands were b feeble, and all Israel was afraid,

a That is, Ish-bosheth.
b Meaning, that he was discouraged.

2 And Sauls sonne had two men that were captaines of bands: the one called Baanah, and the other called Rechab, the sonnes of Rimmon a Beerothite of the children of Beniamin: (for c Beeroth was reckoned to Beniamin,

c This city Beeroth was in the tribe of Beniamin, Ioſh. 18. 25.

3 Because the Beerothites fled to d Gittaim, and soiorned there, unto this day.)

d After the death of Saul, for feare of the Philistims.

4 And Ionathan Sauls sonne had a sonne that was lame on his feete: he was five yeere olde when the tidings came of Saul and Ionathan out of Israel: then his nourse tooke him, and fled away, And as shee made haste to flee, the child fell, and began to halte, and his name was Mephibosheth.

5 And the sonnes of Rimmon the Beerothite, Rechab and Baanah went and came in the heate of the day to the house of Ish-bosheth (who slept on a bed at noone.)

6 And behold, Rechab and Baanah his brother came into the middes of the house, *as* they e would have wheate, and they f smote him under the fift *rib*, and fled.

e They disguised themselves as marchants, which came to buy wheate.
f There is nothing so vile and dangerous, which the wicked will not enterprise in hope of lucre and favour.

7 For when they came into the house, hee slept on his bed in his bed chamber, & they smote him, and slew him, and beheaded him, and tooke his head, and gate them away through the ‖ plaine all the night.

‖ *Or, wildernesse.*

8 And they brought the head of Ish-bosheth unto David to Hebron, and said to the king, Behold the head of Ish-bosheth Sauls sonne thine enemie, who sought after thy life: and the Lord hath avenged my Lord the King this day of Saul, and of his seede.

9 Then David answered Rechab and Baanah his brother, the sonnes of Rimmon the Beerothite, and said unto them, As the Lord liveth, who hath delivered my soule out of all adversitie,

* Chap. 1.15.
g Forasmuch as neither the example of him that slew Saul, nor duetie to their master nor the innocency of the person, nor reverence of the place, nor time did moove them, they deserved most grievous punishment.

10 When one * tolde mee, and sayd that Saul was dead, (thinking to haue brought good tidings) I tooke him and slew him in Ziklag, who thought that I would haue given him a reward for his tidings:

11 How g much more when wicked men haue slaine a righteous person in his owne house, *and*

upon

upon his bed? shall I not now therefore require his blood at your hand, and take you from the earth?

12 Then David commanded his young men, & they slew them, and cut off their hands and their feete, and hanged them up over the poole in Hebron: but they tooke the head of Ish-bosheth, and burieth it in the sepulchre of * Abner in Hebron.

* Chap.3.32.

CHAP. V.

3 David is made King over all Israel. 7 Hee taketh the fort of Zion. 19 He asketh counsell of the Lord. 23 And overcommeth the Philistims twise.

THen * came all the tribes of Israel to David unto Hebron, and said thus, Beholde, we are thy a bones and thy flesh.

* 1.Chron.11.1.

a Wee are of thy kinred, and most neere ioyned unto thee.

2 And in time past when Saul was our King, thou leddest Israel in and out: and the Lord hath said to thee, * Thou shalt feede me people Israel, and thou shalt be a captaine over Israel.

* Psal.78.71.

3 So all the Elders of Israel came to the king to Hebron: and King David made a covenant with them in Hebron b before the Lord, and they anoynted David King over Israel.

b That is, taking the Lord to witnesse: for the Arke was as yet in Abinadabs house.

4 ¶ David *was* thirtie yeere olde when he began to reigne: *and* he reigned fortie yeere.

5 In Hebron hee reigned over Iudah * seven yeere, and sixe moneths: and in Ierusalem hee reigned thirty and three yeeres over Israel and Iudah.

* Chap.2.11.

5 ¶ The King also and his men went to Ierusalem unto the Iebusites, the inhabitants of the land: who spake unto David, saying, Except thou take away the c blinde and the lame, thou shalt not come in hither: thinking that David could not come thither.

c The children of God called idoles blinde and lame guides: therefore the Iebusites meant that they should proove that their gods were neither blinde nor lame.

7 But David tooke the fort of Zion: this is the citie of David.

8 Now David had said theame day, Whosoever smiteth the Iebusites, and getteth up to the gutters and *smiteth* the lame and blinde, which Davids soule hateth, *I will preferre him*: * therefore they said, The blinde and the lame shall not d come into that house.

* 2.Chron.11.6.

d The idoles should enter no more into that place.

9 So David dwelt in that fort, and called it the citie of David, and David built round about it, from e Millo, and inward.

e He built from the towne house round about to his owne house, 2.Chron.11.8.

10 And David prospered and grewe: for the Lord God of hostes *was* with him.

11 ¶ Hiram also king of † Tyrus sent messengers to David, and cedar trees, and carpenters, and masons for walles: and they built David an house.

† *Hir, Zor.*

12 Then David knew that the Lord had stablished him King over Israel, and that he had exalted his kingdome for his people Israels sake.

13 And David tooke him moe * concubines and wives out of Ierusalem, after he was come from Hebron, and moe sonnes and daughters were borne to David.

* 2.Chron.3.9.

* 1.Chron.3.5.

14 * And these be the names of the sonnes, that were borne unto him in Ierusalem, Shammua, and Shobab, and Nathan, and Salomon,

15 And Ibhar, and Elishua, and Nepheg, and Iaphia,

16 And Elishama, and Eliada, and Eliphalet.

* 1.Chron.14.3. and 11,16.

17 ¶ * But when the Philistims heard that they had anoynted David king over Israel, all the Philistims came up to seeke David: and when David heard, he went downe to a fort.

18 But the Philistims came, and f spread themselves in the valley of Rephaim.

19 Then David f asked counsell of the Lord, saying, Shall I go up to the Philistims? wilt thou deliver them into mine hands? And the Lord answered David, Goe up: for I will doubtlesse deliver the Philistims into thine hands.

f By Abiathar the Priest.

20 ¶ * Then David came to Baal-perazim, and smote them there, and said, The Lord hath diuided mine enemies asunder before me, as waters be divided asunder: therefore he called the name of that place, ‖ Baal-perazim.

* Isa.28.21.

‖ *Or, the plaine of diuisions.*

21 And there they left their images, and David and his men * burnt them.

22 Againe the Philistims came up, and spread themselves in the valley of g Rephaim.

* 2.Chron.14.12.

23 And when David asked counsell of the Lord, hee answered, Thou shalt not goe up, *but* turne about behinde them, and come upon them over against the mulberie trees.

g Meaning, the valley of giants, which David called Baal-perazim, because of his victorie.

24 And when thou heareſt the noise of one going in the tops of the mulberie trees, then remoove: for then shall the Lord go out before thee to smite the hoste of the Philistims.

25 Then David did so as the Lord had commanded him, and smote the Philistims from Geba, untill thou come to h Gazer.

h Which was in the tribe of Benjamin, but the Philistims did possesse it.

CHAP. VI.

3 The Arke is brought forth of the house of Abinadab. 7 Vzzah is stricken, and dieth. 14 Dauid danceth before it, 16 and is therefore despised of his wife Michal.

AGaine David gathered together all the ‖ chosen men of Israel, *even* thirtie thousand,

‖ *Or, chiefe.*

2 * And David arose, and went with all the people that were with him from a Baale of Iudah, to bring up from thence the Arke of God, whose Name is called by the Name of the Lord of hoastes, that dwelleth upon it betweene the Cherubims.

* 1.Chron.13.5,6.

a This was a city in Iudah called also Kiriath-iearim, Iosh.15.9.

3 And they put the Arke of God upon a new cart, and brought it out of the house of Abinadab that was in b Gibeah. And Vzzah and Ahio the sonnes Abinadab did drive the new cart.

b Which was an hie place of the city of Baale.

4 And when they brought the Arke of God out of the house of * Abinadab, that was at Gibeah, Ahio went before the Arke.

* 1.Sam.7,1.

5 And David and all the house of Israel c played before the Lord on all *instruments* made of firre, and on harpes, and on Psalteries, and on timbrels, and on cornets, and on cymbals.

c Prayſed God, and sang Psalmes.

6 ¶ * And when they came to Nachons threshing floore, Vzzah put his hand to the Arke of God, and held it: for the oxen did shake it.

* 1.Chron.13.10.

7 And the Lord was very wroth with Vzzah, and God d smote him in the same place for his fault, and there he dyed by the Arke of God.

d Here wee see what danger it is to follow good intentions or to doe any thing in Gods service without his expresse Word.

8 And David was displeased because the Lord had † smitten Vzzah: and he called the name of the place ‖ Perez-Vzzah untill this day.

† *Or, made a breach.*

‖ *Or, the diuision of Vzzah.*

9 Therefore David that day feared the Lord, and said, How shall the Arke of the Lord come to me?

10 So David would not bring the Arke of the Lord unto him into the city of David, but David caried it into the house of Obed-edom e a Gittite.

e Who was a Livite, and had dwelt in Gittaim, 1.Chron. 15.21.

11 And the Arke of the Lord continued in the house of Obed-edom the Gittite, three moneths, and the Lord blessed Obed-edom, and all his household.

12 And one tolde King David, saying, * The Lord hath blessed the house of Obed-edom, and all that hee hath, because of the Arke of God: therefore

* 1 Chron.15.25.

therefore David went and [f] brought the Arke of God from the house of Obed-edom, into the citie of David with gladnesse.

13 And when they that bare the Arke of the Lord had gone sixe paces, he offered an oxe, and a fat beast.

14 And David danced before the Lord with all his might, & was girded with a linnen [g] Ephod.

15 So David and all the house of Israel brought the Arke of the Lord with shouting, and sound of trumpet.

16 And as the Arke of the Lord came into the citie of David, Michal Sauls daughter looked through a window, and sawe King David leape, and dance before the Lord, and she [h] despised him in her heart.

17 And when they had brought in the Arke of the Lord, they set it in his place, in the mids of the Tabernacle that David had pitched for it: then David offered burnt offerings, and peace offerings before the Lord.

18 And assoone as David had made an ende of offering burnt offerings and peace offerings, he * blessed the people in the Name of the Lord of hoastes,

19 And gave among all the people, *even* among the whole multitude of Israel, aswell to the women as men, to every one a cake of bread, and a piece of flesh, and a bottell *of wine*: so all the people departed every one to his house.

20 ¶ Then David returned to [i] blesse his house, & Michal the daughter of Saul came out to meete David, and said, O how glorious was the King of Israel this day, which was uncovered to day in the eyes of the maidens of his servants, as a ‖ foole uncovereth himselfe!

21 Then David sayd unto Michal, *It was* before the Lord, which chose me rather then thy father, and all his house, and commaunded mee to bee ruler over the people of the Lord, *even* over Israel: and therefore will I play before the Lord.

22 And will yet bee more vile then thus, and will bee low in mine owne sight, and of the very same maid servants, which thou hast spoken of, shall I be had in honour.

23 Therefore Michal the daughter of Saul had [l] no childe unto the day of her death.

CHAP. VII.

a David would build God an house, but is forbidden by the Prophet Nathan. 8 God putteth David in minde of his benefits. 12 He promiseth continuance of his kingdome and posteritie.

AFterward * when the King sate in his house, and the Lord had given him rest round about from all his enemies,

2 The King said unto Nathan the Prophet, Behold, now I dwell in an house of cedar trees, and the Arke of God remaineth within the [a] curtaines.

3 Then Nathan said unto the king, Goe, and doe all that is in thine heart: for the Lord *is* with thee

4 ¶ And the same night the word of the Lord came unto Nathan, saying,

5 Goe and tell my servant David, Thus saith the Lord, [b] Shalt thou build mee an house for my dwelling?

6 For I have dwelt in no house since the time that I brought the children of Israel out of Egypt unto this day, but have walked in a tent and a tabernacle.

7 In all the *places* wherein I have walked with all the children of Israel, spake I one [c] word with any of the tribes of Israel when I commanded *the Iudges* to feed my people Israel? or said I, Why build ye not me an house of cedar trees?

8 Now therefore so say unto my servant David, Thus saith the Lord of hoastes, * I tooke thee from the sheepe-coate following the sheepe, that thou mightest bee ruler over my people, over Israel.

9 And I was with thee whereſoever thou hast walked, and have destroyed all thine enemies out of thy sight, and have made thee a [d] great name, like unto the name of the great men that are in the earth.

10 (Also I will appoint a place for my people Israel, and will plant it, that they may dwell in a place of their owne, and moove [e] no more, neither shall wicked people trouble them any more as beforetime,

11 And since the time that I set Iudges over my people of Israel) and I *will* give thee rest from all thine enemies: also the Lord telleth thee, that he will make thee an house.

12 * And when thy dayes be fulfilled, thou shalt sleepe with thy fathers, and I will set up thy seede after thee, which shall proceede out of thy body, and will stablish his kingdome.

13 * Hee shall build an house for my Name, and I will stablish the throne of his kingdome for ever.

14 * I will be his father, and he shall bee my sonne: and if he * sinne, I will chasten him with the [f] rod of men, and with the plagues of the children of men.

15 But my mercy shall not depart away from him, and I tooke it from Saul whom I have put away before thee.

16 And thine house shalbe stablished and thy kingdome for ever before thee, *even* thy throne shalbe [g] stablished for ever.

17 According to all these wordes, and according to all this vision, Nathan spake thus unto David.

18 ¶ Then King David went in, and sate before the Lord, and said, Who am I, O Lord God, and what is mine house, that thou hast brought me hitherto?

19 And this was yet a small thing in thy sight, O Lord God, therefore thou hast spoken also of thy servants house for a great while: but † doeth this appertaine to [h] man, O Lord God?

20 And what can David say more unto thee? for thou, Lord God, knowest thy servant.

21 * For thy words sake, and according to thine owne heart hast thou done all these great things, to make them knowen unto thy servant.

22 Wherefore thou art great, O Lord God: for there is none like thee, neither is there any God beside thee, according to all that we have heard with our eares.

23 * And what one people in the earth is like thy people, like Israel? whose God went and redeemed them to himselfe, that they might be his people, and that he might make him a name, and doe for i you great things, and terrible for k thy land, O Lord, *even* for thy people, whom thou redeemedst to thee out of Egypt *from* the l nations, and their gods?

24 For thou hast [m] ordeined to thy selfe thy people

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f Meaning, he caused the Levites to beare it, according to the Law.

g With a garment like to the Priests garment.

h The worldlings are not able to comprehend the motions that moove the children of God to praise God by all maner of meanes.

* 1.Chron.16,2.

i That is, to pray for his house, as he had done for the people.

‖ Or, vaine man.

k It was for no worldly affection, but onely for that zeale that I bare to Gods glory.

l Which was a punishment because she mocked the servant of God.

* 1.Chron.17,2.

a Within the Tabernacle covered with skinnes, Exod.26.7.

b Meaning, hee should not: yet Nathan speaking according to mans iudgement and not by the spirit of prophecie, permitted him.

c As concerning building of an house: meaning, that without Gods expresse word, nothing ought to be attempted.

* 1.Sam.25,12. psal.78,70.

d I have made thee famous through all the world.

e He promiseth them quietnesse, if they will walke in his feare and obedience.

* 1. King.8,20.

* 1.King.5, 5. and 6,12.1.chron.22,10.
* Hebr.1.5.
* Psal.89,31,32.
f That is, gently, as fathers vse to chastise their children.

g This was begun in Salomon, as a figure, but accomplished in Christ.

† *Ebr. is this the Law of man?*
h Commeth not this rather of thy free mercy, then of any worthinesse that can be in man?

* Deut.4,7.
i O Israel.
k And inheritance, which is Israel.
l From the Egyptians and their idoles.
m He sheweth that Gods free election is the onely cause, why the Israelites were chosen to be his people.

people Israel to be thy people for ever: and thou Lord art become their God.

25 Now therefore, O Lord God, confirme for ever the word that thou hast spoken concerning thy servant and his house, and doe as thou hast said.

26 And let thy Name bee magnified for ever by them that shall say, The Lord of hostes *is* the God over Israel: and let the [n] house of thy servant David be stablished before thee.

27 For thou, O Lord of hostes, God of Israel, hast revealed unto thy servant, saying, I will build thee an house: therefore hath thy servant † beene bold to pray this prayer unto thee.

28 Therefore now, O Lord God, (*for* thou art God, and thy words be true, and thou hast tolde this goodnesse unto thy servant.)

29 Therefore now let it please thee to blesse the house of thy servant, that it may continue for ever before thee: for thou, O Lord God, hast spoken it: and let the house of thy servant be blessed for ever with thy blessing.

n This prayer is most effectuall, when we chiefly seeke Gods glory, and the accomplishment of his promise

† *Ebr. found his heart disposed.*

o Therefore I firmely beleeve it shall come to passe.

CHAP. VIII.

1 *David overcommeth the Philistims, and other strange nations, and maketh them tributaries to Israel.*

AFter * this now, David smote the Philistims and subdued them, and David tooke ‖ the bridle of bondage out of the [a] hand of the Philistims.

2 And hee smote Moab, and measured them with a cord, and cast them downe to the ground: he measured them with [b] two cords to put them to death, and with one full cord to keepe them alive: so became the Moabites Davids servants, and brought gifts.

3 ¶ David smote also Hadadezar the sonne of Rehob king of Zobah, as he went to ‖ recover his border at the river † Euphrates.

4 And David tooke of them a thousand and seven hundreth horsemen, and twentie thousand footemen, and David ‖ destroyed all the charets, but he reserved an hundreth charets of them.

5 ¶ Then came the ‖ Aramites of ‖ Dammesek to succour Hadadezar king of Zobah, but David slewe of the Aramites two and twentie thousand men.

6 And David put a garison in [c] Aram of Dammesek: and the Aramites became servants to David, [d] and brought gifts. And the Lord saved David whereſoever he went.

7 And David tooke the shields of golde that belonged to the servants of Hadadezer, & brought them to [e] Ierusalem.

8 And out of Betah, and Berothai (cities of Hadadezer) king David brought exceeding much brasse.

9 ¶ Then Toi king of ‖ Hamath heard how David had smitten all the hoste of Hadadezer.

10 Therefore Toi send Ioram his sonne unto king David, † to salute him, and to †[f] reioyce with him, because he had fought against Hadadezer, and beaten him (for Hadadezer had warre with Toi) who † brought with him vessels of silver, and vessels of gold, and vessels of brasse.

11 And king David dedicate them unto the Lord with the silver and gold that he had dedicate of all the nations, which he had subdued:

12 Of ‖ Aram, and of Moab, and of the children of Ammon, and of the Philistims, and of Amalek, and of the spoyle of Hadadezer the sonne of Rehob king of Zobah.

13 So David gate a name after that hee returned, and had slaine of the Aramites in the ‖ valley of salt eighteene thousand men.

14 And he put a garison in Edom: throughout all Edom put he souldiers, and all they of Edom became Davids servants: and the Lord kept David ‖ whithersoever he went.

15 Thus David reigned over all Israel, and executed [g] judgement and justice unto all his people.

16 And Ioab the sonne of Zeruiah *was* over the hoste, and Iosaphat the sonne of Ahilud was ‖ Recorder.

17 And Zadck the sonne of Ahitub, and Ahimelech the sonne of Abiathar *were* the Priestes, and Seraiah the Scribe.

18 And Benaiah the sonne of Iehoiada ‖ and the [h] Cherethites and the Pelethites, and Davids sonnes were chiefe rulers.

‖ *Or, enlarge.*

† *Ebr. Perath.*

‖ *Or, bought the horses of the charets.*

‖ *Or, the Syriant.*

‖ *Or, of Damascus, that is, which dwelt neare Damascus.*

c To that part of Syria, where Damascus was.

d They payed yeerely tribute.

e For the use of the Temple.

‖ *Or, Antiochia.*

† *Ebr. to aske peace.*

† *Ebr. Blesse him.*

f For seeing David victorious, hee was glad to intreat of peace.

‖ *Ebr. in his hand.*

‖ *Or, Syria, or Caldæa.*

‖ *Or, in Gamelah.*

‖ *Or, in all his enterprises.*

g Hee gave judgement in controversies, and was mercifull toward the people.

‖ *Or, writter of Chronicles.*

‖ *Or, was over the Cherethites.*

h The Cherethites and Pelethites were as the kings guard, and had charge of his person.

CHAP. IX.

9 *David restoreth all the lands of Saul to Mephibosheth the sonne of Ionathan.* 10 *He appointeth Ziba to see to the profit of his lands.*

AND David said, Is there yet any man left of the house of Saul, that I may shew him mercie for [a] Ionathans sake?

2 And there was of the houshold of Saul a servant whose name was Ziba, and when they had called him unto David, the king said unto him, Art thou Ziba? And he said, I thy servant *am he.*

3 Then the King said, Remaineth there yet none of the house of Saul, on whom I may shew the [b] mercie of God? Ziba then answered the King, Ionathan hath yet a sonne * lambe of his feete.

4 Then the King said unto him, Where is he? And Ziba said unto the king, Behold, he is in the house of Machir the sonne of Ammiel of Lodebar.

5 ¶ Then king David sent, and tooke him out of the house of Machir the sonne of [c] Ammiel of Lo-debar.

6 Now when Mephibosheth the sonne of Ionathan the sonne of Saul was come unto David, he fell on his face, and did reverence. And David said, Mephibosheth? And hee answered, Behold thy servant.

7 Then David said unto him, Feare not: for I will surely shew thee kindnes for Ionathan thy fathers sake, and will restore thee all the † fields of Saul thy father, and thou shalt eat bread at my table continually.

8 And he bowed himselfe, and said, What is thy servant, that thou shouldest looke upon such [d] a dead dog as I am?

9 Then the king called Ziba Sauls servant, and said unto him, I have given unto thy masters † son all that pertained to Saul and to all his house,

10 Thou therefore and [e] thy sonnes and thy servants shall till the land for him, and bring in that thy masters sonne may haue foode to eate. And Mephibosheth thy masters sonne shall eate bread alway at my table (now Ziba had fifteene sonnes, and twenty servants.)

11 Then said Ziba unto the king, According to all that my lord the king hath commanded his servant, so shall thy servant doe, [f] that Mephibosheth may eat at my table, as one of ŷ kings sons.

12 Mephibosheth also had a young sonne named Micha, and all that dwelled in the house of Ziba, *were* servants unto Mephibosheth.

13 And Mephibosheth dwelt in Ierusalem: for he

a Because of mine oathe and promise made to Ionathan. 1. Sam. 20. 15.

b Such mercie as shall be acceptable to God.

* Chap 4. 4.

c Who was also called Eliam the father of Bath-sheba Davids wife.

d Meaning, a despised person.

† *Or, nephew.*

e Be ye provident overseers and governours of his lands, that they may be profitable.

† *Or, lands.*

f That Mephibosheth may have all things at commandment, as becommeth a kings sonne.

he did eate continually at the kings table, and was lame on both his feete.

CHAP. X.

4 The meſſengers of David are villanouſly entreated of the king of Ammon. 7 Ioab is ſent againſt the Commonites.

AFter this the * King of the children of Ammon died, and Hanun his ſonne reigned in his ſtead.

* 1.Chron.19.1.

2 Then ſaide David, I will ſhewe kindneſſe unto Hanun the ſonne of Nahaſh, as his father a ſhewed kindneſſe unto mee. And David ſent his ſervants to comfort him for his father. So Davids ſervants came into the lande of the children of Ammon.

a The children of God are not unmindfull of a benefit received.

3 And the princes of the children of Ammon ſaid vnto Hanun their lord, † Thinkeſt thou that David doth honour thy father, that he hath ſent comforters to thee? hath not David *rather* ſent his ſervants unto thee, b to ſearch the city, and to ſpie it out, and to overthrow it?

† *Ebr. in their eyes doeth David.*

b Their arrogant malice would not ſuffer them to ſee the ſimplicitie of Davids heart: therefore their counſel turned to the deſtruction of their countrey.

4 Wherefore Hanun tooke Davids ſervants, and ſhaved off the halfe of their beard, and cut off their garments in the middle, even to their buttocks, and ſent them away.

5 ¶ When it was tolde unto David, he ſent to meete them (for the men were exceedingly aſhamed) and the king ſaid, Tary at Iericho, untill your beards be growen, then returne.

6 ¶ And when the children of Ammon ſawe that they c ſtanke in the ſight of David, the children of Ammon ſent and hired the ‖ Aramites of the houſe of Rehob, and the Aramites of Zoba, twentie thouſand footmen, and of king Maacah a thouſand men, and of Iſh-tob twelve thouſand men.

c That they had deſerved Davids diſpleaſure, for the injurie done to his ambaſſadours.

‖ *Or, Syrians.*

7 And when David heard of it, he ſent Ioab, and all the hoaſte of the ſtrong men.

8 And the children of Ammon came out and put their armie in aray at the entring in of the gate, and the Aramites of d Zoba, and of Rehob, and of Iſh-tob, and of Maacah *were* by themſelves in the field.

d Theſe were diverſ parts of the countrey of Syria, whereby appeareth that the Syrians ſerved where they might have entertainment, as now the Switzers doe.

9 When Ioab ſaw that the front of the battell was againſt him before and behind, he choſe of all the choiſe of Iſrael, and put them in aray againſt the Aramites.

10 And the reſt of the people, he delivered into the hand of Abiſhai his brother, that hee might put them in aray againſt the children of Ammon.

11 And he ſaid, If the Aramites be ſtronger then I, thou ſhalt helpe me: and if the children of Ammon be too ſtrong for thee, I will come and ſuccour thee.

e Here is declared wherefore warre ought to be undertaken: of the defence of true religion and Gods people.

12 Be ſtrong and let us be valiant for e our people, and for the cities of our God, and let the Lord doe that which is good in his eyes.

13 Then Ioab, and the people that was with him, joyned in battell with the Aramites, who fled before him.

14 And when the children of Ammon ſawe that the Aramites fled, they fled alſo before Abiſhai, and entred into the city. So Ioab returned from the children of Ammon, and came to Ieruſalem.

15 ¶ And when the Aramites ſaw that they were ſmitten before Iſrael, they gathered them together.

‖ *Or, Hadarezer.*

16 And ‖ Hadadezer ſent, and brought out the Aramites that were beyond the ‖ River: and they came to Helam, and Shobach the captaine of the hoaſte of Hadadezer *vvent* before them.

‖ *Or, Euphrates.*

17 When it was ſhewed David, then he gathered all Iſrael together, and paſſed over Iorden, and came to Helam: and the Aramites ſet themſelves in aray againſt David, and fought with him:

f Meaning, the greateſt part.

18 And the Aramites fled before Iſrael: and David deſtroyed g ſeven hundreth charets of the Aramites and fourtie thouſand horſemen, and ſmote Shobach the captaine of his hoaſte, who died there.

g Which were the cheefeſt and moſt principall: for in all he deſtroyed 7000. as 1.Chron.19.18. of the ſouldiers which were in 700. charets.

19 And when all the kings, *that vvere* ſervants to Hadadezer, ſaw that they fell before Iſrael, they made peace with Iſrael, and ſerved them. And the Aramites feared to helpe the children of Ammon any more.

CHAP. XI.

1 The city Rabbah is beſieged. 4 David committeth adulterie. 17 Vriah is ſlaine. 27 David marrieth Bathſheba.

AND when the yeare was a expired in the time when kings goe foorth *to battell*, David ſent * Ioab, and his ſervants with him, and all Iſrael, who deſtroyed the children of Ammon, and beſieged Rabbah: but David remained in Ieruſalem.

a The yeare following about the ſpring-time.

* 1.Chron.20.1.

2 And when it was evening-tide, David aroſe out of his b bed, and walked upon the roofe of the kings palace: and from the roofe hee ſawe a woman waſhing her ſelfe: and the woman was very beautifull to looke upon.

b Whereupon he uſed to reſt at afternoone. as was tend of Iſh-boſheth, Chap.4.7.

3 And David ſent and inquired what woman it was: and *one* ſaid, Is not this Bath-ſheba the daughter of Eliam, wife to Uriah the c Hittite?

c Who was not an Iſraelite borne, but converted to the true religion.

4 Then David ſent meſſengers, and tooke her away: and ſhee came unto him and hee lay with her: (now ſhee was * purified from her uncleanneſſe) and ſhe returned unto her houſe.

* Levit.15.19. and 18.19.

5 And the woman conceived: therefore ſhee ſent and d told David, and ſaid, I am with childe.

d Fearing leaſt ſhe ſhould be ſtoned according to the Law.

6 ¶ Then David ſent to Ioab, *ſaying*, Send me Uriah the Hittite. And Ioab ſent Uriah to David.

7 And when Uriah came unto him, David demanded him how Ioab did, and how the people fared, and how the warre proſpered.

8 Afterward David ſaide to Uriah, e Goe downe to thine houſe, and waſh thy feet. So Uriah departed out of the kings palace, and the king ſent a preſent after him.

e David thought that if Vriah lay with his wife, his fault might be cloked.

9 But Uriah ſlept at the doore of the kings palace with all the ſervants of his lord, and went not downe to his houſe.

10 Then they told David, ſaying, Uriah went not downe to his houſe: and David ſayd unto Uriah, Commeſt thou not from thy journey? why dieſt thou not goe downe to thine houſe?

11 Then Uriah anſwered David, f The Arke and Iſrael, and Iudah dwell in tents: and my lord Ioab and the ſervants of my lord abide in the open fields: ſhall I then goe into mine houſe to eat and drinke, and lie with my wife? *by* thy life, and *by* the life of thy ſoule, I will not doe this thing.

f Hereby God would touch Davids conſcience, that ſeeing the fidelitie and religion of his ſervant, he would declare himſelfe ſo forgetfull of God, and injurious to his ſervant.

12 Then David ſaid unto Uriah, Tary yet this day, and to morow I will ſend thee away. So Uriah aboade in Ieruſalem that day, and the morrow,

13 Then David called him, and he did eate and drinke before him, and he made him g drunke: and at even he went out to lie on his couch with the ſervants of his lord, but went not downe to his houſe.

g He made him drinke more liberally then he was woont to doe, thinking hereby he would have lien by his wife,

14 And on the morow David wrote a letter to Ioab, and ſent it by the hand of Uriah,

15 And

‖ Hebr. saying.

h Except God continually uphold us with his mightie spirit, the most perfect fall headlong into all vice and abomination.

15 And he wrote ‖ thus in the letter, h Put yee Uriah in the forefront of the strength of the battell, and recule yee backe from him, that he may be smitten, and die.

16 ¶ So when Ioab besieged the city, hee assigned Uriah unto a place, where hee knew that strong men were.

17 And the men of the city came out, and fought with Ioab: and there fell of the people of the servants of David, and Uriah the Hittite also dyed.

18 Then Ioab sent and tolde David all the things concerning the warre.

19 ¶ And hee charged the messenger, saying, When thou hast made an ende of telling all the matters of the warre unto the King,

‖ Or, thou shalt doe this, if.

20 ‖ And if the kings anger arise, so that he say unto thee, Wherfore approached ye unto the city to fight? knew ye not that they would hurle from the wall?

i Meaning Gideon, Iudg. 9. 52 53.

21 Who smote Abimelech sonne of i Ierubesheth? did not a woman cast a piece of a milstone upon him from the wall, and he died in Thebez? why went you nigh the wall? Then say thou, Thy servant Uriah the Hittite is also dead.

22 So the messenger went, and came and shewed David all that Ioab had sent him for.

‡ Ebr. were against them.

23 And the messenger said unto David, Certainly the men prevailed against us, and came out unto us into the field, but we † pursued them unto the entring of the gate.

24 But the shooters shot from the wall against thy servants, and some of the kings servants bee dead: and thy servant Uriah the Hittite is also dead.

k He dissembleth with the messenger, to the intent that neither his cruell commandement, nor Ioabs wicked obedience might be espied.

25 Then David sayde unto the messenger, k Thus shalt thou say unto Ioab, Let not this thing trouble thee: for the sword devoureth † one as well as another: make thy battell more strong against the city, and destroy it, and encourage thou him.

‡ Ebr. so and so.

26 ¶ And when the wife of Uriah heard that her husband Uriah was dead, shee mourned for her husband.

27 So when the mourning was past, David sent and tooke her into his house, and she became his wife, and bare him a sonne. but the thing that David had done, † displeased the Lord.

† Ebr. was evil in the eyes of the Lord.

CHAP. XII.

1 David reprooved by Nathan, confesseth his sinne. 18 The childe conceived in adultery, dieth. 24 Salomon is borne. 29 Rabbah is taken. 31 The citizens are grievously punished.

a Because David lay now drowned in sinne, the loving mercie of God, which suffereth not his to perish, waketh his conscience by this similitude, and bringeth him to repentance.

THen the Lord sent a Nathan unto David, who came to him, and said unto him, There were two men in one citie, the one rich, and the other poore.

2 The rich man had exceeding many sheepe and oxen:

3 But the poore had none at all, save one little sheepe which he had bought and nourished up: and it grew up with him, and with his children also, and did eate of his owne morsels, and dranke of his owne cup, and slept in his bosome, and was unto him as his daughter.

§ Or, wayfaring man.

‖ Or, sparted.

4 Now there came a ‖ stranger unto the rich man, who ‖ refused to take of his owne sheepe, and of his owne oxen to dresse for the stranger that was come unto him, but tooke the poore mans sheepe, and dressed it for the man that was come to him.

5 Then ‖ David was exceeding wroth with the man, and said unto Nathan, As the Lord liveth, the man that hath done this thing, § shall surely die.

‖ Ebr. the anger of David was kindled by her in the Infin. of death.

6 And hee shall restore the lambe * foure fold, becausse he did this thing, and had no pitie thereof.

* Exod. 22. 1.

7 Then Nathan said to David, Thou art the man. Thus saith the Lord God of Israel, * I anoynted thee King over Israel, and delivered thee out of the hand of Saul.

* 1. Sam. 16. 13.

8 And gaue thee thy lords b house, and thy lords c wives into thy bosome, and gave thee the house of Israel, and of Iudah, and would moreover (if *that had beene* too little) have given thee d such and such things.

b For David succeeded Saul in his kingdome

c The Iewes vnderstand this of Eglah and Michal, or of Rizpah and Michal.

d That is, greater things than these for Gods love and benefits sacred vnto him, if by their ingratitude they slay him not.

9 Wherefore hast thou despised the commandement of the Lord, to doe evill in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife *to be* thy wife, and hast slaine him with the sword of the e children of Ammon.

e Thou hast most cruelly given him in to the hands of Gods enemies.

10 Now therefore the sword shall never depart from thine house, because thou hast despised me, and taken the wife of Uriah the Hittite to be thy wife.

11 Thus said the Lord, Behold, I will raise up evil against thee out of thine owne house, and will * take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this f sunne.

* Deut. 28. 30. Chap. 16. 22.

12 For thou diddest it secretly: but I will doe this thing before all Israel, and before the sunne.

f Meaning, openly, as at noone dayes.

13 Then David said unto Nathan, * I have sinned against the Lord. And Nathan said unto David, The Lord also hath g put away thy sinne, thou shalt not die.

* Ecclus. 47. 11.

g For the Lord seeketh but that the sinner would turne to him.

14 Howbeit, because by this deed thou hast caused the enemies of the Lord to h blaspheme, the childe that is borne unto thee, shall surely die.

h In saying, that the Lord hath appointed a wicked man to reigne over his people.

15 ¶ So Nathan departed unto his house: and the Lord stroke the childe that Uriahs wife bare unto David, and it was sicke.

16 David therefore besought God for the childe, and fasted, and i went in, and lay all night upon the earth.

i To wit, to his privie chamber.

17 Then the Elders of his house arose *to come* unto him, and to cause him to rise from the ground: but he would not, neither did hee eate k meate with them.

k Thinking by his instant prayer that God would have restored his child, but God hath otherwise determined.

18 So on the seventh day the childe died: and the servants of David feared to tell him that the childe was dead: for they said, Behold, while the childe was alive, we ‖ spake unto him, and he would not hearken unto our voyce: how then shall wee say unto him, The childe is dead, ‖ to vexe *him* more?

‖ Ebr. and he will doe himselfe evill.

19 But when David saw that his servants whispered, David perceived that the childe was dead: therefore David said unto his servants, Is the childe dead? And they sayd, He is dead.

20 Then David l arose from the earth, and washed and anoynted himselfe, and changed his apparell, and came into the house of the Lord, and worshipped, and afterward came to his own house, and bade that they should set bread before him, and he did eate.

l Shewing that our lamentations ought not to be excessive, but moderate: and that we must prayse God in all his doings.

21 Then m said his servants unto him, What thing is this that thou hast done? thou diddest fast and weepe for the childe while it was alive, but when the childe was dead, thou diddest rise up, and eate meate.

m As they which considered not that God granteth many things to the desires and teares of the faithfull,

22 And hee ſaid, While the childe was yet aliue, I faſted, and wept: for I ſaid, Who can tell *vvhether* God wil haue mercy on me, that the child may liue?

23 But now being dead, wherefore ſhould I now faſt? a Can I bring him againe any more? I ſhall goe to him, but he ſhall not returne to mee.

24 ¶ And Dauid comforted Bath-ſheba his wife, and went in vnto her, and lay with her, * and ſhe bare a ſonne, and o hee called his name Salomon, alſo the Lord loued him.

25 For *the Lord* had ſent † by Nathan the p Prophet: therefore q * he called his name Iedidiah, becauſe the Lord *loued him.*

26 ¶ Then Ioab fought againſt Rabbah of the children of Ammon, and tooke the ‖ citie of the Kingdome.

27 Therefore Ioab ſent meſſengers to Dauid, ſaying, I haue fought againſt Rabbah, and haue taken the citie of r waters.

28 Now therefore, gather the reſt of the people together, and beſiege the citie, that thou maieſt take it, leaſt † the victorie be attributed to me.

29 So David gathered all the people together, and went againſt Rabbah, and beſieged it, and tooke it.

30 * And hee tooke their kings crowne from his head, (which weighed a ſ talent of gold, with precious ſtones) and it was *ſet* on Dauids head: and hee brought away the ſpoile of the citie in exceeding great abundance.

31 And hee carried away the people that was therein, and put them vnder t ſawes, and vnder yron harrowes, and vnder axes of yron, and caſt them into the tile-kilne: euen thus did hee with all the cities of the children of Ammon. Then David and all the people returned vnto Ieruſalem.

a By this conſideration he appeaſed his ſorrow.

* Matth. 1.6.

o To wit, the Lord.

1 Chron. 22.9.

† *Ebr. by the hand of.*

p To call him Salomon.

q Meaning, David.

* 1 Chron. 22.9.

‖ *Or, the chiefe citie.*

r That is, the chiefe citie and where all the conduits are, is as good as taken.

‖ *Ebr. my name be called vpon it.*

* 1. Chron. 20.2.

ſ That is: threeſcore pound after the weight of the common talent.

t Signifying that as they were malicious enemies of God, ſo he put them to cruell death.

CHAP. XIII.

14 Amnon Dauids ſonne defileth his ſiſter Tamar. 20 Tamar is comforted by her brother Abſalom. 29 Abſalom therefore killeth Amnon.

NOw after this, ſo it was, that Abſalom the ſonne of David having a fayre ſiſter, whoſe name *vvas* a Tamar, Amnon the ſonne of David loued her.

2 And Amnon was ſo ſore vexed, that he fell ſicke for his ſiſter Tamar: for ſhe was a b virgin, and it ſeemed hard to Amnon to doe any thing to her.

3 But Amnon had a friend called Ionadab, the ſonne of Shimeah Davids brother: and Ionadab was a very ſubtill man,

4 Who ſaid vnto him, Why *art* thou, the kings ſonne, ſo leane from day to day? wilt thou not tell me? Then Amnon anſwered him, I love Tamar my brother Abſaloms ſiſter.

5 And Ionadab ſaid vnto him, c Lie downe on thy bed, and make thy ſelfe ſicke: and when thy father ſhall come to ſee thee, ſay vnto him, I pray thee let my ſiſter Tamar come, and giue mee meat, and let her dreſſe meat in my ſight, that I may ſee it, and eat it of her hand.

6 ¶ So Amnon lay downe, and made himſelfe ſicke: and when the king came to ſee him, Amnon ſaid vnto the king, I pray thee, let Tamar my ſiſter come, and make me a couple of d cakes in my ſight, that I may receiue meat at her hand.

7 Then David ſent home to Tamar, ſaying, Goe now to thy brother Amnons houſe, and dreſſe him meate,

a Tamar was Abſaloms ſiſter both by father and mother, and Amnons onely by father.

b And therefore kept in her fathers houſe, as virgins were accuſtomed.

c Here wee ſee that there is no enterpriſe ſo wicked that can lacke counſell to further it.

d Meaning, ſome delicate and deintie meats.

8 ¶ So Tamar went to her brother Amnons houſe, and he lay downe: and ſhee tooke ‖ floure, and knead it, and made cakes in his ſight, and did bake the cakes.

9 And ſhee tooke a pan, and e powred them out before him, but he would not eat. Then Amnon ſaid, Cauſe yee every man to goe out from f mee: ſo every man went from him.

10 Then Amnon ſaid vnto Tamar, Bring the meate into the chamber, that I may eate of thine hand. And Tamar tooke the cakes which ſhe had made, and brought them into the chamber to Amnon her brother.

11 And when ſhe had ſet them before him to eat, hee tooke her, and ſaid vnto her, Come, lie with mee, my ſiſter.

12 But ſhe anſwered him, Nay, my brother, doe not force mee: for no ſuch thing * ought to be done in Iſrael: commit not this folly.

13 And I, † whither ſhall I cauſe my ſhame to goe? and thou ſhalt be as one of g the fooles in Iſrael: now therefore I pray thee ſpeake to the king, for hee will not denie me vnto thee.

14 Howbeit hee would not hearken vnto her voice, but being ſtronger then ſhee, forced her, and lay with her.

15 Then Amnon hated her exceedingly, ſo that the hatred wherewith hee hated her, was greater then the love wherewith hee had loued her: and Amnon ſaid vnto her, Up, get thee hence.

16 And ſhe anſwered him, † There *is* no cauſe: this evill (to put me away) is greater then ỹ other that thou diddeſt vnto me: but hee would not heare her.

17 But called his † ſervant that ſerved him, and ſaid, Put this woman now out from me, and locke the doore after her.

18 (And ſhee had a garment of h divers colours vpon her: for with ſuch garments were the Kings daughters that were virgins, apparelled) Then his ſervant brought her out, and locked ỹ doore after her.

19 And Tamar put aſhes on her head, and rent the garment of divers colours which was on her, and laide her hand on her head, and went her way, crying.

20 And Abſalom her brother ſayd vnto her, Hath Amnon thy brother beene with thee? Now yet bee ‖ ſtill, my ſiſter: hee is thy brother: let not this thing griene thine heart. So Tamar remained deſolate in her brother Abſaloms houſe.

21 ¶ But when King David heard all theſe things, he was very wroth.

22 And Abſalom ſaid vnto his brother Amnon neither good nor bad: for Abſolom hated Amnon, becauſe he had forced his ſiſter Tamar.

23 ¶ And after the time of two yeeres, Abſalom had ſheepeſhearers in † Baal-hazor, which is beſide Ephraim, and k Abſalom called all the kings ſonnes.

24 And Abſalom came to the King, and ſaid, Behold now, thy ſervant hath ſheepeſhearers: I pray thee, that the King with his ſervants would goe with thy ſervant.

25 But the King anſwered Abſalom, Nay my ſonne, I pray thee let us not goe all, leaſt wee be chargeable vnto thee. Yet Abſalom lay ſore vpon him: howbeit hee would not goe, but † thanked him.

26 Then ſaid Abſalom, But, I pray thee, ſhall not

‖ *Or, peſte.*

e That is, ſhe ſerved them on a diſh.

f For the wicked are aſhamed to do that before men, which they are not afraid to commit in the ſight of God.

* Levit. 18.9.

† *Or, how ſhall I put away my ſhame?*

g As a lewde and wicked perſon.

† *Or, for this cauſe.*

† *Or, boy.*

h For that which was of divers colours or pieces, in thoſe dayes was had in great eſtimation, Gen. 37.3. Iudg. 5. 30.

‖ For though hee conceived ſudden vengeance in his heart, yet hee diſſembled it till occaſion ſerved, and comforted his ſiſter.

† *Or, in the plaine of Hazor.*

k To wit, to a banket, thinking thereby to fulfill his wicked purpoſe.

† *Ebr. Bleſſed.*

not my brother l Amnon goe with us? And the king answered him, Why should he go with thee?

l Pretending to the king that Amnon was most deare unto him.

27 But Absalom was instant upon him, and he sent Amnon with him, and all the kings children.

28 ¶ Now had Absalom commanded his servants, saying, Marke now when Amnons heart is merry with wine, and when I say unto you, Smite Amnon, kill him, feare not, for haue not m I commaunded you? be bold therefore, and play the men.

m Such is the pride of the wicked masters, that in all their wicked commandements they think to be obeyed.

29 And the servants of Absalom did unto Amnon, as Absalom had commanded: and all the kings sonnes arose, and every man gate him up upon his mule, and fled.

30 ¶ And while they were in the way, tidings came to David, saying, Absalom hath slaine all the Kings sonnes, and there is not one of them left.

31 Then the king arose, and tare his garments, and lay on the n ground, and all his servants stood by with their cloathes rent.

n Lamenting, as he that felt the wrath of God upon his house. Chap. 12.10.

32 And Ionadab the sonne of Shimeah Davids brother answered and said, Let not my lord suppose that they have slaine all the young men the Kings sonnes: for Amnon onely is dead, † because Absalom had reported so, since hee forced his sister Tamar.

† Ebr. because it was put in Absaloms mouth.

33 Now therefore let not my lord the King ‖ take the thing so grievously: to thinke that all the Kings sonnes are dead: ‖ for Amnon onely is dead.

‖ Or, take it to heart.

‖ Or, but.

34 ¶ Then Absalom fled: and the yong man that kept the watch, lift up his eyes, and looked, and behold, there came much people by the way of the hill side ‖ behind him.

‖ Or, one after another.

35 And Ionadab said unto the king, Behold, the kings sonnes come: as thy servant said, o so it is.

o That onely Amnon is dead.

36 And assoone as hee had left speaking, behold, the kings sonnes came, and lift up their voyces, and wept: and the king also and all his servants wept exceedingly sore.

37 But Absalom fled away, and went to p Talmai the sonne of Ammihur king of Geshur: and *David* mourned for his sonne every day.

p For Maachah his mother was the daughter of this Talmai. Chap. 3.3.

38 So Absalom fled, and went to Geshur, and was there three yeares.

39 And King David ‖ desired to go forth unto Absalom, because he was pacified concerning Amnon, seeing he was dead.

‖ Or, ceased.

CHAP XIV.

a Absalom is reconciled to his father by the subtiltie of Ioab. 24 Absalom may not see the King's face. 25 The beautie of Absalom. 30 He causeth Ioabs corne to be burnt, and is brought to his fathers presence.

THen Ioab the sonne of Zeruiah perceived, that the kings a heart was toward Absalom,

a That the king favoured him.

2 And Ioab sent to Tekoah, and brought thence a ‖ subtill woman, and said unto her, I pray thee, faine thy selfe to mourne, and now put on mourning apparell, and b anoynt not thy selfe with oyle: but be as a woman that had now long time mourned for the dead.

‖ Or, wise.

b In tooken of mourning: for they used anoynting to seemed cheerefull.

3 And come to the king, and speake on this manner unto him, (for Ioab † taught her what she should say.)

† Ebr. put words in her mouth.

4 ¶ Then the woman of Tekoah spake unto the king, and fell downe on her face to the ground, and did obeisance, and said, † Helpe, O king.

† Ebr. Save.

5 Then the king said unto her, What aileth thee? And she answered, I am indeed a † widow, and mine husband is dead:

† Ebr. a widow woman

6 And thine handmaid had two c sonnes and they two strove together in the field, (and there was none to part them) so the one smote the other, and slew him,

c Vnder this parable she describeth the death of Amnon by Absalom.

7 And behold, the whole family is risen against thine handmaid, and they said, Deliver him that smote his brother, that we may kill him for the d soule of his brother whom hee slewe, that wee may destroy the heire also: so they shall quench my sparkle which is left, and shall not leave to mine husband neither name nor posteritie upon the earth.

d Because he hath slaine his brother he ought to be slaine according to the Law. Gen. 9.6. Exod. 21, 12.

8 And the king said unto the woman, Goe to thine house, and I will give a charge for thee.

9 Then the woman of Tekoah said unto the King, My lord, O King, this e trespasse *be* on me, and on my fathers house, and the King and his throne *be* ‖ guiltlesse.

e As touching the breach of the Law which punisheth blood, let me beare the blame.

‖ Or, innocent.

10 And the king said, Bring him to me that speaketh against thee, and he shall touch thee no more.

f Sweare that they shall not revenge the blood, which are many in number.

11 Then she, I pray thee, let the king f remember the Lord thy God, that thou wouldest not suffer many revengers of blood to destroy, least they slay my sonne. And he answered, As the Lord liveth, there shall not one haire of thy sonne fall to the earth.

12 Then the woman said, I pray thee, let thine handmayd speake a word to my lord the King. And he said, Say on.

13 Then the woman said, Wherefore then hast thou g thought such a thing against the people of God? or *why* doeth the King, as one which is faultie, speake this thing, that hee will not bring againe his banished?

g Why doest thou giue contrary sentence in thy sonne Absalom?

14 For we must needs die, and *we are* as water spilt on the ground, which cannot be gathered up againe: neither doeth God ‖ spare any person, yet doeth hee appoint h meanes, not to cast out from him, him that is expelled.

‖ Or, accept.

h God hath provided wayes (as sanctuaries) to save them off times, whom man judgeth worthy death.

15 Now therefore, that I am come to speake of this thing unto my lord the King, *the cause is* that the people i haue made me afraid: therefore thine handmayd said, Now will I speake unto the King: it may be that the king will performe the request of his handmayd.

i For I thought they would kill this mine heire.

16 For the king will heare, to deliver his handmayd out of the hand of the man that would destroy mee, and also my sonne from the inheritance of God.

17 Therefore thine handmayd saith, The word of my lord the king shall now be † comfortable: for my lord the King is even as an k Angel of God in hearing of good and bad: therefore the Lord thy God be with thee.

† Ebr. rest.

k Is of great wisdome to discerne right from wrong.

18 Then the king answered, and said unto the woman, Hide not from me, I pray thee, the thing that I shall aske thee. And the woman said, Let my lord the king now speake.

19 And the king said, Is not l the hand of Ioab with thee in all this? Then the woman answered, and said, As thy soule liveth, my lord the King, I will not turne to the right hand nor to the left, from ought that my lord the king hath spoken: for even thy servant Ioab bade me, and he put all these words in the mouth of thine handmayd.

l Hast not thou done this by the counsell of Ioab?

20 For to the intent that I m should change the forme of speech, thy servant Ioab hath done this thing, but ‖ my lord is wise according to the wisdome of an Angel of God, to understand all things that are in the earth.

m By speaking rather in a parable then plainely.

‖ Or, none can hide ought from the King.

21 ¶ And the king said unto Ioab, Behold

now, I have [n] done this thing, goe then, and bring the yong man Absalom againe.

22 And Ioab fell to the ground on his face, and bowed himselfe and [†] thanked the King. Then Ioab said, This day thy servant knoweth, that I haue found grace in thy sight, my lord the king, in that the king hath fulfilled the request of his servant.

23 ¶ And Ioab arose, and went to Geshur, and brought Absalom to Ierusalem.

24 And the King said, Let him [o] turne to his owne house, and not see my face. So Absalom turned to his owne house, and saw not the kings face.

25 Now in all Israel there was none to be so much praised for beauty as Absalom: from the sole of his foote even to the top of his head there was no blemish in him.

26 And when he polled his head, (for at every yeares end he polled it: because it was too heavy for him, therefore hee polled it) hee weighed the haire of his head as two hundreth [p] shekels by the kings weight.

27 And Absalom had three sonnes, and one daughter named Tamar, which was a faire woman to looke upon.

28 ¶ So Absalom dwelt the space of two yeares in Ierusalem, and saw not the kings face.

29 Therefore Absalom sent for Ioab to send him to the King, but he would not come to him: and when he sent againe, he would not come.

30 Therefore he said unto his servants, Behold, Ioab hath a [‖] fielde by my place, and hath barley therein: go and set it [q] on fire: and Absaloms servants set the field on fire.

31 Then Ioab arose, and came to Absalom unto his house, and sayd unto him, Wherefore haue thy servants burnt my field with fire?

32 And Absalom answered Ioab, Behold, I sent for thee, saying, Come thou hither, and I will send thee to the king, for to say, Wherefore am I come from Geshur? It had bene better for me to haue bene there still: now therefore let mee see the kings face: and [r] if there be any trespasse in mee, let him kill mee.

33 Then Ioab came to the king, and told him: and hee called for Absalom, who came to the king, and bowed himselfe to the ground on his face before the king, and the king kissed Absalom.

CHAP. XV.

1 The practises of Absalom to aspire to the kingdome. 14 David and his flee. 31 Davids prayer. 34 Hushai is sent to Absalom to discover his counsell.

[†] After this, Absalom prepared him charets, and horses, and fifty men to [a] runne before him.

2 And Absalom rose up early, and stood hard by the entring in of the gate: and every man that had any [‖] matter, and came to the king for judgement, him did Absalom call unto him, and sayde, Of what city art thou? And hee answered, Thy servant *is* of one of the [b] tribes of Israel.

3 Then Absalom sayd unto him, See, thy matters are good and righteous, but there is no man, *deputed* of the king to heare thee.

4 Absalom said moreover, [c] Oh that I were made Iudge in the land, that every man which hath any matter of controversie, might come to mee, that I might doe him justice.

5 And when any man came neare to him, and did him obeysance, hee put foorth his hand, and tooke him, and kissed him.

6 And on this manner did Absalom to all Israel, that came to the King for judgement: so Absalom [d] stale the hearts of the men of Israel.

7 ¶ And after [e] fourtie yeares, Absalom said unto the King, I pray thee, let mee go to Hebron, and render my vowe which I have vowed unto the Lord.

8 For thy servant vowed a vowe when I remained at Gesthur, in Aram, saying, If the Lord shall bring mee againe indeed to Ierusalem, I will [f] serve the Lord.

9 And the King said unto him, Goe in peace. So he arose, and went to Hebron.

10 ¶ Then Absalom sent spyes throughout all the tribes of Israel, saying, When yee heare the sound of the trumpet, ye shall say, Absalom reigneth in Hebron.

11 ¶ And with Absalom went two hundreth men out of Ierusalem, that were [g] called: and they went in their simplicitie, knowing nothing.

12 Also Absalom sent for Ahithopel the Gilonite Davids counseller, from his city Giloh, while hee offered sacrifices: and the treason was great: for the people [†] encreased still with Absalom.

13 ¶ Then came a messenger to David, saying, The hearts of the men of Israel are turned after Absalom.

14 Then David said unto all his servants that were with him at Ierusalem, Up, and let us flee: for wee shall not escape from [h] Absalom: make speede to depart, least he come suddenly and take us, and bring evil upon us, and smite the city with the edge of the sword.

15 And the kings servants said unto him, Behold, thy servants *are ready to do* according to all that my lord the king shall [†] appoint.

16 So the king departed and all his household [†] after him, and the king left ten concubines to keepe the house.

17 And the king went foorth and all the people after him, and taried in a [‖] place [i] farre off.

18 And all his servants went about him, and all the [k] Cherethites and all the Pelethites, and all the Gittites, *even* sixe hundreth men which were come after him from Gath, went before the king.

19 Then said the King to [l] Ittai the Gittite, Wherefore commest thou also with us? Returne and abide with the King, for thou art a stranger, depart thou therefore to thy place.

20 Thou camest yesterday, and should I cause thee to wander to day and goe with us? I will go whither I can: therefore returne thou, and cary againe thy [m] brethren: mercie and [n] trueth *be* with thee.

21 And Ittai answered the King, and said, As the Lord liveth, and as me lord the king liveth, in what place my lord the king shall be, whether in death or life, even there surely will thy servant be.

22 Then David said to Ittai, Come, and goe forward. And Ittai the Gittite went, and all his men, and all the children that were with him.

23 And all the countrey wept with a loude voyce, and [o] all the people went forward, but the King passed over the brooke Kidron: and all the people went over toward the way of the wildernesse.

24 ¶ And loe, Zadok also *was there*, and all the Levites with him, [p] bearing the Arke of the covenant of God: and they set downe the Arke of God, and Abiathar went [q] up untill the people were all come out of the city.

25 Then

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n I haue granted thy request.

† *Ebr. blessed.*

o Covering hereby his affection, and shewing some part of justice to please the people.

p Which weyed 6. li-4. ounces after halfe an ounce the shekel.

‖ *Or, possession.*

q The wicked are impatient in their affections, and spare no unlawfull meanes to compasse them.

r If I haue offended by revenging my sisters dishonour: thus the wicked justifie themselves in their evill.

† *Ebr. made him.*

a Which were as a guard to set forth his estate.

‖ *Or, controversie.*

b That is, noting of what city or place he was.

c Thus by slander, flatterie and faire promises the wicked seeke preferment.

d By enticing them from his father to himselfe.

e Counting from the time that the Israelites had asked a King of Samuel.

f By offering a peace offering, which was lawfull to doe in any place.

g And bid to his feast in Hebron.

† *Ebr. went and increased.*

h Whose heart he saw that Satan had so possessed, that he would leave no mischiefe unattempted.

† *Ebr. chuse.*

† *Ebr. at his feet.*

‖ *Or, house.*

i To wit, from Ierusalem.

k These were as the kings gard, or as some write, his counsellers.

l Who as some write was the kings sonne of Gath.

m Meaning, them of his family.

n God require thee thy friendship and fidelitie.

o To wit, the first hundreth men.

p Which was the charge of the Kohathites. Num. 4. 2.

q To stand by the Arke.

25 Then the King said unto Zadok, Cary the Arke of God againe into the citie: If I shall finde favour in the eyes of the Lord, he will bring mee againe, and shew me *both* it and the ‖ Tabernacle thereof.

‖ *Or, his tabernacle.*

26 But if he thus say, I have no delight in thee, behold, † here am I, let him doe me as seemeth good in his eyes.

† The faithfull in all their afflictions shew themselves obedient to Gods will.

27 The King said againe unto Zadok the Priest, Art not thou a * seer? returne into the citie in peace, and your two sonnes with you, *to wit*, Ahimaaz thy sonne, and Ionathan the sonne of Abiathar.

* 2. Sam. 9. 9.

28 Behold, I will tarie in the fields of the wildernesse, untill there come some word from you to be told me.

29 Zadok therefore and Abiathar caried the Arke of God againe to Ierusalem, and they taried there.

30 And David went vp to the mount of olives, and wept as hee went up, and had his head ‡ couered, and went barefooted: and all the people that was with him, hend every man his head couered, and as they went up, they wept.

‡ With ashes and dust in signe of sorow.

31 Then one tolde David, saying, Ahithophel is one of them that have conspired with Absalom: and David said, O Lord, I pray thee, turne the § counsell of Ahithophel into foolishnesse.

§ The counsell of the crafty worldlings doth more harme then the open force of the enemie.

32 ¶ Then David came to the top of the mount where he worshipped God: and behold, Hushai the Archite came against him with his coate torne, and having earth upon his head.

33 Vnto whom David sayd, If thou goe with me, thou shalt be a burden unto me.

34 But if thou returne to the citie, and say unto Absalom, I will be thy ᵘ servant, O King (as I have beene in time past thy fathers servant, so will I now be thy servant) then thou mayest bring me the counsell of Ahithophel to nought.

ᵘ Though Hushai dissembled here at the Kings request, yet may we not use this example to excuse our dissimulation.

35 And hast thou not there with thee Zadok and Abiathar the Priests? therefore whatsoever thou shalt heare out of the Kings house, thou shalt shew to Zadok and Abiathar the Priests.

36 Behold, there are with them their two sonnes: Ahimaaz Zadoks *sonne*, and Ionathan Abiathars *sonne*: by them also shall yee send mee every thing that ye can heare.

37 So Hushai Davids friend went into the citie: and Absalom came into Ierusalem.

CHAP. XVI.

2 The infidelity of Ziba. 5 Shimei curseth David. 16 Hushai commeth to Absalom. 21 The counsell of Ahithophel to the concubines.

ᵃ Which was the hill of olives, Chap. 15. 30.

WHen David was a little past the ᵃ top *of the hill*, behold, Ziba the servant of Mephibosheth met him with a couple of asses sadled, and upon them two hundreth *cakes* of bread, and an hundreth bunches of raisins, and an hundreth of ‖ dried figges, and a bottle of wine.

‖ *Or, figge cakes.*

ᵇ Commonly there are no viler traitors then they, which vnder pretence of friendship accuse others.

2 And the King said unto Ziba, What meanest thou by these? and Ziba said, They be ᵇ asses for the kings household to ride on, and bread, and dried figges for the yong men to eate, and wine, that the faint may drinke in the wildernesse.

3 And the King said, But where is thy masters sonne? Then Ziba answered the King, Behold, he remaineth in Ierusalem: for he said, This day shall the house of Israel restore me the kingdome of my father.

4 Then said the King to Ziba, Behold thine are all that *pertained* unto Mephibosheth. And Ziba said, ‖ I beseech thee, let me finde grace in thy sight, my lord, O King.

‖ *Ebr. I worship.*

5 ¶ And when King David came to ᶜ Bahurim, behold, thence came out a man of the family of the house of Saul, named Shimei, the sonne of Gera: and he came out and cursed.

ᶜ Which was a citie in the tribe of Beniamin.

6 And he cast stones at David, and at all the servants of King David: and all the people, and all the men of warre *were* on his ᵈ right hand, and on his left.

ᵈ That is, round about him.

7 And thus sayd Shimei when he cursed, Come forth, come forth thou ‖ murderer, and ‖ wicked man.

‖ *Ebr. man of bloud.*
‖ *Ebr. man of Belial.*

8 The Lord hath brought upon thee all the ᵉ blood of the house of Saul, in whose stead thou hast reigned: and the Lord hath delivered thy kingdome into the hand of Absalom thy sonne: and behold, thou art *taken* in thy wickednesse, because thou art a murderer.

ᵉ Reproaching him as though by his meanes Ishbosheth and Abner were slaine.

9 Then said Abishai the sonne of Zeruiah unto the King, Why doth * this dead dog curse my lord the King: let me goe, I pray thee, and take away his head.

* 1 Sam. 24. 15. and Chap. 3. 8.

10 ¶ But the King sayd, What have I to doe with you, yee sonnes of Zeruiah? for he curseth even because the Lord hath ᶠ bidden him curse David: who dare then say, Wherefore hast thou done so?

ᶠ David felt that this was the iudgment of God for his sinne and therefore humbleth himselfe to his rod.

11 And David said to Abishai, and to all his servants, Behold, my sonne which came out of mine owne bowels, seeketh my life: then how much more now may this sonne of Ieemini? Suffer him to curse: for the Lord hath bidden him.

12 It may bee that the Lord will looke on ‖ mine affliction, and ᵍ doe me good for his cursing this day.

‖ *Or, my teares.*

ᵍ Meaning, that the Lord will send comfort to his when they are oppressed.

13 And as David and his men went by the way, Shimei went by the side of the mountaine over against him, and cursed as he went, and threw stones against him, and cast dust.

14 Then came the King and all the people that were with him weary, and refreshed themselves ʰ there.

ʰ To wit, at Bahurim.

15 ¶ And Absalom, and all the people the men of Israel, came to Ierusalem, and Ahithophel with him.

16 And when Hushai the Archite, Davids friend, was come unto Absalom, Hushai sayd unto Absalom, ‖ God saue the King, God saue the King.

‖ *Ebr. let the king live.*

17 Then Absalom sayd to Hushai, Is this thy kindnesse to thy ⁱ friend? Why wentest thou not with thy friend?

ⁱ Meaning, David.

18 Hushai then answered unto Absalom, Nay, but whom the Lord, and this people, and all the men of Israel chuse, his will I be, and with them will I dwell.

19 And ‖ moreover, unto whom shall I doe service? not to his sonne? as I served before thy father, so will I before thee.

‖ *Ebr. the second time.*

20 ¶ Then spake Absalom to Ahithophel, Giue counsell what we shall doe.

21 And ᵏ Ahithophel sayd unto Absalom, Go in to thy fathers concubines, which hee hath left to keepe the house: and when all Israel shall heare that thou art abhorred of thy father, the hands of all that are with thee, shall be strong.

ᵏ Suspecting the change of the Kingdome, and so his owne overthrow, he giveth such counsel as might most hinder his fathers reconciliation: and also declare to the people that Absalom was in highest authority.

22 So they spread Absalom a tent upon the top of the house, and Absalom went in to his fathers concubines in the sight of all Israel.

23 And the counſell of Ahithophel which he counſelled in thoſe dayes, was like as one had aſked counſell at the oracle of God: ſo *was* all the counſell of Ahithophel both with David and with Abſalom.

h It was ſo eſteemed for the ſucceſſe thereof.

CHAP. XVII.

7 Ahithophels counſell is overthrowne by Huſhai. 14 The Lord had ſo ordained. 19 The Prieſts ſonnes are hidde in the well. 22 Iſrael goeth over Iordan. 23 Ahithophel hangeth himſelfe. 29 They bring victuals to David.

MOreover, Ahithophel ſaid to Abſalom, a Let me chuſe out now twelve thouſand men, and I will up and follow after David this night.

a The wicked are ſo greedy to execute their malice, that they leave none occaſion, that may further the ſame.

2 And I will come upon him: for he is weary, and weake handled: ſo I will feare him, and all the people that are with him ſhall flee, and I will ſmite the king onely,

3 And I will bring againe all the people unto thee, *and* when all ſhall returne, (b the man whom thou ſeekeſt *being ſlaine*) all the people ſhall be in peace.

b Meaning, David.

4 And the ſaying † pleaſed Abſalom well, and all the Elders of Iſrael.

† *Ebr. was right in the eyes of Abſalom.*

5 Then ſaid Abſalom, Call now Huſhai the Archite alſo, and let us heare likewiſe † what hee ſaith.

† *Ebr. what is in his mouth.*

6 So when Huſhai came to Abſalom, Abſalom ſpake unto him, ſaying, Ahithophel hath ‖ ſpoken thus: ſhall we doe after his ſaying, or no? tell thou.

‖ *Or, given ſuch counſell.*

7 Huſhai then anſwered unto Abſalom, The counſell that Ahithophel hath given, is not c good at this time.

c Huſhai ſheweth himſelfe faithfull to David in that hee reproveth this wicked counſell and purpoſe.

8 For, ſaid Huſhai, thou knoweſt thy father, and his men, that they be ſtrong men, and are chafed in minde as a beare robbed of her whelps in the field: alſo thy father is a valiant warriour, and will not ‖ lodge with the people.

‖ *Or, tary all night.*

9 Behold, hee is hid now in ſome caue, or in ſome place: and though ſome of them be overthrowne at the firſt, yet the *people* ſhall heare, and ſay, The people that follow Abſalom, † be overthrowne.

† *Ebr. have a breach, of ruine.*

10 Then he alſo that is valiant, whoſe heart is as the heart of a lion, ſhall † ſhrinke and faint: for all Iſrael knoweth that thy father is valiant, and they which be with him, ſtout men.

† *Ebr. melt.*

11 Therefore my counſell is, that all Iſrael be gathered unto thee, from Dan even to Beer-ſheba as the ſand of the Sea in number, and that thou go to battell in thine owne perſon.

12 So ſhall wee come upon him in ſome place, where we ſhall find him, and ‖ wee will upon him as the dew falleth on the ground: and of all the men that are with him, wee will not leave him one.

‖ *Or, we will campe againſt him.*

13 Moreover, if he be gotten into a city, then ſhall all the men of Iſrael bring ropes to that city, and we will draw it into the river, vntill there be not one ſmall ſtone found there.

14 ¶ Then Abſalom and all the men of Iſrael ſaid, The counſell of Huſhai the Archite, is better, then the counſell of Ahithophel: for the Lord had ‖ determined to deſtroy the d good counſell of Ahithophel, that the Lord might e bring evill upon Abſalom.

‖ *Or, commanded.*
d That counſell which ſeemed good at the firſt to Abſalom, verſ. 4.
e For by the counſell of Huſhai, hee went to the battell, where he was deſtroyed.

15 Then ſaid Huſhai unto Zadok and to Abiathar the Prieſts, Of this and that manner did Ahithophel and the Elders of Iſrael counſell Abſalom: and thus and thus haue I counſelled.

16 Now therefore ſend quickely, and ſhew David, ſaying, Tarie not this night in the fields of the wilderneſſe, but rather get thee f over, leaſt the king be deuoured, and all the people that are with him.

f That is, over Iorden.

17 ¶ Now Ionathan and Ahimaaz aboade by g En-rogel: (for they might not be ſeene to come into the city) and a maid went, and told g them, and they went and ſhewed king David.

‖ *Or, the well of Rogel.*
g Meaning, the meſſage from their fathers.

18 Nevertheleſſe, a young man ſaw them, and told it to Abſalom. Therefore they both departed quickely, and came to a mans houſe in Bahurim, who had a well in his court, into the which they went downe.

19 And h the wife tooke and ſpread a covering over the wells mouth, and ſpread grounde corne thereon, that the thing ſhould not be knowen.

h Thus God ſendeth ſuccour to his, in their greateſt dangers.

20 And when Abſaloms ſervants came to the wife into the houſe, they ſaid, Where is Ahimaaz and Ionathan? And the woman anſwered them, They bee gone over the i brooke of water. And when they had ſought them, and could not finde them, they returned to Ieruſalem.

i The Chalde text readeth: Now they have paſſed the Iorden.

21 And aſſoon as they were departed, the other came out of the well, and went and tolde king David, and ſaid unto him, Vp, and get you quickly over the water: for k ſuch counſell hath Ahithophel given againſt you.

k To wit, to purſue thee with all haſte.

22 Then David aroſe, and all the people that were with him, and they went over Iorden i vntill the dawning of the day, ſo that there lacked not one of them, that was not come over Iorden.

l They travelled all night, and by morning had all their company paſſed over.

23 ¶ Now when Ahitophel ſaw that his counſell was not followed, hee ſadled his aſſe, and aroſe, and hee went home unto his city, and put his houſhould in order, and m hanged himſelfe, and died, and was buried in his fathers grave.

m Gods juſt vengeance even in this life is powred on them which are enemies, traitours, or perſecutours of his Church.

24 ¶ Then David came to Mahanaim. And Abſalom paſſed over Iorden, hee, and all the men of Iſrael with him.

25 And Abſalom made Amaſa captaine of the hoaſte in the ſtead of Ioab: which Amaſa was a mans ſonne named Ithra, an Iſraelite, that went in to Abigail the daughter of n Nahaſh, ſiſter to Zerviah Ioabs mother.

n Who was alſo called Iſhai Davids Father.

26 So Iſrael and Abſalom pitched in the land of Gilead.

27 ¶ And when David was come to Mahanaim, Shobi the ſonne of Nahaſh out of Rabbah of the children of Ammon, and Machir the ſonne of Ammiel out of Lo-debar, and Barzelai the Gileadite out of Rogel,

28 o *Brought* beds, and baſens, and earthen veſſels, and wheat, and barley, and floure, and parched corne, and beanes, and lentiles, and parched corne,

o God ſheweth himſelfe moſt liberall to his, when they ſeeme to be vtterley deſtitute.

29 And they brought hony, and butter, and ſheepe, and cheeſe of kine for David, and for the people that were with him, to eat: for they ſaid, The people is hungry, and wearie, and thirſtie in the wilderneſſe.

CHAP. XVIII.

1 David diuideth his armie into three parts. 9 Abſalom is hanged, ſtaine, and caſt into a pit. 33 David lamenteth the death of Abſalom.

THen David a numbred the people that were with him, and ſet over them captaines of thouſands, and captaines of hundreds.

a For certaine of the Reubenites, Gadites, and of the halfe tribe, could not beare the inſolencie of the ſonne againſt the father, and therefore ioyned with David,

2 And David ſent foorth the third part of the people under the hand of Ioab, and the third part

part under the hand of Abiſhai Ioabs brother, the ſon of Zeruiah: and the *other* third part under the hand of Ittai the Gittite. And the King ſaid unto the people, I will goe with you my ſelfe alſo.

3 But the people anſwered, Thou ſhalt not go forth: for if we flee away, they will not regard us, neither will they paſſe for us, though halfe of us were ſlaine: but thou art b now worth ten thouſand of us: therefore now it is better that thou ſuccour us out of the citie.

b Signifying that a good governour ought to be ſo deare unto his people, that they will rather looſe their lives, then that ought ſhould come unto him.

4 Then the King ſaid unto him, What ſeemeth you beſt, that will I doe. So the king ſtood by the gate ſide, and all the people came out by hundreths and by thouſands.

5 And the king commanded Ioab and Abiſhai, and Ittai, ſaying, *Entreate* the yong man Abſalom gently for my ſake. And all the people heard when the King gave all the Captains charge concerning Abſalom.

6 So the people went out into the fielde to meete Iſrael, and the battell was in the c wood of Ephraim:

c So called, becauſe the Ephraimites (as ſome ſay) fed their cattell beyond Iorden in this wood.

7 Where the people of Iſrael were ſlaine before the ſervants of David: ſo there was a great ſlaughter that day, *even* of twentie thouſand.

8 ¶ For the battell was ſcattered over all the countrey: and the wood devoured much more people that day then did the ſword.

9 ¶ Now Abſalom met the ſervants of David, and Abſalom rode upon a mule, and the mule came under a great thicke oke: and his heade caught hold of the oke, and he was taken up ‖ betweene the heaven and the earth: and the mule that was vnder him went away.

‖ This is a terrible example of Gods vengeance againſt them that are rebels or diſobedient to their parents.

10 And one that ſaw it, told Ioab, ſaying, Behold, I ſaw Abſalom hanged in an oake.

11 Then Ioab ſaid unto the man that tolde him, And haſt thou indeed ſeene? Why then didſt not thou there ſmite him to the ground, and I would have given thee ten * *ſhekels* of ſilver, and a girdle?

* Gen. 23, 15.

12 Then the man ſaid unto Ioab, Though I ſhould † receive a thouſand *ſhekels* of ſilver in mine hand, yet would I not lay mine hand upon the Kings ſonne: for in our hearing the King charged thee, and Abiſhai, and Ittai, ſaying, Beware leaſt any *touch* the yong man Abſalom.

† Ebr. weigh upon mine hand.

13 If I had done it, *it had beene* † the danger of my life: for nothing can be hid from the King: yea, thou thy ſelfe wouldeſt have beene againſt me.

† Ebr. a lie againſt my ſoule.

14 Then ſaid Ioab, I will not thus tarie with thee. And he tooke three darts in his hand, and thruſt them † through Abſalom, while he was yet a live in the mids of the oake.

† Ebr. in the heart of Abſalom.

15 And ten ſervants that bare Ioabs armour, compaſſed about and ſmote Abſalom, and ſlewe him.

16 Then Ioab d blew the trumpet, and the people returned from purſuing after Iſrael: for Ioab held backe the people.

d For he had pity of the people, which was ſeduced by Abſaloms flattery.

17 And they tooke Abſalom, and caſt him into a great e pit in the wood, and laid a mightie great heape of ſtones upon him: and all Iſrael fled every one to his tent.

e Thus God turned his vaine glory to ſhame.

18 Now Abſalom in his life time had taken and reared him up a pillar, which is in the * Kings dale: for he ſaid, I have no f ſonne to keepe my name in remembrance: and he called the pillar after his owne name, and it is called unto this day, Abſaloms place.

* Gen 14, 17.

f It ſeemed that God had puniſhed him in taking away his children, Chap. 14, 27.

19 ¶ Then ſaid Ahimaaz the ſonne of Zadok, I pray thee, let mee runne and beare the King tidings that the Lord hath † delivered him out of the hand of his enemies.

† Ebr. iudged.

20 And Ioab ſayd unto him, Thou g ſhalt not bee the meſſenger to day, but thou ſhalt beare tidings another time, but to day thou ſhalt beare none: for the Kings ſonne is dead.

g For Ioab bare a good affection to Ahimaaz and doubted how David would take the report of Abſaloms death.

21 Then ſayd Ioab to Cuſhi, Go tell the King what thou haſt ſeene. And Cuſhi bowed himſelfe unto Ioab, and ranne.

22 Then ſaid Ahimaaz the ſonne of Zadok againe to Ioab, What, I pray thee, if I alſo runne after Cuſhi? and Ioab ſayd, Wherefore now wilt thou runne my ſonne, ſeeing that thou haſt no tidings to bring?

23 Yet what if I runne? Then hee ſayd unto him, Runne. So Ahimaaz ran by the way of the plaine, and overwent Cuſhi.

24 Now David ſate betweene the two h gates. And the watchman went to the top of the gate upon the wall, and lift up his eyes, and ſawe, and behold, a man came running alone.

h He ſate in the gate of the city of Mahanaim.

25 And the watchman cried, and told the king. And the King ſayd, If he be alone, † hee bringeth tidings. And he came apace, and drew neere.

† Ebr. tidings are in his mouth.

26 And the watchman ſaw another man running, and the watchman called unto the porter, and ſayd, Behold, *another* man runneth alone. And the King ſaid, He alſo bringeth tidings.

27 And the watchman ſaid, † Me thinketh the running of the foremoſt *is* like the running of Ahimaaz, the ſonne of Zadok. Then the King ſayd, Hee is a i good man, and commeth with good tidings.

‖ Ebr. I ſee the running.

i Hee had experience of his fidelity Chap. 17, 21.

28 And Ahimaaz called, and ſayd unto the King? Peace *be vnto thee*: and he fell downe to the earth upon his face before the King, and ſayd, Bleſſed be the Lord thy God, who hath ‖ ſhut up the men that lift up their hands againſt my Lord the King.

‖ Or, delivered up.

29 And the King ſayd, Is the yong man Abſalom ſafe? And Ahimaaz anſwered, When Ioab ſent the Kings k ſervant, and *me* thy ſervant, I ſaw a great tumult, but I knew not what.

k To wit, Cuſhi, who was an Ethiopian.

30 And the King ſayd unto him, Turne aſide, *and* ſtand here: ſo he turned aſide, and ſtood ſtill.

31 And behold, Cuſhi came, and Cuſhi ſayd, † Tidings my lord the King: for the Lord hath delivered thee this day out of the hand of all that roſe againſt thee.

† Ebr. tidings is brought.

32 Then the king ſayd unto Cuſhi, Is the yong man Abſalom ſafe? And Cuſhi anſwered, The enemies of my lord the king, and all that riſe againſt thee to doe thee hurt, be as that young man is.

33 And the king was l mooved, and went up to the chamber over the gate, and wept: and as hee went, thus he ſaid, O my ſonne Abſalom, my ſonne, my ſonne Abſalom, would God I had died for thee, O Abſalom, my ſonne, my ſonne.

l Becauſe he conſidereth both the iudgement of God againſt his ſinne, and could not otherwiſe hide his fatherly affection toward his ſonne.

CHAP. XIX.

7 Ioab encourageth the king. 8 Iſrael is reſtored. 23 Shimei is pardoned. 24 Mephiboſheth meeteth the king. 36 Barzillai departeth. 41 Iſrael ſtriveth with Iudah.

AND it was told Ioab, Behold, the king weepeth and mourneth for Abſalom.

2 Therefore the ‖ victory of that day was turned into mourning to all the people: for the people heard ſay that day, The king ſoroweth for his ſonne.

‖ Ebr. ſalvation, or deliverance.

3 And

3 And the people went that day into the citie ‖ secretly, as people confounded hide themselves when they flee in battell.

‖ *Or, by ſtealth.*

4 So the King [a] hid his face, and the king cried with a loud voyce, My ſonne Abſalom, Abſalom my ſonne, my ſonne.

a At they do that mourne.

5 Then Ioab came into the [b] houſe to the King, and ſayd, Thou haſt ſhamed this day the faces of all thy ſervants, which this day have ſaved thy life, and the lives of thy ſonnes, and of thy daughters, and the lives of thy wives, and the lives of thy concubines.

b At Mahanaim.

6 In that thou loveſt thine enemies, and hateſt thy friends: for thou haſt declared this day, that thou regardeſt neither thy ‖ princes, nor ſervants: therefore this day I perceive, that if Abſalom had lived, and we all had died this day, that then it would have † pleaſed thee well.

‖ *Or, captaines.*

† *Ebr. bene right in thine eyes.*

7 Now therefore up, come out, and ſpeake † comfortably unto thy ſervants: for I ſweare by the Lord, except thou come out, there will not tary one man with thee this night: and that will be worſe unto thee, then all the evill that fell on thee from thy youth hitherto.

† *Ebr. to the heart of thy ſervant.*

8 Then the king aroſe, and ſate in the [c] gate: and they told unto all the people, ſaying, Behold, the king doeth ſit in the gate: and all the people came before the king: for Iſrael had fled every man to his tent.

c Where the moſt reſort of the people haunted.

9 ¶ Then all the people were at [d] ſtrife throwout all the tribes of Iſrael, ſaying, The King ſaved us out of the hand of our enemies, and hee delivered us out of the hande of the Philiſtims, and now he is fled out of the land for Abſalom.

d Every one blamed another and ſtrove who ſhould firſt bring him home.

10 And Abſalom, whom we anoynted over us, is dead in battell: therefore why are ye ſo ſlow to bring the king againe?

11 But King David ſent to Zadok and to Abiathar the [e] Prieſts, ſaying, Speake unto the Elders of Iudah, and ſay, Why are yee behinde to bring the King againe to his houſe (for the ſaying of all Iſrael is come unto the King, *even* to his houſe.)

e That they ſhould reproove the negligence of the Elders, ſeeing the people were ſo forward.

12 Ye are my brethren: my bones and my fleſh are ye: Wherefore then are ye the laſt that bring the King againe?

13 Alſo ſay yee to Amaſa, Art thou not my bone and my fleſh? God doe ſo to mee, and more alſo, if thou be not captaine of the hoaſte to me for ever in the [f] roome of Ioab.

f By this policie David thought that by winning of the captaine, he ſhould have the hearts of all the people.

14 So hee bowed the hearts of all the men of Iudah, as of one man: therefore they ſent to the King, ſaying, Returne thou with all thy ſervants.

15 ¶ So the king returned, and came to Iorden. And Iudah came to Gilgall, for to goe to meete the king, *and* to conduct him over Iorden.

16 ¶ And [g] Shimei the ſonne of Gera, the ſonne of Iemini, which was of Bahurim, haſted and came downe with the men of Iudah to meete king David.

g Who had before reviled him, Chap. 16, 13.

17 And a thouſand men of Beniamin with him, and * Ziba the ſervant of the houſe of Saul, and his fifteene ſonnes and twenty ſervants with him: and they went over Iorden before the king.

* Chap. 16, 2.

18 And there went over a boate to cary over the kings houſhold, and to do him pleaſure. Then Shimei the ſonne of Gera fell before the king, when he was come over Iorden,

* Chap. 16, 15. h For in his adverſitie he was his moſt cruell enemie, and now in his proſperitie, ſeeketh by flattery to creepe into favour.

19 And ſaid unto the king, Let not my lord impute * wickednes unto mee, nor remember the thing that thy ſervant did [h] wickedly when my lord the King departed out of Ieruſalem, that the king ſhould take it to his heart.

20 For thy ſervant doeth knowe, that I have done amiſſe: therefore behold, I am the firſt this day of all the houſe of [i] Ioſeph that am come to goe downe to meete my lord the king.

i By Ioſeph hee meaneth Ephraim, Manaſſeh and Beniamin, whereof he was: becauſe theſe three were under one ſtandard, Num. 2, 18.

21 But Abiſhai the ſonne of Zeruiah anſwered, and ſaid, Shall not Shemei die for this, becauſe he curſed the Lords anoynted?

22 And David ſaid, What have I to doe with you, ye ſonnes of Zerviah, that this day ye ſhould be adverſaries unto me? ſhall there any man die this day in Iſrael? for doe not I know that I am this day king over Iſrael?

23 Therefore the king ſaid unto Shimei, Thou ſhalt not [k] die, and the king ſware unto him.

k By my hands, or during my life, as reade 1. King. 2, 8, 9.

24 ¶ And Mephiboſheth the ſonne of Saul came downe to meete the king, and had neither waſhed his feete, nor dreſſed his beard, nor waſhed his cloathes from the time the king departed, untill he returned in peace.

25 And when [l] he was come to Ieruſalem, and met the king, the king ſaid unto him, Wherefore wenteſt not thou with me, Mephiboſheth?

l When Mephiboſheth being at Ieruſalem had met the King.

26 And he anſwered, My lord the King, my ſervant deceived me: for thy ſervant ſaid, I would have mine aſſe ſadled to ride thereon, for to goe with the king, becauſe thy ſervant *is* lame.

27 And he hath * accuſed thy ſervant unto my lord the king: but my lord the king *is* as an [m] angel of God: doe therefore thy pleaſure.

* Chap. 16, 3.

28 For all my fathers houſe were [n] but dead men before my lord the king, yet diddeſt thou ſet thy ſervant among them that did eate at thine owne table: what right therefore have I yet to crie any more unto the king?

m Able for his wiſdom to iudge in all matters.

n Worthy to die for Sauls cruelty toward thee.

29 And the king ſaid unto him, Why ſpeakeſt thou any more of thy matters? I have ſaid, Thou and Ziba, divide the [o] lands.

o David did evill in taking his lands from him before he knew the cauſe: but much worſe, that knowing the truth he did not reſtore them.

30 And Mephiboſheth ſaide unto the king, Yea, let him take all, ſeeing my lord the king is come home in peace.

31 ¶ Then Barzillai the Gileadite came downe from Rogelim, and went over Iorden with the king, to conduct over Iorden.

32 Now Barzillai was a very aged man, *even* foureſcore yeere olde, and hee had provided the king of ſuſtenance, while hee lay at Mahanaim; for hee was a man of very great ſubſtance.

33 And the king ſaid unto Barzillai, Come over with mee, and I will feede thee with mee in Ieruſalem.

34 And Barzillai ſaid unto the king, † Howe long have I to live, that I ſhould goe up with the king to Ieruſalem?

† *Ebr. how many dayes are the yeeres of my life?*

35 I am this day foureſcore yeere olde; and can I diſcerne betweene good or evill? Hath thy ſervant any taſte in that I eat, or in that I drinke? Can I heare any more the voyce of the ſinging men and women? wherefore then ſhould thy ſervant be any more a [p] burthen unto my lord the king?

p He thought it not meete to receive benefits of him to whom he was not able to do ſervice againe.

36 Thy ſervant will goe a little away over Iorden with the king, and why will the king recompenſe it me with ſuch a reward?

37 I pray thee, let thy ſervant turne backe againe, that I may die in mine owne citie, and *be buried* in the grave of my father and of my mother; but behold thy ſervant [q] Chimham, let him goe with my lord the King, and doe to him what ſhall pleaſe thee.

q My ſonne.

38 And the king anſwered, Chimham ſhall go with

with mee, and I will doe to him that thou ſhalt be content with: and whatſoever thou ſhalt ‖ require of mee, that I will doe for thee.

‖ *Or, chuſe.*

39 So all the people went over Iorden: and the king paſſed over: and the king kiſſed Barzillai, and ‖ bleſſed him, and he returned unto his owne place.

‖ *Or, bade him fare well.*

40 ¶ Then the king went to [r] Gilgal, and Chimham went with him, and all the people of Iudah conducted the king, and alſo halfe the people of [f] Iſrael.

r Where the tribe of Iudah tarried to receive him.

f Which had taken part with the King.

41 And behold, all the men of Iſrael came to the king, and ſaid unto the king, Why have our brethren the men of Iudah ſtollen thee away, and haue brought the king and his houſhold, and all Davids men with him over [t] Iorden?

t Toward Ieruſalem.

42 And all the men of Iudah anſwered the men of Iſrael, Becauſe the king is neare of kinne to us: and wherefore now be ye angry for this matter? haue we eaten of the kings coſt, or have we taken any bribes?

43 And the men of Iſrael anſwered the men of Iudah, and ſaid, Wee haue ten parts in the king, and haue alſo more *right* to David then yee: why then did yee diſpiſe us, ‖ that our adviſe ſhould not be firſt had in reſtoring our king? And the words of the men of Iudah were fiercer then the words of the men of Iſrael.

‖ *Or, haue not we firſt ſpoken to bring home the King? Verſe 11.*

CHAP. XX.

1 Sheba raiſeth Iſrael againſt David. 10 Ioab killeth Amaſa traiterouſly. 22 The head of Sheba is deliuered to Ioab. 23 Davids chiefe officers.

THen there was come [a] thither a wicked man (named Sheba the ſonne of Bichri, a man of Iemini) and hee blew the trumpet, and ſaid, Wee haue no part in [b] David, neither haue we inheritance in the ſonne [c] of Iſhai, every man to his tents, O Iſrael.

a Where the ten tribes contended againſt Iudah.

b As they of Iudah ſay.

c Hee though by ſpeaking contemptuouſly of the King, to ſtirre the people rather to ſedition, or elſe by cauſing Iſrael to depart, though that they of Iudah would haue leſſe eſteemed him.

2 So every man of Iſrael went from David and followed Sheba the ſonne of Bichri: but the men of Iudah cleave faſt unto their King, from [d] Iorden even to Ieruſalem.

d For Gilgal, which were neere Iorden

3 When David then came to his houſe to Ieruſalem, the king tooke the ten women *his* * concubines, that he had left behind him to keepe the houſe, and put them in ward, and fed them, but lay no more with them: but they were encloſed unto the day of their death, living in widowhood.

* Chap. 16, 22.

4 ¶ Then ſaid the King to [e] Amaſa, Aſſemble mee the men of Iudah within three dayes, and be thou here preſent.

e Who was his chiefe captaine in Ioabs roome, Chap. 19, 13.

5 So Amaſa went to aſſemble Iudah, but hee taried longer then the time which he had appointed him.

6 Then David ſaid to Abiſhai, Now ſhall Sheba the ſonne of Bichri do us more harme then *did* Abſalom: take thou *therefore* thy [f] lords ſervants and follow after him, leaſt he get him walled cities, and eſcape us.

f Either them which had beene under Ioab or Davids men.

7 And there went out after him Ioabs men, and the * Cherethites and the Pelethites, and all the mighty men: and they departed out of Ieruſalem, to follow after Sheba the ſonne of Bichri.

* Chap. 8, 18.

8 When they were at the great ſtone, which is in Gibeon, Amaſa went before them, and Ioabs [g] garment that he had put on, was girded unto him, and upon it was a ſword girded, which hanged on his loynes in the ſheath, and as he went, it uſed to fall out.

g Which was his coate, that he vſed to weare in the warres.

9 And Ioab ſayde to Amaſa, Art thou in † health, my brother? and Ioab tooke Amaſa by the beard with the right hand to kiſſe him.

† *Ebr. peace.*

10 But Amaſa tooke no heede to the ſword that was n Ioabs hand: for therewith hee ſmote him in the fifth *rib*, and ſhed out his bowels to the ground, and † ſmote him not the ſecond time: ſo he died: then Ioab and Abiſhai his brother followed after Sheba the ſonne of Bichri.

† *Ebr. doubled not his ſtroke.*

11 And one of Ioabs men [h] ſtood by him, and ſaid, He that favoureth Ioab, and hee that is of Davids part, *let him goe* after Ioab.

h Heſtood by Amaſa at Ioabs appointment.

12 And Amaſa wallowed in blood in the mids of the way: and when the man ſaw that all the people ſtood ſtill, he remooved Amaſa out of the way into the field, and caſt a cloath upon him, becauſe he ſaw that every one that came by him, ſtood ſtill.

13 ¶ When he was remooved out of the way, every man went after Ioab, to follow after Sheba the ſonne of Bichri.

14 And he went through all the tribes of Iſrael unto Abel, and [i] Bethmaachah and all *places* of Berim, and they gathered together, and went alſo after him.

i Vnto the citie Abel, which was neere to Bethmaachah.

15 So they came, and beſieged him in Abel, *neare to* Bethmaachah, and they caſt up a mount againſt the city, and the people thereof ſtood on the ramper, and all the people that was with Ioab, [k] deſtroyed and caſt downe the wall.

k That is, hee was about to overthrow it.

16 Then cryed a wiſe woman out of the city, Heare, heare, I pray you, ſay unto Ioab, Come thou hither, that I may ſpeake with thee.

17 And when he came neare unto her, the woman ſaid, Art thou Ioab? And he anſwered, Yea. And ſhee ſaid to him, Heare the words of thine handmaid. And he anſwered, I doe heare.

18 Then ſhee ſpake thus, [l] They ſpake in the olde time, ſaying, They ſhould aske of Abel: and ſo they have continued.

l She ſheweth that the olde cuſtome was not to deſtroy a citie before peace was offered, Deut. 20, 10, 11.

19 I am [m] *one* of them that are peaceable, *and* faithfull in Iſrael: and thou goeſt about to deſtroy a city, and a mother in Iſrael: why wilt thou devoure the inheritance of the Lord?

m She ſpeaketh in the name of the citie.

20 And Ioab anſwered, and ſaid, God forbid, God forbid it mee, that I ſhould devoure or deſtroy it.

21 The [o] matter is not ſo, but a man of mount Ephraim (Sheba the ſonne of Bichri by name) hath lift up his hand againſt the kirg, *even* againſt David: deliver us him onely, and I will depart from the city. And the woman ſaid unto Ioab, Behold, his head ſhallbe throwen to thee over the wall.

n Hearing his fault told him, hee gave place to reaſon, and required onely him that was author of the treaſon.

22 Then the woman went unto all the people with her wiſedome, and they cut off the head of Sheba the ſonne of Bichri, and caſt it to Ioab: then he blew the trumpet, and † they retired from the city, every man to his tent: and Ioab returned to Ieruſalem unto the King.

† *Ebr. they were ſcattered.*

23 ¶ * Then Ioab *was* over all the hoaſte of Iſrael, and Benaiah the ſonne of Iehoiada over the Cherethites, and over the Pelethites.

* Chap. 8, 18.

24 And Adoram over the tribute, and Ioſhaphat the ſonne of Ahilud the Recorder.

25 And Sheia *was* Scribe, and Zadok and Abiathar the Prieſts.

o Either in dignitie, or familiaritie.

26 And alſo Ira the Iairite *was* ° chiefe about David.

CHAP. XXI.

1 Three deare yeares. 9 The vengeance of the ſinnes of Saul lighteth on his ſeven ſonnes, which are hanged. 15 Foure great battels, which David had againſt the Philiſtims.

Then

THen there was a famine in the dayes of David three yeeres † together: and David † asked counsell of the Lord. and the Lord answered, *It is* for Saul, and for *his* bloody house, because he slew the a Gibeonites.

2 Then the King called the Gibeonites, and said unto him, (Now the Gibeonites were not of the children of Israel, but * a remnant of the Amorites, unto whom the children of Israel had sworne: but Saul sought to slay them for his zeale toward the children of Israel and Iudah.)

3 And David sayde unto the Gibeonites, b What shall I doe for you, and wherewith shall I make the atonement, that ye may bleese the inheritance of the Lord?

4 The Gibeonites then answered him, Wee will have no silver nor golde of Saul nor of his house, neither for us shalt thou kill c any man in Israel. And he said, What ye shall say, that will I doe for you.

5 Then they answered the king, The man that consumed us, and that imagined evill against us, *so that* wee are destroyed from remaining in any coast of Israel,

6 Let seven men of his d sonnes be delivered unto us, and wee will hang them up e unto the Lord in Gibeah of Saul, the Lords chosen. And the king said, I will give them.

7 But the king had compassion on Mephibosheth the sonne of Ionathan the sonne of Saul, because of the * Lords oath, that was betweene them, *even* betweene David and Ionathan the sonne of Saul.

8 But the king tooke the two sonnes of Rizpah the daughter of Aiah, whom shee bare unto Saul, *even* Armoni and Mephibosheth, and the five sonnes of f Michal, the daughter of Saul, whom shee bare to Adriel the sonne of Barzillai the Meholathite.

9 And hee delivered them unto the hands of the Gibeonites, which hanged them in the mountaine before the Lord. so they † died *all* seven together: and they were slaine in the time of harvest: in the g first *dayes*, and in the beginning of barley harvest.

10 Then Rizpah the daughter of Aiah tooke b sackecloath and hanged it up for her upon the rocke, from the beginning of harvest, untill i water dropped upon them from the heaven, and suffered neither the birds of the aire to ‖ light on them by day, nor beasts of the field by night.

11 ¶ And it was tolde David, what Rizpah the daughter of Aiah the concubine of Saul had done.

12 And David went and tooke the bones of Saul and the bones of Ionathan his sonne from the citizens of Iabesh Gilead, which had stollen them from the street of Beth-shan, were the Philistims had * hanged them, when the Philistims had slaine Saul in Gilboa.

13 So hee brought thence the bones of Saul, and the bones of Ionathan his sonne, and they gathered the bones of them that were hanged.

14 And the bones of Saul and of Ionathan his sonne buried they in the country of Benjamin in Zelah, in the grave of Kish his father: and when they had performed all that the King had commanded, God was then k appeased with the land.

15 ¶ Againe the Philistims hath warre with Israel: and David went downe, and his servants with him, and they fought against the Philistims, and David fainted.

16 Then Ishi-benob which was of the sonnes of l Haraphah (*the head* of whose speare weighed three hundreth m shekels of brasse) *even* he being girded with a new *sword*, thought to have slaine David.

17 But Abishai the sonne of Zerviah succoured him, and smote the Philistim, and killed him. Then Davids men sware unto him, saying, Thou shalt go no more out with us to battell, least thou quench the n light of Israel.

18 ¶ And after this also there was a battell with the Philistims at o Gob, then Sibbechai the Hushathite slew Saph, which was one of the sonnes of Haraphah.

19 And there was yet *another* battell in Gob with the Philistims, where Elhanah the sonne of Iaare-oregim, a Bethlemite slewe p Goliath the Gittite: the staffe of whose speare *was* like a weavers beame.

20 Afterward there was also a battell in Gath, where was a man of *a great* stature, and had on every hand sixe fingers, and on every foote sixe toes, foure and twentie in number: who was also the sonne of Haraphah.

21 And when he reviled Israel, Ionathan the sonne of * Shima the brother of David slew him.

22 These foure were borne to Haraphah in Gath, and died by the hand of David, and by the hands of his servants.

CHAP. XXII.

2 *David after his victories praiseth God.* 8 *The anger of God toward the wicked.* 44 *Hee prophecieth of the reiection of the Iewes, and vocation of the Gentiles.*

AND David spake the words of this a ong unto the Lord, what time the Lord had delivered him out of the hands of all his enemies, and out of the hand of Saul

2 And he said, * The Lord is my b rocke and my fortresse, and he that deliver th mee.

3 God *is* my ‖ strength, in him will I trust: my shield, and the horne of my salvation, my hie tower *and* my refuge: my Saviour, thou hast saved me from violence.

4 I will call on the Lord, who is worthy to be praised: so shall I be safe from mine enemies.

5 For the c pangs of death have compassed me: the floods of ungodlinesse have made me afraid.

6 The sorowes of the grave compassed mee about: the snares of death overtooke mee.

7 *But* in my tribulation did I call upon the Lord, and cry to my God, and hee did heare my voyce out of his Temple, and my cry *did enter* into his eares.

8 Then the earth trembled and quaked: the foundations of the heavens mooved and shooke, because he was angry.

9 d Smoke went out at his nostrels, and consuming e fire out of his mouth: coales were kindled thereat.

10 Hee f bowed the heavens also, and came downe, and darkenesse *was* under his feete.

11 And he rode upon ‖ Cherub and did flie, and he was seene upon the wings of the winde.

12 And hee made darkenesse a Tabernacle round about him, *even* the gatherings of waters, *and* the cloudes of the aire,

13 At

† *Ebr. yeare after yeare.*
† *Ebr. sought the face of the Lord.*
a Thinking to gratifie the people, because these were not of the seede of Abraham.
* Iosh. 9. 3, 16, 17.

b Wherewith may your wrath be appeased, that you may pray to God to remove the plague from his people?
c Save onely of Sauls flocke.

d Of Sau's kinsmen.
e To pacifie the Lord.

* 1. Sam. 18, 3. and 20, 8, 42.

f Here Michal is named for Merab Adriels wife, as appeareth 1. Sam. 18, 19 for Michal was the wife of Paltiel, 1. Sam 25. 44 and never had childe 2. Sam 6. 23.
‖ *Ebr. first.*
g Which was in the moneth Abib or Nisan, which contained part of March and part of April.
h To make her a tent wherein shee prayed to God to turne away his wrath.
i Because drought was the cause of this famine God by sending of raine shewed that hee was pacified.
‖ *Or, rest.*
* 1. Sam. 31, 10.

k For where the magistrate suffereth faults unpunished, there the plague of God lieth upon the land.

l That is, of the race of gyants.
m Which amount to nine pound three quarters.

n For the glory and wealth of the Countrey standeth in the preservation of the godly magistrate.
o Called Gezer and Saph is called Sippai, 1. Chron. 20. 4.
p That is, Lachmi the brother of Goliath, whom David slew, 1. Chron. 20, 5.

* 1. Sam. 16, 9.

a In tooken of the wonderfull benefits that he received of God.

* Psal. 18. 2.
b By the diversitie of these comfortable meanes, he sheweth how his faith was strengthened in all temptations.
‖ *Or, rock.*

c As David (who was the figure of Christ) was by Gods power delivered from all dangers: so Christ and his Church shall overcome most grievous dangers, tyranny and death.

d That is, clouds, and vapours.
e Lightening and thundring
f So it seemeth when the aire is darke.
g To flie in a moment thorow the world.

h By this description of a tempest he declareth the power of God against his enemies.

13 At the brightnesse of his presence h the coles of fire were kindled.

14 The Lord thundred from heaven, and the most High gave his voyce.

15 He shot arrowes also, and scattered them: *to wit*, lightning, and destroyed them.

i He alludeth to the miracle of the red Sea.

16 The i chanels also to the sea appeared, *even* the foundations of the world were discovered by the rebuking of the Lord, *and* at the blast of the breath of his nostrels.

17 Hee sent from above, *and* tooke mee: hee drew me out of many waters.

18 Hee delivered me from my strong enemie, *and* from them that hated mee: for they were too strong for mee.

k I was so beset, that all meanes seemed to faile.

19 They k prevented me in the day of my calamitie, but the Lord was my stay.

20 And brought me forth into a large place: he delivered me, because he favoured me.

l Toward Saul and mine enemies.

21 The Lord rewarded mee according to my l righteousnesse: according to the pureneſſe of mine hands he recompensed me.

m I attempted nothing without his commandement.

22 For I kept the wayes of the Lord, and did not m wickedly against my God.

23 For all his Lawes *were* before me, and his statutes: I did not depart therefrom.

24 I was upright also toward him, and have kept me from my wickednesse.

25 Therefore the Lord did reward me according to my righteousnes, according to my pureneſſe before his eyes.

26 With the godly thou wilt shew thy selfe godly: with the upright man thou wilt shew thy selfe upright.

n Their wickednesse is cause that thou seemest to forget thy wonted mercy.

27 With the pure thou wilt shew thy selfe pure, and with the n froward thou wilt shew thy selfe froward.

28 Thus thou wilt save the poore people: but thine eyes *are* upon the hautie, to humble *them*.

29 Surely thou art my light, O Lord: and the Lord will lighten my darkeneſſe.

30 For by thee have I broken thorow an hoste, and by my God have I leaped over a wall.

o The maner that God useth to succour his, never faileth.

31 The way of God is o uncorrupt: the word of the Lord is tried *in the fire*: he is a shield to all that trust in him.

32 For who is God besides the Lord? and who is mighty, save our God?

33 God is my strength in battell, and maketh my way upright.

p He useth extraordinary meanes to make me win most strong holds.

‖ Or, steele.

34 He maketh my feete like p hindes *feete*, and hath set me upon mine high places.

35 He teacheth mine hands to fight, that a bowe ‖ of brasse is broken with mine armes.

36 Thou hast also given me the shield of thy salvation, and thy loving kindneſſe hath caused me to increase.

37 Thou had enlardged my steps under me, and mine heeles have not slid.

38 I have persued mine enemies, and destroyed them, and have not turned againe untill I had consumed them.

39 Yea, I have consumed them and trust them thorow, and they shall not arise, but shall fall under my feete.

q He acknowledgeth that God was the author of his victories, who gave him strength.

40 For thou hast q girded me with power to battell, *and* them that arose against mee, hast thou subdued under me.

41 And thou hast given mee the neckes of mine enemies, that I might destroy them that hate me.

42 They looked about, but there was none to save *them*, *even* unto the r Lord, but he answered them not.

r The wicked in their necessity are compelled to flee to God, but it is too late.

43 Then did I beate them as small as the dust of the earth: I did tread them flat as the clay of the streete, *and* did spread them abroad.

44 Thou hast also delivered me from the contentions of my s people: thou hast preserved mee to be the head over nations: the people which I knew not, doe serve me.

s Meaning, of the Iewes, who conspired against me.

45 Strangers t shall be in subiection to me: assoone as they heare, they shall obey me.

t Not willingly obeying me, but dissemblingly.

46 Strangers shall shrinke away, and feare in their privie chambers.

47 Let the Lord live, u and blessed *bee* my strength: and God, *even* the force of my salvation be exalted.

u Let him shew his power, that is the governour of all the world.

48 *It is* God that giveth mee *power* to revenge me, and subdue the people under me.

49 And rescueth me from mine enemies: (thou also hast lift mee up from them that rose against me, thou hast delivered me from the cruell man.

50 Therefore I will praise thee, O Lord, among the * nations, and will sing unto thy Name,)

* Rom. 15.9.

51 *Hee is* the tower of salvation for his king, and sheweth mercy to his anoynted, *even* to David, and to his seede * for ever.

* Chap. 7.13.

CHAP. XXIII.

1 *The last words of David.* 6 *The wicked shall be plucked up as thornes.* 8 *The name and faites of his mighty men.* 15 *Hee desired water, and would not drinke it.*

THese also be the a last words of David, David the sonne of Ishai saith, even the man who was set vp on high, the anoynted of the God of Iaakob, and the sweete singer of Israel saith,

a Which he spake after that he had made the Psalme.

2 The Spirit of the Lord spake by me, and his word *was* in my b tongue,

b Meaning, hee spake nothing but by the motion of Gods Spirit.

3 The God of Israel spake to me, the strength of Israel said, *Thou shalt* beare rule over men, being iust, *and* ruling in the feare of God,

4 Even as the morning light when the sunne riseth, the morning, I say, without clouds, *so shall mine house be, and not* as the c grasse of the earth *is* by the bright raine.

c Which groweth quickely, and fadeth soone.

5 For so shall not mine house *bee* with God: for hee hath made with mee an everlasting covenant perfect in all points, and sure: therefore all mine health and whole desire *is*, that hee will not make it d grow *so*.

d But that my kingdome may continue for ever according to his promise.

6 But the wicked *shalbe* every one as thornes thrust away, because they cannot bee taken with hands.

7 But the man that shall touch them, must bee defenced with yron, or with the shaft of a speare: and they shall bee burnt with fire in the same place.

8 ¶ These *bee* the names of the mighty men whom David had: Hee that sate in the seate of e wisedome, being chiefe of the princes, was Adino of Ezni, he slew eight hundreth at one time.

e As one of ‡ Kings counsell.

9 And after him *was* * Eleazar the sonne of Dodo, the sonne of Ahohi, one of the three worthies with David, when they † defied the Philistims gathered there to battell, when ‡ men of Israel were f gone up.

* 1 Chron. 11.12.
‖ Or, assailed with danger of their lives.
f Meaning, fled from the battell.

10 Hee arose and smote the Philistims, untill his hand was wearie, and his g hand claue unto the sword: and the Lord gaue great victorie the same day, and the people returned after him

g By a crampe which came of wearinesse and straining.

him onely to spoile.

11 After him *was* * Shammah the sonne of Age the Hararite : for the Philistims assembled at a towne, where was a piece of a field of lentils, and the people fled from the Philistims.

12 But he stood in the middes of the field, and defended it, and slew the Philistims : so the Lord gave [b] great victory.

13 ¶ Afterward three of the thirty captaines went downe, and came to David in the harvest time unto the cave of Adullam, and the hoste of the Philistims pitched in the valley of ‖ Rephaim.

14 And David *was* then in an holde, and the garison of the Philistims *was* then in Beth-lehem.

15 And David [i] longed, and said, Oh, that one would give me to drinke of the water of the well of Bethlehem which is by the gate.

16 Then the three mighty brake into the host of the Philistims, and drew water out of the well of Beth-lehem that way by th gate, and tooke and brought it to David, who would not drinke thereof, but [k] powred it *for an offering* unto the Lord,

17 And said, O Lord, be it farre from me, that I should do this. *Is* not this the blood of the men that went in jeopardy of their lives ? therefore he would not drinke it. These things did these three mighty men.

18 ¶ * And Abishai the brother of Ioab, the sonne of Zeruiah, was chiefe among the three, and hee lifted up his speare against three hundreth, ‖ and slew them, and hee had the name among the three.

19 For he was most excellent of the three, and was their captaine, but hee attained not unto *the first* three.

20 And Benaiah the sonne of Iehoiada the sonne of ‖ a valiant man, which had done many actes, *and was* of Kabzeel, slew two strong men of Moab : he went downe also, and slew a lion in the mids of a pit in the time of snow.

21 And he slew an Egyptian a ‖ man of great stature, and the Egyptian had a l speare in his hand, but he went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slew him with his owne speare.

22 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

23 He was honourable among [m] thirty, but he attained not to the *first* three; and David made him of his counsell.

24 ¶ * Asahel the brother of Ioab *was* one of the thirtie : Elhanan the sonne of Dodo of Bethlehem :

25 Shammah the Harodite: Elika the Harodite :

26 Helez the * ‖ Paltite : Ira the sonne of Ikkesh the Tekoite :

27 Abiezer the Anethothite : [n] Mebunnai the Husathite :

28 Salmon an Ahahite : Maharai the Netophathite :

29 Heleb the sonne of Baanah a Netophathite: Ittai the sonne of Ribai of Gibeath of the children of Beniamin :

30 Benaiah the Pirathonite : Hiddai of the river of Gaash:

31 Abi-albon the Arbathite : Azmaueth the Barhumite :

32 Elihaba the Shaalbonite ; *of* the sonnes of Iashen, Ionathan ;

33 Shammah the Hararite : Ahiam the sonne of Sharar the Hararite :

34 Eliphelet the sonne of Ahasbi, the sonne of Maachathi : Eliam the sonne of Ahithophel the Gilonite :

35 Hezrai the Carmelite : Paarai the Arbite :

36 Igal the sonne of Nathan of Zobah : Bani the Gadite :

37 Zalek the Ammonite : Naharai the Beerothite, the armour-bearer of Ioab the sonne of Zaruiah :

38 Ira the Ithrite : Gareb the Ithrite :

39 Urijah the Hittite, [o] thirty and seven in all.

[b] which hath neither respect to many nor few, when he will shew his power.

‖ *Or, giants.*

[i] Being overcome with weatinesse and thirst.

[k] Brideling his affection, and also desiring God not to be offended for that rash enterprise.

* 1. Chron. 11, 20.

‖ *Ebr. slaine.*

‖ *Or, Ish-hai.*

‖ *Or, a comely man.*

[l] Which was as big as a weavers beame, 1. Chron. 11, 23.

[m] He was more valiant then the thirty that follow, and not so valiant as the five before.

* Chap. 2, 18.

* 1. Chron. 11, 27.

‖ *Or, Pelonite.*

[n] Divers of these had two names, as appeareth 1. Chron. 11. and also many more there mentioned.

[o] These came to David and helped to restore him to his Kingdome.

CHAP. XXIIII.

1 *David causeth the people to be numbred.* 10 *He repenteth, and chuseth to fall into Gods hands.* 15 *Seventie thousand perish with the pestilence.*

AND the wrath of the Lord was againe kindled [a] against Israel, and [b] he mooved David against them, in that he said, Goe, number Israel and Iudah.

2 For the King sayd to Ioab the capiaine of the hoaste, which was with him, Go speedily now through all the tribes of Israel, from Dan even to Beer-sheba, and number ye the people, that I may know the [c] number of the people.

3 And Ioab sayd unto the King, The Lord thy God increase the people an hundreth folde more then they bee, and that the eyes of my lord the King may see it : but why doeth my lord the king desire this thing?

4 Notwithstanding the kings word prevailed against Ioab and against the capitaines of the hoaste: therefore Ioab and the captaines of the hoste went out from the presence of the king to number the people of Israel.

5 ¶ And they passed over Iorden, and pitched in Aroer at the right side of the city that is in the mids of the ‖ valley of Gad, and toward Iazer.

6 Then they came to Gilead, and to ‖ Tahtim-hodshi, so they came to Dan Iaan, and so about to Zidon.

7 And came to the fortresse of ‖ Tyrus, and to all the cities of the Hivites and of the Canaanites, and went toward the South of Iudah, even to Beersheba.

8 ¶ So when they had gone about all the land, they returned to Ierusalem at the end of nine moneths and twenty dayes.

9 ¶ And Ioab delivered the number *and* summe of the people unto the the king: and there were in Israel [d] eight hundreth thousand strong men that drew swords, and the men of Iudah were [e] five hundreth thousand men.

10 Then Davids heart smote him, after that he had numbred the people : and David said unto the Lord, I have sinned exceedingly, in that I have done : therefore now, Lord, I beseech thee, take away the trespasse of thy servant : for I have done very foolishly.

11 ¶ And when David was up in the morning, the word of the Lord came unto the Prophet Gad Davids [f] Seer, saying,

12 Goe, and say unto David, Thus saith the Lord, I offer thee three things, chuse thee which of them I shall doe unto thee.

13 So Gad came to David, and shewed him, and said unto him, Wilt thou that [g] seven yeeres famine come upon thee in thy lande, or wilt thou

[a] Before they were plagued with famine, Chap. 21, 1.

[b] The Lord permitted Satan, as 1. Chron. 21, 1.

[c] Because he did this to rise his power, and so to trust therein it offended God : else it was lawfull to number the people. Exod. 30. 12 Numb. 1, 2.

‖ *Or, river.*

‖ *Or, to the nether land newly inhabited.*

‖ *Or, Zor.*

[d] According to Ioabs count : for in all there were eleven hundreth thousand, 1 Chro. 12. 5.

[e] Concluding under them the Beniamites: for else they had but foure hundreth and seventy thousand. 1. Chron. 21, 5.

[f] Whom God had appointed for David and his time.

[g] For three yeeres of famine were past for the Gibeonites matter: this was the fourth yeere to the which should have bene added other three yeeres more, 2. Chron. 21, 12.

thou flee three moneths before thine enemies, they following thee, or that there be three dayes pestilence in thy land? now advise thee, and see, what answere I shall give to him that sent mee.

14 ¶ And David said unto Gad, I am in a wonderfull strait: let us fall now into the hand of the Lord (for his mercies are great) and let mee not fall into the hand of man.

15 So the Lord sent a pestilence in Israel from the morning euen unto the time appoynted: and there dyed of the people from [b] Dan even to Beersheba seuentie thousand men.

16 And when the Angel stretched out his hand upon Ierusalem to destroy it, the Lord * repented of the evill, and said to the Angel, that destroyed the people. It is sufficient, [i] holde nowe thine hand. And the Angel of the Lord was by the threshing place of Araunah the Iebusite.

17 And David spake unto the Lord (when he saw the Angel that smote the people) and saide, Behold, I have sinned, yea, I have done wickedly, but these sheepe, what have they [k] done? let thine hand, I pray thee, be against mee and against my fathers house.

18 ¶ So Gad came the same day to David, and said unto him, Go up, reare an altar unto the Lord in the threshing floore of Araunah the Iebusite.

19 And David (according to the saying of Gad) went up, as the Lord had commanded.

20 And Araunah looked, and sawe the king and his servants comming toward him, and Araunah went out, and bowed himselfe before the King on his face to the ground.

21 And Araunah said, Wherefore is my lord [l] the king come to his servant? Then David answered, to buy the threshing floore of thee for to build an altar unto the Lord, that the plague may cease from the people.

22 Then Araunah saide unto David, Let my lord the King take and offer what seemeth him good in his eyes, behold the oxen for the burnt offering, and chaffes, and the instruments of the oxen for wood.

23 (All these things did Araunah [m] as a king give unto the king: and Araunah said unto the king, The Lord thy God be favorable unto thee.)

24 Then the king said unto Araunah, Not so, but I will buy it of thee at a price, and will not offer burnt offering unto the Lord my God of that which doth cost mee nothing. So David bought the threshing floore, and the oxen for [n] fiftie shekels of silver.

25 And David built there an altar unto the Lord, and offred burnt offerings & peace offrings, and the Lord was appeased toward the land, and the plague ceased from Israel.

h From the one side of the country to the other.
* 1. Sam. 15. 11.

i The Lord spared this place, because he had chosen it to build his Temple there.

k David saw not the iust cause why God plagued the people, and therefore he offereth himselfe to Gods corrections as the onely cause of this evill.

l Called also Ornan, 1. Chro. 22, 10.

m That is, abundantly: for as some write, he was King of Ierusalem before David wanne the tower.

n Some write that every tribe gave 50 which make 600 or that afterward he bought as much as came to 550 shekels. 2. Chron. 21, 25.

THE FIRST BOOKE OF THE KINGS.

THE ARGUMENT.

BEcause the children of God should looke for no continuall rest and quietnesse in this world, the holy Ghost setteth before our eyes in this booke the varietie and change of things which came to the people of Israel from the death of David, Salomon, and the rest of the Kings, unto the death of Ahab, declaring how that flourishing kingdomes, except they be preserved by Gods protection, (who then favoureth them when his word is truely set forth, vertue esteemed, vice punished and concord maintained) fall to decay and come to nought, as appeareth by the dividing of the kingdome under Roboam and Ieroboam which before were but all one people, and now by the iust punishment of God were made two whereof Iudah and Beniamin clave to Roboam, and this was called the kingdome of Iudah: and the other ten tribes held with Ieroboam, and this was called the kingdome of Israel. The King of Iudah had his throne in Ierusalem, and the king of Israel in Samaria, after it was built by Amri Ahabs father. And because our Saviour Christ according to the flesh, should come of the stocke of David, the genealogie of the Kings of Iudah is here described, from Salomon to Ioram the sonne of Iosaphat, who raigned over Iudah in Ierusalem as Ahab did over Israel in Samaria.

CHAP. I.

3 *Abishag kepeth David in his extreme age.* 5 *Adonijah usurpeth the kingdome.* 30 *Salomon is anoynted king.* 50 *Adonijah fleeth to the altar.*

NOw when King David was [a] olde, and stricken in yeeres, they covered him with cloathes, but no [b] heate came into him

2 Wherefore his servants sayd unto him, Let there be sought for my lord the king a yong virgin, and let her ‖ stand before the king, and cherish him: and let her lie in thy bosome, that my lord the King may get heate.

3 So they sought for a faire yong maide thorowout all the coasts of Israel, and found one Abishah [c] a Shunammite, and brought her to the king.

4 And the maid was exceeding faire, and cherished the king, and ministred to him, but the king knew her not.

5 ¶ Then Adonijah the sonne of Haggith, exalted himselfe, saying, I will be king. And he gate him charets and horsemen, and [d] fifty men to run before him.

6 And his father would not displease him from his † childhood, to say, Why hast thou done so? And he was a very goodly man, and *his mother* bare him next after Absalom.

7 And he † tooke counsell of Ioab the sonne of Zeruiah, and of Abiathar the Priest, and they [e] helped forward Adonijah.

8 But Zadok the Priest, and Benaiah the sonne of Iehoiada, and Nathan the Prophet, and Shimei, and Rei, and the men of might, which were with David, were not with Adonijah.

9 Then Adonijah sacrificed sheepe and oxen, & fat cattell by the stone of Zoheleth, which is by ‖ En-rogel, and called all his brethren the kings sons, and all the men of Iudah the kings servants.

10 But Nathan the Prophet, and Benaiah, and [f] the mighty men, and Salomon his brother hee called not.

11 Where-

a He was about 70 yeere olde, 2. Sam. 5, 4.
b For his naturall heate was worne away with travels.

‖ *Or, serue him.*

c Which city was in the tribe of Issachar, as Iosh. 19, 18.

d Reade 2. Sam. 15. 1.

† *Hebr. dayes.*

† *Hebr. his wordes were with Ioab.*
e They tooke his part and followed him.

‖ Or, the fountaine.

f As the Cherethites and Pelethites.

11 Wherefore Nathan ſpake unto Beth-ſheba the mother of Salomon, ſaying, Haſt thou not heard that Adonijah the ſonne * of Haggith doth reigne, and David our lord knoweth it not?

12 Now therefore come, *and* I will now give thee counſell, how to ſave thine owne g liue, and the life of thy ſonne Salomon.

13 Goe, and get thee in unto King David, and ſay unto him, Diddeſt not thou my lord, O King, ſweare unto thine handmaid, ſaying, Aſſuredly, Salomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne? why is then Adonijah King?

14 Beholde, while thou yet talkeſt there with the King, I alſo will come in after thee, and h confirme thy words.

15 ¶ So Bath-ſheba went in unto the King into the chamber, and the king was very olde, and Abiſhag the Shunammite miniſtred unto the King.

16 And Beth-ſheba bowed and made obeyſance unto the king. And the king ſayd, What is thy matter?

17 And ſhe anſwered him, My Lord, thou ſwareſt by the Lord thy God unto thine handmayde, *ſaying*, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne.

18 And behold, now *is* Adonijah king, and now my Lord, O King, thou knoweth i it not.

19 And he hath offred many oxen, and fat cattell, and ſheepe, & hath called all the ſonnes of the King, and Abiathar the Prieſt, and Ioab the Captaine of the hoſte: but Salomon thy ſervant hath he not bidden.

20 And thou, my lord, O King, *knoweth* that the eyes of all Iſrael *are* on thee, that thou ſhouldeſt tell them, who ſhould ſit on the throne of my lord the King after him.

21 For els when my lord the King ſhall ſleepe with his fathers, I and my ſonne Salomon ſhalbe k reputed † vile.

22 And lo, while ſhe yet talked with the king, Nathan alſo the Prophet came in.

23 And they told the King, ſaying, Beholde, Nathan the Prophet. And when he was come in to the King, he made obeyſance before the king upon his face l to the ground.

24 And Nathan ſaid, My lord, O king, haſt thou ſaid, Adonijah ſhall reigne after me, and he ſhall ſit upon my throne?

25 For hee is gone downe this day, and hath ſlaine many oxen, and fat cattell, and ſheepe, and hath called all the kings ſons, and the captaines of the hoſte, and Abiathar the Prieſt: and behold, they eate and drinke before him, and ſay, † God ſave king Adonijah.

26 But mee thy ſervant, and Zadok the Prieſt, and Benaiah the ſonne of Iehoiada, and thy ſervant Salomon hath he not called.

27 Is this thing done by my lord the king, and thou had not ſhewed it unto thy m ſervant, who ſhould ſit on the throne of my lord the king after him?

28 ¶ Then king David anſwered and ſaid, Call me Bath-ſheba. And ſhe came in to the kings preſence, and ſtood before the King.

29 And the King ſware, ſaying, As the Lord liveth, who hath redeemed my ſoule out of all adverſitie,

30 That as I n ſware unto thee by the Lord God of Iſrael, ſaying, Aſſuredly Salomon thy ſonne ſhall reigne after me, and he ſhall ſit upon my throne in my place: ſo will I certainely doe this day.

31 Then Bath-ſheba bowed her face to the earth, and did reverence unto the king, and ſaid, God ſave my lord king David for ever.

32 ¶ And king David ſaid, Call me Zadok the Prieſt, and Nathan the Prophet, and Benaiah the ſonne of Iehoiada. And they came before the King.

33 Then the king ſaid unto them, Take with you the o ſervants of your lord, and cauſe Salomon my ſonne to ride upon mine owne mule, and cary him downe to Gihon.

34 And let Zadok the prieſt and Nathan the Prophet anoynt him there king over Iſrael, and blow ye the trumpet, and ſay, God ſave king Salomon.

35 Then come up after him, that he may come and ſit upon my throne: and he ſhall be king in my ſtead: for I have † appoinged him to be prince over Iſrael, and over Iudah.

36 Then Benaiah the ſonne of Iehoiada anſwered the king, and ſaid, So be it, *and* the Lord God of my lord the king † ratifie it.

37 As the Lord hath beene with my lord the king, ſo be he with Salomon, and exalt his throne about the throne of my lord king David.

38 So Zadok the prieſt, and Nathan the Prophet, Benaiah the ſonne of Iehoiada, and the Cherethithes, and the Pelethites went downe and cauſed Salomon to ride upon king Davids mule, and brought him to Gihon.

39 And Zadok the prieſt tooke an horne of p oyle out of the Tabernacle, and anoynted Salomon: and they blew the trumpet, and all the people ſaid, God ſave king Salomon.

40 And all the people came up after him, and the people piped with pipes, and reioyced with great ioy, ſo that the earth † rang with the ſound of them.

41 ¶ And Adonijah and all the gheſtes that were with him, heard it (and they had made an end of eating) and when Ioab heard the ſound of the trumpet, he ſaid, What meaneth this noiſe and uproare in the city?

42 And as he yet ſpake, behold, Ionathan the ſonne of Abiathar the prieſt came: and Adonijah ſaid, Come in: for thou art a ‖ worthy man, and bringeſt p good tidings.

43 And Ionathan anſwered, and ſaid to Adonijah, Verely our lord king David hath made Salomon king.

44 And the king hath ſent with him Zadok the prieſt, and Nathan the prophet, and Benaiah the ſonne of Iehoiada, and the Cherethites, and the Pelethites, and they have cauſed him to ride upon the kings mule.

45 And Zadok the prieſt, and Nathan the prophet have anoynted him king in Gihon, and they are gone up from thence with ioy, and the city is mooved: this is the noiſe that yee have heard.

46 And Salomon alſo ſitteth on the throne of the kingdome.

47 And moreover the kings ſervants came r to bleſſe our lord king David, ſaying, God make the name of Salomon more famous then thy name, and exalt his throne above thy throne: therefore the king worſhipped upon the ſ bed.

48 And thus ſayd the king alſo, Bleſſed bee the Lord God of Iſrael, who hath made one to ſit

* 2. Sam. 3. 4.

g For Adonijah will deſtroy thee and thy ſonne, if he reigne.

h By declaring ſuch things, as may further the ſame.

i The king being worne with age, could not attend to the affaires of the realme, and alſo Adonijah had many flatterers which kept it from the king.

k And ſo put to the death as wicked tranſgreſſors.

† *Ebr. ſinners.*

l Acknowledging him to be the true and worthy King appointed of God, as the figure of his Chriſt.

† *Ebr. let the king Adonijah liue.*

m Meaning, that he ought in ſuch affaires enterprife nothing except he had conſulted with the Lord.

n Mooved by the Spirit of God ſo to doe, becauſe hee foreſaw that Salomon ſhould be the figure of Chriſt.

o Meaning, the kings ſervants and ſuch as were of his guard.

† *Ebr. commanded.*

† *Ebr. ſay ſo.*

p Wherewith they accuſtomed to anoynt the Prieſts and the holy inſtruments, Exod. 30, 23.

† *Ebr. brake.*

† *Ebr. a man of power.*

q Hee praiſed Ionathan, thinking to have heard comfortable newes, but God wrought things contrary to his expectation, and ſo did beate downe his pride.

r To ſalute him, and to pray and prayſe God for him.

ſ He gave God thankes for the good ſucceſſe.

fit on my throne this day, even in my sight.

49 Then all the ghestes that were with Adonijah, were afraid, and rose up, and went every man his way.

50 ¶ And Adonijah fearing the presence of Salomon, arose and went, and tooke hold on the hornes of the t altar.

t Which David his father had built in the floore of Araunah, as 2.Sam.24.25.

51 And one told Salomon, saying, Behold, Adonijah doeth feare king Salomon: for loe, he hath caught hold on the hornes of the altar, saying, Let King Salomon sweare unto me this day, that he will not slay his servant with the sword.

52 Then Salomon said, If hee will shew himselfe a worthy man, there shall not an haire of him fall to the earth, but if wickednes be found in him, he shall die.

53 Then king Salomon sent, and they brought him from the altar, and hee came and did obeysance unto King Salomon. And Salomon sayd unto him, Goe to thine house.

CHAP. II.

1 *David exhorteth Salomon, and giveth charge concerning Ioab, Barzillai, and Shimei.* 10 *The death of David.* 17 *Adonijah asketh Abishag to wife.* 25 *He is slaine.* 35 *Zadok was placed in Abiathars roome.*

THen the dayes of David drew neere that hee should die, and hee charged Salomon his sonne, saying,

2 I goe the a way of all the earth: be strong therefore, and shew thy selfe a man,

3 And take heede to the b charge of the Lord thy God, to walke in his wayes, and keepe his statutes, and his commandements, and his iudgements, and his testimonies, as it is written in the Law of Moses, that thou mayest * ‖ prosper in all that thou doest, and in every thing whereunto thou trustest thee.

a I am ready to die as all men must.

b He sheweth how hard a thing it is to governe, and that none can doe it well except he obey God.

* Deut.29.9. iosh.1.7.

‖ *Or, doe wisely.*

4 That the Lord may confirme his worde which he spake unto me, saying, If thy sonnes take heede to their way, that they walke before mee in c trueth, with all their hearts, and with all their soules, * † thou shalt not (said he) want one of thy *posteritie* upon the throne of Israel.

c And without hypocrisie.

* 2.Sam.7.12.

† *Hebr. a man shall not be cut off to thee from off the throne.*

5 Thou knowest also what Ioab the sonne of Zerviah did to mee, and what hee did to the two captaines to the hoastes of Israel, unto * Abner the sonne of Ner, and unto * Amasa the sonne of Iether, whom he slew, and d shed blood of battell in peace, and e put the blood of warre upon his girdle that was about his loynes, and in his shooes that were on his feet.

* 2.Sam.3.27.

* 2.Sam.20.10.

d He shed his blood in time of peace, as if there had bene warre.

e He put the bloody sword into his sheath.

6 Doe therefore according to thy wisedome, and let thou not his hoare head go downe to the grave in peace.

7 But shew kindnes unto the sonnes of * Barzillai the Gileadite, and let them be among them that eate at thy table: f for so they came to mee when I fled from Absalom thy brother.

* 2.Sam.19.31.

f That is, they dealth mercifully with me.

8 ¶ And beholde, with thee * *is* Shimei the sonne of Gera, the sonne of Iemini, of Bahurim, which cursed mee with an horrible curse in the day when I went to Mahanaim: but hee came downe to meet me at Iorden, and I sware to him by the Lord, saying, * I will not slay thee with the sword.

* 2.Sam.16.5.

* 2.Sam.19.23.

9 But thou shalt not count him innocent: for thou art a wise man, and knowest what thou oughtest to doe unto him: therefore thou shalt cause his hoare head to goe downe to the grave with g blood,

g Let him be punished with death, *Iooke verse 46.*

10 So * David slept with his fathers, and was buried in the citie of David.

* Act.2.29. and 13.36.

11 And the dayes which David * reigned upon Israel, *were* fourtie yeeres: seven yeeres reigned he in Hebron, and thirtie and three yeeres reigned he in Ierusalem.

* 2 Sam 5.4. and 1.chron.29.26.27.

12 ¶ * Then sate Salomon upon the throne of David his father, and his kingdome was established mightily.

* 1.Chron.29.23.

13 And Adonijah the sonne of Haggith came to Bath-sheba the mother of Salomon: and shee said, h Commest thou peaceably? and hee sayd, Yea.

h For she feared least hee would worke treason against the king.

14 He said moreover, I have a sute unto thee. And she said, Say on.

15 Then he said, Thou knowest that the kingdome was mine, and that all Israel set i their faces on mee, that I should reigne: howbeit the kingdome is turned away, and is my brothers: for it came to him by the Lord.

i In signe of their favour and consent.

16 Now therefore I aske thee one requeſt, † refuse me not. And shee said unto him, Say on.

† *Ebr. cause not my face to turne away.*

17 And he said, Speake, I pray thee, unto Salomon the King, (for he will not say thee nay,) that he give me Abishag the Shunammite to wife.

18 And Bath-sheba said, Well, I will speake for thee unto the King.

19 ¶ Bath-sheba therefore went unto King Salomon, to speake unto him for Adonijah: and the king rose to meete her, and k bowed himselfe unto her, and sate downe on his throne: and hee caused a seate to be set for the kings mother, and she sate at his right hand.

k In token of reverence, and that others by his example might have her in greater honour.

20 Then shee said, I desire a small requeſt of thee, say mee not nay. Then the King said unto her, Aske on, my mother: for I will not say thee nay.

21 She said then, Let Abishag the Shunammite be given to Adonijah thy brother to wife.

22 But king Salomon answered and said unto his mother, And why doest thou aske Abishag the Shunammite for Adonijah? aske for him the l kingdome also: for he is mine elder brother, and hath for him both Abiathar the Priest, and Ioab the sonne of Zerviah.

l Meaning, that if he should have granted Abishag, which was so deare to his father, he would afterward have aspired to the kingdome.

23 Then King Salomon sware by the Lord, saying, God doe so to me and more also, if Adonijah hath not spoken this word against his owne life.

24 Now therefore as the Lord liveth, who hath established me, and set mee on the throne of David my father, who hath also made mee an house, as he * promised, Adonijah shall surely die this day.

* 2.Sam.7.12,13.

25 And King Salomon sent by the hand of Benaiah the sonne of Iehoiada, and hee ‖ smote him that he died.

‖ *Or, fell upon him.*

26 ¶ Then the King said unto Abiathar the Priest, Go to Anathoth unto thine owne ‖ fields: for thou art † worthy of death: but I will not this day kill thee, because thou m bearest the Arke of the Lord God before David my father, and because thou hast suffered in all, wherein my father hath bene afflicted.

‖ *Or, possessions.*

† *Ebr. man of death.*

m When hee fled before Absalom, 2.Sam.15.24.

27 So Salomon cast out Abiathar from being Priest unto the Lord, that he might * fulfill the words of the Lord, which hee spake against the house of Eli in Shiloh.

* 1.Sam.2.31.35.

28 ¶ Then tidings came to Ioab: (for Ioab had n turned after Adonijah, but hee turned not after Absalom) and Ioab fled unto the Tabernacle

n He tooke Adonijahs part when hee would have usurped the kingdome. Chap.1.7.

cle of the Lord, and caught holde on the hornes of the altar.

29 And it was told king Salomon, that Ioab was fled unto the Tabernacle of the Lord, and beholde, *he is* by the o altar. Then Salomon sent Benaiah the sonne of Iehoiada, saying, Goe, fall upon him.

o Thinking to be saved by the holinesse of the place.

30 And Benaiah came to the Tabernacle of the Lord, and said unto him, Thus saith the King, Come out. And he said, Nay, but I will die here. Then Benaiah brought the king worde againe, saying, Thus said Ioab, and thus he answered me.

31 And the king said unto him, Do as he hath said, and p smite him, and bury him, that thou maiest take away the blood, which Ioab shedde causeles, from me, and from the house of my father.

p For it was lawfull to take the wilfull murtherer from the altar, Exod. 21, 14.

32 And the Lord shall bring his blood upon his owne head, for he smote two men more righteous and better then he, and slew them with the sword, and my father David knew not: *to wit*, * Abner the sonne of Ner, captaine of the hoast of Israel, and * Amasa the sonne of Iether captaine of the hoaste of Iudah.

* 2 Sam. 3. 27.
* 2 Sam. 20. 9.

33 Their blood shall therefore returne upon the q head of Ioab, and on the head of his seede for ever: but upon David, and upon his seede, and upon his house and upon his throne shall there be peace for ever from the Lord.

q Ioab shalbe iustly punished for the blood that he hath cruelly shed.

34 So Benaiah the sonne of Iehoiada went up, and smote him and slew him, and he was buried in his owne house in the wildernesse.

35 And the King put Benaiah the sonne of Iehoiada in his roume over the hoaste: and the king set Zadok the r Priest in the roume of Abiathar.

r And so tooke the office of the hie Priest from the house of Eli, and restored it to the house of Phinehas.

36 ¶ Afterward the king sent, and called Shimei and saide unto him, Build thee an house in Ierusalem, and dwell there, and depart not thence any whither.

37 For that day that thou goest out, and passest over the river of Kidron, know assuredly, that thou shalt die the death: thy blood shallbe upon thine owne head.

38 And Shimei said unto the king, The thing is good: as my lord the king hath said, so will thy servant doe. So Shimei dwelt in Ierusalem many dayes.

Thus God appointeth the wayes and meanes to bring his iust iudgements upon the wicked.

39 And after three yeeres two of the s servants of Shimei fled away unto Achish sonne of Maachah king of Gath: and they told Shimei, saying, Behold, thy servant *be* in Gath.

40 And Shimei arose, and sadled his asse, and went to Gath to Achish, to seeke his servants: and t Shimei went, and brought his servants from Gath.

t His covetous mind moved him rather to venture his life, then to lose his worldly prosit, which he had by his servants.

41 And it was told Salomon, that Shimei had gone from Ierusalem to Gath, and was come againe.

42 And the King sent and called Shimei, and said unto him, Did I not make thee to sweare by the Lord, and protested unto thee, saying, That day that thou goest out, and walkest any whither, know assuredly that thou shalt die the death? And thou saidest unto me, The thing is good, *that* I have heard.

u Yet though thou wouldest denie, yet thine owne conscience would accuse thee for reviling and doing wrong to my father, 2 Sam. 16, 5.

43 Why then hast thou not kept the oathe of the Lord, and the commandement wherewith I charged thee?

44 The King saide also to Shimei, u Thou knowest all the wickednesse whereunto thine heart is privie, that thou diddest to David my father: the Lord therefore shall bring thy wickednesse upon thine owne head.

45 And let king Salomon be blessed, and the throne of David established before the Lord for ever.

46 So the king commanded Benaiah the sonne of Iehoiada: who went out and smote him that he died. And the * kingdome was x established in the hand of Salomon.

* 2 Chron. 1. 1.
x Because all his enemies were destroyed.

CHAP. III.

1 Salomon taketh Pharaohs daughter to wife. 5 The Lord appeareth to him, and giveth him wisdome. 17 The pleading of the two harlots, and Salomons sentence therein.

SAlomon * then made affinity with Pharaoh king of Egypt, and tooke Pharaohs daughter, and brought her into the a citie of Dauid, untill hee had made an end of building his owne house, and the house of the Lord, and the wall of Ierusalem round about.

* Chap. 7. 8.
a Which was Beth-lehem.

2 Onely the people sacrificed in the b hie places, because there was no house built unto the Name of the Lord, untill those dayes.

b Where altars were appointed before the temple was built to offer unto the Lord.

3 And Salomon loved the Lord, walking in the ordinances of David his c father: onely hee sacrificed and offred incense in the hie places.

c For his father had commanded him to obey the Lord and walke in his wayes, Chap. 2. 3.

4 And the king went to d Gibeon to sacrifice there, for that was the chiefe hie place: a thousand burnt offrings did Salomon offer upon that altar.

d For there the Tabernacle was, 2 Chron. 1. 3.

5 In Gibeon the Lord appeared to Salomon in a dreame by night: and God said, Aske what I shall give thee.

6 And Salomon said, Thou hast shewed unto thy servant David my father great mercy, ‖ when he walked before thee in trueth, and in righteousnesse, and in uprightnesse of heart with thee: and thou hast e kept for him this great mercie, and hast given him a sonne, to sit on his throne, as *appeareth* this day.

‖ Or, as he walked.
e Thou hast performed thy promise.

7 And now, O Lord my God, thou hast made thy servant king in stead of David my father: and I am but a yong childe, and know not how to f goe out and in.

f That is, to behave himselfe in executing this charge of ruling.

8 And thy servant *is* in the midst of thy people, which thou hast chosen, even a great people, which cannot be told nor numbred for multitude.

9 * Give therefore unto thy servant an ‖ understanding heart, to iudge thy people: that I may discerne betweene good and bad: for who is able to iudge this thy g mighty people?

* 2 Chron. 1. 10.
‖ Or, obedient.
g Which are so many in number.

10 And this pleased the Lord well, that Salomon had desired this thing.

11 And God saide unto him, Because thou hast asked this thing, and hast not asked for thy selfe long life, neither hast asked riches for thy selfe, nor hast asked the life of thine h enemies, but hast asked for thy selfe understanding to heare iudgement,

h That is, that thine enemie should die.

12 Beholde, I have done according to thy wordes: loe, I have given thee a wise and understanding heart, so that there hath bene none like thee before thee, neither after thee shall arise the like unto thee.

13 And I have also * given thee that, which thou hast not asked, both riches and honour, so that among the Kings there ‖ shall be none like unto thee all thy dayes.

* Matth. 6. 33. wisd. 7. 11.
‖ Or, hath been.

14 And if thou wilt walke in my wayes, to keepe mine ordinances and my commandements, * as thy father David did walke, I will prolong thy dayes.

* Chap. 15. 5.

15 And

15 And when Salomon awoke, behold it was
i a dreame, and he came to Ierusalem, and stood
before the Arke of the covenant of the Lord, and
offered burnt-offerings, and made peace-offerings,
and made a feast to all his servants.

i He knew that God had appeared unto him in a dreame.

16 ¶ Then came two ‖ harlots unto the king,
and k stood before him.

‖ Or, victuallers.
k By this example it appeareth that God kept promise with Salomon in graunting him wisedome.

17 And the one woman said, Oh my Lord, I
and this woman dwell in one house, and I was de-
livered of a childe with her in the house.

18 And the third day after that I was deliver-
ed, this woman was delivered also, and we were
in the house together: no stranger *was* with us in
the house save we twaine.

19 And this womans sonne died in the night:
for she overlay him.

20 And she arose at midnight, and l tooke my
sonne from my side, while thine handmaide slept,
and layed him in her bosome, and layed her dead
sonne in my bosome.

l She stale the quicke childe away, because she might both avoide the shame and punishment.

21 And when I arose in the morning to give
my sonne sucke, behold, he was dead: and when
I had well considered him in the morning, behold,
it was not my sonne, whom I had borne.

22 Then the other woman said, Nay, but my
sonne liveth, and thy sonne is dead. Againe shee
said, No, but thy sonne is dead, and mine alive:
thus they spake before the king.

23 Then said the king, She saith, This that li-
veth is my sonne, and the dead is thy sonne: and
the other saith, Nay, but the dead is thy sonne, and
the living is my sonne.

m Except God give Iudges understanding, the impudencie of the trespasser shall overthrow the iust cause of the innocent.

24 Then the king said, m Bring mee a sword:
and they brought out a sword before the king.

25 And the king said, Divide yee the living
childe in twaine, and give the one halfe to the one,
and the other halfe to the other.

n Her motherly affection herein appeareth that she had rather indure the rigour of the Law, then see her childe cruelly slaine.

26 Then spake the woman, whose the living
child was, unto the king, for her compassion was
kindled toward her sonne, and shee said, Oh my
lord, give her the living child and n slay him not:
but the other said, Let it be neither mine nor
thine, but divide it.

27 Then the king answered and said, Give
her the living child, and slay him not: this is his
mother.

28 And all Israel heard the iudgement which
the king had iudged, and they feared the king: for
they saw that the wisedome of God was in him to
doe iustice.

CHAP. IV.

1 The princes and rulers under Salomon. 22 The purveyance for his victuals. 26 The number of his horses. 31 His bookes and writings.

A Nd king Salomon was king over all Israel.

a That is, his chiefe officers.
b He was the sonne of Achimais and Zadoks nephew.

2 And these were a his princes, b Azariah
the sonne of Zadok the Priest,

3 Elihoreph and Ahiah the sonnes of Shisha,
Scribes, Iehoshaphat the sonne of Ahilud, the Re-
corder,

4 And Benaiah the sonne of Iehoiada *was*
over the hoaste, and Zadok and c Abiathar, Priests,

c Not Abiather whom Salomon had put from his office. Chap. 2. 27. but another of that Name.

5 And Azariah the sonne of Nathan *was* over
the officers, and Zabud the sonne of Nathan, Priest,
was the kings friend,

6 And Ahishar was over the houshold, and
* Adoniram the sonne of Abda *was* over the tri-
bute.

* Chap. 5. 14.

7 ¶ And Salomon had twelve officers over
all Israel, which provided victuals for the king
and his houshold: each man had a moneth in the
yeere to provide victuals.

8 And these are their names: the sonne of Hur
in mount Ephraim.

9 The sonne of Dekar in Makaz, and in Sha-
albim and Beth-shemesh, and ‖ Elon *and* Beth-
hanan:

‖ Or, Elon in Beth-anan.

10 The sonne of Hesed in Aruboth, to whom
pertained Shochoh, and all the land of Hepher:

11 The sonne of Abinadab in all the region
of Dor, which had Taphath the daughter of Salo-
mon to wife.

12 Baana the sonne of Ahilud in Taanach,
and Megiddo, and in all Beth-shean, which is
by Zartanah beneath Izreel, from Beth-shean ‖ to
Abelmeholah, even till beyond over against
Iokmeam.

‖ Or, to the plaine.

13 The sonne of Geber in Ramoth Gilead,
and his were the townes of d Iair, the sonne of
Manasseh, which are in Gilead, and under him
was the region of Argob, which is in Bashan:
threescore great cities with walles and barres of
brasse.

d Which townes bare Iairs name, because hee tooke them of the Canaanites, Numb. 32. 41.

14 ¶ Ahinadab the sonne of Iddo *had* to Ma-
hanaim:

15 Ahimaaz in Naphtali, and hee tooke Bas-
math the daughter of Salomon to wife:

16 Baanah the sonne of Hushai in Asher and in
Aloth:

17 Iehoshaphat the sonne of Paruah in e Issa-
char:

e Salomon observed not the division that Joshua made, but divided it as might best serve for his purpose.

18 Shimei the sonne of Elah in Beniamin:

19 Geber the sonne of Uri in the countrey of
Gilead, the land of Sihon king of the Amorites,
and of Og king of Bashan, and was officer alone in
the land.

20 Iudah and Israel *were* many, as the sand of
the sea in number, f eating, drinking, and making
merrie.

f They lived in all peace and securitie.

21 * And Salomon reigned over all king-
domes, from the River *unto* the land of the Phili-
stims, and unto the border of Egypt, and they
brought presents, and served Salomon all the dayes
of his life.

* Ecclus. 47. 15.
g Which is Euphrates.

22 And Salomons victuals for one day were
thirtie † measures of fine floure, and threescore
measures of meale:

† Ebr. Corim.

23 Ten fat oxen, and twentie oxen of the pa-
stures, and an hundreth sheepe, besides harts, and
buckes, and bugles, and fat foule.

24 For hee ruled in all *the region* on ȳ other side
of the River, from Tiphsah even unto ‖ Azzah,
over all the h kings on the other side the River:
and he had peace round about him on every side.

‖ Or, Gaza.
h For they were all tributaries unto him.

25 And Iudah and Israel dwelt without feare
every man under his vine, and under his fig-tree,
from i Dan, even to Beer-sheba, all the dayes of
Salomon.

i Throughout all Israel.

26 ¶ And Salomon had * fourtie thousand
stalles of horses for his charets, and twelve thou-
sand horsemen.

* 2. Chron. 9. 25.

27 And these officers provided victuall for
king Salomon, and for all that came to king Sa-
lomons table, every man his moneth, *and* they
suffered to lacke nothing.

28 Barley also and straw for the horses and
mules, brought they unto the place where the of-
ficers were, every man according to his charge.

* Ecclus. 47. 14. 15, 16.

29 ¶ * And God gave Salomon wisedome and
understanding exceeding much, & k a large heart,
even as the sand that is on the sea shore,

k Meaning, great understanding and able to comprehend all things.

30 And Salomons wiſedome excelled the wiſdome of all the children of the 1 East, and all the wiſedome of Egypt.

1 To wit, the Philoſophers and Aſtronomers, which were iudged moſt wiſe.

31 For hee was wiſer then any man: *yea*, then were Ethan the Ezrahite, then Heman, then Chalcol, then Darda the ſonnes of Mahol: and he was famous thorowout all nations round about.

32 And Salomon ſpake three thouſand m proverbs: and his ſongs were a thouſand and five.

m Which for the moſt part are thought to have periſhed in the captivitie of Babylon.

33 And hee ſpake of trees, from the cedar tree that is in Lebanon, even unto the n hyſſope that ſpringeth out of the wall: he ſpake alſo of beaſts, and of foules, and of creeping things, and of fiſhes.

n From the hieſt to the loweſt.

34 And there came of all people to heare the wiſedome of Salomon, from all kings of the earth, which had heard of his wiſedome.

CHAP. V.

1 Hiram ſendeth to Salomon, and Salomon to him, purpoſing to build the houſe of God. 6 He prepareth the ſtuffe for the building. 13 The number of the workemen.

‖ *Or, Zor.*

AND Hiram king of ‖ Tyrus ſent his ſervants unto Salomon, (for hee had heard that they had anoynted him king in the roome of his father) becauſe Hiram had ever loved David.

* 2.Chron.2,3.

2 * And Salomon ſent him to Hiram, ſaying,

3 Thou knoweſt that David my father could not build an houſe unto the name of the Lord his God, for the warres which were about him on every ſide, vntill the Lord had put ‖ them vnder the ſoles of his feete.

‖ *Or, his enemies.*

4 But now the Lord my God hath given me a reſt on every ſide, *ſo that* there is neither adverſarie, nor evill to reſiſt.

a He declareth that he was bound to ſet forth Gods glory, for as much as the Lord had ſent him reſt and peace.

5 And beholde, I purpoſe to build an houſe unto the Name of the Lord my God, * as the Lord ſpake unto David my father, ſaying, Thy ſonne, whom I will ſet upon thy throne for thee, he ſhall build an houſe unto my Name.

* 2.Sam.7,13. 2.Chron.22,10.

6 Now therefore commaund, that they hew me cedar trees out of Lebanon, and my ſervants ſhall be with thy ſervants, and unto thee will I give the b hire for thy ſervants, according to all that thou ſhalt appoint: for thou knoweſt that there are none among vs, that can hew timber like unto the Sidonians.

b This was his equitie, that hee would not receive a benefite without ſome recompence.

7 ¶ And when c Hiram heard the wordes of Salomon, he reioyced greatly, and ſaid, Bleſſed be the Lord this day, which hath given unto David a wiſe ſonne over this mightie people.

c In Hiram is prefigurate the vocation of the Gentiles, who ſhould helpe to build the Spirituall Temple.

8 And Hiram ſent to Salomon, ſaying, I have conſidered the things, for the which thou ſenteſt unto me, and will accompliſh all thy deſire, concerning the cedar trees and firre trees.

9 My ſervants ſhall bring them downe from Lebanon to the ſea: and I will convey them by ſea ‖ in rafts unto the place that thou ſhalt ſhew mee, and will cauſe them to be diſcharged there, and thou ſhalt receive them: now thou ſhalt doe mee a pleaſure to miniſter food for d my familie.

‖ *Or, floates.*

d While my ſervants are occupied about thy buſineſſe.

10 So Hiram gave Salomon cedar trees and firre trees, *even* his full deſire.

11 And Salomon gave Hiram twenty thouſand † meaſures of wheate for foode to his houſhold, and twentie meaſures of ‖ beaten oyle. Thus much gave Salomon to Hiram yeere by yeere.

† *Or, Corim.* ‖ *Or, pure.*

12 ¶ And the Lord gave Salomon wiſedome as hee * promiſed him. And there was peace betweene Hiram and Salomon, and they • two made a covenant.

* Chap 3.12.

e As touching the furniture of wood and victailes.

13 ¶ And King Salomon raiſed a ſumme out of all Iſrael, and the ſumme was thirtie thouſand men:

14 Whom hee ſent to Lebanon, ten thouſand a moneth by courſe: they were a moneth in Lebanon, and two moneths at home. And * Adoniram *was* over the ſumme.

* Chap.4.6.

15 And Salomon had ſeventie thouſand that bare burdens, and fourteſcore thouſand maſons in the mountaine.

16 Beſides the ‖ princes, whom Salomon appointed ouer the worke, *even* three thouſand and three hundreth, which ruled the people that wrought in the worke.

‖ *Or, maſters of the worke.*

17 And the King commanded them, and they brought great ſtones and coſtly ſtones to make the foundations of the houſe, *even* hewed ſtones.

18 And Salomons workemen, and the workmen of Hiram, and the f maſons hewed and prepared timber and ſtones for the building of the houſe.

f The Ebrew word is Giblim: which ſome ſay, were excellent maſons.

CHAP. VI.

1 The building of the Temple and the forme thereof. 12 The promiſe of the Lord to Salomon.

AND * in the foure hundreth and fourteſcore yeere (after the children of Iſrael were come out of the land of Egypt) and in the fourth yeere of the reigne of Salomon over Iſrael, in the moneth a Zif, (which is the ſecond moneth) he built the b houſe of the Lord.

* 2.Chron.3,1.

a Which moneth conteineth part of April and part of May.

b Whereby is meant the Temple and the Oracle.

2 And the houſe which king Salomon built for the Lord, was threeſcore cubites long, and twentie broad, and thirtie cubites high.

3 And the c porch before the Temple of the houſe *was* twentie cubites long according to the breadth of the houſe, and ten cubites broad before the houſe.

c Or the court where the people prayed, which was before the place where the altar of burnt offerings, ſtood.

4 And in the houſe he made windowes, ‖ broad *within*, and narrow *within*.

‖ *Or, to open and to ſhut.*

5 And by the wall of the houſe he made ‖ galleries round about, even by the wals of the houſe round about the Temple and d the oracle, and made chambers round about.

‖ *Or, lofts.*

d Whence God ſpake betweene the Cherubims, called alſo the moſt holy place.

6 And the nethermoſt gallery *was* five cubits broad, and the middlemoſt ſixe cubites broad, and the third ſeven cubites broad: for hee made e reſts round about without the houſe, that *the beames* ſhould not be faſtened in the walles of the houſe.

e Which were certaine ſtones comming out of the wall, as ſtayes for the beames to reſt upon.

7 And when the houſe was built, it was built of ſtone perfite, *before* it was brought, ſo that there was neither hammer, nor axe, nor any toole of yron heard in the houſe, while it was in building.

8 The doore of the middle ‖ chamber was in the right ſide of the houſe, and men went up with winding ſtaires into the middlemoſt, and out of the middlemoſt into the third.

‖ *Or, Gallerie.*

9 So he built the f houſe and finiſhed it, and fieled the houſe, being vawted with fieling of cedar trees.

f In Exodus it is called the Tabernacle: and the Temple is here called the Sanctuarie, and the Oracle the moſt holy place.

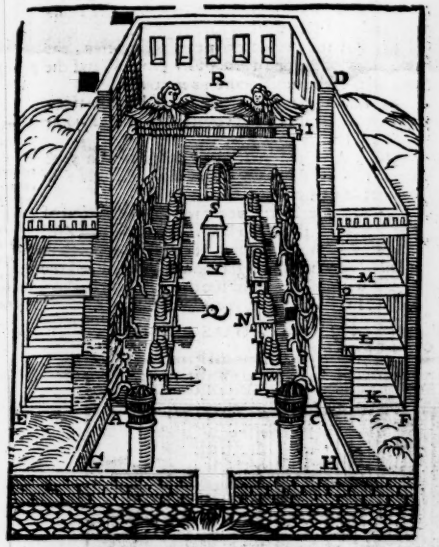
10 And he built the galleries upon all the *wall* of the houſe of five cubits height, and they were ioyned to the houſe with beames of cedar.

11 And the word of the Lord came to Salomon, ſaying,

12 Concerning this houſe which thou buildeſt, if thou wilt walke in mine ordinances, and execute my iudgements, & keepe all my commandements,

to

THE TEMPLE UNCOVERED.



The cause why we uncovered and set open the Temple, without seeing foorth the wall that is before it, is, that the order of those things that are within might be seene more lively. A B The length of the Temple of threescore cubites. A C The breadth of twentie cubites within, and not measuring the thicknesse of the walles. This also was the length of the porch without the Temple. C D The height of thirtie cubites. E F The chambers of the Priests, which compassed about the Temple on three sides, South, West, and North, and were of three heights. G H The breadth of the porch ten cubites. I The windowes of the Temple. K The first chamber was five cubites broad. L The second sixe. M The third seven. N O P The restes or stayes of the wall, which bare up the posts that did separate chamber from chamber. Q The holy place. R The holiest of all, where the Arke of the covenant was. S The gate to enter into the most holy place. T The five candlesticks on every side of the Temple. V The ten tables on both sides for the shewbread. X The incense altar.

to walke in them, then will I performe unto thee my promise, * which I promised to David thy father.

* 2.Sam.7.13.

13 And I will g dwell among the children of Israel, and will not forsake my people Israel.

g According as he promised unto Moses, Exod.25.22.

14 So Salomon built the house, and finished it.

15 And built the walles of the house within, with boards of Cedar-tree from the pavement of the house unto b the walles of the sieling, and within he covered them with wood, and covered the floore of the house with planks of firre.

b Meaning, unto the roofe, which was also sieled.

16 And he built twentie cubits in the sides of the house with boards of Cedar, from the floore to the walles, and hee prepared *a place* within it for the oracle, *even* the most holy place.

17 But the i house, that is, the Temple before it, was fourtie cubits *long*.

i For when he spake of the house in the first verse, he meant both the Oracle, and the Temple.

18 And the Cedar of the house within was carved with ‖ knops, and graven with floures: all *was* Cedar, *so that* no stone was seene.

‖ Or, *wilde cucumbers*.

19 ¶ Also he prepared the place of the oracle in the mids of the k house within, to set the Arke of the covenant of the Lord there.

k That is, in the most inward place of the house.

20 And the place of the oracle within *was* twentie cubites long, and twentie cubites broad, and twentie cubites high: and he covered it with pure gold, and covered the altar with Cedar,

21 So Salomon covered the house within with pure golde, and hee † shut the place of the oracle with chaines of golde, and covered it with golde.

† *Hebr. he drew through chaines of gold before.*

22 And he overlaid all the house with golde, untill all the house was made perfite. Also he covered the l whole altar, that was before the oracle, with golde.

l Meaning, the altar of incense. Exod.30.1.

23 And within the oracle he made two Cherubims of ‖ Olive-tree, ten cubits high.

‖ *Or, Pine-trees.*

24 The wing also of the one Cherub *was* five cubites, and the wing of the other Cherub *was* five cubites: from the uttermost part of *one* of his wings unto the uttermost part of the *other* of his wings, *were* ten cubits.

25 Also the other Cherub was of ten cubits: both the Cherubims were of one measure and one side.

THE TEMPLE COVERED.

WEST.

EAST.

This figure representeth the great court separate into three parts, whose separation was made of three orders of hewen stone, and one of Cedar-boardes.

A The court of the Priestes next to the porch, called the inner court, for it was neerer the Temple then was the peoples. B The Altar of burnt sacrifices, which was much greater then Moses was. For the length hereof was twentie cubites, and the breadth as much, and ten in height. C Ten lavers; 2.chron.4.6. D The sea; 2 Chron.4.2. E The court of the people. 2 chron.4.9. and 6.12. which is called the great porch, and in Actes 3.11. the porch of Salomon. This court is often taken in the Scripture of the New Testament for the Temple, Matth.21.13 Actes 3.2.3. for the people did not passe up further, but did worship in this court. This is the place wherein Christ and his Apostles used to preach, and whence Christ did cast the buyers and sellers. F A stage of brasse, whereon Salomon prayed, that he might be better seene and heard of the people. It was five cubits long, five broad, and in height three, 2. chron. 6. 13. G A gate on the East, called the gate of Sur, or Seir, 2.kings 11.6. and the gate of the foundation, 2.chron.23.5. It is also called beautifull, Act.3.2. for the prince did onely enter in thereat, and not the people; Ezek.44.3. for the people entred in by the North gate and the South, Ezek.46.9.

26 *For* the height of the one Cherub *was* ten cubites, and so *was* the other Cherub.

27 And he put the Cherubims within the inner house, * and the Cherubims stretched out their wings, so that the wing of the one touched

* Exod.25.20.

the one wall, and the wing of the other Cherub touched the other wall: and their *other* wings touched one another in the mids of the house.

28 And hee [m] overlaide the Cherubims with golde.

29 And hee carved all the walles of the house round about with graven figures of Cherubims and of Palme-trees, and graven flowers within and without.

30 And the floore of the house hee covered with gold within and without.

31 And in the entring of the oracle he made *two* doores of Olive trees: *and* the upper post *and* side postes *were* five square.

32 The two doores also *were* of Olive-tree, *and* he graved them with graving of Cherubims, and Palme-trees, and graven floures, and covered them with golde, and laid [n] thin golde upon the Cherubims and upon the Palme-trees.

33 And so made he for the doore of the Temple, postes of Olive-trees foure square.

34 But the two doores *were* of firre-tree, the two sides of the one doore *were* ‖ round, and the two sides of the other doore *were* round.

35 And he graved Cherubims, and Palme-trees, and carved floures, and covered the carved worke with gold finely wrought.

36 ¶ And hee built the [o] court within with three rowes of hewen stone, and one rowe of beames of Cedar.

37 In the fourth yeere was the foundation of the house of the Lord laid in the moneth of Zif:

38 And in the eleventh yeere in the moneth of [p] Bul, (which is the eight moneth) he finished the house with all the furniture thereof, and in every point: so was he seven yeere in building it.

m For the other which Moses made of beaten gold, were taken away with the other iewels by their enemies, whom God permitted divers times to overcome them for their great sinnes.

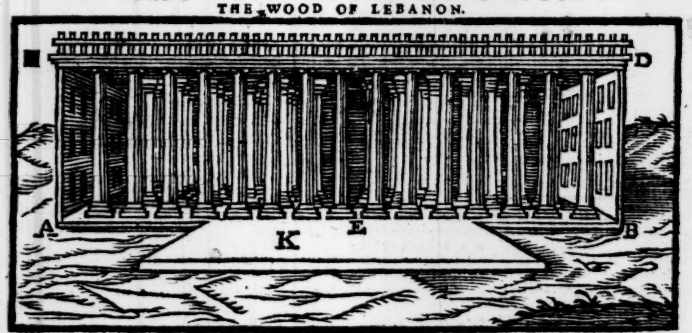
n So that the fashion of the carved worke might still appeare.

‖ Or, folding.

o Where the Priests were, and was thus called in respect of the great court, which is called Actes 3.11. the porch of Salomon, where the people used to pray.

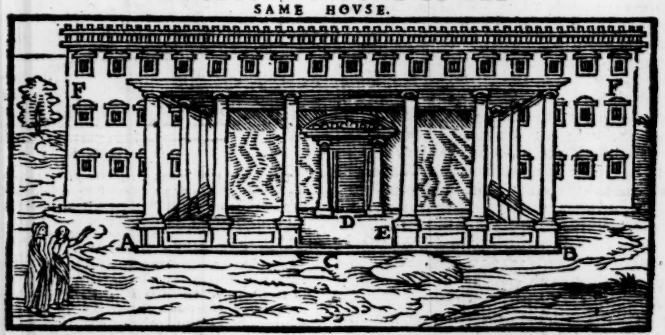
p Which containeth part of October and part of November.

THE FIRST FIGURE OF THE KINGS HOUSE IN THE WOOD OF LEBANON.



This figure is made without wall or porch, that the order of the pillars within might be seene. A B *The length of an hundreth cubites.* B C *The breadth of fiftie.* B D *The height of thirtie.* E F G H *The foure rowes of pillars.* I *The three rowes of windowes.* K *The porch or gallerie before the house.*

THE SECOND FIGURE OF THE SAME HOUSE.



This second figure sheweth the maner of the house without, and the porch thereof, which was fiftie cubits long, A B *and thirtie broad.* C D *The pavement.* E *The windowes* F.

CHAP VII.

1 The building of the house of Salomon. 15 The excellent workemanship of Hiram in the pieces which hee made for the Temple.

[*] Chap. 9 10. [a] After he had built the Temple.

BUt Salomon was building his owne house [*] thirteene yeeres, and [a] finished all his house.

2 He built also an house [b] *called* the forest of Lebanon, an hundreth cubites long, and fiftie cubites broad, and thirtie cubites high, upon foure rowes of Cedar pillars: and Cedar beames *were laid* upon the pillars.

3 And it was covered above with cedar upon

b For the heroike of the place, and great abundance of cedar-trees that went to the building thereof, it was compared to mount Lebanon in Syria: this house he used in Summer for pleasure and recreation.

the

the beames, that lay on the forty and five pillars, fifteene in a rowe.

4 And the windowes *were* in three rowes, and window *was* c against window in three rankes.

5 And all the doores, and the side posts *with* the wondowes were foure square, and window was over against window in three rankes.

6 And he made a porch of pillars fiftie cubits long, and thirtie cubits broad, and the porch was before d them, *even* before them *were* thirtie pillars.

7 ¶ Then he made a porch e for the throne, were he indged, even a porch of indgement, and it was sieled with cedar from pavement to pavement.

8 And in his house where he dwelt *was* another hall more inward then the porch which was of the same worke. Also Salomon made an house for Pharaohs daughter (* whom he had taken to wife) like unto this porch.

9 All these were ‖ of costly stones, hewed by measure, *and* sawed with sawes within and without, from the foundation unto f the *stones* of an ‖ hand breadth, and on the outside to the great court.

10 And the foundation *was* of costly stones, *and* great stones, *even* of stones of ten cubits, and stones of eight cubits.

11 g Above also *were* costly stones squared by rule, and *boards* of cedar.

12 ¶ And the great court round about *was* with three rowes of hewed stones, and a row of cedar beames h so *was it* to the inner court of the house of the Lord, and to the porch of the house.

13 ¶ Then King Salomon sent, and fet *one* Hiram out of ‖ Tyrus.

14 Hee was a widowes sonne of the tribe of Naphtali, his father being a man of Tyrus, *and* wrought in brasse: i he was full of wisdome, and vnderstanding, and knowledge to worke all maner of worke in brasse: who came to King Salomon, and wrought all his worke.

15 For hee cast two pillars of brasse: the height of a pillar was eighteene cubites, and a threed of twelve cubites did compasse ‡ either of the pillars.

c There was as many, and like proportion, on the one side as the other, and at every end even three in a row one above another.

d Before the pillars of the house.

e For his house which was at Ierusalem.

* Chap. 3.11.

‖ *Or, precious.*

f Which were rests and stayes for the beames to lie upon.

‖ *Or, stone.*

g From the foundation upward.

h As the Lords house was built, *so* was this: onely the great court of Salomons house was vncovered.

‖ *Or, Zor.*

i Thus when God will have his glory set forth, he raiseth up men, and giveth them excellent gifts for the accomplishment of the same, Exod. 31.2,3.

‖ *Ebr. the second.*

THE FORME OF THE PILLAR.

A B The height of a pillar eighteene cubits, the compasse of a pillar was twelve cubits.
D E The height of the chapiter or round ball upon the pillar of five cubits height.
F In the middes, were two rowes of pomegranates: the rest is the networke and floured lilies, as before.

16 And ‖ hee made two ‖ chapiters of molten brasse to set on the tops of the pillars: the height of one on the chapiters *was* five cubites, and the height of the other chapiter *was* five cubits.

17 He made grates like networke and ‖ wreathen worke like chaines for the chapiters that were on the top of the pillars, *even* seven for the one chapiter, and seven for the other chapiter.

18 So hee made the pillars and two rowes of pomegranates round about in the one grate to cover the chapiters that were upon the top. And thus did he for the other chapiter.

19 And the chapiters that were on the top of the pillars *were* after k lilie worke in the porch, foure cubits.

20 And the chapiters upon the two pillars *had* also above, ‖ over against the belly ‖ within the networke *pomegranates*: for two hundreth pomegranates were in the *two* ranks about upon † either of the chapiters.

21 And he set up the pillars in the l porch of the Temple. And when hee had set up the right pillar, he called the name thereof m Iachin: and when he had set up the left pillar, hee called the name thereof n Boaz.

22 And upon the top of the pillars *was* worke of lilies: so was the workemanship of the pillars finished.

23 ¶ And he made a molten o sea of ten cubits wide from brim to brim, round in compasse, and five cubites high, and a line of thirty cubits did compasse it about.

‖ *Or, pummels.*

‖ *Or, cordslike chaines.*

k As was seene commonly wrought in costly peeces.

‖ *Or, round about the midst.*

‖ *Or, bound.*

† *Ebr. the second.*

l Which was in the inner court betweene the Temple and the oracle.

m That is, he will stablish, to wit, his promise toward this house.

n That is, in strength: meaning the power thereof shall continue.

o So called for the hugenesse of the vessell.

THE SEA OR GREAT CALDRON.

A B Ten cubites from one side to the other. C D The height of five cubites.
E F This vessell was in compasse thirtie cubits. G The two rowes which compassed the vessell about, and were garnished with bulles heads, wherein were pipes to avoid the water.

24 And vnder the brim of it *were* knops like wilde cucumers compassing it round about, ten in one cubite, compassing the sea * round about: and the two rowes of knops were cast, when it was molten.

* 2. Chron. 4.3.

25 It stood on twelve buls, three looking toward the North, and three toward the West, and three toward the South, and three towarde the East: and the Sea *stood* above upon them, and all their hinder parts were inward.

26 It was ‖ an handbreadth thicke, and the brim thereof was like the worke of the brim of a

‖ *Or, a span.*

cup with floures of lilies: it conteined two housand p baths.

p Bath and Ephah seeme to be both one measure, Ezec. 45,11. every bath conteined about ten pottels.

27 ¶ And he made ten bases of brasse, one base *was* foure cubites long, and foure cubites broad, and three cubites high.

28 ¶ And the worke of the bases was on this maner. They had borders, and the borders *were* betweene the ledges:

29 And on the borders that were betweene the ledges, were lions, bulles and Cherubims: and upon the ledges there was a base above: and beneath the lions and bulles, were additions made of thinne worke.

30 And every base had foure brasen wheeles, and plates of brasse: and the foure corners had † vndersetters: vnder the caldron were vndersetters molten at the side of every addition.

† Ebr. shoulders.

31 And the mouth of it was within the chapiter and above *to measure* by the cubite: for the mouth thereof *was* round, made like a base, and it was a cubit and halfe a cubit: and also upon the mouth thereof *were* graven works, whose borders *were* foure square, *and* not round.

q The mouth of the great base or frame entred into the chapiter, or pillar that bare up the caldron.

32 And vnder the borders *were* foure wheeles, and the axeltrees of the wheele *ioyned* to the base: and the height of a wheele *was* a cubit, and halfe a cubit.

33 And the fashion of the wheeles was like the fashion of a charet wheele, their axeltrees, and their naves and their ‖ felloes, and their spokes *were* all molten.

‖ Or, rings.

34 And foure vndersetters *were* upon the foure corners of one base: *and* the vndersetters thereof were of the base *it selfe*.

35 And in the toppe of the base was a round r compasse of halfe a cubite high round about: and upon the top of the base the ledges thereof, and the borders thereof *were* of the same.

r Which was called the pillar, chapiter, or small base, wherein the caldron stood.

36 And upon the tables of the ledges thereof, and on the borders thereof hee did grave Cherubims, lions and palmetrees, on the side of every one, and additions round about.

37 Thus made hee the ten bases, *They* had all one casting, one measure, *and* one size.

38 ¶ Then made hee s ten caldrons of brasse, one caldron conteined fourtie baths, and every caldron *was* foure cubits, one caldron *was* upon one base throughout the ten bases.

s To keepe waters for the vse of the sacrifices.

39 And he set the bases, five on the right side of the house, and five on the left side of the house. And he set the sea on the right side of the t house Eastward toward the South.

t To wit, of the Temple or Sanctuary.

40 ¶ And Hiram made caldrons, and besomes, and basins, and Hiram finished all the worke that hee made to King Salomon for the house of the Lord:

41 To wit, two pillars and *two* bowles of the chapiters that were on the top of the two pillars, and two grates to cover the two bowles of the chapiters which were upon the top of the pillars,

42 And foure hundreth pomegranates for the two grates, even two rowes of pomegranates for every grate to cover the two bowles of the chapiters, that were upon the pillars.

43 And the ten bases, and ten caldrons upon the bases.

44 And the sea, and twelve buls vnder that sea,

45 And pots, and besoms, and basins: and all these vessels, which u Hiram made to king Salomon for the house of the Lord, were of shining brasse.

u By this name also Hiram the king of Tyrus is called.

THE FORME OF THE CALDRONS.

A B The base whereupon stood the chaldrons, which was foure cubites long. B C Foure cubites broade. A D Three cubites high. E The imbossement and figures of Lions, Bulles, Cherubims. F The border of workemenship folding to and fro. G The foure wheeles which had a cubite and an halfe of height. H The foure stayes or vpholders, which were upon the base whereupon the Caldrons stoode. I The Caldron.

46 In the plaine of Iorden did the King cast ‖ them in ‖ clay betweene Succoth and Zarthan.

‖ Or, thicke ‖ Or, the

47 And Salomon left *to vveigh* all the vessels, because of the exceeding abundance, neither could the weight of the brasse be counted.

48 So Salomon made all the vessels that perteined unto the house of the Lord, the x golden altar, and the golden table, whereon the shewbread was.

x This was done according to the forme that the Lord prescribed unto Moses in Exodus.

49 And the candlesticks, fiue at the right side, and fiue at the left, before the oracle of pure gold, and the flowres, and the lamps, and the snuffers of gold.

50 And the bowles, y and the hooks, and the basins, and the spoones, and the ashpans of pure golde, and the hindges of golde for the doores of the house wishin, *even* for the most holy place, *and* for the doores of the house: *to vvit*, of the Temple.

y Some take this for some instrument of musicke.

51 So was finished all the worke that king Salomon made for the things which * David his father had dedicated: the silver and the golde and the vessels, *and* layd them among the treasures of the house of the Lord.

* 2. Chron. 5,1.

CHAP. VIII.

4 The Arke is borne into the Temple. 10 A cloud filleth the Temple. 14 The King blesseth the people.

THen King Salomon assembled the Elders of Israel, euen all the heads of the tribes, the chiefe fathers of the children of Israel unto † him in Ierusalem, for to a bring up the Arke of the covenant of the Lord from the city of David, which is Zion.

† Ebr. Salomon.

a For David brought it from Obed-edom, and placed it in the Tabernacle, which he had made for it 2. Sam. 6,17.

2 And all the men of Israel assembled unto King Salomon at the feast in the moneth of b Ethanim, which is the seventh moneth.

b Concerning part of September & part of October, in the which moneth they held three solemne feasts, Num. 29,12.

3 And all the Elders of Israel came, and the Priests tooke the Arke,

4 They

4 They bare the Arke of the Lord, and they bare the Tabernacle of the Congregation, and all the holy veſſels that were in the Tabernacle: thoſe did the Prieſts and Levites bring vp.

5 And King Salomon and all the Congregation of Iſrael that were aſſembled vnto him, *vvere* with him before the Arke, offering ſheepe and beeves, which could not be told, nor numbred for multitude.

6 So the c Prieſtes brought the Arke of the Covenant of the Lord vnto his place, into the oracle of the houſe into the moſt holy place, even vnder the wings of the Cherubims.

c That is, the Kohathites, Num. 4.5.

7 For the Cherubims ſtretched out their wings over the place of the Arke, and the Cherubims covered the Arke, and the barres thereof above.

8 And they d drewe out the barres, that the endes of the bartes might appeare out of the Sanctuary before the oracle, but they were not ſeene without: and there they are vnto this day.

d They drawe them onely out ſo farre as they might be ſeene: for they might not pull them altogether out, Exod. 25.15.

9 Nothing *vvas* in the Arke e ſave the two tables of ſtone which Moſes had put there at Horeb, where the Lord made a covenant with the children of Iſrael, when he brought them out of the land of Egypt.

e For it is like that the enemies when they had the Arke in their hands, took away the rodde of Aaron and the pot with Man. * *Exod.* 40.34.

10 And when the Prieſtes were come out of the Sanctuary, the * cloud filled the houſe of the Lord,

11 So that the Prieſts could not ſtand to miniſter, becauſe of the cloud: for the glory of the Lord had filled the houſe of the Lord.

* 2. *Chron.* 6.1.

12 Then ſpake Salomon, The Lord x ſaid, that he would dwell in the darke cloud.

13 I have built thee an houſe to dwell in, an habitation for thee to abide in for f ever.

f He ſpake according to the tenour of Gods promiſe which was conditionally that they ſhould ſerve him aright.

14 ¶ And the King turned his face and bleſſed all the Congregation of Iſrael: for all the Congregation of Iſrael ſtood *there*.

15 And hee ſayd, Bleſſed be the Lord God of Iſrael who ſpake with his mouth vnto Dauid my father, and hath with his hand fulfilled it, ſaying,

16 Since the day that I brought my people Iſrael out of Egypt, I choſe no citie of all the tribes of Iſrael, to build an houſe that my Name might be there: but I have choſen * David to be over my people Iſrael.

* 2. *Sam.* 7.8.

17 And it was in the heart of David my father, to build an houſe to the Name of the Lord God of Iſrael,

18 And the Lord ſaid vnto David my father, Whereas it was in thine heart to build an houſe vnto my Name, thou didſt well, that thou waſt ſo minded:

19 Nevertheles thou ſhalt not build the houſe, but thy ſonne that ſhall come out of thy loines, he ſhall build the houſe vnto my Name.

20 And the Lord hath † made good his word that he ſpake: and I am riſen vp in the roume of David my father, and ſit on the throne of Iſrael, as the Lord promiſed, and have built the houſe for the Name of the Lord God of Iſrael.

† *Ebr. confirmed.*

21 And I have prepared therein g place for the Arke, wherein is the ſ covenant of the Lord which he made with our fathers, when he brought them out of the land of Egypt.

g The two Tables wherein the articles of the covenant were written. * 2. *Chron.* 6.13.

22 ¶ Then Salomon ſtoode before * the altar of the Lord in the ſight of all the Congregation of Iſrael, and ſtretched out his hands toward heaven.

* 2. *Mac.* 2.8.

23 And ſaid, * O Lord God of Iſrael, there is no God like thee in heaven above, or in the earth beneath, thou that keepeſt covenant and mercie with thy ſervants that walke before thee, with h all their heart.

h Vnfainedly and without all hypocriſie.

24 Thou that haſt kept with thy ſervant David my father, that thou haſt promiſed him: for thou ſpakeſt with thy mouth, and haſt fulfilled it with thine hand, as appeareth this day.

25 Therefore, now Lord God of Iſrael, keepe with thy ſervant David my father that thou haſt promiſed him, ſaying, * Thou ſhalt not want a man in my ſight to ſit vpon the throne of Iſrael: ſo that thy children take heed to their way, that they walke before me, as thou haſt walked in my ſight.

* *Chap.* 2.4.

26 And now, O God of Iſrael, I pray thee, let thy word be verified, which thou ſpakeſt vnto thy ſervant David my father.

27 i Is it true indeede that God will dwell on the earth? behold, the heavens, and the heavens of heavens are not able to containe thee: how much more *vnable* is this houſe that I have built?

i He is raviſhed with the admiration of Gods mercies, who being incomprehenſible and Lord over all will become familiar with men.

28 But have thou reſpect vnto the prayer of thy ſervant, and to his ſupplication, O Lord my God, to heare the crie and prayer which thy ſervant prayeth before thee this day:

29 That thine eyes may be open toward this houſe, night & day, *even* toward the place whereof thou haſt ſayd, * My Name ſhall be there: that thou mayeſt hearken vnto the prayer which thy ſervant prayeth in this place.

* *Deut.* 12.11.

30 Heare thou therefore the ſupplication of thy ſervant, and of thy people Iſrael which pray in this place, and heare thou ‖ in the place of thine habitation, *even* in heaven, and when thou heareſt, have mercie.

‖ *Or, from.*

31 ¶ When a man ſhall treſpaſſe againſt his neighbour, and k he lay vpon him an oath to cauſe him to ſweare, and † the ſwearer ſhall come before thine altar into this houſe.

k To wit, the iudge or neighbour.

† *Ebr. the oath.*

32 Then heare thou in heaven, and l doe and iudge thy ſervants, that thou condemne the wicked to bring his way vpon his head, and iuſtifie the righteous, to give him according to his righteouſneſſe.

l That is, make it knowen.

33 ¶ When thy people Iſrael ſhall be overthrowen before the enemie, becauſe they have ſinned againſt thee, and turne againe to thee, and m confeſſe thy Name, and pray and make ſupplication vnto thee in this houſe,

m Acknowledge thy iuſt iudgement, and prayſe thee.

34 Then heare thou in heaven, and be mercifull vnto the ſinnes of thy people Iſrael, and bring them againe vnto the land, which thou gaueſt vnto their fathers.

35 ¶ When heaven ſhall be n ſhut vp, and there ſhalbe no raine becauſe they have ſinned againſt thee, and ſhall pray in this place, and confeſſe thy Name, and turne from their ſinne, when thou doeſt afflict them.

n So that there be a drought to deſtroy the fruite of the land.

36 Then heare thou in heaven, and pardon the ſin of thy ſervants and of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) and give raine vpon the land that thou haſt given thy people to inherite.

37 ¶ When there ſhall be famine in the land, when there ſhall be peſtilence, when there ſhalbe blaſting, mildew, graſhopper *or* catterpiller, when their enemies ſhall beſiege them in the † cities of their land, *or* any ſickneſſe,

† *Ebr. in the land of their gates.*

38 *Then* what prayer, *and* ſupplication ſoever ſhalbe

shalbe made of any man *or* of all thy people Israel, when euery one shall know the plague in his owne o heart, and stretch forth his hands in this house.

o For such are most meete to receiue Gods mercies.

39 Heare thou then in heaven, in thy dwelling place, and be mercifull, and do, and giue euery man according to all his wayes, as thou knoweſt his heart, (for thou onely knoweſt the hearts of all the children of men.)

40 That they may feare thee as long as they liue in the land, which thou gaueſt unto our fathers.

p Hee meaneth such as should be turned from their idolatry to serue the true God.

41 Moreouer as touching the p ſtranger that is not of thy people Israel, who ſhall come out of a farre countrey for thy Names ſake.

42 (When they ſhall heare of thy great Name, and of thy mighty hand, and of thy ſtretched out arme) and ſhall come and pray in this house,

43 Heare thou in heaven thy dwelling place, and do according to all that the ſtranger calleth for unto thee: that all the people of the earth may know thy Name, and feare thee, as to thy people Israel: and that they may know that thy b Name is called upon this house which I have built.

q That this is the true religion wherewith thou wilt be worshipped.

44 ¶ When thy people ſhall go out to battell againſt their enemie by the way that thou ſhalt ſend them, and ſhall pray unto the Lord * *toward* the way of the citie which thou haſt choſen, and *toward* the house that I haue built for thy Name.

* Dan.6.10.

45 Heare thou then in heaven their prayer and their ſupplication, and ‖ iudge their cauſe.

‖ Or, *maintaine their right.*

46 If they ſinne againſt thee, (* for there is no man that ſinneth not) and thou be angry with them, and deliuer them unto the enemies, ſo that they cary them away priſoners unto the land of the enemies, either farre or neere,

* 2.Chron.6.36. Eccleſ.7.22. 1.Ioh.1.8,10.

‖ Or, *if they repent.*

47 Yet ‖ if they turne againe unto their heart in the land (to the which they be caried away captives) and returne and pray unto thee r in the land of them that caried them away captiues, ſaying, We haue ſinned, we haue tranſgreſſed, and done wickedly,

r Though the Temple was the chiefe place of prayer, yet hee ſeeludeth not them, that being let with neceſſity call upon him in other places.

48 If they turne againe unto thee with all their heart, and with all their ſoule in the land of their enemies, which led them away captiues, and pray unto thee *towward* ſ the way of their land, which thou gaueſt unto their fathers, *and towward* the citie which thou haſt choſen, and the houſe which I haue built for thy Name,

ſ As Daniel did, Dan.6.10.

49 Then heare thou their prayer and their ſupplication in heauen thy dwelling place, and ‖ iudge their cauſe,

‖ Or, *auenge their wrong.*

50 And be mercifull unto thy people that haue ſinned againſt thee, and unto all their iniquities (wherein they haue tranſgreſſed againſt thee) and cauſe that they which led them away captiues, may t haue pitie and compaſſion on them.

t Hee vnderſtood by faith, that God of enemies would make friends unto them that did conuert unto him.

51 For they be thy people, and thine inheritance, which thou broughteſt out of Egypt from the middes of the yron furnace.

52 Let thine eyes be open unto the prayer of thy ſeruant, and unto the prayer of thy people Israel, to hearken unto them, in all that they call for unto thee.

53 For thou didſt ſeparate them to thee from among all people of the earth for an inheritance, as thou ſaideſt by the hand of Moſes thy ſeruant, when thou broughteſt our * fathers out of Egypt, O Lord God.

* Exod.29,6.

54 And when Salomon had made an end of praying all this u prayer and ſupplication unto the Lord, hee roſe from before the altar of the Lord, from kneeling on his knees, and ſtretching of his hands to heauen,

u Salomon is a figure of Chriſt, who continually is the Mediatour betweene God and his Church.

55 And ſtood and bleſſed all the Congregation of Israel, with a loud voyce, ſaying,

56 Bleſſed be the Lord that hath giuen reſt unto his people Israel, according to all that he promiſed: there hath not failed one word of all his good promiſe which he promiſed by the hand of Moſes his ſeruant.

57 The Lord our God be with us, as hee was with our fathers, that he forſake us not, neither leaue us,

x He concludeth that man of himſelfe is enemie unto God, and that all obedience to his Law proceedeth of his meere mercie.

58 That hee may x bow our hearts unto him, that we may walke in all his wayes, and keepe his commandements, and his ſtatutes, and his lawes, which he commanded our fathers.

59 All theſe my words, which I haue prayed before the Lord, be neere unto the Lord our God day and night, that hee defend the cauſe of his ſeruant, and the cauſe of his people Israel † alwayes as the matter requireth,

† Hebr. *the thing of a day in his day.*

60 That all the people of the earth may know, that the Lord is God, *and* none other.

61 Let your heart therefore be perfit with the Lord our God, to walke in his ſtatutes, and to keepe his commandements, as this day.

62 ¶ * Then the king and all Israel with him offered ſacrifice before the Lord.

* 2.Chron.7.4.

63 And Salomon offered a ſacrifice of peace offerings which he offered unto the Lord, *to wit*, two and twenty thouſand beeves, and an hundreth and twenty thouſand ſheepe: ſo the King and all the children of Israel dedicated the y houſe of the Lord.

y Before the oracle where the Arke was.

64 The ſame day did the King hallow the middle of the court, that was before the houſe of the Lord: for there hee made burnt-offerings, and the meate-offerings, and the fat of the peace-offerings, becauſe the * braſen altar that was before the Lord, was too little to receiue the burnt-offrings, and the meate-offerings, and the fat of the peace-offrings.

* 2.Chron.7.7.

65 And Salomon made at that time a feaſt and all Israel with him, a very great Congregation, even from the entring in of z Hamath unto the river of Egypt, before the Lord our God, a ſeuen dayes and ſeuen dayes, *euen* fourteene dayes.

z That is, from North to South: meaning all the countrey.

66 And the eight day he ſent the people away: and they † thanked the King, and went unto their tents ioyous, and with glad heart, becauſe of all the goodneſſe that the Lord had done for David his ſeruant, and for Israel his people.

a Seuen dayes for the dedication, and ſeuen for the feaſt.

† Hebr. *bleſſed.*

CHAP. IX.

2 The Lord appeareth the ſecond time to Salomon. 11 Salomon giueth cities to Hiram. 20 The Canaanites become tributaries. 28 He ſendeth forth a nauie for gold.

WHen * Salomon had finiſhed the building of the houſe of the Lord, and the Kings palace, and all that Salomon deſired and minded to doe,

* 2.Chron.7.11.

2 Then the Lord appeared unto Salomon the ſecond time, as he * appeared unto him at Gibeon.

* Chap.3.5.

3 And the Lord ſayd unto him, I haue heard thy prayer and thy ſupplication, that thou haſt made before mee: I haue hallowed this houſe (which thou haſt built) to * put my Name there for euer, and mine eyes, and my heart ſhall be there perpetually.

* Chap.8.29. Deut.12.11.

4 And

a If thou walke in my feare, and withdraw thy ſelfe from the common manner of men, which follow their ſenſualitie.

4 And a if thou wilt walke before me (as David thy father walked in pureneſſe of heart and in righteouſnes) to doe according to all that I have commanded thee, *and* keepe my ſtatutes, and my judgements,

5 Then will I ſtabliſh the throne of thy kingdome upon Iſrael for ever, as I promiſed to David thy father, ſaying, * Thou ſhalt not want a man upon the throne of Iſrael.

* 2 Sam. 7. 12. 1. Chron. 22. 10.

6 *But* if yee and your children turne away from mee, and will b not keepe my Commandements, *and* my ſtatutes (which I have ſet before you) but goe and ſerve other gods, and worſhip them,

b God declareth that diſobedience againſt him, is the cauſe of his diſpleaſure, and ſo of all miſerie.

7 Then will I cut off Iſrael from the lande, which I have given them, and the houſe which I have hallowed * for my Name, will I caſt out of my ſight, and Iſrael ſhall be a c proverbe, and a common talke among all people.

* Ierem. 7. 14.

c The world ſhall make of you a mocking ſtocke for the vile contempt and abuſing of Gods moſt liberall benefits.

8 Even this high houſe ſhall be *ſo:* every one that paſſeth by it, ſhalbe aſtonied, and ſhall hiſſe, and they ſhall ſay, * Why hath the Lord done thus unto this land, and to this houſe?

* Deut. 29. 24. Ierem. 22. 8.

9 And they ſhall anſwere, Becauſe they forſooke the Lord their God, which brought their fathers out of the land of Egypt, and have taken hold upon other gods, and have worſhipped them, and ſerved them, therefore hath the Lord brought upon them all this evill.

10 * And at the end of twentie yeeres, when Salomon had builded the two houſes, the houſe of the Lord, and the Kings palace,

* 2 Chron. 8. 1.

11 (*For the which* Hiram the King of ‖ Tyrus had brought to Salomon timber of Cedar, and firre trees, and golde, and whatſoever he deſired) then king Salomon gave to Hiram twentie cities in the land of ‖ Galil.

‖ Or, Zor.

‖ Or, Galile.

12 And Hiram came out from Tyrus to ſee the cities which Salomon had given him, and they pleaſed him not.

13 Therefore hee ſayd, What cities are theſe which thou haſt given me, my brother? And he called them the land of ‖ Cabul unto this day.

‖ Or, dirtie, or barren.

14 And Hiram had ſent the King d ſixe ſcore e talents of gold.

d For his tribute toward the building.

e The common talent was about threeſcore pound weight.

15 ¶ And this is the cauſe of the tribute, why King Salomon raiſed tribute, *to wit*, to build the houſe of the Lord, and his owne houſe, and f Millo, and the wall of Ieruſalem, and Hazor, and Megiddo, and Gezer.

f Millo was as the towne houſe or place of aſſembly which was open above.

16 Pharaoh king of Egypt had come up, and taken Gezer, and burnt it with fire, and ſlewe the Canaanites that dwelt in the citie, and gave it for a preſent unto his daughter Salomons wife.

17 (Therefore Salomon built Gezar and Bethhoron the nether,

18 And Baalath, and Tamor in the wilderneſſe of the land,

19 And all the cities g of ſtore, that Salomon had, even cities for charets, and cities for horſemen, and *all* that Salomon deſired and would build in Ieruſalem, and in Lebanon, and in all the land of his dominion)

g Cities for his munitions of warre.

20 All the people that were h left of the Amorites, Hittites, Perizzites, Hivites, and Iebuſites, which were not of the children of Iſrael:

h Theſe were as bondmen and paid what was required, either labour or money.

21 *To wit*, their children that were left after them in the land whom the children of Iſrael were not able to deſtroy, thoſe did Salomom make tributaries unto this day.

22 But of the children of Iſrael did Salomon * make no bondmen: but they were men of warre and his ſervants, and his princes, and his captaines, and rulers of his charets and his horſemen.

* Levit 25. 39.

23 Theſe were the princes of the officers, that were over Salomons worke: *even* i five hundreth and fiftie, and they ruled the people that wrought in the worke.

i The overſeers of Salomons worke, were divided into three parts: the firſt conteined 3300. the ſecond 3300. and the third 550. which were Iſraelites: ſo here are conteined the two laſt parts, which make 550. more, 2. Chron. 8. 10.

24 ¶ And Pharaohs daughter came up from the citie of David unto the houſe which *Salomon* had built for her: then did he build Millo.

25 And thriſe a yeere did Salomon offer burnt offrings and peace offrings upon the altar which he built unto the Lord: and he burnt incenſe upon *the Altar* that was before the Lord, when hee had finiſhed the houſe.

26 ¶ Alſo king Salomon made a navie of ſhips in Ezeon-geber, which is beſide Eloth, and the brinke of the red ſea, in the land of Edom.

27 And Hiram ſent with the navie, his ſervants, that were mariners, and had knowledge of the ſea, with the ſervants of Salomon.

28 And they came to Ophir, and fet from thence k foure hundreth and twentie talents of gold, and brought it to king Salomon.

k In the 2. Chron. 8. 18. is made mention of thirtie more, which ſeeme to have beene employed for their charges.

CHAP. X.

The Queene of Saba commeth to heare the wiſedome of Salomon. 13 His royall throne. 23 His power and magnificence.

AND the * Queene of a Sheba hearing the fame of Salomon (concerning the Name of the Lord) came to proove him with hard queſtions.

* 2. Chron. 9. 1. Matth. 12. 42. Luke 11. 31.

a Ioſephus ſaith, that ſhee was Queene of Ethiopia, and that Sheba was the name of the chiefe citie of Meroe, which is an yland of Nilus.

2 And ſhee came to Ieruſalem with a very great traine, *and* camels that bare ſweete odours, and golde exceeding much, and precious ſtones: and ſhee came to Salomon, and communed with him of al that was in her heart.

3 And Salomon declared unto her all her queſtions: nothing was hid from the king, which he expounded not unto her.

4 Then the Queene of Sheba ſaw all Salomons wiſedome, and the houſe that he had built,

5 And the b meat of his table, and the ſitting of his ſervants, and the order of his miniſters, and their apparell, and his drinking veſſels, and his burnt offrings, that he offered in the houſe of the Lord, and † ſhe was greatly aſtonied.

b That is, the whole order, and trade of his houſe.

† Ebr. there was no more ſpirit in her.

6 And ſhee ſayd unto the King, It was a true word that I heard in mine owne land of thy ſayings, and of thy wiſedome.

7 Howbeit I beleeved not this report, till I came, and had ſeene it with mine eyes: but loe, the one halfe was not tolde mee: *for* thou haſt more wiſedome and proſperitie, then I have heard by report.

8 Happy are thy men, happy are theſe thy ſervants, which ſtand ever before thee, and heare thy c wiſedome.

c But much more happy are they, which heare the wiſedome of God revealed in his word.

9 Bleſſed be the Lord thy God, which d loved thee, to ſet thee on the throne of Iſrael, becauſe the Lord loved Iſrael for ever, and made thee king to doe e equitie and righteouſneſſe.

d It is a chiefe ſigne of Gods favour, when godly and wiſe rulers ſit in the throne of juſtice.

10 And ſhe gave the king ſixe ſcore talents of golde, and of ſweete odours exceeding much, and precious ſtones. There came no more ſuch abundance of ſweete odours, as the Queene of Sheba gave to king Salomon.

e This is the cauſe, why Kings are appointed.

11 The navie alſo of Hiram (that caried gold from Ophir) brought likewiſe great plentie of * Almuggim trees from Ophir, and precious ſtones.

* 2. Chron. 9. 10.

12 And the king made of the Almuggim trees pillars for the houſe of the Lord, and for the kings palace,

palace, and made harps and psalteries for singers. There came no more such Almuggim trees, nor were no more seene unto this day.

13 And King Salomon gave unto the Queene of Sheba, whatsoever she would aske, besides that, which Salomon gave her of his † kingly liberalitie: so she returned and went to her owne countrey, *both* she and her servants.

† Ebr. *by the hand of the King.*

14 ¶ Also the weight of gold, that came to Salomon in one yeere, was sixe hundreth threescore and sixe * talents of gold,

* *Exod.* 25.39.

15 Besides that *he had* of merchant men and of the marchandises of them that sold spices, and of all the kings of Arabia, and of the princes of the ‡ countrey.

‡ To wit, of Arabia, which for the great abundance of all things was called Happy.

16 And king Salomon made two hundreth targets of beaten golde, sixe hundreth *shekels* of gold went to a target:

17 And three hundred shields of beaten gold, three pound of gold went to one shield: and the King put them in the * house of the wood of Lebanon.

* *Chap.* 7.2.

18 ¶ Then the King made a great throne of yvorie, and covered it with the best golde.

¶ THE ROYAL THRONE OF SALOMON.

19 And the throne had sixe steps, and the top of the throne *was* round behinde, and there were § stayes on either side on the place of the throne, and two lyons standing by the stayes.

§ As the chaire bowes, or places to leane upon.

20 And there stood twelve lyons on the sixe steps on either side: there was not the like made in any kingdome.

21 And all King Salomons drinking vessels *were* of golde, and all the vessels of the house of the wood of Lebanon *were* of pure golde, none *were* of silver: *for* it was nothing esteemed in the dayes of Salomon.

22 For the King had on the sea the navie of Tharshish with the navie of Hiram: once in three yeere came the navie of h Tharshish and brought gold and silver, yvorie, and apes and peacocks.

h By Tharshish is meant Cilicia, which was abundant in varietie of precious things.

23 So King Salomon exceeded all the kings of the earth both in riches and in wisedome.

24 And all the world sought to see Salomon, to heare his wisdome, which God had put in his heart.

25 And they brought every man his present, vessels of silver, and vessels of golde, and raiment, and armour, and sweet odours, horses and mules, from yeere to yeere.

26 Then Salomon gathered together * charets and horsemen: and he had a thousand and foure hundred charets, and twelve thousand horsemen, whom he placed in the charet cities, and with the King at Ierusalem.

* 2.*Chron.* 1.14.

27 And the King ‖ gave silver in Ierusalem as stones, and gave cedars as the wilde figtrees that grow abundantly in the plaine.

‖ Or, *he made silver as plenteous as stones.*

28 Also Salomon had horses brought out of Egypt, and fine linnen: ‖ the kings merchants received the linnen for a price.

‖ Or, *for the company of the kings merchants did receive a number at a price.*

29 There came up and went out of Egypt *some* charet *worth* sixe hundreth *shekels* of silver: that is, one horse an hundreth and fifty. And thus they brought *horses* to all the kings of the Hittites and to the Kings of Aram by their † meanes.

† Ebr. *hands.*

CHAP. XI.

1 *Salomon hath a thousand wives and concubines, which bring him to idolatrie.* 14 *His God raiseth up adversaries against him.* 43 *He dieth.*

BVt King Salomon loved * many a outlandish women: both the daughter of Pharaoh, *and* the women of Moab, Ammon, Edom, Zidon, and Heth,

* *Deut.* 17.17. *Eccles.* 47.22.23. a Which were idolaters.

2 Of the nations whereof the Lord had sayd unto the children of Israel, * Goe not yee in to them, nor let them come in to you: *for* surely they will turne your hearts after their gods, to them, *I say*, did Salomon ioyne in love.

* *Exod.* 34.16.

3 And he had seven hundreth wives, *that were* ‖ princesses, and three hundreth b concubines, and his wives turned away his heart.

‖ Or, *Queenes.* b To whom appertained no dowrie.

4 For when Salomon was old, his wives turned his heart after other gods, so that his heart was not c perfect with the Lord his God as *was* the heart of David his father.

c He served not God with a pure heart.

5 For Salomon followed * Ashtaroth the god of the Zidonias, and d Milcom the abomination of the Ammonites,

* *Iud.* 2.13. d Who was also called Molech, verse 7. reade 2 *King.* 23.10.

6 So Salomon wrought wickednesse in the sight of the Lord, but continued not to follow the Lord, as *did* David his father.

7 Then did Salomon build an hie place for Chemosh, the e abomination of Moab, in the mountaine that is over against Ierusalem, and unto Molech the abomination of the children of Ammon.

e Thus the Scripture termeth whatsoever man doeth reverence and serve as God.

8 And so did he for all his outlandish wives, which burnt incense and offered unto their gods.

9 Therefore the Lord was angrie with Salomon, because hee had turned his heart from the Lord God of Israel, * which had appeared unto him twise.

* *Chap.* 3.5. *and* 9.2.

10 And had given him a * charge concerning this thing, that he should not follow other gods: but hee kept not that, which the Lord had commanded him.

* *Chap.* 6.12.

11 Wherefore the Lord sayde unto Salomon, Forasmuch as f this is done of thee, and thou hast not kept my Covenant, and my statutes (which I commanded thee) * I will surely rent thy kingdome from thee, and will give it to thy servant.

f That thou hast forsaken me and worshipped idoles. * *Chap.* 2.15.

12 Notwithstanding in thy dayes I will not do it, because of David thy father, but I will rent it out of the hand of thy sonne:

13 Howbeit I will not rent all the kingdome, *but* will give one g tribe to thy sonne, because of

g Because the tribes of Iudah and Beniamin had their possessions mixed, they are here taken as one tribe.

David

Dauid my ſeruant, and becauſe of Ieruſalem which I haue choſen.

14 ¶ Then the Lord ſtirred vp an aduerſarie vnto Salomon, *euen* Hadad the Edomite, of the kings [h] ſeede, which was Edom.

15 * For when Dauid was in Edom, and Ioab the captaine of the hoſt had ſmitten all the males in Edom, and was gone vp to bury the [i] ſlaine,

16 (For ſixe moneths did Ioab remaine there and all Iſrael, till hee had deſtroyed all the males in Edom.)

17 Then this Hadad [k] fled, and certaine other Edomites of his fathers ſeruants with him, to goe into Egypt, Hadad being yet a litle childe.

18 And they aroſe out of Midian, and came to Paran, and tooke men with them out of Paran, and came to Egypt vnto Pharaoh king of Egypt, which gaue him an houſe, and appointed him victailes and gaue him land.

19 So Hadad [l] found great fauour in the ſight of Pharaoh, and he gaue him to wife the ſiſter of his owne wife, *euen* the ſiſter of Tahpenes the Queene.

20 And the ſiſter of Tahpenes bare him Genubath his ſon, whom Tahpenes weaned in Pharaohs houſe: and Genubath was in Pharaohs houſe among the ſonnes of Pharaoh.

21 And when Hadad heard in Egypt that Dauid ſlept with his fathers, and that Ioab the captaine of the hoaſte was dead, Hadad ſayd to Pharaoh, Let me depart, that I may go to mine owne countrey.

22 But Pharaoh ſayd vnto him, What haſt thou lacked with mee, that thou wouldeſt thus goe to thine owne countrey? And he anſwered, Nothing, but in any wiſe let me goe.

23 ¶ * And God ſtirred him vp *another* aduerſary, Rezon the ſonne of Eliada, which [m] fled from his lord Hadadezar king of Zobah.

24 And hee gathered men vnto him, and had bin captaine ouer the company, when Dauid ſlew them. And they went to Damaſcus, and dwelt there, [n] and they made him king in Damaſcus.

25 Therefore was he an aduerſary to Iſrael all the dayes of Salomon, beſides the euill that Hadad *did*, he alſo abhorred Iſrael, and reigned ouer Aram.

26 ¶ * And Ieroboam the ſonne of Nebat an Ephrathite of Zereda Salomons ſeruant (whoſe mother was called Zeruah a widow) lift vp his hand againſt the king.

27 And this was the cauſe that he lift vp *his* hand againſt the king, *When* Salomon built Millo, hee repaired the broken places of the citie of Dauid his father.

28 And this man Ieroboam was a man of ſtrength and courage, and Salomon ſeeing that the yong man was meete for the worke, hee made him [o] ouerſeer of all the labour of the houſe of Ioſeph.

29 And at that time, when Ieroboam went out of Ieruſalem, the Prophet Ahijah the Shilonite found him in the way, having a new garment on him, and they two were alone in the field.

30 Then Ahijah caught the new garment that was on him, and [p] rent it in twelue pieces.

31 And ſayd to Ieroboam, Take vnto thee ten pieces: for thus ſaith the Lord God of Iſrael, Behold, I will rent the kingdome out of the hands of Salomon, and will giue ten tribes to thee.

32 But hee ſhall haue one tribe for my ſeruant Dauids ſake, and for Ieruſalem the citie, which I haue choſen out of all the tribes of Iſrael.

33 Becauſe they haue forſaken mee, and haue worſhipped Aſhtaroth the god of the Zidonians, and Chemoſh the god of the Moabites, and Milcom the god of the Ammonites, and haue not walked in my wayes (to [‖] do right in mine eyes, & my ſtatutes, and my lawes) as *did* Dauid his father.

34 But I will not take the whole kingdome out of his hand: for I will make him prince all his life long for Dauid my ſeruants ſake, whom I haue choſen, *and* who kept my commandements and my ſtatutes.

35 * But I will take the kingdome out of his ſonnes hand, and will giue it vnto thee, *euen* the ten tribes.

36 And vnto his ſonne will I giue one tribe, that Dauid my ſeruant may haue a [q] light alway before mee in Ieruſalem the citie, which I haue choſen mee to put my Name there.

37 And I will take thee, and thou ſhalt reigne † euen as thine heart deſireth, and ſhalt be king ouer Iſrael.

38 And if thou hearken vnto all that I command thee, and wilt walke in my wayes, and doe right in my ſight, to keepe my ſtatutes and my commandements as Dauid my ſeruant did, then will I be with thee, and build thee a ſure houſe, as I built vnto Dauid, and will giue Iſrael vnto thee.

39 And I will [r] for this afflict the ſeede of Dauid, [ſ] but not for euer.

40 ¶ Salomon ſought therefore to kill Ieroboam, and Ieroboam aroſe, and fled into Egypt vnto Shiſhak king of Egypt, and was in Egypt vntill the death of Salomon.

41 And the reſt of the words of Salomon, and all that hee did, and his wiſedome, are they not written in the [t] booke of the acts of Salomon?

42 The time that Salomon reigned in Ieruſalem ouer all Iſrael, was * fourtie yeere.

43 And Salomon ſlept with his fathers: and was buried in the citie of Dauid his father: and Rehoboam his ſonne reigned in his ſtead.

CHAP. XII.

1 Rehoboam ſucceedeth Salomon. 3 Hee refuſeth the counſell of the Ancient. 20 Ieroboam reigneth ouer Iſrael. 21 God commandeth Rehoboam not to fight. 28 Ieroboam maketh golden calues.

AND * Rehoboam went to Shechem: for all Iſrael were come to Shechem, to make him king.

2 And when Ieroboam the ſonne of Nebat heard of it (who was yet in Egypt, * whither Ieroboam had fled from king Salomon, and [‖] dwelt in Egypt.)

3 Then they ſent and called him: and Ieroboam and all the Congregation of Iſrael came and and ſpake vnto Rehoboam, ſaying,

4 Thy father made our * yoke grieuous: now therefore make thou the grieuous ſeruitude of thy father, and his ſore yoke which hee put vpon vs, [a] lighter, and we will ſerue thee.

5 And he ſaid vnto them, Depart yet for three dayes, then come againe to mee. And the people departed.

6 And king Rehoboam tooke counſell with the old men that [‖] had ſtood before Salomon his father, while hee yet liued, and ſayd, [x] What counſell giue yee, that I may make an anſwere to this people?

7 And they ſpake vnto him, ſaying, If thou be a [b] ſeruant vnto this people this day, and ſerue them,

h Of the king of Edoms ſtocke.
* 2. Sam. 8. 14.
i Of the Edomites.
k Thus God reſerued this idolater to be a ſcourge to puniſh his peoples ſinnes.
l God brought him to honor, that his power might be more able to compaſſe his enterprifes againſt Salomons houſe.
* 2. Sam. 8. 3.
m When David had diſcomfited Hadadezer and his armie.
n To wit, the men whom hee had gathered vnto him.
* 2. Chron. 13. 6.
o He was ouerſeer of Salomons workes, for the tribe of Ephraim and Manaſſeh.
p By theſe viſible ſignes the Prophets would more deeply prent their meſſage into their hearts to whom they were ſent.
* Chap. 11. 15.
q He hath reſpect vnto the Meſſiah, which ſhould be the bright ſtarre that ſhould ſhine thorow all the would.
† Ebr. in all that thy ſoule.
r For this idolatry that Salomon hath committed.
ſ For the whole ſpirituall kingdome was reſtored in Meſſiah.
t Which booke as is thought, was loſt in their captiuitie.
* 2. Chron. 9. 30.
* 2. Chron. 10. 2.
* Chap. 11. 40.
‖ Or, returne from Egypt.
* Chap. 4. 7.
a Oppreſſe vs not with ſo great charges, which we are not able to ſuſtaine.
‖ Or, had bene of his ancient counſellers.
b They ſhewed him that there was no way to win the peoples hearts, but to grant them their iuſt petition.

them, and answere them, and speake kinde words to them, they will be thy servants for ever.

8 But hee forsooke the counsell that the olde men had given him, and asked counsell of the young men that had bene brought up with him, and waited on him.

9 And hee sayd unto them, c What counsell give yee, that we may answere this people, which have spoken to me, saying, Make the yoke, which thy father hath put upon us, lighter?

c There is nothing harder for them that are in authority, then to bridle their affections, and to follow good counsell.

10 Then the yong men that were brought up with him, spake unto him, saying, Thus shalt thou say unto this people, that have spoken unto thee, and sayd, Thy father hath made our yoke heavie, but make thou it lighter unto us: *even* thus shalt thou say unto them, My ‖ least part shall be d bigger then my fathers loynes.

‖ Or, *little finger.* d I am much more able to keepe you in subjection then my father was.

11 Now whereas my father did burden you with a grievous yoke, I will yet make your yoke heavier: my father hath chastised you with rods, but I will correct you with ‖ scourges.

‖ Or, *scorpions.*

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had e appointed, saying, Come to me againe the third day.

e The people declare their obedience in this that they would attempt nothing before the king had given them just occasion.

13 And the king answered the people sharpely, and left the olde mens counsell that they gave him,

14 And spake to them after the counsell of the yong men, saying, My father made your yoke grievous, and I will make your yoke more grievous: my father hath chastised you with rods, but I will correct you with scourges.

15 And the king hearkened not unto the people: for it was the ‖ ordinance of the Lord, that he might performe his saying, which the Lord had spoken by * Ahijah the Shilonite unto Ieroboam the sonne of Nebat.

‖ Or, *the Lord was the cause.*

* *Chap.* 11. 11.

16 So when all Israel saw that the king regarded them not, the people answered the king thus, saying, What portion have wee in f David? wee have none inheritance in the sonne of Ishai. To your tents, O Israel: now see to thine owne house, David. So Israel departed unto their tents.

f Though their cause were good, yet it is most hard for the people to bridle their affections, as these vile wordes declare.

17 Howbeit over the children of Israel, which dwelt in the cities of Iudah, did Rehoboam reigne still.

18 ¶ Now the king Rehoboam sent Adoram the receiver of the tribute, and all Israel stoned him to death: then the king Rehoboam † made speede to get him up to his charet, to flee to Ierusalem.

† *He strengthened himselfe.*

19 And Israel rebelled against the house g of David unto this day.

g By the just judgement of God for Salomons sinne.

20 ¶ And when all Israel had heard that Ieroboam was come againe, they sent and called him to the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Iudah * onely.

* *Chap.* 12. 13.

21 And when Rehoboam was come to Ierusalem, he h gathered all the house of Iudah with the tribe of Beniamin, an hundreth and fourescore thousand of chosen men (which were good warriours) to fight against the house of Israel, and to bring the kingdome againe to Rehoboam the sonne of Salomon.

h For as yet hee perceived not that the Lord had so appointed it.

22 * But the word of God came unto Shemajah the i man of God, saying,

* 2. *Chron.* 11. 2.

i That is, the Prophet.

23 Speake unto Rehoboam the sonne of Salomon king of Iudah, and unto all the house of Iudah and Beniamin, and the remnant of the people, saying,

24 Thus sayth the k Lord, Ye shall not goe up, nor fight against your brethren the children of Israel: returne every man to his house: for this thing is done by mee. They obeyed therefore the word of the Lord, and returned, and departed according to the word of the Lord.

k Who of his just judgement will punish the trespasser, and of his mercy spare the innocent people.

25 ¶ Then Ieroboam built Sechem in mount Ephraim, and dwelt therein, and went from thence, and built Penuel.

26 And Ieroboam thought in his heart, Now shall the kingdome returne to the house of David.

27 If this people goe up and doe sacrifice in the house of the Lord l at Ierusalem, then shall the hearts of this people turne againe unto their lord, *even* to Rehoboam king of Iudah: so shall they kill me, and goe againe to Rehoboam king of Iudah.

l He feared least his people should have by this meanes bene entised to rebell against him.

28 Whereupon the king tooke counsell, and made two calves of golde, and sayd unto them, m It is too much for you to goe up to Ierusalem: Behold, O Israel, thy gods which brought thee up out of the land of Egypt.

m So crafty are carnall perswasions of princes, when they will make a religion to serve to their appetite.

29 And he set the one in Beth-el, and the other set he in Dan.

30 And this thing turned to sinne: for the people went (because of the one) even to Dan.

31 Also he made an n house of hie places, and made priests of the lowest of the people, which were not of the sonnes of Levi.

n That is, a temple, where altars were built for idolatry.

32 And Ieroboam made a feast the o fifteenth day of the eight moneth, like unto the feast that is in Iudah, and offered on the altar. So did he in Beth-el, and offered unto the calves that hee had made: and hee placed in Beth-el the priests of the hie places, which he had made.

o Because hee would the more binde the peoples devotion to his idolatry, he made a new holy day, besides those that the Lord had appointed in the Law.

33 And hee offered upon the altar, which hee had made in Beth-el, the fifteenth day of the eight moneth, (*even* in the moneth which hee had forged of his owne heart) and made a solemne feast unto the children of Israel, and hee went up to the altar, to burne incense.

CHAP. XIII.

1 *Ieroboam is reprehended of the Prophet.* 4 *His hand drieth up.* 13 *The Prophet is seduced,* 24 *and is killed of a lion.* 33 *The obstinacie of Ieroboam.*

A Nd behold, there came a a man of God out of Iudah (by the commandement of the Lord) unto b Beth-el, and Ieroboam stood by the Altar to offer incense.

a That is, a Prophet.

b Not that that was called Luz in Beniamin, but an other of that name.

2 And he cried against the altar by the commandement of the Lord, and sayd, O altar, altar, thus sayth the Lord, Behold, a childe shalbe borne unto the house of David, * Iosiah by name, and upon thee shall he sacrifice the priests of the high places that burne incense upon thee, and they shall burne mens bones upon thee.

* 2. *King.* 23. 17.

3 And he gave a signe the same time, saying, This is the c signe, that the Lord hath spoken, Behold, the altar shall rent, and the ashes that are upon it, shall ‖ fall out.

c By this signe ye shall know that the Lord hath sent me.

‖ Or, *be powred out.*

4 And when the king had heard the saying of the man of God, which hee had cried against the altar in Beth-el, Ieroboam stretched out his hand for the altar, saying, d Lay holde on him: but his hand which hee put foorth against him, dried up, and hee could not pull it in againe to him.

d The wicked rage against the Prophets of God, when they declare them Gods judgements.

5 The altar also clave asunder, and the ashes fell

fell out from the altar, according to the signe, which the man of God had given by the † commandement of the Lord.

† *Ebr. mouth.*

6 Then the king answered and saide unto the man of God, e I beseech thee, pray unto the Lord thy God, and make intercession for mee, that mine hand may be restored unto mee. And the man of God besought the Lord, and the Kings hande was restored, and became as it was afore.

e Though the wicked humble themselves for a time, when they feele Gods judgement, yet after they returne to their olde malice, and declare that they are but vile hypocrites.

7 Then the King sayd unto the man of God, Come home with mee, that thou mayest ‖ dine, and I will give thee a reward.

‖ *Or, take sustenance.*

8 But the man of God sayd unto the King, If thou wouldest give me halfe thine house, I would not goe with thee, neither would I eate bread nor drinke water in this place.

9 For so ‖ was it charged me by the word of the Lord, saying, f Eate no bread nor drinke water, nor turne againe by the same way that thou camest.

‖ *Or, he charged me: to wit, an Angel.*

f Seeing he had the expresse word of God, he ought not to have declined therefrom neither for the perswasion of man nor Angel.

10 So he went another way, and returned not by the way that he came to Beth-el.

11 ¶ And an olde Prophet dwelt in Beth-el, and his sonnes came and told him all the works, that the man of God had done that day in Beth-el, and the words which he had spoken unto the king, told they their father.

12 And their father saide unto them, What way went he? and his sonnes † shewed him what way the man of God went, which came from Iudah.

† *Ebr. looked.*

13 And he sayde unto his sonnes, Saddle mee the asse. Who sadled him the asse, and hee rode thereon,

14 And went after the man of God, and found him sitting under an oke: and he sayd unto him, Art thou the man of God, that camest from Iudah? And he sayd, † Yea.

† *Ebr. I am.*

15 Then he sayd unto him, g Come home with me, and eat bread.

g This he did of a simple mind, thinking it his duetie to declare friendship to a Prophet.

16 But hee answered, I may not returne with thee, nor goe in with thee, neither will I eat bread nor drinke water with thee in this place.

17 For it was charged me by the worde of the Lord, *saying*, Thou shalt eat no bread, nor drinke water there, nor turne againe to goe by the way that thou wentest.

18 And he sayd unto him, I am a Prophet also as thou art, and an h Angel spake unto me by the word of the Lord, saying, Bring him againe with thee into thine house, that he may eate bread and drinke water: *but* he lied unto him.

h His fault is here double: first, in that hee suffereth not the Prophet to obey Gods expresse commandement: and next, that he faineth to have a revelation to the contrary.

19 So he went againe with him, and did eate bread in his house, and dranke water.

20 And as they sate at the table, the word of the Lord came unto the Prophet, that brought him againe:

21 And hee cried unto the man of God that came from Iudah, saying, Thus sayth the Lord, i Because thou hast disobeyed the mouth of the Lord, and hast not kept the commandement which the Lord thy God commanded thee,

i God would reproove his folly by him, who was the occasion to bring him into errour.

22 But camest backe againe, and hast eaten bread and drunke water in the place (whereof he did say unto thee, Thou shalt eate no bread nor drinke any water) thy carkeis shall not come unto the sepulchre of thy fathers.

23 ¶ And when he had eaten bread and drunke, he saddled him the asse, to wit, to the Prophet whom he had brought againe,

24 And when he was gone, k a lion met him by the way, and slew him, and his body was cast in the way, and the asse stood thereby: the Lion stood by the corps also.

k By this fearefull example, God setteth foorth how dangerous a thing it is for men to behave themselves coldly, or deceitfully in their charge whereunto God hath called them.

25 And behold, men that passed by, saw the carkeis cast in the way, and the Lion standing by the corps: and they came and told it in the towne where the old Prophet dwelt.

26 And when the Prophet that brought him backe againe from the way, heard thereof, hee sayd, It is the man of God, who hath been disobedient unto the Commandement of the Lord: therefore the Lord hath delivered him unto the Lion, which hath rent him and slaine him, according to the word of the Lord, which he spake unto him.

27 ‖ And he spake to his sonnes, saying, Saddle me the asse. And they sadled him.

‖ *Or, he charged.*

28 And hee went and found his body cast in the way, and the asse and the Lion stood by the corps: and the Lion had l not eaten the body, nor torne the asse.

l To declare that this was only the judgement of God: for if the Lion had done it for hunger, hee would also have devoured the body in which he had prepared for himselfe.

29 And the Prophet tooke up the bodie of the man of God, and laid it upon the asse, and brought it againe, and the olde Prophet came to the city, to lament and bury him.

30 And he layd his body in his m owne grave, and thy lamented over him, *saying*, Alas, my brother.

31 And when he had buried him, he spake to his sonnes, saying, When I am dead, bury yee me also in the sepulchre, where in the man of God is buried: lay my bones beside his bones.

32 For that thing which he cried by the word of the Lord against the altar that is in Beth-el, and against all the houses of the hie places, which are in the cities of Samaria, shall surely come to passe.

33 *Howbeit* after this Ieroboam n converted not from his wicked way, but turned againe, and made of the lowest of the people priests of the hie places. Who would, might † consecrate himselfe and be of the priests of the hie places.

n So the wicked profit not by Gods threatnings, but go backward, and become worse and worse, 2 Tim. 3. 13.

34 And this thing turned to sinne unto the house of Ieroboam, even to roote it out, and destroy it † from the face of the earth.

† *Ebr. fill his hand.*

CHAP. XIIII.

a Ieroboam sendeth his wife desguised to Ahijah the Prophet, who declareth unto him the destruction of his house. 21 Iudah is punished by Shishak.

AT that time Abijah the sonne of Ieroboam fell sicke.

2 And Ieroboam sayd unto his wife, Vp, I pray thee, a and disguise thy selfe that they know not that thou art the wife of Ieroboam, and goe to Shiloh: for there is Ahijah the Prophet, which tolde mee * that I should be king over this people.

a His owne conscience bare him witnesse, that the Prophet of God would not satisfie his affections, which was a wicked man.

* *Chap. 11. 31.*

3 And take † with b thee, tenne loaves and ‖ craknels, and a bottell of hony, and goe to him: he shall tell thee what shall become of the yong man.

† *Ebr. in thine hand.*

b According to the custome when they went to aske counsell of Prophets, 1. Sam. 9. 7.

‖ *Or, wafers.*

4 And Ieroboams wife did so, and arose, and went to Shiloh, and came to the house of Ahijah: but Ahijah could not see, for his † sight was decayed for his age.

† *Ebr. the stood.*

5 Then the Lord sayd unto Ahijah, Behold, the wife of Ieroboam commeth to aske a thing of thee for her sonne, for he is sicke; thus and thus shalt thou say unto her: *for* when shee commeth in,

in, she shall feine her selfe *to be* c another.

c Then the wife of Ieroboam.

6 Therefore when Ahijah heard the sound of her feet as she came in at the doore, he sayd, Come in thou d wife of Ieroboam: why feinest thou thus thy selfe to be another? I am sent to thee *with* heavy tidings.

d For God oft times disclooseth unto his the craft and subtiltie of the wicked.

7 Go tell Ieroboam, Thus sayth the Lord God of Israel, Forasmuch as I have exalted e thee from among the people, and I have made thee prince over my people Israel,

e Which was't but a servant.

8 And have rent the kingdome away from the house of David, and haven given it thee, and thou hast not bene as my servant David, which kept my Commandements, and followed me with all his heart, and did onely that wich was right in mine eyes.

9 But hast done evill above all that were before thee (for thou hast gone and made thee other gods, and f molten images, to provoke mee, and hast cast me behind thy backe.)

f To wit, two calves.

10 Therefore behold, I will bring evill upon the house of Ieroboam, and will cut of from Ieroboam him that * g pisseth against the wall, as well him that h is shut up, as him that is left in Israel, and will sweepe away the remnant of the house of Ieroboam, as a man sweepeth away doung till it be all gone.

* *Chap.* 22. 21. *and* 2. *King.* 9. 8.

g Every male even to the dogs, 1. Sam. 25. 22.

h As well him that is in the strong hold, as him that is abroad.

11 The dogges shall eate him of Ieroboams *stocke* that dieth in the citie, and the foules of the aire shall eat him that dieth in the field: i for the Lord hath sayd it.

i They shall lacke the honour of buriall in token of Gods malediction.

12 Vp therefore and get thee to thine house: for when thy feete enter into the citie, the child shall die.

13 And all Israel shall mourne for him, and bury him: for he onely of Ieroboam shall come to the grave, because in him there is found k some goodnesse toward the Lord God of Israel in the house of Ieroboam.

k In the middes of the wicked, God hath some on whom he doeth bestow his mercies.

14 Moreover, the Lord shall stirre him up a King over Israel which shall destroy the house of Ieroboam in that day: l what? yea, even now.

l The Lord will begin to destroy it out of hand.

15 For the Lord shall smite Israel, as when a reede is shaken in the water, and he shall weed Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the m River, because they have made them groves, provoking the Lord to anger.

m Meaning, Euphrates.

16 And he shall give Israel up, because of the sinnes of Ieroboam, who did sinne, and n made Israel to sinne.

n The people shall not be excused when they doe evill at the commandement of their governours.

17 ¶ And Ieroboams wife arose, and departed, and came to Tirzah, and when shee came to the threshold of the house, the yong man died,

18 And they buried him, and all Israel lamented him, according to the word of the Lord which he spake by the hand of his servant Ahijah the Prophet.

19 And the rest of Ieroboams actes, how hee warred, and how he reigned, beholde, they are written in the booke of the Chronicles of the Kings of Israel.

20 And the dayes which Ieroboam reigned, were two and twentie yeere: and hee o slept with his fathers, and Nadab his sonne reigned in his steade.

o The Lord smote him that he died, 2. Chron. 13. 20.

21 ¶ Also Rehoboam the sonne of Salomon reigned in Iudah. Rehoboam was one and fortie yeere old, when he began to reigne, and reigned seventeene p yeere in Ierusalem, the citie which the Lord did chuse out of all the tribes of Israel, to put his name there: and his mothers name was Naamah an Ammonite.

p And died before Ieroboam about foure yeeres.

22 And Iudah wrought wickednesse in the sight of the Lord: and they provoked him more with their sinnes, which they had committed, ‖ then all that which their fathers had done.

‖ *Or, besides all that their fathers had done by their sinnes.*

23 For they also made them hie places, and images, and groves on every hie hill, and under every greene tree.

24 There were also Sodomites in the q land, they did according to alle the abominations of the nations, which the Lord hast cast out before the children of Israel.

q Where idolatry reigneth, all horrible vices are committed, till at length Gods just judgement destroy them utterly.

25 ¶ And in the fift yeere of King Rehoboam, Shishak king of Egypt came up against Ierusalem,

26 And tooke the treasures of the house of the Lord, and the treasures of the Kings house, and tooke away all: so he caried away all the shields of gold * which Salomon had made.

* *Chap.* 10. 16.

27 And king Rehoboam made for them brasen shields, and committed them unto the hands of the chiefe of the garde, which waited at the doore of the kings house.

28 And when the King went into the house of the Lord, the gard bare them, and brought them againe into the gard chamber.

29 And the rest of the actes of Rehoboam, and all that he did, are they not written in r the booke of the Chronicles of the Kings of Iudah?

r Which bookes were called the bookes of Shemaiah and Iddo the Prophets, 2 Chro. 12. 15.

30 And there was warre betweene Rehoboam and Ieroboam s continually.

s That is, all the dayes of Rehoboams life.

31 And Rehoboam slept with his fathers, and was buried with his fathers in the city of David: his mothers name *was* Naamah an t Ammonite: and Abijam his sonne reigned in his stead.

t Whose idolatry Rehoboam her sonne followed.

CHAP. XV.

a Abijam reigneth over Iudah. 9 Asa succeedeth in his roome. 16 The battell betweene Asa and Baasha. 24 Iehoshaphat succeedeth Asa. 25 Nadab succeedeth Ieroboam. 28 Baasha killeth Nadab.

AND in the eighteenth yeere of King * Ieroboam the sonne of Nebat, reigned Abijam over Iudah.

* 2. *Chron.* 13. 23.

2 Three yeere reigned hee in Ierusalem, and his mothers name *was* Maachah the daughter of a Abishalom.

a Some thinke that this was Absalom Salomons sonne.

3 And he walked in all the sinnes of his father, which hee had done before him: and his heart was not perfite with the Lord his God, as the heart of David his father.

4 But for Davids sake did the Lord his God give him a b light in Ierusalem, and set up his sonne after him, and established Ierusalem,

b Meaning, a sonne to reigne over Iudah.

5 Because David did that which was right in the sight of the Lord, and turned from nothing that he commanded him all the dayes of his life, * save onely in the matter of Uriah the Hittite.

* 2. *Sam.* 11. 4. *and* 12. 9.

6 And there was warre betweene Rehoboam and Ieroboam as long as he lived.

7 The rest also of the acts of Abijam, and all that he did, are they not written in the * booke of the Chronicles of the kings of Iudah? there was also warre betweene Abijam and Ieroboam.

* 2. *Chron.* 13. 3.

8 And Abijam slept with his fathers, and they buried him in the citie of David: and Asa his sonne reigned in his stead.

9 ¶ * And in the twenty yeere of Ieroboam King of Israel, reigned Asa over Iudah.

* 2. *Chron.* 14. 1.

10 Hee reigned in Ierusalem one and fourtie yeere,

c That is, his grandmother, as David is oft times called father of them, whose grand-father he was.

yeare, and his c mothers name *was* Maachah, the daughter of Abishalom.

11 And Asa did right in the eyes of the Lord, as *did* David his father.

12 And he tooke away the Sodomites out of the land, and put away all the idoles that his fathers had made.

d Neither kinred nor authoritie ought to be regarded, when they blaspheme God, and become idolaters, but must be punished.

* 2.Chron.15.16.

13 And hee d put downe * Maachah his mother also from her estate, because she had made an idole in a grove: and Asa destroyed her idoles, and burnt them by the brooke Kidron.

e For in that that he suffered them to worship God in other places, then he had appoynted, it came of ignorance, and not of malice.

14 But they put not downe the hie places. Nevertheleſſe Asas heart was e upright with the Lord all his dayes.

15 Also he brought in the holy vessels of his father, and the things that he had dedicated unto the house of the Lord, silver and golde, and vessels.

16 ¶ And there was warre betweene Asa and Baasha king of Israel all their dayes.

f Of the same purpose that Ieroboam did, because the people should not goe up to Ierusalem least they should follow Asa.

17 Then Baasha King of Israel went up against Iudah, and built f Ramah, so that he would let none goe out or in to Asa king of Iudah.

* 2.Chron.16.2.
‖ Or, Syria.

18 Then Asa tooke all the silver and the gold that was left in the treasures of the house of the Lord, and the treasures of the kings house, and delivered them into the hands of his servants, and king Asa sent them to * Benha-dad the sonne of Tabrimon, the sonne of Hezion king of ‖ Aram that dwelt at Damascus, saying,

There is a covenant betweene mee and thee, *and* betweene my father and thy father: Behold, I have sent unto thee a present of silver and golde: come, breake thy covenant with Baasha King of Israel, that he may g depart from mee.

g And vexe mee no longer.

20 So Ben-hadad hearkened unto king Asa, and sent the captaines of the hoasts, which he had, against the cities of Israel, and smote Ion, and Dan, and Abel-beth-maachach, and all Cinneroth, with all the land of Naphtali.

21 And when Baasha heard thereof, he left building of Ramah, and dwelt in Tirzah.

‖ Or, make a proclamation.
† Ebr. none innocent.

22 Then king Asa ‖ assembled all Iudah † none excepted, and they tooke the stones of Ramah, and the timber thereof, wherewith Baasha had built, and king Asa built with them Geba of Benjamin and Mizpah.

23 And the rest of all the actes of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the booke of the Chronicles of the Kings of Iudah? but in his old age he was diseased in his h feete.

h Hee had the gout and put his trust rather in Physicions then in the Lord. 2.Chron.16.12.

24 And Asa slept with his fathers, and was buried with his fathers in the city of David his i father. And Iehoshaphat his sonne reigned in his stead.

i His great grandfather.

25 And Nadab the sonne of Ieroboam began to reigne over Israel the second yeare of Asa king of Iudah, and reigned over Israel two yeare.

26 And he did evil in the sight of the Lord, walking in the way of his father, and in his sinne wherewith he made Israel to sinne.

27 And Baasha the sonne of Ahijah of the house of Issachar conspired against him, and Baasha slew him at Gibbethon, which belonged to the Philistims: for Nadab and all Israel laid siege to Gibbethon.

k So God stirred up one tyrant to punish the wickednesse of another.

28 Even in the third yeare of Asa king of Iudah did Baasha slay him, and reigned in his stead.

29 And when he was king, hee k smote all the house of Ieroboam, hee left none alive to Ieroboam, untill he had destroyed him, according to the * word of the Lord which he spake by his servant Ahijah the Shilonite.

* Chap.14.10.

30 Because of the sinnes of Ieroboam which he committed, and wherewith hee made Israel to sinne, by his l provocation, wherewith he provoked the Lord God of Israel.

l By causing the people to commit idolatry with his calves, and so provoking God to anger.

31 And the residue of the acts of Nadab, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

32 And there was warre betweene Asa and Baasha king of Israel, all their dayes.

33 In the third yeare of Asa king of Iudah, began Baasha the sonne of Ahijah to reigne over all Israel in m Tirzah, *and reigned* foure and twentie yeares.

m Which was the place where the kings of Israel remained.

34 And hee did evil in the sight of the Lord, walking in the way of Ieroboam, and in his sinne, wherewith he made Israel to sinne.

CHAP. XVI.

1 *Of Baasha,* 6 *Elah,* 9 *Zimri,* 16 *Omri,* 31 *Ahab marrieth Iezebel.* 34 *Iericho is built again.*

THen the word of the Lord came to Iehu the sonne of Hanani against Baasha, saying,

a Thus spake Iehu to Baasha in the Name of the Lord.

2 a Forasmuch as I exalted thee out of the dust, and made thee captaine over my people Israel, and thou hast walked in the way of Ieroboam, and hast made my people Israel to sinne, to provoke mee with their sinnes,

3 Beholde, I will take away the posteritie of Baasha, and the posteritie of his house, and will make b thine house like the * house of Ieroboam, the sonne of Nebat.

b Meaning, the house of Baasha.
* Chap.15.29.

4 * He that dieth of Baashas *stocke* in the city, him shall the dogges eate: and that man of him which dieth in the fieldes, shall the foules of the ayre eate.

* Chap.14.11.

5 And the rest of the actes of Baasha, and what he did, and his ‖ power, are they not written in the booke of the * Chronicles of the kings of Israel?

‖ Or, valiantnesse.
* 1.Chron.16.11.

6 So Baasha slept with his fathers, and was buried in Tirzah, and Elah his sonne reigned in his stead.

c That is, the Prophet did his message.

7 And also c by the hand of Iehu the sonne of Hanani the Prophet, came the word of the Lord to Baasha, and to his house, that he should be like the house of Ieroboam, even for all the wickednesse that de did in the sight of the Lord, in provoking him with the worke of his hands, and because he killed d him.

d Meaning, Nadab Ieroboams sonne.

8 ¶ In the sixe and twentieth yeare of Asa king of Iudah, began Elah the sonne of Baasha to reigne over Israel in Tirzah, *and reigned* two yeares.

9 And his servant Zimri, captaine of halfe his charets, conspired against him, as he was in Tirzah e drinking, till he was drunken in the house of Arza steward of his house in Tirzah.

e The Chalde text hath thus, Drinking till he was drunken in the Temple of Arza the idole by his house in Tirzah.

10 And Zimri came and smote him, and killed him in the seven and twenty yeare of Asa king of Iudah, and reigned in his stead.

11 ¶ And when hee was king, and sate on his throne, hee slew all the house of Baasha, not leaving thereof one to pisse against a wall, neither of his kinsfolkes, nor of his friends.

12 So did Zimri destroy all the house of Baasha, according to the word of the Lord which he spake against Baasha by the hand of Iehu the f Prophet.

f Both Hanani his father and he were Prophets.

13 For all the sinnes of Baasha, and sinnes of Elah his sonne, which they sinned, and made Israel

to sinne, and provoked the Lord God of Israel with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the booke of the Chronicles of the kings of Israel?

15 ¶ In the seven and twenty yeare of Asa king of Iudah did Zimri reigne seven dayes in Tirzah, and the people was then in campe [g] against Gibbethon, which *belonged* to the Philistims.

g The siege had continued from the time of Nadab Ieroboams sonne.

16 And the people of the hoast heard say, Zimri hath conspired, and hath also slaine the king. Wherefore all Israel made Omri the captaine of the hoast, king over Israel that same day, *even* in the hoast.

17 Then Omri went up from Gibbethon, and all Israel with him, and they besieged [h] Tirzah.

h Where Zimri kept himselfe in hold.

18 And when Zimri saw, that the city was taken, he went into the palace of the kings house, and burnt † himself, and the kings house with fire, *and* so died.

† *Ebr. burnt the Kings house upon him.*

19 For his sinnes which hee sinned, in doing that which is evill in the sight of the Lord, in walking in the way of Ieroboam, and in his sinnes which he did, causing Israel to sinne.

20 And the rest of the acts of Zimri, and his treason that he wrought, are they not written in the booke of the Chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: *for* [i] halfe the people followed Tibni the sonne of Ginath to make him king, and the other halfe followed Omri.

i That is, the people which were not at the siege of Gibbethon: for there they had chosen Omri.

22 But the people that followed Omri, prevailed against the people that followed Tibni the son of Ginath: so Tibni died, and Omri reigned.

23 In the one and thirty yeare of Asa king of Iudah began Omri to reigne over Israel, *and reigned* twelve yeare. Sixe yeare reigned he in Tirzah.

24 And hee bought the mountaine [‖] Samaria of one Shemer for two talents of silver, and built in the mountaine, and called the name of the city, which he built, after the name of Shemer lord of the mountaine, Samaria.

‖ Or, Shomron.

25 But Omri did evill in the eyes of the Lord, and did [k] worse then all that were before him.

k For such is the nature of idolatry, that the superstition thereof doeth daily increase, and the elder it is the more abominable it is before God and his Church.

26 For hee walked in all the way of Ieroboam the sonne of Nebat, and in his sinnes wherewith he made Israel to sinne in provoking the Lord God of Israel with their vanities.

27 And the rest of the acts of Omri, that hee did, and his strength that he shewed, are they not written in the booke of the Chronicles of the Kings of Israel?

28 And Omri slept with his fathers, and was buried in [l] Samaria: and Ahab his sonne reigned in his stead.

l He was the first king that was buried in Samaria, after that the kings house was burnt in Tirzah.

29 Now Ahab the sonne of Omri began to reigne over Israel, in the eighth and thirtie yeare of Asa king of Iudah, and Ahab the sonne of Omri reigned over Israel in Samaria two and twenty yeare.

30 And Ahab the sonne of Omri did worse in the sight of the Lord then all that were before him.

31 For was it a light thing for him to walke in the sinnes of Ieroboam the sonne of Nebat, except he tooke Iezebel also the daughter of Ethbaal king of the Zidonians [m] to wife, and went and served Baal, and worshipped him?

m By whose meanes he fell to all wicked and strange idolatry and cruell persecution.

32 Also hee reared up an altar to Baal in the house of Baal, which he had built in Samaria.

33 And Ahab made a grove, and Ahab proceeded, and did provoke the Lord God of Israel more then all the kings of Israel that were before him.

34 In his dayes did Hiel the Bethelite build [n] Iericho: he laid the foundation thereof in Abiram his eldest sonne, and set up the gates thereof in his youngest sonne Segub, according to the word of the Lord which he spake † by Iothua the sonne of Nun.

n Read Iosh. 6. 26.

† *Ebr. by the hand of Iosua.*

CHAP. XVII.

1 *Elijah first warneth of the famine to come.* 4 *Hee is fed of Ravens.* 9 *He is sent to Zarephath, where he restoreth his hostesse sonne to life.*

AND Elijah the Tishbite one of the inhabitants of Gilead said unto Ahab, * As the Lord God of Israel liveth, before whom I [a] stand, there shall be neither dew nor raine these yeares, but [b] according to my word.

* Ecclus. 48. 3. Iam. 5. 16, 17.

a That is, whom I serve.

b But as I shall declare it by Gods revelation.

2 ¶ And the word of the Lord came unto him, saying,

3 Goe hence, and turne thee Eastward, and hide thy self in the [‖] river Cherith, that is over against Iorden,

‖ *Or, brooke.*

4 And thou shalt drinke of the river: and I have commanded the [c] ravens to feed thee there.

c To strengthen his faith against persecution, God promiseth to feed him miraculously.

5 So hee went and did according unto the word of the Lord: for he went, and remained by the river Cherith that is over against Iorden.

6 And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he dranke of the river.

7 And after a while the river dried up, because there fell no raine upon the earth.

8 ¶ And the [d] word of the Lord came unto him, saying,

d At the troubles of the Saints of God are many, so his mercy is ever at hand to deliver them.

9 * Up, *and* get thee to Zarephath, which is in Zidon, and remaine there: behold, I have commanded a widow there to sustaine thee.

* Luke 4. 25, 26.

10 So hee arose and went to Zarephath: and when he came to the gate of the city, behold, the widow was there [e] gathering sticks: and he called her, and said, bring me, I pray thee, a little water in a vessell, that I may drinke.

e All this was to strengthen the faith of Elijah, to the intent that he should looke upon nothing worldly, but onely trust on Gods providence.

11 And as she was going to fetch it, he called to her, and said, Bring mee, I pray thee, a morsell of bread in thine hand.

12 And she said, As the Lord thy God liveth, I have not a cake, but even an handfull of meale in a barrell, and a little oyle in a cruse: and behold, I am gathering † a few sticks for to goe in, and dresse it for me and my sonne, that we may eat it, and [f] die.

† *Ebr. two.*

f For there is no hope of any more sustenance.

13 And Elijah said unto her, Feare not, come, doe as thou hast said, but make me thereof a little cake first of all, and bring it unto mee, and afterward make for thee and thy sonne.

14 For thus saith the Lord God of Israel, [g] The meale in the barrell shall not be wasted, neither shall the oyle in the cruse be diminished, unto the time that the Lord send raine upon the earth.

g God receiveth no benefit for the use of his, but he promiseth a most ample recompence for the same.

15 So she went, and did as Elijah said, and she did eate: so did hee and her house [h] a certaine time.

h That is, till he had raine and food on the earth.

16 The barrell of the meale wasted not, nor the oyle was spent out of the cruse, according to the word of the Lord, which he spake by the hand of Elijah.

17 ¶ And after these things, the sonne of the wife of the house fell sicke, and his sicknesse was so sore, [i] that there was no breath left in him.

i Or, that he died: God would try, whe her she had learned by his merciful providence to make him her onely stay and comfort.

18 And she said unto Elijah, What have I to do with

with thee, O thou man of God? art thou come unto me to call my sinne to remembrance, and to slay my sonne?

19 And he said unto her, Give me thy sonne: and he tooke him out of her bosome, and caried him up into a chamber, where he abode, and laid him upon his owne bed.

20 Then hee called unto the Lord, and said, O Lord my God, hast thou [k] punished also this widow, with whome I soiourne, by killing her sonne?

k He was afraid lest Gods name should have bene blasphemed and his ministers contemned, except he should have continued his mercies as he had begunne them, specially while he there remained.

21 And he stretched himselfe upon the child three times, and called unto the Lord, and saide, O Lord my God, I pray thee, let this childs soule come into him againe.

22 Then the Lord heard the voyce of Elijah, and the soule of the child came into him againe, and he revived.

23 And Elijah tooke the child, and brought him downe out of the chamber into the house, and delivered him unto his mother, and Elijah said, Behold, thy sonne liveth.

24 And the woman said unto Elijah, Now [l] I know that thou art a man of God, and that the word of the Lord in thy mouth is true.

l So hard a thing it is to depend on God, except we be confirmed by miracles.

CHAP. XVIII.

1 Elijah is sent to Ahab. 13 Obadiah hideth an hundreth Prophets. 40 Elijah killeth all Baals prophets. 45 Hee obtaineth raine.

AFter many dayes, the word of the Lord came to Elijah, in the [a] third yeere, saying, Goe, shew thy selfe unto Ahab, and I will send raine upon the earth.

a After that he departed from the river Cherith.

2 And Elijah went to shew himselfe unto Ahab, and *there was* great famine in Samaria.

3 And Ahab called Obadiah the governour of his house: (and Obadiah [b] feared God greatly:

b God had begun to worke his feare in his heart, but had not yet brought him to that knowledge, which is also requisite of the godly: that is, to professe his name openly.

4 For when Iezebel destroyed the Prophets of the Lord, Obadiah tooke an hundreth Prophets, and hid them by fifties in a cave, and he fed them with bread and water.)

5 And Ahab said unto Obadiah, Go into the land, unto all the fountaines of water, and unto all the rivers, if so be that we may finde grasse to save the horses and the mules alive, least wee deprive *the land* of the beasts.

6 And so they divided the lande betweene them to walke thorow it. Ahab went one way by himselfe, and Obadiah went another way by himselfe.

7 ¶ And as Obadiah was in the way, behold, Elijah [c] met him: and he knew him, and fell on his face, and said, Art not thou my Lord Elijah?

c God pitieth oft times the wicked for the godlies sake, and causeth Elijah to meete with Obadiah, that the benefit might be knowen to be granted for Gods childrens sake.

8 And he answered him, Yea, go tell thy lord, Behold, Elijah *is here*.

9 And he said, What have I sinned, that thou wouldest deliver thy servant into the hand of Ahab, to slay me?

10 As the Lord thy God liveth, there is no nation or kingdom, whither my lord hath not sent to seeke thee: and when they said, He is not here, he tooke an oath of the kingdome and nation, if they had not found thee.

11 And now thou sayest, Goe, tell thy lord, Behold, Elijah *is here*.

12 And when I am gone from thee, the Spirit of the Lord shall cary thee into some place that I do not know: so when I come and tell Ahab, if he cannot finde thee, then will he kill me: But I thy servant [d] feare the Lord from my youth.

d I am none of the wicked persecuters that thou shouldest procure unto me such displeasure, but serve God, and favour his children.

13 Was it not told my lord, what I did when Iezebell slew the Prophets of the Lord, how I hid an hundreth men of the Lords Prophets by fifties in a cave, and fed them with bread and water?

14 And now thou sayest, Goe, tell thy lord, Behold, Elijah *is here*, that he may slay me.

15 And Elijah said, As the Lord of hosts liveth, before whom I stand, I will surely shew [e] my selfe unto him this day.

e By my presence I will declare that thou hast told him the truth.

16 ¶ So Obadiah went to meete Ahab, and told him. And Ahab went to meete Elijah.

17 And when Ahab saw Elijah, Ahab said unto him, Art thou he that troubleth Israel?

18 And hee answered, I have not troubled Israell, but [f] thou and thy fathers house, in that yee have forsaken the commandements of the Lord, and thou hast followed Baalim.

f The true ministers of God ought not onely not to suffer the trueth to be unjustly slandered, but to reproove boldly the wicked slanderers without respect of person.

19 Now therefore send, and gather to mee all Israel unto mount Carmel, and the prophets of Baal foure hundreth and fiftie, and the prophets of the groves foure hundreth, which eate at Iezebels table.

20 ¶ So Ahab sent unto all the children of Israel, and gathered the prophets together unto mount Carmel.

21 And Elijah came unto all the people, and said, How long [g] halt ye betweene two opinons? If the Lord be God, follow him, but if Baall be hee, then goe after him. And the people answered him not a word.

g Be constant in religion, and make it not as a thing indifferent, whether yee follow God or Baal, or whether ye serve God wholly or in part, Zeph. 1, 5.

22 Then said Elijah unto the people, I onely remaine a Prophet of the Lord: but Baals prophets are foure hundreth and fiftie men.

23 Let them therefore give us two bullockes, and let them chuse the one, and cut him in pieces, and lay him on the wood, but put no fire *under*, and I will prepare the other bullocke, and lay him on the wood, and will put no fire *under*.

24 Then call ye on the name of your god, and I will call on the Name of the Lord: and then the God that answereth [h] by fire, let him be God. And all the people answered, and sayd, It is well spoken.

h By sending down fire from heaven to burne the sacrifice.

25 And Elijah said unto the prophets of Baal, Chuse you a bullocke, and prepare him first, (for ye are many) and call on the name of your gods, but put no fire *under*.

26 So they tooke the one bullocke that was given them, and they prepared it, and called on the name of Baal from morning to noone, saying, O Baal, heare us: but there was no voyce, nor any to answere: and they [i] leapt upon the altar that was made.

i As men ravished with some strange spirit.

27 And at noone Elijah mocked them, and said, Crie alowde: for hee is a [k] god: either hee talketh or pursueth *his enemies*, or is in his iourney, or it may be that hee sleepeth, and must be [l] awaked.

k You esteeme him as God.

l Hee mocketh their beastly madnesse, which thinke that by any instance or suit, the dead and vile idoles can helpe their worshippers in their necessitie.

28 And they cryed lowd, and cut themselves as their maner was, with knives and lancers, till the blood gushed out upon them.

29 And when midday was passed, and they had prophecied untill the offering of the *evening* sacrifice, there was neither voyce, nor one to answere, nor any that regarded.

30 And Elijah said unto all the people, Come to mee. And all the people came to him. And hee repaired the altar of the Lord that was broken downe.

31 And Elijah tooke twelve stones, according

to the number of the tribes of the ſonnes of Iaakob, (unto whom the word of the Lord came, ſaying, * Iſrael ſhalbe thy name)

32 And with the ſtones hee built an altar in the name of the Lord: and he made a ditch round about the altar, as great as would conteine two † meaſures of ſeed.

33 And he put the wood in order, and hewed the bullocke in pieces, and laid him in the wood:

34 And ſayd, Fill foure barrels with water, and poure it upon the burnt offering and on the wood. Againe he ſayd, Doe ſo againe. And they did ſo the ſecond time. And he ſayd, Doe it the third time. And they did it the third time.

35 And the water ran round about the altar: and he m filled the ditch with water alſo.

36 And when they ſhould offer the *evening* ſacrifice, Elijah the Prophet came and ſayd, Lord God of Abraham, Izhak, and of Iſrael, let it be knowen this day, that thou art the God of Iſrael, and that I am thy ſervant, and that I haue done all theſe things at thy commandement.

37 Heare mee, O Lord, heare mee, and let this people knowe that thou art the Lord God, and that thou haſt turned their heart againe n at the laſt.

38 Then the fire of the Lord fell, and conſumed the burnt offering, and the wood, and the ſtones, and the duſt, and licked up the water that was in the ditch.

39 And when all the people ſaw it, they fell on their faces, and ſayd, The Lord is God, the Lord is God.

40 And Elijah ſayd unto them, Take the prophets of Baal, let not o a man of them eſcape: and they tooke them, and Elijah brought them to the brooke Kiſhon, and ſlew them there.

41 ¶ And Elijah ſaid unto Ahab, Get thee up, eate and drinke, for *there is* a ſound of much raine.

42 So Ahab went up to eate and to drinke, and Elijah went up to the top of Carmel: and he crouched unto the earth, and put his face betweene his knees.

43 And ſaid to his ſervant, Goe up now, and looke toward the way of the Sea. And hee went up, and looked, and ſaid, There is nothing. Againe he ſaid, Goe againe p ſeven times.

44 And at the ſeventh time he ſayd, Behold, there ariſeth a little cloude out of the Sea like a mans hand. Then he ſayd, Up, and ſay unto Ahab, Make ready *the charet*, and get thee downe, that the raine ſtay thee not.

45 And ‖ in the meane while the heaven was blacke with cloudes and winde, and there was a great raine. Then Ahab went up, and came to Izreel.

46 And the hand of the Lord was on Elijah, and he girded up his loynes, and ran q before Ahab till he came to Izreel.

CHAP. XIX.

5 Eliah flieing from Iezebel, is nouriſhed by the Angel of God. 15 Hee is commanded to anoynt Hazael, Iehu, and Eliſha.

NOw Ahab told Iezebel all that Elijah had done, and how hee had ſlaine all the a prophets with the ſword.

2 Then Iezebel ſent a meſſenger unto Elijah, ſaying, b The gods doe ſo to me, and more alſo, if I make not thy life like one of their lives by to morow this time.

3 ¶ When he ſaw that, hee aroſe, and went ‖ for his life, and came to Beerſheba, which is in Iudah, and left his ſervant there.

4 But hee went a dayes journey into the wilderneſſe, and came and ſate downe under a Iuniper tree, and deſired that he might die, and ſayd, It is now enough: O Lord, c take my ſoule, for I am no better then my fathers.

5 And as hee lay and ſlept under the Iuniper tree, behold now, an Angel touched him, and ſayd unto him, Vp, *and* eat.

6 And when hee looked about, behold, there was a cake baken on the coales, and a pot of water at his head: ſo he did eat and drinke, and returned and ſlept.

7 And the Angel of the Lord came againe the ſecond time, and touched him, and ſayd, Vp, *and* eat: for d thou haſt a great journey.

8 ¶ Then hee aroſe, and did eate and drinke, and walked in the ſtrength of that meate fourtie dayes and fourtie nights, unto Horeb the mount of God.

9 And there hee entred into a cave, and lodged there: and behold, the Lord ſpake to him, and ſayd unto him, What doeſt thou here, Elijah?

10 And he anſwered, I haue e beene very iealous for the Lord God of hoaſtes: for the children of Iſrael haue forſaken thy covenant, broken downe thine altars, and ſlaine thy Prophets with the ſword, * and I onely am left, and they ſeeke my life to take it away.

11 And hee ſayd, Come out, and ſtand upon the mount before the Lord. And behold, the Lord went by, and a mightie ſtrong winde rent the mountaines, and brake the rockes before the Lord: *but* the Lord was f not in the winde: and after the winde *came* and earthquake: *but* the Lord was not in the earthquake:

12 And after the earthquake *came* fire: *but* the Lord was not in the fire: and after the fire *came* a ſtill and ſoft voyce.

13 And when Elijah heard it, hee covered his face with his mantle, and went out, and ſtood in the entring of the cave, and behold, *there came* a voyce unto him, and ſayd, What doeſt thou here, Elijah?

14 And he anſwered, I have bene very ielous for the Lord God of hoaſts, g becauſe the children of Iſrael have forſaken thy covenant, caſt downe thine altars, and ſlaine thy Prophets with the ſword, and I onely am left, and they ſeeke my life to take it away.

15 And the Lord ſayd unto him, Goe, returne by the wildernesſe onto Damaſcus, and when thou commeſt *there*, anoynt Hazael king over ‖ Aram.

16 And Iehu the ſonne of Nimſhi ſhalt thou anoynt King over Iſrael: and Eliſha the ſonne of Shaphat of Abel Meholah ſhalt thou anoynt to be Prophet in thy roome.

17 And * him that eſcapeth from the ſword of Hazael, ſhall Iehu ſlay: and him that eſcapeth from the ſword of Iehu, ſhall Eliſha ſlay.

18 Yet will * I leave ſeven thouſand in Iſrael: *even* h all the knees that have not bowed unto Baal, and every mouth that hath not kiſſed him.

19 ¶ So he departed thence, and found Eliſha the ſon of Shaphat, who was plowing with twelve yoke of oxen before him, and was with the twelft: and Elijah went towards him, and caſt his mantle

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Grn.32.28. 2 King.17.34.

† *Ebr. Sats, which ſome thinke conteine about three pottels and a third part a piece.*

m Hereby he declared the excellent power of God, who contrary to nature could make the fire burne even in the water, to the intent they ſhould have none occaſion to doubt that he is the onely God.

n Though God ſuffer his to turne in blindneſſe and error for a time, yet at the length he calleth them home to him by ſome notorious ſigne and worke.

o He commanded them that as they were truely perſwaded to confeſſe the onely God: ſo they would ſerve him with all their power, and deſtroy the idolaters his enemies.

p As Gods ſpirit mooved him to pray, ſo was hee ſtrengthened by the ſame, that he did not faint, but continued ſtill till he had obtained.

‖ *Or, here and there.*

q Hee was ſo ſtrengthened with Gods ſpirit, that he ran faſter then the charet was able to runne.

a To wit, of Baal.
b Though the wicked rage againſt Gods children, yet he holdeth them backe that they cannot execute their malice.

‖ *Or, whether his mind led him.*

c So hard a thing it is to bridle our impatience in affliction, that the Saints could not overcome the ſame.

d He declareth that except God had nouriſhed him miraculouſly, it had not bene poſſible for him to have gone this iourney.

e He complaineth that the more zealous that he ſhewed himſelfe to maintaine Gods glory, the more cruelly was hee perſecuted, * Rom.11.3.

f For the nature of man is not able to come neere unto God, if hee ſhould appeare in his ſtrength and full maieſtie, and therefore of his mercie he ſubmitteth himſelfe to our capacitie.

g We ought not to depend on the multitude in maintaining Gods glory, but becauſe our dutie ſo requireth, we ought to doe it.

‖ *Or, Syria.*

* 2.King.9.1,3. ecclus.48.8.

* Rom 11.4.
h He declareth that wicked diſſemblers and idolaters are not his.

mantle upon him.

20 And he left the oxen, and ranne after Elijah, and ſaid, i Let mee, I pray thee, kiſſe my father and my mother, and then I will follow thee. Who anſwered him, Goe, returne: for what haue I done to thee?

21 And when he went backe againe from him, he tooke a couple of oxen, and ſlewe them, and ſod their fleſh with the k inſtruments of the oxen, and gaue unto the people, and they did eate: then he aroſe and went after Elijah, and miniſtred unto him.

i Though this naturall affection is not to be contemned, yet it ought not to moove us when God calleth us to ſerve him.
k He would not ſtay till wood was brought, ſo great was his deſire to follow his vocation.

CHAP. XX.

1 Samaria is beſieged. 13 The Lord promiſeth the victorie to Ahab by a Prophet. 31 The King of Iſrael made peace with Ben-hadad, and is reprooued therefore by the Prophet.

THen Ben-hadad the king of ‖ Aram aſſembled all his army, and two and thirty a kings with him, with horſes, and charets, and went up and beſieged ‖ Samaria, and fought againſt it.

2 And he ſent meſſengers to Ahab king of Iſrael, into the citie,

3 And ſaid unto him, Thus ſaith Ben-hadad, Thy ſilver and thy gold is mine: alſo thy woman, and thy fayre children are mine.

4 And the king of Iſrael anſwered, and ſaid, My lord king, according to thy ſaying, b I am thine, and all that I haue.

5 And when the meſſengers came againe, they ſaid, Thus commandeth Ben-hadad, and ſaith, When I ſhall ſend unto thee, and command, thou ſhalt deliver me thy ſiluer and thy gold, and thy women, and thy children,

6 c Or elſe I will ſend my ſervants unto thee by to morow this time, and they ſhall ſearch thine houſe, and the houſes of thy ſervants: and whatſoever is pleaſant in thine eyes, they ſhall take it in their hands, and bring it away.

7 Then the King of Iſrael ſent for all the Elders of the land, and ſaid, Take heed I pray you, and ſee how he ſeeketh miſchiefe: for he ſent unto me for my wiues, and for my children, and for my ſilver, and for my gold, and I denied him not.

8 And all the Elders, and all the people ſaid to him, Hearken d not unto him, nor conſent.

9 Wherefore hee ſaide unto the meſſengers of Ben-hadad, Tell my lord the king, All that thou diddeſt ſend for to thy ſervant at the firſt time, that I will doe, but this thing I may not doe. And the meſſengers departed, and brought him an anſwere.

10 And Ben-hadad ſent unto him, and ſaid, The gods doe ſo to me and more alſo, if the e duſt of Samaria be enough to all the people that follow me, for euery man an handfull.

11 And the king of Iſrael anſwered, and ſaid, Tell *him*, Let not him that girdeth *his harneis*, boaſt himſelfe, as he that f putteth it off.

12 And when he heard that tidings, as he was with the kings drinking in the pauilions, he ſaid unto the ſervants, ‖ Bring forth *your engines*. And they ſet them againſt the citie.

13 ¶ And behold, there came a Prophet unto Ahab king of Iſrael, ſaying, Thus ſayeth the Lord, Haſt thou ſeene all this great multitude: behold, I will deliver it into thine hand this day, that thou mayeſt know, g that I am the Lord.

14 And Ahab ſaid, By whom? and hee ſaid, Thus ſayeth the Lord, By the ſervants of the princes of the prouinces. He ſaid againe, Who ſhall order the battell? and he anſwered, Thou.

15 ¶ Then hee numbred the ſervants of the princes of the prouinces, and they were two hundreth, two and thirtie: and after them hee numbred the whole people of all the children of Iſrael, *euen* ſeuen thouſand.

16 And they went out at noone: but Ben-hadad did drinke till hee was drunken in the tents, *both* he and the kings: *for* two and thirtie kings helped him.

17 So the h ſervants of the princes of the prouinces went out firſt: and Ben-hadad ſent out, and they ſhewed him, ſaying, There are men come out of Samaria.

18 And he ſaid, Whether they be come out for peace, take them aliue: or whether they be come out to fight, take them yet aliue.

19 So they came out of the citie, *to wit*, the ſervants of the princes of the prouinces, and the hoaſte which followed them.

20 And they ſlew every one his † enemie: and the ‖ Aramites fled, and Iſrael purſued them: but Ben-hadad the king of Aram eſcaped on an horſe with *his* horſemen.

21 And the king of Iſrael went out, and ſmote the horſes and charets, and with a great ſlaughter ſlew the Aramites.

22 (For there had come a Prophet to the king of Iſrael, and had ſaid unto him, Goe, be of good courage, and conſider, and take heede what thou doeſt: for when the yeere is gone about, the king of Aram will come up againſt thee.)

23 ¶ Then the ſervants of the king of Aram ſaid unto him, Their k gods are gods of the mountaines, and therefore they overcame us: but let us fight againſt them in the plaine, and doubtleſſe we ſhall overcome them.

24 And this doe, Take the kings away, every one out of his place, and place captaines for them.

25 And number thy ſelfe an armie, like the armie that thou haſt loſt, with ſuch horſes, and ſuch charets, and wee will fight againſt them in the plaine, and doubtleſſe wee ſhall overcome them: and hee hearkened unto their voyce, and did ſo.

26 And after the yeere was gone about, Ben-hadad numbred the Aramites, and went up to Aphek to fight againſt Iſrael.

27 And the children of Iſrael were numbred, and were all aſſembled, and went againſt them, and the children of Iſrael pitched before them like two little flockes of kiddes: but the Aramites filled the countrey.

28 And there came a man of God, and ſpake unto the king of Iſrael, ſaying, Thus ſaith the Lord, Becauſe the Aramites haue ſaid, The Lord is the God of the mountaines, and not God of the valleys, therefore will I deliver all this great multitude into thine hand, and ye ſhall know that m I am the Lord.

29 And they pitched one over againſt the other ſeuen dayes, and in the ſeuenth day the battell was ioyned: and the children of Iſrael ſlewe of the Aramites an hundreth thouſand footemen in one day.

30 But the reſt fled to Aphek into the city: and there fell a wall upon ſeuen and twenty thouſand men that were left: and Ben-hadad fled into the citie, and came into † a ſecret chamber.

h That is, young men trained in the ſervice of princes.
† *Heb. man.*
‖ *Or, Syrians.*
i Which them that were appointed for the preſervation of his perſon.
k Thus the wicked blaſpheme God in their furie, whom notwithſtanding he ſuffereth not vnpuniſhed.
l All they, which were in the battell of the former yeere, verſe 15.
m Who am of like power in y valley, as I am on the hils, and can aſwell deſtroy a multitude with few as with many.
† *Heb. from chamber, to chamber.*

a That is, gouernours and rulers of prouinces.
‖ *Or, Shomeron.*
b I am content to obey and pay tribute.
c Hee would not accept his anſwere except he did out of hand deliver whatſoeuer he ſhould aske, for he fought an occaſion how to make warre againſt him.
d They thought it their duties rather to venter their lives, then to grant to that thing which was not lawfull, only to ſatiſfie the luſt of a tyrant.
e Much leſſe ſhall there be found any pray that is worth any thing, when they ſhalbe ſo many.
f Boaſt not before the victory be gotten.
‖ *Or, put your ſelues in order.*
g Before God went about with figges and miracles to pull Ahab from his impietie, and now againe with wonderfull victories.

31 ¶ And his ſervants ſaid unto him, Behold now, wee haue heard ſay that the Kings of the houſe of Iſrael are mercifull Kings: we pray thee, let us put ſackcloath about our [a] loynes, and ropes about our heads, and goe out to the King of Iſrael: it may be that he will ſave thy life.

[a] In ſigne of ſubmiſſion, and that we haue deſerved death, if hee will puniſh us with rigour.

32 Then they girded ſackcloath about their loynes, and *put* ropes about their heads, and came to the king of Iſrael, and ſaid, Thy ſervant Ben-hadad ſaith, I pray thee, let mee live: and he ſaid, Is he yet aliue? hee is my brother.

‖ *Or, and caught it of him.*

33 Now the men tooke diligent heed, ‖ if they could catch *any thing* of him, and made haſte, and ſaid, Thy brother [o] Ben-hadad. And he ſaid, Goe, bring him. So Ben-hadad came out unto him, and he cauſed him to come up into the chariot.

o He is aliue.

34 And *Ben-hadad* ſaid unto him, The cities which my father tooke from thy father, I will reſtore, and thou ſhalt make ſtreetes for thee in [p] Damaſcus, as my father did in Samaria. Then *ſaid Ahab*, I will let thee goe with this covenant. So hee made a covenant with him, and let him goe.

p Thou ſhalt appoint in my chiefe citie what thou wilt, and I wil obey thee.

‖ *Or, of the diſciples.*

35 ¶ Then a certaine man of the ‖ children of the Prophets ſaide unto his neighbour by the commandement of the Lord, [q] Smite mee, I pray thee. But the man refuſed to ſmite him.

q By this externall ſigne hee would more lively touch the Kings heart.

36 Then ſaid he unto him, Becauſe thou haſt not obeyed the voyce of the Lord, behold, as ſoone as thou art departed from mee, a lyon ſhall [r] ſlay thee. So when he was departed from him, a lyon found him, and ſlew him.

r Becauſe thou haſt tranſgreſſed the commandement of the Lord.

37 Then hee found another man, and ſaid, Smite mee, I pray thee. And the man ſmote him, and in ſmiting wounded *him*.

38 So the Prophet departed, and waited for the King by the way, and diſguiſed himſelfe with aſhes upon his face.

39 And when the king came by, he cryed unto the King, and ſaid, [s] Thy ſervant went unto the middes of the battell, and behold, there went away a man, whom *another* man brought unto me, and ſaid, Keepe this man: if he be loſt, and want, thy life ſhall go for his life, or elſe thou ſhalt pay a talent of ſilver.

s By this parable he maketh Ahab condemne himſelfe, who made a couenant with Gods enemie, and let him eſcape, whom God had appointed to be ſlaine.

40 And as thy ſervant had here and there to doe, he was gone: And the King of Iſrael ſaid unto him, So ſhall thy iudgement be: thou haſt giuen ſentence.

41 And hee haſted, and tooke the aſhes away from his face: and the King of Iſrael knewe him that hee was of the Prophets:

42 And he ſaid unto him, Thus ſaith the Lord, * Becauſe thou haſt let goe out of *thine* handes a man whom I appoynted to die, thy life ſhall goe for his life, and thy people for his people.

* Chap. 22. 38.

‖ *Or, Shomeron.*

43 And the King of Iſrael went to his houſe heavie and in diſpleaſure, and came to * Samaria.

CHAP. XXI.

1 Iezebel commandeth to kill Naboth, for the vineyard that hee refuſed to ſell to Ahab. 19 Eliah reproueth Ahab, and he repenteth.

* Or, at this time. a Though Ahabs tyrannie be condemned by the holy Spirit, yet he was not ſo rigorous that he would take from another man his right without full recompenſe.

AFter * theſe things, Naboth the Izreelite had a vineyard in Izreel, hard by the palace of Ahab king of Samaria.

2 And Ahab ſpake unto Naboth, ſaying, a Give mee thy vineyard, that I may make mee a garden of herbes thereof, becauſe it is neere by mine houſe: and I will giue thee for it a better vineyard then it is: *or* if it pleaſe thee, I will giue thee the worth of it in money.

3 And Naboth ſaid to Ahab, The Lord keepe me from giving the inheritance of my father unto thee.

4 Then Ahab came into his houſe heavie and in diſpleaſure, becauſe of the word which Naboth the Izreelite had ſpoken unto him. For hee had ſaid, I will not giue thee the inheritance of my fathers, and he lay [b] upon his bed, and turned his face and would eat no bread.

b That the wicked conſider not what is iuſt and lawfull, but fret inwardly, when they cannot haue their inordinate appetites ſatiſfied.

5 Then Iezebel his wife came unto him, and ſaid unto him, Why is thy ſpirit ſo ſad that thou eateſt no bread?

6 And he ſaid unto her, Becauſe I ſpake unto Naboth the Izreelite, and ſaid unto him, Giue me thy vineyard for money, or if it pleaſe thee, I will giue thee *another* vineyard for it: but he anſwered, I will not giue thee my vineyard.

7 Then Iezebel his wife ſaide unto him, [c] Doeſt thou now governe the kingdome of Iſrael? Up, eate bread, and † be of good cheere, I will giue thee the vineyard of Naboth the Izreelite.

c As though ſhe ſaid, Thou knoweſt not what it is to reigne. Command and intreat not.

† *Ebr. let tonne heart be merry.*

8 ¶ So ſhe wrote letters in Ahabs name, and ſealed them with his ſeale, and ſent the letters unto the Elders, and to the nobles that were in his citie dwelling with Naboth.

9 And ſhe wrote in the letters, ſaying, Proclaime a [d] faſt, and ſet Naboth among the chiefe of the people.

d For then they vſed to enquire of mens faults: for none could faſt truely that were notorious ſinners.

10 And ſet two wicked men before him, and let them witneſſe againſt him, ſaying, Thou didſt blaſpheme God and the king: then cary him out, and ſtone him that he may die.

11 And the [e] men of the citie, *even* the Elders and governours which dwelt in his citie, did as Iezebel had ſent unto them: as it was written in the letters, which ſhe had ſent unto them.

e Thus the worldlings contrary to Gods commandement, who willeth not to conſent to the ſhedding of innocent blood, obey rather the wicked commandements of princes, then the iuſt lawes of God.

12 They proclaimed a faſt, and ſet Naboth among the chiefe of the people.

13 And there came two wicked men, and ſate before him: and the wicked men witneſſed againſt Naboth in the preſence of the people, ſaying, Naboth did † blaſpheme God and the King. Then they caried him away out of the citie, and ſtoned him with ſtones, that he died.

† *Ebr. bleſſed.*

14 Then they ſent to Iezebel, ſaying, Naboth is ſtoned and is dead.

15 ¶ And when Iezebel heard that Naboth was ſtoned and was dead, Iezebel ſaid to Ahab, [f] Up *and* take poſſeſſion of the vineyard of Naboth the Izreelite, which hee refuſed to giue thee for money: for Naboth is not aliue, but is dead.

f This example of monſtrous crueltie the holy Ghoſt leaveth to vs, to the intent that we ſhould abhorre all tyrannie, and ſpecially in them whom nature and kind ſhould moove to be pitifull and enclined to mercy.

16 And when Ahab heard that Naboth was dead, he roſe to goe downe to the vineyard of Naboth the Izreelite, to take poſſeſſion of it.

17 ¶ And the word of the Lord came unto Elijah the Tiſhbite, ſaying,

18 Ariſe, goe downe to meete Ahab King of Iſrael, which is in Samaria: loe, *he is* in the vineyard of Naboth, whither hee is gone downe to take poſſeſſion of it.

19 Therefore ſhalt thou ſay unto him, Thus ſaith the Lord, [g] Haſt thou killed, and alſo gotten poſſeſſion? And thou ſhalt ſpeake unto him, ſaying, Thus ſaith the Lord, [h] In the place where dogs licked the blood of Naboth, ſhall dogs licke even thy blood alſo.

g Doeſt thou thinke to haue any aduantage by murthering of an innocent?

h This was fulfilled in Ioram his ſonne 2. King. 9. 25. 26.

20 And Ahab ſaid to Elijah, Haſt thou found mee, O mine enemie? And hee anſwered, I haue found *thee*: for thou haſt ſold thy ſelfe to worke wickednes in the ſight of the Lord.

21 * Behold,

21 * Behold, I will bring evill upon thee, and will take away thy posteritie, and will cut off from Ahab him that * pisseth against the wall, aswell him that is * shut up, as him that is left in Israel.

22 And I will make thine house like the house of * Ieroboam the sonne of Nebat, and like the house of * Baasha the sonne of Ahijah, for the provocation wherewith thou hast provoked and made Israel to sinne.

23 And also of Iezebel spake the Lord, saying, * The dogs shall eate Iezebel ‖ by the wall of Izreel.

24 The dogs shall eate him of Ahabs *stocke*, that dieth in the citie: and him that dieth in the fields, shall the fowles of the aire eat.

25 (But there was none like Ahab, who did i sell himselfe to worke wickednes, in the sight of the Lord, whom Iezebel his wife provoked.

26 For hee did exceeding abominably in following idoles, according to all that the Amorites did, whom the Lord cast out before the children of Israel.)

27 Now when Ahab heard those wordes, hee rent his cloathes, and put sackcloath upon † him, and fasted, and lay in sackcloath, and went k softly.

28 And the word of the Lord came to Elijah the Tishbite, saying,

29 Seest thou how Ahab is humbled before me? because he submitteth himselfe before mee, I will not bring that evill in his dayes, *but* in his l sonnes dayes will I bring evill upon his house.

* Chap. 14. 10.
2 King 9. 8.
* 1. Sam. 25. 22.
* Chap. 14. 10.

* Chap 15 29.
* Chap. 16. 3.

* 1. King. 9. 33. 36.
‖ *Or, fortresse, or possession.*

i By the wicked counsell of his wife he became a vile idolater, and cruell murderer as one that gave himselfe wholly to serve sinne.

† *Ebr. his flesh.*
k In token of mourning, or as some reade, barefooted.

l Meaning in Iorams time, 2 King. 9. 25.

CHAP. XXII.

2 Iehoshaphat and Ahab fight against the King of Syria. 15 Michaiah foreseeth the king what shalbe the successe of their enterprise. 24 Zidkijah the false prophet smiteth him. 34 Ahab is slaine. 40 Ahaziah his sonne succeedeth. 41 The reigne of Iehoshaphat. 50 And Ioram his sonne.

AND * they continued a three yeere without warre betweene Aram and Israel.

2 And in the third yeere did Iehoshaphat the king of Iudah b come downe to the king of Israel.

3 (Then the king of Israel said unto his servants, Know yee not that c Ramoth Gilead was ours? and we stay, and take it not out of the hand of the King of Aram?)

4 And hee said unto Iehoshaphat, Wilt thou goe with mee to battell against Ramoth Gilead? And Iehoshaphat said unto the King of Israel, d I am as thou art, my people as thy people, and mine horses as thine horses.

5 Then Iehoshaphat said unto the King of Israel, e Aske counsell, I pray thee, of the Lord to day.

6 Then the king of Israel gathered the f prophets upon a foure hundreth men, and said unto them, Shall I goe against Ramoth Gilead to battell, or shall I let it alone? And they said, Goe up, for the Lord shall deliver it into the hands of the King.

7 And Iehoshaphat said, Is there here never a Prophet of the g Lord more, that we might enquire of him?

8 And the king of Israel said unto Iehoshaphat, There is yet one man (Michaiah the sonne of Imlah) by whom we may aske counsell of the Lord, but h I hate him: for he doth not prophecie good unto mee, but evill. And Iehoshaphat said, Let not the king say so.

* 2. Chron. 18. 1. 2.
a Ben-hadad the King of Syria and Ahab made a peace which endureth three yeeres.
b To see and visit him.
c The kings of Syria kept Ramoth before this league was made by Benhadad: therefore hee thought not himselfe bound thereby to restore it.
d I am ready to ioyne and goe with thee, and all mine is at thy commandement.
e Hee seemed that he would not goe to the warre, except God reprooved it: yet when Michaiah counselled the contrary, he would not obey.
f Meaning, the false prophets, which were flatterers and served for lucre, whom Iezebell had assembled and kept after the death of those whom Elias slew.
g Iehoshaphat did not acknowledge the false prophets to be Gods ministers, but did contemne them.
h Whereby wee see that the wicked cannot abide to heare the trueth, but hate the Prophets of God and molest them.

9 Then the King of Israel called an i Eunuch, and sayde, Call quickely Micha the sonne of Imlah.

10 And the king of Israel and Iehoshaphat the king of Iudah sate either *of them* on his throne in their k apparell in the void place at the entring in of the gate of Samaria, and all the prophets prophecied before them.

11 And Zidkijah the sonne of Chenaanah made him l hornes of yron, and sayde, Thus sayeth the Lord, With these shalt thou push the Aramites, untill thou hast consumed them.

12 And all the prophets prophecied so, saying, Goe up to Ramoth Gilead, and prosper: for the Lord shall deliver it into the kings hand.

13 ¶ And the messenger that was gone to call Michaiah, spake unto him, saying, Behold now, the words of the prophets *declare* good unto the king with † m one accord, let thy word therefore, I pray thee, be like the word of one of them, and speake thou good.

14 And Michaiah said, As the Lord liveth, whatsoever the Lord sayeth unto me, that will I speake.

15 ¶ So he came to the King, and the king sayde unto him, Michaiah, shall wee goe against Ramoth Gilead to battell, or shall wee leave off? And hee answered him, n Goe up, and prosper: and the Lord shall deliver it into the hand of the king.

16 And the king said unto him, How oft shall I charge thee that thou tell me nothing but that which is true in the Name of the Lord?

17 Then he said, I saw all Israel scattered upon the mountaines, as sheepe that had no sheepheard. And the Lorde sayde, o These haue no master, let every man returne unto his house in peace.

18 (And the king of Israel sayd unto Iehoshaphat, Did I not tell thee that hee would prophecie no good unto me, but evill?)

19 Againe he said, Heare thou therefore the word of the Lord, I sawe the Lord sit on his throne, and all the p hoast of heaven stood about him on his right hand and on his left hand.

20 And the Lord sayd, Who shall ‖ entise Ahab that hee may goe and fall at Ramoth Gilead? And one sayd on this maner, and another sayd on that manner.

21 Then there came forth a spirit, and q stood before the Lord, and sayd, I will entise him. And the Lord sayd unto him, Wherewith?

22 And he sayd, I will goe out, and be a r false spirit in the mouth of all his prophets. Then hee sayd, Thou shalt entise *him*, and shalt also prevaile: goe forth, and doe so.

23 Now therefore behold, the Lord hath put a lying spirit in the mouth of all these thy prophets, and the Lord hath appointed evill against thee.

24 Then Zidkijah the sonne of Chenaanah came neere, and smote Michaiah on the cheeke, and sayd, * † When went the spirit of the Lord from me, to speake unto thee?

25 And Michaiah said, Behold, thou shalt see in that day, when thou shalt goe from chamber to chamber to hide thee.

26 And the king of Israel said, Take Michaiah and carie him unto Amon the governour of the citie, and unto Ioash the kings sonne,

27 And say, Thus saith the King, Put this man

i Reade Gen. 37. 36.

k In their kingly apparell.

l The true prophets of God were accustomed to vse signes for y confirmation of their doctrine. Isa. 20. 2. Iere 7. 2. Wherein the false Prophets did imitate them, thinking thereby to make their doctrine more commendable.

† Ebr. mouth.

m This is the common argument of the wicked, who thinke that none should speake against a thing, if the greater part approve it, be they never so ungodly.

n He speaketh this in derision, because y king ascribed so much to the false prophets, meaning, that by experience he should see that they were but flatterers.

o It is better they returne home then to be punished and scattered, because they take warre in hand without Gods counsell and approbation.

p Meaning, his Angels

‖ *Or, perswade and deceive.*

q Here we see that though the deuill be ever ready to bring us to destruction yet he hath no further power then God giveth him.

r I will cause all his prophets to tell lies.

* 2. Chron. 18. 23.
† Thus the wicked would seeme that none were in the favour of God, but they, and that God hath given his graces to none so much as to them.

t Let him be pined away with hunger, and be fed with a small portion of bread and water.

v That when ye shall see these things come to passe, ye may give God the glory, and know that I am his true Prophet.

x That is, to the Lord for helpe.

‖ Or, in his simplicity, and ignorantly.

† Eb. and betweene the brigandine.

‖ Ebr. sicke.

y To wit, Ahab, king of Israel.

z Of the Israelites.

‖ Or, the harlots washed it.

* Chap. 21. 19.

in the prison-house, and feed him with t bread of affliction, and with water of affliction, untill I returne in peace.

28 And Michaiah sayd, If thou returne in peace, the Lord hath not spoken by me. And he said, v Hearken all ye people.

29 So the king of Israel and Iehoshaphat the king of Iudah went up to Ramoth Gilead.

30 And the king of Israel said to Iehoshaphat, I will change mine apparell, and will enter into the battell, but put thou on thine apparell. And the king of Israel changed himselfe, and went into the battell.

31 And the king of Aram commanded his two and thirtie captaines over his charets, saying, Fight neither with small nor great, save onely against the king of Israel.

32 And when the captaines of the charets saw Iehoshaphat, they said, Surely it is the king of Israel: and they turned to fight against him: and Iehoshaphat x cryed,

33 And when the captaines of the charet saw that hee was not the king of Israel, they turned backe from him.

34 Then a *certaine* man drew a bow ‖ mightily, and smote the king of Israel betweene the joynts † of his brigandine. Wherefore hee sayd unto his charet-man, Turne thine hand, and carry me out of the hoste: for I am † hurt.

35 And the battell increased that day, and the y king stood still in his charet against the Aramites, and died at even: and the blood ran out of the wound into the mids of the charet.

36 And there were a proclamation thorowout the z hoaste about the going downe of the Sunne, saying, Every man to his city, and every man to his owne countrey.

37 So the king died, and was brought to Samaria, and they buried the king in Samaria.

38 And one washed the charet in the poole of Samaria, and the dogs licked up his blood, and ‖ they washed his armour) according * unto the word of the Lord which he spake.

39 Concerning the rest of the actes of Ahab, and all that he did, and the y vorie house which he built, and all the cities that he built, are they not written in the booke of the Chronicles of the kings of Israel?

40 So Ahab slept with his fathers, and Ahaziah his sonne reigned in his stead.

41 ¶ * And Iehoshaphat the sonne of Asa began to reigne upon Iudah in the fourth yeare of Ahab king of Israel.

* 2. Chron. 20. 31.

42 Iehoshaphat was five and thirtie yeare old when he began to reigne, and reigned five and twentie yeare in Ierusalem. And his mothers name was Azubath the daughter of Shilhi.

43 And hee walked in all the wayes of Asa his father, and declined not therefrom, but did that which was right in the eyes of the Lord. Nevertheless, a the hie places were not taken away: *for* the people offered still, and burnt incense in the hie places.

a Meaning, that he was led with an errour, thinking that they might still sacrifice to the Lord in those places, as well as they did before the Temple was built.

44 And Iehoshaphat made peace with the king of Israel.

45 Concerning the rest of the actes of Iehoshaphat, and his worthy deedes that he did, and his battels which hee fought, are they not written in the booke of the Chronicles of the kings of Iudah?

46 And the Sodomites, which remained in the dayes of his father Asa, he put cleane out of the land.

47 There was then no king in Edom: the b deputie *was* king.

b In the time of this king, Idumea was subject to Iudah, and was governed by whom they of Iudah appointed.

48 Iehoshaphat made ships of c Tharshish to saile to d Ophir for gold, but they went not, for the ships were broken at Ezion Gaber.

c By Tharshish the Scripture meaneth Cilicia and all the see called Mediterraneum.

d Iosephus writeth that Ophir is in India, where the Egyptians and Arabians traficke for gold.

49 Then said Ahaziah the sonne of Ahab unto Iehoshaphat, Let my servants goe with thy servants in the ships. But Iehoshaphat would not.

50 And Iehoshaphat did sleepe with his fathers, and was buried with his fathers in the city of David his father, and Iehoram his sonne reigned in his stead.

51 ¶ Ahaziah the sonne of Ahab beganne to reigne over Israel in Samaria, the seventeenth yeare of Iehoshaphat king of Iudah, and reigned two yeares over Israel.

52 But he did evill in the sight of the Lord, and walked in the way of his father, and in the way of his mother, and in the way of Ieroboam the sonne of Nebat, which made Israel to sinne.

53 For he served Baal, and worshipped him, and provoked the Lord God of Israel unto wrath, ‖ according unto all that his father had done.

‖ Or, in all points as his father did.

THE SECOND BOOKE OF THE KINGS.

THE ARGUMENT.

THis second booke conteineth the Acts of the King of Iudah and Israel: to wit, of Israel from the death of Ahab unto the last King Hoshea, who was imprisoned by the King of Assyria, and his city Samaria taken, and the ten tribes by the just plague of God for their idolatry and disobedience to God led into captivity. And also of Iudah; from the reigne of Iehoram sonne of Iehoshaphat unto Zedechias, who for contemning the Lords commandement by his Prophets, and neglecting his sundry admonitions by famine and other meanes, was taken by his enemies, saw his sonnes most cruelly slaine before his face, and his owne eyes put out, as the Lord had declared to him before by his Prophet Ieremy, and also by the just vengeance of God for contempt of his word Ierusalem was destroyed, the Temple burnt, and he and all his people were ledde away captives into Babylon. In this booke are notable examples of Gods favour toward those rulers and people which obey his Prophets, and imbrace his word: and contrarywise, of his plague toward those common weales which neglect his ministers, and doe not obey his commandements.

CHAP.

CHAP. I.

2 Ahaziah by a fall falleth sicke, and consulteth with Baal-zebub. 3 He is reproved by Elijah. 10 The captaines ouer fifties were sent to Elijah, whereof two were burnt with fire from heauen by his prayer. 17 Ahaziah dieth, and Iehoram his brother succeedeth him.

THen Moab rebelled against Israel after the death of Ahab:

2 And a Ahaziah fell thorow the latteſſe window in his vpper-chamber which was in Samaria: ſo he was ſicke: then he ſent meſſengers, to whom he ſaid, Goe, *and* inquire of b Baalzebub the god of Ekron, if I ſhall recouer of this my diſeaſe.

3 Then the Angel of the Lord ſaid to Elijah the Tiſhbite, Ariſe, *and* go up to meete the meſſengers of the king of Samaria, and ſay vnto them, c Is it not becauſe there is no God in Israel, that yee goe to enquire of Baal-zebub the god of Ekron?

4 Wherefore thus ſayeth the Lord, Thou ſhalt not come downe from the bed on which thou art gone up, but ſhalt die the death. So Elijah departed.

5 And the meſſengers returned vnto him, to whom he ſaid, Why are ye now returned?

6 And they anſwered him, There came a man and met vs, and ſaid vnto vs, Goe, *and* returne vnto the king which ſent you, and ſay vnto him, Thus ſaith the Lord, d Is it not becauſe there is no God in Israel, that thou ſendeſt to enquire of Baal-zebub the God of Ekron? Therefore thou ſhalt not come downe from the bed, on which thou art gone up, but ſhalt die the death.

7 And he ſaid vnto them, What manner of man was hee which came and met you, and tolde you theſe wordes?

8 And they ſaid vnto him, He was an e hairie man, and girded with a girdle of leather about his loynes. Then ſaid hee, It is Elijah the Tiſhbite.

9 Therefore *the King* ſent vnto him a captaine ouer fiftie with his fiftie *men*, who went vp vnto him: *for* behold, hee ſate on the toppe f of a mountaine, and he ſayd vnto him, O man of God, the king hath commanded *that* thou come downe.

10 But Elijah anſwered, and ſaid to the captaine ouer the fiftie, If that I be a man of God, let fire come down from the heauen, and deuoure thee and thy fifty. g So fire came downe from the heauen and deuoured him and his fiftie.

11 Againe alſo he ſent vnto him another captaine ouer fiftie with his fiftie. Who ſpake, and ſayd vnto him, h O man of God, thus the king commandeth, Come downe quickly.

12 But Elijah anſwered, and ſayd vnto them, i If I be a man of God, let fire come downe from the heauen and deuoure thee and thy fifty. So fire came downe from the heauen, and deuoured him and his fiftie.

13 ¶ Yet againe hee ſent the third captaine ouer fiftie with his fifty. And the third captaine ouer fiftie went vp, and came, and fell on his knees before Elijah, and beſought him, and ſaid vnto him, O man of God, I pray thee, let my k life and the life of theſe thy fiftie ſeruants be l precious in thy ſight.

14 Behold, there came fire downe from the heauen, and deuoured the two former captaines ouer fiftie with their fifties: therefore let my life now be precious in thy ſight.

15 And the Angel of the Lord ſay vnto Elijah, Goe downe with him, be m not afraid of his preſence. So he aroſe, and went downe with him vnto the king.

16 And he ſaid vnto him, Thus ſaith the Lord, Becauſe thou haſt ſent meſſengers to enquire of Baal-zebub the god of Ekron, (was it not becauſe there was no God in Israel to enquire of his word?) therefore thou ſhalt not come downe off the bed on which thou art gone up, but ſhalt die the death.

17 So he died according to the word of the Lord which Elijah hath ſpoken. And n Iehoram began to reigne in his ſtead in the ſecond yeare of Iehoram the ſonne of Iehoſhaphat king of Iudah, becauſe he had no ſonne.

18 Concerning the reſt of the acts of Ahaziah, that he did, are they not written in the booke of the Chronicles of the kings of Israel?

CHAP. II.

1 Elijah diuided the waters with his cloake. 11 He is taken up into heauen. 13 Elisha taketh his cloake and diuideth Iorden. 20 The bitter and venemous waters are healed. 23 The children that mocke Elisha, are rent in pieces with beares.

AND when the Lord would take vp Elijah vnto heauen by a whirlewinde, Elijah went with Elisha from a Gilgal.

2 Then Elijah ſaid to Elisha, Tarie here, I pray thee: for the Lord hath ſent me to Beth-el. But Elisha ſaid, As the Lord liveth, and as thy ſoule liveth, I will not leaue thee. So they came downe to Beth-el.

3 And the b children of the Prophets that were at Beth-el, came out to Elisha, and ſaid vnto him, Knoweſt thou that the Lord will take thy maſter from c thine head this day? And he ſayd, Yea, I d know it: hold ye your peace.

4 Againe Elijah ſayd vnto him, Elisha, tarie here, I pray thee: for the Lord hath ſent mee to Iericho. But he ſayd, As the Lord liveth, and as thy ſoule liveth, I will not leaue thee. So they came to Iericho.

5 And the children of the Prophets that were at e Iericho, came to Elisha, and ſaid vnto him, Knoweſt thou, that the Lord will take thy maſter from thine head this day? And hee ſayd, Yea, I know it: hold ye your peace.

6 Moreouer Elijah ſayd vnto him, Tarie, I pray thee, here: for the Lord hath ſent me to Iorden. But he ſayd, As the Lord liveth, and as thy ſoule liveth, I will not leaue thee. So they went both *together*.

7 And fifty men of the ſonnes of the Prophets went and ſtood on the other ſide a farre off, and they two ſtood by Iorden.

8 ¶ Then Elijah tooke his cloake, and wrapt it together, and ſmote the f waters, and they were diuided hither and thither, and they twaine went ouer on the drie land.

9 Now when they were paſſed ouer, Elijah ſayd vnto Elisha, Aske what I ſhall doe for thee before I be taken from thee. And Elisha ſaid, I pray thee, let thy Spirit g be double vpon me.

10 And he ſayd, Thou haſt asked an hard thing: *yet* if thou ſee mee when I am taken from thee, thou ſhalt haue it ſo: and if not, it ſhall not be.

11 And *as* they went walking and talking, behold, there *appeareth* a charet of fire, and horſes of

a So that he was puniſhed for his idolatry after two ſorts: for the Moabites which were woont to pay him tribute, rebelled, and he fell downe at a grate which was vpon his houſe to giue light beneath.

b The Philiſtims which dwelt at Ekron, worſhipped this idole, which figure h the god of flies, thinking, that he could preſerue them from the biting of flies: or els he was ſo called, becauſe flies were ingendred in great abundance of the blood of the ſacrifices that were offered to that idole.

c He ſheweth that idolaters haue not the true God, for els they would ſeeke to none but to him alone.

d Ignorance is the mother of errour and idolatry

e Some thinke that this is meant of his garments, which were rough and made of haire.

f To wit, Carmel.

g He declareth what power Gods word hath in the mouth of his ſeruants, when they threaten Gods iudgements againſt the wicked.

h He ſpake this in mockery, and therefore prouoked Gods wrath ſo much the more.

i Meaning that God would ſhew by effect whether hee was a true Prophet or not.

k Which humble my ſelfe before God and his ſeruant.

l That is, ſpare my life, and let mee not die as the other two.

m Thus the Lord giueth boldnes to his, that they feare not the threatnings of tyrants, which otherwiſe of themſelues are afraide to doe Gods meſſage.

n Iehoſhaphat going to battell againſt the Syrians, made the ſonne Ieboram king in the 17 yeare of his reigne: and in the 18 yeare which was the ſecond yeare of his ſonne, Ieboram the ſonne of Ahab reigned in Israel: and in the fifth yeare of this Ieboram Iehoſhaphat died, and the kingdome of Iuda was confirmed to his ſonne.

a Which was that place where the children of Israel were circumciſed after they came ouer Iorden, and had bene fourtie yeares in the wildernes, as Ioſh. 5. 9.

b So called, becauſe they are begotten as it were a new by the heauenly doctrine.

c That is, from being any more thine head: for to be as the head, is to be the maiſter, as to be as the feete, is to be a ſcholler.

d For the Lord had reuealed it vnto him.

e Not onely at Bethel, but at Iericho and other places were there Prophets, which had ſchollers, whom they inſtructed and brought vp in the true feare of God.

f To wit, of Iorden.

g Let thy Spirit haue double force in me, becauſe of theſe dangerous times: or let me haue twiſe ſo much as the reſt of the Prophets: or thy ſpirit being diuided into three parts, let me haue two.

of fire, and did separate them twaine. * So Elijah went up by a whirlewinde into h heaven.

12 And Elisha saw it, and hee cried, My father, my father, the charet of Israel, and the horsemen thereof: and he saw him no more: and hee tooke his *owne* cloathes, and rent them in two pieces.

13 ¶ Hee tooke up also the cloake of Elijah, that fell from him, and returned, and stood by the banke of Iorden.

14 After, he tooke the cloake of Elijah, that fell from him, and smote the waters, and sayd, Where is the Lord God of Elijah? And so hee also, after hee had striken the waters, so that they were divided this way and that way, went over, *even* Elisha.

15 And when the children of the Prophets, which were at Iericho, saw him on the other side, they said, i The Spirit of Elijah doeth rest on Elisha: and they came to meete him, and fell to the ground before him,

16 And said unto him, Behold now, there be with thy servants fiftie strong men: let them goe, we pray thee, and seeke thy k master, if so be the Spirit of the Lord hath taken him up, and cast him upon some mountaine, or into some valley. But he said, l Ye shall not send.

17 Yet they were instant upon him, till hee was ashamed: wherefore he said, Send. So they sent fiftie men, which sought three dayes, but found him not.

18 Therefore they returned to him, (for hee taried at Iericho) and he said unto them, Did not I say unto you, Goe not?

19 ¶ And the men of the city said unto Elisha, Behold, wee pray thee, the situation of the city is pleasant, as thou, my lord, seest, but the water *is* naught, and the ground ‖ barren.

20 Then he said, Bring me a new cruse, and put salt therein. And they brought it to him.

21 And he went unto the spring of the waters, and cast there m the salt, and sayd, Thus sayth the Lord, I have healed this water: death shall no more come thereof, neither barrennesse *to the ground*.

22 So the waters were healed unto this day, according to the word of Elisha which hee had spoken.

23 ¶ And hee went up from thence unto Bethel. And as he was going up the way, little children came out of the city, and mocked him, and said unto him, Come up, thou bald head, come up, thou bald head.

24 And he turned backe, and looked on them, and n cursed them in the name of the Lord. And two beares came out of the forest, and tare in pieces two and fourty children of them.

25 So he went from thence to mount Carmel, and from thence he returned to Samaria.

CHAP. III.

1 *The reigne of Iehoram.* 6 *He and Iehoshaphat goe to warre against Moab which rebelled.* 13 *Elisha reproveth him,* 17 *and giveth their hoaste water.* 24 *The Moabites are overcome.* 27 *Their King sacrificeth his sonne.*

NOw Iehoram the sonne of Ahab began to reigne over Israel in Samaria, the a eighteenth yeare of Iehoshaphat king of Iudah, and reigned twelve yeares.

2 And hee wrought evill in the sight of the Lord, but not like his father nor like his mother; for hee tooke away the image of Baal that his father had made.

3 Nevertheless, hee cleaved unto the b sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne, *and* departed not therefrom.

4 ¶ Then c Mesha king of Moab had store of sheepe, and rendred unto the king of Israel an hundreth thousand rammes with the wooll.

5 But when Ahab was dead, the king of Moab rebelled against the king of Israel.

6 Therefore king Iehoram went out of Samaria the same season, and numbred all Israel.

7 And went, and sent to Iehoshaphat king of Iudah, saying, The king of Moab hath rebelled against me: wilt thou goe with me to battell against Moab? And he answered, I will goe up: *for* d I am, as thou art, my people, as thy people, *and* mine horses, as thine horses.

8 Then sayd he, What way shall we goe up? And he answered, The way of the wildernesse of Edom.

9 ¶ So went the king of Israel and the king of Iudah, and the e king of Edom, and when they had compassed the way seven dayes, they had no water for the hoaste, nor for the cattell that † followed them.

10 Therefore the king of Israel sayd, Alas, that the Lord hath called these three kings, to give them into the hand of Moab.

11 But Iehoshaphat sayd, Is there not here a Prophet of the Lord, that we may inquire of the Lord by him? And one of the king of Israels servants answered, and sayd, Here is Elisha the sonne of Shaphat, which f powred water on the hands of Elijah.

12 Then Iehoshaphat said, g The word of the Lord is with him. Therefore the king of Israel, and Iehoshaphat, and the king of Edom went downe to him.

13 And Elisha sayd unto the King of Israel, h What have I to doe with thee? get thee to the Prophets of thy father, and to the Prophets of thy mother. And the king of Israel said unto him, i Nay: for the Lord hath called these three kings to give them into the hand of Moab.

14 Then Elisha said, As the Lord of hosts liveth, in whose sight I stand, if it were not, that I regard the presence of Iehoshaphat the king of Iudah, I would k not have looked toward thee, nor seene thee.

15 But now bring mee a minstrell. And when the minstrell l played, the hand of the Lord came upon him.

16 And hee sayd, Thus sayeth the Lord, Make this valley full of ditches.

17 For thus saith the Lord, Ye shall neither see winde nor see raine, yet the valley shall be filled with water, that ye may drinke: *both* ye and your cattell, and your beasts.

18 But this is a m small thing in the sight of the Lord: for hee will give Moab into your hand.

19 And ye shall smite every strong towne, and every chiefe city, and shall fell every faire tree, and shall stoppe all the fountaines of water, and n marre every good field with stones.

20 And in the morning when the meate-offering was o offered, behold, there came water by the way of Edom: and the country was filled with water.

21 And when all the Moabites heard that the kings

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* Eccles. 48. 9. 1. Macch. 2. 58.

h Thus God hath left a testimony in all ages (both before the Law, in the Law, and in the time of the Gospell) of our resurrection.

i The Spirit of prophecie is given to him, as it was to Elijah.

k Meaning, Elijah: for they thought his body had been cast in some mountaine.

l Because the fact was extraordinary, they doubted where he was become, but Elisha was assured that he was taken up to God.

‖ *Or, killeth the inhabitants.*

m Thus God gave him power, even contrary to nature, to make that water profitable for mans use, which before was hurtfull.

n Perceiving their malicious heart against the Lord and his word, he desireth God to take vengeance of that injurie done unto him.

a Reade the annotation in the first chapter and seventeenth verse.

b He sacrificed to the golden calves that Ieroboam had made.

c This was done after that David had made the Moabites tributaries to his successours.

d Reade 1. King. 22. 4.

e Meaning, the viceroy, or lieutenant of the King of Iudah, reade 1 King 22. 47.

† *Ebr. that were at their feete.*

f That is, who was his servant.

g He is able to instruct us what is Gods will in this point.

h He knew that this wicked king would have but used his counsell to serve his turne, and therefore, he disdained to answere him.

i The wicked esteeme not the servants of God, but when they are driven by every necessity and feare of the present danger.

k God suffereth his word to be declared to the wicked, because of the godly that are among them.

l He sang songs to Gods glory, and so stirred up the Prophets heart to prophecie.

m He will not onely miraculously give you waters, but your enemies also.

n Though God bestow his benefites for a time upon the enemies, yet he hath his seasons, when he will take them away to the intent they might see his vengeance which is prepared against them.

kings were come up to fight against them, they gathered all that was able † to put on harnesse, and upward, and stood in *their* border.

† Ebr. to gird himselfe with a girdle.

22 And they rose early in the morning, when the Sunne arose upon the water, and the Moabites saw the water over against them, as red as blood:

23 And they said, ○ This is blood: the Kings are surely slaine, and one hath smitten another: now therefore Moab, to the spoile.

○ The sudden ioy of the wicked is but a preparation to their destruction, which is at hand.

24 And when they came to the hoast of Israel, the Israelites arose up, and smote the Moabites, so that they fled before them, but they [b] invaded them, and smote Moab.

p Meaning, they followed them into the townes.

25 And they destroyed the cities: and on all the good field every man cast his stone, and filled them, and they stopt all the fountaines of water, and felled all the good trees: onely in [q] Kir-haraseth left they the stones thereof: howbeit they went about it with slings, and smote it.

q Which was one of the principall cities of the Moabites, wherein they left nothing but the walles.

26 And when the king of Moab saw that the battell was too sore for him, hee tooke with him seven hundreth men that drewe the sword, to breake thorow unto the King of Edom: but they could not.

r Some referre it to the king of Edoms sonne, whom they say he had taken in that skirmish: but rather it seemed to be his owne sonne, whom he offered to his gods, to pacifie them: which barbarous crueltie mooved the Israelites heart of pitie to depart.

27 Then he tooke his eldest sonne, that should have reigned in his stead, and [r] offered him for a burnt offering upon the wall: so that Israel was sore grieved, and they departed from him, and returned to their countrey.

CHAP. IV.

4 God increaseth the oyle to the poore widowe by Elisha. 12 He [*] *chideth for the Shunammite a sonne at Gods hand. 18 Who* [*] *dying. 32 hee raiseth him up againe. 40 Hee maketh sweete the pottage. 42 and multiplied the loaves.*

AND one of the wives [a] of the sonnes of the Prophets cryed unto Elisha, saying, Thy servant mine husband is dead, and thou knowest, that thy servant did [b] feare the Lord: and the creditour is come to take my two sonnes to be his [c] bondmen.

a Reade Chap. 2. 3.

b And therefore fell not into debt by unthriftinesse or prodigalitie, but by the hand of the Lord.

c Because I am poore and not able to pay.

2 Then Elisha said unto her, What shall I doe for thee? tell mee, what hast thou at home? And she said, Thine handmayd hath nothing at home, save a [d] pitcher of oyle.

d Thus God suffereth his many times to be brought to extreame necessitie, before he succour them, that afterward they may the more praise his mercie.

3 And he said, Goe and borrow thee vessels abroad of all thy neighbours, emptie vessels, *and* spare not.

4 And when thou art come in, thou shalt shut the doore upon thee and upon thy sonnes, and powre out into [e] all those vessels, and set aside those that are full.

e The Prophet declareth hereby unto her, that God never faileth to provide for his servants, their wives and children, if they trust in him.

5 So shee departed from him, and shut the doore upon her, and upon her sonnes. And they brought to her, and she powred out.

6 And when the vessels were full, she said unto her sonne, Bring me yet a vessel. And hee said unto her, There is no more vessels. And the oyle [f] ceased.

f To augment and increase in the vessels.

7 Then she came and tolde the man of God. And he said, Goe *and* sell the oyle, and pay them that thou art in debt unto, and live thou and thy children of the [g] rest.

g God here did not onely provide for his servant, that his debts should be payed and so kept his doctrine and profession without slander, but also for his wife and children.

8 ¶ And on a time Elisha came to Shunem, and there a woman of great *estimation* constrained him to eat bread: and as he passed by, he turned in thither to eat bread.

h Which should be separate from the rest of the house, that he might more commodiously give himselfe to studie and prayers.

9 And she said unto her husband, Behold, I know now, that this is an holy man of God that passeth by us continually.

10 Let us make [h] him a little chamber, I pray thee, with walles, and let us set him there a bed, and a table, and a stoole, and a candlesticke, that hee may turne in thither when he commeth to us.

11 ¶ And on a day, hee came thither and turned into the chamber, and lay therein.

12 And said to Gehazi his servant, Call this Shunammite: and when he called her, she stood before him.

13 Then hee said unto him, Say unto her now, Behold, thou hast had all this great care for us, [i] what shall we do for thee? Is there any thing to be spoken for thee to the king or to the captaine of the hoaste? And she answered, I [k] dwell among mine owne people.

i Thus the servants of God are not unthankefull for the benefits they receive.

k I am content with that that God hath sent me, and can want nothing that one can doe for another.

14 Againe hee said, What is then to be done for her? Then Gehazi answered, In deed she hath [l] no sonne, and her husband is old.

l Which then was a reproch, & therefore he would that his master should pray to God for her that she might be fruitfull.

15 Then sayd he, Call her. And hee called her, and she stood in the doore.

16 And he sayd, * At this time appointed, according to the time of life, thou shalt embrace a sonne. And she sayd, Oh my lord, thou man of God, doe not lye unto thine handmayd.

* Gen. 18. 10.

17 So the woman conceived, and bare a sonne at that same season, according to the time of life that Elisha had said unto her.

18 ¶ And when the child was growen, it fell on a day, that hee went out to his father, *and* to the reapers.

19 And he said unto his father, [m] Mine head, mine head. Who said to *his* servant, Beare him to his mother.

m His head ached sore, and therefore he cryed thus.

20 And hee tooke him and brought him to his mother, and hee sate on her knees till noone, and died.

21 Then she went up, and laid him on the bed of the man of God, and shut *the doore* upon him and went out.

22 ¶ Then she called to her husband, and said, Send with mee, I pray thee, one of the yong men and one of the asses: for I will haste to the man of God, and come againe.

23 And he said, Wherefore wilt thou goe to him to day? *it is* neither [n] new moone nor Sabbath day. And she answered, * All shall be well.

n For at such times the people were wont to resort to the Prophets for doctrine and consolation.

* Ebr. peace.

24 Then she sadled an asse, and said to her servant, Drive, and goe forward: stay not for me to get up, except I bid thee.

25 ¶ So shee went, and came unto the man of God to mount Carmel. And when the man of God saw her [‖] over against him, he said to Gehazi his servant, Behold, the Shunammite.

‖ Or, farre off.

26 Runne now, I say, to meete her, and say unto her, Art thou in health? is thine husband in health? *and* is thy childe in health? And she answered, We are in health.

27 And when she came to the man of God unto the mountaine, she [o] caught him by his feete: and Gehazi went to her, to thrust her away: but the man of God said, Let her alone: for her soule is * vexed within her, and the Lord hath hid it from me, and hath not told it me.

o In tooken of humility and ioy that she had met with him.

* Ebr. her soule in bitternesse.

28 Then shee said, Did I desire a sonne of my lord? did I not say, Deceive me not?

29 Then he said to Gehazi, Gird thy loynes, and take my staffe in thine hand, and go thy way: if thou meete any, [p] salute him not: and if any salute thee, answere him not: and lay my staffe upon the face of the childe.

p Make such speede that nothing may let thee in the way. Luke 10. 4.

30 And the mother of the childe sayd, As the Lord liveth, and as thy soule liveth, I will not leave

leave thee. Therefore hee arose, and followed her.

31 But Gehazi was gone before them, and had layd the staffe upon the face of the childe, but hee neither spake nor heard: wherefore hee returned to meet him, and told him, saying, The child is not waken.

32 ¶ Then came Elisha into the house, and behold, the childe was dead, and layd upon his bed.

33 Hee went in therefore, and shut the doore upon them twaine, and prayed unto the Lord.

¶ The like did Elijah to the widowes sonne at Sarephta, 1. King. 17. 21 and S. Paul, Acts. 20, 10 signifying the care that ought to be in them, that beare the word of God, and are distributers of the spirituall life.

34 After hee went up, and q lay upon the child, and put his mouth on his mouth, and his eyes upon his eyes, and his hands upon his hands, and stretched himselfe upon him, and the flesh of the child waxed warme.

q Meaning, oftentimes.

35 And he went *from him*, and walked up and downe in the house, and went up and spread himselfe upon him: then the childe neesed r seven times, and opened his eyes.

r Which the Apothecaries call colloquintida, and is most vehement and dangerous in purging.

36 Then he called Gehazi, and said, Call this Shunammite. So he called her. which came in unto him. And he said unto her, Take thy sonne.

37 And she came, and fell at his feet, and bowed her selfe to the ground, and tooke up her sonne, and went out.

38 Afterward Elisha returned to Gilgal, and a famine *was* in the land, and the children of the Prophets dwelt with him. And he said unto his servant, Set on the great pot, and seethe pottage for the children of the Prophets.

f That is, in the land of Israel.

39 And one went out into the field to gather herbes, and found as it were a wilde vine, and gathered thereof t wilde gourdes his garment full, and came and shred them into the pot of pottage: for they knew it not.

t Which the Apothecaries call colloquintida, and is most vehement and dangerous in purging.

40 So they powred out for the men to eate: and when they did eate of the pottage, they cried out, and said, O thou man of God, u death *is* in the pot: and they could not eate *thereof*.

u They feared that they were poysoned, because of the bitternesse.

41 Then he said, Bring meale. And he cast it into the pot, and said, Powre out for the people, that they may eate: and there was none evill in the pot.

42 ¶ Then came a man from Baal-shalisha, and brought the man of God bread of the first fruits, *even* twentie loaves of barley, and full eares of corne in the huske. And he said, Giue unto the people that they may eate.

43 And his servant answered, How should I set this before an hundreth men? he sayd againe, Giue it unto the people, that they may eate: for thus saith the Lord, They shall eat, and there x shall remaine.

x It is not the quantitie of bread that satisfieth, but the blessing that God giveth.

44 So hee set it before them, and they did eate, and left over, according to the word of the Lord.

CHAP. V.

1 Naaman the Syrian is healed of his leprosie. 16 Elisha refuseth his gifts. 27 Gehazi is striken with leprosie, because hee tooke money and raiment of Naaman.

NOw was there one Naaman captaine of the hoste of the King of Aram, a great man, and honourable in the sight of his lord, because that by him the Lord had a delivered the Aramites. He also was a mighty man *and* valiant, *but* a leper.

a Here appeareth that among the infidels God hath his, and also that the infidels have them in estimation which doe good to their country.

2 And the Aramites had gone out by bands, and had taken a little maid of the land of Israel, and she † served Naamans wife.

† Gr. *she was before.*

3 And she said unto her mistresse, Would God my lord *were* with the b Prophet that is in Samaria, he would soone deliver him of his leprosie.

b Meaning, Elisha.

4 And c he went in, and told his lord, saying, Thus and thus saith the maide that is of the land of Israel.

c That is, Naaman tolde it to the king of Syria.

5 And the king of Aram sayd, Goe thy way thither, and I will send a letter unto the King of Israel. And he departed, and d tooke ‖ with him ten talents of silver, and sixe thousand *pieces* of golde, and ten change of rayments.

d To give this as a present to the Prophet.

‖ Gr. *in his hand.*

6 And brought the letter to the king of Israel to this effect, Now when this letter is come unto thee, understand, that I haue sent thee Naaman my servant, that thou mayest heale him of his leprosie.

7 And when the king of Israel had read the letter, he rent his cloathes, and said, Am I God to kill and giue life that he doth send to me, that I should heale a man from his leprosie? wherefore consider, I pray you, and see how he seeketh a quarell against me.

8 But when Elisha the man of God had heard that the king of Israel had rent his cloathes, hee sent unto the King, saying, e Wherefore hast thou rent thy cloathes? Let him come now to mee, and he shall know that there is a Prophet in Israel.

e The Prophet rebuketh the king because he did not consider that God was true in his promise. and therefore would not leave his Church destitute of a Prophet. whose prayers he would heare, and to whom other should have recourse for comfort.

9 ¶ Then Naaman came with his horses, and with his charets, and stood at the doore of the house of Elisha.

10 And Elisha sent a messenger unto him, saying, Goe and wash thee in Iorden seven times, and thy flesh shall come againe to thee, and thou shalt be cleansed.

11 But Naaman was f wroth and went away, and said, Behold, I thought with my selfe, He will surely come out, and stand, and call on the Name of the Lord his God, and put his hand on the place and heale the leprosie.

f Mans reason murmureth, when it considereth onely the signes and outward things, and hath not regard to the word of God, which is there conteined.

12 Are not Abanah and Pharpar, rivers of Damascus, better then all the waters of Israel? may I not wash me in them, and be cleansed? so he turned, and departed in displeasure.

13 But his servants came, and spake unto him, and said, g Father, *if* the Prophet had commanded thee a great thing, wouldest thou not haue done it? how much rather then, when he saith to thee, Wash, and be cleane?

g This declareth that servants ought to reverence and love their masters as children their fathers. and likewise masters toward their servants, must be affectioned as toward their children.

14 Then went he downe, and * washed himselfe seven times in Iorden, according to the saying of the man of God: and his flesh came againe, like unto the flesh of a little child, and he was cleane.

* Luke 4. 27.

15 ¶ And hee turned againe to the man of God, hee, and all his companie, and came and stood before him, and said, Behold now, I know that *there is* no God in all the world but in Israel: now therefore, I pray thee, take a † reward of thy servant.

† Gr. *Blessing.*

16 But hee said, As the Lord liveth (before whom I stand) I will not receive it. And he would haue constrained him to receive it, h but hee refused.

h So the Lord commandeth that they that receive freely, should give also freely.

17 Moreover Naaman said, Shall there not be given to thy servant two mules load of this earth? for thy servant will henceforth offer neither burnt sacrifice nor offring unto any other god, save unto the Lord.

i Hee feeleth his conscience wounded in being present at idoles service, and therefore desireth God to forgive him, least other by his example might fall to idolatry: for as for his owne part he confesseth that he will never serve any but the true God.

18 Herein the Lord be mercifull unto thy servant, that when my master goeth into the house of Rimmon, to worship there, and leaneth on mine hand, and I bowe my selfe in the house of Rimmon: when I doe bowe downe, *I say*, in the

the house of Rimmon, the Lord be mercifull unto thy servant in this point.

k The Prophet did not approve his acte, but after the common maner of speach hee biddeth him farewell.

19 Unto whom hee sayd, k Goe in peace. So hee departed from him about halfe a dayes iourney of ground.

20 And Gehazi the servant of Elisha the man of God said, Behold, my master hath spared this Aramite Naaman, receiving not those things at his hand that he brought: As the Lord liveth, I will runne after him, and take somewhat of him.

21 So Gehazi followed speedily after Naaman. And when Naaman saw him running after him, l hee light downe from the charet to meete him, and said, Is all well?

l Declaring thereby, what honour and affection he bare to the Prophet his master.

22 And hee answered, All is well: my master hath sent mee, saying, Behold, there be come to mee, euen now from mount Ephraim two young men of the children of the Prophets: give them, I pray thee, a talent of silver, and two change of garments.

23 And Naaman said, Yea, take two talents: and he compelled him, and bound two talents of silver in two bags, with two change of garments, and gave them unto two of his servants, that they might beare them before him.

‖ Or, fortresse, or secret place. in Naamans servants.

24 And when hee came to the ‖ tower, hee tooke them out of their hands, and layd them in the house, and sent away the men: and m they departed.

25 ¶ Then hee went in, and stood before his master. And Elisha said unto him, Whence *commest thou*, Gehazi? And he said, Thy servant went no whither.

n Was I not present with thee in spirit?

26 But hee sayd unto him, n Went not mine heart *with thee*, when the man turned againe from his charet to meete thee? Is this a time to take money, and to receive garments, o and olives, and vineyards, and sheepe, and oxen, and men servants, and maide servants?

o That is, money to buy possessions with: meaning, that it is detestable in the servants of God to have covetous mindes

27 The leprosie therefore of Naaman shall cleave unto thee, and to thy p seede for ever. And hee went out from his presence a leper *white* as snow.

p To be an example to all such, as by whose covetousnesse Gods word might be slandered.

CHAP. VI.

6 Elisha maketh yron to swimme aboue the water. 8 He discloseth the king of Syrias counsell to the king of Israel, 13 who sending to take him, were kept fast in Samaria. 24 Samaria is besieged, and endureth extreme famine.

A Nd the children of the Prophets said unto Elisha, Behold, we pray thee, the place where we dwell with thee, is too little for us.

2 Let us now goe to Iorden, that we may take thence every man a a beame, and make us a place to dwell in. And he answered, Goe.

a Or a piece of wood ne to build with.

3 And one said, Vouchsafe, I pray thee, to goe with thy servants. And he answered, I will goe.

4 So he went with them, and when they came to Iorden, they cut downe wood.

‖ Or, the axe head.

5 And as one was felling of a tree, the ‖ yron fell into the water: then he cryed, and said, Alas master, it was but borowed.

b God wrought this miraculously to confirme the authority of Elisha, to whom he had given such abundance of his Spirit.

6 And the man of God said, Where fell it? And he shewed him the place. Then he cut downe *a piece* of wood, and cast in thither, and he caused the yron to b swimme.

7 Then he sayd, Take it up to thee. And hee stretched out his hand, and tooke it.

c Meaning, that he would lie in ambush, and take the Israelites at mayares.

8 ¶ Then the king of Aram warred against Israel, and tooke counsell with his servants, and said, In c such and such a place *shall be* my campe.

9 Therefore the man of God sent unto the king of Israel, saying, Beware thou goe not over to such a place: for there the Aramites are come downe.

10 So the king of Israel sent to the place which the man of God told him, and warned him of, and d saved himselfe from thence, not once, nor twice.

d The wicked enquire nothing so craftily, but God can reveale it to his servants, and cause their counsell to be disclosed.

11 And the heart of the king of Aram was troubled for this thing: therefore hee called his servants, and said unto them, Will yee not shew me, which of us *bewrayeth our counsell* to the king of Israel?

12 The one of his servants said, None, my lord, O king, but Elisha the Prophet that is in Israel, telleth the king of Israel, *even* the wordes that thou speakest in thy e privie chamber.

e *There is* nothing so secret that thou canst goe about, but he knoweth it, and discovereth it unto his King

13 And he said, Goe and espie where he is, that I may send and fetch him. And one told him, saying, Behold, *hee is* in Dothan.

f Though it had bene nothing in mans iudgement to have taken Elisha, yet the wicked ever doubt, and thinke they are never able to prepare power enough, though it be but against one or a few.

14 ¶ So he sent thither horses, and charets, and a f mightie hoaste: and they came by night, and compassed the citie.

15 And when the servant of the man of God arose early to goe out, beholde, an hoaste compassed the city with horses and charets. Then his servant said unto him, Alas master, how shall wee doe?

16 And hee answered, g Feare not: *for they* that be with us, are moe then they that be with them.

g For he was assured of Gods helpe, and that millions of Angels camped about the godly to deliver them.

17 Then Elisha prayed, and said, Lord, I beseech thee, open his eyes, h that hee may see. And the Lord opened the eyes of the servant, and hee looked, and behold, the mountaine was full of horses and charets of fire round about Elisha.

* 1 Chron. 32. 7.

h That he may behold how thou hast prepared an armie to rescue us.

18 So i they came downe to him, but Elisha prayed unto the Lord, and said, Smite this people, I pray thee, with bindnesse. And hee smote them with blindnesse, according to the word of Elisha.

i Meaning, the Syrians his enemies.

19 And Elisha said unto them, This is not the way, neither is this the city: follow mee, and I will leade you to the man whom yee seeke. But he led k them to Samaria.

k That he did being led by the Spirit of God, and not because he fought his owne reverence, but onely to set forth the glory of God.

20 And when they were come to Samaria, Elisha said, Lord, open their eyes ẏ they may see. And the Lord opened their eyes, and they saw, and behold, *they were* in the middes of Samaria.

21 And the king of Israel said unto Elisha when he saw them, l My father, shall I smite them, shall I smite them?

l The wicked use reverent and grave wordes towards the servants of God, when they thinke to have any commoditie by them, though in their heart they cannot abide them.

22 And hee answered, Thou shalt not smite them: doest thou not smite them that thou hast taken with thy sword, and with thy bow? *but* set bread and water before them, that they may eate and drinke and goe to their master.

m For this gentle intreatie and the miracle wrought by the Prophet, did more prevaile for common quietnes, then if they had bin overcome in battell: for they returned no more at that time to fight against Israel, or in that Kings dayes.

23 And he made great preparation for them: and when they had eaten and drunken, hee sent them away: and they went to their master. So the bands of Aram came m no more into the land of Israel.

24 But afterward Ben-hadad king of Aram gathered all his hoaste, and went up and besieged Samaria.

n The Ebrewes write, that they burned it in the siege for lacke of wood.

25 So there was a great famine in Samaria: for loe, they besieged it untill an asses head was at foure score *pieces* of silver, and the fourth part of a kab of doves n doung at five *pieces* of silver.

26 And as the king of Israel was going upon the wall, there cryed a woman unto him, saying, Helpe, my lord, O King.

27 And he said, *Seeing* the Lord doeth not succour

o Meaning, any kinde of victuals, as corne and wine, &c.

Deut. 28.53.57.

‖ Or, under his cloathes.

p Thus hypocrites when they feele Gods iudgements, thinke to please him with outward ceremonies whom in prosperity they wil not know.

q Meaning Iehoram Ahabs sonne, who killed the prophets, and caused Naboth to be stoned.

r So the wicked fall into a rage and desperation, if they finde not sudden remedie against their affliction.

a The godly are ever assured of Gods help in their necessities, but the times and houres are onely revealed by Gods Spirit.

b To whom the King gave the charge & oversight of things, as vers. 17.

c He mocked at the Prophets words, saying, that if God rained downe corne from heaven, yet this could not come to passe.

d Thy infidelity shalbe punished herein when thou shalt see this miracle, and yet not be partaker thereof.

e For it was commanded in the law that they should dwell apart, and not among their brethren. Levi. 13.46.

f Thus God needeth no great preparation to destroy the wicked, though they be never so many: for he can scatter them with a small noyse, or shaking of a leafe.

g The wicked made no greater enemie then their owne conscience to pursue them,

courr thee, how should I helpe thee with the o barne, or with the winepresse?

28 Also the king said unto her, What ayleth thee? And she answered, This woman said unto me, Give thy sonne that we may eate him to day, and we will eate my sonne to morow.

29 * So we sod my sonne, and did eate him: and I said to her the day after, Give thy sonne, that we may eate him, but she hath hid her sonne.

30 And when the king had heard the words of the woman, he rent his cloathes, (and as he went upon the wall, the people looked, and behold, he had sackecloath ‖ within p upon his flesh)

31 And he said, God doe so to mee and more also, if the head of Elisha the sonne of Shaphat shall stand on him this day.

32 (Now Elisha sate in his house, and the Elders sate with him.) And *the King* sent a man before him: *but* before the messenger came to him, he said to the Elders, See ye not how this q murtherers sonne hath sent to take away mine head? take heede when the messenger commeth, *and* shut the doore, and handle him roughly at the doore: is not the sound of his masters feete behinde him.

33 While hee yet talked with them, behold, the messenger came downe unto him, and said, Behold, this evill commeth of the Lord: r should I attend on the Lord any longer?

CHAP. VII.

1 *Elisha prophecieth plentie of victailes, and other things to Samaria.* 6 *The Syrians run away and have no man following them.* 17 *The prince that would not beleeve the word of Elisha, is troden to death.*

a THen Elisha said, Heare yee the word of the Lord: thus saith the Lord, a To morow this time a measure of fine floure *shallbe* sold for a shekel, and two measures of barley for a shekel in the gate of Samaria.

2 Then a prince, on whose hand the king b leaned, answered the man of God, and said, Though the Lord would make c windowes in the heaven, could this thing come to passe? And hee said, Behold, thou shalt see it with thine eyes, but thou shalt not d eate thereof.

3 Now there were foure leprous men at the e entring in of the gate: and they said one to another, Why sit we here until we die?

4 If we say, We will enter into the citie, the famine is in the citie, and we shall die there: and if wee sit heere, we die also. Now therefore come, and let us fall into the campe of the Aramites: if they save our lives, we shall live: and if they kill us, we are but dead.

5 So they rose up in the twilight, to goe to the campe of the Aramites: and when they were come to the vtmost part of the campe of the Aramites, loe, there was no man there.

6 For the Lord had caused the campe of the Aramites to heare a f noise of charets, and a noise of horses, *and* a noise of a great armie, so that they said one to another, Beholde, The King of Israel hath hired against us the kings of the Hittites, and the kings of the Egyptians to come upon us.

7 Wherefore they arose, and fled in the twilight, and left their tents and their horses, and their asses, *even* the campe as it was, and g fled for their lives.

8 And when these lepers came to the vtmost part of the campe, they entred into one tent, and did eate and drinke, and caried thence silver and gold, and raiment, and went and hid it: after, they returned, and entred into another tent, and caried thence *also*, and went and hid it.

9 Then sayd one to another, Wee doe not well: this day is a day of good tidings, and wee hold our peace. If wee tarie till day light, some ‖ mischiefe will come upon us. Now therefore, come, let us goe, and tell the kings household.

‖ Or, we shall be punished for our fault.

10 So they came and called unto the porters of the citie, and told them, saying, We came to the campe of the Aramites, and loe, there was no man there, neither voyce of man, but horses tyed and asses tyed: and the tents *are* as they were.

11 And the porters cryed and declared to the kings house within.

12 Then the king arose in the night, and said unto his servants, h I will shew you now, what the Aramites have done unto us. They know that we are affamished, therefore they are gone out of the campe to hide themselves in the field, saying, When they come out of the citie, wee shall catch them alive, and get into the citie.

h He mistrusted the Prophets words, and therefore could beleeve nothing, as they which are more politike then godly ever cast more perils then needeth.

13 And one of his servants answered, and said, Let men take now five of the horses that remaine, and are left in the *citie*, (behold, they are even as all the i multitude of Israel that are left therein: behold, *I say*, they are as the multitude of the Israelites that are consumed) and we will send to see.

i There are no more left, but they or the rest are consumed with the famine, as the rest of the people.

14 So they tooke ‖ two charets of horses, and the king sent after the hoaste of the Aramites, saying, Goe and see.

‖ Or, two horses of the charet, which were accustomed to draw in the charet.

15 And they went after them unto Iorden, and lo, all the way was full of cloathes and vessels which the Aramites had cast from them in their haste: and the messengers returned, and told the king.

16 Then the people went out and spoiled the campe of the Aramites: so a measure of fine floure was at a shekel, and two measures of barley at a shekel k according to the word of the Lord.

k Which he spake by the mouth of Elisha, verse 1.

17 And the king gave the prince (on whose hand he leaned) the charge of the gate, and the people l trode upon him in the gate, and he died, as the man of God had said, which spake it, when the king came downe to him.

l As the people preased out of the gate to run to the Syrians tents, where they had heard was meate, and great spoile left.

18 And it came to passe, as the man of God had spoken to the king, saying, Two measures of barley at a shekel, and a measure of fine floure shall be at a shekel, to morow about this time in the gate of Samaria.

19 But the prince had answered the man of God, and said, Though the Lord would make windowes to the heaven, could it come so to passe? And he said, Behold, thou shalt see it with thine eyes, but thou shalt not eate thereof.

20 And so it came unto him: for the people trode upon him in the gate, and he died.

CHAP. VIII.

1 *Elisha prophecieth unto the Shunammite the dearth of seven yeeres.* 3 *He prophecieth to Hazael, that hee shall be king of Syria.* 15 *He reigneth after Benhadad.* 16 *Iehoram reigneth over Iudah.* 20 *Edom falleth from Iudah.* 25 *Ahaziah succeedeth Iehoram.*

* Chap. 4.35.

THen spake Elisha unto the woman, * whose sonne he had restored to life, saying, Vp, and goe, thou, and thine house, and soiourne where a thou canst soiourne: for the Lord hath called for a famine, and it commeth also upon the land seven yeeres.

a Where thou canst finde a commodious place to dwell, where as is plentie,

2 And

2 And the woman arose, and did after the saying of the man of God, and went both she and her household, and soiourned in the land of the Philistims seven yeeres.

3 ¶ And at the seven yeeres end, the woman returned out of the land of the Philistims, and went out [b] to call upon the king for her house and for her land.

4 And the King talked with Gehazi the servant of the man of God, saying, Tell me, I pray thee, all the great acts that Elisha hath done.

5 And as he told [c] the king, how he had restored one dead to life, behold, the woman, whose sonne hee had raised to life, called upon the king for her house and for her land. Then Gehazi said, My lord, O King, this is the woman, and this is her sonne, whom Elisha restored to life.

6 And when the king asked the woman, she told him: so the King appointed her an Eunuch, saying, Restore thou all that are hers, and all the [d] fruits of *her* land since the day that she left the land, even vntill this time.

7 ¶ Then Elisha came to Damascus, and Benhadad the king of Aram was sicke: and one told him, saying, The man of God is come hither.

8 And the king said unto Hazael, Take a present in thine hand, and goe meet the man of God, that thou maiest enquire of the Lord by him, saying, Shall I recover of this disease?

9 So Hazael went to meet him, and tooke the present in his hand, and of every [e] good thing of Damascus, *even* the burden of fourtie camels, and came and stood before him, and saide, Thy sonne Ben-hadad king of Aram hath sent mee to thee, saying, Shall I recover of this disease?

10 And Elisha said to him, Goe, *and* say unto him, Thou shalt [f] recover: howbeit the Lord hath shewed me, that hee shall surely die.

11 And hee looked upon him stedfastly, till *Hazael* was ashamed, and the man of God wept.

12 And Hazael said, Why weepeth my lord? And hee answered, because I know the evill that thou shalt doe unto the children of Israel: *for* their strong cities shalt thou set on fire, and their yong men shalt thou slay with the sword, and shalt dash their infants *against the stones*, and rent in pieces their women with child.

13 Then Hazael said What? is thy servant [g] a dogge, that I should doe this great thing? And Elisha answered, The Lord hath shewed mee, that thou shalt be king of Aram.

14 ¶ So he departed from Elisha, and came to his master, who said to him, What said Elisha to thee? And he answered, Hee tolde mee that thou shouldest recover.

15 And on the morowe hee tooke a thicke cloath and dipt it in water, and [h] spread it on his face, and hee died: and Hazael reigned in his steade.

16 ¶ * Now in the first yeere of Ioram the sonne of Ahab king of Israel, and of Iehoshaphat King of Iudah, [i] Iehoram the sonne of Iehoshaphat king of Iudah began [k] to reigne.

17 Hee was two and thirtie yeere old, when hee began to reigne: and he reigned eight yeere in Ierusalem.

18 And he walked in the wayes of the Kings of Israel, as did the house of Ahab: for the [l] daughter of Ahab was his wife, and he did evill in the sight of the Lord.

19 Yet the Lord would not destroy Iudah, for Dauid his servants sake, * as he had promised him to give him a light, *and* to his children for ever.

20 ¶ In those dayes Edom [m] rebelled from vnder the hand of Iudah, and made a King over themselves.

21 Therefore Ioram went to Zair, and all his charets with him, and he arose by night, and smote the Edomites which were about him, with the captaines of the charets, and the people fled into their tents.

22 So Edom rebelled from vnder the hand of Iudah unto this day: then [n] Libnah rebelled at that same time.

23 Concerning the rest of the actes of Ioram and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

24 And Ioram slept with his fathers, and was buried with his fathers in the city of David. And * Ahaziah his sonne reigned in his stead.

25 ¶ In the twelfth yeare of Ioram the sonne of Ahab King of Israel, did Ahaziah the sonne of Iehoram king of Iudah begin to reigne.

26 [o] Two and twentie yeare old was Ahaziah when he began to reigne, and he reigned one yeare in Ierusalem, and his mothers name *was* Athaliah the daughter of Omri king of Israel.

27 And he walked in the way of the house of Ahab, and did evill in the sight of the Lord, like the house of Ahab: for he was the sonne in law of the house of Ahab.

28 And he went with Ioram the sonne of Ahab to warre against Hazael king of Aram in [p] Ramoth Gilead, and the Aramites smote Ioram.

29 And king Ioram returned to be healed in [q] Izreel of the wounds which the Aramites had given him at Ramah, when he fought against Hazael king of Aram. And Ahaziah the sonne of Iehoram king of Iudah went downe to see Ioram the sonne of Ahab in Izreel, because he was sicke.

* 2 Sam. 7. 13.

m Which had beene subiect from Dauids time, vntill this time of Iehoram.

n This was a city in Iudah given to the Levites. Iosh. 21. 13. and after turned from King Ieoram, because of his idolatrie.

* 2 Chron. 22. 1.

o Which is to be vnderstood, that he was made King when his father reigned, but after his fathers death he was confirmed King when he was fourty two yeares old, as 2. Chron. 22. 2.

p Which was a city in the tribe of Gad beyond Iorden.

q This is a city belonging to the tribe of Issachar.

CHAP. IX.

Iehu is made king of Israel. 4 And killeth Iehoram the king thereof. 27 And Ahaziah, otherwise called Iehoahaz the king of Iudah. 33 And causeth Iezebel to be cast downe out of a window, and the dogges did eate her.

THen Elisha the Prophet called one of the children of the Prophets, and said unto him, * a Gird thy loynes, and take this boxe of oyle in thine hand, and get thee to Ramoth Gilead.

2 And when thou commest thither, looke where *is* Iehu the sonne of Iehoshaphat, the sonne of Nimshi, and goe, and make him arise up from among his brethren, and leade him [†] to a secret chamber.

3 Then take the boxe of oyle and powre it on his head, and say, Thus saith the Lord, I have anoynted thee for king over Israel: then open the doore, and flee without any tarying.

4 So the servant of the Prophet gate him up to Ramoth Gilead.

5 And when he came in, behold, the captaines of the armie were sitting. And hee said, I have a message to thee, O captaine. And Iehu said, Unto which of all us? And he answered, To thee, O captaine.

6 And he arose, and went into the house, and he powred the oyle on his head, and said unto him, Thus saith the Lord God of Israel, I have [b] anoynted thee *for* king over the people of the Lord, *even* over Israel.

7 And thou shalt smite the house of Ahab thy

* 1. King. 19. 16. 17

a Prepare thy selfe to goe diligently about thy businesse: for in those countreys they used long garments which they tucked up, when they went about earnest businesse.

† Eli. from chamber to chamber.

b This anoynting was for Kings, Priests and Prophets, which were all figures of Messias, in whom these three offices were accomplished.

b That is, to complaine on them which had taken her possessions while she was absent.

c Gods wonderfull providence appeareth in this, that he caused the King to be desirous to heare of him, whom before he contemned, and also here by prepared an entrance to the poore widowes suite.

d The King caused that to be truly restored, which was wrongfully holden from her.

e Of all the chiefest and precious things of the country.

f Meaning, that he should recover of this disease: but he knew that this messenge Hazael should slay him to obtaine the Kingdome.

g That I should be without all humanitie and pitie.

h Vnder pretence to refresh or ease him, he stifled him with his cloath. * 2. Chron. 22. 6

i Reade Chap. 1. 17.

k Hee was confirmed in his kingdome after his fathers death.

l The holy Ghost sheweth hereby what danger it is to ioyne with infidels.

thy maſter, that I may avenge the blood of my
† 1.King.21.15,25. ſervants the Prophets, and the blood of all the ſervants of the Lord * of the hand of Iezebel.
† 1 King.14.10. and 21.21. 8 For the whole houſe of Ahab ſhall be deſtroyed: and * I will cut off from Ahab, him that maketh water againſt the wall, as well him that is ſhut up, as him that is left in Iſrael.
‖ 1 King.14.10. and 21.22 † 1.King.16.3,11. 9 And I will make the houſe of Ahab, like the houſe * of Ieroboam the ſonne of Nebat, and like the houſe * of Baaſha the ſonne of Ahijah.
10 And the dogges ſhall eate Iezebel in the field of Izreel, and there ſhalbe none to bury her. And he opened the doore, and fled.
c That is, the reſt of the armie, whom he called before, his brethren, verſe 2.
11 ¶ Then Iehu came out to the c ſervants of his lord. And *one* ſaid unto him, Is all well? wherefore came this d mad fellow to thee? And he ſaid unto them, Yee know the man, and what his talke was.
d In this eſtimation the world hath the miniſters of God: notwithſtanding foraſmuch as the world hath ever ſlandred the children of God (yea they called the Sonne of God a deceiver, and ſaid he had the devill) therefore they ought not to be diſcouraged.
12 And they ſaid, It is falſe, tell us it now. Then he ſaid, Thus and thus ſpake he to mee, ſaying, Thus ſaith the Lord, I have anoynted thee for King over Iſrael.
13 Then they made haſte, and tooke every man his garment, and put it vnder him on the top of the ſtaires, and blew the trumpet, ſaying, Iehu is King.
14 So Iehu the ſonne of Iehoſhaphat the ſonne of Nimſhi conſpired againſt Ioram: (Now Ioram kept Ramoth Gilead, hee and all Iſrael, becauſe of Hazael king of Aram.
* Chap.8,29. 15 And * king Ioram returned to be healed in Izreel of the wounds, which the Aramites had given him, when he fought with Hazael king of Aram) and Iehu ſaid, If it be your mindes, let no man depart and eſcape out of the city, to goe and tell in Izreel.
e God had thus ordeined, as is read, 2.Chron 22.7. that this wicked and idolatrous King, who was more ready to graſpe wicked Ioram, then to obey the will of God, ſhould periſh with him, by whoſe meanes he thought to have beene ſtronger.
16 So Iehu gate up into a charet, and went to Izreel: for Ioram lay there, and e Ahaziah king of Iudah was come downe to ſee Ioram.
‖ Or, follow mee. 17 And the watchman that ſtood in the tower in Izreel ſpyed the company of Iehu as hee came, and ſaid, I ſee a company. And Iehoram ſaid, Take an horſeman and ſend to meete them, that hee may ſay, Is it peace?
18 So there went one on horſebacke to meete him, and ſaid, Thus ſaith the King, Is it peace? And Iehu ſayd, What haſt thou to doe with peace? ‖ turne behind me. And the watchman told, ſaying, The meſſenger came to them, but he commeth not againe.
19 Then hee ſent out another on horſebacke, which came to them, and ſaid, Thus ſaith the king, Is it peace? And Iehu anſwered, What haſt thou to doe with peace? turne behind me.
f A sone that went earneſtly about his enterprife. 20 And the watchman told, ſaying, He came to them *alſo*, but commeth not againe, and the marching *is* like the marching of Iehu the ſonne of Nimſhi: for he marcheth f furiouſly.
21 ¶ Then Iehoram ſaid, Make ready: and his charet was made ready. And Iehoram king of Iſrael, and Ahaziah king of Iudah went out either of them in his charet againſt Iehu, and met him in the field of Naboth the Izreelite.
g Meaning, that foraſmuch as God is their enemy becauſe of their ſinnes that he will ever ſtirre up ſome to revenge his cauſe, 22 And when Iehoram ſaw Iehu, he ſaid, Is it peace, Iehu? And he anſwered, What g peace? whiles the whoredomes of thy mother Iezebel, and her witchcrafts *are* yet in great number?
23 Then Iehoram turned his hand, and fled, and ſaid to Ahaziah, O Ahaziah, *there is* treaſon.
24 But Iehu tooke a bow in his hand, and ſmote Iehoram betweene the ſhoulders, that the arrow went through his heart: and he fell downe in his charet.
‖ Or, ſpake this prophecie againſt him. * 1.King.21,29. 25 Then ſaid *Iehu* to Bidkar acaptaine, Take, h *and* caſt him in ſome place of the field of Naboth the Izreelite: for I remember that when I and thou rode together after Ahab his father, the Lord ‖ layed this burden upon him.
h By this place it is evident, that Iezebel caused both Naboth and his ſonnes to be put to death, that Ahab might enjoy his vineyard more quietly: for els his children might have claimed poſſeſſion.
26 * Surely I have ſeene yeſterday the blood of Naboth, and the blood of his h ſonnes, ſaid the Lord, and I will render it thee in this field, ſaith the Lord: now therefore take *and* caſt him in the field according to the word of the Lord.
i After that he was wounded in Samaria, he fled to Megiddo, which was a city of Iudah.
27 But when Ahaziah the king of Iudah ſaw this, he fled by the way of the garden-houſe: And Iehu purſued after him, and ſaid, Smite him alſo in the charet: *and they ſmote him* in the going up to Gur, which is by Ibleam. And he fled to i Megiddo, and there died.
k That is, eleven whole yeares: for chap.8.25. before, when he ſaid that he began to reigne, the twelfth yeare of Ioram, he taketh part of the yeare for the whole.
28 And his ſervants caried him in a charet to Ieruſalem, and buried him in his ſepulchre with his fathers in the city of David.
29 ¶ And in the k eleventh yeare of Ioram the ſonne of Ahab, began Ahaziah to reigne over Iudah.
l Being of an harty and cruell nature ſhe would ſtill reteine her princely ſtate and dignity.
30 And when Iehu was come to Izreel, Iezebel heard of it, and painted her face, and tired her head, and l looked out at a window.
m As though ſhe would ſay, Can any traitour, or any that riſeth againſt his ſuperiour, have good ſucceſſe? read 1.King.16,10.
31 And as Iehu entred at the gate, ſhee ſayd, Had m Zimri peace, which ſlew his maſter?
‖ Or, chief ſervants, 32 And he lift up his eyes to the window, and ſaid, Who is on my ſide, who? Then two *or* three of her ‖ Eunuches looked unto him.
n This he did by the motion of the Spirit of God, that her blood ſhould be ſhed, that had ſhed the blood of innocents, to be a ſpectacle and example of Gods judgements to all tyrants.
33 And he ſaid, Caſt her downe: and they caſt her downe, n and he ſprinkled of her blood upon the wall, and upon the horſes, and he trode her under foote.
o To wit, of the king of Zidon, 1 King.16,31.
34 And when he was come in, he did eate and drinke, and ſaid, Viſite now yonder curſed woman, and bury her: for ſhe is a o Kings daughter.
† *Ebr. by the hand of.* * 1.King.21,23. 35 And they went to bury her, but they found no more of her, then the ſkull and the feete, and the palmes of her hands.
p Thus Gods judgements appeare even in this world againſt them that ſuppreſſe his word and perſecute his ſervants. 36 Wherefore they came againe and told him. And he ſaid, This is the word of the Lord, which he ſpake † by his ſervant Elijah the Tiſhbite, ſaying, * In the field of Izreel ſhall the dogs eate the fleſh of Iezebel.
37 And the carkeis of Iezebel ſhalbe as doung upon the ground in the fielde of Izreel, ſo that none ſhall ſay, p This is Iezebel.

CHAP. X.

6 Iehu cauſeth the ſeventie ſonnes of Ahab to be ſlaine, 14 And after that fourtie and two of Ahaziahs brethren. 25 He killeth alſo all the Prieſts of Baal. 35 After his death his ſonne reigneth in his ſtead.

A Hab had now ſeventie a ſonnes in Samaria. And Iehu wrote letters, and ſent to Samaria unto the rulers of Izreel, *and* to the Elders, and to the bringers up of Ahabs children, to this effect,
a The Scripture vſeth to call them ſonnes, which are either children or nepheves.
2 Now when this letter commeth to you, (for yee have with you your maſters ſonnes, yee have with you both charets and horſes, and a defenced city, and armour)
3 Conſider therefore which of your maſters ſonnes is beſt and moſt meete, and b ſet him on his fathers throne, and fight for your maſters houſe.
b Hee wrote this to proove them whether they would take his part or no.
4 But they were exceedingly afraid, and ſaid, Behold, two kings could not ſtand before him, how ſhall we then ſtand?

5 And

5 And he that was governour of *Ahabs* houſe, and he that ruled the city, and the Elders, and the bringers up of the children ſent to Iehu, ſaying, We are thy ſeruants, and will do all that thou ſhalt bid us: we will make no king: do what ſeemeth good to thee.

6 ¶ Then hee wrote another letter to them, ſaying, If yee be mine, and will obey my voyce, [c] take the heads of the men *that are* your maſters ſonnes, and come to me to Izreel by to morowe this time. (Now the kings ſonnes, *even* ſeuentie perſons *were* with the great men of the city, which brought them up.)

c God as a juſt Iudge puniſheth the wicked children of wicked parents unto the third and fourth generation.

7 And when the letter came to them, they tooke the Kings ſonnes, and ſlewe the ſeuentie perſons, and layd their heads in baskets, and ſent them unto him to Izreel.

8 ¶ Then there came a meſſenger and tolde him, ſaying, They have brought the heads of the Kings ſonnes. And he ſaid, Let hem lay them on two heapes at the entring in of the gate untill the morning.

9 And when it was day he went out, and ſtood and ſaid to all the people, Ye be [d] righteous: behold, I conſpired againſt my maſter, and ſlewe him: but who ſlewe all theſe?

d Ye cannot juſtly condemne me for the kings death, ſeeing ye have done the like to his poſteritie: for the Lord commanded me, and mooved you to execute this his judgement.

10 Knowe now that there ſhall fall unto the earth nothing of the word of the Lord, which the Lord ſpake concerning the houſe of Ahab: for the Lord hath brought to paſſe the things that he ſpake † by his ſervant * Elijah.

† *Hebr. by the hand of.*

* 1. *King.* 21. 25.

11 So Iehu ſlew all that remained of the houſe of Ahab in Izreel, and all that were great with him, and his familiars, and his [e] prieſts, ſo that he let none of his remaine.

e Meaning, which were the idolatrous prieſts.

12 ¶ And he aroſe, and departed, and came to Samaria. *And* as Iehu was in the way by an houſe where the ſhepherds did ſheare,

13 He met with the brethren of Ahaziah king of Iudah, and ſaid, Who are ye? And they anſwered, We are the brethren of Ahaziah, and go downe to ſalute the children of the King and the children of the Queene.

14 And he ſaid, Take them alive. And they tooke them alive, and ſlew them at the well beſide the houſe where the ſheepe are ſhorne, *even* two and fourtie men, and he [f] left not one of them.

f Thus Gods vengeance is upon them that have any part or familiaritie with the wicked.

15 ¶ And when he was departed thence, hee met with Iehonadab the ſonne of Rechab comming to meete him, and hee [g] ‖ bleſſed him, and ſaid to him, Is thine heart upright, as mine heart is toward thine? And Iehonadab anſwered, Yea, doubtleſſe. *Then* give me thine hand. And when he had given him his hand, hee tooke him up to him into the charet.

g For he feared God, and lamented the wickednes of thoſe times: therefore Iehu was glad to joyne with him: of Rechab reade Ierem. 35. 2.

‖ *Or, prayſed God for him.*

16 And he ſaid, Come with mee, and ſee the zeale that I have for the Lord: ſo they made him ride in his charet.

17 And when he came to Samaria, he ſlewe all that remained unto Ahab in Samaria, till he had deſtroyed him, according to the word of the Lord, which he ſpake to Elijah.

18 Then Iehu aſſembled all the people, and ſayd unto them, Ahab ſerved [h] Baal a little, *but* Iehu ſhall ſerve him much more.

h Here Baal is taken for Aſhtaroth the idole of the Zidonians, which Iezebel cauſed to be worſhipped, as it is alſo uſed. 1 King. 16. 32. and 22. 53.

19 Now therefore call unto mee all the prophets of Baal, all his ſervants, and all his prieſts, and let not a man be lacking: for I have a great ſacrifice for Baal: whoſoever is lacking, he ſhall not live. But Iehu did it by a ſubtilitie to deſtroy the ſervants of Baal,

20 And Iehu ſaid, † Proclaime a ſolemne aſſembly for Baal. And they proclaimed it.

† *Ebr. ſanctifie.*

21 So Iehu ſent unto all Iſrael, and all the ſervants of Baal came, and there was not a man left that came not. And they came into the houſe of Baal, and the houſe of Baal was full from ende to ende.

22 Then hee ſaid unto him that had the charge of the veſtry, Bring forth veſtments for all the ſervants of Baal. And hee brought them out veſtments.

23 And when Iehu went, and Iehonadab the ſonne of Rechab into the houſe of Baal, he ſaid unto the ſervants of Baal, Search diligently, and look, leaſt there be here with you *any* of the [i] ſervants of the Lord, but the ſervants of Baal onely.

i Thus God would have his ſervants preſerved, and idolaters deſtroyed, as in his law he giveth expreſſe commandement. Deut. 13.

24 And when they went in to make ſacrifice and burnt-offering, Iehu appointed foureſcore men without, and ſayd, If any of the men whom I have brought into your hands, eſcape, ‖ his ſoule *ſhall be* for his ſoule.

‖ *Or, he ſhal die for him.*

25 And when hee had made an ende of the burnt-offering, Iehu ſayd to the guard, and to the captaines, Goe in, ſlay them, let not a man come out. And they ſmote them with the edge of the ſword. And the guard, and the captaines caſt them out, and went into the [k] city, *were* the temple of Baal.

k Which city was neare to Samaria.

26 And they brought out the images of the temple of Baal, and burnt them.

27 And they deſtroyed the image of Baal, and threw downe the houſe of Baal, and made a jakes of it unto this day.

28 So Iehu deſtroyed Baal out of Iſrael.

29 But from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne, Iehu departed not from them, *neither from* the golden calves that were in Beth-el and that were in Dan.

30 ¶ And the Lord ſayd unto Iehu, Becauſe thou haſt diligently executed that which was right in mine eyes, *and* haſt done unto the houſe of Ahab according to all things that were in mine heart, *therefore* ſhall thy [l] ſonnes unto the fourth *generation* ſit on the throne of Iſrael.

l Thus God approoveth and rewardeth his zeale, in executing Gods judgement, albeit his wickednesſe was afterward puniſhed.

31 But Iehu regarded not to walke in the law of the Lord God of Iſrael with all his heart: *for* hee departed not from the ſinnes of Ieroboam, which made Iſrael to ſinne.

32 In thoſe dayes the Lord began to ‖ loathe Iſrael, and Hazael ſmote them in all the coaſts of Iſrael.

‖ *Or, to cut them off.*

33 From Iorden Eaſtward, *even* all the land of Gilead, the Gadites, and the Reubenites, and them that were of Manaſſeh, from Aroer (which is by the river Arnon) and Gilead and Baſhan.

34 Concerning the reſt of the actes of Iehu, and all that he did, and all his valiant deedes, are they not written in the booke of the Chronicles of the kings of Iſrael?

35 And Iehu ſlept with his fathers, and they buried him in Samaria, and Iehoahaz his ſonne reigned in his ſtead.

36 And the time that Iehu reigned over Iſrael in Samaria is eighth and twentie yeares.

CHAP. XI.

1 *Athaliah putteth to death all the Kings ſonnes, except Ioaſh the ſonne of Ahaziah.* 4 *Ioaſh is appointed King.* 15 *Iehoiada cauſeth Athaliah to be ſlaine.* 17 *He maketh a covenant betweene God and the people.* 18 *Baal and his prieſts are deſtroyed.*

THen * Athaliah the mother of Ahaziah when ſhe ſaw that her ſonne was dead, ſhe aroſe, and

* 2. *Chron.* 22. 10.

destroyed all the a Kings seede.

2 But Iehosheba the daughter of king Ioram, *and* sister to Ahaziah b tooke Ioash the sonne of Ahaziah, and stale him from among the Kings sonnes that should be slaine, *both* him and his nource, *keeping them* in c the bed-chamber, and they hid him from Athaliah, soo that hee was not slaine.

3 And hee was with her hid in the house of the Lord sixe yeare, and Athaliah did reigne over the land.

4 ¶ * And the seventh yeere d Iehoiada sent and tooke the captaines over hundreth, with *other* captaines and them of the guard, and caused them to come unto him into the house of the Lord, and made a covenant with them, and tooke an oathe of them in the house of the Lord, and shewed them the Kings sonne.

5 And he commanded them, saying, This is it that yee must doe, The third part of e you that commeth on the Sabbath, shall f ward toward the Kings house:

6 And *another* third part in the gate of g Sur: and *another* third part in the gate behind them of the guard: and ye shall keepe watch ‖ in the house of Massah.

7 And two parts of you, *that is*, all that h goe out on the Sabbath-day, shall keepe the watch of the house of the Lord about the king.

8 And yee shall compasse the King round about, every man with his weapon in his hand, and whosoever commeth within the ranges, let him be slaine: be you with the King, as he goeth out and in.

9 ¶ And the captaines of the hundreths did according to all that Iehoiada the Priests commanded, and they tooke every man his men that entred in *to their charge* on the i Sabbath, with them that went out *of it* on the Sabbath, and came to Iehoiada the Priest.

10 And the k Priest gave to the captaines of hundreths the speares and the shields that were king Davids, and were in the house of the Lord.

11 And the guard stood, every man with his weapon in his hand, from the right side of the house to the left side, about the altar and about the house, round about the king.

12 Then he brought out l the kings sonne, and put the crowne upon him, and *gave him* m the Testimony, and they made him king, also they anointed him, and clapt their hands, and said, God save the King.

13 ¶ And when Athaliah heard the noise of the running of the people, she came in to the people in the house of the Lord,

14 And when shee looked, behold, the King stood by a n pillar, as the manner was, and the princes and the trumpetters by the King, and all the people of the land reioyced, and blew with trumpets: Then Athaliah rent her cloathes, and cryed, Treason, treason.

15 But Iehoiada the Priest commanded the captaines of the hundreths that had the rule of the hoste, and said unto them, Have her ‖ forth of the ranges, and he that o followeth her, let him die by the sword: for the Priest had said, Let her not be slaine in the house of the Lord.

16 Then they layd hands on her, and she went by the way, by the which the horses goe to the house of the King, and there was she slaine.

17 And Iehoiada made a covenant betweene the Lord, and the P King and the people, that they should be the Lords people: likewise betweene the q King and the people.

18 Then all the people of the land went into the house of Baal, and destroyed it with his altars, and his images brake they downe couragiously, and slewe Mattan the Priests of Baal before the r altars: and the f Prieſt set a guard over the house of the Lord.

19 Then he tooke the captaines of hundreths, and the *other* captaines, and the guard, and all the people of the lande: and they brought the King from the house of the Lord, and came by the way of the gate of the guard to the Kings house: and hee sate him downe on the throne of the kings.

20 And all the people of the land rejoyced, and the city was in quiet: t for they had slaine Athaliah with the sword beside the kings house.

21 Seven yeare old was Iehoash when he began to reigne.

CHAP. XII.

6 Iehoash maketh provision for the repairing of the Temple. 16 He stayeth the king of Syria by a present from comming against Ierusalem. 20 He is killed by two of his servants.

IN * the seventh yeare of Iehu Iehoash began to reigne, and reigned fourty yeares in Ierusalem, and his mothers name was Zibiah of Beer-sheba.

2 And Iehoash did that which was good in the sight of the Lord all his time that a Iehoiada the Priest taught him.

3 But b the hie places were not taken away: for the people offered yet and burnt incense in the hie places.

4 ¶ And Iehoash said to the Priests, All the silver of dedicate things that be brought to the house of the Lord, *that is*, the money of them that are under the c count, the money that every man is set at, *and* all the money that one offereth willingly, and bringeth into the house of the Lord,

5 Let the Priests take it to them, every man of his acquaintance: and they shall repaire the d broken places of the house, whereſoever any decay is found.

6 ¶ Yet in the three and twentieth yeare of king Iehoash the Priests had not mended that which was decayed in the Temple.

7 Then king Iehoash called for Iehoiada the Prieſt, and the *other* Priests, and said unto them, Why repaire yee not the ruines of the Temple? now therefore e receive no more money of your acquaintance, except yee deliver it to *repaire* the ruines of the Temple.

8 So the Priests consented to receive no more money of the people, neither to repaire the decayed places of the Temple.

9 Then Iehoiada the Prieſt tooke a chest and bored an hole in the lid of it, and set it beside the altar, on the f right side, as every man commeth into the Temple of the Lord. And the Priests that kept the ‖ doore, put therein all the money that was brought into the house of the Lord.

10 And when they saw there was much money in the chest, the kings secretary came up and the hie Prieſt, and put it up after that they had tolde the money that was found in the house of the Lord.

11 And they gave the money made ready into the hands of them, g that undertooke the worke,

a Meaning, all the posterity of Iehoshaphat, to whom the kingdome appertained: Thus God used the cruelty of this woman to destroy the whole family of Ahab.

b The Lord promised to maintaine the family of David, and not to quench the light thereof, therefore hee mooved the heart of Iehosheba to preserve him.

c Where the Priests did lie.

* 2. *Chron.* 23.13.

d The chiefe Priest Iehoshebas husband.

e Of the Levites, which had charge of the keeping of the Temple, and kept watch by course.

f That none should come upon them, while they were crowning the king.

g Called the East gate of the Temple, 2 Chron. 23.5.

‖ *Or, that none breake his order.*

h Whose charge is ended.

i Reade verse 5. and 7.

k To wit, Iehoiada.

l That is, Ioash; which had bene kept secret sixe yeares.

m Meaning, the Law of God, which is his chiefe charge, and whereby onely his throne is established.

n Where the kings place was in the Temple.

‖ *Or, out of the Temple.*

o To take her part.

P That both the King and the people should maintaine the true worship of God, and destroy all idolatry.

q That he should governe and they obey in the feare of God.

r Even in the place where he had blasphemed God, and thought to have bene holpen by his idole there God powred his vengeance upon him.

f To wit, Iehoiada.

t Which by her cruelties and persecution had vexed the whole land before.

* 2. *Chron.* 24.1.

a So long as rulers give eare to the true ministers of God, they prosper.

b So hard a thing it is for them, that are in authoritie, to be brought to the perfit obedience of God.

c That is, the money of redemption. Exo. 30.12. also the money which the priest valued the vowes at. Lev. 27.2. and their free liberality.

d For the Temple which was builte an hundreth fifty and five yeares before, had many things decayed in it, both by the negligence of the Kings his predecessors, and also by the wickednesse of the idolaters.

e He taketh from them the ordering of the money, because of their negligence.

f That is, on the Southside.

‖ *Or, vessell.*

g For the King had appointed other which were meete for that purpose, Chap. 22.5.

worke, *and* that had the oversight of the house of the Lord: and they payed it out to the carpenters and builders that wrought upon the house of the Lord.

12 And to the masons and hewers of stone, and to buy timber and hewed stone, to repaire that was decayed in the house of the Lord, and for all that which was laid out for the reparation of the Temple.

h For these men had only the charge of the reparation of the Temple, and the rest of the money was brought to the king, who caused these afterward to be made, 2. Chron. 24, 14.

13 Howbeit there was h not made for the house of the Lord bowles of silver, instruments of musicke, basons, trumpets, nor any vessels of gold, or vessels of silver of the money that was brought into the house of the Lord.

14 But they gave it to the workemen, which repaired therewith the house of the Lord.

15 Moreover, they reckoned not with the men, into whose handes they delivered that money to be bestowed on workemen: for they dealth faithfully.

16 The money of the tresspasse-offring, and the money of the sinne-offrings was not brought into the house of the Lord: *for* it was the Priests.

17 ¶ Then came up Hazael king of Aram, and fought against Gath, and tooke it, and Hazael set his face to goe up to Ierusalem.

i After the death of Iehoiada, Ioash fell to idolatry: therefore God rejected him, and stirreth up his enemie against him, whom he pacified with the treasures of the Temple: for God would not be served with those gifts, seeing the kings heart was wicked.

18 And Iehoash king of Iudah tooke all the i hallowed things that Iehoshaphat, and Iehoram, and Ahaziah, his fathers kings of Iudah, had dedicated, and that hee himselfe had dedicated, and all the gold that was found in the treasures of the house of the Lord, and in the kings house, and sent it to Hazael king of Aram, and he departed from Ierusalem.

19 Concerning the rest of the actes of Ioash and all that hee did, are they not written in the booke of the Chronicles of the kings of Iudah?

k Because he had put Zacharie the sonne of Iehoiada to death. 2. Chron. 24. 25. 1 Reade 2. Sam. 3, 9.

20 ¶ And his servants arose and wrought treason, and k slew Ioash in the house of l Millo, when he came downe to Silla.

l *Or, Iozabar.*

21 Even ‖ Iozachar the sonne of Shimeath, and Iehozabad the sonne of Shomer his servants smote him and he died, and they buried him with his fathers in the citie of David. And Amaziah his sonne reigned in his stead.

CHAP. XIII.

3 Iehoahaz the sonne of Iehu is delivered into the handes of the Syrians. 4 Hee prayeth unto God, and is delivered. 9 Ioash his sonne reigneth in his stead. 20 Elisha dieth. 24 Hazael dieth.

IN the three and twentieth yeere of Ioash the sonne of Ahaziah king of Iudah, Iehoahaz the sonne of Iehu began to reigne over Israel in Samaria, *and he reigned* seventeene yeere.

2 And hee did evill in the sight of the Lord, and followed the sinnes of Ieroboam the sonne of Nebat, which made Israel to a sinne, *and* departed not therefrom.

a By worshipping the calves which Ieroboam did erect in Israel.

3 And the Lord was angry with Israel, and delivered them into the hand of Hazael king of Aram, and into the hand of Ben-hadad the sonne of Hazael, all b *his* dayes.

b While Iehoahaz lived.

4 And Iehoahaz besought the Lord, and the Lord heard him: for he saw the trouble of Israel, wherewith the king of Aram troubled them.

c To wit, Ioash the sonne of Iehoahaz. d Safely and without danger. † *Ebr. as yesterday and before yesterday.*

5 (And the Lord gave Israel a c deliverer, so that they came out from under the subiection of the Aramites. And the children of Israel d dwelt in their tents as † beforetime.

6 Nevertheless, they departed not from the sinnes of the house of Ieroboam which made Israel sinne, *but* walked in them, even the e grove also remained still in Samaria)

e Wherein they did commit their idolatrie, and which the Lord had commanded to be destroyed, Deut. 16. 21.

7 For hee had left of the people to Iehoahaz but fiftie horsmen, and ten charets, and ten thousand footmen, because the king f of Aram had destroyed them, and made them like dust beaten to powder.

f That is, Hazael and Benhadad his sonne, as verse 3. Reade of Hazael, Chap. 8. 12.

8 Concerning the rest of the acts of Iehoahaz and all that hee did, and his valiant deeds, are they not written in the booke of the Chronicles of the kings of Israel?

9 And Iehoahaz slept with his fathers, and they buried him in Samaria, and Ioash his sonne reigned in his stead.

10 ¶ In the seven and thirtieth yeere of Ioash king g of Iudah began Iehoash the sonne of Iehoahaz to reigne over Israel in Samaria, *and reigned* sixteene yeere.

g His chiefe purpose is to describe the kingdome of Iudah, and how God performed his promise made to the house of David: but by the way he sheweth how Israel was afflicted and punished for their great idolatry, who though they had now degenerate, yet God both by sending them sundry Prophets and divers punishments, did call them unto him againe.

11 And did evill in the sight of the Lord: *for* he departed not from all the sinnes of Ieroboam the sonne of Nebat that made Israel to sinne, but he walked therein.

12 Concerning the rest of the actes of Ioash, and all that hee did, and his valiant deedes, *and* how hee fought against Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

13 And Ioash slept with his fathers, and Ieroboam sate upon his seate: and Ioash was buried in Samaria among the kings of Israel.

14 ¶ When Elisha fell sicke of his sickenesse whereof hee died, Ioash the king of Israel came downe unto him, and wept upon his face, and said, h Oh my father, my father, the charet of Israel, and the horsemen of the same.

h Thus they used to call the Prophets and servants of God, by whom God blesseth his people, as Chap. 2. 12.

15 Then Elisha said unto him, Take a bowe and arrowes. And hee tooke unto him bow and arrowes.

16 And hee said unto the king of Israel, Put thine hand upon the bow. And he put his hand upon it. And Elisha put his hands upon the kings hands,

meaning that by their prayers they did more prosper their countrey then by force of armes.

17 And said, Open the window i Eastward. And when hee had opened it, Elisha said, Shoote. And hee shot. And he said, *Behold*, the arrow of the Lords deliverance, and the arrow of deliverance against Aram: for thou shalt smite the Aramites in Aphek, till thou hast consumed them.

i That is, toward Syria: so that he did not onely prophecie with words, but also confirmed him by these signes that hee should have the victorie.

18 Againe he said, Take the arrowes. And hee tooke them. And hee said unto the king of Israel, Smite the ground. And hee smote thrise, and ceased.

19 Then the man of God was k angrie with him, and said, Thou shouldest have smitten five or sixe times, so thou shouldest have smitten Aram, till thou hadst consumed it, where now thou shalt smite Aram but thrise.

k Because hee seemed content to have victorie against the enemies of God for twise or thrise, and had not a zeale to overcome them continually, and to destroy them utterly.

20 ¶ So Elisha died, and they buried him. And *certaine* bandes of the Moabites came into the land that yeere.

21 And as they were burying a man: behold, they saw the souldiers: therefore they cast ỹ man into the sepulchre of Elisha. And when the man was downe, and touched the bones of Elisha, * he l revived, and stood upon his feete.

* Eccius. 48. 14.

l By this miracle God confirmed the authoritie of Elisha, whose doctrine in his life they contemned, that at this sight they might returne and imbrace the same doctrine.

22 ¶ But Hazael king of Aram vexed Israel all the dayes of Iehoahaz.

23 Therefore the Lord had mercie on them and pitied them, & had respect unto them, because of his covenant with Abraham, Izhak, and Iaakob, and would not destroy them, neither cast he

them from him as m yet.

24 So Hazael the king of Aram died, and Ben-hadad his sonne reigned in his stead.

25 Therefore Iehoash the sonne of Iehoahaz returned, and tooke out of the hand of Ben-hadad the sonne of Hazael the cities which hee had taken away by warre out of the hand of Iehoahaz his father: *for* three times did Ioash beate him, and restored the cities unto Israel.

CHAP. XIIII.

1 *Amaziah the king of Iudah putteth to death them that slew his father.* 7 *and after smiteth Edom.* 15 *Ioash dieth, and Ieroboam his sonne succeedeth him.* 29 *and after him reigneth Zachariah.*

THe second yeere of Ioash sonne of Iehoahaz king of Israel, reigned * Amaziah the sonne of Ioash king of Iudah.

2 He was five and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem, and his mothers name *was* Iehoaddan of Ierusalem.

3 And hee did a uprightly in the sight of the Lord, yet not like David his father, *but* did according to all that Ioash his father had done.

4 Notwithstanding the high places were not taken away: *for* as yet the people did sacrifice, and burnt incense in the high places.

5 ¶ And when the kingdome was confirmed in his hand, he slew his servants which had * killed the king his father.

6 But the children of those that did slay *him*, he b slew not according unto that that is written in the booke of the Law of Moses, wherein the Lord commanded, saying, * The fathers shall not be put to death for the children, nor the children put to death for the fathers: but every man shall be put to death for his owne sinne.

7 He slew *also* of c Edom in the valley of salt, ten thousand, and tooke ‖ *the citie* of Sela by warre, and called the name thereof Ioktheel vnto this day.

8 ¶ Then Amaziah sent messengers to Iehoash the sonne of Iehoahaz, sonne of Iehu king of Israel, saying, Come, d let vs see one another in the face.

9 Then Iehoash the king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the e Cedar that is in Lebanon, saying, Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon, went and trode downe the thistle.

10 *Because* thou hast smitten Edom, thine heart hath made thee proude, f bragge of glory, and tary at home. Why doest thou provoke to *thine* hurt, that thou shouldest fall, and Iudah with thee?

11 But Amaziah would not heare: therefore Iehoash king of Israel went up: and he and Amaziah king of Iudah saw one another in the face at Beth-shemesh which is in Iudah.

12 And Iudah was put to the worse before Israel, and they fled every man to their tents.

13 But Iehoash king of Israel tooke Amaziah king of Iudah, the sonne of Iehoash the sonne of Ahaziah at Beth-shemesh, and ‖ came to Ierusalem, and brake downe the wall of Ierusalem from the gate of Ephraim to the corner gate, foure hundreth cubites.

14 And hee tooke all the gold and silver, and all the vessels that were found in the house of the Lord, and in the treasures of the kings house, and the children that were in g hostage, and returned to Samaria.

15 Concerning the rest of the acts of Iehoash which he did, and his valiant deeds, and how hee fought with Amaziah king of Iudah, are they not written in the booke of the Chronicles of the kings of Israel?

16 And Iehoash slept with his fathers, and was buried at Samaria among the kings of Israel: and Ieroboam his sonne reigned in his stead.

17 ¶ And Amaziah the sonne of Ioash king of Iudah, lived after the death of Iehoash sonne of Iehoahaz king of Israel, fifteene yeere.

18 Concerning the rest of the acts of Amaziah, are they not written in the booke of the Chronicles of the kings of Iudah?

19 But they * wrought treason against him in Ierusalem, and he fled to h Lachish, but they sent after him to Lachish, and slew him there.

20 And they brought him on horses, and hee was buried at Ierusalem with his fathers in the citie of David.

21 Then all the people of Iudah tooke i Azariah which was sixteene yeere old, and made him king for his father Amaziah.

22 Hee built k Elath, and restored it to Iudah, after that that the king slept with his fathers.

23 ¶ In the fifteenth yeere of Amaziah the sonne of Ioash king of Iudah, was Ieroboam the sonne of Ioash made king over Israel in Samaria, *and reigned* one and fourtie yeere.

24 And hee did evill in the sight of the Lord, *for* he departed not from all the l sinnes of Ieroboam the sonne of Nebat, which made Israel to sinne.

25 Hee restored the coast of Israel, from the entring of Hamath, unto the sea of the wilderneſse, according to the word of the Lord God of Israel, which he spake † by his servant Ionah the sonne of Amittai the Prophet, which was of Gath Hepher.

26 For the Lord saw the exceeding bitter affliction of Israel, so that there was none m shut up, nor any left, neither yet any that could helpe Israel.

27 Yet the Lord † had not decreed to put out the name of Israel from under the heaven: therefore he preserved them by the hand of Ieroboam the sonne of Ioash.

28 Concerning the rest of the acts of Ieroboam, and all that he did, and his valiant deeds, *and* how he fought, and how hee restored Damascus, and n Hamath to Iudah in Israel, are they not written in the booke of the Chronicles of the kings of Israel?

29 So Ieroboam slept with his fathers, *even* with the kings of Israel, and Zachariah his sonne reigned in his stead.

CHAP. XV.

1 *Azariah the King of Iudah becommeth a leper.* 3 *Of Iotham,* 10 *Shallum,* 14 *Menahem,* 23 *Pekahiah,* 30 *Vzziah,* 32 *Iotham,* 38 *and Ahaz.*

IN the † seven and twentieth yeere of Ieroboam king of Israel, began Azariah sonne of Amaziah king of Iudah to reigne.

2 Sixteene yeere old was hee, when hee was made king, and he reigned two and fiftie yeere in Ierusalem: and his mothers name was Iecholiah of Ierusalem.

3 And hee did a uprightly in the sight of the Lord,

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m That is, untill their sinnes were come to a full measure, and there was no more hope of amendement.

¥ 2 Chron. 25. 1.

a In the beginning of his reigne hee seemed to have an outward shew of godlinesse, but afterward he became an idolater and worshipped the idoles of the Idumeans.

* Chap. 12. 10.

b Because they neither consented nor were partakers with their fathers in that act.

* Deut. 24. 16. Ezek. 18. 20.

c For the Idumeans whom David had brought to subiection did rebell in the time of Iehoram sonne of Iehoshaphat.

‖ Or, *the tower, or, rocke.* 2 Chron. 25. 12.

d Let us fight hand to hand, and trie it by battell, and not destroy one anothers cities.

e By this parable Iehoash compareth himselfe to a cedar tree, because of his great kingdome over reune tribes, & Amaziah to a thistle because he ruled but over two tribes, and the wilde beasts are Iehoashs souldiers, that spoiled the cities of Iudah.

f Brag of the victorie, so that thou tarie at home, and enuoy me not.

‖ Or, *brought him.*

g That is, which the Israelites had given to them of Iudah for an assurance of peace.

* 2. Chron. 25. 27.

h Which city Roboam built in Iudah for a fortresse, 2. Chron. 11. 9.

i Who is also called Vzziah, 2. chr. 26. 1.

k Which is also called Elanon or Eloth.

l Because this idolatrie was so vile and almost incredible, that men should forsake the living God, to worship calves, the worke of mans hands, therefore the Scripture doth oft times repent it in the reproach of all idolaters.

† *Ebr. by the hand of.*

m Read 1. King 14. 10.

† Ebr. had not spoken.

n Which was also called Antiochia of Syria, or Riblah.

† *Ebr. in the two and twentieth yeere and seventh yeere.*

a So long as hee gave eare to Zachariah the Prophet.

Lord, according to all that his father Amaziah did.

4 But the hie places were not put away: *for* the people yet offered, and burned incenſe in the hie places.

5 And the Lord [b] ſmote the king and he was a leper vnto the day of his death, and dwelt in an houſe apart, and Iotham the kings ſonne governed the houſe, *and* [c] iudged the people of the land.

6 Concerning the reſt of the actes of Azariah, and all that he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

7 So Azariah ſlept with his fathers, and they buried him with his fathers in the Citie of David, and Iotham his ſonne reigned in his ſtead.

8 † In the eight and thirtieth yeere of Azariah king of Iudah, did Zachariah the ſonne of Ieroboam reigne over Iſrael in Samaria ſixe [d] moneths.

9 And did evill in the ſight of the Lord, as did his fathers: *for* hee departed not from the ſinnes of Ieroboam the ſonne of Nebat, which made Iſrael to ſinne.

10 And Shallum the ſonne of Iabeſh conſpired againſt him, and ſmote him in the ſight of the people, and [e] killed him, and reigned in his ſtead.

11 Concerning the reſt of the actes of Zachariah, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

12 This was the * word of the Lord, which he ſpake vnto Iehu, ſaying, Thy ſonnes ſhall ſit on the throne of Iſrael vnto the fourth *generation* after thee. And it came ſo to paſſe.

13 ¶ Shallum the ſonne of Iabeſh began to reigne in the nine and thirtieth yeere of Uzziah King of Iudah: and he reigned the ſpace of a moneth in Samaria.

14 For Menahem the ſonne of Gadi went vp from Tirzah, and came to Samaria, and ſmote Shallum the ſonne of Iabeſh in Samaria, and ſlew him, and reigned in his ſtead.

15 Concerning the reſt of the actes of Shallum, and the treaſon which he wrought, behold, they are written in the booke of the Chronicles of the Kings of Iſrael.

16 ¶ Then Menahem deſtroyed [f] Tiphſah, and all that were therein, and the coaſts thereof from Tirzah, becauſe they opened not to him, and hee ſmote it, and ript vp all their women with child.

17 The nine and thirtieth yeere of Azariah king of Iudah, began Menahem the ſonne of Gadi to reigne over Iſrael, *and reigned* ten yeeres in Samaria.

18 And hee did evill in the ſight of the Lord, and departed not all his dayes from the ſinne of Ieroboam the ſonne of Nebat which made Iſrael to ſinne.

19 ¶ Then Pul the king of Aſſhur came againſt the [g] land: and Menahem gave Pul a thouſand [h] talents of ſilver, that his hand might be with him, and eſtablith the kingdome in his hand.

20 And Menahem exacted the money in Iſrael that all men of ſubſtance ſhould give the king of Aſſhur fiftie ſhekels of ſilver a piece: ſo the king of Aſſhur returned, and taried not there in the land.

21 Concerning the reſt of the actes of Menahem, and all that he did, are they not written in the booke of the Chronicles of the kings of Iſrael?

22 And Menahem ſlept with his fathers, and Pekahiah his ſonne did reigne in his ſtead.

23 ¶ In the fiftieth yeere of Azariah king of Iudah, began Pekahiah the ſonne of Menahem to reigne over Iſrael in Samaria, *and reigned* two yere.

24 And hee did evill in the ſight of the Lord: *for* he departed not from the ſinnes of Ieroboam the ſonne of Nebat which made Iſrael to ſinne.

25 And Pekah the ſonne of Remaliah, his captaine conſpired againſt him, and ſmote him in Samaria in the place of the kings palace with [i] Argob and Arieh, and with him fifty men of the Gileadites, ſo he killed him, and reigned in his ſtead.

26 Concerning the reſt of the actes of Pekahiah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

27 ¶ In the two and fiftieth yeere of Azariah King of Iudah, began Pekah the ſonne of Remaliah to reigne over Iſrael in Samaria, *and reigned* twentie yeere.

28 And he did evill in the ſight of the Lord: *for* he departed not from the ſinnes of Ieroboam the ſonne of Nebat that made Iſrael to ſinne.

29 In the dayes of Pekah king of Iſrael [k] came Tiglath Pileſer king of Aſſhur, and tooke Iion, and Abel-Beth-maachah, and Ianoah, and Kedeſh, and Hazor, and Gilead, and Galilah, *and* all the land of Naphtali, and caried them away to Aſſhur.

30 And Hothea the ſonne of Elah wrought treaſon againſt Pekah the ſonne of Remaliah, and ſmote him, and ſlew him, and reigned in his ſtead in the twentieth yeere of Iotham the ſonne of Uzziah.

31 Concerning the reſt of the actes of Pekah, and all that he did, behold, they are written in the booke of the Chronicles of the kings of Iſrael.

32 ¶ * In the ſecond yeere of Pekah the ſonne of Remaliah King of Iſrael, began Iotham the ſonne of ‖ Uzziah King of Iudah to reigne.

33 Five and twenty yeere old was hee, when he began to reigne, and he reigned ſixteene yeere in Ieruſalem: and his mothers name was Ieruſha the daughter of Zadok.

34 And hee did vprightly in the ſight of the Lord: he did according [l] to all that his father Uzziah had done.

35 But the hie places were not put away *for* the people yet offered and burnt incenſe in the hie places: he built the higheſt gate of the houſe of the Lord.

36 Concerning the reſt of the actes of Iotham, and all that hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

37 In [m] thoſe dayes the Lord began to ſend againſt Iudah, Rezin the king of Aram, and [n] Pekah the ſonne of Remaliah.

38 And Iotham ſlept with his fathers, and was buried with his fathers in the citie of David his father, and Ahaz his ſonne reigned in his ſtead.

CHAP. XVI.

3 *Ahaz king of Iudah conſecrateth his ſonne in fire.* 5 *Ieruſalem is beſieged.* 9 *Damaſcus is taken, and Rezin ſlaine.* 11 *Idolatrie.* 19 *The death of Ahaz.* 20 *Hezekiah ſucceedeth him.*

THe ſeventeenth yeere of Pekah the ſonne of Remaliah, [a] Ahaz the ſonne of Iotham King of Iudah began to reigne.

2 Twentie yeere old was Ahaz, when hee began to reigne, & hee reigned ſixteene yeere in Ieruſalem, and did not vprightly in the ſight of the Lord his God, like David his father:

3 But walked in the way of the kings of Iſrael,

[b] His father and grand father were ſlaine by their ſubiects and ſervants, and he, becauſe he would vſurpe the Prieſts office contrary to Gods ordinance was ſmitten immedialy by the hand of God with the leproſie, 2 Caron. 26, 21.

[c] As vicegoy or deputie to his father.

[d] Hee was the fourth in deſcent from Iehu, who reigned according to Gods promiſe, but in him God began to execute his wrath againſt the houſe of Iehu. Zacariah was the laſt in Iſrael, that had the kingdome by ſucceſſion, ſave one, Pekahiah the ſonne of Menahem, who reigned but two yeares.

† Chap. 10, 30.

[e] Which was a citie of Iſrael that would not receive him to be king.

[f] That is, of Iſrael.

[g] In ſtead of ſeeking helpe of God, he went about by money to purchaſe the favour of this king being an infidel, and therefore God forſooke him, and Pul ſoone afterward brake promiſe, deſtroyed his country, and led his people away captive.

[h] This was a wicked ſonne of a godly father, as of him againe came godly Ezekiah, and of him wicked Manaſeh, ſave that God in the end ſhewed him mercie. Thus yee ſee how vncertaine it is to depend on the dignity of our fathers.

[i] Which were of the ſame conſpiracie.

[k] For God ſtirred up Pul and Tiglath Pileſer againſt Iſrael for their ſinnes, 1. Chron. 5, 26.

* 2. Chron. 27, 1.

‖ Or, *Azariah.*

[l] He ſheweth that his uprightnes was not ſuch, but that he had many and great faults.

[m] After the death of Iotham.

[n] Which ſlew of Iudah in one day ſixſcore thouſand fighting men, 2. Chron. 28. 6. becauſe they had forſaken the true God.

b That is, offered him to Moloch, or made him to passe betweene two fires, as the maner of the Gentiles was, Levit. 18, 21. Deut. 18. 10. * Isa 7. 1.

c For the Lord preserved the city and his people for his promise sake made to David. d Which citie Azariah had taken from the Aramites and fortified it, Chap 14. 22. e Contrary to the admonition of the Prophet Isai. 7. 4. f Thus he spared not to spoile the Temple of God, to have succour of men and would not once lift his heart toward God to desire his helpe, nor yet neare his Prophets counsell.

g Wee see that there is no prince so wicked, but he shall find flatterers and false ministers to serve his turne. h Either offerings for peace or prosperity, or thanksgiving, as Lev. 3. 1. or els meaning the morning and evening offring. Exod. 29, 38. num. 28. 3. & thus he contemned the meanes and the altar which God had commanded by Salomon, to serve God after his owne fantasie. i That is, at the right hand, as men went into the Temple. k Here he establisheth by commandement his owne wicked proceedings, and doeth abolish y commandement and ordinance of God. l Or, tent, wherein they lay on the Sabbath, which had served their weake in the Temple, and so departed home. m Either to flatter the king of Assyria, when he should thus see him change the ordinance of God, or else that the Temple might be a refuge for him if the King should suddenly assaile his house,

yea, and made his sonne to b go through the fire, after the abominations of the heathen, whom the Lord had cast out before the children of Israel.

4 Also he offered and burnt incense in the hie places, and on the hils, and under every greene tree.

5 * Then Rezin King of Aram and Pekah sonne of Remaliah king of Israel came up to Ierusalem, to fight: and they besieged Ahaz, but could not overcome c him.

6 At the same time Rezin king of Aram restored d Elath to Aram, and drove the Iewes from Elath: so the Aramites came to Elath, and dwelt there unto this day.

7 Then Ahaz sent e messengers to Tiglath Pileser king of Asshur, saying, I am thy servant and thy sonne: come up, and deliver mee out of the hand of the king of Aram, and out of the hand of the king of Israel which rise up against me.

8 And Ahaz tooke the silver and the golde that was found in the f house of the Lord, and in the treasures of the kings house, and sent a present unto the king of Asshur.

9 And the king of Asshur consented unto him: and the king of Asshur went up against Damascus. And when he had taken it, he caried the people away to Kir, and slew Rezin.

10 And king Ahaz went unto Damascus to meete Tiglath Pileser king of Asshur: and when king Ahaz saw the altar that was at Damascus, he sent to Urijah the Priest the paterne of the altar, and the fashion of it, and all the workemanship thereof.

11 And Urijah the Priest made an altar g in all points like to that which King Ahaz had sent from Damascus, so did Urijah the Priest against king Ahaz came from Damascus.

12 So when the king was come from Damascus, the king saw the altar: and the king drew neere to the altar, and offered h thereon.

13 And hee burnt his burnt offering, and his meate-offering, and powred his drinke-offring, and sprinkled the blood of his peace-offerings besides the altar.

14 And *set it* by the brasen altar which was before the Lord, and brought it in further before the house betweene the altar and the house of the Lord, and set it on the i Northside of the altar.

15 And king Ahaz commaunded Urijah the Priest, and said, Upon the great altar set on fire in the morning the burnt-offering, and in the even the meate-offering, and the kings burnt-offering and his meat-offering, with the burnt-offering of all the people of the land, and their meate-offering, and their drinke-offerings: and powre thereby all the blood of the burnt-offering, and all the blood of the sacrifice, and the k brasen altar shall be for me to enquire *of God*.

16 And Urijah the Priest did according to all that King Ahaz had commanded.

17 And King Ahaz brake the borders of the bases, and tooke the caldrons from off them, and tooke downe the sea from the brasen oxen that were under it, & put it upon a pavement of stones.

18 And the l vaile for the Sabbath (that they had made in the house) and the kings entry without turned he to the house of the Lord, m because of the king of Asshur.

19 Concerning the rest of the actes of Ahaz, which he did, are they not written in the booke of the Chronicles of the Kings of Iudah?

20 And Ahaz slept with his fathers, and was buried with his fathers in the citie of David, and Hezekiah his sonne reigned in his stead.

CHAP. XVII.

3 *Hoshea King of Israel is taken,* 4 *And bet and all his realme brought to the Assyrians,* 18 *for their idolatrie.* 25 *Lions destroy the Aigrians that dwelt in Samaria.* 29 *Every one worshippeth the god of his nation,* 35 *Contrary to the commandement of God.*

IN the twelft yeere of Ahaz king of Iudah began Hoshea the sonne of Elah to reigne in Samaria over Israel, *and reigned* nine yeeres.

2 And hee did evill in the sight of the Lord, a but not as the kings of Israel, that were before him.

a Though he invented no new idolatry or impietie as others did, yet he sought for helpe at the Egyptians, which God had forbidden.

3 And Shalmaneser king of Asshur came up against him, and Hoshea became his servant, and gave him presents.

4 And the king of Asshur found treason in Hoshea: for he had sent messengers to So king of Egypt, and brought no present unto the king of Asshur, b as *he had done* yeerely: therefore the king of Asshur shut him up, and put him in prison.

b For hee had payd tribute for the space of eight yeere.

5 Then the king of Asshur came up throughout all the land, and went against Samaria, and besieged it three yeere.

6 ¶ * In the ninth yeere of Hoshea, the king of Asshur tooke Samaria, and caried Israel away unto Asshur, and put them in Halah, and in Habor by the river of Gozan, and in the cities of the c Medes.

* Chap. 18. 10.

c For at this time the Medes and Persians were subiect to the Assyrians.

7 For when the children of Israel d sinned against the Lord their God, which had brought them out of the land of Egypt, from under the hand of Pharaoh king of Egypt, and feared other gods,

d Hee setteth forth at length the cause of this great plague and perpetuall captivitie, to admonish all people and nations to cleave to the Lord God, and onely worship him for feare of like judgement.

8 And walked according to the fashions of the Heathen, whom the Lord had cast out before the children of Israel, and *after the maners* of the kings of Israel, which they used.

9 And the children of Israel had done secretly things that were not upright before the Lord their God, and throughout all their cities had built hie places, *both* from the tower e of the watch, to the defenced citie,

e Meaning, throughout all their bordes.

10 And had made them image and groves upon every hie hill, and under every greene tree,

11 And there burnt incense in all the hie places, as did the heathen, whom the Lord had taken away before them, and wrought wicked things to anger the Lord,

12 And served idoles: whereof the Lord had said unto them, * Ye shall doe no such thing.

* Deut. 4. 19.

13 Notwithstanding the Lord testified to Israel, and to Iudah † by all the Prophets, and by all the Seers, saying, * Turne from your evill wayes, and keepe my commandements, *and* my statutes, according to all the Law, which I commaunded your fathers, and which I sent to you by my servants the Prophets.

† Ebr. *by the hand of.*

* Iere. 18. 11. and 25. 5. and 35. 15.

14 Nevertheless they would not obey, * but hardened their neckes, like to the neckes of their f fathers, that did not beleeve in the Lord their God.

* Deut. 31. 27.

f So that to alledge the authoritie of our fathers, or great antiquity except we can proove that they were godly, is but to declare that we are the children of the wicked.

15 And they refused his statutes and his covenant, that he made with their fathers, and his testimonies (wherewith he witnessed unto them) and they followed vanitie, and became vaine, and followed the heathen that were round about them: concerning whom the Lord had charged them, that they should not doe like them.

16 Finally

16 Finally they left all the commandements of the Lord their God, and made them molten images, * *even* two calves, and made a grove, and worshipped all the g hoste of heaven, and served Baal.

17 And they made their sonnes and their daughters h passe thorowe the fire, and vsed witchcraft and inchantments, yea, i sold themselves to doe evill in the sight of the Lord, to anger him.

18 Therefore the Lord was exceeding wroth with Israel, and put them out of his sight, *and* none was left but the tribe of Iudah k onely.

19 Yet Iudah kept not the commandements of the Lord their God, but walked according to the fashion of Israel, which they vsed.

20 Therefore the Lord cast of all the seede of Israel, and afflicted them, and delivered them into the hands of l poylers, vntill hee had cast them out of his l sight.

21 m For hee cut off Israel from the house of David, and they made Ieroboam the sonne of Nabat king: and Ieroboam drewe Israel away from following the Lord, and made them sinne a great sinne.

22 For the children of Israel walked in all the sinnes of Ieroboam, which he did, *and* departed not therefrom,

23 Vntill the Lord put Israel away out of his sight, as he had said ‖ by all his servants the * Prophets, and caried Israel away out of their land to Asshur vnto this day.

24 And the king of Asshur brought folke from Babel, and from n Cuthah, and from Ava, and from Hamath, and from Sepharuaim, and placed them in the cities of Samaria in stead of the children of Israel: so they possessed Samaria, and dwelt in the cities thereof.

25 ¶ And at the beginning of their dwelling there, they o feared not the Lord: therefore the Lord sent Lions among them, which slewe them.

26 Wherefore they spake to the king of Asshur, saying, The nations which thou hast remooved and placed in the cities of Samaria, know not the manner of the God of the land: therefore he hath sent Lions among them, and behold, they slay them, because they know not the manner of the God of the land.

27 Then the king of Asshur commanded, saying, Carrie thither one of the Priests whom yee brought thence, and let him goe and dwell there, and teach them the manner of the God p of the countrey.

28 So one of the Priests which they had caried from Samaria, came and dwelt in Beth-el, and taught them how they should feare the Lord.

29 Howbeit, every nation made their gods, and put them in the houses of the hie places, which the Samaritans had made, every nation in their cities wherein they dwelt.

30 For the men of Babel made q Succoth Benoth: and the men of Cuth made Nergal, and the men of Hamath made Ashima,

31 And the Auims made Nibhaz, and Tartak: and the Sepharuaims burnt their children in the fire to Adrammelech, and Anammelech the gods of Sepharuaim.

32 Thus they feared the Lord, and appointed out Priests out of themselves for the hie places, who prepared for them *sacrifices* in the houses of the hie places:

33 * They r feared the Lord, but served their gods after the manner of the nations whom they caried thence.

34 Vnto this day they do after the old maner: they neither feare God, neither doe after l their ordinances, nor after their customes, nor after the Law, nor after the commandement, which the Lord commanded the children of Iaakob * whom he named Israel.

35 And with whom the Lord had made a covenant, and charged them, saying, * Feare none other gods, nor bowe your selves to them, nor serve them, nor sacrifice to them:

36 But feare the Lord which brought you out of the land of Egypt with great power, and a stretched out arme: him feare yee, and worship him and sacrifice to him.

37 Also keepe yee diligently the statutes and the ordinances and the lawe, and the commandement, which he wrote for you, that yee doe them continually, and feare not other gods,

38 And forget not the covenant that I have made with you, neither feare ye other gods.

39 But feare the Lord your God, and hee will deliver you out of the handes of all your enemies.

40 Howbeit they obeyed not, but did after their old customs.

41 So these t nations feared the Lord, and served their images *also*: so *did* their children, and their childrens children: as did their fathers, *so* doe they vnto this day.

* Exod 32.8. 1.King.12.28.
g That is, the sun, the moone, and starres Deut.4.19.
h Reade Chap.16.3.
i Reade of this phrase, 1 King. 21.20.25.
k No whole tribe was left but Iudah, and they of Beniamin and Levi, which remained, were coumted with Iudah.
l Out of the land where hee sheweth the greatest tokens of his presence and favour.
m That is, God cut off the twnne tribes. 1 King. 12.16,20.
‖ Ebr. by the hand of.
* Iere.25.9.
n Of these peoples came ỹ Samaritans, whereof mention is so much made in the Gospel, and with whom the Iewes would have nothing to doe. Iohn 4.9.
o That is, they served him not: therefore, lest they should blaspheme him, as though there were no God, because he chastised the Israelites, he sheweth his mightie power among them by this strange punishment.
p That is, how to worship him, thus the wicked rather then to loose their commodities, will change to all religions.
q Meaning that every countrey, served their idol, which was most esteemed in that place whence they came.
r That is, they had a certaine knowledge of God, and feared him because of the punishment, but they continued still idolaters as doe the Papist which worship both God and idoles: but this is not to feare God, as appeareth vers. 34
s He meaneth this by the Israelites to whom God had gave his commandements.
* Deut.32.18. 1 King 18.31. * Iudge.6.10. Iere. 10.11.
t That is, these strangers which were sent into Samaria by the Assyrians.
* Ezek.20.39. Zeph 1.5.

CHAP. XVIII.

4 Hezekiah king of Iudah putteth downe the brasen serpent, and destroyeth the idols, 7 and prospereth. 11 Israel is caried away captive. 30 The blasphemie of Sanacherib.

NOw in the third yeere of Hoshea, sonne of Elah king of Israel, * Hezekiah the sonne of Ahaz king of Iudah began to reigne.

2 He was five and twentie yeere old when he began to reigne, and reigned nine and twentie yeere in Ierusalem. His mothers name also was Abi de daughter of Zachariah,

3 And hee did a vprightly in the sight of the Lord, according to all that David his father had done.

4 He tooke away the hie places, and brake the images, and cut downe the groves, and brake in pieces the * brasen serpent that Moses had made: for vnto those dayes the children of Israel did burne incense to it, and he called it b Nehushtan.

5 Hee trusted in the Lord God of Israel: so that after him was none like him among all the kings of Iudah, neither were there any such before him.

6 For he clave to the Lord *and* departed not from him, but kept his commandements, which the Lord had commanded Moses.

7 So the Lord was with him, *and* he prospered in all things which he tooke in hand, also hee rebelled against the king of Asshur, and served him not.

8 He smote the Philistims vnto Azzah, and the coasts thereof, c from the watch tower unto the defenced citie.

9 ¶ * And in the fourth yeere of King Hezekiah, (which was the seventh yeere of Hoshea

* 2.Chron.28.27. and 29.1.
a Although they of Iudah were given to idolatrie and impietie, as they of Israel were, yet God for his promises sake wasmercifull unto the throne of David, and yet by his iudgement toward the other, provoked to repentance.
* Numb.21.8,9.
b That is, a piece of Brasse: thus he calleth the serpent by contempt, which notwithstanding was set up by the word of God and miracles were wrought by it, yet when it was abused to idolatrie this good king destroyed it, not this king it worthy to be called a serpent but a piece of brasse.
c Read Chap. 17.9.
* Chap.17.3.

ſonne of Elah king of Iſrael Shalmaneſer king of Aſſhur came up againſt Samaria, and beſieged it,

10 And after three yeares they tooke it, *even* in the ſixth yeare of Hezekiah: that is, * the ninth yeare of Hoſhea king of Iſrael was Samaria taken.

11 Then the king of Aſſhur did carie away Iſrael vnto Aſſhur, and put them in Halah and in Habor *by* the river of Gozan, and in the cities of the Medes.

12 Becauſe they would not obey the voyce of the Lord their God, but tranſgreſſed his covenant; *that is*, all that Moſes the ſervant of the Lord had commanded, and would neither obey nor doe them.

13 ¶ * Moreover, in the foureteenth yeare of king Hezekiah, Sanecherib king of Aſſhur came up againſt all the ſtrong cities of Iudah, and tooke them.

14 Then Hezekiah king of Iudah ſent vnto the king of Aſſhur to Lachiſh, ſaying, d I have offended: depart from me, *and* what thou layeſt vpon me, I will beare it. And the king of Aſſhur appoynted vnto Hezekiah king of Iudah three hundreth talents of ſilver, and thirtie talents of golde.

15 Therefore Hezekiah gave all the ſilver that was found in the houſe of the Lord, and in the treaſures of the kings houſe.

16 At the ſame ſeaſon did Hezekiah pull off *the plates* of the doores of the Temple of the Lord, and the pillars (which the ſayd Hezekiah king of Iudah had covered over) and gave them to the king of Aſſhur.

17 ¶ And the king of Aſſhur ſent e Tartan, and Rab-ſaris, and Rabſhakeh from Lachiſh to king Hezekiah with a great hoaſte againſt Ieruſalem. And they went up, and came to Ieruſalem, and when they were come up, they ſtood by the conduit of the vpper poole, which is by the path of the fullers field,

18 And called to the king. Then came out to them Eliakim the ſonne of Hilkiah, which was ſteward of the houſe, and Shebnah the chanceller, and Ioah the ſonne of Aſaph the ‖ recorder.

19 And Rabſhakeh ſayd vnto them, Tell yee Hezekiah, I pray you, Thus ſaith the great king, *even* the great king of Aſſhur, What confidence is this wherein thou truſteſt?

20 Thou thinkeſt, Surely I have † eloquence, ſ *but* counſell and ſtrength *are* for the warre. On whom then doeſt thou truſt, that thou rebelleſt againſt mè?

21 Loe, thou truſteſt now in this broken ſtaffe of reede, *to wit*, on g Egypt, on which if a man leane, it will goe into his hand, and pierce it: ſo *is* Pharaoh king of Egypt vnto all that truſt on him.

22 But if ye ſay vnto me, We truſt in the Lord our God, is not that hee whoſe hie places, and whoſe altars Hezekiah hath h taken away, and hath ſayd to Iudah and Ieruſalem, Ye ſhall worſhip before this altar in Ieruſalem?

23 Now therefore give i hoſtages to my lord the king of Aſſhur, and I will give thee two thouſand horſes, if thou be able to ſet riders vpon them.

24 For how canſt thou deſpiſe any captaine of the leaſt of my maſters ſervants, and put thy truſt on Egypt for charets and horſemen?

25 Am I now come vp without the k Lord to this place, to deſtroy it? the Lord ſaid to me, Goe vp againſt this land, and deſtroy it.

26 Then Eliakim the ſonne of Hilkiah, and Shebnah, and Ioah ſaid vnto Rabſhakeh, Speake I pray thee, to thy ſervants in the ‖ Aramites language, for we vnderſtand it, and talke not with vs in the Iewes tongue, in the audience of the people that are on the wall.

27 But Rabſhakeh ſayd vnto them, Hath my maſter ſent me to thy maſter and to thee to ſpeake theſe words, and not to the men which ſit on the wall, that they may eat their owne doung, and drinke † their owne piſſe with you?

28 So Rabſhakeh ſtood, and cried with a loude voyce in the Iewes language, and ſpake, ſaying, Heare the words of the great king, of the king of Aſſhur.

29 Thus ſaith the king, Let not Hezekiah deceive you: for he ſhall not be able to deliver you ‖ out of mine hand.

30 Neither let Hezekiah make you to truſt in the Lord, ſaying, The Lord will ſurely deliver vs, and this citie ſhall not be given over into the hand of the king of Aſſhur.

31 Hearken not vnto Hezekiah: for thus ſaith the king of Aſſhur, Make † appointment with me, and come out to me, that every man may eat of his owne vine, and every man of his owne figtree, and drinke every man of the water of his owne well.

32 Till I I come and bring you to a land like your owne land, *even* a land of wheat and wine, a land of bread and vineyards, a land of olives, oyle, and hony, that ye may live and not die: and obey not Hezekiah, for he deceiveth you, ſaying, The Lord will deliver vs.

33 Hath any of the gods of the nations delivered his land out of the hand of the king of Aſſhur?

34 Where is the God of Hamath, and of Arpad? where is the god of Sepharuaim, Hena and Iuah? how have they delivered Samaria out of mine hand?

35 Who are they among all the gods of the nations, that have delivered their land out of mine hand, that the m Lord ſhould deliver Ieruſalem out of mine hand.

36 But the people held their peace and anſwered him not a word: for the kings commandement was, ſaying, Anſwere ye him not.

37 Then Eliakim the ſonne of Hilkiah which was ſteward of the houſe, and Shebnah the chanceller, and Ioah the ſonne of Aſaph the recorder came to Hezekiah with their cloathes rent, and told him the words of Rabſhakeh.

CHAP. XIX.

6 God promiſeth by Iſaiah ſuccorie to Hezekiah. 35 The Angel of the Lord killeth an hundred and fiureſcore and five thouſand men of the Aſſyrians. 37 Sancherib is killed of his owne ſonnes.

A Nd * when King Hezekiah heard it, hee rent his cloathes, and put on ſackcloath, and came into the houſe of the Lord.

2 And ſent Eliakim which was the ſteward of the houſe, and Shebnah the chanceller, and the Elders of the Prieſtes clothed in ſackcloth a to Iſaiah, the Prophet the ſonne of Amoz.

3 And they ſayd vnto him, Thus ſaith Hezekiah, This day is a day of tribulation and of rebuke, and blaſphemie: for the children are come to

b the

Chap 17.6.

* 2.Chron.32.1. Iſa.36.1. eccluſ. 48.18.19.

d As his zeale was before praiſed, ſo his weakeneſſe is here ſet forth, that none ſhould glory in himſelfe.

e After certaine yeeres, when Hezekiah ceaſed to ſend the tribute appointed by the king of the Aſſyrians, he ſent his captaines and armie againſt him.

‖ *Or, writer of Chronicles, or ſecretarie.*

† *Ebr. talke of the lips.*

f Thou thinkeſt that words will ſerve to perſwade thy people, or to moove my maſter.

g Egypt ſhall not onely not be able to ſuccour thee, but ſhall be an hurt vnto thee.

h Thus the idolaters thinke that Gods religion is deſtroyed, when ſuperſtition and idolatrie are reformed.

i Meaning, that it was beſt for him to yeeld to the king of Aſſyria, becauſe his power was ſo ſmall that he had not men to furniſh two thouſand horſes.

k The wicked alwayes in their proſperitie flatter themſelves, that God doth favour them. Thus he ſpeaketh to feare Hezekiah that by reſiſting him he ſhould reſiſt God.

‖ *Or, Syriake*

† *Ebr. the water of their feete.*

‖ *Or, by his hand.*

† *Ebr. bleſſing, meaning the conditions of peace.*

l He maketh himſelf ſo ſure, that he will not grant them truce, except they render themſelves to him to be led away captives.

m This is an execrable blaſphemie againſt the true God, to make him equall with the idols of other nations: therefore God did moſt ſharply puniſh it.

a To heare ſome new prophecie, and to have comfort of him.

b The dangers are ſo great that we can neither revenge this blaſphemie, nor helpe our ſelves no more then a woman in her trauaile.

b the birth, and there is no ſtrength to bring forth.

4 If ſo be the Lord thy God hath heard all the wordes of Rabſhakeh, whom the king of Aſſhur his maſter hath ſent to raile on the liuing God, and to reproach him with wordes which the Lord thy God hath heard, then lift thou up *thy* prayer for the c remnant that are left.

c Meaning, for Ieruſalem which onely remained of all the cities of Iudah.

5 ¶ So the ſeruants of king Hezekiah came to Iſaiah.

6 And Iſaiah ſaid vnto them, So ſhall ye ſay to your maſter, Thus ſaith the Lord, Be not afraid of the words which thou haſt heard, wherewith the ſeruants of the king of Aſſhur haue blaſphemed me.

d The Lord can with one blaſt blow away all the ſtrength of man and turne it into duſt.

7 Behold, I will ſend a blaſt d vpon him, and hee ſhall heare a noyſe, and returne to his owne land: and I will cauſe him to fall by the ſword in his owne land.

8 ¶ So Rabſhakeh returned, and found the king of Aſſhur fighting againſt Libnah: for hee had heard that he was departed from Lachiih.

e That is, Saneheribb.

9 e Hee heard alſo men ſay of Tirhakah king of ‖ Ethiopia, f Behold, hee is come out to fight againſt thee: hee therefore departed and ſent *other* meſſengers vnto Hezekiah, ſaying,

‖ *Or, Blacke Moore.*

f For the Kings of Ethiopia and Egypt ioyned together againſt the King of Aſſyria becauſe of his oppreſſion of other countreyes.

10 Thus ſhall yee ſpeake to Hezekiah king of Iudah, and ſay, Let not thy g God deceiue thee in whom thou truſteſt, ſaying, Ieruſalem ſhall not be delivered into the hand of the king of Aſſhur.

g The more neere that the wicked are to their deſtruction, the more they blaſpheme.

11 Behold, thou haſt heard what the kings of Aſſhur haue done to all lands, how they haue deſtroyed them: and ſhalt thou be delivered?

12 Haue the gods of the heathen delivered them which my fathers haue deſtroyed? *as* Gozan, and Haran, and Rezeph, and the children of Eden, which were in Thelaſar?

13 Where is the king of Hamath, and the king of Arpad, and the king of the citie of Sepharuaim, Hena and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the meſſengers, and read it: and Hezekiah went vp into the houſe of the Lord, and Hezekiah ſpread it before the h Lord.

h Before the Arke of the covenant.

15 And Hezekiah i prayed before the Lord, and ſaid, O Lord God of Iſrael, which dwelleſt betweene the Cherubims, thou art very God alone ouer all the kingdomes of the earth: thou haſt made the heauen and the earth.

i Hee ſheweth what is the true refuge and ſuccour in all dangers, to wit, to flee to the Lord by earneſt prayer.

16 Lord k bow downe thine eare, and heare: Lord open thine eyes and behold, and heare the words of Saneherib, who hath ſent to blaſpheme the l liuing God.

k Shew by effect that thou wilt not ſuffer thy Name to be blaſphemed.

l By this title he diſcerneth God from all idoles and falſe gods.

17 Trueth it is, Lord, that the kings of Aſſhur haue deſtroyed the nations and their lands,

18 And haue ſet fire on their gods: for they were no gods, but the worke of mans handes, *euen* wood and ſtone: therefore they deſtroyed them.

19 Now therefore, O Lord our God, I beſeech thee, ſaue thou vs out of his hand, that all the m kingdomes of the earth may know, that thou O Lord, art onely God.

m He ſheweth for what end the faithfull deſire of God to be delivered: to wit, that he may be glorified by their deliverance.

20 ¶ Then Iſaiah the ſonne of Amoz ſent to Hezekiah, ſaying, Thus ſaith the Lord God of Iſrael, I haue heard that which thou haſt prayed me, concerning Saneherib king of Aſſhur.

21 This is the word that the Lord hath ſpoken againſt him, O n Virgin daughter of Zion, he hath deſpiſed thee, *and* laughed thee to ſcorne: O daughter of Ieruſalem, he hath ſhaken his head at thee.

n Because as yet Ieruſalem had not beene taken by the enemie, therefore he calleth her virgin.

22 Whom haſt thou railed on? and whom haſt thou blaſphemed? and againſt whom haſt thou exalted thy voice, and lifted vp thine eyes on hie? *euen* o againſt the holy One of Iſrael.

o God counteth that iniurie done to him, and will revenge it, which is done to any of his Saints.

23 By thy meſſengers thou haſt railed on the Lord, and ſaid, By the multitude of my charets I am come vp to the top of the mountaines, by the ſides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre trees thereof, and I will go into the p lodging of his borders, and into the foreſt of his ‖ Carmel.

p Meaning, Ieruſalem, which Iſaiah calleth the high of his borders, to wit, of Iudah, Iſa. 37.24.

‖ *Or, pleaſant country.*

24 I haue digged and drunke the waters of *other* q cities, and with the plant of my feete haue I dried all the ‖ floods cloſed in.

‖ *Or, the waters of cities beſieged.*

q He declareth that foraſmuch as he is the author and beginning of his Church, he will neuer ſuffer it vtterly to be deſtroyed, as other cities and kingdomes.

25 Haſt thou not heard, how I haue of olde time made it, and haue formed it long ago? r and ſhould I now bring it that it ſhould be deſtroyed, *and laid* on ruinous heapes, *as* cities defenced?

r Thus he deſcribeth the wicked, which for a time flouriſh and afterward fade and decay like flowres.

26 Whoſe s inhabitants haue ſmall power, *and* are afraid, and confounded: they are like the graſſe of the field, and greene herbe, *or* graſſe on the houſe tops, or as corne blaſted before it be growen.

s I will bridle thy rage, and turne thee to and fro as pleaſeth me.

27 I know thy dwelling, yea, thy going out and thy comming in, and thy fury againſt me.

28 And becauſe thou rageſt againſt mee, and thy tumult is come vp to mine eares, I will put mine t hooke in thy noſtrels, and my bridle in thy lips, and will bring thee backe againe the ſame way thou cameſt.

t God did not onely promiſe him the victory, *but* giueth him a ſigne to confirme his faith.

29 And this ſhall be a u ſigne vnto thee, *O Hezekiah*, Thou ſhalt eate this yeere ſuch things as grow of themſelues, and the next yeere ſuch as grow without ſowing, and the third yeere ſow ye and reape, and plant vineyards, and eate the fruits thereof.

u The Lord will multiply in great number, that ſmall remnant of Iudah that is eſcaped.

30 And the remnant that is eſcaped of the houſe of Iudah, ſhall againe take u roote downeward, and beare fruit vpward.

31 For out of Ieruſalem ſhall goe a remnant, and ſome that ſhall eſcape out of mount Zion: the x zeale of the Lord of hoaſts ſhall doe this.

x The loue, that God beareth toward his Church ſhall ouercome the counſels and enterprises of men.

32 Wherefore thus ſaith the Lord, concerning the king of Aſſhur, Hee ſhall not enter into this citie, nor ſhoote an arrow there, nor come before it with ſhield, nor caſt a mount againſt it:

33 *But* hee ſhall returne the way he came, and ſhall not come into this citie, ſaith the Lord.

34 For I will defend this citie to ſaue it for mine owne ſake, and for David my ſeruants ſake.

35 ¶ * And the ſame night the Angel of the Lord went out and ſmote in the campe of Aſſhur an hundreth foureſcore and fiue thouſand: ſo when they roſe early in the morning, behold, they were all dead corpſes.

* *Iſa.37.36. Iob.1.21. Eccleſ.48.14. 1.Mac.5.42. 2.Mac.8.19.*

36 So Saneherib king of Aſſhur departed, and went his way, and returned and dwelt in Nineueh.

37 And as he was in the Temple worſhipping Niſroch his god, Adramelech and Sharezer his ſonnes y ſlew him with the ſword: and they eſcaped into the land of Ararat, and Eſarhaddon his ſonne reigned in his ſtead.

y This was the iuſt iudgement of God for his blaſphemy, that he ſhould be ſlaine before that idole, whom he preferred to the liuing God, and by them, by whom ought by nature to haue bene defended.

CHAP. XX.

1 Hezekiah is ſicke, and receiueth the ſigne of his health. 12 He receiueth rewards of Berodah. 13 Sheweth his treaſures, and is reprehended of Iſaiah. 21 He dieth, & Manaſſeh his ſonne reigneth in his ſtead.

A Bout that time * was Hezekiah ſicke vnto death: and the Prophet Iſaiah the ſonne of Amoz

* *2.Chron 32.24. Iſa 38.1.*

Amoz came to him, and sayd unto him, Thus saith the Lord, Put thine house in an order: for thou shalt die and not live.

2 Then he turned his face to the [a] wall, and prayed to the Lord, saying,

3 I beseech thee, O Lord, Remember now, how I have walked before thee in trueth and with a [b] perfit heart, and have done that which is good in thy sight: and Hezekiah [c] wept sore.

4 ¶ And afore Isaiah was gone out into the middle of the court, the word of the Lord came to him, saying,

5 Turne againe, and tell Hezekiah the captaine of my people, Thus saith the Lord God of David thy father, I have heard thy [d] prayer, *and* seene thy teares: behold, I have healed thee, *and* the third day thou shalt goe up to the [e] house of the Lord.

6 And I will adde unto thy dayes fifteene yeere, and will deliver thee and this city out of the hand of the king of Asshur, and will defend this citie for mine owne sake, and for David my servants sake.

7 Then Isaiah sayd, Take a [f] lumpe of drie figs. And they tooke it, and laid it on the boile, and he recovered.

8 ¶ For Hezekiah had said unto Isaiah, What *shalbe* the signe that the Lord will heale mee, and that I shall goe up into the house of the Lord the third day?

9 And Isaiah answered, This signe shalt thou have of the Lord, that the Lord will doe that hee hath spoken, *Wilt thou* that the shadow goe forward ten degrees, or * goe backe ten degrees?

10 And Hezekiah answered, It is a light thing for the shadow to passe forward ten degrees: not so *then*, but let the shadow [g] go backe ten degrees.

11 And Isaiah the Prophet called vnto the Lord, and he brought againe the shadow ten degrees backe by the degrees whereby it had gone downe in the [h] diall of Ahaz.

12 * The same season Berodach Baladan the sonne of Baladan king of Babel sent letters and a [i] present to Hezekiah: for he had heard how that Hezekiah was sicke.

13 And Hezekiah heard them, and shewed them all his treasure house, *to vvit*, the silver, and the gold, and the spices, and the precious ointment, and all the houses of his armour, and all that was found in his treasures: there was nothing in his house, and in all his [k] realme, that Hezekiah shewed them not.

14 Then Isaiah the Prophet came unto King Hezekiah, and sayd unto him, What said these men? and from whence came they to thee? And Hezekiah said, They be come from a farre countrey, *even* from Babel.

15 Then sayd hee, What have they seene in thine house? And Hezekiah answered, All that is in mine house have they seene: there is nothing among my treasures, that I have not shewed them.

16 And Isaiah said unto Hezekiah, Heare the word of the Lord.

17 Behold, the dayes come, that all that is in thine house, and whatsoever thy fathers have layed up in store unto this day, * shall be caried into Babel: Nothing shall be left, saith the Lord.

18 And of thy sonnes, that shall proceede out of thee, *and* which thou shalt beget, shall they take away, and they shalbe eunuches in the palaces of the king of Babel.

19 Then Hezekiah said unto Isaiah, The word of the Lord, which thou hast [l] spoken, is good: for said he, Shall it not *be good* if in peace and trueth be in my dayes?

20 Concerning the rest of the actes of Hezekiah, and all his valiant deedes, and how hee made a poole and a conduit, and brought water into the citie, are they not written in the booke of the Chronicles of the kings of Iudah?

21 And Hezekiah slept with his fathers: and Manasseh his sonne reigned in his stead.

CHAP. XXI.

3 *King Manasseh restored idolatry,* 16 *And useth great cruelty.* 18 *He dieth and Amon his sonne succeedeth,* 23 *who is killed of his owne servants.* 26 *After him reigneth Iosiah.*

MAnasseh * was twelve yeeres olde when hee began to reigne, and reigned fiftie and five yeeres in Ierusalem: his mothers name also was Hephzi-bah.

2 And hee did evill in the sight of the Lord after the abomination of the heathen, whom the * Lord had cast out before the children of Israel.

3 For he went backe and built the hie places, * which Hezekiah his father had destroyed: and he erected up altars for Baal, and made a grove, as did Ahab king of Israel, and worshipped all the hoste of heaven and served them.

4 Also hee * built altars in the house of the Lord, of the which the Lord said, * In Ierusalem will I put my Name.

5 And he built altars for all the hoast of the heaven in the two courts of the house of the Lord.

6 And he caused his sonnes [a] to passe through the fire, and gave himselfe to witchcraft and sorcerie, and hee used them that had familiar spirits and were soothsayers, and did much evill in the sight of the Lord to anger him.

7 And hee set the image of the grove, that hee had made in the house, whereof the Lord had said to David and to Salomon his sonne, * In this house and in Ierusalem, which I have chosen out of all the tribes of Israel, will I put my Name for ever.

8 Neither will I make the feete of Israel moove any more out of the land, which I gave their fathers; so that they will [b] observe and doe all that I have commanded them, *and* according to all the Law that my servant Moses commanded them.

9 Yet they obeyed not, but Manasseh ledde them out of the way, to doe more wickedly then did the heathen people, whom the Lord destroyed before the children of Israel.

10 Therefore the Lord spake by his servants the Prophets, saying,

11 * Because that Manasseh king of Iudah hath done such abominations, and hath wrought more wickedly then all that the Amorites (which were before him) did, and hath made Iudah sinne also with his idoles.

12 Therefore thus saith the Lord God of Israel, Behold, I will bring an evill upon Ierusalem and Iudah, that who so heareth of it, both his * eares shall [c] tingle.

13 And I will stretch over Ierusalem the line [d] of Samaria, and the plummet of the house of Ahab: and I will wipe Ierusalem, as a man wipeth a [e] dish, which he wipeth, and turneth it upside downe.

14 And

a That his minde might not be troubled.

b Meaning, without all hypocrisie.

c Not so much for his owne death, as for feare that idolatrie should be restored, which he had destroyed: and so Gods Name be dishonoured.

d Because of his vnfained repentance and prayer, God turned away his wrath.

e To give thanks for thy deliverance.

f He declareth that albeit God can heale without other medicines, yet hee sheweth that hee will not have these inferiour meanes contemned.

* Eccles. 48, 24.

g Let the sunne go so many degrees backe, that the houres may be so many the fewer in the kings diall.

h Which diall was set in the top of the staires that Ahaz had made.

* Isa. 39. 1.

i Mooved with the favour that God shewed to Hezekiah, and also because he had declared himselfe enemie to Sancherib his enemie which was now destroyed.

k Being mooved with ambition and vaine glory, and also because hee seemed to reioyce in the friendship of him that was Gods enemy and an infidel.

* Chap. 24. 13. and 25. 13. Iere. 27. 19.

l He acknowledgeth Isaiah to be the true Prophet of God, and therefore humbleth himselfe to his word.

m Seeing that God hath sheweth me this favour to graunt me quietnesse during my life: for he was afraid least the enemies should have had occasion to reioyce, if the Church had decayed in his time, because he had restored religion.

* 2. Chron. 33. 1.

* Deut. 18, 9.

* Chap. 18. 4.

* Ieremi. 32. 34. * 2. Sam. 7. 13.

a Reade Chap. 16, 3.

* 1. King 8, 29. and 9. 3. Chap. 23, 27.

b Therefore seeing they obeyed not the commandements of God, they were iustly cast forth of that land, which they had but on condition.

* Ierem 15. 4.

* 2. Sam. 3, 18.

c Meaning, that whosoever shall heare of this great plague, shall be astonished.

d As I have destroyed Samaria and the house of Ahab, so will I destroy Iudah.

14 And I will forsake the e remnant of mine inheritance, and deliver them into the hand of their enemies, and they shalbe robbed and spoiled of all their aduersaries,

15 Because they have done evill in my sight, and have prouoked mee to anger, since the time their fathers came out of Egypt untill this day.

16 Moreover, Manasseh shed f innocent blood exceeding much, till hee replenished Ierusalem from corner to corner, beside his sinne wherewith hee made Iudah to sinne, and to doe evill in the sight of the Lord.

17 Concerning the rest of the actes of Manasseh, and all that hee did, and his sinne that he sinned, are they not written in the booke of the Chronicles of the Kings of Iudah?

18 And Manasseh slept with his fathers, and was buried in the garden of his owne house, *even* in the garden of Uzza: and Amon his sonne reigned in his stead.

19 ¶ * Amon was two and twentie yeere old, when hee began to reigne, and hee reigned two yeere in Ierusalem: his mothers name also was Meshullemeth the daughter of Haruz of Iotbah.

20 And hee did evill in the sight of the Lord, as his father Manasseh did.

21 For hee walked in all the way that his father walked in, and served the idoles that his father served, and worshipped them.

22 And hee forsooke the Lord God of his fathers, and walked not in the g way of the Lord.

23 And the servants of Amon conspired against him, and slew the king in his owne house.

24 And the people of the land slewe all them that had conspired against king Amon, and the people made Iosiah his sonne King in his stead.

25 Concerning the rest of the actes of Amon, which hee did, are they not written in the booke of the Chronicles of the Kings of Iudah?

26 And ‖ they buried him in his sepulchre in the garden of Vzza: and Iosiah his sonne reigned in his stead.

CHAP. XXII.

4 *Iosiah repaireth the Temple.* 8 *Hilkiah findeth the booke of the Law, and causeth it to be presented to Iosiah.* 12 *Who sendeth to Huldah the Prophetesse to enquire the Lords will.*

I Osiah was * eight yeere olde when he began to reigne, and he reigned one and thirtie yeere in Ierusalem. His mothers name also was Iedidah the daughter of Adaiah of Bozcath.

2 And hee did vprightly in the sight of the Lord, and a walked in all the wayes of David his father, and bowed neither to the right hand, nor to the left.

3 ¶ And in the eighteenth yeere of King Iosiah, the king sent Shaphan the sonne of Azaliah the sonne of Meshullam the chaunceller, to the house of the Lord, saying,

4 Goe vp to Hilkiah the hie Priest, that hee may ‖ summe the silver which is brought into the house of the Lord, which the keepers of the ‖ b doore have gathered of the people.

5 And let c them deliver it into the hand of them that doe the worke, and have the oversight of the house of the Lord, let them give it to them that worke in the house of the Lord, to repaire the decayed places of the house:

6 *To wit*, vnto the artificers and carpenters, and masons, and to buy timber, and hewed stone to repaire the house,

7 Howbeit, let no reckoning be made with them of the money, that is delivered into their hand: for they deale d faithfully.

8 And Hilkiah the high Priest said vnto Shaphan the chaunceller, I have found the e booke of the Law in the house of the Lord: and Hilkiah gave the booke to Shaphan, and hee read it.

9 So Shaphan the chaunceller came to the king, and brought him word againe, and sayd, Thy servants have † gathered the money that was found in the house, and have delivered it vnto the hands of them that doe the worke, and have the oversight of the house of the Lord.

10 Also Shaphan the chaunceller shewed the king, saying, Hilkiah the Priest hath delivered me a booke. And Shaphan read it before the King.

11 And when the king had heard the wordes of the booke of the Law, he rent his cloathes.

12 Therefore the king commanded Hilkiah the Priest, and Ahikam the sonne of Shaphan, and Achbor the sonne of Michaiah, and Shaphan the Chancellor, and Asahiah the kings servant, saying,

13 Goe ye *and* f inquire of the Lord for me and for the people, and for all Iudah concerning the wordes of this booke that is found: for great is the wrath of the Lord that is kindled against vs, because our fathers have not obeyed the wordes of this booke, to doe according vnto all that which is written therein for vs.

14 ¶ So Hilkiah the Priest, and Ahikam, and Achbor, and Shaphan, and Asahiah went vnto Huldah the Propheteſſe the wife of Shallum, the sonne of Tikuah, the sonne of Harhas keeper of the wardrobe: (and she dwelt in Ierusalem in the g colledge) and they communed with her.

15 And shee answered them, Thus saith the Lord God of Israel, Tell the man that sent you to me,

16 Thus saith the Lord, Behold, I will bring evill vpon this place, and on the inhabitants thereof, *even* all the wordes of the booke which the king of Iudah hath read.

17 Because they have forsaken mee, and have burnt incense vnto other gods, to anger me with all the h workes of their hands: my wrath also shall be kindled against this place, and shall not be quenched,

18 But to the king of Iudah, who sent you to inquire of the Lord, so shall ye say vnto him, Thus sayth the Lord God of Israel, The words that thou hast heard, *shall come to passe.*

19 *But* because thine heart did i melt, and thou hast humbled thy selfe before the Lord when thou heardest what I spake against this place, and against the inhabitants of the same, *to wit*, that it should be destroyed and accursed, and hast rent thy cloathes, and wept before mee, I have also heard it, saith the Lord.

20 Behold therefore, I will gather thee to thy fathers, and thou shalt be put in thy grave in k peace, and thine eyes shall not see all the evill which I will bring vpon this place. Thus they brought the king word againe.

CHAP. XXIII.

2 *Iosiah readeth the Law before the people.* 3 *Hee maketh a covenant with the Lord.* 4 *Hee putteth downe the idoles, after he had killed their Priests.* 21 *He keepeth a Passeover.* 24 *He destroyeth the conjurers.* 29 *He was killed in Megiddo.* 30 *And his sonne Iehoahaz reigneth in his stead.* 33 *After hee was taken, his sonne Iehoiakim was made King.*

Then

e Meaning, Iudah and Beniamin, which were onely left of the rest of the tribes.

f The Ebrewes write that he slew Isaiah the Prophet, who was his father in law.

* 2. *Chron.* 33. 20, 21.

g That is, according to his commandements.

‖ *Or, he buried him, to wit, Iosiah his sonne.*

* 2. *Chron.* 34. 1.

a His zeale was prophecied of, and his name mentioned by Iaddo the Prophet, more then three hundreth yeers before. 1. king. 13. 2. and being but eight yeere old, he sought the God of his father David, 2. Coron. 34. 3.

‖ *Or, some, as Ver.* 9.

‖ *Or, Dissell.*

b Certaine of the Priests were appointed to this office, as chap. 12 9.

c From the time of Ioash for the space of 244. yeeres the Temple remained without reparation through the negligence of the priests, this declareth that they that have a charge, and execute it not, ought to have it taken from them.

d So God provided him of faithfull servants, seeing he went about so zealously to set forth the worke of God.

e This was the copy that Moses left them, as appeareth. 2 Chron. 34. 14. which either by the negligence of the Priests had beene lost or els by the wickednesse of idolatrous kings had beene abolished.

† *Ebr. melted.*

f Meaning, to some Prophet whom God revealeth the knowledge of things vnto, as Iere 21. 8. though at other times they inquired the Lord by Vrim and Thummim.

g Or the house of doctrine, which was neere to the Temple, and where the learned assembled to intreate the Scriptures, and the doctrine of the Prophets.

h The words of mans hand here signifie all that man inventeth beside the word of God, which are abominable in Gods service.

i Meaning, that hee did repent, as they that doe not repent, are sayd to harden their heart, Psal. 95. 8.

k Whereupon we may gather that the anger of God is ready against the wicked, when God taketh his servants out of this world.

* 2. *Chron.* 34. 30.

a Because he saw the great plagues of God that were threatned, he knew no more speedie way to auoid them, then to turne to God by repentance which cannot come but of faith, and faith by hearing of the word of God.

b Where the king had his place. Chap. 11. 14.

c As Iosh. had done, Iosh. 24. 22, 25.

d Meaning, them which were next in dignity to the high Priest.

e In contempt of that altar, which Ieroboam had there built to sacrifice to his calves.

f Meaning, the Priests of Baal, which were called Chemarims, either because they were blacke garments, or else were smoked with burning incense to idoles.

g Hee remooued the grove which idolaters for deuotion had planted neere vnto the Temple, contrary to the commandement of the Lord, Deut. 16. 21 or as some reade, the similitude of a grove which was hanged in the Temple.

h Both in contempt of the idols and reproach of them which had worshipped them in their liues.

i Because that those that had forsaken the Lord to serue idols, were not meete to minister in the seruice of the Lord for the instruction of others.

k Which was a valley neere to Ierusalem and signifieth a tabret because they smote on the tabret while their children were burning, that their crie should not be heard, Levit. 18, 21. where after Iosiah commanded carions to be cast in contempt thereof.

l The idolatrous kings had dedicate horses and charets to the sunne, either to carie the image thereof about as the heathen did, or else to sacrifice them as a sacrifice most agreeable.

‖ *Or, Valley.*

THen * the king a sent, and there gathered vnto him all the Elders of Iudah and of Ierusalem.

2 And the king went vp into the house of the Lord, with all the men of Iudah, and all the inhabitants of Ierusalem with him, and the Priests and Prophets, and all the people both small and great: and he read in their eares all the words of the booke of the couenant, which was found in the house of the Lord.

3 And the king stood by b the pillar, and made a c couenant before the Lord, that they should walke after the Lord, and keepe his commaundements, and his testimonies, and his statutes, with all *their* heart, and with all *their* soule, that they might accomplish the wordes of this couenant written in this booke. And all the people stood to the covenant.

4 Then the king commanded Hilkiah the hie Priest, and the d Priests of the second order, and the keepers of the doore, to bring out of the temple of the Lord all the vessels that were made for Baal, and for the groue, and for all the hoaste of heaven, and hee burnt them without Ierusalem in the fields of Kedron, and caried e the powder of them into Beth-el.

5 And he put downe the f Chemarims, whom the kings of Iudah had founded to burne incense in the hie places, *and* in the cities of Iudah and about Ierusalem, and also them that burnt incense vnto Baal, to the sunne and to the moone, and to the planets, and to all the hoaste of heaven.

6 And he brought out the g groue from the Temple of the Lord, without Ierusalem vnto the valley of Kedron, and burnt it in the valley Kedron, and stampt it to powder, and cast the dust thereof vpon the h graues of the children of the people.

7 And hee brake downe the houses of the Sodomites, that were in the house of the Lord, where the women woue hangings for the groue.

8 Also hee brought all the Priests out of the cities of Iudah, and defiled the places where the Priests had burnt incense, *euen* from Geba to Beer-sheba, and destroyed the hie places of the gates, that were in the entring in of the gate of Ioshua the gouernour of the citie, which was at the left hand of the gate of the citie.

9 Neuertheleſſe the Priestes of the hie places i came not vp to the altar of the Lord in Ierusalem, saue onely they did eate of the vnleauened bread among their brethren.

10 Hee defiled also k Topheth, which was in the valley of the children of Hinnom, that no man should make his sonne or his daughter to passe thorow the fire to Molech.

11 Hee put downe also the l horses that the Kings of Iudah had given to the sunne at the entring in of the house of the Lord, by the chamber of Nethan-melech the eunuch, which was *ruler* of the suburbs, and burnt the charets of the sunne with fire.

12 And the altars that were on the top of the chamber of Ahaz, which the kings of Iudah had made, and the altars which Manasseh had made in the two courts of the house of the Lord did the King breake downe, and hasted thence, and cast the dust of them in the ‖ brooke Kedron.

13 Moreover the King defiled the hie places that were before Ierusalem, and on the right hand of the m mount of corruption (which * Salomon the king of Israel had built for Ashtoreth the idole of the Zidonians, and for Chemosh the idole of the Moabites, and for Milchom the abomination of the children of Ammon.)

m That was the mount of olives, so called because it was full of idols. * 1. *King.* 11. 7.

14 And he brake the images in pieces, and cut downe the groves, and filled their places with the bones of men.

15 Furthermore n the altar that was at Bethel, *and* the hie place made by Ieroboam the sonne of Nebat, which made Israel to sinne, both this altar, and also the hie place, brake he downe, and burnt the hie place, *and* stampt it to powder, and burnt the grove.

n Which Ieroboam had built in Israel 1. King. 12. 28, 29.

16 And as Iosiah turned himselfe, hee spied the graues that were in the mount, and sent and tooke the bones out of the graues, and burnt them vpon the altar, and polluted it, according to the word of the Lord, that the o man of God proclaimed, which cried the same words.

o According to the prophecie of Iaddo, 1. King. 13. 2.

17 Then he said, What title is that which I see? And the men of the city sayd vnto him, *It is* the sepulchre of the man of God, which came from Iudah, and told these things that thou hast done to the altar of Beth-el.

18 Then said he, Let him alone: let none remoue his bones. So his bones were saued with the bones of the p Prophet that came from Samaria.

p Meaning, the Prophet which came after him, and caused him to eate contrary to the commandement of the Lord, which were both two buried in one grave, 1. King. 13. 31.

19 Iosiah also tooke away all the houses of the hie places, which were in the cities of Samaria, which the kings of Israel had made to anger *the Lord*, and did to them according to all the facts that he had done in Beth-el.

20 And hee sacrificed all the Priests of the hie places that were there, vpon the altars, and burnt mens bones vpon them, and returned to Ierusalem.

21 ¶ Then the king commanded all the people, saying, * Keepe the Passeover vnto the Lord your God, * as it is written in the booke of this covenant.

* 2. *Chron.* 35. 1. 1. *esdr.* 1. 1. * *Exod.* 12. 3. *deut.* 16. 2.

22 And there was no Passeover holden q like that from the dayes of the Iudges that iudged Israel, nor in all the dayes of the kings of Israel, and of the kings of Iudah.

q For the multitude and zeale of the people with the great preparation.

23 And in the eighteenth yeere of King Iosiah was this Passeover celebrated vnto the Lord in Ierusalem.

24 Iosiah also tooke away them that had familiar spirits, and the soothsayers, and the images, and the idoles, and all the abominations that were espied in the land of Iudah and in Ierusalem, to performe the words of the * Law, which were written in the booke that Hilkiah the Priest found in the house of the Lord.

* *Levit.* 20. 27. *deut* 18, 11.

25 Like vnto him was there no king before him, that turned to the Lord with all his heart, and with all his soule, and with all his might according to all the Law of Moses, neither after him arose there any like him.

26 Notwithstanding the Lord turned not from the r fiercenesse of his great wrath wherewith he was angry against Iudah, because of all the prouocations wherewith Manasseh had prouoked him.

r Because of the wicked heart of the people, which would not turne vnto him by repentance.

27 Therefore the Lord said, I will put Iudah also out of my sight, as I haue put away Israel, and will cast off this city Ierusalem, which I haue chosen, and the house whereof I sayd, * My Name shall be there.

* 1. *King.* 8. 29. *and* 9. 3. *chap.* 21. 7.

28 Concerning the rest of the actes of Iosiah, and all that hee did, are they not written in the booke

booke of the Chronicles of the kings of Iudah?

* 2 *Chron.* 35, 20. 29 ¶ * In his dayes Pharaoh Nechoh king of Egypt went up against the king of Asshur to the river Perath. And king Iosiah f went against him, whom when *Pharaoh* saw, hee slew him at Megiddo.

f Because he passed thorow his country, he feared least he would have done him harme, and therefore would have stayed him, yet he consulted not with the Lord, and therefore was slaine.

30 Then his servants caried him dead from Megiddo, and brought him to Ierusalem, and buried him in his owne sepulchre. And the people of the land tooke Iehoahaz the sonne of Iosiah, and anoynted him, and made him king in his fathers stead.

* 2 *Chron.* 36, 1. 2

31 * Iehoahaz *was* three and twenty yeere olde when he began to reigne and reigned three moneths in Ierusalem. His mothers name also was Hamutal the daughter of Ieremiah of Libnah.

32 And hee did evill in the sight of the Lord, according to all that his t fathers had done.

t Meaning, the wicked kings before.

33 And Pharaoh Nechoh put him in bondes u at Riblah in the land of Hamath ‖ while he reigned in Ierusalem, and put the land to a tribute of an hundreth talents of silver, and a talent of gold.

u Which was Antiochia in Syria, called also Hamath.

‖ *Or, that he should not reigne.*

34 ¶ And Pharaoh Nechoh made Eliakim the sonne of Iosiah king in stead of Iosiah his father, and turned his name to Iehoiakim, and tooke Iehoahaz away, which when he came to Egypt, died there.

35 And Iehoiakim gave the silver and the golde to Pharaoh, and taxed the land to give the money, according to the commandement of Pharaoh: hee levied of every man of the people of the land, according to his value, silver and gold, to give unto Pharaoh Nechoh.

36 Iehoiakim was five and twenty yeeres old, when he began to reigne, and he reigned eleven yeeres in Ierusalem. His mothers name also was Zebudah the daughter of Pedaiah of Rumah.

37 And hee did evill in the sight of the Lord, according to all that his fathers had done.

CHAP. XXIIII.

1 Iehoiakim made subiect to Nebuchad-nezzar, rebelleth. 3 The cause of his ruine and all Iudahs. 6 Iehoiachin reigneth. 15 Hee, and his people are caried vnto Babylon. 17 Zedekiah is made king.

a In the end of the third yeere of his reigne, and in the beginning of the fourth, Dan. 1. 1.

IN his a dayes came Nebuchad-nezzar king of Babel up, and Iehoiakim became his servant three yeere; afterward he turned, and rebelled against him.

2 And the Lord sent against him bands of the Caldees, and bands of the Aramites, and bands of the Moabites, and bands of the Ammonites, and he sent them against Iudah to destroy it, * according to the word the Lord, which he spake by his servants the Prophets.

* *Chap.* 20. 17. *and* 23. 27.

b Though God vsed these wicked tyrants to execute his iust iudgements, yet they are not to be excused, because they proceeded of ambition and malice.

3 Surely by the b commandement of the Lord came this vpon Iudah, that hee might put them out of his sight for the sinnes of Manasseh, according to all that he did.

4 And for the innocent blood that hee shed, (for hee filled Ierusalem with innocent blood) therefore the Lord would not pardon it.

5 Concerning the rest of the actes of Iehoiakim, and all that he did, are they not written in the booke of the Chronicles of the kings of Iudah?

c Not that hee was buried with his fathers, but he died in the way, as they led him prisoner toward Babylon, reade Ierem. 22. 19.

6 So Iehoiakim c slept with his fathers, and Iehoiachin his sonne reigned in his stead.

‖ *Or, Euphrates.*

7 ¶ And the king of Egypt came no more out of his land: for the king of Babel had taken from the river of Egypt, unto the river ‖ Perath, all that perteined to the king of Egypt.

8 ¶ Iehoiachim *was* eighteene yeere old, when he began to reigne, and reigned in Ierusalem three moneths. His mothers name also *was* Nehushta, the daughter of Elnathan of Ierusalem.

9 And he did evill in the sight of the Lord, according to all that his father had done.

10 * In that time came the servants of Nebuchad-nezzar king of Babel up against Ierusalem: so the city was besieged. * Dan. 1. 1.

11 And Nebuchad-nezzar king of Babel came against the citie, and his seruants did besiege it.

12 Then Iehoiachin the king of Iudah d came out against the king of Babel, hee, and his mother and his servants, and his princes, and his eunuches: and the king of Babel tooke him in the eight yeere e of his reigne.

d That is, yeelded himselfe vnto him by the counsell of Ieremie.

e In the reigne of the king of Babylon. * *Chap.* 20. 17. *Isai.* 39. 6.

13 * And hee caried out thence all the treasures of the house of the Lord, and the treasures of the kings house, and brake all the vessels of gold, which Salomon king of Israel had made in the Temple of the Lord, as the Lord had said.

14 And hee caried away all Ierusalem, and all the princes, and all the strong men of warre, *euen* ten thousand into captivity, and all the workemen, and cunning men: so none remained saving the poore people of the land.

15 * And he caried away Iehoiachin into Babel, and the kings mother, and the kings wives, and his eunuches, and the mighty of the lande, caried hee away into captivity from Ierusalem to Babel. * 2 *Chron.* 36, 10. *after* 2. 6.

16 And all the men of warre, *even* seven thousand, and carpenters, and locksmiths a thousand: all that were strong and apt for warre, did the king of Babel bring to Babel captives.

17 ¶ * And the king of Babel made Mattaniah his vncle king in his stead, and changed his name to Zedekiah. * *Ieretm.* 37. 1. *and* 52. 1.

18 Zedekiah was one and twenty yeere olde, when hee began to reigne, and hee reigned eleven yeeres in Ierusalem. His mothers name also was Hamutall the daughter of Ieremiah of Libnah.

19 And hee did evill in the sight of the Lord, according to all that Iehoiakim had done.

20 Therefore certainely the wrath of the Lord was against Ierusalem and Iudah, untill hee cast them out of his f sight. And Zedekiah rebelled against the king of Babel.

f Out of Ierusalem and Iudah into Babylon.

CHAP. XXV.

1 Ierusalem is besieged of Nebuchad-nezzar, and taken. 7 The sonnes of Zedekiah are slaine before his eyes, and after are his owne eyes put out. 21 Iudah is brought to Babylon. 25 Gedaliah is slaine. 27 Iehoachim is exalted.

AND * in the a ninth yeere of his reigne, the b tenth *moneth*, *and* tenth day of the moneth, Nebuchad-nezzar king of Babel came, he, and all his host against Ierusalem, and pitched against it, and they built ‖ forts against it round about. * *Ierem.* 39. 1. *and* 52. 4.

a That is, of Zedekiah.

b Which the Ebrewes call Tebet, and it conteineth part of December and part of Ianuary.

‖ *Or, a mount.*

2 So the citie was besieged vnto the eleuenth yeere of king Zedekiah.

3 And the ninth *day* of the moneth the famine was c sore in the citie, so that there was no bread for the people of the land.

c In so much that the mothers did eat their children, Lament. 4. 10.

4 Then the citie was broken vp, and all the men of warre *fled* by night, by the way of the d gate *which is* betweene two walles that was by the kings garden: now the Chaldees *were* by the city round about: *and the king* went by the way of the wildernesse.

d Which was a posterne doore, or some secret gate to issue out at.

5 But

5 But the armie of the Caldees pursued after the king, and tooke him in the deserts of Iericho, and all his hoaste was scattered from him.

6 Then they tooke the king, and caried him vp to the king of Babel to Riblah, where they e gave judgement vpon him.

7 And they slew the sonnes of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him in chaines, & caried him to Babel.

8 ¶ And in the fift moneth, *and* f seventh *day* of the moneth, which was the nineteenth yeere of king Nebuchad-nezzar king of Babel, came Nebuzar-adan ‖ chiefe steward *and* seruant of the king of Babel, to Ierusalem.

9 And burnt the house of the Lord, and the kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

10 And all the armie of the Caldees that were with the chiefe steward, brake downe the walles of Ierusalem round about.

11 And the rest of the people that were left in the citie, and those that were fled and g fallen to the king of Babel, with the remnant of the multitude, did Nebuzar-adan chiefe steward cary away captiue.

12 But the chiefe steward left of the poore of the land to dresse the vines, and to till the land.

13 * Also the pillars of brasse that were in the house of the Lord, and the bases, and the brasen Sea that was in the house of the Lord, did the Caldees breake, and caried the brasse of them to Babel.

14 The pots h also and the besoms, and the instruments of musicke, and the incense dishes, and all the vessels of brasse that they ministred in, tooke they away.

15 And the ashpannes, and the basens, *and all* that was of gold, and that was of silver, tooke the chiefe steward away.

16 With the two pillars, one Sea and the bases, which Salomon had made for the house of the Lord: the brasse of all these vessels was without weight.

17 * The height of the one pillar was eighteene cubites, and ỹ chapiter thereon *vvas* brasse, and the height of the chapiter *vvas* with network three cubites, and pomegranates vpon the chapiter round about, all of brasse: and likewise *vvas* the second pillar with the networke.

18 And the chiefe steward tooke Seraiah the chiefe Prieſt, and Zephaniah the i second Prieſt, and the three keepers of the doore.

19 And out of the citie hee tooke an Eunuch that had the ouersight of the men of warre, and k fiue men of them that were in the kings presence, which were found in the citie, and Sopher captaine of the hoaste, who mustered the people of the land, and threescore men of the people of the land, that were found in the citie.

20 And Nebuzar-adan the chiefe steward tooke them, and brought them to the king of Babel to Riblah.

21 And the king of Babel smote them, and slew them at Riblah in the land of Hamath. So Iudah was caried away captiue out of his owne land.

22 * Howbeit, there remained people in the land of Iudah, whom Nebuchad-nezzar king of Babel left, and made Gedaliah the sonne of Ahikam the sonne of Shaphan ruler over them.

23 Then when all the captaines of the hoaste and *their* men heard, that the king of Babel had made Gedaliah gouernour, they came to Gedaliah to Mizpah, to wit, Ishmael the sonne of Methaniah, and Iohanan the sonne of Kareah, and Seraiah the sonne of Tanhumeth the Netophatite, and Iaazaniah the sonne of Maachathi, they and their men.

24 And Gedaliah l sware to them, and to their men, and said vnto them, Feare not to be the servants of the Caldeans: dwell in the land, and serve the king of Babel, and ye shall be well.

25 * But in the seventh moneth Ishmael the sonne of Nethaniah the sonne of Elishama, of the kings seede, came, and ten men with him, & smote Gedaliah, and he died, and so did hee the Iewes, and the Caldees that were with him at Mizpah.

26 Then all the people both small and great, and the captaines of the armie arose, and came to m Egypt: for they were afraid of the Caldees.

27 Notwithstanding in the seven and thirtieth yeere after n Iehoachin king of Iudah was caried away, in the twelft moneth, *and* the seven and twintieth *day* of the moneth, Evil-merodach king of Babel in the yeere that he began to reigne, did lift up the head of Iehoachin king of Iudah out of the prison,

28 And spake kindly to him, and set his throne above the throne of the kings that were with him in Babel,

29 And changed his prison garments: and he did continually eate bread before him, all the dayes of his life.

30 And his o portion *vvas* a continuall portion given him by the king, every day a certaine, all the dayes of his life.

e Or, condemned him for his periurie and treason.
a Chron. 36, 13.
f Ieremie writeth Chap. 52, 12. the tenth day, because the fire continued from the seventh day to the tenth.
‖ *Or, captaine of the guard.*
g While the siege endured.
* Chap. 20. 17. Ierem. 27, 19, 20.
h Of these reade Exod. 27, 3.
* 1. King. 7, 15. Ierem. 52, 21. 1. Chron. 3, 15.
i That is, one appointed to succeede in the hie Priests roome if he were sicke or els otherwise letted.
k Ieremie maketh mention of seven, but here he speaketh of them that were the chiefest.
* Ierem 40, 5, 9.
l That is, he did exhort them in the Name of the Lord, according to Ieremies counsell, to submit themselves to Nebuchad-nezzar seeing it was the revealed will of the Lord.
* Ierem. 41, 1. in Contrary to Ieremies counsell. Ierem. 40, 41, 42. and 43. chapters.
m Thus long was he, his wife and his children in Babylon whom Nebuchad-nezzars sonne, after his fathers death preserved to honor: thus by Gods providence the seede of David was reserved even unto Christ,
n Meaning, that he had an ordinary in the court.

THE FIRST BOOKE OF

the † Chronicles, or ‖ Paralipomenon.

† *Er. wordes of dayes.*
‖ *Or, of things omitted, to wit, in the bookes of the kings.*

THE ARGUMENT.

THe Iewes comprehend both these bookes in one, vvhich the Grecians because of te length, divide into tvvo: and they are called Chronicles: because they note briefly the histories from Adam to the returne from their captivitie in Babylon. But these are not those bookes of Chronicles, vvhich are so oft mentioned in the bookes of the Kings of Iudah and Israel, vvhich did at large set forth the storie of both the kingdomes, and aftervvard perished in the captivitie but an abridegement of the same, and vvere gathered by Ezra, as the Iewes vvrite, after their returne from Babylon. This first conteineth a briefe rehearsall of the children of Adam unto Abraham, Izhak, Iaakob and the tvvelve Patriarches, chiefly of Iudah, and the reigne of David, because Christ came of him according to the flesh. And therefore it setteth forth more amply his actes both concerning civill governement, and also the administration and care of things concerning religion, for the good successe vvhereof he reioyceth and giveth thankes to the Lord.

CHAP.

CHAP. I.

1 The genealogie of Adam and Noah vntill Abraham. 27 And from Abraham to Esau. 33 His children. 43 Kings and Dukes came of him.

ADam, [a] Sheth, Enosh,
2 Kenan, Mahalaleel, Iered,
3 Henoch, Methuselah, Lamech,
4 Noah, [b] Shem, Ham, and Iapheth.
5 ¶ * The sonnes of Iapheth *were* Gomer, and Magog, and Madai, and Iavan, and Tubal, and Meshech, and Tiras.
6 And the sonnes of Gomer, Ashchenaz, and ‖ Iphath and Togarmah.
7 Also the sonnes of Iavan, Elishah and Tarshishah, Kittim, and ‖ Dodanim.
8 ¶ The sonnes of Ham *were* Cush, and Mizraim, Put and Canaan.
9 And the sonnes of Cush, Siba, and Havilah, and Sabtah, and Raamah, and Sabtecha. Also the sonnes of Raamah *were* Sheba and Dedan.
10 And Cush begate [c] Nimrod, who began to be mighty in the earth.
11 And Mizraim begate Ludim and Anamim, Lehabim, and Naphtuhim:
12 Pathrusim also, and Casluhim, of whom came the Philistims, and Caphtorim.
13 Also Canaan begate Zidon his first-borne, and Heth,
14 And the Iebusite and the Amorite, and the Girgashite.
15 And the Hivite, and the Arkite, and the Simite,
16 And the Arvadite, and the Zemarite, and the Hamathite.
17 ¶ * The sonnes of Shem *were* Elam and Asshur, and Arpachshad, and Lud, and [d] Aram, and Uz, and Hul, and Gether, and Meshech.
18 Also Arpachshad begate Shelah, and Shelah begate [e] Eber.
19 Unto Eber also were borne two sonnes: the name of one *was* Peleg: for in his dayes was the earth divided, and his brothers name *was* Ioktan.
20 Then Ioktan begat Almodad and Sheleph, and Hazermaveth and Ierah.
21 And Hadoram, and Uzal and Diklah,
22 And Ebal, and Abimael, and Sheba,
23 And Ophir, and Havilah, and Iobab: all these were the sonnes of Ioktan.
24 [f] Shem, [g] Arpachshad, Shelah,
25 Eber, Peleg, Regu,
26 Serug, Nahor, Terah,
27 * Abram, which is Abraham.
28 ¶ The sonnes of Abraham *were* Izhak, and Ishmael.
29 These are their generations. * The eldest sonne of Ishmael *was* Nebaioth; and Kedar, and Adbeel, and Mibsam,
30 Mishma, and Dumah, Massa, ‖ Hadad, and Tema,
31 Ietur, Naphish and Kedemah: these are the sonnes of Ishmael.
32 ¶ And Keturah Abrahams [h] concubine bare sonnes, Zimran, and Ioksham, and Medan, and Midian, and Ishbak, and Shuah: and the sonnes of Ioksham, Sheba, and Dedan.
33 And the sonnes of Midian *were* Ephah, and Epher, and Henoch and Abdia, and Eldaah; * All these are the sonnes of Keturah.
34 And * Abraham begate Izhak: the sonnes of Izhak, Esau and Israel.
35 ¶ The sonnes of Esau were [i] * Eliphaz, Revel, and Ieush, and Iaalam, and Korah.
36 The sonnes of Eliphaz, Teman, and Omar ‖ Zephi, and Gatam, Kenaz, and [k] Timna, and Amalek.
37 The sonnes of Revel, Nahath, Zerah, Shammah and Mizzah.
38 And the sonnes of [l] Seir, Lotan, and Shobal, and Zibeon, and Anah and Dishon, and Ezer, and Dishan.
39 And the sonnes of Lotan, Hori, and Homan, and Timna Lotans sister.
40 The sonnes of Shobal *were* Alian, and Manahath, and Ebal, Shephi, and Onam. And the sonnes of Zibean, Ajah and Anah.
41 The sonne of Anah *was* Dishon. And the sonnes of Dishon, Amran, and Eshban, and Ithran, and Cheran.
42 The sonnes of Ezer *were* Bilhan, and Zaavan, *and* Iaakan. The sonnes of Dishon *were* Uz, and Aran.
43 ¶ And these were the [m] Kings that reigned in the land of Edom, before a King reigned over the children of Israel, *to wit*, Bela the sonne of Beor, and the name of his city *was* Dinhabah.
44 Then Bela died, and Iobab the sonne of Zerah of [n] Bozrah reigned in his stead.
45 And when Iobab was dead, Husham of the land of the Temanites reigned in his stead.
46 And when Husham was dead, Hadad the sonne of Bedad, which smote Midian in the field of Moab, reigned in his stead, and the name of his city *was* Avith.
47 So Hadad died, and Samlah of Masrecah reigned in his stead.
48 And Samlah died, and Shaul of Rehoboth by the river reigned in his stead,
49 And when Shaul was dead, Baal-hanan the sonne of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad reigned in his stead, and the name of his city *was* ‖ Pai, and his wives name Mehetabel the daughter of Matred the daughter of Mezahab.
51 Hadad died also, and there were dukes in Edom, duke Timna, duke Aliah, duke Ietheth,
52 Duke Aholibamah, duke Elah, Duke Pinon,
53 Duke Kenaz, duke Teman, duke Mibzar,
54 Duke Magdiel, duke Iram: these were the dukes of Edom.

a Meaning, that Sheth was Adams sonne, and Enosh Sheths sonne.

b It had bene sufficient to have named Shem of whom came Abraham and David: but because the world was restored by these three, mention is also made of Ham and Iapheth.

* Gen. 10,1.

‖ Or, *Riphath.*

‖ Or, *Rodanim.*

c Who did first lift up himselfe above others.

* Gen. 10,8.

* Gen. 10,22. *and* 11.10.

d Of whom came the Syrians, and therefore they are called Aramites throughout all the Scripture.

e Of him came the Ebrewes, which were afterward called Israelites of Israel, which was Iaakob: and Iewes of Iudah because of the excellencie of that tribe.

f Hee repeateth Shem againe because he would come to the stocke of Abraham.

g Who came of Shem, and of him Shelah.

* Gen. 11. 20. *and* 17,6. *and* 21. 2.

* Gen. 25,13.

‖ Or, *Hadar.*

h Reade Gen. 25,2.

* Gen. 25,4.

i These were borne of three divers mothers, reade Gen. 36.4.

* Gen. 21.22.

‖ Or, *Zepho.*

k Which was Eliphas concubine, reade Gen 46,12.

l He is also called Seir the Horite, which inhabited mount Seir. Gen. 36.20.

m Hee maketh mention of the Kings that came of Esau according to Gods promise made to Abraham concerning him, that kings should come of him. These eight kings reigned one after another in Idumea unto the time of David, who conquered their countrey.

n Which was the principall city of the Edomites.

‖ Or, *Pau.*

‖ Or, *Alvah.*

CHAP. II.

2 The genealogie of Iudah vnto Ishai the father of David.

THese are the sonnes of Israel, * Reuben, Simeon, Levi, and Iudah, Issachar, and Zebulun,
2 Dan, Ioseph, and Benjamin, Naphtali, Gad, and Asher.
3 * The sonnes of [a] Iudah, Er, and Onan, and Shelah. These three were borne to him of the daughter of Shua the Canaanite: but Er the eldest sonne of Iudah was evill in the sight of the Lord, and he slew him.
4 * And Thamar his daughter in law bare him Pharez, and Zerah: so all the sonnes of Iudah were five.
5 * The sonnes of Pharez, Hezron, and Hamul,
6 The sonnes also of Zerah *were* ‖ Zimri, and [b] Ethan, and Heman, and Calcol, and Dara, which were five in all.
7 And the sonne of Carmi, ‖ * Achar, that troubled

* Gen. 29.32. *and* 30,5. *and* 35.18.

* Gen. 38.3. *and* 46.12. *chap.* 4.1.

a Though Iudah was not Iaakobs eldest sonne, yet he first beginneth at him, because he would come to the genealogie of David, of whom came Christ.

* Gen. 38.29. *matth.* 1.3.

* Ruth 4 18.

‖ Or, *Zabdi.*

b Of these reade 1. King 4.31.

‖ Or, *Achan.*

* Iosh. 7,1.

troubled Israel, transgressing in the thing excommunicate.

8 The sonne also of Ethan, Azariah.

9 And the sonnes of Hezron that were borne unto him, Ierahmeel, and c Ram and Chelubai.

c Whom Saint Matthew calleth Aram, Matt. 1. 3.

10 And Ram begate Aminadab, and Aminadab begate Nahshon d prince of the children of Iudah.

d That is, chiefe of the family.

11 And Nahshon begat Salma, and Salma begate Boaz.

12 And Boaz begate Obed, and Obed begate ‖ Ishai.

‖ *Or, Iesse.*

13 * And Ishai begate his eldest sonne Eliab, and Abinadab the second, and ‖ Shimma the third,

* *1 Sam. 16. 19. and 17. 12.*

14 Nathaneel the fourth, and Raddai the fifth.

15 Ozem the sixth. *and* David the seventh.

16 Whose sisters *vvere* Zeruiah and Abigail. And the sonnes of Zeruiah, Abishai, and Ioab, and Asahel.

‖ *Or, Shamnah.*

17 And Abigail bare Amasa: and the father of Amasa *vvas* Iether an Ishmeelite.

18 ¶ And e Caleb the sonne of Hezron begate Ierioth of Azubah *his* wife, and her sonnes are these, Iesher, and Shobab, and Ardon.

e Who was called Chelubai the sonne of Hezron, verse 9.

19 And when Azubah was dead, Caleb tooke unto him Ephrat, which bare him Hur.

20 * And Hur begate Uri, and Uri begate Bezaleel.

* *Exod. 31. 2.*

21 And afterward came Hezron to the daughter of Machir the father of f Gilead, and tooke her when he was threescore yeare olde, and she bare him Segub.

f Who was prince of mount Gilead, reade Num. 32. 40.

22 And Segub begate Iair, which had three and twentie cities in the land of Gilead.

23 And Geshur with Aram tooke the townes, of Iair g from them, *and* Kenath and the townes thereof, *even* threescore cities. All these were the sonnes of Machir the father of Gilead.

g That is the Geshurites and Syrians tooke the townes from Iaire children.

24 And after that Hezron was dead at h Caleb Ephratah, then Abiah Hezrons wife bare him also Ashur the i father of Tekoa.

h Which was a towne named of the husband and wife, called also Beth-lehem Ephratah.

i Meaning, the chiefe and prince.

25 And the sonnes of Ierahmeel the eldest sonne of Hezron were Ram the eldest, then Bunah and Oren and Ozen *and* Ahijah.

26 Also Ierahmeel had another wife named Atarah, which was the mother of Onam.

27 And the sonnes of Ram the eldest sonne of Ierahmeel were Maaz, and Iamin and Ekar.

28 And the sonnes of Onam were Shammai and Iada. And the sonnes of Shammai, Nadab and Abishur.

29 And the name of the wife of Abishur *vvas* called Abiahil, and shee bare him Ahban and Molid.

30 The sonnes also of Nadab *vvere* Seled and Appaim: but Seled died without children.

31 And the sonne of Appaim *vvas* Ishi, and the sonne of Ishi, Sheshan, and the sonne of Sheshan, k Ahlai.

k Who died whiles his father was alive, and therefore it is said, verse 34. that Sheshan had no sonnes.

32 And the sonnes of Iada the brother of Shammai *vvere* Iether and Ionathan: but Iether died without children.

33 And the sonnes of Ionathan *vvere* Peleth and Zaza. These were the sonnes of Ierahmeel.

34 And Sheshan had no sonnes, but daughters. And Sheshan had a servant that was an Egyptian named Iarha.

35 And Sheshan gave his daughter to Iarha his servant to wife, and she bare him Attai.

36 And Attai begate Nathan, and Nathan begate Zabad.

37 And Zabad begate Ephlal, and Ephlal begate Obed,

38 And Obed begate Iehu, and Iehu begate Azariah,

39 And Azariah begate Helez, and Helez begate Eleasah,

40 And Eleasah begate Sisamai, and Sisamai begate Shallum,

41 And Shallum begate Iekamiah, and Iekamiah begate Elishama.

42 Also the sonnes of Caleb the brother of Ierahmeel, *vvere* Mesha his eldest sonne, which was the l father of Ziph: and the sonnes of Mareshah the father of Hebron.

l That is, the chief governour or prince of the Ziphims, because the prince ought to have a fatherly care and affection toward his people.

43 And the sonnes of Hebron *vvere* Korah and Tappua, and Rekem and Shema.

44 And Shema begate Raham the father of Iorkoam: and Rekem begate Shammai.

45 The sonne also of Shammai *vvas* Maon: and Maon *vvas* the father of Beth-zur.

46 And Ephah a m concubine of Caleb bare Haran and Moza, and Gazez: Harah also begate Gazez.

m This difference was betweene the wife and the concubine, that the wife was taken with certaine solemnities of mariage, and her children did inherite: the concubine had no solemnities in mariage, neither did her children inherite, but had a portion of goods, or money given them.

47 The sonnes of Iahdai *vvere* Regem, and Iotham, and Geshan, and Pelet, and Ephah, and Shaaph.

48 Calebs concubine Maachah bare Sheber and Tirhanah.

49 Shee bare also Shaaph the father of Madmannah, *and* Sheva the father of Machbenah, and the father of Gibea. * And Achsah was Calebs daughter.

* *Iosh. 15. 17.*

50 ¶ These were the sonnes of Caleb, the sonne of Hur the eldest sonne of Ephrathah, Shobal the father of Kiriath-jearim.

51 Salma the father of Bethlehem, *and* Hareph the father of Beth-gader.

52 And Shobal the father of Kiriath-jearim had sonnes, and hee ‖ was the overseer of halfe Hammenoth.

‖ *Or, he that saw the halfe, because the prince ought to oversee his subiects.*

53 And the families of Kiriath-jearim *vvere* the Ithrites, and the Puthites, and the Shumathites, and the Mishraites: of them came the Zareathites, and the Eshtaulites:

54 The sonnes of Salma of Beth-lehem, and the Netophathite, the n crownes of the house of Ioab, and ‖ halfe the Manahthites *and* the Zorites,

n Meaning, the chiefe and principall.

‖ *Or, the Zorites, the halfe of the Manahthites.*

55 And the families of the o Scribes dwelling at Iabez, the Tirathites, the Shimmeathites, the Schuchathites, which are the p Kenites, that came of Hammath the father of the house of Rechab.

o Which were men learned and expert in the law.

p Reade Numb. 10. 29. and Iudg. 1. 16.

CHAP. III.

1 *The genealogie of David, and his posteritie unto the sonnes of Iosiah.*

THese also were the sonnes of a David, which were borne unto him in Hebron: the eldest Ammon of Ahinoam the Izreeliteſſe: the second b Daniel of Abigail the Carmeliteſſe:

a Hee returneth to the genealogie of David, to shew that Christ came of his stocke.

b Which 2. Sam. 33. is called Chileab, borne of her that was Nabals wife the Carmelite.

2 The third Absalom the sonne of Maachah daughter of Talmai king of Geshur: the fourth Adonijah the sonne of Haggith:

3 The fifth Shephatiah of Abital, the sixth Ithream by Eglah his wife.

4 *These* sixe were borne unto him in Hebron: and there hee reigned seven yeare and sixe moneths: and in Ierusalem hee reigned three and thirty yeare.

5 And these foure were borne unto him in Ierusalem, Shimea, and Shobab, and Nathan, and Salomon

Salomon of c Bathſhua the daughter of Ammiel:
6 Ibhar alſo, and d Eliſhama, and Eliphalet,
7 And Nogah, and Nepheg, and Iaphia,
8 And Eliſhama, and Eliada, and Eliphelet, nine *in number*.
9 *Theſe are* all the ſonnes of David, beſides the ſonnes of the concubines, and Thamar their ſiſter.
10 ¶ And Salomons ſonne *was* Rehoboam, whoſe ſonne *was* Abia, *and* Aſa his ſonne, *and* Iehoſhaphat his ſonne,
11 *And* Ioram his ſonne, *and* Ahaziah his ſonne, *and* Ioaſh his ſonne,
12 *And* Amaziah his ſonne, *and* Azariah his ſonne, *and* Iotham his ſonne,
13 *And* Ahaz his ſonne, *and* Hezekiah his ſonne, *and* Manaſſeh his ſonne,
14 *And* Amon his ſonne, *and* Ioſiah his ſonne.
15 ¶ And of the ſonnes of Ioſiah, the e eldeſt *was* ‖ Iohanan, the ſecond Iehoiakim, the third Zedekiah, *and* the fourth Shallum.
16 And the ſonnes of Iehoiakim *were* Ieconiah his ſonne, *and* Zedekiah his ſonne.
17 And the ſonnes of Ieconiah, Aſſir *and* Shealtiel his ſonne:
18 Malchiram alſo and Pedaiah, and Shenazar, Iecamiah, Hoſhama, and Nedabiah.
19 And the ſonnes of Pedaiah *were* f Zerubbabel, and Shimei: and the ſonnes of Zerubbabel *were* Meſhullam, and Hananiah, and Shelomith their ſiſter.
20 And Haſhubah, and Ohel, and Berechiah, and Hazadiah, *and* Iuſhabheſed, five *in number*.
21 And the ſonnes of Hananiah *were* Pelatiah, and Ieſaiah, the ſonnes of Rephaiah, the ſonnes of Arnan, the ſonnes of Obadiah, the ſonnes of Shechaniah.
22 And the ſonne of Sechaniah *was* Shemaiah: and the ſonnes of Shemaiah *were* Hattuſh and Igeal, and Bariah, and Neariah, and Shaphat, g ſixe.
23 And the ſonnes of Neariah *were* Elioenai, and Hezekiah, and Azrikam, three.
24 And the ſonnes of Elioenai *were* Hodaniah, and Eliaſhib, and Pelaiah, and Akkub, and Iohanan, and Delaiah, and Anani, ſeven.

CHAP. IV.

1 *The genealogie of the ſonnes of Iudah.* 5 *Of Aſher.* 9 *Of Iabez, and his prayer.* 11 *Of Chelub.* 24 *And Simeons their habitations.* 38 *And conqueſts.*

THe a ſonnes of Iudah, *were* * Pharez, Hezron and Carmi, and Hur, and Shobal.
2 And Reaiah the ſonne of Shobal begat Iahath, and Iahath begat Ahumai, and Lahad: theſe are the families of the Zorathites:
3 And theſe were of the father of Etam, Izreel, and Iſhua and Idbaſh: and the name of their ſiſter *was* Hazelelponi.
4 And Penuel *was* the father of Gedor, and Ezer the father of Huſhah: theſe are the ſonnes of Hur the b eldeſt ſonne of Ephratah, the father of Beth-lehem.
5 But Aſher the father of Tekoah had two wives, Heleah, and Naarah.
6 And Naarah bare him Ahuzam, and Hepher, and Temeni and Haaſhtari: theſe were the ſonnes of Naarah.
7 And the ſonnes of Heleah *were* Zereth, Izohar and Ethnan.
8 Alſo Coz begate Anub, and Zobebah, and the families of Aharhel the ſonne of Harum.
9 But Iabez was more honourable then his brethren: and his mother called his name c Iabez, ſaying, Becauſe I bare him in ſorow.
10 And Iabez called on the God of Iſrael, ſaying, If thou wilt bleſſe mee in deede, and enlarge my coaſtes, and d *if* thine hand be with me, and thou wilt cauſe me *to be delivered* from evill, that I be not hurt. And God granted the thing that he asked.
11 ¶ And Chelub the brother of Shuah begate Mihir, which was the father of Eſhton.
12 And Eſhton begate Beth-rapha, and Paſeah, and Tehinnah the father of the city of Nahaſh: theſe are the men of Rechah.
13 ¶ And the ſonnes of Kenaz *were* Othniel, and Zeraiah, and the ſonne of Othniel, Hathath.
14 And Meonothai begate Ophra. And Seraiah begate Ioab the e father of the valley of craftesmen: for they were craftesmen.
15 ¶ And the ſonnes of Caleb the ſonne of f Iephunneh *were* Iru, Elah, and Naam. And the ſonne of Elah *was* Kenaz.
16 And the ſonnes of Iehaleel *were* Ziph, and Ziphah, Tiria, and Aſareel.
17 And the ſonnes of Ezra *were* Iether and Mered, and Epher, and Ialon, and hee begate Miriam, and Shammai, and Iſhbah the father of Eſhtemoa.
18 Alſo his ‖ wife Iehudijah bare Iered the father of Gedor, and Heber the father of Socho, and Iekuthiel the father of Zanoah: and theſe are the ſons of Bithiah the daughter of Pharaoh ‖ which Mered tooke.
19 And the ſonnes of the wife of Hodiah, the ſiſter of Naham the father of Keilah *were* the Garmites, and Eſhtemoa the Maachathite.
20 And the ſonnes of Shimon *were* Amnon and Rinnah, Benhanam and Tilon. And the ſonnes of Iſhi *were* Zoheth, and Ben-zoheth.
21 ¶ * The ſonnes of Shelah, the ſonne of Iudah *were* Er the father of Lecah, and Laadah the father of Mareſhah, and the families of the houſholdes of them that wrought fine linnen in the houſe of Aſhbea.
22 And Iokim, and the men of Chozeba and Ioaſh, and Saraph, which had the dominion in Moab, and ‖ Iaſhubi Lehem. *Theſe* alſo are ancient things.
23 Theſe were porters, and dwelt among plants and hedges: g there they dwelt with the king for his worke.
24 ¶ * The ſonnes of Simeon *were* Nemuel, and Iamin, Iarib, Zerah, *and* h Shaul.
25 Whoſe ſonne *was* Shallum, *and* his ſonne Mibſam, *and* his ſonne Miſhma.
26 And the ſonnes of Miſhma, Hamuel *was* his ſonne, Zaachur his ſonne, *and* Shimei his ſonne.
27 And Shimei had ſixteene ſonnes, and ſixe daughters: but his brethren had not many children, neither was all their family like to the children of Iudah in multitude.
28 And they dwelt at i Beer-ſheba, and at Moladah, and at Hazar Shual,
29 And at Bilhah, and at Ezem, and at Tolad,
30 And at Bethuel, and at Hormah, and at Ziklag,
31 And at Beth-marcaboth, and at Hazar Suſim, at Beth-birei, and at Shaaraim: theſe were their

a Called alſo Bathſheba the daughter of Eliam: for they gave them divers names.
d Eliſhamah, or Eliſhua. 2. Sam. 5.15 and Eliphelet died, and David named thoſe ſonnes, which were next borne, by the ſame names: in the booke of Kings his children are mentioned which were alive, and here both they that were alive and dead.
e So called becauſe he was preferred to the dignitie royall before his brother Iehoiakim which was the older.
‖ *Or, Iehoahaz.* 2. *King.* 23.30.
f S. Matth. ſaith that Zorobabel was ſonne of Salathiel, meaning, that hee was his nephew according to the Ebrew ſpeech: for hee was Pedaiahs ſonne.
g So that Shemaiah was Shechaniahs naturall ſonne, and the other five his nepheewes, and in all were ſixe.
a Meaning, they came of Iudah, as nepheewes and kinſmen: for onely Pharez was his naturall ſonne.
* *Gen.* 38.29. *and* 46.12. *chap.* 2.4.
b The firſt borne of his mother, and not the eldeſt ſonne of his father.
c Otherwiſe called Othniel, Iudg. 1.13.
d It is to be underſtood, that then he would accompliſh his vow, which hee made.
e The Lord of that valley where the artificers did worke.
f Called alſo Eſhron.
‖ *Or, ſhe bare, meaning, the ſecond wife of Ezra.*
‖ *Or, of whom he had Mered.*
* *Gen.* 38.1, 3, &c.
‖ *Or, of the inhabitants of Lehem.*
g They were king Davids gardiners, and ſerved him in his workes.
* *Gene.* 46.10. *Exod.* 6.15.
h His ſonne Ohad is here omitted.
i Theſe cities belonged of Iudah, Ioſh. 19.2. and were given to the tribe of Simeon.

cities vnto the reigne of k David.

k Then David restored them to the tribe of Iudah.

32 And their townes *were* Etam, and Ain, Rimmon, and Token, and Ashan, five cities.

33 And all their townes that were round about these cities unto Baal, these are their habitations and the declaration of their genealogie.

34 And Meshobab, and Iamlech, and Ioshah the sonne of Amaziah.

35 And Ioel, and Iehu the sonne of Ioshibiah, the sonne of Seraiah, the sonne of Asiel,

36 And Elionai, and Iaakobah, and Ieshohaiah, and Asaiah, and Adiel, and Iesimiel, and Benaiah,

37 And Ziza the sonne of Shiphei, the sonne of Allon, the sonne of Iedaiah, the sonne of Shimri, the sonne of Shemaiah.

38 These were famous Princes in their families, and increased greatly their fathers houses.

l For the tribe of Simeon was so great in number, that in the time of Ezekiah they sought new dwellings into Gedor, which is in the tribe of Dan.

39 And they l went to the entring in of Gedor, even vnto the East side of the valley, to seeke pasture for their sheep.

40 And they found fat pasture and good, and a wide land both quiet and fruitfull: for they of Ham had dwelt there before.

41 And these described by name, came in the dayes of Hezekiah king of Iudah, and smote their tents, and the inhabitants that were found there, and destroyed them vtterly vnto this day, and dwelt in their roome, because there was pasture there for their sheepe.

42 And beside these, five hundreth men of the sonnes of Simeon went to mount Seir, and Pelatiah, *and* Neariah, and Rophaiah, and Vzziel the sonnes of Ishi *were* their captaines.

m And were not slaine by Saul and David.

43 And they smot the rest of Amalek that had m escaped, and they dwelt there vnto this day.

CHAP. V.

1 The birthright taken from Reuben and given to the sonnes of Ioseph. 3 The genealogie of Ruben, 11 and Gad, 23 and of the halfe tribe of Manasseh.

THe sonnes also of Reuben the eldest sonne of Israel (for he was the eldest, * but had defiled his fathers bed, *therefore* his birthright was given vnto the a sonnes of Ioseph the sonne of Israel, so that the genealogie is not reckoned after *his* birthright,

* Gen. 35.22. and 49.4.

a Because they were made two tribes, they had a double portion.

2 For Iudah preuailed above his brethren, and of him *came* b the prince, but the birthright *was* Iosephs)

b That is, hee was the chiefest of all the tribes according to Iaakobs prophecie, Gen. 49.8. and because Christ should come of him.

3 * The sonnes of Reuben the eldest sonne of Israel, *were* Hanoch and Pallu, Hezron and Carmi.

* Gen.46.9. exod.6.14. num.26.5.

4 The sonnes of Ioel, Shemaiah his sonne, Gog his sonne, *and* Shimei his sonne,

5 Michah his sonne, Reaiah his sonne, *and* Baal his sonne.

6 Beerah his sonne: whom Tilgath Pilneeser king of Asshur c caried away, he was a prince of the Reubenites.

c To wit, in the time of Vzziah King of Israel, 2 King.15.23.

7 And when his brethren in their families reckoned the genealogie of their generations, Ieiel and Zechariah *were* the chiefe,

8 And Bela the sonne of Azaz, the sonne of Shema, the sonne of Ioel, which dwelt in d Aroer even vnto Nebo and Baalmeon.

d These places were beyond Iorden toward the East in the land given to the Reubenites.

9 Also Eastward hee inhabited vnto the entring in of the wildernes from the riuer ‖ Perath: for they had much cattel in the land of Gilead.

‖ Or, *Euphrates.*

10 And in the dayes of Saul they warred with the e Hagarims, which fell by their hands: and they dwelt in their tents in all the East parts of Gilead.

e The Ishmaelites that came of Hagar Abrahams concubine.

11 ¶ And the children of Gad dwelt over against them in the land of Bashan, vnto Salchah.

12 Ioel *was* the chiefest, and Shapham the second, but Iaanai and Shaphat *were* in Bashan.

13 And their brethren of the house of their fathers *were* Michael, and Meshullam, and Sheba, and Sorai, and Iacan, and Zia, and Eber, seuen.

14 These are the children of Abihail, the sonne of Huri, the sonne of Iaroah, the sonne of Gilead, the sonne of Michael, the sonne of Ieshishai, the sonne of Iahdo, the sonne of Buz.

15 Ahi the sonne of Abdiel, the sonne of Guni *was* chiefe of the houshold of their fathers.

16 And they dwelt in Gilead in f Bashan, and in the townes thereof, and in all the suburbs of Sharon by their borders.

f Both the whole countrey and one peculiar city were called by this name Bashan.

17 All these were reckoned by genealogies in the dayes of Ieroboam king of Iudah, and in the dayes of Ieroboam king of Israel.

18 ¶ The sonnes of Reuben and of Gad, and of halfe the tribe of Manasseh of those that were valiant men, able to beare shield and sword, and to draw a bow exercised in warre, were foure and fortie thousand, seven hundreth and threescore, that went out to the warre.

19 And they made warre with the Hagarims, with g Ietur, and Naphish, and Nodab.

g The twaine were the sonnes of Ishmael, Gen.25.15.

20 And they were h holpen against them, and the Hagarims were delivered into their hand, and all that were with them: for they cryed to God in the battell, and hee heard them, because they trusted in him.

h To wit, by the Lord that gave them the victorie.

21 And they led away their cattell, *even* their camels fiftie thousand, and two hundreth and fiftie thousand sheepe, and two thousand asses, and of † persons an hundreth thousand.

† *Ebr. soules of men.*

22 For many fell downe wounded, because the warre *was* of God. And they dwelt in their steads vntill the i captiuitie.

i Meaning, the captivitie of the ten tribes vnder Tilgath Pilneeser.

23 And the children of the halfe tribe of Manasseh dwelt in the land, from Bashan vnto k Baal Hermon, and Semir, and vnto mount Hermon: *for* they increased.

k Otherwise called Baal-gad.

24 And these were the heads of the housholds of their fathers, even Epher and Ishi, and Eliel and Azriel, and Ieremiah, and Hodauiah, and Iahdiel, strong men, valiant *and* famous, heads of the houshold of their fathers.

25 But they transgressed against the God of their fathers, and went a whoring after the gods of the people of the land, whom God had destroyed before them.

26 And the God of Israel l stirred vp the spirit of Pul king of Asshur, and the spirit of Tilgath Pilneeser king of Asshur, and he caried them away: *even* the Reubenites, and the Gadites, and the halfe tribe of Manasseh, and brought them vnto * Halah & Habor, and Hara, and to the riuer Gozan, vnto this day.

l Thus God stirred up the wicked and vsed them as instruments to execute his iust iudgement against sinners, although they were led with malice and ambition.

* 2.King.18.11.

CHAP. VI.

1 The genealogie of the sonnnes of Leui. 31 Their order in the ministerie of the Tabernacle. 49 Aaron and his sonnes Priests. 54, 57 Their inhabitations.

THe sonnes of Levi *were* Gershon, Kohath, and Merari.

2 * And the sonnes of Kohath, Amram, Izhar, and Hebron, and Vzziel.

* Gen.46.11 exod. 6,16. chap.23.12.

3 And the children of Amram, Aaron, and Moses and Miriam. And the sonnes of Aaron, * Nadab, and Abihu, and * Eleazar, and Ithamar.

* Lev.10.1.
* Num.20.29.

4 Eleazar

4 Eleazar begate Phinehas, Phinehas begate Abiſhua,
5 And Abiſhua begate Bukki, and Bukki begate Vzzi,
6 And Vzzi begate Zerahiah, and Zerahiah begate Meraioth.
7 Meraioth begate Amariah, and Amariah begate Ahitub,
8 And Ahitub begate [a] Zadok, and Zadok begate Ahimaaz,
9 And Ahimaaz begate Azariah, and Azariah begate Ionathan,
10 And Ionathan begate Azariah (it was he that was [b] Prieſt in the houſe that Salomon built in Ieruſalem.)
11 And Azariah begate Amariah, and Amariah begate Ahitub,
12 And Ahitub begate Zadok, and Zadok begate Shallum,
13 And Shallum begate Hilkiah, and Hilkiah begate Azariah,
14 And Azariah begate Seraiah, and Seraiah begate Iehozadak,
15 And [c] Iehozadak departed when the Lord caried away into captivitie Iudah and Ieruſalem by the hand of Nebuchad-nezzar.
16 ¶ The ſonnes of Levi *vvere* Gerſhom, Kohath and Merari.
17 And theſe be the names of the ſonnes of Gerſhom, Libni, and Shimei.
18 And the ſonnes of Kohath *vvere* Amram, and Izhar, and Hebron and Vzziel.
19 The ſonnes of Merari, Mahli and Muſhi: and theſe are the families of Levi concerning their fathers.
20 Of Gerſhom, Libni his ſonne, Iahath his ſonne, Zimmah his ſonne,
21 Ioah his ſonne, Iddo his ſonne, Zerah his ſonne, Ieaterai his ſonne.
22 The ſonnes of Kohath, [d] Aminadab his ſonne, * Korah his ſonne, Aſſir his ſonne,
23 Elkanah his ſonne, and Ebiaſaph his ſonne, and Aſſir his ſonne,
24 Tahath his ſonne, Vriel his ſonne, Vzziah his ſonne, and Shaul his ſonne,
25 And the ſonnes of Elkanah, Amaſai, and Ahimoth,
26 Elkanah, the ſonnes of Elkanah, Zophai his ſonne, and Nahath his ſonne,
27 Eliab his ſonne, Ieroboam his ſonne, Elkanah his ſonne,
28 And the ſonnes of Shemuel, the eldeſt [e] Vaſhni, then Abiah.
29 ¶ The ſonnes of Merari *vvere* Mahli, Libni his ſonne, Shimei his ſonne, Vzzah his ſonne,
30 Shimea his ſonne, Haggiah his ſonne, Aſaiah his ſonne.
31 And theſe be they whom David ſet for to ſing in the houſe of the Lord, after that the Arke had [f] reſt.
32 And they miniſtred before the Tabernacle, even the Tabernacle of the Congregation with [g] ſinging, untill Salomon had built the houſe of the Lord in Ieruſalem: then they continued in their office, according to their cuſtome.
33 And theſe miniſtred with their children of the ſonnes of Kohath, Heman a ſinger, the ſonne of Ioel, the ſonne of Shemuel,
34 The ſonne of Elkanah, the ſonne of Ieroham, the ſonne of Eliel, the ſonne of Toah,
35 The ſonne of Zuph, the ſonne of Elkanah, the ſonne of Mahath, the ſonne of Amaſai,
36 The ſonne of Elkanah, the ſonne of Ioel, the ſonne of Azariah, the ſonne of Zephaniah,
37 The ſonne of Tahath, the ‖ ſonne of Aſsir, the ſonne of Ebiaſaph, the ſonne of Korah,
38 The ſonne of Izhar, the ſonne of Kohath, the ſonne of Levi, the ſonne of Iſrael.
39 And his ‖ brother [h] Aſaph ſtoode on his right hand, *and* Aſaph was the ſonne of Berechiah, the Sonne of Shimea,
40 She ſonne of Michael, the ſonne of Baaſeiah, the ſoune of Malchiah,
41 The ſonne of Ethni, the ſonne of Zerah, the ſonne of Adaiah,
42 The ſonne of Ethan, the ſonne of Zimmah, the ſonne of Shimei,
43 The ſonne of Iahath, the ſonne of Gerſhom, the ſonne of Levi.
44 And their brethren the ſonnes of Merari *vvere* on the left hand, *even* Ethan the ſonne of Kiſhi, the ſonne of Abdi, the ſonne of Malluch,
45 The ſonne of Haſhabiah, the ſonne of Amaziah, the ſonne of Hilkiah,
46 The ſonne of Amzi, the ſonne of Bani, the ſonne of Shamar,
47 The ſonne of Mahli, the ſonne of Muſhi, the ſonne of Merari, the ſonne of Levi.
48 ¶ And their [i] brethren the Levites were [k] appointed unto all the ſervice of the Tabernacle of the houſe of God,
49 But Aaron and his ſonnes burnt incenſe upon the altar of burnt offering, and on the altar of incenſe, for all that was to doe in the moſt holy places, and to make an atonement for Iſrael according to all that Moſes the ſervant of God had commanded.
50 Theſe are alſo the ſonnes of Aaron, Eleazar his ſonne, Phinehas his ſonne, Abiſhua his ſonne,
51 Bukki his ſonne, Vzzi his ſonne, Zerahiah his ſonne,
52 Meraioth his ſonne, Amariah his ſonne, Ahitub his ſonne,
53 Zadok his ſonne, *and* Ahimaaz his ſonne.
54 ¶ And theſe are the [l] dwelling places of them throughout their townes and coaſtes, *even* of the ſonnes of Aaron for the familie of the Kohathites, for the [m] lot was theirs.
55 So they gave them [n] Hebron in the lande of Iudah and the ſuburbes thereof rounde about it,
56 But the fielde of the citie, and the villages thereof they gave to Caleb the ſonne of Iephunneh.
57 And to the ſonnes of Aaron they gave the cities *of Iudah* for [o] refuge, *even* Hebron and Libna with their ſuburbes, and Iattir, and Eſhtemoa with her ſuburbs,
58 And [p] Hilen with her ſuburbes, *and* Debir with her ſuburbs,
59 And Aſhan and her ſuburbs, and Bethſhemeſh, and her ſuburbs:
60 ¶ And of the tribe of Beniamin, Geba and her ſuburbes, and [q] Alemeth with her ſuburbs, and Anathoth with her ſuburbs: all their cities *vvere* thirteene cities by their families.
61 And unto the ſonnes of [r] Kohath the remnant of the familie of the tribe, *even* of the halfe tribe of the halfe of Manaſſeh, by lot ten cities.

62 And

[a] Which was hie prieſt after that Ahimahar was depoſed, according to the prophecie of Eli the Prieſt, 1. Sam. 2. 31, 35.
[b] And did valiantly reſiſt king Vzziah, who would have uſurped the Prieſts office, 2. Chron. 26. 17, 18.
[c] That is, he was led into captivitie with his father Seraiah the hie Prieſt, 2. King. 25, 18.
[d] Who ſeemeth to be called Izhar, Exod. 6, 21.
* Num. 16, 1.
[e] Who is alſo called Ioel, 1. Sam. 8, 2. and the 33. verſe of this chapter.
[f] After it was brought to that place where the Temple ſhould be built, and was no more caried to and fro.
[g] Reade Exod. 27, 21.

‖ Or, nephewe.
‖ Or, couſin.
[h] Meaning, the couſin of Heman, verſe 33.

[i] The Levites are called the ſingers brethren becauſe they came of the ſame ſtocke.
[k] Reade Num. 4. 4.

[l] Or, cities which were given to the Levites.
[m] They were firſt appointed, and prepared for.
[n] Which was alſo called Kiriatharba, Gen. 23. 2. Ioſh. 21. 11.
[o] That he that had killed a man might flee thereunto for ſuccour till his cauſe were tried, Deut. 19, 2.
[p] Which Ioſhua calleth Holon, Ioſh. 15, 51. and 21, 15.
[q] Or, Almon, Ioſh. 21, 18.
[r] That is, they gave a portion to the Kohathites, which were the remnant of the tribe of Levi, out of the halfe tribe of Manaſſeh and out of Ephraim, verſe 66.

62 And to the ſonnes of Gerſhom according to their families out of the tribe of Iſſachar, and out of the tribe of Aſher, and out of the tribe of Naphtali, and out of the tribe of Manaſſeh in Baſhan, thirteene cities.

63 Unto the ſonnes of Merari according to their families out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, by lot twelve cities.

64 Thus the children of Iſrael gave to the Levites cities with their ſuburbs.

65 And they gave by lot out of the tribe of the children of Iudah, and out of the tribe of the children of Simeon, and out of the tribe of the children of Beniamin, theſe cities, which they called by *their* names.

66 And they of the families of the ſonnes of Kohath, had cities *and* their coaſts out of the tribe of Ephraim.

67 * And they gave unto him cities of refuge, Shechem in mount Ephraim, and her ſuburbes, and Gezer and her ſuburbes,

68 Iokmeam alſo and her ſuburbes, and Bethhoron with her ſuburbes,

69 And Ajalon and her ſuburbes, and Gath-Rimmon and her ſuburbes,

70 And out of the halfe tribe of Manaſſeh, ‖ Aner and her ſuburbes, and ‖ Bileam and her ſuburbes, for the families of the remnant of the ſonnes of Kohath.

71 Unto the ſonnes of [f] Gerſhom out of the familie of the halfe tribe of Manaſſeh, Golan in Baſhan, and her ſuburbes, and ‖ Aſhtaroth with her ſuburbes.

72 And out of the tribe of Iſſachar, ‖ Kedeſh and her ſuburbes, Daberath and her ſuburbes,

73 ‖ Ramoth alſo and her ſuburbes, and ‖ Anem with her ſuburbes,

74 And out of the tribe of Aſher, Maſhall and her ſuburbes, and Abdon and her ſuburbes,

75 And ‖ Hukok and her ſuburbes, and Rehob and her ſuburbes,

76 And out of the tribe of Naphtali, Kedeſh in Galilea and her ſuburbes, and ‖ Hammon and her ſuburbes, and ‖ Kiriathaim and her ſuburbes.

77 Unto the reſt of the children of Merari *were given* out of the tribe of Zebulun ‖ Rimmon and her ſuburbes, ‖ Tabor and her ſuburbes,

78 And on the other ſide Iorden *by* Iericho, *even* on the Eaſtſide of Iorden, out of the tribe of Reuben, * Bezer in the wilderneſſe with her ſuburbes, and Iahzah with her ſuburbes,

79 And Kedemoth with her ſuburbes, and Mephaath with her ſuburbes,

80 And out of the tribe of Gad Ramoth in Gilead with her ſuburbes, and Mahanaim with her ſuburbes,

81 And Heſhbon with her ſuburbes, and Iaazer with her ſuburbes.

CHAP. VII.

1 *The genealogie of Iſſachar, Beniamin,* 13 *Naphtali,* 14 *Manaſſeh,* 20 *Ephraim,* 30 *and Aſher.*

NOw the ſonnes of Iſſachar *were* Tola and ‖ Puah, a Iaſhub, and Shimron, foure.

2 And the ſonnes of Tola, Vzzi, and Rephaiah, and Ieriel, and Iahmai, and Iibſam, and Shemuel, heads in the houſholdes of their fathers. Of Tola *were* valiant men of warre in their generations, b whoſe number *was* in the dayes of David two and twentie thouſand, and ſixe hundreth.

3 And the ſonne of Vzzi *was* Izrahaiah, and the ſonnes of Izrahaiah, Michael, and Obadiah, and Ioel, and Iſhiah, c five men all princes.

4 And with them in their generations after the houſhold of their fathers *were* bandes of men of warre for battell ſixe and thirtie thouſand: for they had many wives and children.

5 And their ‖ brethren among all the families of Iſſachar *were* valiant men of warre reckoned in all by their genealogies foure ſcore and ſeven thouſand.

6 ¶ The *ſonnes* of Beniamin *were* Bela, and Becher, and d Iediael, e three.

7 And the ſonnes of Beda, Ezbon, and Vzzi, and Vzziel, and Ierimoth, and Iri five heads of the houſholds of their fathers, valiant men of warre, and were reckoned by their genealogies, two and twentie thouſand and thirtie and foure.

8 And the ſonnes of Becher, Zemirah, and Ioaſh, and Eliezer, and Elioenah, and Omri, and Ierimoth, and Abiah, and Anathoth, and Alameth: all theſe were the ſonnes of Becher.

9 And they were numbred by their genealogies according to their generations, and the chiefe of the houſes of their fathers, valiant men of warre, twenty thouſand and two hundreth.

10 And the ſonnes of Iediael *was* Bilhan, and the ſonnes of Bilhan, Ieuſh, and Beniamin, and Ehud, and Chenaanah, and Zethan, and Tharſhiſh, and Ahiſhahar.

11 All theſe were ſonnes of Iediael, chiefe of the fathers, valiant men of warre ſeventeene thouſand and two hundreth, marching in battell aray to the warre.

12 And Shuppim, and Huppim *were* the ſonnes of ‖ Ir, *but* Huſhim *was* the ſonne [f] of ‖ another.

13 ¶ The ſonnes of Naphtali, Iahziel, and Guni, and Iezer, and ‖ Shallum g of the ſonnes of Bilhah.

14 The ſonne of Manaſſeh *was* Aſhriel whom ſhee bare unto him, *but* his concubine of Aram bare Nachir the * father of Gilead.

15 And Machir tooke to wife *the ſiſter* of Huppim and Shuppim, and the name of their ſiſter was Maachah. And the name of the ſecond *ſonne* was Zelophehad, and Zelophehad had daughters.

16 And Maachah the wife of Machir bare a ſonne, and called his name ‖ Pereſh, and the name of his brother was Shereth: and his ſonnes *were* Vlam and Rakem.

17 And the ſonne of Vlam *was* Bedan. Theſe were the ſonnes of Gilead the ſonne of Machir, the ſonne of Manaſſeh.

18 And h his ſiſter Molecheth bare Iſhod, and Abiezer, and Mahalah.

19 And the ſonnes of Shemida *were* Ahiam, and Shechem, and Likhi, and Aniam.

20 ¶ The ſonnes alſo of Ephraim *were* Shuthelah, and Bered his ſonne, and Tahath his ſonne, and his ſonne Elnah, and Tahath his ſonne,

21 And Zabad his ſonne, and Shuthelah his ſonne, and Ezer, and Elead: and the men of i Gath that were borne in the land, ſlewe them, becauſe they came downe to take away their cattell.

22 Therefore Ephraim their father mourned many dayes, and his ‖ brethren came to comfort him.

23 And when he went in to his wife, ſhee conceived, and bare him a ſonne, and he called his name Beriah, becauſe affliction was in his houſe.

24 And his ‖ daughter *was* Sherah, which built Beth-

‖ *Or, Tanach, Ioſh.* 21,25.
‖ *Or, Gath-rimmon.*
[f] Who in the firſt verſe is called alſo Gerſhon.
‖ *Or, Beeſhterah, Ioſh.* 21,27.
‖ *Or, Kiſhon, Ioſh.* 21,28.
‖ *Or, Iarmuth, Ioſh.* 21,29.
‖ *Or, Enganim, Ioſh.* 21,29.
‖ *Or, Helkah, Ioſh.* 21,31.
‖ *Or, Ammothdor, Ioſh.* 21,32.
‖ *Or, Kartan, Ioſh.* 21,32.
‖ *Or, Iokneam.*
‖ *Or, Kartah, Ioſh.* 21,34.
* *Ioſh.* 20,8. *and* 21,36.
‖ *Or, Puuah.*
a Who alſo is called Iob. Gen 46,13.
b That is, their number was found thus great: when David numbred the people, 2 Sam. 24,9.

c Meaning, the foure ſonnes, and the father.
‖ *Or, kinſmen.*
d Called alſo Aſhbel. Gen. 46,21. Num. 26,38.
e Which were the chiefe: for elſe there were ſeven in all as appeareth Gen. 46,21.
‖ *Or, Iri.*
f Meaning, that he was not the ſonne of Beniamin but of Dan, Gen. 46,23.
‖ *Or, of Aher.*
‖ *Or, Shillem.* Gen. 46,24.
g Theſe came of Dan, and Naphtaly, which were the ſonnes of Bilhah, Gen. 46,23,24,25.
* Num. 26,29,32. Ioſh. 17,1.
‖ *Or, Iezer, Num.* 26,30.
h Meaning, the ſiſter of Gilead.
i Which was one of the five principall cities of the Philiſtims, ſlew the Ephramites.
‖ *Or, kinſfolke.*
‖ *Or, neece.*

Beth-horon the nether, and the vpper, and Vzzen Sheerah.

k To wit, of Ephraim.

25 And Rephah *was* his k ſonne, and Reſheph, and Telah his ſonne, and Tahan his ſonne,

26 Laadan his ſonne, Ammihud his ſonne, Eliſhama his ſonne,

27 Non his ſonne, Iehoſhua his ſonne.

28 And their poſſeſſions and their habitations *were* Beth-el, and the villages thereof, and Eaſtward Naaran, and Weſtward Gezer with the villages thereof, Shechem alſo and the villages thereof, unto ‖ Azzah, and the villages thereof.

‖ Or, Adaiah.

29 And by the places of the children of Manaſſeh, Beth-ſhean and her villages, Taanah and her villages, Megiddo and her villages, Dor and her villages. In thoſe dwelt the children of Ioſeph the ſonne of Iſrael.

* Geneſ. 46, 27.

30 ¶ * The ſonnes of Aſher *were* Imnah, and Iſuah, and Iſhuai, and Beriah, and Serah their ſiſter.

31 And the ſonnes of Beriah, Heber and Malchiel, which is the father of Birzauith.

32 And Heber begate Iaphlet, and Shomer, and Hotham, and Shuah their ſiſter.

33 And the ſonnes of Iaphlet *were* Paſach, and ‖ Bimhal, and Aſhuath: theſe were the children of Iaphlet.

‖ Or, Kimhal.

34 And the ſonnes of Shamer, Ahi, and Rohgah, Iehubbah, and Aram.

35 And the ſonnes of his brother Helem were Zophah and Iimna, and Sheleſh, and Amal.

36 The ſonnes of Zophah, Suah, and Harnepher, and Shual, and Beri, and Imrah,

37 Bezer and Hod, and Shamma, and Shilſhah, and Ithran, and Beera.

38 And the ſonnes of Iether, Iephunneth, and Piſpa and Ara.

39 And the ſonnes of Vlla, Harah, and Haniel, and Rizia.

40 All theſe were the children of Aſher, the heads of their fathers houſes, noble men, valiant men of warre *and* chiefe princes, and they were reckoned by their genealogies for warre and for battell to the number of ſixe and twentie thouſand men.

CHAP. VIII.

1 *The ſonnes of Beniamin.* 33 *And race of Saul.*

B Eniamin alſo a begate Bela his eldeſt ſonne, Aſhbel the ſecond, and Aharah the third,

a Hee continueth to the deſcription of the tribe of Beniamin, becauſe his purpoſe is to deſcribe the genealogie of Saul.

2 Nohah the fourth, and Rapha the fifth.

3 And the ſonnes of Bela were Addar, and Gera, and Abihud,

4 And Abiſhua, and Naaman, and Ahoah,

5 And Gera, and Sephuphan, and Huram.

6 ¶ And theſe are the ſonnes of Ehud: theſe were the chiefe fathers of thoſe that inhabited Geba: and b they were caried away captives to Monahath.

b Meaning, the inhabitants of the citie of Geba.

7 And Naman, and Ahaiah, and Gera, he caried them away captives: and c he begate Vzza, and Ahihud.

c To wit, Ehud.

8 And Shaharaim begate *certaine* in the countrey of Moab, after hee had ſent d away Huſhim and Baara his wives.

d After he had put away his two wives.

9 He begate, I ſay, of Hodeſh his wife, Iobab and Zibia, and Meſha and Malcham,

10 And Ieuz and Shachia, and Mirma: theſe were his ſonnes *and* chiefe fathers.

11 And of Huſhim he begat Ahitub and Elpaal.

12 And the ſonnes of Elpaal *were* Eber, and Miſham, and Shamed (which built Ono, and Lod, and the villages thereof.)

13 And Beriah and Shema (which were the chiefe fathers among the inhabitants of Aialon: they drave away the inhabitants of Gath.)

14 And Ahio, Shaſhak, and Ierimoth,

15 And Sebadiah, and Arad, and Ader,

16 And Michal, and Iſpah, and Ioha, the ſonnes of Beriah,

17 And Zebadiah, and Meſhullam, and Hiſki, and Heber,

18 And Iſhmerai, and Izliah, and Iobab, the ſonnes of Elpaal.

19 Iakim alſo, and Zichri, and Sabdi,

20 And Elienai, and Zillethai, and Eliel,

21 And ‖ Adaiah, and Beraiah, and Shimrah the ſonne of Shimei,

‖ Or, Areiah.

22 And Iſhpan, and Eber, and Eliel,

23 And Abdon, and Zichri, and Hanan,

24 And Hananiah, and Elam, and Antothijah,

25 Iphedeiah and Penuel the ſons of Shaſhak.

26 And Shamſherai, and Shehariah, and Athaliah,

27 And Iaareſhiah, and Eliah, and Zichri, the ſonnes of Ieroham.

28 Theſe were the chiefe e fathers according to their generations, *even* princes, which dwelt in Ieruſalem.

e The chiefe of the tribe of Beniamin, that dwelt in Ieruſalem.

29 And at * Gibeon dwelt the father of Gibeon, and the name of his wife *was* Maachah.

* Chap. 9, 35.

30 And his eldeſt ſonne *was* Abdon, then Zur, and Kiſh, and Baal, and Nadab,

31 And Gidor, and Ahio, and Zacher,

32 And Mikloth begate Shimeah: theſe alſo dwelt with their brethren in Ieruſalem, *even* by their brethren.

33 And f Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab, and g Eſhbaal.

f Who in the 1. Sam. 9, 2. is called Abiel.

g Heeis alſo named Iſhboſheth, 2. Sam. 2, 8.

34 And the ſonne of Ionathan *was* h Merib-baal, and Merib-baal begate Micah.

h Heeis likewiſe called Mephiboſheth, 2 Sam. 9, 6.

35 And the ſonnes of Micah *were* Pithon, and Melech, and Tarea, and Ahaz,

36 And Ahaz begate Iehoadah, and Iehoadah begate Alemeth, and Azmaveth, and Zimri, and Zimri begate Moza,

37 And Moza begate Bineah, whoſe ſonne *was* Raphah, *and* his ſonne Eleaſah, *and* his ſonne Azel.

38 And Azel had ſixe ſonnes, whoſe names are theſe: Azrikam, Bocheru, and Iſhmael, and Sheariah, and Obadiah, and Hanan: all theſe were the ſonnes of Azel.

39 And the ſonnes of Eſhek his brother *were* Vlam his eldeſt ſonne, Iehuth the ſecond, and Eliphelet the third.

40 And the ſonnes of Vlam *were* valiant men of warre which ſhot with the bow, and had many ſonnes and nephewes, an hundreth and fiftie: all theſe were of the ſonnes of Beniamin.

CHAP. IX.

1 *All Iſrael and Iudah numbred.* 10 *Of the Prieſts and Levites,* 11, 18 *And of their offices.*

THus all Iſrael were numbred by their genealogies: and behold, they are written in the booke of the Kings of Iſrael and of Iudah, and they were a caried away to Babel for their tranſgreſſion.

a Hitherto he hath deſcribed their genealogies before they went into captivitie, and now he deſcribeth their hiſtory after their returne.

2 ¶ And the chiefe inhabitants that dwelt in their owne poſſeſſions, *and* in their owne cities, *even* Iſrael, the Prieſts, the Levites, and the b Nethinims,

b Meaning, the Gibeonites, which ſerved in the Temple, read Ioſh. 9, 13

3 And in Ieruſalem dwelt of the children of Iudah, and of the children of Beniamin, and of the children of Ephraim, and Manaſſeh.

4 Vthai the ſonne of Amihud the ſonne of Omri, the ſonne of Imri, the ſonne of Bani, of the children of Pharez, the ſonne of Iudah.

5 And of Shiloni, Aſaiah the eldeſt, and his ſonnes.

6 And the ſonnes of Zerah Iewel, and their brethren ſixe hundreth and ninetie.

7 And of the ſonnes of Beniamin, Sallu, the ſonne of Meſhullam, the ſonne of Hodaviah, the ſonne of Haſenuah.

8 And Ibeniah the ſonne of Ieroham, and Elah the ſonne of Vzzi, the ſonne of Michri, and Meſhullam the ſonne of Shephatiah, the ſonne of Reve, the ſonne of Ibnijah.

9 And their brethren according to their generations nine hundreth, fifty and ſixe: all theſe men were ‖ chiefe fathers in the houſholds of their fathers.

‖ *Or, chiefe of the families.*

10 ¶ And of the Prieſts, Iediah, and Iehoiarib, and Iachin.

11 And Azariah the ſonne of Hilkiah, the ſonne of Meſhullam, the ſonne of Zadok, the ſonne of Meraioth, the ſonne of Ahitub the c chiefe of the houſe of God,

c That is, he was the hie Prieſt.

12 And Adaiah the ſonne of Ieroham, the ſonne of Paſhur, the ſonne of Malchijah, and Maaſai, the ſonne of Adiel, the ſonne of Iahzerah, the ſonne of Meſhullam, the ſonne of Meſhillemith, the ſonne of Immer.

13 And their brethren the chiefe of the houſeholds of their fathers, a thouſand ſeven hundreth and threeſcore valiant men, for the d worke of the ſervice of the houſe of God.

d To ſerve in the Temple, every one according to his office.

14 ¶ And of the Levites, Shemaiah the ſonne of Haſhub, the ſonne of Azrikam, the ſonne of Haſhabiah, of the ſonnes of Merari.

15 And Bakbakkar, Hereſh and Galal, and Mattaniah the ſonne of Micha, the ſonne of Zichri, the ſonne of Aſaph,

16 And Obadiah the ſonne of Shemaiah, the ſonne of Galal, the ſonne of Ieduthun, and Berechiah the ſonne of Aſa, the ſonne of Elkanah, that dwelt in the villages of the Netophathites.

17 ¶ And the porters were Shallum, and Akkub, and Talmon, and Ahiman, and their brethren: Sallum *was* the chiefe.

18 For they were porters to this time by companies of the children of Levi unto the e Kings gate Eaſtward.

e So called becauſe the king came into the Temple thereby, and not the common people.

19 And Shallum the ſonne of Core the ſonne of Ebiaſaph the ſonne of Korah, and his brethren the Korathites (of the houſe of their fathers) *were* over the worke, *and* office to keepe the gates of the f Tabernacle: ſo their families *were* over the hoaſte of the Lord keeping the entrie.

f Their charge was that none ſhould enter into thoſe places, which were onely appointed for the Prieſts to miniſter in.

20 And Phinehas the ſonne of Eleazar was their guide, and the Lord *was* with him.

21 Zechariah the ſonne of Meſhelemiah *was* the porter of the doore of the Tabernacle of the Congregation.

22 All theſe were choſen for porters of the gates, two hundreth and twelve, which were numbred according to their genealogies by their townes. David eſtabliſhed theſe, and Samuel the Seer ‖ in their perpetuall office.

‖ *Or, for their fidelitie.*

23 So they and their children had the overſight of the gates of the houſe of the Lord, even of the houſe of the Tabernacle by wards.

24 The porters were in foure quarters, Eaſtward, Weſtward, Northward, and Southward.

25 And their brethren, *which were* in their townes, came at g ſeven dayes from time to time with them.

g They ſerved weekly, as Ezek. 4.10.

26 For the foure chiefe porters were in perpetuall office, and were of the Levites, and had charge of the ‖ chambers, and of the treaſures in the houſe of God.

‖ *Or, opening of the doores.*

27 And they lay round about the houſe of God, becauſe ſ charge *was* theirs, and they cauſed it to be opened every morning.

28 And certaine of them had the rule of the miniſtring veſſels: for they brought them in by tale, and brought them out by tale.

29 Some of them alſo were appoynted over the inſtruments, and over all the veſſels of the Sanctuarie, and of the h floure, and the wine, and the oyle, and the incenſe, and the ſweete odours.

h Whereof the meate offring was made, Leuit. 2, 2.

30 And certaine of the ſonnes of the Prieſts made oyntments of ſweete odours.

31 And Mattithiah one of the Levites which was the eldeſt ſonne of Shallum the Korhite, had the charge of the things that were made in the frying panne.

32 And other of their brethren the ſonnes of Kohath had the overſight of the * ſhewbread to prepare it every Sabbath.

* Exod. 25, 30.

33 And theſe are the ſingers, the chiefe fathers of the Levites, *which dwelt* in the chambers, i and had none other charge: for they had to doe in that buſineſſe day and night.

i But were continually occupied in ſinging praiſes to God.

34 Theſe were the chiefe fathers of the Levites according to their generations, and the principall which dwelt at Ieruſalem.

35 * And in Gibeon dwelt ‖ the father of Gibeon, Ieiel, and the name of his wife *was* Maachah.

* Chap. 8, 29.
‖ *Or, abigibeon.*

36 And his eldeſt ſonne *was* Abdon, then Zur, and Kiſh, and Baal, and Ner, and Nadab,

37 And Gedor, and Ahio, and Zachariah, and Mikloth.

38 And Mikloth begate Shimeam: they alſo dwelt with their brethren at Ieruſalem, *even* by their brethren.

39 And * Ner begate Kiſh, and Kiſh begate Saul, and Saul begate Ionathan, and Malchiſhua, and Abinadab and Eſhbaal.

* 1. Sam. 14, 51. chap. 8, 33.

40 And the ſonne of Ionathan *was* Meribaal, and Merib-baal begate Micah.

41 And the ſonnes of Micah *were* Pithon, and Melech and Tahrea.

42 And Ahaz begate k Iarah, and Iarah begat Alemeth, and Azmaueth, and Zimri, and Zimri begate Moza.

k Who was alſo called Iehoiada. Chap. 8, 36.

43 And Moza begate Binea, whoſe ſonne *was* Rephaiah, and his ſonne *was* Eleaſah, *and* his ſonne Azel.

44 And Azel had ſixe ſonnes, whoſe names are theſe, Azrikam, Bocheru, and Ismael, and Sheariah, and Obadiah, and Hanan: theſe are the ſonnes of Azel.

CHAP. X.

1 *The battell of Saul againſt the Philiſtims.* 4 *In which he dieth.* 6 *And his ſonnes alſo.* 13 *The cauſe of Sauls death.*

NOw * the Philiſtims fought againſt Iſrael, and the men of Iſrael fledde before the Philiſtims, and fell owne ſlaine in mount Gilboa.

* 1. Sam. 31. 1.

2 And the Philiſtims purſued after Saul and after his ſonnes, and ſ Philiſtims ſmote Ionathan, and

and Abinadab, and Malchishua the sonnes of Saul.

3 And the battell was sore against Saul, and the archers † hit him, and he was wounded of the archers.

† Ebr. found.

4 Then said Saul to his armour-bearer, Draw out thy sword, and thrust me thorow therewith, least these uncircumcised come and mocke at me: but his armour-bearer would not, for he was sore afraid: therefore Saul tooke the sword, and fell upon it.

5 And when his armour-bearer saw that Saul was dead, hee fell likewise upon the sword, and died.

6 So Saul died, and his three sonnes, and all his house, they died together.

7 And when all the men of Israel that were in the valley, saw how they fled, and that Saul and his sonnes were dead, they forsooke their cities and fled away, and the Philistims came and dwelt in them.

8 And on the morrow when the Philistims came to spoyle them that were slaine, they found Saul and his sonnes † lying in mount Gilboa.

† Ebr. fallen.

9 And when they had stript him, they tooke his head and his armour, and sent them into the land of the Philistims round about, to publish it unto their idols, and to the people.

10 And they layed up his armour in the house of their god, and set up his head in the house of a Dagon.

a Which was the idole of the Philistims, and from the belly downeward had the forme of a fish, and upward of a man.

11 ¶ When all they of Iabesh Gilead heard all that the Philistims had done to Saul,

12 Then they arose (all the valiant men) and tooke the body of Saul, and the bodies of his sonnes, and brought them to Iabesh, and buried the bones of them under an oake in Iabesh, and fasted seven dayes.

13 So Saul died for his transgression that hee committed against the Lord, * *even* against the word of the Lord which he kept not, and in that he sought and asked counsell of a ‖ * familiar spirit,

* 1. Sam. 15, 23.

‖ Or, witch, and sorceresse.

* 1. Sam. 28. 8.

14 And asked not of the Lord: therefore hee slew him, and turned the kingdome unto Dauid the sonne of Ishai.

CHAP. XI.

§ After the death of Saul David is anoynted in Hebron. 3 The Iebusites rebell against David, from whom he taketh the tower of Zion. 6 Ioab is made captaine. 10 His valiant men.

THen * all Israel a gathered themselves to David unto Hebron, saying, Behold, we are thy bones and thy flesh.

* 2. Sam. 5, 1.

a This was after the death of Ishbosheth Sauls sonne, when David had reigned over Iudah seven yeares and sixe moneths in Hebron, 2. Sam. 5, 5.

2 And in time past, even when Saul was king, thou leddest Israel out and in: and the Lord thy God said unto thee, Thou shalt feed my people Israel, and thou shalt be captaine over my people Israel.

3 So came all the Elders of Israel to the King to Hebron, and David made a covenant with them in Hebron before the Lord. And they anoynted David king over Israel, * according to the word of the Lord, by the hand of Samuel.

* 2. Sam. 16, 13.

4 ¶ And David and all Israel went to Ierusalem: which is Iebus, where *were* the Iebusites, the inhabitants of the land.

5 And the inhabitants of Iebus sayd to David, Thou shalt not come in hither. Nevertheless David tooke the tower of Zion, which is the city of David.

6 And David sayd, * Whosoever smiteth the Iebusites first, shalbe the chiefe and captaine. So Ioab the sonne of Zeruiah went first up, and was captaine.

* 2. Sam. 5, 8.

7 And David dwelt in the tower: therefore they called it the city of David.

8 * And he built the city on every side, from Millo even round about: and Ioab repaired the rest of the city.

* 2. Sam. 5, 9.

9 And David prospered and grew: for the Lord of hosts *was* with him.

10 ¶ * These also are the chiefe of the valiant men that were with David, and joyned their force with him in his kingdome with all Israel, to make him king over Israel, according to the word of the Lord.

* 2. Sam. 23, 8.

11 And this is the number of the valiant men whom David had, Iashobeam the sonne of Hachmoni, the b chiefe among thirtie: he lift up his speare against three hundreth, *whom* hee slew at one time.

b Meaning, the most excellent and best esteemed for his valiantnesse: some reade, the chief of the princes.

12 And after him *was* Eleazar the sonne of ‖ Dodo the Ahohite, which was one of the three valiant men.

‖ Or, his uncle.

13 He was with David at Pas-dammim, and there the Philistims were gathered together to battell: and there was a parcell of ground full of barley, and the people fled before the Philistims.

14 And they stood in the middes of the field, c and saved it, and slewe the Philistims: so the Lord gave a great victory.

c This acte is referred to Shammah, 2. Sam 23, 11.

15 ¶ And three of the d thirtie captaines went to a rocke to David, into the cave of Adullam. And the armie of the Philistims camped in the valley of Rephaim.

d That is, Eleazar and his two companions.

16 And when David *was* in the hold, the Philistims garison *was* at Beth-lehem.

17 And David longed, and said, * Oh, that one would give me to drinke of the water of the well of Beth-lehem that is at the gate.

* 2. Sam. 23, 15.

18 Then these three brake thorow the hoaste of the Philistims, and drew water out of the well of Beth-lehem that was by the gate, and tooke it, and brought it to David: but David would not drinke of it, but powred it *for an oblation* to the Lord,

19 And said, Let not my God suffer me to doe this: should I drinke the e blood of these mens lives? for they have brought it with the jeopardie of their lives: therefore he would not drinke it: these things did these three mightie men.

e That is, this water, for the which they ventured their blood.

20 ¶ And Abishai the brother of Ioab, he was chiefe of the three, and hee lift up his speare against three hundreth, *and* slew them, and had the name among the three.

21 Among the three he was more honourable then the two, and he was their captaine: * but he attained not unto the *first* three.

* 2. Sam. 23, 18.

22 Benaiah the sonne of Iehoiada (the sonne of a valiant man) which had done many actes, *and* was of Kabzeel, hee slew two ‖ strong men of Moab, hee went downe also and slewe a Lion in the middes of a pit in time of snow.

‖ Or, lions.

23 And hee slew an Egyptian, a man of great stature, *even* five cubites long, and in the Egyptians hand *was* a speare like a weavers beame: and hee went downe to him with a staffe, and plucked the speare out of the Egyptians hand, and slewe him with his owne speare.

24 These things did Benaiah the sonne of Iehoiada, and had the name among the three worthies.

25 Behold, he was honourable among thirty, but he attained not unto the f *firſt* three. * And David made him of his counſell.

f Meaning, thoſe three which brought the water to David. * 2. Sam. 23. 23.

26 ¶ Theſe alſo *were* valiant men of warre, Aſahel the brother of Ioab, Elhanan the ſonne of Dodo of Beth-lehem,

27 g Shammoth the Harodite, Helez the Pelonite,

g Called alſo Shemmoah, 2. Sam. 23. 25.

28 Ira the ſonne of Ikkeſh the Tekoite, Abiezer the Antothite,

29 h Sibbecai the Huſathite, Ilai the Ahohite,

h He is alſo called Mebunnai, 2. Sam. 23. 27.

30 Maharai the Netophathite, Heled the ſonne of Baanah the Netophathite,

31 Ithai the ſonne of Ribai of Gibeah of the children of Beniamin, Benaiah the Pirathonite,

32 Hurai of the rivers of Gaaſh, Abiel the Arbathite,

33 Azmaveth the Baharumite, Eliahba the Shalbonite,

34 The ſonnes of Haſhem the Gizonite, Ionathan the ſonne of Shageh the Harite,

35 Ahiam the ſonne of Sacar the Hararite, Eliphal the ſonne of Ur,

36 Hepher the Mecherathite, Ahijah the Pelonite,

37 Hezro the Carmelite, Naarai the ſonne of Ezbai,

38 Ioel the brother of Nathan, Mibhar the ſonne of Haggeri,

39 Zelek the Ammonite, Nahrai the Berothite, the armour-bearer of Ioab, the ſonne of Zerviah,

40 Ira the Ithrite, Garib the Ithrite,

41 Uriah the Hittite, Zebad the ſonne of Ahlai,

42 Adinah the ſonne of Shiza the Reubenite, a captaine of the Reubenites, and thirty with him.

43 Hanan the ſonne of Maachah, and Ioſhaphat the Mithnite,

44 Uzia the Aſhterathite, Shama and Ieiel the ſonnes of Otham the Aroerite,

45 Iediael the ſonne of Shimri, and Oha his brother the Tizite,

46 Eliel the Mahavite, and Ieribai and Ioſhaviah the ſonnes of Elnaam, and Ithmah the Moabite,

47 Eliel and Obed, and Iaaſiel the Meſobaite.

CHAP. XII.

a Who they were that went with David when he fled from Saul. 14 Their valiantneſſe. 23 They that came unto him unto Hebron out of every tribe to make him King.

THeſe alſo are they that came to David to a Ziklag, while he was yet kept cloſe, becauſe of Saul the ſonne of Kiſh: and they were among the valiant and helpers of the battell.

a To take his part againſt Saul, who perſecuted him.

2 They were weaponed with bowes, and could uſe the right and the left hand with ſtones, and with arrowes *and* with bowes, *and were* of Sauls b brethren, *even* of Benjamin.

b That is, of the tribe of Benjamin, whereof Saul was, and wherein were excellent ſhowters with ſlings, Iudg. 20. 16.

3 The chiefe *were* Ahiezer, and Ioaſh the ſonnes of Shemaah a Gibeathite, and Ieziel, and Pelet the ſonnes of Aſmaveth, Berachah and Iehu the Antothite,

4 And Iſhmaiah the Gibeonite, a valiant man among thirty, and above the thirty. and Ieremiah, and Iehaziel, and Iohanan, and Ioſhabad the Gederathite,

5 Eluzai, and Ierimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite,

6 Elkanah, and Iſhiah, and Azariel, and Ioezer, Iaſhobeam of Hakorehim,

7 And Ioelah, and Zebadiah the ſonnes of Ieroham of ‖ Gedor.

‖ Or, Gedur.

8 And of the Gadites there ſeparated themſelves ſome unto David into the hold of the wilderneſſe, valiant men of warre, *and* men of armes, *and apt* for battell, which could handle ‖ ſpeare and ſhield, and their faces *were like* the faces of c lions, and *were* like the roes in the mountaines in ſwiftneſſe.

‖ Or, buckler.

c Meaning, fierce and terrible.

9 Ezer the chief, Obadiah the ſecond, Eliab the third,

10 ‖ Miſhmanah the fourth, Ieremiah the fifth,

‖ Or, Maſhmannah.

11 Attai the ſixth, Eliel the ſeventh,

12 Iohanan the eighth, Elzabad the ninth,

13 Ieremiah the tenth, Macbannai the eleventh.

14 Theſe were the ſonnes of Gad, captaines of the hoaſte: one of the leaſt *could reſiſt* an hundreth, and the greateſt a thouſand.

15 Theſe are they that went over Iorden in the d firſt moneth, when hee had filled over all his banks, and put to flight all them of the valley, toward the Eaſt and the Weſt.

d Which the Ebrewes called Niſan, or Abib, conteining halfe March, and halfe April, when Iorden was wont to overflow his banks, reade Ioſh. 3. 15.

16 And there came of the children of Benjamin and Iudah to the hold unto David,

17 And David went out to meete them, and anſwered and ſayd unto them, If yee be come peaceably unto me to helpe me, mine heart ſhall be knit unto you: but if you *come* to betray me to mine adverſaries, *ſeeing* there is no wickednes in mine hands, the God of our fathers beholde it, and rebuke it.

18 And the e ſpirit came upon Amaſai, which was the chief of thirtie, *and he ſayd*, Thine *are wee*, David, and with thee, O ſonne of Iſhai. Peace, peace be unto thee, and peace be unto thine helpers: for thy God helpeth thee. Then David received them, and made them captaines of the gariſon,

e The ſpirit of boldneſſe and courage mooved him to ſpeake thus.

19 ¶ And of Manaſſeh, *ſome* fell to David, when he came with the Philiſtims againſt Saul to battell, but they f helped them not: for the Princes of the Philiſtims * by adviſement ſend him away, ſaying, Hee will fall to his Maſter Saul ‖ for our heads.

f They came onely to help David, and not to ſuccour the Philiſtims, which were enemies to their countrey.

* 1. Sam. 29. 4.

‖ Or, on the ieopardie of our heads.

20 As he went to Ziklag, there fell to him of Manaſſeh, Adnah, and Iozabad, and Iediael, and Michael, and Iozabad, and Elihu, and Ziltai, heads of the thouſands that were of Manaſſeh.

21 And they helped David againſt g that band: for they were all valiant men, and were captaines in the hoaſte.

g To wit, of the Amalekites which had burned the city Ziklag, 1 Sam. 30. 2, 9.

22 For at that time day by day, there came to David to helpe him, untill it was a great hoaſt, like the hoaſt of h God.

h Meaning, mighty or ſtrong: for the Ebrewes ſay a thing is of God, when it is excellent.

23 And theſe are the numbers of the captaines that were armed to battell, *and* came to David to Hebron to turne the kingdome of Saul to him, according to the word of the Lord.

24 The children of Iudah that bare ſhield and ‖ ſpeare, *were* ſixe thouſand and eight hundreth armed to the warre.

‖ Or, buckler.

25 Of the children of Simeon valiant men of warre, ſeven thouſand and an hundreth.

26 Of the children of Levi foure thouſand and ſixe hundreth,

27 And

27 And Iehoiada *was* the chiefe of them of i Aaron: and with him three thousand and seven hundreth.

i Of the Levites which came by descent of Aaron.

28 And Zadok a young man very valiant, and of his fathers houshold *came* two and twenty captaines.

29 And of the children of Beniamin the brethren of Saul three thousand: for a great part of them unto that time k kept the ward of the house of Saul.

k That is, the greatest number tooke Sauls part.

30 And of the children of Ephraim twentie thousand, and eighth hundreth valiant men *and* famous men in the housholds of their fathers.

31 And of the halfe tribe of Manasseh eighteene thousand, which were appointed by name to come and make David king.

32 And of the children of Issachar which were men that had vnderstanding of the l times, to know what Israel ought to doe: the heads of them *were* two hundreth, and all their brethren were at their commandement.

l Men of good experience, which knew at all times what was to be done.

33 Of Zebulun that went out to battell, expert in warre, *and* in all instruments of warre, fiftie thousand ‖ which could set the battell in aray: they were not of a † double heart.

‖ *Or, set themselves in ar.ay.*
† *Ebr. heart and heart.*

34 And of Naphtali thousand captaines, and with them with shield and speare seven and thirty thousand.

35 And of Dan expert in battell, eight and twenty thousand and fixe hundreth.

36 And of Asher that went out to the battell and were trained in the warres, forty thousand.

37 And of the other side of Iorden of the Reubenites, and of the Gadites, and of the halfe tribe of Manasseh with all instruments of warre to fight with, an hundreth and twenty thousand.

38 m All these men of warre ‖ that could lead an armie, came with ‖ upright heart to Hebron to make David king over all Israel: and all the rest of Israel *was* of one accord to make David King.

m So that his whole hoaste were three and two thousand, two hundreth.
‖ *Or, fight in their aray.*
‖ *Or, with a good courage.*

39 And there they were with David three dayes, eating and drinking: for their n brethren had prepared for them.

n The rest of the Israelites.

40 Moreover, they that were neare them vntill Issachar, and Zebulun, and Naphtali brought bread upon asses, and on camels, and on mules, and on oxen, *even* meat, floure, figges, and raisins, and wine and oyle, and beeves and sheepe abundantly: for there was joy in Israel.

CHAP. XIII.

1 The Arke is brought againe from Kiriath-iearim to Ierusalem. 6 Vzza dieth because he toucheth it.

AND David counselled with the captaines of thousands and of hundreths, *and* with all the governours,

2 And David said to all the Congregation of Israel, If it seeme good to you, and that it proceedeth of the Lord our God, wee will send to and fro unto our brethren, that are left in all the land of Israel (for with them are the Priests and the Levites in the cities *and* their suburbes) that they may assemble themselves unto us.

3 And we will bring againe the a Arke of our God to us: for we sought not unto it in the dayes of Saul.

a His first care was to restore religion, which had in Sauls dayes been corrupted and neglected.

4 And all the Congregation answered, Let us doe so: for the thing seemed good in the eyes of all the people.

5 ¶ * So David gathered all Israel together from ‖ Shihor in Egypt, even unto the entring of Hamath, to bring the Arke of God from b Kiriath-jearim.

* 2. Sam. 6, 2.
‖ *Or, Nilus.*
b That is, from Gibea, where the inhabitants of Kiriath-jearim had placed it in the house of Abinadab. 2. Sam. 6, 3.

6 And David went up and all Israel to ‖ Baalath in Kiriath-jearim, that was in Iudah, to bring up from thence the Arke of God the Lord that dwelleth betweene the Cherubims, where his Name is called on.

‖ *Or, Baale, reade* 2. Sam. 6, 2.

7 And they caried the Arke of God in a new cart of the house of Abinadab: and Vzza and Ahio c guided the cart.

c The sonnes of Abinadab.

8 And David and all Israel played before d God with all *their* might, both with songs and with harps, and with viols, and with timbrels, and with cymbals, and with trumpets.

d That is, before the Arke, where God shewed himself: so that the signe is taken for the thing signified, which is common to all sacraments both in the old and new Testament.

9 ¶ And when they came unto the threshing-floore of e Chidon, Vzza put foorth his hand to hold the Arke, for the oxen did shake it.

e Called also Nachon. 2. Sam. 6. 6.

10 But the wrath of the Lord was kindled against Vzza, and he smote him, because he layed his hand upon the Arke: so he died there f before God.

f Before the Arke for usurping that which did not appertaine to his vocation: for this charge was given to the Priests. Num. 4. 15. so that here all good intentions are condemned, except they be commanded by the word of God.

11 And David was angry, because the Lord had made a breach in Vzza, and he called the name of that place, Perez-Vzza unto this day.

12 And David feared God that day, saying, How shall I bring in to me the Arke of God?

13 Therefore David brought not the Arke to him into the city of David, but caused it to turne into the house of g Obed Edom the Gittite.

g Who was a Levite, and called 2. Gittite, because he had dwelt as Gath.

14 So the Arke of God remained in the house of Obed Edom, *even* in his house three moneths: and the Lord blessed the house of Obed Edom, and all that he had.

CHAP. XIIII.

1 Hiram sendeth wood and workemen to David. 4 The names of his children. 8, 14 By the counsell of God he goeth against the Philistims, and overcommeth them. 15 God fighteth for him.

THen * send Hiram the king of † Tyrus messengers to David, and Cedar-trees, with masons and carpenters to build him an house.

* 2. Sam. 5, 11.
† *Ebr. Zor.*

2 Therefore David knew that the Lord had confirmed him King over Israel, *and* that his kingdome was lift up on hie, because of his a people Israel.

a Because of Gods promise made to the people of Israel.

3 ¶ Also David tooke moe wives at Ierusalem, and David begate moe sonnes and daughters.

4 And these are the names of the children which he had at Ierusalem, Shammua, and Shobab, Nathan and Salomon,

5 And Ibhar, and Elishua, and b Elpalet,

b Elpalet and Nogah are not mentioned, 2. Sam. 5, 14. so there are but eleven, and here thirteene.

6 And Nogah, and Nepheg, and Iaphia,

7 And Elishama, and ‖ Beeliada, and Eliphalet.

‖ *Or, Eliada.*

8 But when the Philistims heard that David was anoynted King over Israel, all the Philistims came up to seeke David. And when David heard, he went out against them.

9 And the Philistims came, and spread themselves in the valley of Rephaim.

10 Then David asked counsell at God, saying, Shall I go up against the Philistims, and wilt thou deliver them into mine hand? And the Lord said unto him, Goe up: for I will deliver them into thine hand.

11 So they came up to Baal-perazim, and David smote them there: and David said, God hath divided

divided mine enemies with mine hand, as waters are divided: therefore they called the name of that place, c Baal-perazim.

c That is, the valley of divisions, because the enemies were disperſed there like waters.

12 And there they had left their gods: and David ſaid, Let them be even burnt with fire.

13 Againe the Philiſtims came and ſpread themſelves in the valley.

14 And when David asked againe counſell at God, God ſaid to him, Thou ſhalt not goe up after them, *but* turne away from them, that thou mayeſt come upon them over againſt the mulberie trees.

15 And when thou heareſt the noyſe of one going in the tops of the mulbery trees, then goe out to battell: for God is gone forth before thee, to ſmite the hoaſte of the Philiſtims.

16 So David did as God had commanded him: and they ſmote the hoaſte of the Philiſtims from Gibeon even to Gezer.

17 And the fame of David went out into all lands; and the Lord brought the feare of him upon all nations.

CHAP. XV.

1 *David prepareth an houſe for the Arke.* 4 *The number and order of the Levites.* 16 *The ſingers are choſen out among them.* 25 *They bring againe the Arke with ioy.* 29 *David dancing before it, is deſpiſed of his wife Michal.*

AND *David* made him houſes in the a citie of David, and prepared a place for the Arke of God, and pitched for it a tent.

a That was in the place of the citie, called Zion, 2.Sam.5,7.9. * Num.4,2,2,10.

2 Then David ſaid, * None ought to cary the Arke of God, but the Levites: for the Lord hath choſen them to beare the Arke of the Lord, and to miniſter unto him for ever.

3 ¶ And David gathered all Iſrael together to Ieruſalem to bring up the b Arke of the Lord upon his place, which he had ordained for it.

b From the houſe of Obed Edom, 2.Sam.6,10,12.

4 And David aſſembled the ſonnes of Aaron, and the Levites.

5 Of the ſonnes of Kohath, Vriel the chiefe, and his ‖ brethren fixeſcore,

‖ Or, *kinſmen.*

6 Of the ſonnes of Merari, Aſaiah the chiefe, and his brethren two hundreth and twentie.

7 Of the ſonnes of Gerſhon, Ioel the chiefe, and his brethren an hundreth and thirtie.

8 Of the ſonnes of e Elizaphan, Shemaiah the chiefe, and his brethren two hundreth.

e Who was the ſonne of Vzziel, the fourth ſonne of Kohath, Exod.6. 18,22. and Numb. 3.30.

9 Of the ſonnes of d Hebron, Eliel the chiefe, and his brethren foureſcore.

d The third ſonne of Kohath, Exod. 6,18.

10 Of the ſonnes of Vzziel, Amminadab the chiefe, and his brethren an hundreth and twelve.

11 ¶ And David called Zadok and Abiathar the Prieſt, and of the Levites, Vriel, Aſaiah and Ioel, Shemaiah and Eliel, and Aminadab.

12 And he ſaid unto them, Yee are the chiefe fathers of the Levites: e ſanctifie your ſelves, and your brethren, and bring up the Arke of the Lord God of Iſrael unto the *place* that I have prepared for it.

e Prepare your ſelves and be pure, abſtaine from all things whereby ye might be polluted, and ſo not able to come to the Tabernacle. * Chap.13.10.

13 For * becauſe ye were not there at the firſt, the Lord our God made a breach among us: for we ſought him not after *due* f order.

f According as he hath appointed in the law.

14 So the Prieſts and the Levites ſanctified themſelves to bring up the Arke of the Lord God of Iſrael.

15 ¶ And the ſonnes of the Levites bare the Arke of God upon their ſhoulders with the barres as Moſes had commanded, * according to the word of the Lord.

* Exod.25,14,15.

16 And David ſpake to the chiefe of the Levites, that they ſhould appoint *certaine* of their brethren to ſing with g inſtruments of muſicke, with violes and harpes, and cymbals, that they might make a ſound, and lift up their voyce with ioy.

g These inſtruments and other ceremonies, which they obſerved, were inſtructions of their infancie, which continued to the comming of Chriſt.

17 So the Levites appointed Herman the ſonne of Ioel, and of his brethren Aſaph the ſonne of Berechiah, and of the ſonnes of Merari their brethren, Ethan the ſonne of Kuſhaiah,

18 And with them their brethren in the h ſecond degree, Zechariah, Ben, and Iaaziel, and Shemiramoth, and Iehiel, and Vnni, Eliab, and Benaiah, and Maaſeiah, and Mattithiah, and Eliphelech, and Mikneah, and Obed Edom, and Ieiel the porters.

h Which were inferiour in dignitie.

19 So Heman, Aſaph, and Ethan, *vvere* ſingers to make a ſound with cymbals of braſſe,

20 And Zechariah, and Aziel, and Shemiramoth, and Iehiel, and Vnni, and Eliab, and Maaſeiah and Benaiah, with viols on i Alamoth,

i This was an inſtrument of muſicke, or a certaine tune, whereunto they accuſtomed to ſing Pſalmes.

21 And Mattithiah, and Elipheleh, and Mikneah, and Obed Edom, and Ieiel, and Azaziah, with harpes upon k Sheminith Ienazzeah.

k Which was the eighth tune, over the which he that was moſt excellent had charge.

22 But Chenaniah the chiefe of the Levites had the l charge bearing the burden in the charge, for he was able to inſtruct.

l To wit, to appoint Pſalmes, and ſongs to them that ſung.

23 And Berechiah and Elkanah were porters for the Arke.

24 And Shecaniah, and Iehoſhaphat, and Nethaneel, and Amaſai, and Zechariah, and Benaiah, and Eliezer the Prieſts did blowe with trumpets before the Arke of God, and Obed Edom, and Ieiiah *vvere* porters m for the Arke.

m With Berechiah and Elkanah, verſ. 23.

25 * So David and the Elders of Iſrael and the captains of thouſands went to bring up the Arke of the Covenant of the Lord from the houſe of Obed Edom with ioy.

* 2.Sam.6,12.

26 And becauſe that God n helped the Levites that bare the Arke of the Covenant of the Lord, they offered o ſeven bullockes and ſeven rammes.

n That is, gave them ſtrength to execute their office.

o Beſides the bullocke and the fat beaſt which David offered at every ſixth pace, 2.Sam. 6,13.

27 And David had on him a linnen garment, as all the Levites that bare the Arke, and the ſingers, and Chenaniah that had the chiefe charge of the ſingers: and upon David *vvas* a linnen p Ephod.

p Reade 2.Sam.6, 14.

28 Thus all Iſrael brought up the Arke of the Lords covenant with ſhouting, and ſound of cornet, and with trumpets, and with cymbals, making a ſound with violes and with harpes.

29 And when the Arke of the q covenant of the Lord came into the city of David, Michal the daughter of Saul looked out at a window, and ſaw king David dancing and playing, and * ſhee deſpiſed him in her heart.

q It was ſo called becauſe it put the Iſraelites in remembrance of the Lords covenant made with them. * 2,Sam,6,16.

CHAP. XVI.

1 *The Arke being placed, they offer ſacrifices.* 4 *David ordaineth, Aſaph and his brethren to miniſter before the Lord.* 8 *Hee appointed a notable Pſalme to be ſung in praiſe of the Lord.*

SO * they brought in the Arke of God, and ſet it in the midſt of the Tabernacle that David had pitched for it, and they offered burnt-offerings and peace-offerings before God.

* 2.Sam.6,17.

2 And when David had made an end of offering the burnt-offering and the peace-offerings, he a bleſſed the people in the Name of the Lord.

a He called upon the Name of God, deſiring him to proſper the people, and give good ſucceſſe to their beginnings.

3 And

3 And hee dealt to every one of Iſrael both man and woman, to every one a cake of bread, and a piece of fleſh, and a bottell of *wine*.

4 And hee appointed certaine of the Levites to miniſter before the Arke of the Lord, and to b rehearſe and to thanke and praiſe the Lord God of Iſrael:

b To wit, Gods benefits toward his people.

5 Aſaph the chief, and next to him Zechariah, Ieiel, and Shemiramoth, and Iehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, even Ieiel with inſtruments, violes, and harpes, and Aſaph to make a ſound with cymbals,

6 *And* Benaiah and Iehaziel Prieſtes, with trumpets continually before the Arke of the Conenant of God.

c David gave them this Pſalme to praiſe the Lord, ſignifying, that in all our enterprises the Name of God ought to be praiſed and called upon.
* *Iſai.* 26, 1. *Iſa.* 12. 4.

7 Then at that time David did c appoynt at the beginning to give thankes to the Lord by the hand of Aſaph and his brethren.

8 * Praiſe the Lord, *and* call vpon his Name: declare his d workes among the people.

d Whereof this is the chiefeſt, that hee hath choſen himſelfe a Church to call upon his Name.

9 Sing vnto him, ſing prayſe vnto him, *and* talke of all his e wonderfull workes.

e Who of his wonderfull providence hath choſen a few of the ſtocke of Abraham to be his children.

10 Reioyce in his holy Name: let the hearts of them that ſeeke the Lord, reioyce.

11 Seeke the Lord and his ſtrength: ſeeke his face continually.

12 Remember his marueilous workes that he hath done, his wonders, and the f iudgements of his mouth,

f In overcomming Pharaoh, which iudgements were declared by Gods mouth to Moſes.

13 O ſeed of Iſrael his ſervant, O the children of Iaakob his g choſen.

g Meaning hereby that the promiſe of adoption onely appertaineth to the Church.

14 Hee is the Lord our God: his iudgements *are* throughout all the earth.

15 Remember his Covenant for ever, *and* the word, which he commanded to a thouſand generations:

* *Gen.* 22. 16. 17. 18. *Luke* 1. 73. *Heb.* 6. 17.

16 * Which hee made with Abraham, and his oathe to Izhak:

† *Gr. coard, whereby parcels of land were meaſured.*

17 And hath confirmed it to Iaakob for a Law, *and* to Iſrael for an everlaſting Covenant,

18 Saying, To thee will I give the land of Canaan, the † lot of your inheritance.

h Meaning from the time that Abraham entred into Canaan, vntil the time that Iaakob went into Egypt for famine.

19 When ye were h few in number, yea, a very few, and ſtrangers therein,

20 And walked about from nation to nation, and from *one* kingdome to another people,

i As Pharaoh and Abimelech.

21 Hee ſuffered no man to doe them wrong, but rebuked i Kings for their ſakes, ſaying,

k Mine elect people and them whom I have ſanctified.

22 Touch not mine k anoynted, and doe my l Prophets no harme.

l To whom God declared his word, and they declared it to their poſteritie.

* Pſal. 95. 1.

23 * Sing vnto the Lord all the earth: declare his ſaluation from day to day.

24 Declare his glory among the nations, and his wonderfull workes among all people.

m His ſtrong faith appeareth herein, though all the world would follow idoles, yet he would cleave to the liuing God.

25 For the Lord *is* great and much to be praiſed, and he is to be feared above all gods.

26 For all the gods of the people *are* m idoles, but the Lord made the heavens.

27 Praiſe and glory *are* before him: power and beautie *are* in his place.

28 Give vnto the Lord, ye families of the people: give vnto the Lord glory and power.

29 Give vnto the Lord the glory of his Name: bring an offering, and come before him, *and* worſhip the Lord in the glorious Sanctuarie.

n Humble your ſelves under the mightie hand of God.

30 n Tremble ye before him all the earth, ſurely the world ſhalbe, *and* not moove.

o Hee exhorteth the dumbe creatures to reioyce with him in conſidering the greatneſſe of the grace of God,

31 Let the o heavens reioyce, and let the earth be glad, and let them ſay among the nations, The Lord reigneth.

32 Let the ſea roare, and all that therein is: let the field be ioyfull and all that is in it.

33 Let the trees of the wood then reioyce at the preſence of the Lord: for hee commeth to p iudge the earth.

p To reſtore all things to their eſtate.

34 Praiſe the Lord for he is good, for his mercie *endureth* for ever.

q Hee eſteemeth this to be the chiefeſt felicitie of man.

35 And ſay ye, Save vs, O God, our ſaluation, and gather vs, and deliver vs from the heathen, that we may praiſe thine holy Name, and q glory in thy praiſe.

r Hee willeth all the people both in heart and mouth to conſent to theſe praiſes.

36 Bleſſed *be* the Lord God of Iſrael for ever and ever: and let all the people ſay, r So be it, and praiſe the Lord.

37 ¶ Then he left there before the Arke of the Lords Covenant Aſaph and his brethren to miniſter continually before the Arke, that which was to be done every day:

38 And Obed Edom and his brethren, threeſcore and eight: and Obed Edom the ſonne of Ieduthun, and Hoſah *were* porters.

39 And Zadok the Prieſt and his brethren the Prieſts *were* before the Tabernacle of the Lord, in the hie place that was at Gibeon,

40 To offer burnt offerings vnto the Lord vpon the burnt offering altar continually, in the morning and in the evening, even according vnto all that is written in the Law of the Lord, which he commanded Iſrael.

41 And with f them were Heman, and Ieduthun, and the reſt that were choſen (which were appoynted by names) to praiſe the Lord, becauſe his mercy *endureth* for ever.

f With Zadok and the reſt of the Prieſts.

42 Even with them *were* Heman and Ieduthun, to make a ſound with the cornets and with the cymbals, with excellent inſtruments of muſicke: and the ſonnes of Ieduthun were at the gate.

t Declaring that after our duety to God we are chiefly bound to our owne houſe, for the which as for all other things wee ought to pray vnto God, and inſtruct our families to praiſe his Name.

43 And all the people departed, every man to his houſe: and David returned to t bleſſe his houſe.

CHAP. XVII.

3 *David is forbidden to build an houſe vnto the Lord.* 12 *Chriſt is promiſed vnder the figure of Salomon.* 18 *David giueth thankes,* 23 *and prayeth vnto God.*

* 2. *Sam.* 7. 2.

NOw * afterward when David dwelt in his houſe, hee ſaid to Nathan the Prophet, Behold, I dwell in an houſe of a cedar trees, but the Arke of the Lords Covenant remaineth vnder b curteines.

a Well built and faire.

b That is, in tents covered with skinnes.

2 Then Nathan ſaid to David, Doe c all that is in thine heart: for God is with thee.

c As yet God had not revealed to the Prophet what hee purpoſed concerning David: therefore ſeeing God favoured David, hee ſpake what hee thought.

3 And the ſame d night even the word of God came to Nathan, ſaying,

d After that Nathan had ſpoken to David.

4 Goe, and tell David my ſervant, Thus ſaith the Lord, Thou ſhalt not build me an houſe to dwell in:

e That is, in a tent which removed to and fro.

5 For I have dwelt in no houſe ſince the day that I brought out the children of Iſrael vnto this day, but I have beene from e tent to tent, and from habitation *to habitation*.

f Meaning, wherefoever his Arke went, which was a ſigne of his preſence.

6 Wherefore I have f walked with all Iſrael, ſpake I one word to any of the Iudges of Iſrael (whom I commanded to feede my people) ſaying, Why have ye not built me an houſe of cedar trees?

g Of a ſhepheard of theeues I made thee a chiefe head of men: ſo that thou canſt not to his dignitie through thine owne merits, but by my free grace.

7 Now therefore thus ſhalt thou ſay vnto my ſervant David, Thus ſaith the Lord of hoſtes, I tooke thee from the ſheepcoat, g *and* from following the ſheepe, that thou ſhouldeſt be a prince over my people Iſrael,

8 And

8 And I have beene with thee whitherſoever thou haſt walked, and have deſtroyed all thine enemies out of thy ſight, and have ‖ made thee a name, like the name of the great men that are in the earth.

‖ Or, gotten thee fame.

9 (Alſo I will appoint a place for my people Iſrael, and will [b] plant it, that they may dwell in their place, and moone no more: neither ſhall the † wicked people ‖ vexe them any more, as at the beginning,

b Make them ſure that they ſhall not remoove.
† Ebr. ſonnes of iniquitie.
‖ Or, conſume.

10 And ſince the time that I commaunded Iudges over my people Iſrael) And I will ſubdue all thine enemies: therefore I ſay vnto thee, that the Lord will [i] build thee an houſe.

i will give thee great poſteritie.

11 And when thy dayes ſhalbe fulfilled to go with thy fathers, then will I raiſe vp thy ſeede after thee, which ſhalbe of thy ſonnes, and will eſtabliſh his kingdome.

12 He ſhall build me an houſe, and I will eſtabliſh his throne for [k] ever.

k That is, vnto the comming of Chriſt: for then theſe figures ſhould ceaſe.

13 I will be his father, and hee ſhall be my ſonne, and I will not take my mercy away from him, as I tooke it from him that was before [l] thee.

l Which was Saul.

14 But I will eſtabliſh him in mine houſe, and in my kingdome for ever, and his throne ſhall be ſtabliſhed for ever.

15 According to all theſe words, and according to all this viſion, ſo Nathan ſpake to David.

16 ¶ And David the king [m] went in and ‖ ſate before the Lord, and ſaid, Who [n] am I, O Lord God, and what is mine houſe, that thou haſt brought me [n] hitherto?

m Hee went into the tent where the Arke was, ſhewing what we ought to doe when we receiue any benefits of the Lord.
‖ Or, remained.
n Meaning, to this kingly eſtate.

17 Yet thou eſteeming this a ſmall thing, O God, haſt alſo ſpoken concerning the houſe of thy ſervant for a great while, and haſt regarded me according to the eſtate of a man of [o] hie degree, O Lord God.

o Thou haſt promiſed a kingdome that ſhall continue to me and my poſteritie, and that Chriſt ſhall proceed of me.

18 What can David *deſire* more of thee for the honour of thy ſervant? for thou knoweſt thy ſervant,

19 O Lord, for thy ſervants ſake, even according to thine [p] heart haſt thou done all this great thing to declare all magnificence.

p Freely and according to the purpoſe of thy will, without any deſerving.

20 Lord, there is none like thee, neither *is there* any God beſides thee according to all that wee have heard with our eares.

21 Moreover what one nation in the earth *is* like thy people Iſrael, whoſe God went to redeeme them *to be* his people, and to make thy ſelfe a Name, *and to doe* great and terrible things by caſting out Nations from before thy people, whom thou haſt delivered out of Egypt?

22 For thou haſt ordeined thy people Iſrael to be thine owne people for ever, and thou Lord art become their God.

23 Therefore now Lord, let the thing that thou haſt ſpoken concerning thy ſervant, and concerning his houſe, be confirmed for ever, and doe as thou haſt ſaid,

24 And let thy Name be ſtable and magnified for ever, that it may be ſaid, The Lord of hoaſtes, God of Iſrael, *is* the God of [q] Iſrael, and let the houſe of David thy ſervant be eſtabliſhed before thee.

q That is, he ſheweth himſelfe in deed to be their God, by deliuering them from dangers, and preſeruing them.

25 For thou, O my God, haſt [r] reuealed vnto the eare of thy ſervant, that thou wilt build him an houſe: therefore thy ſervant hath † bene bold to pray before thee.

r Thou haſt declared vnto me by Nathan the prophet.
† Ebr. hath found.

26 Therefore now Lord (*for* thou art [s] God, and haſt ſpoken this goodneſſe vnto thy ſervant,)

s And canſt not breake promiſe.

27 Now therefore it hath pleaſed thee to bleſſe the houſe of thy ſervant, that it may be before thee for ever: for thou, O Lord, haſt bleſſed it, and it ſhalbe bleſſed for ever.

CHAP. XVIII.

1 *The battell of Dauid againſt the Philiſtims,* 2 *And againſt Moab,* 3 *Zobah,* 5 *Aram,* 12 *And Edom.*

A Nd after this, David ſmote the Philiſtims, and ſubdued them, and tooke [a] Gath, and the villages thereof out of the hand of the Philiſtims.

a Which 2. Sam. 8. 1. is called the bridle of bondage, becauſe it was a ſtrong towne, and kept the countrey round about in ſubiection.

2 And he ſmote Moab, and the Moabites became Dauids ſervants, and ‖ brought gifts.

‖ Or, payed tribute.

3 ¶ And David ſmote ‖ Hadarezer King of Zobah vnto Hamath, as hee went to eſtabliſh his border by the river ‖ Perath.

† Or, Hadadezer.
‖ Or, Euphrates.

4 And David tooke from him a thouſand charets, and ſeven thouſand horſemen, and twentie thouſand footmen, and * deſtroyed all the charets, but he reſerued of them an hundreth charets.

* 2. Sam. 8. 4.

5 ¶ Then came the Aramites of Damaſcus to ſuccour Hadarezer king of Zobah, but David ſlew of the Aramites two and twentie thouſand.

6 And David put *a gariſon* in Aram of ‖ Damaſcus, and the Aramites became Davids ſervants, and brought gifts: and the Lord [b] preſerued David whereſoever he went.

‖ Or, Darmeſeck.
b That is, in all things that he enterpriſed.

7 And Dauid tooke the ſhields of golde that were of the ſervants of Hadarezer, and brought them to Ieruſalem.

8 And from [c] Tibhath, and from Chun (cities of Hadarezer) brought David exceeding much braſſe, wherewith Salomon made the braſen * Sea, and the pillars and the veſſels of braſſe.

c which 2. Sam. 8. 8. are called Berah and Berothai.
* 1 King. 7. 23. Ierem. 52. 20.

9 ¶ Then Tou king of Hamath heard how Dauid had ſmitten all the hoaſt of Hadarezer king of Zobah:

10 Therefore he ſent [d] Hadoram his ſonne to king David, to ſalute him, and to reioyce with him, becauſe hee had fought againſt Hadarezer and beaten him (for Tou had warre with Hadarezer) *who brought* all veſſels of gold and ſilver and braſſe.

d Called alſo Ioram. 2. Sam. 8. 10.

11 And king Dauid did dedicate them vnto the Lord, with the ſilver and gold that he brought from all the nations, from [e] Edom, and from Moab, and from the children of Ammon, and from the Philiſtims, and from Amalek.

e Becauſe the Edomites & the Syrians ioyned their power together, it is ſaid, 2. Sam. 8. 12. that the Aramites were ſpoiled.

12 ¶ And Abiſhai the ſonne of Zeruiah ſmote of Edom in the ſalt valley [f] eighteene thouſand.

f Which is vnderſtood that Ioab ſlew twelve thouſand, as is in the title of threeſcore Pſal. and Abiſhai the reſt.

13 And he put a gariſon in Edom, and all the Edomites became Davids ſervants: and the Lord preſerved David whereſoever he went.

14 So David reigned over Iſrael, and executed iudgement and iuſtice to all his people.

15 And Ioab the ſonne of Zeruiah was over the hoaſte, and Iehoſhaphat the ſonne of Ahilud Recorder.

16 And Zadok the ſonne of Ahitub, and Abimelech the ſonne of Abiathar *were* the Prieſtes, and ‖ Shauſha the Scribe,

‖ Or, Sraiah.

17 * And Benaiah the ſonne of Iehoiada was over the [g] Cherethites and the Pelethites: and the ſonnes of David *were* chiefe about the King.

* 2 Sam. 8. 17. 18.
g Read 2. Sam. 8. 18

CHAP. XIX.

4 *Hanun King of the children of Ammon doeth great iniuries to the ſeruants of Dauid.* 6 *Hee prepareth an armie againſt Dauid,* 15 *and is ouercome.*

A Fter this alſo * Nahaſh the king of the children of Ammon died, and his ſonne reigned in his ſtead.

* 2. Sam. 10. 1.

2 And

2 And David said, I will shew kindnesse unto Hanun the sonne of Nahash, because his a father shewed kindnesse unto mee. And David sent messengers to comfort him for his father. So the servants of David came into the land of the children of Ammon to Hanun, to comfort him.

a Because Nahash received David and his company, when Saul persecuted him, he would now shew pleasure to his sonne for the same.

3 And the princes of the children of Ammon said to Hanun, Thinkest thou that David doeth honour thy father, that hee hath sent comforters unto thee? Are not his servants come to thee to b search, to seeke and to spie out the land?

b Thus the malicious ever interprete the purpose of the godly in the worst sense.

4 Wherefore Hanun tooke Davids servants, and c shaved them, and cut of their d garments by the halfe unto the buttockes, and sent them away.

c They shaved off the halfe of their beards, 2. Sam. 10. 4

d To put them to shame and villeny, whereas the ambassadours ought to have bene honoured: and because the Iewes used to weare side garments and beards, they thus disfigured them, to make them odious to others.

5 And there went *certaine* and tolde David concerning the men, and hee sent to meet them (for the men were exceedingly ashamed) and the King said, Tarie at Iericho, vntill your beards be growen: then returne.

6 ¶ When the children of Ammon sawe that they ‖ stanke in the sight of David, then sent Hanun and the children of Ammon a thousand talents of silver, to hire them charets and horsemen out * of Aram Naharaim, and out of Aram Maachah, and out of e Zobah.

‖ *Or, had made themselves to be abhorred of David.*

* 2. *Sam.* 10. 6. 8.

e Which were five in all.

7 And they hired them two and thirtie thousand charets, and the king of Maachah and his people, which came and pitched before f Medeba: and the children of Ammon gathered themselves together from their cities, and came to the battell.

f Which was a city of the tribe of Reuben beyond Iorden.

8 ¶ And when David heard it, hee sent Ioab and all the hoaste of the valiant men.

9 And the children of Ammon came out, and set their battell in aray at the gate of the citie. And the kings that were come, were by themselves in the field.

10 When Ioab sawe that the front of the battell was against him before and behind, then hee chose out of all the choise of Israel, and set himselfe in aray to meete the Aramites.

11 And the rest of the people hee delivered unto the hand of Abishai his brother, and they put themselves in aray against the children of Ammon.

12 And he said, If Aram be too strong for me, then thou shalt succour me: and if the children of Ammon prevaile against thee, then I will succour thee.

13 Be strong, and let vs shew our selves valiant for our g people, and for the cities of our God, and let the Lord doe that which is good in his owne sight.

g He declareth that where the cause is evill, the courage cannot be valiant, and that in good causes men ought to be courageous, and commit the successe to God.

14 So Ioab and the people that was with him, came neere before the Aramites unto the battell, and they fled before him.

15 And when the children of Ammon sawe that the Aramites fled, they fled also before Abishai his brother, and entred into the citie: so Ioab came to Ierusalem.

16 ¶ And when the Aramites sawe that they were discomfited before Israel, they sent messengers, and caused the Aramites to come forth that were beyond the h river: and Shophach the captaine of the hoast of Hadarezer *went* before them.

h Tirat is, Euphrates.

17 And when it was shewed David, hee gathered all Israel, and went over Iorden, and came unto them, and put himselfe in aray against them: And when David had put himselfe in battell aray to meet the Aramites, they fought with him.

18 But the Aramites fled before Israel, and David destroyed of the Aramites i seven thousand charets, and fourtie thousand footmen, and killed Sophach the captaine of the hoaste.

i For this place, reade 2 Sam. 10. 18.

19 And when the servants of Hadarezer sawe that they fell before Israel, they made peace with David, and served him. And the Aramites would no more succour the children of Ammon.

CHAP. XX.

1 Rabbah destroyed. 3 The Ammonites tormented. 4 The Philistims are thrise overcome with their giants.

AND * when the yeere was expired, in the time that kings go out *a warfare*, Ioab caried out the strength of the army, and destroyed the country of the children of Ammon, and came and besieged a Rabbah (but David taried at Ierusalem) and Ioab smote Rabbah, and destroyed it.

* 2. Sam. 11. 1.

a Which was the chiefe citie of the Ammonites.

2 * Then David tooke the crowne of their king from of his head, and found it the weight of a b talent of gold with precious stones in it: and it was *set* on Davids head, and hee brought away the spoyle of the city exceeding much.

* 2 *Sam.* 12. 29. 30.

b Which mounteth about the value of seven thousand and seventy crownes, which is about threescore pound weight.

3 And he caried away the people that were in it, and cut them with sawes, and with harrowes of yron, and with axes, even thus did David with all the cities of the children of Ammon. Then David and all the people came againe to Ierusalem.

4 ¶ * And after this also there arose warre at ‖ Gezar with the Philistims: then Sibbechai the Hushathite slew ‖ Sippai of the children of ‖ Haraphah, and they were subdued.

* 2. *Sam* 21. 18.

‖ *Or, Gob*, 2 *Sam.* 21. 18.

‖ *Or, Saph.*

‖ *Or, Raphaim, or the giants.*

5 And there was yet *another* battell with the Philistims: and Elhanan the sonne of Iair slewe c Lahmi the brother of Goliath the Gittite, whose speare staffe *was* like a weavers beame.

c Reade 2. Sam. 21. 19.

6 And yet againe there was a battell at Gath, where was a man of *a great* stature, and his fingers *were* by d sixes, *even* foure and twenty, and was also the sonnes of Haraphah.

d Meaning that he had sixe a piece on hands and feet.

7 And when he reviled Israel, Iehonathan the sonne of Shimea Davids brother did slay him.

8 These were borne unto Haraphah at Gath, and fell by the hand of David, and by the hands of his servants.

CHAP. XXI.

1 David causeth the people to be numbred, 14 and there dieth seventie thousand men of the pestilence.

AND a Satan stood up against Israel, and provoked David to number Israel.

a He temped David, in setting before his eyes his excellencie and glory, his power and victories, reade 2. Sam 24 1.

2 Therefore David sayd to Ioab, and to the rulers of the people, goe *and* number Israel from b Beersheba even to Dan, and bring it to me, that I may know the number of them.

b That is from South to North.

3 And Ioab answered, The Lord increase his people an hundreth times so many as they be, O my lord the king: are they not all my lords servants? wherefore doth my lord require this thing, why should he be a cause of c trespasse to Israel?

c It was a thing indifferent and usuall to number the people, but because he did it of an ambitious minde, as though his strength stood in his people, God punished him.

4 Nevertheless, the kings word prevaile against Ioab. And Ioab departed and went thorow all Israel, and returned to Ierusalem.

5 And Ioab gave the number *and* summe of the people unto David, and all Israel were d eleven hundreth thousand men that drewe sword, and Iudah was e foure hundreth and seventie

d Ioab partly for griefe, and partly through negligence, gathered not the whole summe as it is here declared.

e In Samuel is mentioned thirtie thousand more, which was either by joyning to them some of the Benjamites which were mixed with Iudah, or as the Hebrewes write, here the chiefe and princes are left out.

thousand

thousand men that drew sword.

6 But the Levites and Benjamin counted hee not among them: for the Kings word was abominable to Ioab.

7 ¶ And God was displeased with this thing: therefore he smote Israel.

8 Then David said unto God, I have sinned greatly, because I have done this thing: but now, I beseech thee, remoove the iniquitie of thy servant: for I have done very foolishly.

‖ *Or, Prophet.*

9 And the Lord spake unto Gad Davids ‖ Seer, saying,

10 Goe and tell David, saying, Thus sayth the Lord, I offer thee three things: chuse thee one of them, that I may doe it unto thee.

11 So Gad came to David and said unto him, Thus saith the Lord, Take to thee.

12 Either three yeeres famine, or three moneths to be destroyed before thine adversaries, and the sword of thine enemies ‖ to take *thee*, or else the sword of the Lord and pestilence in the land three dayes, that the Angel of the Lord may destroy through all the coasts of Israel: now therefore advise thee, what word I shall bring againe to him that send me.

‖ *Or, smite thee.*

13 And David said unto Gad, I am in a wonderfull strait, let me now fall into the hand of the Lord: for his mercies *are* exceeding great, and let me not fall into the hand of man.

14 So the Lord send a pestilence in Israel, and there fell of Israel seventie thousand men.

15 ¶ And God sent the Angel into Ierusalem to destroy it. And [f] as he was destroying, the Lord behelde, and [g] repented of the evill, and sayd to the Angel that destroyed, It is now enough, let thine hand cease. Then the Angel of the Lord stood by the threshing-floore of ‖ Ornan the Iebusite.

f Reade 2. Sam 24. 16.

g When God draweth backe his plagues, he seemeth to repent, reade Gen 6,6.

‖ *Or, Araunah.*

16 And David lift up his eyes, and sawe the Angel of the Lord stand betweene the earth and the heaven, with his sword drawen in his hand *and* stretched out toward Ierusalem. Then David and the Elders of Israel which were cloathed in sacke, fell upon their faces.

17 And David said unto God, Is it not I that commanded to number the people? It is even I that have sinned and have committed evill, but these sheepe, what have they done? O Lord my God, I beseech thee, let thine hand be on me and on my fathers house, and not on [h] thy people for *their* destruction.

h Thus he both sheweth a true repentance and a fatherly care toward his people, which desireth God to spare them, and to punish him and his.

18 ¶ Then the Angel of the Lord commanded Gad to say to David, that David should goe up, and set up an altar unto the Lord in the threshing-floore of Ornan the Iebusite.

19 So David went up according to the saying of Gad, which hee had spoken in the Name of the Lord.

20 And Ornan turned about and saw the Angel, and his foure sonnes *that were* with him, [i] hid themselves, and Ornan threshed wheat.

i If man hide himself at the sight of an Angel which is a creature, how much lesse is a sinner able to appeare before the face of God?

21 And as David came to Ornan, Ornan looked and saw David, and went out of the threshing-floore, and bowed himself to David with his face to the ground.

22 And David said to Ornan, Give mee the place of *thy* threshing-floore, that I may build an [k] altar therein unto the Lord: give it mee for sufficient money, that the plague may be stayed from the people.

k Thus he did by the commandement of God, as verse 28. for else it had bene abominable, except hee had either Gods word, or revelation.

23 Then Ornan said unto David, Take it to thee, and let my lord the king doe that which seemeth him good: loe, I give thee bullocks for burnt-offerings, and threshing instruments for wood, and wheate for meate-offering, I give it all.

24 And King David sayd to Ornan, Not so: but I will buy it for sufficient [l] money: for I will not take that which is thine for the Lord, nor offer burnt-offerings without cost.

l That is, as much as it is worth: for having enough of his owne, and yet to have taken of another mans goods to offer unto the Lord, it had bene theft and not acceptable to God. in Reade 2. Sam. 24.24.

25 So David gave to Ornan for that place [m] six hundreth shekels of gold by weight.

m God declared that he heard his request, in that he send downe fire from heaven: for els they might vse no fire in sacrifice, but of that which was reserved still upon the altar, Levit. 6,13. and came downe from heaven, Levit. 9.24. as appeared by the punishment of Nadab and Abihu, Levit. 10,1.

26 And David built there an altar unto the Lord, and offered burnt-offerings, and peace-offerings, and called upon the Lord, and hee [n] answered him by fire from heaven upon the altar of burnt-offering.

27 And when the Lord had spoken to the Angel, hee put up his sword againe into his sheath.

28 At that time when David saw that the Lord had heard him in the threshing-floore of Ornan the Iebusite, then he sacrificed there.

29 (But the Tabernacle of the Lord which Moses had made in the wilderneſſe, and the altar of burnt-offering *were* that season in the high place at Gibeon.

30 And David could not goe before it to aske counsell at God: for hee was afraid of the sword of the Angel of the Lord.)

CHAP. XXII.

2 David prepareth things necessary for the building of the Temple. 6 He commandeth his sonne Salomon to build the Temple of the Lord, which thing hee himself was forbidden to doe. 9 Vnder the figure of Salomon Christ is promised.

AND David sayd, This is the [a] house of the Lord God, and this is the altar for the burnt-offering of Israel.

a That is, the place wherein he will be worshipped.

2 And David commanded to gather together the [b] strangers that were in the land of Israel, and hee set masons to hew and polish stones to build the house of God.

b Meaning, conning men of other nations which dwelt among the Iewes.

3 David also prepared [c] much yron for the nailes of the doores *and* of the gates, and for the joynings, and abundance of brasse passing weight,

c To wit, which weighed fiftie thousand shekels of gold, 1. Chron. 3.9.

4 And cedar-trees without number: for the Zidonians and they of Tyrus brought much cedar-wood to David.

5 And David said, Salomon my sonne is young and tender, and wee must build an house for the Lord, magnificall, excellent and of great fame and dignitie throughout all countreys: I will *therefore* now prepare for him. So David prepared very much before his death.

6 Then hee called Salomon his sonne, and charged him to build an house for the Lord God of Israel.

7 And David said to Salomon, * My sonne, I purposed with my self to build an house to the Name of the Lord my God.

* 2. *Sam.* 7,13.

8 But the word of the Lord came to mee, saying, * [d] Thou hast shed much blood, and hast made great battels: thou shalt not build an house unto my name: for thou hast shed much blood upon the earth in my sight.

* *Chap* 28,3.

d This declareth how greatly God detesteth the shedding of blood, seeing David for this cause is stayed to build the Temple of the Lord, albeit he enterprised no warre, but by Gods commandement and against his enemies.

9 Behold, a sonne is borne to thee, which shall be a man of rest, for I will give him rest from all his enemies round about: therefore his name is Salomon: and I will send peace and quietnesse upon Israel in his dayes,

10 * Hee

10 * He ſhall build an houſe for my Name, and he ſhall be my ſonne, and I will be his father, and I will eſtabliſh the throne of his kingdome vpon Iſrael for ever.

11 Now *therefore* my ſonne, the Lord ſhalbe with thee, and thou ſhalt e proſper, and thou ſhalt build an houſe to the Lord thy God, as hee hath ſpoken of thee.

12 Onely the Lord give thee f wiſedome and vnderſtanding, and give thee charge over Iſrael, even to keepe the Law of the Lord thy God.

13 Then thou ſhalt proſper, if thou take heede to obſerve the ſtatutes and the iudgements, which the Lord commanded Moſes for Iſrael: be ſtrong and of good courage: feare not, neither be afraid.

14 For behold, according to my g povertie have I prepared for the houſe of the Lord an hundreth thouſand talents of gold, and a thouſand thouſand talents of ſilver, and of braſſe and of yron paſſing weight: for there was abundance: I have alſo prepared timber and ſtone, and thou mayeſt prouide more thereto.

15 Moreover thou haſt workemen with thee enough, ‖ hewers of ſtone, and workemen of timber, and all men expert in every worke.

16 Of gold, of ſilver, *and* of braſſe, and of yron there is no number: h Vp *therefore*, and be doing, and the Lord will be with thee.

17 David alſo commaunded all the princes of Iſrael to helpe Salomon his ſonne, *ſaying*,

18 Is not the Lord your God with you, and hath given you reſt on every ſide? for he hath given the i inhabitants of the land into mine hand, and the land is ſubdued before the Lord, and before his people.

19 Now ſet k your hearts and your ſoules to ſeeke the Lord your God, and ariſe, and build the Sanctuary of the Lord God, to bring the Arke of the Couenant of the Lord, and the holy veſſels of God into the houſe built for the Name of the Lord.

CHAP. XXIII.

1 *Dauid being olde, ordeineth Salomon King.* 3 *He cauſeth the Leuites to be numbred,* 4 *and aſſigneth them to their offices.* 13 *Aaron and his ſonnes are for the high Prieſt.* 14 *The ſonnes of Moſes.*

SO when Dauid was old and full of dayes, * he made Salomon his ſonne King ouer Iſrael.

2 And he gathered together all the princes of Iſrael with the Prieſts and the Leuites.

3 And the Leuites were numbred from the age of thirtie yeere and above, and their number according to their ſumme was eight and thirtie thouſand men.

4 Of theſe foure and twentie thouſand *were ſet* to ‖ aduance the worke of the houſe of the Lord, and ſixe thouſand were ouer-ſeers and iudges.

5 And foure thouſand *were* porters, and foure thouſand prayſed the Lord with inſtruments which † he made to prayſe *the Lord*.

6 * So Dauid diuided offices vnto them, *to wit*, to the ſonnes of Leui, to * Gerſhon, Kohath, and Merari.

7 Of the Gerſhonites *were* ‖ Laadan and Shimei.

8 The ſonnes of Laadan, the chiefe *was* Iehiel, and Zetham and Ioel, three.

9 The ſonnes of Shimei, Shelomith, and Haziel, and Haram, three: theſe were the chiefe fathers of Laadan.

10 Alſo the ſonnes Shimei *were* Iahath, Zina, Ieuſh, and Beriah: theſe foure were the ſonnes of Shimei.

11 And Iahath was the chiefe, and ‖ Zizah the ſecond, but Ieuſh and Beriah had not many ſonnes, therefore they were in the families of *their* father, counted but as one.

12 ¶ The ſonnes of Kohath *were* Amram, Izhar, Hebron and Vzziel, foure.

13 * The ſonnes of Amram, Aaron and Moſes: and Aaron was ſeparated to a ſanctifie the moſt holy place, he and his ſonnes for ever to burne incenſe before the Lord, to miniſter to him, and to bleſſe in his Name for ever.

14 ¶ Moſes alſo the man of God *and* his children were named with the b tribe of Leui.

15 The ſonnes of Moſes *were* Gerſhom, and Eliezer.

16 Of the ſonnes of * Gerſhom *was* Shebuel the chiefe.

17 And the ſonne of Eliezer *was* Rehabiah the c chiefe: for Eliezer had none other ſonnes: but the ſonnes of Rehabiah were very many.

18 The ſonne of Izhar *was* Shelomith the chiefe.

19 The ſonnes of Hebron *were* Ieriah the firſt, Amariah the ſecond, Iahaziel the third, and Iekamiam the fourth.

20 The ſonnes of Vzziel *were* Michah the firſt, and Iſshaiah the ſecond.

21 ¶ The ſonnes of Merari *were* Mahli and Muſhi. The ſonnes of Mahli, Eleazar and Kiſh.

22 And Eleazar died, and had no ſonnes, but daughters, and their d brethren the ſonnes of Kiſh tooke them.

23 The ſonnes of Muſhi *were* Mahli, and Eder, and Ierimoth, three.

24 Theſe were the ſonnes of Leui according to the houſe of their fathers, *even* the chiefe fathers according to their offices, according to the number of names, *and* their ſumme that did the worke for the ſeruice of the houſe of the Lord from the age of e twintie yeeres and above.

25 For Dauid ſaid, The Lord God of *Iſrael* hath given reſt vnto his people, that they may dwell in Ieruſalem for ever.

26 And alſo the Leuites ſhall no more beare the Tabernacle and all the veſſels for the ſeruice thereof.

27 Therefore according to the laſt words of Dauid, the Leuites were numbred from twintie yeere and aboue,

28 And their office *was* vnder the hand of the ſonnes of Aaron, for the ſeruice of the houſe of the Lord in the courts, and chambers, and in the f purifying of all holy things, and in the worke of the ſeruice of the houſe of God,

29 Both for the ſhewbread, and for the fine floure, for the meate offering, and for the vnleauened cakes, and for the fried things, and for that which was rofted, and for all meaſures and ciſe,

30 And for to ſtand every morning, to giue thanks and to prayſe the Lord, likewiſe at euen,

31 And to offer all burnt offerings vnto the Lord in the Sabbaths, in the moneths, and at the appointed times, according to the number *and* according to their cuſtome, continually before the Lord.

32 And that they ſhould keepe the charge of the Tabernacle of ỹ Congregation, and the charge of the holy place, and the charge of the ſonnes of

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* 2. *Sam* 7.13. 2. *King.* 5.5.

e Hee ſheweth that there can be no proſperity, but when the Lord is with us.

f Theſe are onely the meanes whereby Kings governe their ſubiects aright, and whereby the Realmes doe proſper and flouriſh.

g For Dauid was poore in reſpect of Salomon.

‖ Or, *maſons and carpenters.*

h That is, goe about it quickly.

i The nations round about.

k Forels he knew that God would plague them, and not proſper their labour, except they fought with all their hearts to ſet forth his glory.

* 1. *King.* 1.30.

‖ Or, *to haue care ouer.*

† Hebr. *I made*, meaning *Dauid.*

* *Chap.* 6.1.

* *Exod.* 6.17.

‖ Or, *Libni*, *Chap.* 6.17.

* *Exod.* 2.2. *and* 6.20. *Hebr.* 5.4.5.

a That is, to ſerue in the moſt holy place, and to conſecrate the holy things.

b They were but of the order of the Leuites, and not of the Prieſtes as Aarons ſonnes.

* *Exod.* 2.22. *and* 18.3.

c The Scripture vſeth to call chiefe or the firſt borne, although he be alone, and there be none borne after, Matth. 1.25.

d Meaning, their couſins.

e Dauid did chuſe the Leuites twiſe, firſt at the age of thirty, as verſe 3. and againe after-ward at 20. as the neceſſity of the office did require: at the beginning they had no charge in the Temple, before they were fiue and twenty yeere old, and had none after fifty. Numb. 4.3.

f In waſhing and cleanſing all the holy veſſels.

of Aaron their brethren in the ſervice of the houſe of the Lord.

CHAP. XXIV.

David aſſigneth offices to the ſonnes of Aaron.

THeſe are alſo the * diviſions of the ſonnes of Aaron : The ſonnes of Aaron *vvere* Nadab, and Abihu, Eleazar, and Ithamar.

2 But Nadab and Abihu died [a] before their father, and had no children : therefore Eleazar and Ithamar executed the Prieſts office.

3 And David diſtributed them, even Zadok of the ‖ ſonnes of Eleazar, and Ahimelech of the ſonnes of Ithamar according to their offices in their miniſtration.

4 And there were found moe of the ſonnes of Eleazar by the † number of men, then of the ſonnes of Ithamar, and they divided them, *to vvit*, among the ſonnes of Eleazar, ſixteene heads, according to the houſhold of their fathers, and among the ſonnes of Ithamar, according to the houſhold of their fathers eight.

5 Thus they diſtributed them by lot the one from the other, and ſo the rulers of the Sanctuary and the rulers *of the houſe* of God *vvere* of the ſonnes of Eleazar, and of the ſonnes of Ithamar.

6 And Shemaiah the ſonne of Nethaneel the Scribe of the Levites, wrote them before the king and the princes, and Zadok the Prieſt, and Ahimelech the ſonne of Abiathar, and *before* the chiefe fathers of the Prieſtes and of the Levites, one family being reſerved for Eleazar, and another reſerved for Ithamar.

7 And the firſt [b] lot fell to Iehoiarib, and the ſecond to Iedaiah.

8 The third to Harim, the fourth to Seorim,

9 The fifth to Malchijah, the ſixth to Mijamin,

10 The ſeventh to Hakkoz, the eighth to [c] Abijah,

11 The ninth to Ieſhua, the tenth to Shecaniah,

12 The eleventh to Eliaſhib, the twelfth to Iakim,

13 The thirteenth to Huppa, the fourteenth to Ieſhebeab,

14 The fifteenth to Bilgah, the ſixteenth to Immer,

15 The ſeventeenth to Hezir, the eighteenth to Happizzez,

16 The nineteenth to Petbahiah, the twentieth to Iehezekel,

17 The one and twentieth to Iachin, the two and twentieth to Gamul,

18 The three and twentieth to Deliah, the foure and twentieth to Maaziah.

19 Theſe were their orders according to their offices, when they entred into the houſe of the Lord according to their cuſtome vnder [d] the hand of Aaron their father, as the Lord God of Iſrael had commanded him.

20 ¶ And of the ſonnes of Levi that remained of the ſonnes of Amram, *vvas* Shubael, of ſ ſonnes of Shubael, Iedeiah,

21 Of Rehabiah, *even* of the ſonnes of Rehabiah, the firſt Iſshijah,

22 Of Izhari, Shelomoth, of the ſonnes of Shelomoth, Iahath,

23 And *his* ſonnes, Ieriah *the firſt*, Amariah the ſecond, Iahaziel the third, *and* Iekameam the fourth,

24 The ſonne of Uzziel *vvas* Michah, the ſonne of Michah *vvas* Shamir,

25 The brother of Michah *vvas* Iſshijah, the ſonne of Iſshijah, Zechariah,

26 The ſonnes Merari, *vvere* Mahli, and Muſhi, the ſonne of Iaazijah, *vvas* Beno.

27 The ſonnes of Merari, of Iahaziah *vvere* Beno, and Shoham, and Zaccur and Ibri.

28 Of Mahli *came* Eleazar, which had no ſonnes.

29 Of Kiſh : the ſonne of Kiſh *vvas* Ierahmeel.

30 And the ſonnes of [e] Muſhi *vvere* Mahli, and Eder, and Ierimoth : theſe were ſonnes of the Levites after the houſhold of their fathers.

31 And theſe alſo caſt [f] lots with their brethren the ſonnes of Aaron before King David, and Zadok and Ahimelech and the chiefe fathers of the Prieſts, and of the Levites, *even* the chiefe of the families againſt their yonger brethren.

CHAP. XXV.

The ſingers are appointed with their places and lots.

SO David and the captaines of the army [a] ſeparated for the miniſterie the ſonnes of Aſaph, and Heman, and Ieduthun, who ſhould *ſing* prophecies with harpes, with violes, and with cymbales, and their number was *even* of the men for the office of their miniſterie, *to vvit*,

2 Of the ſonnes of Aſaph, Zaccur, and Ioſeph, and Nethaniah, and Aſharelah the ſonnes of Aſaph *vvhere* vnder the hand of Aſaph, *vvhich ſang* prophecies by the † commmiſſion of the King.

3 Of Ieduthun, the ſonnes of Ieduthun, Gedaliah, and Zeri, and Ieſhaiah, Aſhabiah and Matthiah, [b] ſixe, vnder the hands of their father : Ieduthun *ſang* [c] prophecies with an harpe, for to give thanks and to praiſe the Lord.

4 Of Heman, the ſonnes of Heman, Bukkiah, Mattaniah, Vzziel, Shebuel, and Ierimoth, Hananiah, Hanani, Eliathah, Giddalti, & Romamtiezer, Ieſhbekaſhah, Mallothi, Hothir, *and* Mahazioth.

5 All theſe were the ſonnes of Heman, the Kings ‖ Seer in the wordes of God to lift vp the ‖ horne : and God gave to Heman fourteene ſons and three daughters.

6 All theſe were vnder the ‖ hand of their father ſinging in the houſe of the Lord with cymbals, viols and harps, for the ſervice of the houſe of God, and Aſaph, and Ieduthun, and Heman *vvere* at the Kings † commandement.

7 So was their number with their brethren that were inſtructed in the ſongs of the Lord, *even* of all that were cunning, two hundreth foureſcore and eight.

8 And they caſt lots, [d] charge againſt charge, as well [e] ſmall as great, the cunning man as the ſcholer,

9 And the firſt lot fell to [f] Ioſeph, *vvhich vvas* of Aſaph, the ſecond, to Gedaliah, who with his brethren and his ſonnes were twelve.

10 The third, to Zaccur, *he* his ſonnes and his brethren *vvere* twelve.

11 The fourth, to ‖ Izri, *he* his ſonnes and his brethren twelve.

12 The fifth, to Nethaniah, *he*, his ſonnes and his brethren twelve.

13 The ſixth, to Bukkiah, *he*, his ſonnes and his brethren twelve.

14 The ſeuenth, to Ieſharelah, *he*, his ſonnes and his brethren twelve.

15 The eighth, to Ieſhaiaſh, *he*, his ſonnes and his brethren twelve.

16 The

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* Lebit. 10. 1, 6. Numb. 3. 4. and 26. 60.

[a] Whiles their father yet lived.

‖ Or, conſiſted.

[b] This lot was ordained to take away all occaſion of envie or grudging of one againſt another.

[c] Zacharie the father of Iohn Baptiſt was of this courſe or lot of Abia, Luke 1, 5.

[d] By the dignity that God gave to Aaron.

[a] The ſingers were divided into 24 courſes, ſo that every courſe or order conteined twelve, and in all there were 288, as verſe 7.

† Ebr. hande.

[b] Whereof one is not here numbred.

[c] Meaning, Pſalmes and ſongs to praiſe God.

‖ Or, Prophet.

‖ Or, power, meaning of the King.

‖ Or, gouernment.

† Ebr. hand.

[d] Who ſhould be in every company and courſe.

[e] Without reſpect of age or cunning.

[f] So that he ſerued in the firſt turne, and the reſt every one as his turne followed orderly.

‖ Or, the Ziriteſ.

16 The ninth to Mattaniah, *he*, his ſonnes and his brethren twelve.
17 The tenth to Shimei, *he*, his ſonnes and his brethren twelve.
18 The eleventh to Azareel, *he*, his ſonnes and his brethren twelve.
19 The twelfth to Aſhabiah, *he*, his ſonnes and his brethren twelve.
20 The thirteenth to Shubael, *he*, his ſonnes and his brethren twelve.
21 The fourteenth to Mattithiah, *he*, his ſonnes and his brethren twelve.
22 The fifteenth to Ierimoth, *he*, his ſonnes and his brethren twelve.
23 The ſixteenth to Hananiah, *he*, his ſonnes and his brethren twelve.
24 The ſeventeenth to Ioſhbekaſhah, *he*, his ſonnes and his brethren twelve.
25 The eighteenth to Hanani, *he*, his ſonnes and his brethren twelve.
26 The nineteenth to Mallothi, *he*, his ſonnes and his brethren twelve.
27 The twentieth to Eliathah, *he*, his ſonnes and his brethren twelve.
28 The one and twentieth to Hothir, *he*, his ſonnes and his brethren twelve.
29 The two and twentieth to Giddalti, *he*, his ſonnes and his brethren twelve.
30 The three and twentieth to Mahazioth, *he*, his ſonnes and his brethren twelve.
31 The foure and twentieth, to Romanti-ezer, *he*, his ſonnes and his brethren twelve.

CHAP. XXVI.

1 *The porters of the Temple are ordeined, every man to the gate, which he ſhould keepe,* 20 *and over the treaſure.*

COncerning the ‖ diviſions of the porters, of the Korhites, Meſhelemiah the ſonne of Kore of the ſonnes of [a] Aſaph.
2 And the ſonnes of Meſhelemiah, Zechariah the eldeſt, Iediael the ſecond, Zebadiah the third, Iathniel the fourth,
3 Elam the fifth, Iehohanan the ſixth, *and* Elihoenai the ſeventh.
4 And the ſonnes of Obed Edom, Shemaiah the eldeſt, Iehozabad the ſecond, Ioah the third, and Sacar the fourth, and Nethaneel the fifth,
5 Ammiel the ſixth, Iſſachar the ſeventh, Peulthai the eighth: for God had [b] bleſſed him.
6 And to Shemaiah his ſonne were ſonnes borne that [c] ruled in the houſe of their father, for they were men of might.
7 The ſonnes of Shemaiah *vvere* Othni, and Rephael, and Obed, Elzabad, *and* his brethren, ſtrong men: Elihu alſo, and Shemachiah.
8 All theſe were of the ‖ ſonnes of Obed Edom, they and their ſonnes and their brethren mighty and [d] ſtrong to ſerve, *even* threeſcore and two of Obed Edom.
9 And of Meſhelemiah ſonnes and brethren, eighteene mighty men.
10 And of Hoſah of the ſonnes of Merari, the ſonnes *vvere* Shuri the chiefe, and (though he was not the eldeſt, yet his father made him the chiefe.)
11 Helkiah the ſecond, Tebaliah the third, *and* Zechariah the fourth: all the ‖ ſonnes and the brethren of Hoſah *vvere* thirteene.
12 Of theſe *vvere* the ‖ diviſions of the porters, of the chiefe men, *having* the charge [e] againſt their brethren, to ſerve in the houſe of the Lord.
13 And they caſt lottes both ſmall and great, for the houſe of their fathers, for every gate.
14 And the lot on the Eaſt-ſide fell to ‖ Shelemiah: then they caſt lots for Zechariah his ſonne [f] a wiſe counſeller, and his lot came out Northward:
15 To Obed Edom Southwarde, and to his ſonnes the houſe of [g] Aſuppim:
16 To Shuppim and to Hoſah Weſtward with the gate [h] of Sallecheth by the paved ſtreete that goeth upward, ward over againſt ward.
17 Eaſtward *vvere* ſixe Levites, *and* Northward foure a day, *and* Southward foure a day, and toward Aſuppim [i] two *and* two.
18 In [k] Parbar toward the Weſt *vvere* foure by the paved ſtreete, and two in Parbar.
19 Theſe are the diviſions of the porters of the ſonnes of Kore, and of the ſonnes of Merari.
20 ¶ And of the Levites, Ahijah *vvas* over the treaſures of the houſe of God, and over the treaſures of the dedicate things.
21 Of the ſonnes of Laadan the ſonnes of the Gerſhunnites *deſcending* of Laadan, the chiefe fathers of Laadan *vvere* Gerſhunni *and* Iehieli.
22 The ſonnes of Iehieli *vvere* Zethan and Ioel his brother, *appoynted* over the treaſures of the houſe of the Lord.
23 Of the [l] Amramites, of the Izharites, of the Hebronites, *and* of the Ozielites.
24 And Shebuel the ſonne of Gerſhom, the ſonne of Moſes, ruler over the treaſures.
25 And of his ‖ brethren *vvhich came* of Eliezer, was Rehabiah his ſonne, and Ieſhaiah his ſonne, and Ioram his ſonne, and Zichri his ſonne, and Shelomith his ſonne.
26 Which Shelomith and his brethren *vvere* over all the treaſures of the dedicate things, which David the king, and the chiefe fathers, the captaines over thouſands, and hundreths, and the captaines of the armie had [m] dedicated.
27 (*For* of the battels and of the ſpoyles they did dedicate to maintaine the houſe of the Lord.)
28 And all that Samuel the Seer had dedicate, and Saul the ſonne of Kiſh, and Abner the ſonne of Ner, and Ioab the ſonne of Zeruiah, *and* whoſoever had dedicate *any thing, it vvas* vnder the hand of Shelomith, and his brethren.
29 Of the Izharites *vvas* Chenaniah and his ſonnes, for the buſineſſe [n] without over Iſrael, for officers and for Iudges.
30 Of the Hebronites, Aſhabiah and his brethren, men of activitie, a thouſand and ſeven hundreth were officers for Iſrael beyond Iorden Weſtward in all the buſineſſe of the Lord, and for the ſervice of [o] the King.
31 Among the Hebronites *vvas* Iediiah the chiefeſt, even the Hebronites by his generations according to the families. And in the fourtieth yeare of the reigne of David they were ſought for: and there were found among them men of activitie at Iazer in Gilead.
32 And his [p] brethren men of activitie, two thouſand and ſeven hundreth chiefe fathers, whom king David made rulers over the Reubenites, and the Gadites, and the halfe tribe of Manaſſeh, for every matter *perteining* to [q] God, and for the kings buſineſſe.

CHAP. XXVII.

Of the princes and rulers that miniſtred vnto the King.

THe children of Iſrael alſo after their number, *even* the chiefe fathers and captaines of thouſands and of hundreths, and their officers that ſerved

‖ *Or, courſes, or turnes.*
a This Aſaph was not the notable muſician, but another of that name called alſo Ebiaſaph, Chap. 6. 23. 37 and 9. 19. and alſo Iaſaph.
b In giving him many children.
c Or, like their fathers houſe, meaning, worthy men, and valiant.
‖ *Or, nephewes.*
d And meete to ſerve the office of the porterſhip.
‖ *Or, Couſins.*
‖ *Or, courſes.*
e According to their turnes aſwell the one as the other.
‖ *Or, Meſhelemiah.*
f One expert and meete to keepe that gate.
g This was an houſe where they uſed to reſort to conſult of things concerning the Temple, as a convocation houſe.
h Wherear they uſed to caſt out the filth of the city.
i Meaning, two one day, and two another.
k Which was an houſe wherein they kept the inſtruments of the Temple.
l Theſe alſo had charge over the treaſures.
‖ *Or, couſins.*
m According as the Lord commanded, Num. 31, 28.
n Meaning of things that were out of the city.
o That is, for the kings houſe.
p To wit, the couſins of Iediiah.
q Both in ſpirituall and temporall things.

† *Ebr. diviſions, or bands.*
a Which executed their charge and office, which is meant by comming in and going out.

ſerued the king by diuers † courſes, a which came in and went out, moneth by moneth throughout all the moneths of the yeere: in every courſe *vvere* foure and twentie thouſand.

2 Over the firſt courſe for the firſt moneth *vvas* Iaſhobeam the ſonne of Zabdiel: and in his courſe *vvere* foure and twenty thouſand.

3 Of the ſonnes of Peres *vvas* the chiefe over all the princes of the armies for the firſt moneth.

4 And over the courſe of the ſecond moneth was Dodai an Ahohite and *this vvas* his courſe and Mikloth *vvas* b a captaine, and in his courſe *vvere* foure and twenty thouſand.

b That is, Dodais lieutenant.

5 The captaine of the third hoaſt for the third moneth *vvas* Benaiah the ſonne of Iehoiada the chiefe Prieſt: and in his courſe *vvere* foure and twenty thouſand.

6 This Benaiah was mighty among * thirtie and aboue the thirtie, and in his courſe *vvas* Amizabad his ſonne.

* 2. Sam. 23. 20, 22, 23.

7 The fourth for the fourth moneth *vvas* Aſahel the brother of Ioab, and Zebadiah his ſonne after him: and in his courſe *vvere* foure and twentie thouſand.

8 The fift for the fift moneth *vvas* prince Shamhuth the Izrahite: and in his courſe foure and twenty thouſand.

9 The ſixt for the ſixt moneth *vvas* Ira the ſonne of Ikkeſh the Tekoite: and in his courſe foure and twentie thouſand.

10 The ſeuenth for the ſeuenth moneth *vvas* Helez the Pelonite, of the ſonnes of Ephraim: and in his courſe foure and twenty thouſand.

11 The eight for the eight moneth *vvas* Sibbecai the Huſhathite of the Zarhites: and in his courſe foure and twenty thouſand.

12 The ninth for the ninth moneth *vvas* Abiezer the Anethothite of the ſonnes of ‖ Iemini: and in his courſe foure and twenty thouſand.

‖ *Or, Beniamin.*

13 The tenth for the tenth moneth *vvas* Maharai the Netophathite of the Zarhites: and in his courſe foure and twenty thouſand.

14 The eleuenth for the eleuenth moneth *vvas* Benaiah the Pirathonite of the ſonnes of Ephraim: and in his courſe foure and twentie thouſand.

15 The twelft for the twelft moneth *vvas* Heldai the Netophathite, of Othniel and in his courſe foure and twenty thouſand.

c Meaning beſides theſe twelve captaines.

16 ¶ Moreouer c *the rulers* over the tribes of Iſrael *vvere theſe*: ouer the Reubenites *vvas* ruler, Eliezer the ſonne of Zichri: ouer the Shimeonites, Shephatiah the ſonne of Maachah:

17 Over the Levites, Haſhabiah the ſonne of Remuel: over *them* of Aharon, *and* Zadok:

18 Over Iudah, Elihu of the brethren of David: over Iſſachar, Omri the ſonne of Michael:

19 Over Zebulun, Iſhmaiah the ſonne of Obadiah: over Naphtali, Ierimoth the ſonne of Azriel:

20 Over the ſonnes of Ephraim, Hoſhea the ſonne of Azazziah: ouer the halfe tribe of Manaſſeh, Ioel the ſonne of Pedaiah:

d Which is beyond Iorden, in reſpect of Iudah: alſo one captaine was over the Reubenites and the Gadites.

21 Over the d *other* halfe tribe of Manaſſeh in Gilead, Iddo the ſonne of Zachariah: over Beniamin, Iaaſiel the ſonne of Abner:

22 Over Dan, Azariel the ſonne of Ieroham. Theſe are princes of the tribes of Iſrael.

23 But David tooke not the number of them from twentie yeere olde and vnder, becauſe the Lord had ſaid that hee would increaſe Iſrael like vnto the ſtarres of the heavens.

24 And * Ioab the ſonne of Zeruiah began to number: but hee finiſhed it not, e becauſe there came wrath for it againſt Iſrael: neither was the number put into the f Chronicles of king David.

* Chap. 21. 7.
e And the commandement of the King was abominable to Ioab, Chap. 21. 6.
f The Ebrewes make both theſe bookes of Chronicles but one and at this verſe make the middes of the booke as touching the number of verſes.

25 And over the kings treaſures *vvas* Azmaveth the ſonne of Adiel: and over the treaſures in the fields, in the cities and in the villages, and in the towers *vvas* Iehonathan the ſonne of Vzziah:

26 And over the workemen in the field that tilleth the ground, *vvas* Ezri the ſonne of Chelub:

27 And over them that dreſſed the vines, *vvas* Shimei the Ramathite: and over that which appertained to the vines, and over the ſtore of the wine *vvas* Sabdi the Shiphmite:

28 And over the olive trees and mulbery trees that were in the valleys, *vvas* Baal Hanan the Gederite: and over the ſtore of the oyle *vvas* Ioaſh:

29 And over the oxen that fed in Sharon, *vvas* Shetrai the Sharonite: and oyer the oxen in the valleys *vvas* Shaphat the ſonne of Adlai:

30 And over the camels *vvas* Obil the Iſhmaelite: & over the aſſes *vvas* Iehdeiah the Meronothite:

31 And over the ſheepe *vvas* Iaziz the Hagerite: all theſe were the rulers of the ſubſtance that was king Davids.

32 And Iehonathan Davids vncle a man of counſell & of vnderſtanding (for he *vvas* a g ſcribe) and Iehiel the ſonne of Hachmoni *vvere* with the Kings h ſonnes.

g That is, a man learned in the word of God.
h To be their ſchoolemaſters and teachers.

33 And Ahithophel *vvas* the kings counſeller, and Huſhai the Archite the kings friend.

34 And i after Ahithophel *vvas* Iehoiada the ſonne of Benaiah and Abiathar: and captaine of the Kings armie *vvas* Ioab.

i After that Ahithophel had hanged himſelfe, 2. Sam. 17, 23, Iehoiada was made counſeller.

CHAP. XXVIII.

3 Becauſe Dauid was forbidden to build the Temple, hee willeth Salomon and the people to performe it. 8 Exhorting him to feare the Lord.

NOw David aſſembled all the princes of Iſrael: the princes of the tribes, and the captaines of the bands that ſerued the King, and the captaines of thouſands, and the captains of hundreths, and the rulers of all the ſubſtance and poſſeſſion of the king, and of his ſonnes, with the ‖ eunuches, and the mightie, and all the men of power, unto Ieruſalem.

‖ *Or, chiefe ſeruants, Gen. 37. 36.*

2 And King David ſtood vp vpon his feete, and ſaid, Heare ye me, my brethren and my people: I purpoſed to haue built an houſe of a reſt for the Arke of the couenant of the Lord, and for a * foorſtoole of our God, and haue made ready for the building,

a Were the Arke ſhould remaine, and remoove no more to and fro.
* Pſal. 96, 5. * 2. Sam. 7, 5, 13. Chap. 22. 8.

3 But God ſaid vnto mee, * Thou ſhalt not build an houſe for my Name, becauſe thou haſt bene a man of warre, and haſt ſhed blood.

4 Yet *as* the Lord God of Iſrael choſe me before all the houſe of my father, to be King over Iſrael for ever (from in Iudah would hee chuſe a prince, and of the houſe of b Iudah is the houſe of my father, and among the ſonnes of my father he delighted in me to make me king over Iſrael.)

b According to the prophecie of Iaakob, Gen. 49. 8, * Wiſd. 9, 7.

5 * So of all my ſonnes (for the Lord hath given me many ſonnes, he hath even choſen Salomon my ſonne to ſit vpon the throne of the kingdome of the Lord over Iſrael.

6 And he ſayd vnto mee, Salomon thy ſonne, he

he ſhall build mine houſe and my courts: for I have choſen him to be my ſonne, & I will be his father.

7 I will eſtabliſh therefore his kingdome for ever, if he endevour himſelfe to doe my commandements, and my iudgements, as [c] this day.

c If he be continue to keepe the law and depart not therefrom as he doeth hitherto.

8 Now therefore in the ſight of all Iſrael the congregation of the Lord, and in the audience of our God, keepe and ſeeke for all the commaundements of the Lord your God, that ye may poſſeſſe this [d] good land, and leave it for an inheritance for your children after you [e] for ever.

d To wit, of Canaan.

e He declareth that nothing can ſeparate them from the commodity of this land, both for themſelves and their poſteritie, but their ſinnes and iniquitie.

9 And thou Salomon my ſonne, know thou the God of thy father, and ſerve him with a perfit heart, and with a willing mind: * For the Lord ſearcheth all hearts, and vnderſtandeth all the imaginations of thoughts: if thou ſeeke him, hee will be found of thee, but if thou forſake him, hee will caſt thee off for ever.

* 1.Sam.16.7. Pſalm 7.9. Ierem.11.20. and 17.10. and 20.12.

10 Take heed now, for the Lord hath choſen thee to builde [f] the houſe of the Sanctuary: be ſtrong *therefore* and [g] doe it.

f Meaning, for his Arke.

g Put it in execution.

11 ¶ Then David gave to Salomon his ſonne the paterne of the porch and of the houſes thereof, and of the cloſets thereof, and of the galleries thereof, and of the chambers thereof that are within, and of the houſe of the mercy-ſeate.

12 And the paterne of all that [†] he had in his minde for the courts of the houſe of the Lord, and for all the chambers round about, for the treaſures of the houſe of God, and for the treaſures of the dedicate things,

† Ebr. *that were in his ſpirit with him.*

13 And for the courſes of the Prieſtes, and of the Levites, and for all the worke for the ſervice of the houſe of the Lord, and for all the veſſels of the miniſtery of the houſe of the Lord.

14 *Hee gave* of gold by weight, for *the veſſels* of gold, for all the veſſels of all maner of ſervice, *and* all the veſſels of ſilver by weight, for all maner veſſels of all maner of ſervice.

15 The weight alſo of golde for the [h] candleſtick, and gold for their lamps, with the weight for every candleſticke, and for the lamps thereof, and for the candleſtickes of ſilver by the weight of the candleſticke, and the lamps thereof according to the vſe of every candleſticke,

h That is, the ten candleſtickes, 1.King. 7.49.

16 And the weight of the gold for the tables of ſhewbread, for every table, and ſilver for the tables of ſilver,

17 And pure gold for the fleſhhooks, and the bowles, and ‖ plates, and for baſens, gold in weight for every baſen, and for ſilver baſens, by weight for every baſen,

‖ Or, coverings.

18 And for the altar of inceníe, pure gold by weight, and gold for the paterne of [i] the charet of the Cherubs that ſpred themſelves, and covered the Arke of the covenant of the Lord:

i Meaning, of the mercy-ſeat which covered the Arke, which was called the charet, becauſe the Lord declared himſelfe there.

19 All, *ſaid he*, by writting ſent to me [k] by the hand of the Lord, *vvhich* made mee vnderſtand all the workemanſhip of the paterne.

k For all this was left in writing in the booke of the Law, Exod.25.40. which booke the king was bound to put in execution, Deut. 17.19.

20 And David ſayde to Salomon his ſonne, Be ſtrong and of a valiant courage, and doe it: feare not, nor be afraide: for the Lord God, *even* my God *is* with thee: hee will not leave thee, nor forſake thee, till thou haſt finiſhed all the worke for the ſervice of the houſe of the Lord.

21 Behold alſo, the companies of the Prieſtes and the Levites for all the ſervice of the houſe of God, even *they ſhall be* with thee for the whole worke, [l] with every free heart that is ſkilfull in any maner of ſervice. The princes alſo and all the people *vvill be* † wholly at thy commandement.

l That is, every one will be ready to helpe thee with thoſe gifts that God hath given him.

† Ebr. *at all thy vvorde.*

CHAP. XXIX.

a *The offering of David and of the princes for the building of the Temple.* 10 *David giveth thankes to the Lord.* 20 *He exhorteth the people to doe the ſame.* 22 *Salomon is created king.* 28 *David dieth, and Salomon his ſonne reigneth in his ſtead.*

MOreover, David the King ſayde vnto all the Congregation, God hath choſen Salomon mine onely ſonne, yong and tender, and the worke *is* great: for this houſe *is* not for man, but for the [a] Lord God.

a And therefore it thought to be excellent in all points.

2 Now I have prepared with all my power for the houſe of my God, gold for *veſſels* of gold, and ſilver for *them* of ſilver, and braſſe for *things* of braſſe, yron for *things* of yron, and wood for *things* of wood, and ony x ſtones, and ſtones to be ſet, and carbuncle ſtones, and of divers colours, and all precious ſtones, and marble ſtones in abundance.

3 Moreover, becauſe I have [b] delight in the houſe of my God, I have of mine owne gold and ſilver, which I have given to the houſe of my God beſide all that I have prepared for the houſe of the Sanctuarie,

b His great zeale toward the furtherance of the Temple made him to ſpare no expenſes, but to beſtowe his owne peculiar treaſure.

4 Even [c] three thouſand talents of gold of the gold of Ophir, and ſeven thouſand talents of fined ſilver to overlay the walles of the houſes,

c He ſheweth what he had of his owne ſtore for the Lords houſe.

5 The golde for the *things* of golde, and the ſilver for *things* of ſilver, and for all the worke by the hands of artificers: and who is [d] willing ‖ to fill his hand to day vnto the Lord?

d He was not onely liberall himſelfe, but provoked others to ſet foorth the worke of God.

‖ Or, to offer.

6 So the princes of the families, and the princes of the tribes of Iſrael, and the captaines of thouſands and of hundreds, with the rulers of the kings worke, offered willingly,

7 And they gave for the ſervice of the houſe of God, five thouſand talents of gold, and ten thouſand pieces, and ten thouſand talents of ſilver, and eighteen thouſand talents of braſſe, and one hundred thouſand talents of yron.

8 And they with whom *precious* ſtones were [e] found, gave them to the treaſure of the houſe of the Lord by the hand of Iehiel the Geerſhunite.

e Meaning, them that had any.

9 And the people reioyced when they offered willingly: for they offered willingly vnto the Lord, with a [f] perfit heart. And David the king alſo * reioyced with great ioy.

f That is, with a good courage and without hypocriſie.

* Pſalm.122.1.

10 Therefore David bleſſed the Lord before all the Congregation, and David ſaid, Bleſſed *be* thou, O Lord God of [g] Iſrael our father, for ever and ever.

g Which diddeſt reveale thy ſelfe to our father Iaakob.

11 Thine, O Lord, is greatneſſe and power and glory and victorie, and prayſe: for all that is in heaven & in earth *is thine*: thine is the kingdome, O Lord, and thou exalteſt as head over all.

12 Both riches and honour *come* of thee, and thou reigneſt over all, and in thine hand is power and ſtrength, and in thine hand it is to make great, and to give ſtrength vnto all.

13 Now therefore, our God, we thanke thee, and prayſe thy glorious name.

14 But who am I, and what is my people, that wee ſhould be able to offer willingly after this ſort? for all things [h] come of thee: and of thine owne hand we have given thee.

h We gave thee nothing of our owne, but that which wee have received of thee: for whether the gifts be corporall or ſpirituall, wee receive them all of God, and therefore muſt give him the glory.

15 For wee are [i] ſtrangers before thee, and ſoiourners like all our fathers: our dayes *are* like the ſhadowe vpon the earth, and there is none † abiding.

i And therefore have this land but lent to us for a time.

† Ebr. *waiting for them to returne.*

16 O Lord our God, all this abundance that wee have prepared to builde thee an house for thine holy Name, is of thine hand, and all *is* thine.

* 1. Sam. 16, 7. Chap. 28, 9.

17 I know also my God, that thou * triest the heart, and hast pleasure in righteousnesse: I have offered willingly in the vprightnes of mine heart all these things: now also have I seene thy people which are found here, to offer vnto thee willingly with ioy.

k Continue them in his good mind, that they may serve hee willingly.

18 O Lord God of Abraham, Izhak, and Israel our fathers, keepe this for evet in the k purpose, *and* the thoughts of the heart of thy people, and prepare their hearts vnto thee.

19 And give vnto Salomon my sonne a perfect heart to keepe thy commandements, thy testimonies, and thy statutes, and to do all things, and to build the house which I have prepared.

20 ¶ And David said to all the congregation, Now blesse the Lord your God. And all the Congregation blessed the Lord God of their fathers, and bowed downe their heads, and worshipped the Lord and the l king.

l That is, did reverence the king.

21 And they offered sacrifices vnto the Lord, and on the morrow after that day, they offered burnt offerings vnto the Lord, *even* a thousand yong bullocks, a thousand rams, *and* a thousand sheepe, with their m drinke offerings, and sacrifices in abundance for all Israel.

m Meaning, all kind of licour which they mingled with their sacrifices, as wine, oyle, &c.

22 And they did eate and drinke before the Lord the same day with great ioy, and they made Salomon the sonne of David king the second time, and anoynted him prince before the Lord, and Zadok for the high Priest.

23 So Salomon sate on the n throne of the Lord, as king in steade of David his father, and prospered: and all Israel obeyed him.

n This declareth that the Kings of Iudah were figures of Christ, who was the true anoynted, and to whom God gave the chiefe government of all thing.

24 And all the princes and men of power, and all the sonnes of king David † submitted themselves vnder king Salomon.

† *Ebr. gave the hand.*

25 And the Lord magnified Salomon in dignitie, in the sight of all Israel, and gave him so glorious a kingdome, as no king had before him in Israel.

26 ¶ * Thus David the sonne of Ishai reigned over all Israel.

* 1. King. 2, 11.

27 And the space that hee reigned over Israel, *was* fortie yeere: seven yeere reigned hee in Hebron, and three and thirtie yeere reigned he in Ierusalem.

28 And he died in a good age, full of dayes, riches and honour, and Salomon his sonne reigned in his stead.

29 Concerning the actes of David the king, first and last, behold they are written in the booke of Samuel the Seer, and in the booke of o Nathan the Prophet, and in the booke of Gad the Seer,

o The bookes of Nathan and Gad are thought to have be lost in the captivitie.

30 With all his reigne and his power, and p times that went over him, and over Israel, and over all the kingdomes of the earth.

p Meaning, the troubles and griefes.

THE SECOND BOOKE
OF THE CHRONICLES.

THE ARGUMENT.

THis second booke containeth briefly in effect that, vvhich is comprehended in the two bookes of the Kings: that is, from the reigne of Salomon to the destruction of Ierusalem, and the carying away of the people captive into Babylon. In this storie are certaine things declared and set foorth more copiously then in the booke of the Kings, and therefore serve greatly to the understanding of the Prophets. But three things are here chiefly to be considered. First, that the godly Kings vvhen they savv the plagues of God prepared against their countrey for sinne, had recourse to the Lord, and by earnest prayer vvere heard, and the plagues removed. The second, hovv it is a thing that greatly offendeth God, hovv the good rulers ever loved the Prophets of God, and vvere very zelous to set foorth his religion throughout all their dominions, and contrariwise, the vvicked hated his ministers, deposed them, and for the true religion and vvord of God, set up idolatrie, and served God according to the fantasie of men. Thus have vvee hitherto the chiefe acts from the beginning of the vvorld to the building againe of Ierusalem, vvhich vvas the two and thirtieth yeere of Darius, and containe in the vvhole, three thousand, five hundred, threescore and eighteene yeeres, and sixe moneths.

CHAP. I.

1 The offering of Salomon at Gibeon. 8 Hee prayeth vnto God to give him wisedome: 11 Which he giveth him, and more. 14 The number of his charets and horsemen, 15 and of his riches.

‖ Or, *stablished, and strong, reade* 2. King. 2, 46.

THen Salomon the sonne of David was ‖ confirmed in his kingdome: and the Lord his God *vvas* with him, and magnifieth him highly.

a That is, hee proclaimed a solemne sacrifice, and commanded that all should be at the same.

2 And Salomon a spake unto all Israel, to the captaines of thousands, and of hundreds, and to the iudges, and to the governours in all Israel, *even* the chiefe fathers.

b Reade 1. King. 3, 4.

3 So Salomon and all the Congregation with him went to the high place that was at b Gibeon: for there was the Tabernacle c of the Congregation of God which Moses the servant of the Lord had made in the wilderneſse.

c So called, because that God thereby shewed certaine signes to the congregation of his presence.

4 But the Arke of God had David brought up from Kiriath-iearim, when David had made preparation for it: for he had pitched a tent for it in Ierusalem.

5 Moreover, the d brasen altar * that Bezaleel the sonne of Uri, the sonne of Hur had made, did the set before the Tabernacle of the Lord: and Salomon and the Congregation sought it.

d Which was for the burnt-offerings, Exod. 27, 1. * Exod. 38, 1, 2.

6 And Salomon offered there before the Lord upon the brasen altar that was in the Tabernacle of the Congregation: * even a thousand burnt offerings offered he upon it.

* 2. King. 3, 4.

7 ¶ The same night did God appeare vnto Salomon, and said unto him, Aske what I shall

shall give thee.

8 And Salomon said unto God; Thou hast shewed great mercy unto David my father, and hast made me to reigne in his stead.

9 Now *therefore*, O Lord God, let thy promise unto David my father be e true: for thou hast made mee King over a great people, like to the dust of the earth.

10 Give me now wisedome and knowledge, that I may f go out and go in before this people: for who can iudge this thy great people?

11 And God saith to Salomon, Because this was in thine heart, and thou hast not asked riches, treasures nor honour, nor the g lives of thine enemies, neither yet hast asked long life, but hast asked for thee wisedome and knowledge, that thou mightest judge my people, over whom I have made thee King,

12 Wisedome and knowledge is granted unto thee, and I will give thee riches and treasures and honour, so that there hath not bene the like among the kings which were before thee, neither after thee shall there be the like.

13 Then Salomon came from the high place that was in Gibeon, to Ierusalem from before the Tabernacle of the Congregation, and reigned over Israel.

14 * And Salomon gathered the charets and horsemen: and he had a thousand and foure hundreth charets, and twelve thousand horsemen, whom he placed in the h charet cities, and with the King at Ierusalem.

15 And the king gave gold and silver at Ierusalem as i stone, and gave cedar-trees as the wild figtrees, that are abundantly in the plaine.

16 Also Salomon had horses brought out of Egypt, and * fine linnen: k the Kings marchants received the fine linnen for a price.

17 They came up also and brought out of Egypt *some* charet, *worth* six hundreth *shekels* of silver, that is an horse for an hundreth and fiftie: and thus they brought *horses* to all the kings of the Hittites, and to the kings of Aram by their † meanes.

e Perfourne thy promise made to my father concerning me.

f That I may governe this people, reade 1 Chro. 27, 1. and 1. King. 3, 7.

g That is, to be revenged on thine enemies.

1. King. 10, 26.

h Which were cities appointed to keepe and maintaine the charets.

i Hee caused so great plentie, that it was no more esteemed then stones.

* Isa. 19, 9. ezek. 27, 7.

k Reade 1. King. 10, 28.

† *Ebr. hands.*

CHAP. II.

2 *The number of Salomons workemen to build the Temple.*
3 *Salomon sendeth to Huram the King of Tyrus for wood and workemen.*

THen Salomon determined to build an house for the Name of the Lord, and an ‖ house for his kingdome.

‖ *Or, Palace.*

2 And Salomon tolde out seventie thousand that bare burdens, and fourescore thousand men to hewe *stones* in the mountaine, and three thousand, and a six hundreth to oversee them.

a Which is to be vnderstood of all sorts of officers and overseers: for els the chiefe officers were but 3300, as 1. King. 5, 16.

3 And Salomon sent to ‖ Huram the king of Tyrus, saying, As thou hast done to David my father, and didst * send him cedar-trees to build him an house to dwell in, *so doe to me.*

‖ *Or, Hiram.*

* 2. Sam. 5, 11.

4 Beholde, I build an house unto the Name of the Lord my God, to sanctifie it unto him, and to burne sweete incense before him, and for the continuall shewbread, and for the burnt-offerings of the morning and evening, on the Sabbath-dayes, and in the new moneths, and in the solemne feasts of the Lord our God: this is a perpetuall thing for Israel.

5 And the house which I build, *is* great: for great *is* our God above all gods.

6 Who is hee then that can be able to build him an house, when the heaven and the heaven of heavens cannot containe him? who am I then that I should build him an house? but *I doe it* to burne b incense before him.

b That is, to doe the service which he hath commanded, signifying that none is able to honour and serve God in that perfection as his majesty deserveth.

7 Send me now therefore a cunning man that can worke in gold, in silver, and in brasse, and in yron, and in purple, and in ‖ crimosin and blue silke, and that can grave in graven worke with the cunning men that are with me in Iudah and in Ierusalem, whom David my father hath prepared.

‖ *Or, scarlet.*

8 Send mee also cedar-trees, fire-trees and c ‖ Algummim-trees from Lebanon: for I know that thy servants can skill to hew timber in Lebanon: and beholde, my servants *shall be* with thine,

c Some take it for Brasil, or the wood called Ebenum, others for coral.

‖ *Or, Almuggim.*

9 That they may prepare me timber in abundance: for the house which I doe build, *is* great and wonderfull.

10 And behold, I will give to thy servants the cutters and the hewers of timber twentie thousand † measures of beaten wheate, and twentie thousand measures of barley, and twenty thousand baths of wine, and twentie d thousand baths of oyle.

† *Ebr. Corim.*

d Of Bath reade 1. King. 7, 26. it is called also Epha, but Epha is to measure drie things, as Bath is a measure for liquours.

11 Then Huram king of Tyrus answered in writting which he send to Salomon, Because the Lord hath loved his people, he hath made thee King over them.

12 Huram said moreover, Blessed *be* the Lord God of Israel, which made the heaven and the earth, and that hath given unto David the King a e wise sonne, that hath discretion, prudence and vnderstanding to build an house for the Lord, and a palace for his kingdome.

e The very heaven confessed that it was a singular gift of God, when hee gave to any nation a King that was wise and of vnderstanding, albeit it appeareth that this Hiram had the true knowledge of God.

13 Now therefore I have sent a wise man, and of vnderstanding of my father Hurams,

14 The sonne of a woman, of the f daughters of Dan: and his father was a man of Tyrus, and he can skill to worke in gold, in silver, in brasse, in yron, in stone, and in timber, in purple, in blue silke, and in fine linnen, and in crimosin, and can grave in all graven workes, and broyder in all broydered works that shalbe given him, with thy cunning men, and with the cunning men of my lord David thy father.

f It is also written that she was of the tribe of Naphtali, 1. King. 7, 14. which may be vnderstood that by reason of the confusion of tribes, which then began to be, they maried in divers tribes, so that by her father she might be of Dan, and by her mother of Naphtali.

15 Now therefore the wheate and the barley, the oyle and the wine, which my lord hath spoken of, let him send unto his servants.

16 And we will cut wood in Lebanon as much as thou shalt neede, and will bring it to thee in ‖ rafts by the sea to ‖ Iapho, so thou mayest cary them to Ierusalem.

‖ *Or, ships.*

‖ *Or, Ioppe.*

17 ¶ And Salomon numbred all the strangers that were in the land of Israel, after the numbring that his father David had numbred them: and they were found an hundreth and three and fiftie thousand, and six hundreth.

18 And hee set seventie thousand of them to the burden, and fourescore thousand to hew *stones* in the mountaine, and three thousand and six hundreth overseers to cause the people to worke.

CHAP. III.

1 *The Temple of the Lord, and the porch are builded, with other things thereto belonging.*

SO * Salomon began to build the house of the Lord in Ierusalem, in mount a Moriah which had beene declared unto David his father, in the place that David prepared in the threshing-floore of * Ornan the Iebusite.

* 1. King. 6, 1.

a Which is the mountaine where Abraham thought to have sacrificed his sonne, Gen. 22, 2.

* 2. Sam. 24, 16, 24.

2 And hee beganne to build in the second

moneth *and* the ſecond day, in the fourth yeare of his reigne.

3 And theſe are the *meaſures vvhereon* Salomon grounded to build the houſe of God: the length of cubits after the firſt [b] meaſure *vvas* threeſcore cubites, and the breath twenty cubites:

4 And the porch that was before the length in the front [c] of the breadth, *vvas* twenty cubites, and the height *vvas* an [d] hundreth and twentie, and he overlaid it within with pure gold.

5 And the greater houſe he ſieled with firre-tree which he overlaid with good gold, and graved thereon palme-trees and chaines.

6 And hee overlaide the houſe with precious ſtone for beautie: and the gold *vvas* gold of [e] Paruaim.

7 The houſe, I ſay, the beames, poſtes, and walles thereof and the doores thereof overlaide hee with gold, and graved Cherubims upon the walles.

8 ¶ He made alſo the houſe of the moſt holy place: the length thereof *vvas* in the front of the breadth of the houſe, twenty cubites, and the breadth thereof twenty cubites: and hee overlaid it with the beſt gold, of ſixe hundreth talents.

9 And the weight of the nailes *vvas* fiftie ſhekels of gold, and he overlayd the chambers with gold.

10 ¶ And in the houſe of the moſt holy place he made two Cherubims wrought like children, and overlayd them with gold.

11 * And the wings of the Cherubims *vvere* twenty cubites long: the one wing *vvas* five cubites, reaching to the wall of the houſe, and the other wing five cubites, reaching to the wing of the other Cherub.

12 Likewiſe the wing of the other Cherub was five cubits, reaching to the wall of the houſe, and the other wing five cubites, joyning to the wing of the other Cherub.

13 The wings of theſe Cherubims were ſpread abroad twenty cubites, they ſtood on their feete, and their faces *vvere* toward the houſe.

14 ¶ He made alſo the [f] vaile of blue ſilke and purple, and crimoſin, and fine linnen, and wrought Cherubims thereon.

15 ¶ And he made before the houſe two pillars [g] of five and thirty cubits high: and the chapiter that was upon the top of *each* of them *vvas* five cubites.

16 Hee made alſo chaines for the Oracle, and put them on the heads of the pillars, and made an [h] hundreth pomegranates, and put them among the chaines.

17 And hee ſet up the pillars before the Temple, one on the right hand, and the other on the left, and called that on the right hand Iachin, and that on the left hand Boaz.

CHAP. IV.

1 The Altar of braſſe. 2 The molten ſea. 6 The caldrons. 7 The candleſticks, &c.

AND hee made an altar of braſſe twentie cubites long, and twentie cubites broad, and ten cubites high.

2 And he made a molten [a] Sea of ten cubites from brim to brim, round in compaſſe, and five cubites high: and a line of thirty cubits did compaſſe it about.

3 And vnder [b] it was the faſhion of oxen, which did compaſſe it round about, [c] tenne in a cubite compaſſing the Sea about: two rowes of oxen were caſt when it was molten.

4 It ſtood upon twelue oxen: three looked toward the North, and three looked toward the Weſt, and three looked toward the South, and three looked toward the Eaſt, and the Sea *ſtood* above upon them, and all their hinder parts were inward.

5 And the thickeneſſe thereof *vvas* an hand breadth, and the brim thereof *vvas* like the worke of the brim of a cup, with floures of ‖ lilies: it conteined [d] three thouſand baths.

6 ¶ He made alſo ten caldrons, and put five on the right hand, and five on the left, to waſh in them, *and* to cleanſe in them that which appertained to the burnt-offrings: but the Sea *vvas* for the Prieſts to waſh in.

7 ¶ And hee made ten candleſtickes of gold (according to [e] their forme) and put them in the Temple, five on the right hand, and five on the left.

8 ¶ And he made ten tables, and put them in the Temple, five on the right hand, and five on the left: and he made an hundreth baſins of gold.

9 And hee made the court of the Prieſts, and the great [f] court and doores for the court, and overlaid the doores thereof with braſſe.

10 And hee ſet the ſea on the right ſide Eaſtward toward the South.

11 And Huram made ‖ pots and beſoms and baſins, and Huram finiſhed the worke that hee ſhould made for King Salomon for the houſe of God,

12 *To vvit*, two pillars, and the bowles and the chapiters on the top of the two pillars, and two grates to cover the two bowles of the chapiters which were upon the top of the pillars:

13 And foure hundreth pomegranates for the two grates, two rowes of pomegranates for every grate to cover the two bowles of the chapiters, that were upon the pillars.

14 Hee made alſo baſes, and made caldrons upon the baſes:

15 *And* a Sea, and twelve buls vnder it:

16 Pots alſo and beſoms, and fleſhhookes, and alll theſe veſſels made Huram [g] his father to King Salomon for the houſe of the Lord of thining braſſe.

17 In the plaine of Iorden did the King caſt them in clay betweene Succoth and Zeredathah.

18 And Salomon made all theſe veſſels in great abundance: for the weight of braſſe could not be reckoned.

19 And Salomon made all the veſſels that were for the houſe of God: the golden altar alſo and the tables, whereon the [h] ſhewbread ſtood.

20 Moreover, the candleſtickes with their lampes, to burne them afrer the manner before the Oracle, of pure gold.

21 And the floures and the lampes, and the ſnuffers of gold, which was fine gold.

22 And the ‖ hookes, and the baſins, and the ſpoones, and the aſhpans of pure gold: the entry alſo of the houſe *and* doores thereof within, *even* of the moſt holy place: and the doores of the houſe, *to vvit*, of the Temple *vvere* [i] of gold.

CHAP. V.

1 The things dedicated by David are put in the Temple. 2 The Arke is brought into the Temple. 10 What was within it. 12 They ſing praiſe to the Lord.

SO * was all the worke finiſhed that Salomon made for the houſe of the Lord, and Salomon brought

b According to the whole length of the Temple, comprehending the moſt holy place with the reſt.
c It conteined as much as did the breadth of the Temple, 1.Kin.6.3.
d From the foundation to the top: for in the booke of the kings mention is made from the foundation to the firſt ſtage.
e Some thinke it is that place which is called Peru.

* 1.King.6.14.

f Which ſeparated the Temple from the moſt holy place.
g Every one was eighteene cubits long, but the halfe cubite could not be ſeene, for it was hid in the rounders of the chapiter, and therefore he giveth to every one but 17 and an halfe.
h For every pillar an hundreth, reade 2.King.7.20.

a A great veſſell of braſſe, ſo called becauſe of the great quantity of water, which it contained, 1.King.7.24.
b Meaning, vnder the brim of the veſſel, as 1.King.7.24.
c In the length of every cubite were ten heads or knops, which in all are 300.

‖ Or, floure delices.
d In the firſt booke of kings, Chap.7. 26. mention is onely made of two thouſand, but the leſſe number was taken there, and here according as the meaſures prooved afterward, is declared.
e Even as they ſhould be made.

f Called alſo the porch of Salomon. Act.3.11. It is alſo taken for the Temple where Chriſt preached, Matth.21.23.
‖ Or, caldrons.

g Whom Salomon reverenced for the gifts that God had given him, as a father: he had the ſame name alſo that Huram the king of Tyrus had, his mother was a Ieweſſe, and his father a Tyrian. Some reade, for his father, the author of this worke.
h In Ebrew, the bread of the faces, becauſe they were ſet before the Arke, where the Lord ſhewed his preſence.
‖ Or, inſtruments of muſicke.
i That is, covered with plates of gold.

* 1.King.7.51, and 8.62.

brought in the things that David his father had dedicated, with the silver and the gold, and all the vessels, *and* put them among the treasures of the house of God.

2 Then Salomon assembled the Elders of Israel, and all the heads of the tribes, the chiefe fathers of the children of Israel vnto Ierusalem, to bring vp the Arke of the covenant of the Lord from the [a] city of David, which is Zion.

3 And all the men of Israel assembled vnto the king at the [b] feast: it was in the seventh [c] moneth.

4 And all the Elders of Israel came, and the Levites tooke vp the Arke.

5 And they carried vp the Arke and the Tabernacle of the Congregation: and all the holy vessels that were in the Tabernacle, those did the Priests *and* Levits bring vp.

6 And king Salomon and all the Congregation of Israel that were assembled vnto him, *were* before the Arke, offering sheepe and bullockes, which could not be told nor numbred for multitude.

7 So the Priests brought the Arke of the covenant of the Lord vnto his place, into the Oracle of the house, into the most Holy place, *even* vnder the wings of the Cherubims.

8 For the Cherubims stretched out *their* wings over the place of he Arke, and the Cherubims covered the Arke and the barres thereof above.

9 And they drew out the barres, that the ends of the barres might be seene out of the Arke before the Oracle, but they were not seene ‖ without: and there they are vnto this day.

10 Nothing *was* in the Arke, save [d] the two Tables, which Moses gave at Horeb, where the Lord made a covenant with the children of Israel when they came out of Egypt.

11 And when the Priests were come out of the Sanctuarie (for all the Priests that were present, were [e] sanctified *and* did not wait by course.

12 And the Levites the singers of all sorts, *as* of Asaph, of Heman, of Ieduthun, and of their sonnes and of their brethren, being clad in fine linnen, stood with cymbals, and with violes, and harps at the East end of the Altar, and with them an hundreth and twentie Priests blowing with trumpets.

13 And they were [f] as one, blowing trumpets, and singing, and made one sound to be heard in praysing and thanking the Lord, and when they lift vp *their* voyce with trumpets, and with cymbals, and with instruments of musicke, and when they praysed the Lord, *singing*, [g] For he is good, because his mercy *lasteth* for ever) then the house, *even* the house of the Lord was filled with a cloud,

14 So that the Priests could not stand to minister, because of the cloud: for the glory of the Lord had filled the House of God.

a Reade 2. Sam. 6. 12.
b When the things were dedicate and brought into the Temple.
c Called in Ebrew Ethanim, containing part of September and part of October, 1. King. 8. 2. which mooneth the Iewes called the first moneth, because they say, that the world was created in that moneth, and after they came from Egypt, they began at March: but because this opinion is uncertaine, wee make March ever the first, as best writters doe.

‖ Or, *without the Oracle.*
d For Aarons rod and Manna were taken thence before it was brought to this place.

e Were prepared to serve the Lord.

f They agreed all in one tune.

g This was the effect of their songs, Psal. 118, 1. and 136, 1.

CHAP. VI.

Salomon blesseth the people. 4 He praiseth the Lord. 14 Hee prayeth vnto God for those that shall pray in the Temple.

* 1. *King.* 8. 12.
a After that hee had serve the glory of the Lord in the cloude,

THen * Salomon [a] said, The Lord hath said that he would dwell in the darke cloud:

2 And I have built thee an house to dwell in, an habitation for thee to dwell in for ever.

3 And the King turned his face, and blessed all the Congregation of Israel (for all the Congregation of Israel stood *there.*)

4 And he said, Blessed *be* the Lord God of Israel, who spake with his mouth vnto David my father, and hath with his ‖ hand fullfilled it, saying,

‖ Or, *power.*

5 Since the day that I brought my people out of the land of Egypt, I chose no city of all the tribes of Israel to build an ‖ house, that my Name might be there, neither chose I any man to be a ruler over my people Israel:

‖ Or, *Temple.*

6 But I have chosen Ierusalem, that my Name might be there, and have chosen David to be over my people Israel.

7 * And it was in the heart of David my father to build an house vnto the Name of the Lord God of Israel.

* 2. *Sam.* 7. 5.

8 But the Lord sayd to David my father, Whereas it was in thine heart to build an house vnto my Name, thou diddest well, that † thou wast so minded.

† *Ebr. that it was in thine heart.*

9 Notwithstanding, thou shalt not build the house, but thy sonne, which shall come out of thy loynes, he shall build an house vnto my Name.

10 And the Lord hath performed his word that hee spake: and I am risen vp in the roume of David my father, and am set on the throne of Israel as the Lord promised, and have built an house to the Name of the Lord God of Israel.

11 And I have set the Arke there, wherein is the [b] covenant of the Lord, that he made with the children of Israel.

b Meaning the two Tables, wherein is conteined the effect of the covenant that God made with our fathers.

12 And the [c] king stood before the altar of the Lord, in the presence of all the Congregation of Israel, and stretched out his hands.

c On a scaffold that was made for that purpose, that hee praying for the whole people might be heard of all, as 1 King. 8, 22.

13 (For Salomon had made a brasen scaffold, and set it in the middes of the court, of five cubits long, and five cubites broad, and three cubites of height, and vpon it he stood, and kneeled downe vpon his knees before all the Congregation of Israel, and [d] stretched out his handes toward heaven.)

d Both to give thankes for the great benefits of God bestowed upon him, and also to pray for the perseverance and prosperitie of his people.

14 And said, O Lord God of Israel, * there *is* no God like thee in heaven nor in earth which keepest covenant and mercie vpon thy servants, that walke before thee with all their heart.

* 2. Mac. 2, 8.

15 Thou that hast kept with thy servant David my father, that thou hast promised him: for thou spakest with thy mouth, and hast fulfilled it with thine ‖ hand, as *appeareth* this day.

‖ Or, *in effect, or by thy power.*

16 Therefore now, Lord God of Israel, keepe with thy servant David my father, that thou hast promised him, saying, Thou † shalt not want a man in my sight, that shall sit vpon the throne of Israel, so that thy sonnes take heed to their wayes to walke in my Law, as thou hast walked before mee.

† *Ebr. a man shall not be cut off.*

17 And now, O Lord God of Israel, let thy word be verified, which thou spakest vnto thy servant David.

18 (Is it true in deed, that God will dwell with man on earth? behold, the * heavens, and the heavens of heavens are not able to containe thee: how much more *unable* is this house which I have built?

* 1. *King.* 8. 27.

19 But have thou respect to the prayer of thy servant, and to his supplication, O Lord my God, to heare the cry and prayer which thy servant prayeth before thee.

20 That thine [e] eyes may be open toward this house day and night, *even* toward the place, whereof thou hast said, that thou wouldest put thy Name there, that thou mayest hearken vnto the prayer, which thy servant prayeth in this place.

e That thou mayest declare in effect that thou hast a continuall care over this place.

21 Heare thou therefore the ſupplication of thy ſervant, and of thy people Iſrael, which they pray in this place: and heare thou in the place of thine habitation, *even* in heaven, and when thou heareſt, be mercifull.

22 ¶ * When a man ſhall ſinne againſt his [f] neighbour, and he lay vpon him an oath to cauſe him to ſweare, and the * ſweare ſhall come before thine altar in this houſe,

23 Then heare thou in heaven, and doe, and iudge thy ſervants, in recompenſing the wicked to bring his way [g] vpon his head, and in iuſtifying the righteous, to give him according to his righteouſneſſe.

24 ¶ And when thy people Iſrael ſhalbe overthrowen before the enemie, becauſe they have ſinned againſt thee, and turne againe, and ‖ confeſſe thy Name, and pray, and make ſupplication before thee in this houſe,

25 Then heare thou in heaven, and be mercifull vnto the ſinne of thy people Iſrael, and bring them againe vnto the land which thou gaueſt to them and to their fathers.

26 When heaven ſhall be ſhut vp, and there ſhall be no raine, becauſe they have ſinned againſt thee, and ſhall pray in this place and confeſſe thy Name, and ‖ turne from their ſinne, when thou doeſt afflict them,

27 Then heare thou in heaven, and pardon the ſinne of thy ſervants, and of thy people Iſrael (when thou haſt taught them the good way wherein they may walke) and give raine vpon thy land, which thou haſt given vnto thy people for an inheritance.

28 ¶ * When there ſhall be famine in the land, when there ſhall be peſtilence, blaſting, or mildew, when there ſhall be graſhopper, or caterpiller, when their enemie ſhall beſiege them † in the cities of their land, *or* any plague or any ſickeneſſe,

29 *Then* what prayer *and* ſupplication ſo ever ſhall be made of any man, or of all thy people Iſrael, when every one ſhall know his owne plague, and his owne diſeaſe, and ſhall ſtretch forth his hands toward this houſe,

30 Heare thou then in heaven, thy dwelling place, and be mercifull, and give every man according vnto all his wayes, as thou doeſt know his [h] heart (for thou onely knoweſt the hearts of the children of men,)

31 That they may feare thee, and walke in thy wayes, as long as they live in the land which thou gaveſt vnto our fathers.

32 ¶ Moreover, as touching the ſtranger which is not of thy people Iſrael, who ſhall come out of a farre countrey for thy great Names ſake, and thy mighty hand, and thy ſtretched out arme: when they ſhall come and [i] pray in this houſe,

33 Heare thou in heaven, thy dwelling place, and doe according to all that the ſtranger calleth for vnto thee, that all the people of the earth may know thy Name, and feare thee like thy people Iſrael, and that they may know that thy Name is called vpon in this houſe which I have built.

34 ¶ When thy people ſhall goe out to battell againſt their enemies, by the way that [k] thou ſhalt ſend them, and they pray to thee, ‖ in the way toward this citie, which thou haſt choſen, even toward the houſe which I have built to thy Name,

35 Then heare thou in heaven their prayer and their ſupplication, and iudge the cauſe,

36 If they ſinne againſt thee (* for there is no man that ſinneth not) and thou be angry with them, and deliver them vnto the enemies, and they take them and cary them away captive vnto a land farre or neere,

37 If they ‖ turne againe to their heart in the land whither they be caried in captiues, and turne and pray vnto thee in the land of their captiuity, ſaying, We have ſinned, we have tranſgreſſed and have done wickedly,

38 If they turne againe to thee with all their heart, and with all their ſoule in the land of their captiuitie, whither they have caried them captiues, & pray toward their land, which thou gaueſt vnto their fathers, and *toward* the city which thou haſt choſen, and toward the houſe which I have built for thy Name,

39 Then heare thou in heaven, in the place of thine habitation, their prayer and their ſupplication, and † iudge their cauſe, and be mercifull vnto thy people, which have ſinned againſt thee.

40 Now my God, I beſeech thee, let thine eyes be open, and thine eares attent vnto the prayer *that is made* in this place.

41 * Nowe therefore ariſe, O Lord God, *to come* into thy [l] reſt, thou, and the Arke of thy ſtrength: O Lord God, let thy Prieſts be cloathed with [m] ſaluation, and let thy Saints reioyce in goodneſſe.

42 O Lord God, refuſe not the face of [n] thine anoynted: remember the mercies *promiſed* to David thy ſervant.

CHAP. VII.

2 The fire conſumeth the ſacrifice. 3 The glory of the Lord filleth the Temple. 12 He heareth his prayer, 17 and promiſeth to exalt him and his throne.

AND * when Salomon had made an end of praying, [a] fire came downe from heaven, and conſumed the burnt offering and the ſacrifices: and the glory of the Lord filled the houſe.

2 So that the Prieſts could not enter into the houſe of the Lord, becauſe the glory of the Lord had filled the Lords houſe.

3 And when all the children of Iſrael ſaw the fire, and the glory of the Lord come downe vpon the houſe, they bowed themſelues with *their* faces to the earth vpon the pauement, and worſhipped and prayſed the Lord, *ſaying*, For he is good, becauſe his mercy *laſteth* for ever.

4 * Then the King and all the people offered ſacrifices before the Lord.

5 And king Salomon offered a ſacrifice of two and twenty thouſand bullocks, and an hundred and twenty thouſand ſheepe. So the king and all the people dedicated the houſe of God.

6 And the Prieſts waited on their offices, and the Levites, with the inſtruments of muſicke of the Lord, which king David had made to prayſe the Lord, becauſe his mercy *laſteth* for ever: when David prayſed *God* † by them, the Prieſts alſo blew trumpets over againſt them: and all they of Iſrael ſtood by.

7 Moreover, Salomon hallowed the middle of the court that was before the houſe of the Lord: for there he had prepared burnt offerings, and the fatte of the peace offerings, becauſe the braſen altar which Salomon had made, was not able to receive the burnt offering, and the meate

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* Exod. 8.31
f By receiving any thing from him, or by denying that which he hath left him to keepe, or do him any wrong.
† Ebr. oath.
g Meaning, to give him that which he hath deſerved.

‖ Or, praiſe.

‖ Or, toward this place.

* Chap. 20.9.

† Ebr. in the land of their gates.

h Hee declareth that the prayers of hypocrites cannot be heard, nor of any but of them which pray vnto God with an vnfained faith and in true repentance.

i Hee ſheweth that before God there is no acception of perſon, but all people that feareth him & worketh righteouſneſſe, is accepted. Acts 10, 35.
k Meaning, that none ought to enterpriſe any warre, but at the Lords commandement, that is, which is lawfull by his word.
‖ Or, according to the manner of this citie.

* 1. King. 8.46. Eccluſ. 7.22. 1. Iohn 1.8.

‖ Or, repent.

‖ Or, maintaine their right.

* Pſalme 132.8.
l That is, into thy Temple.
m Let them be preſerved by thy power, and made vertuous and holy.
n Heare my prayer which am thine anoynted king.

* 2. Mac. 2.10.
a Hereby God declared that he was pleaſed with Salomons prayer.

* 1. King. 8.62, 63.

† Ebr. by their hands.

meate offering, and the fat.

b The feaſt of the Tabernacles which was kept in the ſeventh moneth.

8 And Salomon made b a feaſt at that time of ſeven dayes, and all Iſrael with him, a very great Congregation, from the entring in of Hamath, unto the river of Egypt.

c They aſſembled to heare the word of God, after that they had remained ſeven dayes in the bowes or Tabernacles.

9 And in the eight day they c made a ſolemne aſſembly: for they had made the dedication of the altar ſeven dayes, and the feaſt ſeven dayes.

d They had leave to depart the two and twentieth day, 1. King. 8. 66. but they went not away till the next day.

10 And the d three and twentieth day of the ſeventh moneth, hee ſent the people away into their tents, ioyous and with glad heart, becauſe of the goodnes that the Lord had done for David and for Salomon, and for Iſrael his people.

* 1 *King.* 9. 1.

11 * So Salomon finiſhed the houſe of the Lord, and the kings houſe, and all that came into Salomons heart to make in the houſe of the Lord: and he proſpered in his houſe.

* *Numb.* 12, 6.

12 ¶ And the Lord * appeared to Salomon by night, and ſaid unto him, I have heard thy prayer, and have choſen this place for my ſelfe to be an houſe of ſacrifice.

13 If I ſhut the heaven that there be no raine, or if I commaund the graſhopper to devoure the land, or if I ſend peſtilence among my people,

14 If my people, among whom my Name is * called upon, doe humble themſelves, and pray and ſeeke my preſence, and turne from their wicked wayes, then will I heare in heaven and be mercifull to their ſinne, and will e heale their land:

e I will cauſe the peſtilence to ceaſe and deſtroy the beaſts that hurt the fruits of the earth, and ſent raine in due ſeaſon.

15 Then mine eyes ſhalbe open and mine eares attent unto the prayer *made* in this place.

16 For I have now choſen and ſanctified this houſe, that my Name may be there for ever: and mine eyes and mine heart ſhall be there perpetually.

17 And if thou wilt walke before me, as David thy father walked, to doe according unto all that I have commaunded thee, and ſhalt obſerve my ſtatutes and my iudgements,

18 Then will I ſtabliſh the throne of thy kingdome, according as I made the covenant with David thy father, ſaying, * Thou ſhalt not want a man to be ruler in Iſrael.

* *Chap.* 6, 16.

19 But if yee turne away, and forſake my ſtatutes and my commandements which I have ſet before you, and ſhall goe and ſerve other gods and worſhip them,

20 Then will I plucke them up out of my land, which I have given them, and this houſe which I have f ſanctified for my Name, will I caſt out of my ſight, and will make it to be a proverbe and a common talke among all people.

f Which thing declareth that God had more reſpect to their ſalvation, then to the advancement of his owne glory: and whereas men abuſe thoſe things which God hath appointed to ſet forth his prayſe, he doth withdraw his graces thence.

21 And this houſe which is moſt high, ſhalbe an aſtoniſhment to every one that paſſeth by it, ſo that he ſhall ſay, Why hath the Lord done thus to this land, and to this houſe?

22 And they ſhall anſwere, Becauſe they forſooke the Lord God of their fathers, which brought them out of the land of Egypt, and have taken hold on other gods, and have worſhipped them, and ſerved them, therefore hath he brought all this evill upon them.

CHAP. VIII.

1 The cities that Salomon built. 7 People that were made tributarie unto him. 12 His ſacrifices. 17 He ſendeth to Ophir.

* 1 *King.* 9, 10. a Signifying that he was twentie yeere in building them.

AND * after a twenty yeere when Salomon had built the houſe of the Lord, and his owne houſe.

2 Then Salomon build the cities that Huram b gave to Salomon, and cauſed the children of Iſrael to dwell there.

b That is, which Hiram gave againe to Salomon becauſe they pleaſed him not and therefore called them Cabul, that is, dirt or fielth. 1 King. 9, 13

3 And Salomon went to Hamath Zobah, and overcame it.

4 And he built Tadmor in the wildernes, and repaired all c the cities of ſtore which he built in Hamath.

c Meaning, of Munitions and treaſures for the warre.

5 And he build d Beth-horon the vpper, and Beth-horon the nether, cities defenced with walles, gates and barres:

d That is, he repaired and fortified them: for they were built long before by Sherah a noble woman of the tribe of Ephraim. 1. Chro. 6, 68. and 7. 24.

6 Alſo Baalath, and all the cities of ſtore that Salomon had, and all the charet cities, and the cities of the horſemen, and every pleaſant place that Salomon had a minde to build in Ieruſalem, and in e Lebanon, and throughout all the land of his dominion.

e Read 1 King. 7. 2.

7 *And* all the people that were left of the Hittites, and the Amorites, and Perizzites, and the Hivites, and the Iebuſites, which were not of Iſrael,

8 *But* of their children which were left after them in the land, whom the children of Iſrael had not conſumed, even them did Salomon make † tributaries vntill this day.

† *Ebr. to come up, to tribute.*

9 But of the children of Iſrael did Salomon make no ſervants for his worke: for they were men of warre, and his chiefe princes, and the captaines of his charets and of his horſemen.

10 So theſe were the chiefe of the officers which Salomon had, *even* f two hundreth and fiftie that bare rule over the people.

f Not in all there were 3300. but here he meaneth of them that had the principall charge. reade 1. King. 9, 23.

11 ¶ Then Salomon brought vp the daughter of Pharaoh out of the citie of David, into the houſe that hee had built for her: for he ſaid, My wife ſhall not dwell in the houſe of David king of Iſrael: for it is holy, becauſe that the Arke of the Lord came vnto it.

12 ¶ Then Salomon offered burnt offerings vnto the Lord, on the * altar of the Lord, which he had built before the porch,

* *Chap.* 4, 1.

13 To * offer according to the commandement of Moſes ‖ every day, in the Sabbaths, and in the new moones, and in the ſolemne feaſts, g three times in the yeere, *that is*, in the feaſt of the Vnleavened bread, and in the feaſt of the Weekes, and in the feaſt of the Tabernacles.

* *Exod.* 29. 39.
‖ *Or, after the manner of every day.*
g Reade Levit. 23.

14 And hee ſet the courſes of the Prieſtes to their offices according to the order of David his father, and the Levites in their watches, for to praiſe and miniſter before the Prieſts every day, and the porters by their * courſes, at every gate: for ſo *was* the commandement of David the man of God.

* 1 *Chron.* 24, 1.

15 And they declined not from the commandement of the king, concerning the Prieſts and the Levites, touching all things, and touching the treaſures.

16 ¶ Now Salomon had made proviſion for all the h worke from the day of the foundation of the houſe of the Lord, vntill it was finiſhed: ſo the houſe of the Lord was perfit.

h Both for the matter and alſo for the workemanſhip.

17 Then went Salomon to Ezion-geber, and to Eloth by the i Sea ſide in the land of Edom.

i Meaning, the red Sea.

18 And Huram ſent him by the hands of his ſervants, ſhips and ſervants that had knowledge of the ſea: and they went with the ſervants of Salomon to Ophir, and brought thence k foure hundreth and fiftie talents of gold, and brought them to king Salomon.

k Which ſumme is thought to mount to three millions and ſixe hundreth thouſand crownes. for here is mention made of thirtie more then are ſpaken of, 1 King. 9, 28.

CHAP.

CHAP. IX.

1,9 The Queene of Sheba commeth to see Salomon, and bringeth gifts. 13 His yearely revenues. 30 The time of his reigne. 31 His death.

A Nd * when the Queene of Sheba heard of the fame of Salomon, she came to a proove Salomon with hard questions at Ierusalem, with a very great traine, and camels that bare sweete odours and much gold, and precious stones: and when shee came to Salomon, she communed with him of all that was in her heart.

2 And Salomon declared her all her questions, and there was b nothing hid from Salomon, which he declared not vnto her.

3 Then the Queene of Sheba saw the wisedome of Salomon, and the house that hee had built,

4 And the meate of his table, and the sitting of his servants, and the order of his waiters, and their apparell, and his butlers, and their apparell, and his ‖ burnt offerings which he offered in the house of the Lord, and she was greatly † astonied.

5 And she sayd to the King, *It was* a true word which I heard in mine owne land of thy ‡ sayings, and of thy wisedome:

6 Howbeit, I beleeved not their report, vntill I came, and mine eyes had seene it: and behold, the one halfe of thy great wisedome was not told me: *for* thou exceedest the fame that I heard.

7 Happy are thy men, and happy are these thy servants, which stand before thee alway, and heare thy wisedome.

8 Blessed be the Lord thy God, which loved thee, to set thee on his c throne as king, in the stead of the Lord thy God: because thy God loveth Israel, to establish it for ever, therefore hath hee made thee king over them, to execute iudgements and iustice.

9 Then she gave the King sixescore talents of gold, and of sweete odours exceeding much, and precious stones: neither was there such sweete odours *since*, as the Queene of Sheba gave unto King Salomon.

10 And the servants also of Huram, and the servants of Salomon which brought golde from Ophir, brought d Algummim wood and precious stones,

11 And the King made of the Algummim wood e staires in the house of the Lord, and in the kings house, and harpes and violes for singers: and there was no such seene before in the land of Iudah.

12 And King Salomon gave to the Queene of Sheba every pleasant thing that shee asked, f besides for that which shee had brought unto the king: so shee returned and went to her owne countrey, *both* she, and her servants.

13 ¶ Also the weight of gold that came to Salomon in one yeere, was sixe hundreth threescore and sixe talents of gold,

14 Besides that which chapmen and merchants brought: and all the Kings of Arabia, and the princes of the countrey brought gold and silver to Salomon.

15 And King Salomon made two hundreth targets of beaten gold, *and* g sixe hundreth *shekels* of beaten gold went to one target.

16 And three hundreth shields of beaten gold: three hundreth h *shekels* of gold went to one shield, and the king put them in the house of the wood of Lebanon.

17 And the king made a great throne of yvorie, and overlaid it with pure gold.

18 And the throne had sixe steps, with a foote stoole of gold i fastened to the throne, and stayes on either side on the place of the seate, and two lions standing by the k stayes.

19 And twelve lions stood there on the sixe steps on either side: there was not the like made in any kingdome.

20 And all King Salomons drinking vessels *vvere* of golde, and all the vessels of the house of the wood of Lebanon *vvere* of pure golde: *for* silver was nothing esteemed in the dayes of Salomon.

21 For the kings ships went to Tarshish with the servants of Huram, every three yeere once came the ships of l Tarshish, and brought golde, and silver, yuorie, and apes, and peacocks.

22 So king Salomon excelled all the kings of the earth in riches and wisedome.

23 And all the Kings of the earth sought the presence of Salomon, to heare his wisedome that God had put in his heart.

24 And they brought every man his present, vessels of silver, and vessels of golde, and raiment, armour, and sweet odours, horses, and mules, from yeere to yeere.

25 And Salomon had m foure thousand stalles of horses, and charets, and twelve thousand horsemen, whom he bestowed in the charet cities, and with the king at Ierusalem.

26 And hee reigned over all the kings from the ‖ River even vnto the land of the Philistims, and to the border of Egypt.

27 And the king gave silver in Ierusalem, n as stones, and gave cedar-trees as the wilde figtrees, that are abundant in the plaine.

28 And they brought vnto Salomon horses out of Egypt, and out of all lands.

29 Concerning the rest of the actes of Salomon first and last, are they not written in the booke of Nathan the Prophet, and in the prophecie of Ahijah the Shilonite, and in the visions of ‖ Ieedo the Seer o against Ieroboam the sonne of Nebat?

30 And Salomon reigned in Ierusalem over all Israel fourtie yeeres.

31 And Salomon * slept with his fathers, and they buried him in the citie of David h his father: and Rehoboam his sonne reigned in his stead.

CHAP. X.

1, 14 The rigour of Rehoboam. 25 Hee followeth lewd counsell. 16 The people rebell.

T Hen * Rehoboam a went to Shechem: for to Shechem came all Israel to make him king.

2 And when Ieroboam the sonne of Nebat heard it (which was in Egypt, whither he had fled from the presence of Salomon the king) he returned out of Egypt.

3 And they sent and called him: so came Ieroboam and all Israel, and communed with Rehoboam, saying,

4 Thy father b made our yoke grievous: now therefore make thou the grievous seruitude of thy father, and his sore yoke that he put vpon vs, lighter, and we will serve thee.

5 And he said to them, *Depart* yet three dayes, then come againe vnto me. And the people departed.

6 And king Rehoboam tooke counsell with the

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* 1. *King.* 10, 1. *Matth.* 12, 42. *Luke* 11, 3.

a To know whether his wisedome were so great as the report was.

b There was no question so hard that he did not resolve.

‖ Or, *galleries wherein he went up.*
† *Ebr. there was no spirit in her.*
‡ Or, *actes.*

c Meaning, that the Israelites were Gods peculiar people, and that Kings are the lieutenants of God, which ought to graunt vnto him the superiorities, and minister iustice to all.

d Reade Chap. 2, 8. and 1 King. 10, 11.

e Or pillars: meaning, the garnishing, and trimming of the staires or pillars.

f That is, which the King gave her for recompense of the treasure which she brought.

g Which summe amounteth to 2400. crownes of the sunne, Budeus de asse.

h Or, pounds called minæ, whereof every one seemed to make an hundreth shekels.

i That is, the steps and the footestoole were fastened to the throne.

k Vpon the pommels or knops.

l Which countrey of the best writers is thought to be Cilicia, reade 1. King. 10. 22.

m That is, ten horses in every stable, which in all amount to forty thousand, as 1. King 4, 26.

‖ Or, *Euphrates.*

n The abundance of these temporall treasures in Salomons kingdome is a figure of the Spirituall treasures, which the elect shall enioy in the heavens vnder the true Salomon Christ.

‖ Or, *Iddo.*

o That is, which prophecied against him.

* 1. *King.* 11, 41, 42.

* 1 *King* 12. 1.

a After the death of Salomon.

b That is, handled vs rudely, it seemeth that God hardened their hearts, so that they thus murmured without cause: which declareth also the inconstancie of the people.

the olde men that had ſtood before Salomon his father, while he yet lived, ſaying, What counſell give ye that I may anſwere this people?

7 And they ſpake unto him, ſaying, If thou be kinde to this people, and pleaſe them, and ſpeake, loving words to them, they will be thy ſervants for ever.

8 But hee left the counſell of the ancient men that they had given him, and tooke counſell of the young men that were brought up with him, and c waited on him.

c Or, that ſtood by him, that is, which were of his counſell and ſecrets.

9 And he ſaid unto them, What counſell give ye, that we may anſwere this people, which have ſpoken to mee, ſaying, Make the yoke which thy father did put upon vs, lighter?

10 And the young men that were brought up with him, ſpake unto him, ſaying, Thus ſhalt thou anſwere the people that ſpake to thee, ſaying, Thy father made our yoke heavie, but make thou it lighter for vs: thus ſhalt thou ſay unto them, My d leaſt part ſhalbe bigger then my fathers loynes.

d Or, little finger, meaning, that he was of farre greater power, then was his father.

11 Now whereas my father did burden you with a grievous yoke, I will yet increaſe your yoke: my father hath chaſtiſed you with rods, but I *will correct you* with ‖ ſcourges.

‖ Or, ſcorpions.

12 ¶ Then Ieroboam and all the people came to Rehoboam the third day, as the king had appointed, ſaying, Come againe to me the third day.

13 And the king anſwered them ſharply: and king Rehoboam left the counſell of the ancient men,

14 And ſpake to them after the counſell of the young men, ſaying, My father made your yoke grievous, but I will increaſe it: my father chaſtiſed you with rods, but I *will correct you* with ſcourges.

15 So the king hearkened not unto the people: for it was the e ordinance of God, that the Lord might performe his ſaying, which he had ſpoken † by Ahiiah the Shilonite to Ieroboam the ſonne of Nebat.

e Gods will impoſeth ſuch a neceſſitie to the ſecond cauſes, that nothing can be done but according to the ſame, and yet mans will worketh as of it ſelfe, ſo that it can not be excuſed in doing that it is Gods ordinance.

† *Ebr. by the hand of.*

16 So when all Iſrael ſaw that the king would not heare them, the people anſwered the king, ſaying, * What portion have we in David? for we have none inheritance in the ſonne of Iſhai. O Iſrael, every man to your tents: now ſee to thine owne houſe, David. So all Iſrael departed to their tents.

* 1. *King.* 12. 16.

17 Howbeit Rehoboam reigned over the children of Iſrael, that dwelt in the cities of Iudah.

18 Then King Rehoboam ſent Hadoram that was ‖ over the tribute, and the children of Iſrael ſtoned him with ſtones, that hee died: then King Rehoboam † made ſpeed to get him up to his charet, to flee to Ieruſalem.

‖ Or, receiver.

† *Ebr. ſtrengthened himſelfe.*

19 And Iſrael rebelled againſt the houſe of David unto this day.

CHAP. XI.

1 Rehoboam is forbidden to fight againſt Ieroboam. 5 Cities which he built. 21 Hee hath eighteene wives, and threeſcore concubines, and by them eight and twentie ſonnes, and threeſcore daughters.

1. King. 12. 20, 21.

A Nd * when Rehoboam was come to Ieruſalem, hee gathered of the houſe of Iudah and a Beniamin nine ſcore thouſand choſen men of warre to fight againſt b Iſrael, and to bring the kingdome againe to Rehoboam.

a That is, the halfe tribe of Beniamin: for the other halfe was gone after Ieroboam.

b Meaning the ten tribes which rebelled.

2 But the word of the Lord came to Shemaiah the man of God, ſaying,

3 Speake unto Rehoboam the ſonne of Salomon King of Iudah, and to all Iſrael that are in Iudah and Beniamin, ſaying,

4 Thus ſaith the Lord, Yee ſhall not goe up, nor fight againſt your brethren: returne everie man to his houſe; for this thing is done of me. They obeyed therefore the word of the Lord, and returned from going againſt Ieroboam.

5 And Rehoboam dwelt in Ieruſalem, and c built ſtrong cities in Iudah.

c Or, repayred them and made them ſtrong to be more able to reſiſt Ieroboam.

6 Hee built alſo Beth-lehem, and Etam, and Tekoa,

7 And Beth-zur, and Shoco, and Adullam,

8 And Gath, Mareſha, and Ziph,

9 And Adoraim, and Lachiſh, and Azekah,

10 And Zorah, and Aialon, and Hebron, which were in Iudah and Beniamin ſtrong cities.

11 And he ‖ repaired the ſtrong holds and put captaines in them, and ſtore of vittaile, and oyle and wine.

‖ Or, *ſtrengthened.*

12 And in all cities he put ſhields and ſpeares, and made them exceeding ſtrong: ſo Iudah and Beniamin were his.

13 ¶ And the Prieſtes and the Levites that were in all Iſrael, † reſorted unto him out of all their coaſts.

† *Ebr. ſtood.*

14 For the Levites left their ſuburbs and their poſſeſſion, and came to Iudah and to Ieruſalem: * for Ieroboam and his ſonnes had caſt them out from miniſtring in the Prieſtes office unto the Lord.

* Chap. 13. 9.

15 * And hee ordeined him Prieſts for the hie places, and for the d devils and for the calves which he had made.

* 1. King. 12. 31.

d Meaning, idoles, read Iſa. 34. 14.

16 And after the Levites there came to Ieruſalem of all the tribes of Iſrael, ſuch as ſet their e hearts to ſeeke the Lord God of Iſrael, to offer unto the Lord God of their fathers.

e Which were zealous of true religion, and feared God.

17 So they ſtrengthened the kingdome of Iudah, and made Rehoboam the ſonne of Salomon mighty, three yeere long: for three yeere they f walked in the way of David and Salomon.

f So long as they feared God, and ſet forth his word, they proſpered.

18 ¶ And Rehoboam tooke him Mahalath the daughter of Ierimoth the ſonne of David to wife, *and* Abihail the daughter of Eliab the ſonne of Iſhai,

19 Which bare him ſonnes, Ieuſh, and Shemariah, and Zaham.

20 And after her hee tooke Maakah the daughter of Abſalom which bare him Abiiah, and Attai, and Zira, and Shelomith.

21 And Rehoboam loved Maakah the daughter of Abſalom above all his wives and his concubines: for he tooke eighteene wives and threeſcore concubines, and begate eight and twentie ſonnes, and threeſcore daughters.

22 And Rehoboam made g Abiiah the ſonne of Maakah the chiefe ruler among his brethren: *for* he thought to make him King.

g Called alſo Abiiam, who reigned three yeere. 1. King. 15. 2.

23 And he taught him: and diſperſed all his ſonnes throughout all the countreis of Iudah and Beniamin unto every ſtrong citie: and hee gave them abundance of vittaile, and h deſired many wives.

h Hee gave himſelfe to have many wives.

CHAP. XII.

1 Rehoboam forſaketh the Lord, and is puniſhed by Shiſhak. 5 Shemaiah reproveth him. 6 He humbleth himſelfe. 7 God ſendeth him ſuccour. 9 Shiſhak taketh his treaſures. 13 His reigne and death. 16 Abiiah his ſonne ſucceedeth him.

A Nd when ‖ Rehoboam had eſtabliſhed the kingdome and made it ſtrong, hee forſooke the Law of the Lord, and a all Iſrael with him.

‖ Or, *when the Lord had eſtabliſhed Rehoboams kingdome.*

a For ſuch is the inconſtancie of the people, that for the moſt part they follow the vices of their governours.

2 Therefore

2 Therefore in the fift yeere of king Rehoboam, Shiſhak the king of Egypt came up againſt Ieruſalem (becauſe they had tranſgreſſed againſt the Lord.)

3 With twelve hundreth charets, and threeſcore thouſand horſemen, and the people were without number, that came with him from Egypt, *even* the Lubims, [b] Sukkiims, and the ‖ Ethiopians.

4 And he tooke the ſtrong cities which were of Iudah, and came unto Ieruſalem.

5 ¶ Then came Shemaiah the Prophet to Rehoboam, and to the princes of Iudah that were gathered together in Ieruſalem, becauſe of Shiſhak, and ſaid unto them, Thus ſaith the Lord, Ye have forſaken me, [c] therefore have I alſo left you in the hands of Shiſhak.

6 Then the princes of Iſrael, and the Kings humbled themſelves, and ſaide, The Lord *is* [d] iuſt.

7 And when the Lord ſawe that they humbled themſelves, the word of the Lord came to Shemaiah, ſaying, They have humbled themſelves, *therefore* I will not deſtroy them, but I will ſend them deliverance ſhortly, and my wrath ſhall not † be powred out upon Ieruſalem by the hand of Shiſhak.

8 Nevertheleſſe they ſhall be his ſervants: ſo ſhall they know my [e] ſervice, and the ſervice of the kingdomes of the earth.

9 ¶ Then Shiſhak king of Egypt came up againſt Ieruſalem, and tooke the treaſures of the houſe of the Lord, and the treaſures of the Kings houſe: he tooke *even* all, and he caried away the ſhields of gold, * which Salomon had made.

10 In ſtead whereof king Rehoboam made ſhields of braſſe, and committed them to the hands of the chiefe of the guard, that waited at the doore of the kings houſe.

11 And when the king entred into the houſe of the Lord, the guard came and bare them and brought them againe unto the guard-chamber.

12 And becauſe hee [f] humbled himſelfe, the wrath of the Lord turned from him, that he would not deſtroy all together. And alſo in Iudah the things proſpered.

13 * So king Rehoboam was ſtrong in Ieruſalem and reigned: for Rehoboam was one and fourtie yeere old, when hee began to reigne, and reigned [g] ſeventeene yeeres in Ieruſalem, the citie which the Lord had choſen out of all the tribes of Iſrael to put his Name there. And his mothers name was Naamah an Ammoniteſſe.

14 And he did evill: for hee prepared not his heart to ſeeke the Lord.

15 The actes alſo of Rehoboam, firſt and laſt, are they not written in the † booke of Shemaiah the Prophet, and Iddo the Seer, in rehearſing the genealogie? and there *vvas* warre alway betweene Rehoboam and Ieroboam.

16 And Rehoboam ſlept with his fathers, and was buried in the citie of David, and ‖ Abiiah his ſonne reigned in his ſtead.

CHAP. XIII.

1 *Abiiah maketh warre againſt Ieroboam.* 4 *He ſheweth the occaſion.* 12 *Hee truſteth in the Lord and overcometh Ieroboam.* 21 *Of his wives and children.*

IN the eighteenth yeere of King Ieroboam, began Abiiah to reigne over [a] Iudah.

2 Hee reigned three yeere in Ieruſalem: (his mothers name alſo was [b] Michaiah the daughter of [c] Vriel of Gibea) and there was warre betweene Abiiah and Ieroboam.

3 And Abiiah ſet the battell in aray with the armie of valiant men of warre, *even* foure hundreth thouſand choſen men. Ieroboam alſo ſet the battell in aray againſt him with eight hundreth thouſand choſen men which were ſtrong *and* valiant.

4 And Abiiah ſtood up upon mount [d] Zemaraim, which is in mount Ephraim, and ſaid, O Ieroboam, and all Iſrael, heare you me.

5 Ought you not to know that the Lord God of Iſrael hath given the kingdome over Iſrael to [e] David for ever, *even* to him and to his ſonnes by a covenant † of ſalt?

6 And Ieroboam the ſonne of Nebat the ſervant of Salomon the ſonne of David is riſen up, and hath * rebelled againſt his lord:

7 And there are gathered to him [g] vaine men *and* † wicked, and made themſelves ſtrong againſt Rehoboam the ſonne of Salomon: for Rohoboam was [h] *but* a childe and ‖ * tender hearted, and could not reſiſt them.

8 Now therefore ye thinke that yee be able to reſiſt againſt the kingdome of the Lord, *vvhich is* in the hands of the ſonnes of David, and ye be a great multitude, and the golden calves *are* with you which Ieroboam made you for gods.

9 * Have yee not driven away the Prieſtes of the Lord the ſonnes of Aaron and the Levites, and have made you Prieſts like the people of *other* countreyes? whoſoever commeth to † conſecrate with a [i] yong bullocke and ſeven rams, the ſame may be a Prieſt of them that are no gods.

10 But wee belong unto the Lord our God, and have not forſaken him, and the Prieſts the ſonnes of Aaron miniſter unto the Lord, and the Levites in *their* office.

11 And they burne unto the Lord every [k] morning and every evening burnt offrings and ſweete incenſe, and the bread is ſet in order upon the pure table, and the candleſticke of gold with the lamps thereof, to burne every evening: for wee keepe the watch of the Lord our God: but ye have forſaken him.

12 And behold, this God *is* ‖ with vs a captaine, and his Prieſts with the ſounding trumpets to cry an alarme againſt you, O ye children of Iſrael, fight not againſt the Lord God of your fathers: for ye ſhall not proſper.

13 ¶ But Ieroboam cauſed an ambuſhment [m] to compaſſe, *and* come behind them, when they were before Iudah, and the ambuſhment behinde them.

14 Then Iudah looked, and behold, the battell *vvas* before and behinde them, and they cryed unto the Lord, and the Prieſtes blew with the trumpets.

15 And the men of Iudah gave a ſhoute: and even as the men of Iudah ſhouted, God ‖ ſmote Ieroboam and alſo Iſrael before Abiiah and Iudah.

16 And the children of Iſrael fled before Iudah, and God delivered them into their hand.

17 And Abiiah and his people ſlew a great ſlaughter of them, ſo that there fell downe wounded of Iſrael fiue hundreth thouſand choſen men.

18 So the children of Iſrael were brought vnder at that time: and the children of Iudah prevailed, [n] becauſe they ſtayed upon the Lord God of their fathers.

19 And Abiiah purſued after Ieroboam, and tooke

b Which were a people of Africa called the Troglodites, becauſe they inwelled in holes.
‖ *Or, blacke Moores.*
c Signifying, that no calamitie can come unto vs except we forſake God, and that he never leaveth vs till we have caſt him off.
d And therefore doeth iuſtly puniſh you for your ſinnes.
† *Ebr. drop downe.*
e Hee ſheweth that Gods puniſhments are not to deſtroy his vtterly, but to chaſtiſe them, to bring them to the knowledge of themſelves, and to know how much better it is to ſerve God then tyrants.
* Chap. 9, 15, 16.
f Which declareth that God ſeeketh not the death of a ſinner, but his converſion, Ezek. 18. 32. and 23. 11.
* 1. King. 14. 21.
g That is, twelve yeeres after that he had bene overcome by Shiſhak, verſe 2.
† *Ebr. ſayings.*
‖ *Or, Abiiam.*
a He meaneth Iudah and Beniamin.
b Or, Maacha.
1 King. 15. 2.
c Called alſo Abſhalom, for Abſhalom was her grandfather, 1. King. 15. 12.
d Which was one of the tops of mount Ephraim.
e And therefore whoſoever doeth vſurpe it or take it from that ſtocke, tranſgreſſeth the ordinance of the Lord. Thus like an hypocritie he alledgeth the word of God for his advantage.
f That is, perpetuall becauſe that thing which is ſalted, is preſerved from corruption: he meaneth alſo that it was made ſolemnly, and confirmed by offring of ſacrifices, where as they vſed ſalt according as was ordined. Numb. 18. 19.
* 1. King. 11, 26.
g This word in the Chalde tongue is Racha, which our Saviour vſeth, Maath. 5. 22.
† *Ebr. children of Belial.*
h Meaning in heart and courage.
‖ *Or, faint hearted.*
* *Levit.* 26. 35.
* 1. *King.* 12. 31. *chap.* 11, 14.
† *Ebr. fil his hand.*
i Hee ſheweth the nature of idolaters which take no triall of the vocation, life and doctrine of their miniſters, but thinke the moſt villeſt and greateſt beaſtes ſufficient to ſerve their turne.
k As it was appointed in the Law, Exod. 29. 39.
l Becauſe their cauſe was good and approoved by the Lord, they doubted not of the ſucceſſe and victory.
m Contemning the good counſell which came of the Spirit of God, he thought to have overcome by deceit.
‖ *Or, gave him the overthrow.*
n Hee ſheweth that the ſtay of all kingdomes, and aſſurance of victories depend upon our truſt and confidense in the Lord.

† Ebr. daughters. tooke cities from him, *even* Beth-el and the † villages thereof, and Ieſhanah with her villages, and Ephron with her villages.

20 And Ieroboam recovered no ſtrength againe in the dayes of Abijah, but the Lord plagued him, and he died.

21 So Abiiah waxed mighty, and married fourteene wives, and begate two and twenty ſonnes, and ſixteene daughters.

22 The reſt of the actes of Abiiah, and his maners and his ſayings, are written in the ſtorie of the Prophet Iddo.

CHAP. XIIII.

3 Aſa deſtroyeth idolatry, and commandeth his people to ſerve the true God. 11 Hee prayed unto God when hee ſhould goe to fight. 12 Hee obteineth the victorie.

* 1. King. 15. 8. SO * Abijah ſlept with his fathers, and they buried him in ſ citie of David, and Aſa his ſonne reigned in his ſtead: in whoſe dayes the land was quiet ten yeere.

2 And Aſa did that was good and right in the eyes of the Lord his God.

3 For he tooke away the altars of the ſtrange *gods*, and the hie places, and brake down the images, and cut downe the a groves.

a Which were planted contrary to the Law, Deut. 16, 21.

4 And commanded Iudah to ſeeke the Lord God of their fathers, and to doe *according* to the Law and the Commandement.

5 And hee tooke away out of all the cities of Iudah the high places, and the images: therefore the Kingdome was b quiet before him.

b Hee ſheweth that the reſt and quietneſſe of kingdomes ſtandeth in aboliſhing idolatrie, and advancing true religion.

6 Hee built alſo ſtrong cities in Iudah, becauſe the land was in reſt, and hee had no warre in thoſe yeeres: for the Lord had given him reſt.

7 Therefore hee ſayd to Iudah, Let vs build the cities, and make walles about, and towers, gates, and barres, while the land is c before vs: becauſe wee have ſought the Lord our God, wee have ſought him, and hee hath given us reſt on every ſide: ſo they built and proſpered.

c Whiles we have the full government thereof.

8 And Aſa had an armie of Iudah, that bare ſhields and ſpeares, three hundreth thouſand, and of Beniamin that bare ſhields and drew bowes, two hundreth and foureſcore thouſand: all theſe were valiant men.

d The king of Ethiopia, or Egypt.
e Which was a citie in Iudah, Ioſh. 15. 44. where Michaiah the Prophet was borne.

9 ¶ And there came out againſt him Zerah d of Ethiopia, with an hoaſt of then hundreth thouſand, and three hundreth charets, and came unto e Mareſhah.

* 1. Sam. 14, 6. ‖ *Or, againſt many, without power.*

10 Then Aſa went out before him, and they ſet the battell in aray in the valley of Zephathah, beſide Mareſhah.

11 And Aſa cried unto the Lord his God, and ſayd, Lord, * it is nothing with thee to helpe ‖ with many, *or* with no power: helpe us, O Lord our God: for wee reſt on thee, and in thy Name are wee come againſt this multitude: O Lord, thou art our God, f let not man prevaile againſt thee.

f Thus the children of God neither truſt in their owne power or police, neither feare the ſtrength and ſubtilties of their enemies, but conſider the cauſe and ſee whether their enterpriſes tend to Gods glory, and thereupon aſſure themſelves of the victory by him, which is only Almighty, & can turne all fleſh into duſt with the breath of his mouth.

12 ¶ So the Lord ſmote the Ethiopians before Aſa and before Iudah, and the Ethiopians fled.

13 And Aſa and the people that was with him, purſued them unto Gerar. And the Ethiopians hoaſt was overthrowen, *ſo that* there was no life in them: for they were deſtroyed before the Lord and before his hoſt: and they caried away a mightie great ſpoile.

g The Lord had ſtricken them with feare,

14 And they ſmote all the cities round about Gerar; for the g feare of the Lord came upon them, and they ſpoiled all the cities, for there was exceeding much ſpoile in them.

15 Yea, and they ſmote the tents of cattell, and caried away plenty of ſheepe and camels, and returned to Ieruſalem.

CHAP. XV.

1 The exhortation of Azariah. 3 Aſa purgeth his countrey of idolatry. 11 He ſacrificeth with the people. 14 They ſweare together to ſerve the Lord. 16 Hee depoſeth his mother for her idolatry.

THen the Spirit of God came upon a Azariah the ſonne of Obed.

a Who was called Obed. as his father was, verſ. 8.

2 And he went out to meete Aſa, and ſaid unto him, O Aſa, and all Iudah and Beniamin, heare ye me, The Lord *is* with you, while ye be with him: and if ye ſeeke him, he will be found of you, but if ye forſake him, he will forſake you.

3 Now for a long ſeaſon Iſrael *hath bene* without the b true God, and without Prieſt to teach, and without law.

b For the ſpace of twelve yeeres vnder Rehoboam, & three yeeres vnder Abiiah, religion was neglected, and idolatry planted.

4 But *vvhoſoever* returned in his affliction to the Lord God of Iſrael, and ſought him, he c was found of him.

c Hee ſheweth, that notwithſtanding the wickednes of tyrants and their rage, yet God hath his, whom he heareth in their tribulation, as he delivered his from Zerah king of the Ethiopians, Cha. 14, 9. 12. and out of all other dangers, when they called upon the Lord.

5 And in that time there *vvere* no peace to him, that did goe out and goe in: but great troubles *vvere* to all inhabitants of the earth.

6 For nation was deſtroyed of nation, and citie of citie: for God troubled them with all adverſitie.

d Your confidence and truſt in God ſhall not be fruſtrate.

7 Bee yee ſtrong therefore, and let not your hands bee weake: for your d worke ſhall have a reward.

8 ¶ And when Aſa heard theſe words, and the prophecie of Obed the Prophet, he was encouraged, and tooke away the abominations out of all the land of Iudah and Beniamin, and out of the cities which hee had taken of mount Ephraim, and hee renewed the altar of the Lord, that was before the porch of the Lord.

9 And hee gathered all Iudah and Beniamin, and the ſtrangers with them out of Ephraim, and Manaſſeh, and out of Simeon: for there fell many to him out of Iſrael, when they ſaw that the Lord his God *vvas* with him.

e Called Shiuan, conteining part of May, and part of Iune.

10 So they aſſembled to Ieruſalem in the e third moneth, in the fifteenth yeere of the reigne of Aſa.

11 And they offered unto the Lord the ſame time of the f ſpoile *vvhich* they had brought, *even* ſeven hundreth bullockes, and ſeven thouſand ſheepe.

f Which they had taken of the Ethiopians.

12 And they made a covenant to ſeeke the Lord God of their fathers, with all their heart, and with all their ſoule.

g Theſe were the words of their covenant, which commanded all idolaters to be put to death, according to the Law of God, Deut. 13. 5. 9. 15.

13 And g whoſoever will not ſeeke the Lord God of Iſrael, ſhall be ſlaine, whether hee were ſmall or great, man or woman.

h So long as they ſerved him aright, ſo long did he preſerve and proſper them.

14 And they ſware unto the Lord with a loud voyce, and with ſhouting, and with trumpets, and with cornets.

* 1. King. 15. 13.

15 And all Iudah reioyced at the oathe: for they had ſworne unto the Lord with all their heart, and ſought him with a whole deſire, and he was h found of them. And the Lord gave them reſt round about.

i Or grand-mother: and herein be ſhewed that he lacked zeale, for he ought to have died both by the covenant, as verſ. 13. and by the Law of God: but he gave place and would alſo ſeeme after a ſort to ſatisfie the Law.

16 ¶ And king Aſa depoſed * Maachah *his* i mother from her regencie, becauſe ſhe had made an idole in a grove: and Aſa brake downe her idole, and ſtamped it, and burnt it at the brooke Kidron.

17 But

17 But the high places were not k taken away out of l Iſrael: yet the heart of Aſa was m perfite all his dayes.

18 Alſo he brought into the houſe of God the things that his father had dedicate, and that hee had dedicate, ſilver, and gold, and veſſels.

19 And there was no warre unto the five and thirtieth yeere of the reigne of Aſa.

k Which partly came through lacke of zeale in him, partly through the negligence of his officers, and partly by the ſuperſtition of the people, that all were not taken away.

l Becauſe that God was called the God of Iſrael, by reaſon of his promiſe to Iaakob: therefore Iſrael is ſometime taken for Iudah, becauſe Iudah was his chiefe people.

m In reſpect of his predeceſſors.

CHAP. XVI.

a Aſa for feare of Baaſha king of Iſrael, maketh a covenant with Ben-hadad king of Aram. 7 Hee is reproved by the Prophet. 10 Whom hee putteth in priſon. 12 His ſickneſſe. 13 His death.

IN the ſixe and thirtieth yeere of the reigne of Aſa, came a * Baaſha king of Iſrael up againſt Iudah, and built b Ramah, to let none paſſe out or go in to Aſa king of Iudah.

a Who reigned after Nadab the ſonne of Ieroboam.

* 1. King. 15. 17.

b He fortified it with walles and ditches: it was a citie in Beniamin neere to Gibeon.

‖ *Or, Darmeſek.*

2 Then Aſa brought out ſilver and gold out of the treaſures of the houſe of the Lord, and of the kings houſe, and ſent to Benhadad king of Aram that dwelt at ‖ Damaſcus, ſaying,

3 There *is* a covenant betweene me and thee, and betweene my father and thy father: behold, I have ſent thee ſilver and golde: come, c breake thy league with Baaſha king of Iſrael, that hee may depart from me.

c He tought to repulſe his adverſarie by an vnlawfull meanes, that is, by ſeeking helpe of infidels, as they that ſeeke the Turks amity, thinking thereby to make themſelves more ſtrong.

4 And Benhadad hearkened unto king Aſa, and ſent the captaines of the armie which hee had, againſt the cities of Iſrael. And they ſmote Iion, and Dan, and Abel-maim, and all the ſtore cities of Naphtali.

5 And when Baaſha heard it, he left building of Ramah, and let his worke ceaſe.

6 Then Aſa the king tooke all Iudah, and caried away the ſtones of Ramah and the timber thereof, wherewith Baaſha did built, and he build therewith Geba and Mizpah.

7 ¶ And at that ſame time Hanani the ‖ Seer came to Aſa king of Iudah, and ſaid unto him, Becauſe thou haſt reſted upon the king of Aram, and not reſted in the Lord thy God, therefore is the hoſt of the king af Aram eſcaped out of thine hand.

‖ Or, *Prophet.*

* *Chap. 14. 9.*

* *2 Mac. 9. 5. and 12. 22.*

‖ *Ebr. priſon houſe.*

d Thus in ſtead of turning to God by repentance, he diſdained the admonition of the Prophet, and puniſhed him, as the wicked doe when they be told of their faults.

‖ *Or, gauie, or ſwollen.*

* *1. King. 15. 23.*

‖ *Or, to the top of his head.*

e God plagued his rebellion, & hereby declareth that it is nothing to begin well, except we ſo conteinue to the ende, that is zealous of Gods glory, and put our whole truſt in him.

8 * The Ethiopians and the Lubims, were they not a great hoaſte with charets and horſemen, exceeding many, yet becauſe thou diddeſt reſt upon the Lord, he delivered them into thine hand.

9 * For the eyes of the Lord behold all the earth, to ſhew himſelfe ſtrong with them that are of perfit heart toward him: thou haſt then done foolithly in this: therefore from henceforth thou ſhalt have warres.

10 Then Aſa was wroth with the Seer, and put him into a † priſon: for he was d diſpleaſed with him, becauſe of this thing. And Aſa oppreſſed *certaine* of the people at the ſame time.

11 And behold, the actes of Aſa firſt and laſt, loe, they are written in the booke of the Kings of Iudah and Iſrael.

12 ¶ And Aſa in the nine and thirtieth yeere of his reigne was ‖ * diſeaſed in his feete, *and* his diſeaſe was ‖ e extreme: yet hee ſought not the Lord in his diſeaſe, but to the f Phyſicians.

f He ſheweth that it is in vaine to ſeeke to the Phyſicians, except we firſt ſeeke to God to purge our ſinnes, which are the chiefe cauſe of all our diſeaſes, and after vſe the helpe of the Phyſician, as a meane by whom God worketh.

13 So Aſa ſlept with his fathers, and died in the one and fourtieth yeere of his reigne.

14 And they buried him in *one* of his ſepulchres, which he had made for himſelfe in the city of David, and layed him in the bed, which they had filled with ſweete odours and divers kindes *of ſpices* made by the arte of the Apothecary: and they burnt *odours* for him with an exceeding great fire.

CHAP. XVII.

1 Ieho∫haphat truſting in the Lord, proſpereth in riches and honour. 6 Hee aboliſheth idolatrie, 7 and cauſeth the people to be taught. 11 Hee receiveth tribute of ſtrangers. 13 His munitions, and men of warre.

AND Iehoſhaphat his ſonne reigned in his ſtead, and prevailed againſt Iſrael.

2 And he put gariſons in all the ſtrong cities of Iudah, and ſet bands in the land of Iudah and in the cities of Ephraim, which Aſa his father had taken.

3 And the Lord was with Iehoſhaphat, becauſe hee walked in the a firſt wayes of his father Dauid, and ſought not b Baalim,

a That is, his vertues: meaning, before he had committed with Bathſheba, and againſt Vriah.

b Sought not help at ſtrange Gods.

4 But ſought the Lord God of his father, and walked in his commandement, and not after the † trade of Iſrael.

† *Ebr. ſworke.*

5 Therefore the Lord ſtabliſhed the kingdome in his hand, and all Iudah brought preſents to Iehoſhaphat, ſo that he had of riches and honour in abundance.

6 And he c lift up his heart unto the wayes of the Lord, and he tooke away moreover the high places and the groves out of Iudah.

c He gave himſelfe wholly to ſerve the Lord.

7 ¶ And in the third yeere of his reigne hee ſent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Michaiah, that they ſhould d teach in the cities of Iudah,

8 And with them Levites, Shemaiah, and Nethaniah, and Zebadiah, and Aſahel, and Shemiramoth, and Ionathan, and Adonijah, and Tobijah, and Tob-adonijah, Levites, and with them Eliſhama and Ieboram Prieſts,

d He knew it was in vaine to profeſſe religion, except ſuch were appointed which could inſtruct the people in the ſame, and had authoritie to put away all idolatry.

9 And they taught in Iudah, and had the booke of the Law of the Lord with them, and went about throughout all the cities of Iudah, and taught the people.

10 And the feare of the Lord fell upon all the kingdomes of the lands that were round about Iudah, and they e fought not againſt Iehoſhaphat.

e Thus God proſpereth all ſuch that with a pure heart ſeeke his glory, and keepeth their enemies in feare, that they cannot be able to execute their rage againſt them.

11 Alſo *ſome* of the Philiſtims brought Iehoſhaphat gifts and tribute ſilver, and the Arabians brought him flockes, ſeven thouſand and ſeven hundreth rammes, and ſeven thouſand and ſeven hundreth hee goats.

12 So Iehoſhaphat proſpered and grew up on high, and he built in Iudah palaces and cities of ſtore.

13 And hee had great workes in the cities of Iudah, and men of warre, *and* valiant men in Ieruſalem.

14 And theſe are the numbers of them after the houſe of their fathers, In Iudah, *were* captains of thouſands, Adnah the captaine and † with him of valiant men three hundreth thouſand.

† *Ebr. in his hand.*

15 And ‖ at his hand Iehohanan a captaine, and with him two hundreth and foureſcore thouſand.

‖ *Or, next to him.*

16 And at his hand Amaſiah the ſonne of Zichri, f which willingly offered himſelfe unto the Lord, and with him two hundreth thouſand valiant men.

f Meaning, which was: Nazarite, Numb. 6.

17 And of Beniamin, Eliada a valiant man, and

and with him armed men with bowe and ſhield, two hundreth thouſand.

18 And at his hand Iehozabad, and with him an hundreth and foureſcore thouſand armed to the warre.

19 Theſe g waited on the king, beſides thoſe which the king put in the ſtrong cities throughout all Iudah.

g That is, they were as his ordinary gard.

CHAP. XVIII.

Iehoſhaphat maketh affinitie with Ahab. 10 *Foure hundreth Prophets counſell Ahab to goe to warre.* 16 *Michaiah is againſt them.* 23 *Zidkiah ſmiteth him.* 25 *The king putteth him in priſon.* 29 *The effect of his prophecie.*

A Nd * Iehoſhaphat had riches and honour in abundance, but he was ioyned in a affinitie with Ahab.

* 1. *King.* 22. 3.

a For Ioram Iehoſhaphats ſonne married Ahabs daughter.

2 And after certaine b yeeres hee went downe to Ahab to Samaria: and Ahab ſlewe ſheepe and oxen for him in great number, and for the people that hee had with him, and entiſed him to goe up vnto c Ramoth Gilead.

b That is, the third yeere, 1. King. 22. 2.

c To recover it out of the hands of the Syrians.

3 And Ahab king of Iſrael ſaid vnto Iehoſhaphat king of Iudah, Wilt thou go with mee to Ramoth Gilead? And hee anſwered him, I am as thou art, and my people as thy people, and we *will ioyne* with thee in warre.

4 And Iehoſhaphat ſaid vnto the king of Iſrael, Aske counſell, I pray thee, at the d word of the Lord this day.

d Heare the adviſe of ſome Prophet, to know whether it be Gods will.

5 Therefore the King of Iſrael gathered of e Prophets foure hundreth men, and ſaid vnto them, Shall we goe to Ramoth Gilead to battell, or ſhall I ceaſe? And they ſaid, Goe vp: for God ſhall deliver it vnto the kings hand.

e Which were the prophets of Baal, ſignifying that the wicked eſteeme none but flatterers, and ſuch as will beare with their inordinate affections.

6 But Iehoſhaphat ſaid, Is there here never a Prophet more of the Lord, that we might enquire of him?

7 And the king of Iſrael ſaid vnto Iehoſhaphat, There is yet one man by whom we may aske counſell of the Lord: but I f hate him: for hee doeth not prophecie good vnto mee, but alway evill: it is Michaiah the ſonne of Imla. Then Iehoſhaphat ſaid, Let not the king ſay g ſo.

f Yet the true miniſters of God ought not to ceaſe to do their duety, though the wicked magiſtrates cannot abide them to ſpeake the trueth.

g Meaning, that he ought not to refuſe to heare any that was of God.

8 And the king of Iſrael called an eunuch, and ſaid, Call quickly Michaiah the ſonne of Imla.

9 ¶ And the king of Iſrael and Iehoſhaphat King of Iudah ſate either of them on his throne cloathed in their h apparell: they ſate even in the threeſhing floore at the entring in of the gate of Samaria: and all the Prophets prophecied before them.

h That is, in their maieſtie and royall apparell.

10 And Zidkiah the ſonne of Chenaanah made him i hornes of yron, and ſayd, Thus ſaith the Lord, With theſe ſhalt thou puſh the Aramites vntill thou haſt conſumed them.

i Reade 1. King. 22. 11.

11 And all the Prophets prophecied ſo, ſaying, Goe vp in Ramoth Gilead, and proſper: for the Lord ſhall deliuer it vnto the hand of the king.

12 ¶ And the meſſenger that went to call Michaiah, ſpake to him, ſaying, Behold, the words of the Prophets *declare* good to the king with one k accord: let thy word therefore, I pray thee, be like one of theirs, and ſpeake thou good.

k Thinking, that whereas foure hundreth prophets had agreed in one thing, that he being but one man and in leaſt eſtimation, durſt not gainſay it.

13 And Michaiah ſaid, As the Lord liveth, whatſoever my God ſaith, that will I ſpeake.

14 ¶ So hee came to the king, and the King ſaid vnto him, Michaiah, ſhall we goe to Ramoth Gilead to battell, or ſhall I leave off? And he ſaid, l Goe ye vp, and proſper, and they ſhall be deliuered into your hand.

l Hee ſpake this by deriſion of the falſe prophets, as the King well perceived.

15 And the King ſaid vnto him, How oft ſhall I charge thee, that thou tell me nothing but the trueth in the Name of the Lord?

16 Then he ſaid, I ſaw all Iſrael ſcattered in the mountaines, as ſheepe that have no ſheepheard: and the Lord ſaid, m Theſe have no maſter: let them returne every man to his houſe in peace.

m Hee prophecieth how the people ſhould be diſperſed and Ahab ſlaine.

17 And the King of Iſrael ſaid to Iehoſhaphat, Did I not tell thee, that hee would not prophecie good unto me, but evill?

18 Againe hee ſaid, Therefore heare yee the word of the Lord: I ſaw the Lord ſit vpon his throne, and all the n hoaſte of heaven ſtanding at his right hand, and at his left.

n Meaning, his Angels.

19 And the Lord ſaid, Who ſhall ‖ perſwade Ahab King of Iſrael, that he may goe vp, and fall at Ramoth Gilead? And one ſpake and ſaid thus, and another ſaid that.

‖ *Or, deceive.*

20 Then there came foorth a ſpirit and ſtood before the Lord, and ſaid, I will perſwade him. And the Lord ſaid vnto him, Wherein?

21 And he ſaid, I will goe out, and be a falſe ſpirit in the mouth of all his Prophets. And o hee ſaid, Thou ſhalt perſwade, and ſhalt alſo prevaile: goe forth and doe ſo.

o That is, the Lord.

22 Now therefore behold, the Lord hath put a p falſe ſpirit in the mouth of theſe thy Prophets, and the Lord hath determined evill againſt thee.

p To them that will not beleeve the trueth, God ſendeth ſtrong deluſion that they ſhould beleeve lies, 2. Theſſ. 2. 10.

23 Then Zedkiah the ſonne of Chenaanah came neere & ſmote Michaiah vpon the q cheeke, and ſayd, By what way went the Spirit of the Lord from me, to ſpeake with thee?

q By this cruelty, his ambition and hypocriſie was diſcovered: thus the hypocrites boaſt of the Spirit which they have not, and declare their malice againſt them in whom the true Spirit is.

24 And Michaiah ſaid, Behold, thou ſhalt ſee that day when thou ſhalt goe from chamber to chamber to hide thee.

25 And the King of Iſrael ſaid, Take yee Michaiah, and cary him to Amon the governour of the citie, and to Ioaſh the kings ſonne,

26 And ſay, Thus ſaith the king, Put this man in the priſon houſe, and feede him with bread of r affliction and with water of affliction, untill I returne in peace.

r Keepe him ſtreightly in priſon, and let him feele hunger and thirſt.

27 And Michaiah ſayde, If thou returne in peace, the Lord hath not ſpoken by me. And ‖ he ſaid, Heare all ye people.

‖ *Or, Michaiah.*

28 So the King of Iſrael and Iehoſhaphat the King of Iudah went vp to Ramoth Gilead.

29 And the King of Iſrael ſaid vnto Iehoſhaphat, I will ſ change my ſelfe, and enter into the battell: but put thou on thine apparell. So the king of Iſrael changed himſelfe, and they went into the battell.

ſ Thus the wicked thinke by their owne ſubtilitie to eſcape Gods iudgements which hee threatneth by his word.

30 And the king of Aram had commanded the captaines of the charets that were with him, ſaying, Fight yon not with ſmall nor great, but againſt the king of Iſrael onely.

31 And when the captaines of the charets ſaw Iehoſhaphat, they ſaid, It is the king of Iſrael: and they compaſſed about him to fight. But Iehoſhaphat t cried, and the Lord helped him and mooued them *to depart* from him.

t Hee cryed to the Lord by acknowledging his faults in going with this wicked King to warre againſt the word of the Lord by his Prophet, and alſo by deſiring mercy for the ſame.

32 For when the captaines of the charets ſaw that hee was not the King of Iſrael, they turned backe from him.

33 Then *a certaine* man drew a bow † mightily, and ſmote the King of Iſrael betweene the ioynts ‖ of his brigandine: therefore he ſaid to his charetman, Turne thine hand, and ... y me out of the hoaſte; for I am hurt.

† *Ebr. in his ſimplicitie, or ignorantly.*

‖ *Or, betweene the aberjons.*

34 And

34 And the battell increased that day: and the king of Israel [u] stoode still in his charet against the Aramites vntill even, and died at the time of the sunne going downe.

[u] Hee dissembled his hurt that his souldiers might fight more courageously.

CHAP. XIX.

4 After Iehoshaphat was rebuked by the Prophet, he called againe the people to the honouring of the Lord. 5 He appointed Iudges and ministers, 9 and exhorteth them to feare God.

AND Iehoshaphat the king of Iudah returned † safe to his house in Ierusalem.

† *Ebr. in peace.*

2 And Iehu the sonne of Hanani the Seer went out to meete them, and said to king Iehoshaphat, [a] Wouldest thou helpe the wicked, and love them that hate the Lord? therefore for this thing the wrath † of the Lord is vpon thee.

[a] Hee declareth that the wrath and iudgement of God is over all such that support the wicked, and rather shew not in deed that they are enemies to all such as hate the Lord.

† *Ebr. wrath from the Lord.*

3 Neverthelesse good things are found in thee, because thou hast take away the groves out of the land, and hast prepared thine heart to seeke God.

4 ¶ So Iehoshaphat dwelt at Ierusalem, and returned and went [b] through the people from Beer-sheba to mount Ephraim, and brought them againe vnto the Lord God of their fathers.

[b] Hee visited all his countrey, and brought his people from idolatry to the knowledge of the true God.

5 And hee set iudges in the land throughout all the strong cities of Iudah, citie by citie,

6 And said to the iudges, Take heed what yee doe: for yee execute not the iudgements of man, but of the Lord, and *hee vvill be* [c] with you in the cause *and* iudgement.

[c] Both to preserve you, if you do iustly, or to punish you, if you do the contrary.

7 Wherefore now let the feare of the Lord be vpon you: take heede, and doe it: for there is no [d] iniquitie with the Lord our God, neither * respect of persons, nor receiuing of reward.

[d] He will declare by the sharpenesse of the punishment, that he hateth all iniquity.

* *Deute.* 10, 17. *Iob* 34. 19. *Acts.* 10, 34. *Rom.* 2, 11. *Gal.* 2, 6. *ephe.* 6, 9. *col.* 3, 25. 1. *Pet.* 1. 17.

8 Moreover in Ierusalem did Iehoshaphat set of the Levites, and of the Priests and of the chiefe of the families of Israel, for the iudgement and cause of ỹ Lord: and they [e] returned to Ierusalem.

[e] The Priests and Levites, which should iudge matters according to the word of the Lord.

9 And he charged them, saying, Thus shall ye doe in the feare of the Lord faithfully and with a perfit heart.

10 And in every cause that shall come to you of your brethren that dwell in your cities, betweene [i] blood and blood, betweene law and precept, statutes and iudgements, *yee shall iudge them* and admonish them that they trespasse not against the Lord, that [g] wrath come not vpon you and vpon your brethren. This shall ye doe and trespasse not.

[f] That is, to try whether the murther was done at vnawares, or else on set purpose, Numb. 35. 11. Deut. 4 41.

[g] Meaning, that God would punish them most sharpely, if they would not execute iustice aright.

11 And behold, Amariah the Priest *shall be* the chiefe over you in all matters of the Lord, and Zebadiah the sonne of Ishmael, a ruler of the house of Iudah *shall be* for all the [h] Kings affaires, and the Levites *shall be* officers [i] before you. Be of courage, and doe it, and the Lord shall be with the [k] good.

[h] Shallbe chiefe overseer of the publike affaires of the Realme.

[i] They shall have the handling of inferiour causes.

[k] God will assist them that doe iustice.

CHAP. XX.

3 Iehoshaphat and the people pray vnto the Lord. 22 The marueilous victory that the Lord gaue him against his enemies. 30 His reigne and actes.

AFter this also came the children of Moab and the children of Ammon, and with them of the [a] Ammonites against Iehoshaphat to battell.

[a] That is, which counterfeyted the Ammonites in language and apparel. The Hebrewes thinke that they were the Amalekites, but as may appeare by the tenth verse they were the Idumeans of mount Seir.

2 Then there came that tolde Iehoshaphat, saying, There commeth a great multitude against thee from beyond the [b] Sea, out of Aram: and beholde, they be in Hazzon Tamar, which is Engedi.

[b] Called the dead Sea, where God destroyed the five cities for sinne.

3 And Iehoshaphat feared, and set himselfe [c] to seeke the Lord, and proclaimed a fast throughout all Iudah.

[c] This declareth what the feare of the godly is, which is as the pricke to stirre them to prayer, and to depend on the Lord, whereas it moueth the wicked either to seeke after worldly meanes and policies, or els to fall into despaire.

4 And Iudah gathered themselves together to aske counsell of the Lord: they came even out of all the cities of Iudah to inquire of the Lord.

5 And Iehoshaphat stood in the Congregation of Iudah and Ierusalem in the house of the Lord before the new court.

6 And sayd, O Lord God of our fathers, art not thou God in heaven? and reigneſt not thou on all the kingdomes of the heathen? and in thine hand is power and might, and none is able to withstand thee.

7 Diddest not thou our God cast out the inhabitants of this land before thy people Israel, and [d] gauest it to the seed of Abraham thy friend for ever?

[d] Hee groundeth his prayer vpon Gods power, whereby he is able to helpe, and also on his mercy, which he will continue toward his, forasmuch as he hath once chosen them and began to shew his graces toward them.

8 And they dwelt therein, and have built thee a Sanctuary therein for thy Name, saying,

9 * If evill come vpon vs, as the [e] sword of iudgement, or pestilence, or famine, we will stand before this house & in thy presence (for thy name [f] is in this house) and will cry vnto thee in our tribulation, and thou wilt heare and helpe.

* 1 *King.* 8. 37. *chap.* 6. 28.

[e] Meaning warre which commeth by Gods iust iudgements for our sinnes.

[f] That is, it is here called upon, and thou declarest thy presence and favour.

10 And now, behold, the children of * Ammon and Moab, and mount Seir, by whom thou wouldest not let Israel goe, when they came out of the land of Egypt: but they turned aside from them, and destroyed them not:

* Deute. 2, 9. Nehem. 13, 1.

11 Behold, I say, they reward vs, in comming to cast vs out of thine inheritance, which thou hast caused vs to inherite:

12 O our God, wilt thou not iudge them? for there is no strength in vs *to stand* before this great multitude that commeth against vs, neither doe we know what to doe: but our eyes [g] are toward thee.

[g] We onely put our trust in thee, and wait for our deliverance from heaven.

13 And all Iudah stood [h] before the Lord with their yong ones, their wives, and their children.

[h] That is, before the Arke of the Covenant.

14 And Iahaziel the sonne of Zechariah, the sonne of Benaiah, the sonne of Ieiel, the sonne of Mattaniah, a Levite of the sonnes of Asaph, *vvas there*, vpon whom came [i] the Spirit of the Lord, in the middes of the Congregation.

[i] Which was mooved by the Spirit of God to prophecie.

15 And he sayd, Hearken yee all Iudah, and ye inhabitants of Ierusalem, and thou, King Iehoshaphat: thus saith the Lord vnto you, Feare you not, neither be afraid for this great multitude: for the [k] battell *is* not yours, but Gods.

[k] They fight against God and not against you, therefore he will fight for you.

16 To morrow goe ye downe against them: behold, they come vp by the cleft of Ziz, and yee shall finde them at the ende of the brooke before the wilderneſſe of Ieruel.

17 Yee shall not neede to fight in this *battell*: * stand still, moove not, and behold the [l] saluation of the Lord towards you: O Iudah, and Ierusalem, feare yee not, neither be afraid: to morrow goe out against them, and the Lord *vvill be* with you.

* *Exod.* 14. 13. 14.

[l] *Or, deliverance.*

18 ¶ Then Iehoshaphat [l] bowed downe with his face to the earth, and all Iudah and the inhabitants of Ierusalem fell downe before the Lord, worshipping the Lord.

[l] Declaring his faith and obedience to the word of the Lord, and giving thankes for the deliverance promised.

19 ¶ And the Levites of the children of the Kohathites, and of the children of the Corhites stood vp to prayse the Lord God of Israel with a loude voyce on high.

20 And when they arose early in the morning, they went forth to the wildernes of Tekoa: and as they departed, Iehoshaphat stood and said, Heare

Heare ye me, O Iudah, and ye inhabitants of Ieruſalem: put your truſt in the Lord your God, and ye ſhalbe aſſured: beleeve his [m] Prophets, and ye ſhall proſper.

[m] Give credit to their words and doctrine.

21 And when he had conſulted with the people, and appointed ſingers unto the Lord, and them that ſhould praiſe *him that is* in the beautifull Sanctuary, in going foorth before the men of armes, and ſaying, [n] Praiſe yee the Lord, for his mercy *laſteth* for ever.

[n] This was a Pſalme of thankſgiving which they uſed commonly to ſing when they prayſed the Lord for his benefits, and was made by David, Pſal. 136.

22 And when they began to ſhoute, and to praiſe, the Lord laide ambuſhments againſt the children of Ammon, Moab, and [o] mount Seir, which were come againſt Iudah, and they ſlewe one another.

[o] Meaning, the Idumeans which dwelt in mount Seir.

23 For the children of Ammon and Moab roſe againſt the inhabitants of mount Seir, to ſlay and to deſtroy *them*: and when they had made an end of the inhabitants of Seir, every one helped to [p] deſtroy one another.

[p] Thus the Lord according to Iehoſhaphats prayer declared his power, when he delivered his by cauſing their enemies to kill one another.

24 And when Iudah came toward Mizpah in the wilderneſſe, they looked unto the multitude: and behold, the carkeiſes were fallen to the earth, and none eſcaped.

25 And when Iehoſhaphat and his people came to take away the ſpoile of them, they found among them in abundance both of ſubſtance and alſo of bodies *laden* with precious iewels, which they tooke for themſelves, till they could cary no more: they were three dayes in gathering of the ſpoile: for it was much.

26 And in the fourth day they [q] aſſembled themſelves in the valley of Berachah: for there they bleſſed the Lord: therefore they called the name of that place, The valley of Berachah unto this day.

[q] To give thanks to the Lord for the victory: and therefore the valley was called Berachah, that is, bleſſing, or thankſgiving which was alſo called the valley of Iehoſhaphat, Ioel 3,2,12. becauſe the Lord iudged the enemies according to Iehoſhaphats prayer.

27 Then every man of Iudah and Ieruſalem returned with Iehoſhaphat their head to goe againe to Ieruſalem with ioy: for the Lord had made them to reioyce over their enemies.

28 And they came to Ieruſalem with violes, and with harps, and with trumpets, *even* unto the houſe of the Lord.

29 And the [r] feare of God was upon all the kingdomes of the earth, when they had heard that the Lord had fought againſt the enemies of Iſrael.

[r] Hee declareth hereby, that the works of God bring ever comfort or deliverance to his, and feare or deſtruction to his enemies.

30 So the kingdome of Iehoſhaphat was quiet, and his God gave him reſt on every ſide.

31 ¶ And * Iehoſhaphat reigned over Iudah, and *was* five and thirty yeere old, when he began to reigne: and reigned five and twenty yeere in Ieruſalem, and his mothers name was Azubah the daughter of Shilhi.

* 1. King. 22, 42.

32 And he walked in the way of [s] Aſa his father, and departed not therefrom, doing that which was right in the ſight of the Lord.

[s] Meaning, in his vertues, and thoſe wayes wherein he followed God.

33 Howbeit the hie places were [t] not taken away: for the people had not yet prepared their hearts unto the God of their fathers.

[t] If the great care and diligence of this good king was not able utterly to abolish all ſuperſtition of this people, but that they would ſtill retaine their, how much leſſe are they able to reforme evill, which either have little zeale, or not ſuch as hee had: though here he was not to be excuſed?

34 Concerning the reſt of the actes of Iehoſhaphat firſt and laſt, behold, they are written in the booke of Iehu the ſonne of Hanai, which * is mentioned in the booke of the kings of Iſrael.

* 1. King 16, 1.

35 ¶ Yet after this did Iehoſhaphat king of Iudah ioyne himſelfe with Ahaziah king of Iſrael, who was given to doe evill.

36 And hee ioyned with him to * make ſhips to goe to Tarſhiſh: and they made the ſhips in Ezion Gaber.

* 3. King. 22, 48, 49.

37 Then Eliezer the ſonne of Dodavah of Mareſhah prophecied againſt Iehoſhaphat, ſaying, Becauſe thou haſt [u] ioyned thy ſelfe with Ahaziah, the Lord hath broken thy workes: and the ſhips were broken, that they were not able to goe to Tarſhiſh.

[u] Thus God would not have his to ioyne in ſocietie with idolaters and wicked men.

CHAP. XXI.

1 Iehoſhaphat died. 3 Iehoram ſucceedeth him. 4 which killeth his brethren. 6 Hee was brought to idolatry. 11 and ſucceedeth the people. 16 Hee is oppreſſed of the Philiſtims. 18 His miſerable end.

IEhoſhaphat then ſlept with his fathers, and was buried with his fathers in the city of David: and Iehoram his ſonne reigned in his ſtead.

2 And he had brethren the ſonnes of Iehoſhaphat, Azariah, and Iehiel, and Zechariah, and Azariah, and Michael, and Shephatiah. All theſe were the ſonnes of Iehoſhaphat king of [a] Iſrael.

[a] Read Chap. 15, 17. how by Iſrael, is meant Iudah.

3 And their father gave them great giftes of ſilver and of gold, and of precious things, with ſtrong cities in Iudah, but the kingdome gave he to Iehoram: for he was the eldeſt.

4 * And Iehoram roſe up upon the kingdome of his father, and made himſelfe ſtrong, and [b] ſlew all his brethren with the ſword, and alſo of the princes of [c] Iſrael.

* 2. King. 8, 16.

[b] Becauſe the wicked live ever in feare, and alſo are ambitious, they become cruell, and ſpare not to murther them, whom by nature they ought moſt to cherish and defend.

[c] Meaning of Iudah and Beniamin.

5 Iehoram was two and thirtie yeere old, when he began to reigne, and hee reigned eight yeeres in Ieruſalem.

6 And he walked in the way of the kings of Iſrael, as the houſe of Ahab had done: for he had the daughter of Ahab to [d] wife, and he wrought evill in the eyes of the Lord.

[d] So that we ſee how it cannot be that we ſhould ioyne with the wicked, and ſerve God.

7 Howbeit the Lord would not deſtroy the houſe of David, becauſe of the * covenant that he had made with David, and becauſe he had promiſed to give a light to him, and to his ſonnes for ever.

* 2. Sam. 7, 12, 16. 1. King. 2, 4. and 9, 5. 2. King. 8, 19. chap. 6, 16.

8 ¶ In his dayes Edom rebelled from under the hand of Iudah, and made a king over them.

9 And Iehoram went forth with his princes, and all his charets with him: and hee roſe up by night, and ſmote Edom, which had compaſſed him in, and the captaines of the charets.

10 But Edom rebelled from under the hand of Iudah unto this day. Then did [e] Libnah rebell at the ſame time from under his hand, becauſe he had forſaken the Lord God of his fathers.

[e] Reade 2. king. 8, 22.

11 ¶ Moreover he made high places in the mountaines of Iudah, and cauſed the inhabitants of Ieruſalem to commit [f] fornication, and compelled Iudah *thereto*.

[f] Meaning, idolatry, becauſe that the idolaters breaketh promiſe with God, as doeth the adultereſſe to her husband.

12 And there came a writing to him from [g] Eliah the Prophet, ſaying, Thus ſaith the Lord God of David thy father, Becauſe thou haſt not walked in the wayes of Iehoſhaphat thy father, nor in the wayes of Aſa king of Iudah,

[g] Some thinke that this was Eliſha, ſo called becauſe he had the Spirit in abundance as had Eliiah.

13 But haſt walked in the way of the kings of Iſrael, and haſt made Iudah and the inhabitants of Ieruſalem to goe a whoring, as the houſe of Ahab went a whoring, and haſt alſo ſlaine thy brethren of thy fathers houſe, which were better then thou.

14 Behold, with a great plague will the Lord ſmite thy people, and thy children, and thy wives, and all thy ſubſtance.

[h] We ſee this example dayly practiſed upon them that fall away from God: and become idolaters and murtherers of their brethren.

15 And thou ſhalt be in great diſeaſes in the diſeaſe of thy bowels, untill [h] thy bowels fall out for the diſeaſe, day by day.

16 ¶ So the Lord ſtirred up againſt Iehoram the ſpirit of the Philiſtims, and the Arabians that were beſide the [i] Ethiopians.

[i] There were other Arabians in Africa Southward toward Egypt.

17 And they came up into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wives, so that there was not a sonne left him, save k Iehoahaz the yongest of his sonnes.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, even after the end of two yeeres, his guts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

20 When he began to reigne, he was two and thirtie yeare old, and reigned in Ierusalem eight yeare, and lived without being desired: yet they buried him in the citie of David, but not among the sepulchres of the Kings.

k Called also Ahaziah, as Chap 22,1. or Azariah, vers. 6. following.

l That is, as some write he was not regarded, but despised for his wickednes, & idolatry: so that his sonne reigned 22 yeeres (his father yet living) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22, 2.

CHAP. XXII.

2 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.

AND * the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

* 2. King 8, 24.

a Meaning, the Philistims.

2 Two and b fourtie yeere old *was* Ahaziah when hee began to reigne, and hee reigned c one yeere in Ierusalem. And his mothers name *was* Ataliah the daughter d of Omri.

b Rede Chap. 22, 20.

c That is, after the death of his father.

d She was Ahabs daughter, who was the sonne of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did evill in the sight of the Lord, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

e Hee sheweth that it must needs follow that the rulers are such as their counsellers be, and that there cannot be a good King that suffereth wicked counsellers.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And hee returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

f Hereby we see how nothing can come to any but by Gods providence and as he hath appointed, and wherefore becauseth all meanes to serve to his will.

7 And the destruction of Ahaziah f came of God, in that he went to Ioram: for when he was come, he went foorth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had anoynted to destroy the house of Ahab.

* 2. Kings. 9, 7.

8 Therefore when Iehu ‖ executed iudgement upon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

‖ *Or, tooke vengeance.*

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him and buried him, because said they, Hee is the sonne of g Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moeved them to give him the honour of burial.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and h destroyed all the kings seede of the house of Iudah.

* 2. King 11, 1.

h To the intent that there should be none to make title to the crowne, and so she might usurpe the government.

11 But Iehoshabeath the daughter of the king, tooke Ioash the sonne of Ahaziah, and stale him from among the kings sonnes, that should be slaine, and put him and his nourse in the bedde chamer: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

i Meaning, in the chamber where the Priests and Levites slept, which kept their course weekely in the Temple.

12 And hee was with them hid in the i house of God sixe yeeres, whiles Athaliah reigned over the k land.

k To wit, of Iudah.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The temple of Baal is destroyed. 18 Iehoiada appointeth ministers in the Temple.

AND * in the seventh yeere Iehoiada waxed bold, and tooke the captaines of hundreths, *to wit*, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in covenant with him.

* 2. King 11, 4.

a Of the reigne of Athaliah, or after the death of Ahaziah.

2 And they went about in Iudah and gathered the Levites out of all the cities of Iudah, and the b chiefe fathers of Israel: and they came to Ierusalem.

b Meaning, of Iudah and Beniamin: reade why they are called Israel, Chap. 15, 17.

3 And all the congregation made a covenant with the King in the house of God: and he said unto them, Behold, the Kings sonne must reigne, * as the Lord hath said of the sonnes of David.

* 2. Sam. 7, 12, 16. 1. king. 2, 4. chap. 21, 7.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Levites, *shall be* porters of the doores.

5 And *another* third part toward the Kings house, and *another* third part at the * gate of the c foundation, and all the people *shall be* in the courts of the house of the Lord.

* 2. King. 11, 6.

c Which was the chiefe gate of the Temple toward the East.

6 But let none come into the house of the Lord, save the Priests, and the Levites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Levites shall compasse the King round about, and every man with his weapon in his hand, and he that entreth d into the house, shall be slaine, and be you with the king, when hee commeth in, and when he goeth out.

d Meaning, to make any tumults or to hinder their enterprise.

8 ¶ So the Levites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke every man his men that came on the Sabbath, with them that e went out on the Sabbath; for Iehoiada the Priest did not discharge the courses.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

9 And Iehoiada the Priest delivered to the captaines of hundreths speares, and shields, and bucklers which had bene king Davids, and were in the house of God.

10 And he caused all the people to stand (every man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the f house round about the king.

f Meaning, the most holy place where the Arke stood.

11 Then they brought out the kings sonne, and put upon him the crowne, and *gave him* the g testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and said, God save the king.

g That is, the booke of the Law, or as some reade, they put upon him his royall apparell.

12 ¶ But when Athaliah heard the noise of the people running and praising the King, she came to the people into the house of the Lord,

‖ *Or, saw the king standing.*

13 And when shee ‖ looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the singers *were* with instruments of musicke, and

and they that could ſing praiſe: then Athaliah rent her cloathes, and ſaid, [b] Treaſon, treaſon.

14 Then Iehoiada the Prieſt brought out the captaines of hundreths that were gouernours of the hoaſt, and ſaid vnto them, Haue her forth of the ranges, and he that i followeth her, let him die by the ſword: for the Prieſt had ſaid, Slay her not in the houſe of the Lord.

15 So they laied hand on her: and when ſhee was come to the entring of the horſe-gate by the kings houſe, they ſlew her there.

16 ¶ And Iehoiada made a [k] covenant betweene him and all the people, and the king, that they would be the Lords people.

17 And all the people went to the houſe of Baal, and [l] deſtroyed, and brake his altar, and his images, and ſlew [m] Mattan the prieſt of Baal before the altars.

18 And Iehoiada appointed officers for the houſe of the Lord, vnder the [‖] hands of the Prieſts and Levites, whom David had diſtributed for the houſe of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moſes, with reioycing and ſinging by the appointment of David.

19 And he ſet porters by the gates of the houſe of the Lord, that none that was vncleane in any thing, ſhould enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the gouernours of the people, and all the people of the land, and he cauſed the king to come downe out of the houſe of the Lord, and they went thorow [n] the hie gate of the kings houſe, and ſet the king vpon the throne of the kingdome.

21 Then all the people of the land reioyced, and the citie was quiet [o] after that they had ſlaine Athaliah with the ſword.

CHAP. XXIIII.

4 Ioaſh repaireth the houſe of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He ſloneth to death Zachariah the Prophet. 25 Ioaſh is killed of his owne ſeruants. 27 After him reigneth Amaziah.

IOaſh * *was* ſeuen yeere old when he began to reigne, and hee reigned fortie yeere in Ieruſalem: and his mothers name was Zibiah of Beerſheba.

2 And Ioaſh did vprightly in the ſight of the Lord all the dayes of [a] Iehoiada the Prieſt.

3 And Iehoiada [‖] tooke him two wives, and he begate ſonnes and daughters.

4 ¶ And afterward it came into Ioaſh minde to renew the houſe of the Lord.

5 And hee aſſembled the Prieſtes and the Levites, and ſaid to them, Goe out vnto the cities of Iudah, and gather of all [b] Iſrael money to repaire the houſe of your God, from yeere to yeere, and haſte the thing, but the Levites haſted not.

6 Therefore the king called Iehoiada the [c] chiefe, and ſaid vnto him, Why haſt thou not required of the Levites to bring in out of Iudah and Ieruſalem * the taxe of Moſes the ſervant of the Lord, and of the Congregation of Iſrael, for the Tabernacle of the teſtimonie?

7 For [d] wicked Athaliah, and her children brake vp the houſe of God: and all the things that were dedicated for the houſe of the Lord, did they beſtow vpon Baalim.

8 Therefore the king commanded, * and they made a cheſt, and ſet it at the gate of the houſe of the Lord without,

9 And they made proclamation thorow Iudah and Ieruſalem, to bring vnto the Lord * the taxe of Moſes the ſervant of God, *laid* vpon Iſrael in the wilderneſſe.

10 And all the princes and all the people reioyced, and brought in, and caſt into the cheſt, vntill they had finiſhed.

11 And when it was time, [e] they brought the cheſt vnto the Kings officer by the hand of the Levites: and when they ſaw that there was much ſilver, then the Kings Scribe, (and one appointed by the high Prieſt) came and emptied the cheſt, and tooke it, and caried it to his place againe: thus they did day by day, and gathered ſilver in abundance.

12 And the King and [f] Iehoiada gaue it to ſuch as did the labour *and* worke in the houſe of the Lord, and hired maſons and carpenters to repaire the houſe of the Lord: *they gaue* it alſo to workers of yron and braſſe, to repaire the houſe of the Lord.

13 So the workemen wrought, and the worke † amended through their hands: and they reſtored the houſe of God to his ſtate, and ſtrengthened it.

14 And when they had finiſhed it, they brought the reſt of the ſilver before the king and Iehoiada, and hee made thereof [g] veſſels for the houſe of the Lord, *even* veſſels to miniſter, both morters and *incenſe* cups, and veſſels of gold, and of ſilver: and they offered burnt offerings in the houſe of the Lord continually all the dayes of Iehoiada.

15 ¶ But Iehoiada waxed old and was full of dayes, and died. An hundreth and thirtie yeere old *was* he when he died.

16 And they buried him in the citie of David with the [h] kings, becauſe he had done good in Iſrael, and toward God and his houſe.

17 ¶ And after the death of Iehoiada, came the [i] princes of Iudah, and did reverence to the king, and the king hearkened vnto them.

18 And they left the houſe of the Lord God of their fathers, and ſerved groved and idoles: and wrath came vpon Iudah and Ieruſalem, becauſe of this their treſpaſſe.

19 And *God* ſent Prophets among them, to bring them againe vnto the Lord: and they [k] made proteſtation among them, but they would not heare.

20 And the Spirit of God came vpon Zechariah the ſonne of Iehoiada the Prieſt, which ſtood [l] above the people, and ſaid vnto them, Thus ſaith God, Why tranſgreſſe yee the commandements of the Lord? ſurely yee ſhall not proſper: becauſe yee have forſaken the Lord, hee alſo hath forſaken you.

21 Then they conſpired againſt him, and ſtoned him with ſtones at the [m] commandement of the king, in the court of the houſe of the Lord.

22 Thus Ioaſh the king remembred not the kindneſſe which Iehoiada his father had done to him, but ſlew his ſonne. And when hee died, hee ſaid, The Lord [n] looke vpon it and require it.

23 ¶ And when the yeere was out, the hoaſt of Aram came vp againſt him, and they came againſt Iuda and Ieruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoyle of them vnto the king of Damaſcus.

24 Though the armie of Aram came with a ſmall companie of men, yet the Lord delivered a very

b Declaring her vile impudencie, which having vniuſtly and by murther vſurped the crowne, would ſtill have defeated the true poſſeſſour, and therefore called true obedience treaſon.
i To ioyne with her partie, and to maintaine her authoritie.
k That they would onely ſerve him and renounce all idolatrie.
l According to their covenant made to the Lord.
m As the Lord commanded in his Law, both for the perſon and alſo the citie, Deute. 13, 9. and 15.
‖ *Or, charge.*
* *Numb.* 28, 3.

n Which was the principall gate, that the King might be ſeene of all the people.
o For were a tyrant and an idolater reigneth, there can be no quietneſſe: for the plagues of God are ever among ſuch people.

* 2. *King.* 12, 1.

a Who was a faithfull counſeller, and governed him by the word of God.
‖ *Or, gaue him two wiues.*

b He meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.
c For hee was the high Prieſt.
* *Exod.* 30, 13.

d The Scriptures doeth reume her thus, becauſe ſhe was a cruell murtherer, and a blaſphemous idolatreſſe.
? 2. *King.* 12, 9.

* *Exod.* 30, 13.

e Such as were faithfull men, whom the king had appointed for that matter.
f Signifying that this thing was done by aduiſe and counſell, and not by any one mans affection.
† *Ebr. ameticine was vpon the worke, meaning it was repaired*
g For the wicked kings his predeceſſors, and Athaliah had deſtroyed the veſſels of the Temple, or turned them to the uſe of their idoles.
h Signifying that they could not honour him too much, who had ſo excellently ſerved in the worke of the Lord, and in the affaires of the common-wealth.
i Which were flatterers, and knew now that the king was deſtitute of him who did watch over him as a father, and therefore brought him to moſt vile idolatry.
k They tooke heaven and earth and all creatures to witneſſe, that except they returned to the Lord, hee would moſt grievouſly puniſh their infidelitie and rebellion, Nehe 9, 26.
l In a place aboue the people, to the intent that hee might be heard.
m There is no rage ſo cruell and beaſtly, as of them whoſe hearts God hath hardened, & which delite more in ſuperſtition and idolatrie then in the true ſervice of God and pure ſimplicitie of his word.
n Revenge my death & require my blood at your hands: or he ſpeaketh this by prophecie, becauſe hee knew that God would do it. This Zacharie is alſo called the ſonne of Barachie, Matt 23, 35. becauſe his progenitours were Iddo, Barachiah, Iehoiada, &c.

17 And they came up into Iudah, and brake into it, and caried away all the substance that was found in the kings house, and his sonnes also, and his wives, so that there was not a sonne left him, save k Iehoahaz the yongest of his sonnes.

k Called also Ahaziah, 21. Chap 22,1. or Azariah, vers. 6. following.

18 And after all this, the Lord smote him in his bowels with an incurable disease.

19 And in processe of time, even after the end of two yeeres, his guts fell out with his disease: so he died of sore diseases: and his people made no burning for him like the burning of his fathers.

l That is, as some write he was not regarded, but despised for his wickednes & idolatry: so that his sonne reigned 22 yeeres (his father yet living) without honour, and after his fathers death he was confirmed to reigne still, as Chap. 22,2.

20 When he began to reigne, he was two and thirtie yeare old, and reigned in Ierusalem eight yeare, l and lived without being desired: yet they buried him in the citie of David, but not among the sepulchres of the Kings.

CHAP. XXII.

2 Ahaziah reigneth after Iehoram. 9 Iehu king of Israel killeth Ahaziah. 10 Athaliah putteth to death all the Kings linage. 11 Ioash escapeth.

AND * the inhabitants of Ierusalem made Ahaziah his yongest sonne King in his stead: for the armie that came with a the Arabians to the campe, had slaine all the eldest: therefore Ahaziah the sonne of Iehoram king of Iudah reigned.

* 2. King 8,24.

a Meaning, the Philistims.

2 Two and b fourtie yeere old *was* Ahaziah when hee began to reigne, and hee reigned c one yeere in Ierusalem. And his mothers name *was* Ataliah the daughter d of Omri.

b Reade Chap. 22,20.
c That is, after the death of his father.
d She was Ahabs daughter, who was the sonne of Omri.

3 Hee walked also in the wayes of the house of Ahab: for his mother counselled him to doe wickedly.

4 Wherefore hee did evill in the sight of the Lord, like the house of Ahab: for they were his e counsellers after the death of his father, to his destruction.

e Hee sheweth that it must needs follow that the rulers are such as their counsellers be, and that there cannot be a good King that suffereth wicked counsellers.

5 And hee walked after their counsell, and went with Iehoram the sonne of Ahab king of Israel to fight against Hazael king of Aram at Ramoth Gilead: and the Aramites smote Ioram.

6 ¶ And hee returned to be healed in Izreel, because of the woundes wherewith they had wounded him at Ramah, when hee fought with Hazael king of Aram. Now Azariah the sonne of Iehoram king of Iudah went downe to see Iehoram the sonne of Ahab at Izreel, because he was diseased.

7 And the destruction of Ahaziah f came of God, in that he went to Ioram: for when he was come, he went foorth with Iehoram against Iehu the sonne of Nimshi, * whom the Lord had anoynted to destroy the house of Ahab.

f Hereby we see how nothing can stande to any but by Gods providence and as he hath appointed, and wherefore he causeth all meanes to serve to his will.
* 2. King. 9,7.

8 Therefore when Iehu ‖ executed iudgement upon the house of Ahab, and found the princes of Iudah and the sonnes of the brethren of Ahaziah that waited on Ahaziah, he slew them also.

‖ *Or, tooke vengeance.*

9 And hee sought Ahaziah, and they caught him where he was hid in Samaria, and brought him to Iehu, and slewe him and buried him, because said they, Hee is the sonne of g Iehoshaphat, which sought the Lord with all his heart. So the house of Ahaziah was not able to retaine the kingdome.

g This was the iust plague of God, because he ioyned himselfe with Gods enemies: yet God to declare the worthines of Iehoshaphat his grandfather, moeved them to give him the honour of burial.
* 2. King 11,1.

10 ¶ * Therefore when Athaliah the mother of Ahaziah saw that her sonne was dead, shee arose and h destroyed all the kings seede of the house of Iudah.

h To the intent that there should be none to make title to the crowne, and so she might usurpe the government.

11 But Iehoshabeath the daughter of the king, tooke Ioath the sonne of Ahaziah, and stale him from among the kings sonnes, that should be slaine, and put him and his nourse in the bedde chamer: so Iehoshabeath the daughter of king Iehoram the wife of Iehoiada the Priest (for shee was the sister of Ahaziah) hid him from Athaliah: so she slew him not.

i Meaning, in the chamber where the Priests and Levites slept, which kept their courses weekely in the Temple.
k To wit, of Iudah.

12 And hee was with them hid in the i house of God sixe yeeres, whiles Athaliah reigned over the k land.

CHAP. XXIII.

1 Ioash the sonne of Ahaziah is made king. 15 Athaliah is put to death. 17 The temple of Baal is destroyed. 18 Iehoiada appointeth ministers in the Temple.

AND * a in the seventh yeere Iehoiada waxed bold, and tooke the captaines of hundreths, *to wit*, Azariah the sonne of Iehoram, and Ishmael the sonne of Iehohanan, and Azariah the sonne of Obed, and Maasiah the sonne of Adaiah, and Elishaphat the sonne of Zichri in covenant with him.

* 2. King. 11,4.
a Of the reigne of Athaliah, or after the death of Ahaziah.

2 And they went about in Iudah and gathered the Levites out of all the cities of Iudah, and the b chiefe fathers of Israel: and they came to Ierusalem.

b Meaning, of Iudah and Beniamin: reade why they are called Israel. Chap. 15,17.

3 And all the congregation made a covenant with the King in the house of God: and he said unto them, Behold, the Kings sonne must reigne, * as the Lord hath said of the sonnes of David.

* 2. Sam. 7,12,16. 1. king. 2,4. chap. 21,7.

4 This is it that ye shall do, The third part of you that come on the Sabbath of the Priests, and the Levites, *shall be* porters of the doores.

5 And *another* third part toward the Kings house, and *another* third part at the * gate of the c foundation, and all the people *shalbe* in the courts of the house of the Lord.

* 2. King. 11,6.
c Which was the chiefe gate of the Temple toward the East.

6 But let none come into the house of the Lord, save the Priests, and the Levites that minister, they shall goe in, for they are holy: but all the people shall keepe the watch of the Lord.

7 And the Levites shall compasse the King round about, and every man with his weapon in his hand, and he that entreth d into the house, shall be slaine, and be you with the king, when hee commeth in, and when he goeth out.

d Meaning, to make any tumults or to hinder their enterprise.

8 ¶ So the Levites and all Iudah did according to all things that Iehoiada the Priest had commanded, and tooke every man his men that came on the Sabbath, with them that e went out on the Sabbath: for Iehoiada the Priest did not discharge the courses.

e Which had finished their course on the Sabbath, and so the other part entred to keepe their turne.

9 And Iehoiada the Priest delivered to the captaines of hundreths speares, and shields, and bucklers which had bene king Davids, and were in the house of God.

10 And he caused all the people to stand (every man with his weapon in his hand) from the right side of the house, to the left side of the house by the altar and by the f house round about the king.

f Meaning, the most holy place where the Arke stood.

11 Then they brought out the kings sonne, and put upon him the crowne, and *gave him* the g testimonie, and made him King. And Iehoiada and his sonnes anoynted him, and said, God save the king.

g That is, the booke of the Law, or as some reade, they put upon him his royall apparell.

12 ¶ But when Athaliah heard the noise of the people running and praising the King, she came to the people into the house of the Lord,

‖ *Or, saw the king standing.*

13 And when thee ‖ looked, behold, the king stood by his pillar at the entring in, and the princes and the trumpets by the King, and all the people of the land reioyced, and blew the trumpets, and the singers *were* with instruments of musicke, and

and they that could ſing praiſe: then Athaliah rent her cloathes, and ſaid, h Treaſon, treaſon.

h Declaring her vile impudencie, which having unjuſtly and by murther uſurped the crowne, would ſtill have defeated the true poſſeſſour, and therefore called true obedience treaſon.

14 Then Iehoiada the Prieſt brought out the captaines of hundreths that were governours of the hoaſt, and ſaid unto them, Have her forth of the ranges, and he that i followeth her, let him die by the ſword: for the Prieſt had ſaid, Slay her not in the houſe of the Lord.

i To ioyne with her partie, and to maintaine her authoritie.

15 So they laied hand on her: and when ſhee was come to the entring of the horſe-gate by the kings houſe, they ſlew her there.

16 ¶ And Iehoiada made a k covenant betweene him and all the people, and the king, that they would be the Lords people.

k That they would onely ſerve him and renounce all idolatrie.

17 And all the people went to the houſe of Baal, and ‖ deſtroyed, and brake his altar, and his images, and ſlew m Mattan the prieſt of Baal before the altars.

‖ According to their covenant made to the Lord.

m As the Lord commanded in his Law, both for the perſon and alſo the citie. Deute. 13, 9. and 17.

18 And Iehoiada appointed officers for the houſe of the Lord, vnder the ‖ hands of the Prieſts and Levites, whom David had diſtributed for the houſe of the Lord, to offer burnt offerings vnto the Lord, * as it is written in the Law of Moſes, with reioycing and ſinging by the appointment of David.

‖ Or, charge.

* *Numb.* 28, 3.

19 And he ſet porters by the gates of the houſe of the Lord, that none that was uncleane in any thing, ſhould enter in.

20 And hee tooke the captaines of hundreths, and the noble men, and the governours of the people, and all the people of the land, and he cauſed the king to come downe out of the houſe of the Lord, and they went thorow n the hie gate of the kings houſe, and ſet the king upon the throne of the kingdome.

n Which was the principall gate, that the King might be ſeene of all the people.

21 Then all the people of the land reioyced, and the citie was quiet o after that they had ſlaine Athaliah with the ſword.

o For were a tyrant and an idolater reigneth, there can be no quietneſſe: for the plagues of God are ever among ſuch people.

CHAP. XXIIII.

4 Ioaſh repaireth the houſe of the Lord. 17 After the death of Iehoiada he falleth to idolatrie. 21 He ſloneth to death Zachariah the Prophet. 25 Ioaſh is killed of his owne ſervants. 27 After him reigneth Amaziah.

IOaſh * *was* ſeven yeere old when he began to reigne, and hee reigned fortie yeere in Ieruſalem: and his mothers name was Zibiah of Beerſheba.

* 2. *King.* 12, 1.

2 And Ioaſh did vprightly in the ſight of the Lord all the dayes of a Iehoiada the Prieſt.

a Who was a faithfull counſeller, and governed him by the word of God.

3 And Iehoiada ‖ tooke him two wives, and he begate ſonnes and daughters.

‖ Or, gave him two wives.

4 ¶ And afterward it came into Ioaſh minde to renew the houſe of the Lord.

5 And hee aſſembled the prieſtes and the Levites, and ſaid to them, Goe out vnto the cities of Iudah, and gather of all b Iſrael money to repaire the houſe of your God, from yeere to yeere, and haſte the thing, but the Levites haſted not.

b He meaneth not the ten tribes, but onely the two tribes of Iudah and Beniamin.

6 Therefore the king called Iehoiada the c chiefe, and ſaid unto him, Why haſt thou not required of the Levites to bring in out of Iudah and Ieruſalem * the taxe of Moſes the ſervant of the Lord, and of the Congregation of Iſrael, for the Tabernacle of the teſtimonie?

c For hee was the high Prieſt.

* *Exod.* 30, 13.

7 For d wicked Athaliah, and her children brake up the houſe of God: and all the things that were dedicated for the houſe of the Lord, did they beſtow upon Baalim.

d The Scriptures doeth terme her thus, becauſe ſhe was a cruell murtherer, and a blaſphemous idolatreſſe.

† 2. *King.* 12, 9.

8 Therefore the king commanded, * and they made a cheſt, and ſet it at the gate of the houſe of the Lord without,

9 And they made proclamation thorow Iudah and Ieruſalem, to bring unto the Lord * the taxe of Moſes the ſervant of God, *laid* upon Iſrael in the wildernеſſe.

* *Exod.* 30, 13.

10 And all the princes and all the people reioyced, and brought in, and caſt into the cheſt, vntill they had finiſhed.

11 And when it was time, e they brought the cheſt vnto the Kings officer by the hand of the Levites: and when they ſaw that there was much ſilver, then the Kings Scribe, (and one appointed by the high Prieſt) came and emptied the cheſt, and tooke it, and caried it to his place againe: thus they did day by day, and gathered ſilver in abundance.

e Such as were faithfull men, whom the king had appointed for that matter.

12 And the King and f Iehoiada gave it to ſuch as did the labour *and* worke in the houſe of the Lord, and hired maſons and carpenters to repaire the houſe of the Lord: *they gaue* it alſo to workers of yron and braſſe, to repaire the houſe of the Lord.

f Signifying that this thing was done by adviſe and counſell, and not by any one mans affection.

† *Ebr. a medicine was upon the worke, meaning it was repaired*

13 So the workemen wrought, and the worke † amended through their hands: and they reſtored the houſe of God to his ſtate, and ſtrengthened it.

g For the wicked kings his predeceſſors, and Athaliah ad deſtroyed the veſſels of the Temple, or turned them to the uſe of their idoles.

14 And when they had finiſhed it, they brought the reſt of the ſilver before the king and Iehoiada, and hee made thereof g veſſels for the houſe of the Lord, *even* veſſels to miniſter, both morters and *incenſe* cups, and veſſels of gold, and of ſilver: and they offered burnt offerings in the houſe of the Lord continually all the dayes of Iehoiada.

h Signifying that they could not honour him too much, who had ſo excellently ſerved in the worke of the Lord, and in the affaires of the common-wealth.

15 ¶ But Iehoiada waxed old and was full of dayes, and died. An hundreth and thirtie yeere old *was* he when he died.

16 And they buried him in the citie of David with the h kings, becauſe he had done good in Iſrael, and toward God and his houſe.

i Which were flatterers, and knew now that the king was deſtitute of him who did watch over him as a father, and therefore brought him to moſt vile idolatry.

17 ¶ And after the death of Iehoiada, came the i princes of Iudah, and did reverence to the king, and the king hearkened vnto them.

k They tooke heaven and earth and all creatures to witneſſe, that except they returned to the Lord, hee would moſt grievouſly puniſh their infidelitie and rebellion, Nehe 9, 26.

18 And they left the houſe of the Lord God of their fathers, and ſerved groved and idoles: and wrath came vpon Iudah and Ieruſalem, becauſe of this their treſpaſſe.

l In a place aboue the people, to the intent that bee might be heard.

19 And *God* ſent Prophets among them, to bring them againe vnto the Lord: and they k made proteſtation among them, but they would not heare.

m There is no rage ſo cruell and beaſtly, as of them whoſe hearts God hath hardened, & which delite more in ſuperſtition and idolatrie then in the true ſervice of God and pure ſimplicitie of his word.

20 And the Spirit of God came vpon Zechariah the ſonne of Iehoiada the Prieſt, which ſtood l above the people, and ſaid vnto them, Thus ſaith God, Why tranſgreſſe yee the commandements of the Lord? ſurely yee ſhall not proſper: becauſe yee have forſaken the Lord, hee alſo hath forſaken you.

21 Then they conſpired againſt him, and ſtoned him with ſtones at the m commandement of the king, in the court of the houſe of the Lord.

n Revenge my death & require my blood at your hands: or he ſpeaketh this by prophecie, becauſe hee knew that God would doe it. This Zacharie is alſo called the ſonne of Barachie, Matt 23, 35. becauſe his progenitours were Iddo, Barachiah, Iehoiada, &c.

22 Thus Ioaſh the king remembred not the kindneſſe which Iehoiada his father had done to him, but ſlew his ſonne. And when hee died, hee ſaid, The Lord n looke vpon it and require it.

23 ¶ And when the yeere was out, the hoaſt of Aram came vp againſt him, and they came againſt Iuda and Ieruſalem, and deſtroyed all the princes of the people from among the people, and ſent all the ſpoyle of them vnto the king of Damaſcus.

24 Though the armie of Aram came with a ſmall companie of men, yet the Lord delivered

a very great armie into their hand, because they had forsaken the Lord God of their fathers: and they o gave sentence against Ioash.

o That is, reproo-ved and checked him, and handled him rigorously.

25 And when they were departed from him, (for they left him in great diseases) his owne servants conspired against him for the blood of the p children of Iehoiada the Priest, and slew him on his bed, and he died, and they buried him in the citie of David: but they buried him not in the sepulchres of the kings.

p Meaning, Zacharie, which was one of Iehoiadas sonnes, and a Prophet of the Lord.

26 And these are they that conspired against him, Zabad the sonne of Shimrath an Ammonitesse, and Iehozabad the sonne of Shimrith a Moabitesse.

27 But q his sonnes, and the summe of the taxe *gathered* by him, and the r foundation of the house of God, behold, they are written in the storie in the booke of the kings. And Amaziah his sonne reigned in his stead.

q That is, concerning his sonnes &c.
r That is, the reparation.

CHAP. XXV.

3 Amaziah putteth him to death which slew his father.
10 Hee sendeth backe them of Israel. *11 Hee overcommeth the Edomites.* *14 Hee falleth to idolatry.* *17 And Ioash king of Israel overcommeth Amaziah.* *27 He is slaine by a conspiracie.*

AMaziah was five and twentie yeere old when he began to reigne, and he reigned nine and twentie yeere in * Ierusalem, & his mothers name *was* Iehoaddan of Ierusalem.

* 2. *King.* 14. 2.

2 And hee did a vprightly in the eyes of the Lord, but not with a perfit heart.

a Meaning, in respect of his predecessours, albeit he had his imperfections.

3 And when the kingdome was established vnto him, he slew his servants, that had slaine the king his father.

4 But he slew not their children, but *did* as it is written in the Law, *and* in the booke of Moses, where the Lord commanded, saying, * The fathers shall not die for the b children, neither shall the children die for the fathers, but every man shall die for his owne sinne.

* *Deut.* 24. 16. 2. *King.* 14. 6. *Ierem.* 31. 30. *Ezek.* 18. 20.
b That is, for that fault wherefore the child is punished, except he be culpable of the same.

5 ¶ And Amaziah assembled Iudah, and made them captaines over thousands, and captaines over hundreths, according to ſ houses of their fathers, thorowout all Iudah and Beniamin: and hee numbred them from c twentie yeere olde and above, and found among them three hundreth thousand chosen men, to goe forth to the warre, and to handle speare and shield.

c So many as were able men to beare weapons and goe to the warre.

6 Hee hired also an hundreth thousand valiant men d out of Israel for an hundred talents of silver.

d That is, out of the tenne tribes, which had separated themselves before both from God and their true king.

7 But a man of God came vnto him, saying, O king, let not the armie of Israel go with thee: for the Lord is not e with Israel, *neither* with all the house of Ephraim.

e And therefore to thinke to have helpe of them, whom the Lord favoureth not, is to cast off the helpe of the Lord.

8 If f not, goe thou on, doe it, make thy selfe strong to the battell, *but* God shall make thee fall before the enemie: for God hath power to helpe, and to cast downe.

f If thou wilt not give credite to my words.

9 And Amaziah said to the man of GOD, What shall wee doe then for the hundreth talents, which I have given to the hoaste of Israel? Then the man of God answered, The Lord is able to g give thee more then this.

g He sheweth that if we depend onely vpon God, we shall not neede to be troubled with these worldly respects, for hee will give at all times that which shalbe necessarie, if we obey his Word.

10 So Amaziah separated them, *to wit*, the armie that was come to him out of Ephraim, to returne to their place: wherefore their wrath was kindled greatly against Iudah, and they returned to their places with great anger.

11 Then Amaziah was encouraged, and led forth his people, and went to the salt valley, and smote of the children of h Seir, ten thousand.

h For the Idumeans whom David had brought to subiection, rebelled under Iehoram Iehoshaphats sonne.

12 And *other* ten thousand did the children of Iudah take alive, and caried them to the top of a i rocke, and cast them downe from the top of the rocke, and they all burst to pieces.

i In the 2 Kings 4. 7. this rocke is called the citie Sela.

13 But the men of the k armie, which Amaziah sent away, that they should not goe with his people to battell, fell vpon the cities of Iudah from Samaria vnto Beth-horon, and smote three thousand of them, and tooke much spoyle.

k That is, the hundreth thousand of Israel.

14 Now after that Amaziah was come from the slaughter of the Edomites, hee brought the gods of the children of Seir, and set them vp to be his gods, and l worshipped them, and burned incense vnto them:

l Thus where he should have given the praise to God for his benefits, and great victorie, he fell from God, and did most vilely dishonour him.

15 Wherefore the Lord was wroth with Amaziah, and sent vnto him a Prophet, which said vnto him, Why hast thou sought the gods of the people, which were not able to m deliver their owne people out of thine hand?

m Hee prooveth that whatsoever cannot save himselfe nor his worshippers, is no God but an idol.

16 And as he talked with him, n he said vnto him, Have they made thee the Kings counseller? cease thou: why should they o smite thee? And the Prophet ceased, but sayd, I know that God hath determined to destroyed thee, because thou hast done this, and hast not obeyed my counsell.

n Meaning, the King.
o So hard it is, for the carnall man to be admonished of his fault, that hee contemneth, mocketh, and threateneth him that warneth him: yea, imprisoneth him and putteth him to death, as Chap. 16. 10. and 18, 26. and 24, 21.

17 ¶ Then Amaziah King of Iudah tooke counsell, and sent to Ioash the sonne of Iehoahaz, the sonne of Iehu king of Israel, saying, Come p let vs see one another in the face.

p That is, let us trie the matter hand to hand: for hee was offended, that the armie of the Israelites, whom hee had in wages, and dismissed by the counsell of the Prophet, had destroyed certaine of the cities of Iudah.

18 But Ioash king of Israel sent to Amaziah king of Iudah, saying, The thistle that is in Lebanon, sent to the cedar that is in Lebanon, saying, * Give thy daughter to my sonne to wife: and the wilde beast that was in Lebanon went and trode downe the thistle.

* 2. *King.* 14. 9.

19 Thou thinkest: loe, thou hast smitten Edom, and thine heart lifteth thee vp to bragge: abide now at home: why doest thou proucke to thine hurt, that thou shouldest fall, and Iudah with thee?

20 But Amaziah would not heare: for q it was of God, that he might deliver them into his hand, because they had sought the gods of Edom.

q Thus God oft times plagueth by those meanes where in men must trust, to teach them to have their recourse onely to him, and to shew his iudgements, mooveth their hearts to follow that which shall be their destruction.

21 So Ioash the king of Israel went vp: and he and Amaziah king of Iudah sawe one another in the face at Beth-shemesh, which is in Iudah.

22 And Iudah was put to the worse before Israel, and they fled every man to his tents.

23 But Ioash the king of Israel tooke Amaziah king of Iudah, the sonne of Ioash, the sonne of Iehoahaz, in Beth-shemesh, and brought him to Ierusalem, and brake downe the wall of Ierusalem, from the gate of Ephraim vnto the corner gate, foure hundreth cubites.

24 And *he tooke* all the gold and the silver, and all the vessels that were found in the house of God with r Obed Edom, and in the treasures of the kings house, and the children that were in hostage, and returned to Samaria.

r Meaning, the successours of Obed Edom: for the house bare the name of the chiefe father.

25 ¶ And Amaziah the sonne of Ioash king of Iudah lived after the death of Ioash sonne of Iehoahaz king of Israel, fifteene yeere.

26 Concerning the rest of the acts of Amaziah first and last, are they not written in the booke of the kings of Iudah and Israel?

27 Now after the time that Amaziah did turne away from the Lord, * they wrought treason against him in Ierusalem: and when hee was fled to Lachish, they sent to Lachish after him, and slew

* 2. *King.* 14. 18.

slew him there.

18 And they brought him upon horses, and buried him with his fathers in the city of Iudah.

CHAP. XXVI.

1,5 Vzziah obeying the Lord, prospereth in his enterprises. 16 Hee waxeth proud and usurpeth the Priestes office. 19 The Lord plagueth him. 20 The Priests drive him out of the Temple, and exclude him out of the Lords house. 23 His buriall, and his successour.

THen all * the people of Iudah tooke a Uzziah which was sixteene yeare old, and made him king in the stead of his father Amaziah.

2 Hee built b Eloth, and restored it to Iudah, after that the king slept with his fathers.

3 * Sixteene yeare old *was* Uzziah, when he began to reigne, and he reigned two and fiftie yeare in Ierusalem, and his mothers name *was* Iecoliah of Ierusalem.

4 And he did uprightly in the sight of the Lord, according to all that his father Amaziah did.

5 And hee sought God in the dayes of c Zechariah (which understood the visions of God) and when as d he sought the Lord, God made him to prosper.

6 For he went foorth and fought against the Philistims, and brake downe the wall of Gath, and the wall of Iabneth, and the wall of Ashdod, and built cities in Ashdod, and among the Philistims.

7 And God helped him against the Philistims, and against the Arabians that dwelt in Gur-baal, and Hammeunim.

8 And the Ammonites gave e gifts to Vzziah, and his name spred to the entring in of Egypt: for he did most valiantly.

9 Moreover Vzziah built towers in Ierusalem at the corner-gate, and at the valley-gate, and at the * turning, and made them strong.

10 And he built towers in the wilderneſse, and digged many ‖ cisternes: for he had much cattell both in the valleys and plaines, plowmen, and dressers of vines in the mountaines, and in g Carmel: for he loved husbandry.

11 Vzziah also had an hoast of fighting-men that went out to warre by bands, according to the count of their number under the hand of Ieiel the Scribe, and Maaseiah the ruler, *and* under the hand of Hananiah, one of the Kings captaines.

12 The whole h number of the chiefe of the families of the valiant men *were* two thousand and sixe hundreth.

13 And under their hand *was* the armie for warre, three hundreth and seven thousand, and five hundreth that fought valiantly to helpe the King against the enemy.

14 And Vzziah prepared them throughout all the hoaste, shields, and speares, and helmets, and brigandines, and bowes, and stones to sling.

15 He made also very † artificiall engins in Ierusalem, to be upon the towers and upon the corners, to shoote arrowes and great stones: and his name spread farre abroad, because *God* did helpe him marvellously till he was mighty.

16 ¶ But when he was strong, his heart i was lift up to *his* destruction: for hee transgressed against the Lord his God, and went into the Temple of the Lord to burne incense upon the altar of incense.

17 And Azariah the Priest went in after him: and with him fourescore Priests of the Lord, valiant men.

18 And they withstood Vzziah the King, and said unto him, * It perteineth not to thee, Vzziah, to burne incense unto the Lord, but to the Priests the sonnes of Aaron, that are consecrated for to offer incense: k goe forth of the Sanctuarie: for thou hast transgressed: and thou shalt have none honour of the Lord God.

19 Then Vzziah was wroth, and had incense in his hand to burne it: and while he was wroth with the Priests, the leprosie rose up in his forehead before the Priests in the house of the Lord beside the incense altar.

20 And when Azariah the chiefe Priests with all the Priests looked upon him, behold, hee was leprous in his forehead, and they caused him hastily to depart thence: and he was even compelled to goe out, because the Lord had smitten him.

21 * And Vzziah the King was a leper unto the day of his death, and dwelt as a leper in an l house apart, because he was cut off from the house of the Lord: and Iotham his sonne *ruled* over the Kings house, and judged the people of the land.

22 Concerning the rest of the acts of Vzziah, first and last, did Isaiah the Prophet the sonne of Amoz write.

23 So Vzziah slept with his fathers, and they buried him with his fathers in the field of the buriall, which perteined to the Kings: for they said, He m is a leper. And Iotham his sonne reigned in his stead.

a Called also Azariah.

b He fortified it and made it strong: this city was also called Elath and Elanon neare to the red Sea.

* 1.King.15.2.

c This was not that Zechariah that was the sonne of Iehoiada, but some other Prophet of that name.

d For God never forsake any that seeketh unto him, and therefore man is the cause of his owne destruction.

e That is, they payed tribute in signe of subjection.

* Nehem. 3.19. and 24.

f Whereas the wall or tower turneth.

‖ *Or, pits.*

g That is in mount Carmel, or as the word signifieth in the fruitfull field: it is also taken for a greene eare of corne, when it is full, as Lev. 2.14.

h Of the chiefe officers of the kings house, or of the captaines, and sergeants for warre.

† *Ebr. engins by the invention of an inventive man.*

i Thus prosperity causeth men to trust in themselves, and by forgetting him which is the author thereof, procure their owne perdition.

* Numb. 18.7.

k Though his zeale seemed to be good and also his intention, yet because they were not governed by the word of God, he did wickedly, and was therefore both justly resisted and also punished.

* 2.King.15.5.

l According to the commandement of the Lord. Levit. 13.46.

m And therefore was buried apart in the same field, but not in the same sepulchres with his predecessors.

CHAP. XXVII.

1 Iotham reigned, and overcommeth the Ammonites. 3 His reigne and death. 9 Ahaz his sonne reigneth in his stead.

IOtham * *was* five and twenty yeare old when he began to reigne, and reigned sixteene yeare in Ierusalem, and his mothers name *was* Ierushah the daughter of Zadok.

2 And hee did uprightly in the sight of the Lord, according to all that his father Vzziah did, save that he entred not into the a Temple of the Lord, and the people did yet b corrupt *their wayes*.

3 Hee built the hiec gate of the house of the Lord, and hee built very much on the wall of the castle.

4 Moreover he built cities in the mountaines of Iudah, and in the forrests he built palaces and towers.

5 And he fought with the kings of the children of Ammon, and prevailed against them. And the children of Ammon gave him the same yeare an hundreth talents of silver, and ten thousand † measures of wheate, and ten thousand of barley: this did the children of Ammon give him ‖ both in the second yeare and the third.

6 So Iotham became mighty, d because hee directed his way before the Lord his God.

7 Concerning the rest of the acts of Iotham and all his warres and his wayes, loe, they are written in the booke of the Kings of Israel, and Iudah.

8 He was five and twentie yeare old, when he began to reigne, and reigned sixteene yeare in Ierusalem.

9 And Iotham slept with his fathers, and they buried him in the city of David: and Ahaz his sonne reigned in his stead.

* 2.King.15.33.

a To wit, to offer incense against the word of God, which thing is spoken in the commendation of Iotham.

b They were not cleane purged from idolatry.

c Which was fourescore cubits high, and was for the height called Ophel: it was at the East-gate, and mention is made of it, Chap. 33.14.

† *Ebr. Corim.*

‖ *Or, yearely.*

d Hee sheweth that all prosperity commeth of God, who never faileth when we put our trust in him.

CHAP. XXVIII.

1 Ahaz an idolater is given into the hands of the Syrians and the king of Israel. 9 The Prophet reproveth the Israelites cruelty. 18 Iudah is molested with enemies. 23 Ahaz increaseth his idolatrie. 26 His death and successour.

* 2.King.19.2.

‖ Or, predeceſſour.

a He was an idolater like them.

b As the idolaters have certaine chiefe idoles, who are as patrons (as were theſe Baalim) to have they others which are inferiour and doe repreſent the great idoles.

‖ Or, made them paſſe through the fire, as chap.33 6. Levit.18.21.

‖ Ebr. a great captivitie.

c Who was king of Iſrael.

† Ebr. ſonnes of ſtrength.

‖ Or, tyrant.

d Thus by the juſt judgement of God, Iſrael deſtroyed Iudah.

e For they thought they had overcome them by their owne valiantneſſe, and did not conſider that God had delivered them into their hands, becauſe Iudah had offended him.

f May not God aſwell puniſh you for your ſinnes as he hath done theſe men for theirs, ſeeing yours are greater?

g Which tribe was now greateſt, and had moſt authoritie.

h God will not ſuffer this ſinne, which we commit againſt him, to be unpuniſhed.

i Whoſe names were rehearſed before, verſe 12.

k Either for their wounds or weakneſſe.

l To them of the tribe of Iudah.

m To Tilgath Pilneeſer and thoſe kings that were under his dominion.

n Kin.16,7.

A Haz * *was* twentie yeare old when hee began to reigne, and reigned ſixteene yeere in Ieruſalem, and did not uprightly in the ſight of the Lord, like David his ‖ father.

2 But a he walked in the wayes of the kings of Iſrael, and made even molten images for b Baalim.

3 Moreover he burnt incenſe in the valley of Ben-hinnom, and ‖ burnt his ſonnes with fire, after the abominations of the heathen whom the Lord had caſt out before the children of Iſrael.

4 Hee ſacrificed alſo and burnt incenſe in the high places, and on hils, and under every greene tree.

5 Wherefore the Lord his God delivered him into the hand of the king of the Aramites, and they ſmote him, and tooke of his † many priſoners, and brought them to Damaſcus: and he was alſo delivered into the hand of the king of Iſrael, which ſmote him with a great ſlaughter.

6 For c Pekah the ſonne of Remaliah ſlew in Iudah ſixeſcore thouſand in one day, all † valiant men, becauſe they had forſaken the Lord God of their fathers.

7 And Zichri a ‖ mighty man of Ephraim ſlew Maaſeiah the kings ſonne, and Azrikam the governour of the houſe, and Elkanah the ſecond after the king.

8 And the children of Iſrael tooke priſoners of their brethren, d two hundreth thouſand of women, ſonnes and daughters, and caried away much ſpoile of them, and brought the ſpoile to Samaria.

9 ¶ But there was a Prophet of the Lord, (whoſe name *was* Obed) and hee went out before the hoaſt that came to Samaria, and ſaid unto them, Behold, e becauſe the Lord God of your fathers is wroth with Iudah, hee hath delivered them into your hand, and ye have ſlaine them in a rage, that reacheth up to heaven.

10 And now yee purpoſe to keepe under the children of Iudah and Ieruſalem, as ſervants and handmaides unto you, but are not you *ſuch that* f ſinnes *are* with you before the Lord your God?

11 Now therefore heare mee, and deliver the captives againe, which yee have taken priſoners of your brethren: for the fierce wrath of the Lord *is* toward you.

12 Wherefore certaine of the chiefe of the children of g Ephraim, Azariah the ſonne of Iehohanan, Berechiah the ſonne of Meſhillemoth, and Iehizkiah the ſonne of Shallum, and Amaſa the ſonne of Hadlai, ſtood up againſt them that came from the warre,

13 And ſaid unto them, Bring not into the captives hither: for *this ſhall be* h a ſinne upon us *againſt* the Lord: yee intend to adde more to our ſinnes and to our treſpaſſe, though our treſpaſſe be great, and the fierce wrath *of God is* againſt Iſrael.

14 So the army left the captives and the ſpoile before the princes and all the Congregation.

15 And the men that were i named by name, roſe up and tooke the priſoners, and with the ſpoile cloathed all that were naked among them, and arayed them, and ſhod them, and gave them meate, and gave them drinke, and k anoynted them, and caried all that were feeble of them upon aſſes, and brought them to Iericho the city of Palme-trees to their ‖ brethren: ſo they returned to Samaria.

16 ¶ At that time did king Ahaz ſend unto the m kings of Aſſhur to helpe him.

17 (For the Edomites came moreover, and ſlew of Iudah, and caried away captives.

18 The Philiſtims alſo invaded the cities in the low-countrey, and toward the South of Iudah, and tooke Bethſhemeſh, and Aialon, and Gederoth, and Shocho, with the villages thereof, and Timnah, with her villages, and Gimzo, with her villages, and they dwelt there.

19 For the Lord had humbled Iudah, becauſe of Ahaz king of n Iſrael, for he had brought vengeance upon Iudah, and had grievouſly tranſgreſſed againſt the Lord.)

n Hee meaneth Iudah, becauſe Ahaz forſooke the Lord and ſought helpe of the infidels. Reade of Iſrael taken for Iudah. Chap.15.17.

20 And Tilgath Pilneeſer king of Aſſhur came unto him, who troubled him and did not ſtrengthen him.

† Ebr. divided.

21 For Ahaz † tooke a portion * out of the houſe of the Lord, and out of the kings houſe and of the princes, and gave unto the king of Aſſhur: yet it helped him not.

* 2.King.16,8.

22 And in the time of his tribulation did hee yet treſpaſſe more againſt the Lord, (this is king Ahaz)

23 For hee ſacrificed unto the gods of Damaſcus, which o plagued him, and he ſaid, Becauſe the gods of the kings of Aram helped them, I will ſacrifice unto them, and they will p helpe mee: yet they were his ruine, and of all ‖ Iſrael.

o As he falſly ſuppoſed.

p Thus the wicked meaſure Gods favour by proſperitie and adverſity: for if idolaters proſper, they make their idoles gods, not conſidering that God puniſheth them oft times whom he loveth, and giveth his enemies good ſucceſſe for a time, whom afterward he will deſtroy.

‖ Or, Iudah and Beniamin.

24 And Ahaz gathered the veſſels of the houſe of God, and brake the veſſels of the houſe of God, and ſhut up the doores of the houſe of the Lord, and made him altars in every corner of Ieruſalem.

25 And in every city of Iudah he made high places to burne incenſe unto other gods, and provoked to anger the Lord God of his fathers.

26 Concerning the reſt of his acts, and all his wayes firſt and laſt, behold, they are written in the booke of the Kings of Iudah, and Iſrael.

‖ Or, in Ieruſalem.

27 And Ahaz ſlept with his fathers, and they buried him in the city ‖ of Ieruſalem, but brought him not unto the q ſepulchres of the Kings of Iſrael: and Hezekiah his ſonne reigned in his ſtead.

q They buried him not in the city of David, where were the ſepulchres of the kings.

CHAP. XXIX.

3. Hezekiah repaireth the Temple, and adverteiſeth the Levites of the corruption of religion. 12 The Levites prepare the Temple. 20 The king and his princes ſacrifice in the Temple. 25 The Levites ſing praiſes. 31 The oblation of the people.

H Ezekiah * began to reigne, when he was five and twenty yeare old, and reigned nine and twenty yeares in Ieruſalem: and his mothers name *was* ‖ Abijah the daughter of Zechariah.

* 2.King.18.1.

‖ Or, Abi.

2 And hee did uprightly in the ſight of the Lord, according to all that David his father had done.

a Which Ahaz had ſhut up, Chap.28. 24.

3 He opened the a doores of the houſe of the Lord in the firſt yeare, and in the b firſt moneth of his reigne, and repaired them.

b This is a notable example for all princes, firſt to eſtabliſh the pure religion of God, and to procure that the Lord may be honoured and ſerved aright.

4 And hee brought in the Prieſts and the Levites, and gathered them into the Eaſt-ſtreet,

5 And ſaid unto them, Heare me, ye Levites: ſanctifie now your ſelves, and ſanctifie the houſe of the Lord God of your fathers, and cary forth c the filthineſſe out of the Sanctuary.

c Meaning, all the idoles, altars, groves and whatſoever was occupied in their ſervice, and wherewith the Temple was polluted.

6 For our fathers have treſpaſſed and done evill in the eyes of the Lord our God, & have forſaken him, and turned away their faces from the Tabernacle of the Lord, and turned their backes.

7 They have alſo ſhut the doores of the poarch, and quenched the lampes, and have neither burnt inceſſe, nor offered burnt-offerings in the Sanctuarie unto the Lord God of Iſrael.

d He ſheweth that the contempt of religion is the cauſe of all Gods plagues.

8 d Wherefore the wrath of the Lord had bin

on

‖ *Or, a nodding of the head and mockers.*

on Iudah and Ieruſalem, and he hath made them a ‖ ſcattering, a deſolation, and an hiſſing, as yee ſee with your eyes.

9 For loe, our fathers are fallen by the ſworde, and our ſonnes, and our daughters, and our wives *are* in captivitie for the ſame cauſe.

10 Now † purpoſe to make a covenant with the Lord God of Iſrael, that he may e turne away his fierce wrath from us.

11 Nowe my ſonnes, be not deceived: for the Lord hath * choſen you to ſtand before him, to ſerve him, and to be his miniſters, and to burne incenſe.

12 ¶ Then the Levites aroſe, Mahath the ſonne of Amſhai, and Ioel the ſonne of Azariah of the ſonnes of the Kohathites: and of the ſonnes of Merari, Kith the ſonne of Abdi, and Azariah the ſonne of Iehaleel: and of the Gerſhonites, Ioah the ſonne of Zimmah, and Eden the ſonne of Ioah:

13 And of the ſonnes of Elizaphan, Shimri, and Iehiel: and of the ſonnes of Aſaph, Zechariah, and Mattaniah,

14 And of the ſonnes of Heman, Iehiel, and Shimei: and of the ſonnes of Ieduthun, Shemaiah and Vzziel.

15 And they gathered their brethren, and ſanctified themſelves, & came according to the commandement of the king, *and* ‖ by the words of the Lord, for to cleanſe the houſe of the Lord.

16 And the Prieſts went into the inner partes of the houſe of the Lord, to f cleanſe it, & brought out all the vncleannesse that they found in the Temple of the Lord, into the court of the houſe of the Lord: and the Levites tooke it, to carie it out vnto the brooke Kidron.

17 They began the firſt *day* of the g firſt moneth to ſanctifie it, and the eight day of the moneth came they to the porch of the Lord: ſo they ſanctified the houſe of the Lord in eight dayes, and in the ſixteenth day of the firſt moneth, they made an end.

18 ¶ Then they went in to Hezekiah the king, and ſaid, Wee have cleanſed all the houſe of the Lord, and the altar of burnt-offering, with all the veſſels thereof, and the ‖ ſhewbread table, with all the veſſels thereof:

19 And all the veſſels which King Ahaz had caſt aſide when he reigned, *and* tranſgreſſed, have we prepared and ſanctified: and behold, they are before the altar of the Lord.

20 ¶ And Hezekiah the king h roſe early, and gathered the princes of the citie, and went vp to the houſe of the Lord.

21 And they brought ſeven bullockes, and ſeven rammes, and ſeven lambs, and ſeven hee-goats for a * ſinne offering for the kingdome, and for the ſanctuary, and for Iudah. And he commanded the Prieſts the ſonnes of Aaron, to offer *them* on the altar of the Lord.

22 So they ſlew the bullocks, and the Prieſtes received the blood, and i ſprinkled it upon the altar: they ſlew alſo the rammes, and ſprinkled the blood upon the altar, and they ſlewe the lambes, and they ſprinkled the blood upon the altar.

23 Then they brought the hee-goates for the ſinne offering before the king and the Congregation, k and they layd their hands upon them.

24 And the Prieſtes ſlewe them, and with the blood of them they cleanſed the altar to reconcile all Iſrael: for the king had commanded for all Iſrael the burnt-offring, and the ſinne offring,

25 He appointed alſo the Levites in the houſe of the Lord with cymbals, with violes, and with harpes, * according to the commandement of David, and Gad the kings Seer, and Nathan the Prophet: for the l commandement *was* by the hand of the Lord, *and* by the hand of his Prophets.

26 And the Levites ſtood with the inſtruments of David, and the prieſts with the trumpets.

27 And Hezekiah commanded to offer the burnt offring vpon the altar: and when the burnt offering began, the ſong of the m Lord began with the trumpets, and the inſtruments n of David king of Iſrael.

28 And all the congregation worſhipped, ſinging a ſong, and they blew the trumpets: all this *continued* vntill the burnt-offering was finiſhed.

29 And when they had made an ende of offering, the king and all that were preſent with him, bowed themſelves, and worſhipped.

30 ¶ Then Hezekiah the king and the princes commaunded the Levites to prayſe the Lord with the o words of David, and of Aſaph the Seer. So they prayſed with ioy, and they bowed themſelves, and worſhipped.

31 And Hezekiah ſpake, and ſayd, Now yee have † conſecrate your ſelves to the Lord: come neere and bring the ſacrifices and *offerings* of prayſe into the houſe of the Lord. And the Congregation brought ſacrifices and *offerings* of praiſes, and every man that was willing in heart *offred* burnt offrings.

32 And the number of the burnt-offerings, which the Congregation brought, was ſeventy bullockes, an hundreth rammes *and* two hundreth lambs: all theſe were for a burnt-offering to the Lord:

33 And for p ſanctification ſixe hundreth bullockes, and three thouſand ſheepe.

34 But the Prieſts were to few, and were not able to ſlay all the burnt offrings: therefore their brethren the Levites did helpe them, till they had ended the worke, and vntill *other* Prieſtes were ſanctified: for the Levites were q more upright in heart to ſanctifie themſelves then the Prieſtes.

35 And alſo the burnt offrings were many, with the * fat of the peace offrings and the drinke offerings for the burnt offering: ſo the ſervice of the houſe of the Lord was ſet in order.

36 Then Hezekiah reioyced, and all the people, that God had made the people ſo r ready: for the thing was done ſuddenly.

CHAP. XXX.

1, 13 *The keeping of the Paſſeover by the kings commaundement.* 6 *He exhorteth Iſrael to turne to the Lord.* 18 *Hee prayeth for the people.* 24 *His oblation and the princes.* 27 *The Levites bleſſe the people.*

A Nd Hezekiah ſent to all Iſrael and Iudah, and alſo wrote letters to a Ephraim and Manaſſeh, that they ſhould come to the houſe of the Lord at Ieruſalem, to keep the Paſſeover vnto the Lord God of Iſrael.

2 And the king and his princes and all the Congregation had taken counſell in Ieruſalem to keepe the Paſſeover in the b ſecond moneth.

3 For they could not keepe it at this time, becauſe there were not Prieſts enough ſanctified, neither was the people gathered to Ieruſalem.

Or, concerning the things of the Lord.
f From the pollutions and filth that Ahaz had brought in.
g Which conteined part of March and part of Aprill.
‖ *Or, table where the bread was ſet in order.*
h By this manner of ſpeech the Ebrewes meane a certaine diligence and ſpeed to do a thing: and when there is no delay.
* Levit.4.14.
i For without ſprinkling of blood nothing could be ſanctified Heb.9.21. Exod 24.8.
k That is, the King and the Elders, as Levit.5.15. for they that offered a ſinne offering, muſt lay their hands vpon it, to ſignifie that they had deſerved that death, and alſo that they did conſecrate it to God to be thereby ſanctified, Exod.29.10.
l This thing was not appointed of man, but it was the commandement of God.
m This Pſalme which David had appointed to be ſung for thankeſgiving.
n Which David had appointed to prayſe the Lord with.
o With that Pſalme whereof mention is made, 1.Chron. 16.8.
† *Ebr. filled your hands.*
p That is, for the holy offerings.
q Meaning, were more zealous to ſet forward the religion.
* Levit.3.12.3.
r He ſheweth that religion cannot proceede except God touch the heart of the people.
* 1.Chron.16.4.
a Meaning, all Iſrael, whom Tilgath Pilneſar had not taken away into the captivitie, 2. King.15.29.
b Though they ought to have done it in the firſt moneth, as Exod.12.18, Numb.9.3. yet if any were not cleane: or elſe had a long iourney, they might

deferre it vnto the ſecond moneth, as Numb.9.10,11.

4 And the thing pleaſed the king, and all the Congregation.

5 And they decreed to make proclamation thorowout all Iſrael from c Beerſheba even to Dan, that they ſhould come to keepe the Paſſeover unto the Lord God of Iſrael at Ieruſalem: for they had not done it of a great *time*, d as it was written.

6 ¶ So the poſtes went with letters by the commiſſion of the King and his Princes, thorowout all Iſrael and Iudah, and with the commandement of the King, ſaying, Ye children of Iſrael, turne againe unto the Lord God of Abraham, Izhak, and Iſrael, and e hee will returne to the remnant that are eſcaped of you, out of the hands of the kings of Aſſhur.

7 And be not yee like your fathers, and like your brethren, which treſpaſſed againſt the Lord God of their fathers: *and* therefore he made them deſolate, as yee ſee.

8 Be not yee now ſtiffenecked like your fathers, *but* f give the hand to the Lord, and come into his Sanctuarie, which he hath ſanctified for ever, and ſerve the Lord your God, and the fiercenеſſe of his wrath ſhall turne away from you.

9 For if yee returne unto the Lord, your brethren and your children *ſhall finde* mercie before them that led them captives, and they ſhall g returne unto this land: for the Lord your God is gracious and mercifull, and will not turne away his face from you, if yee convert unto him.

10 ¶ So the poſts went from city to city thorow the land of Ephraim and Manaſſeh, even unto Zebulun: but they h laughed them to ſcorne and mocked them.

11 Nevertheleſſe, divers of Aſher, and Manaſſeh, and of Zebulun, ſubmitted themſelves, and came to Ieruſalem.

12 And the hand of God was in Iudah, ſo that he gave them one i heart to doe the commandement of the king, and of the rulers, according to the word of the Lord.

13 And there aſſembled to Ieruſalem much people, to keepe the feaſt of the unleavened bread in the ſecond moneth, a very great aſſembly.

14 ¶ And they aroſe, and tooke away the k altars that were in Ieruſalem, and all thoſe for incenſe tooke they away, and caſt them into the brooke Kidron.

15 Afterward they ſlewe the paſſeover the fourteenth *day* of the ſecond moneth: and the Prieſts and Levites were l aſhamed, and ſanctified themſelves, and brought the burnt-offerings into the houſe of the Lord.

16 And they ſtood in their place after their maner, according to the Law of Moſes the man of God: *and* the Prieſts ſprinkled the m blood *received* of the hands of the Levites.

17 Becauſe there were many in the Congregation that were not ſanctified, therefore the Levites had the charge of the killing of the Paſſeover for all that were not cleane, to ſanctifie it to the Lord.

18 For a multitude of the people, *even* a multitude of Ephraim, and Manaſſeh, Iſſachar and Zebulun had not cleanſed themſelves, yet did eate the Paſſeover, *but* not as it was written: wherefore Hezekiah prayed for them, ſaying, The n good Lord be mercifull toward *him*,

19 That prepareth his whole heart to ſeeke the Lord God, the God of his fathers, though hee be not *cleanſed*, according to the purification of the Sanctuarie.

20 And the Lord heard Hezekiah, and o healed the people.

21 And the children of Iſrael that were preſent at Ieruſalem, kept the feaſt of the unleavened bread ſeven dayes with great joy, and the Levites, and the prieſts prayſed the Lord day by day, ſinging with loud inſtruments unto the Lord.

22 And Hezekiah † ſpake comfortably unto all the Levites that had good knowledge *to ſing* unto the Lord: and they did eate in that feaſt ſeven dayes, and offered peace-offerings, and praiſed the Lord God of their fathers.

23 And the whole aſſembly tooke counſell to keepe it other ſeven dayes. So they kept it ſeven dayes with joy.

24 For Hezekiah king of Iudah had given to the Congregation a p thouſand bullockes, and ſeven thouſand ſheepe. And the princes had given to the Congregation a thouſand bullockes, and ten thouſand ſheepe: and many Prieſts were ſanctified.

25 And all the Congregation of Iudah rejoyced with the Prieſts and the Levites, and all the Congregation that came out of Iſrael, and the ſtrangers that came out of the land of Iſrael, and that dwelt in Iudah.

26 So there was great joy in Ieruſalem: for ſince the time of Salomon the ſonne of David king of Iſrael there *was* not the like thing in Ieruſalem.

27 Then the Prieſts and the Levites aroſe, and q bleſſed the people, and their voyce was heard, and their prayer came up unto heaven, to his holy habitation.

c From one end of the land to the other North and South.
d In ſuch ſort and perfection as God had appointed.
e Hee will have compaſſion on them, and preſerve them.
f Submit your ſelves to the Lord, and rebell no more.
g God will not onely preſerve you, but through your repentance reſtore your brethren, which for their ſinnes hee gave into the hands of the enemies.
h Though the wicked mocke at the ſervants of God by whom hee calleth them to repentance, as Gen. 19.14. yet the word ceaſeth not to fructifie in the hearts of Gods elect.
i He ſheweth the cauſe why ſome obey and ſome mocke at Gods calling, to wit, becauſe his Spirit is with the one ſort, and mooveth their heart, and the other are left to themſelves.
k Which declareth that we muſt put away thoſe things wherewith God is offended, before wee can ſerve him aright.
l Seeing their owne negligence (who ſhould have bene moſt prompt) and the readineſſe of the people, Chap. 29. 36.
m To wit, of the lambe of the Paſſeover.
n Hee knew that faith and ſinceritie of heart was more agreeable to God, then the obſervation of the ceremonies, and therefore he prayed unto God to pardon this fault unto the people which did not offend of malice but of ignorance.
o That is, did accept them as purified.
† *Ebr. ſpake to the heart.*
p This great liberalitie declareth how kings, princes, and all they to whom God hath given wherewith, ought to be moſt ready to beſtow it in ſetting foorth of Gods glory.
q According to that which is written, Num. 6.23. when they ſhould diſmiſſe the people.

CHAP. XXXI.

1 The people deſtroy idolatrie. 2 Hezekiah appointeth Prieſts and Levites, 4 And provideth for their livings. 13 He ordaineth overſeers to diſtribute every one his portion.

NOw when all theſe things were finiſhed, all Iſrael, that were found in the cities of Iudah, went out and a brake the images, and cut downe the groves, and brake downe the high places, and the altars thorowout all Iudah and Benjamin, in Ephraim alſo and Manaſſeh, untill they had made an end: afterward all the b children of Iſrael returned every man to his poſſeſſion, into their owne cities.

2 And Hezekiah appointed the courſes of the Prieſts and Levites by their turnes, every man according to his office, *both* Prieſts and Levites for the burnt-offering and peace-offerings, to miniſter and to give thanks, and to prayſe in the gates of the c tents of the Lord.

3 (And the kings portion *was* of his owne ſubſtance for the burnt-offerings, *even* for the burnt-offrings of the morning and of the evening, and the burnt-offerings for the Sabbaths, and for the new moones and for the ſolemne feaſtes, * as it is written in the Law of the Lord)

4 Hee commanded alſo the people that dwelt in Ieruſalem, to give a d part to the Prieſts and Levites, that they might be e encouraged in the law of the Lord.

5 ¶ And when the commandement was f ſpread, the children of Iſrael brought abundance of firſt fruits, of corne, wine, and oyle, and hony,

a According to the commandement of the Lord, Deut. 7. 25. Ioſh. 7, 1. 2. Mach. 12, 40
b That is, all they which came to the Paſſeover.
c That is, in the Temple, where they aſſembled as in a tent.
* Num. 28. 3, 9.
d The tithes and firſt fruites for the maintenance of the Prieſts and Levites.
e That their minde might not be entangled with proviſion of worldly things, but that they might wholy and cheerefully ſerve the Lord.
f *Or, publiſhed.*

hony, and of all the increase of the field, and the tithes of all things brought they abundantly.

6 And the children of Israel and Iudah that dwelt in the cities of Iudah, they also brought the tithes of bullockes and sheepe, and the holy tithes f which were consecrate unto the Lord their God, and layd them on g many heapes.

f which they had dedicated to the Lord by a vowe.

7 In the third moneth they began to lay the foundation of the heaps, and finished them in the seventh moneth.

8 ¶ And when Hezekiah and the princes came, and saw the heapes, they h blessed the Lord and his people Israel.

g For the relieſe of the Priests, Levites, widowes, pupils, fatherlesse, strangers, and such as were in necessitie.

h They prayſed the Lord and prayed for all prosperity to his people.

9 And Hezekiah questioned with the Priests and the Levites concerning the heapes.

10 And Azariah the chiefe Priest of the house of Zadok answered him, and said, Since the people began to bring the offerings into the house of the Lord, wee have i eaten, and have beene satisfied, and there is left in abundance: for the Lord hath blessed his people, and this abundance that is left.

i He sheweth that this plenteous liberality is expedient for the maintenance of the ministers, and that God therefore prospereth his people, and increaseth by his blessing that which is given.

11 ¶ And Hezekiah commanded to prepare chambers in the house of the Lord: and they prepared them,

12 And caried in the first fruits, and the tithes, and the dedicate things faithfully: and over them *was* Conaniah the Levite the chiefe, and Shemei his brother the second.

13 And Iehiel, and Azariah and Nahath, and Asahel, and Ierimoth, and Iozabad, and Eliel, and Ismachiah, and Mahath, and Benaiah *were* overseers † by the appointment of Conaniah, and Shimei his brother, *and* by the commandement of Hezekiah the King, and of Azariah the chiefe of the house of God.

† *Ebr. by the hand.*

14 And Kore the sonne of Imnah the Levite, porter toward the East, *was* over the things that were willingly offered vnto God, to distribute the oblations of the Lord, and the holy things that were consecrate.

15 And at his hand *were* Eden, and Miniamin, and Iesua, and Shemaiah, Amariah, and Shechaniah, in the cities of the Priests, to distribute with fidelitie to their brethren by courses, both to the great and small,

16 Their dayly portion: beside their generation, being males k from three yeare old and above, *even* to all that entred into the house of the Lord to their office in their charge, according to their courses:

k Who had also a portion and allowance in this distribution.

17 Both to the generation of the Priests after the house of their fathers, and to the Levites from twenty yeare old and above, according to their charge in their courses.

18 And to the generation of all their children, their wives, and their sonnes, and their daughters throughout all the Congregation: for by their l fidelitie are they partakers of the holy things.

l Meaning, that wither by the faithfull distributions of the officers, every one had their part in the things that were offered, or els that their wives and children were relieved, becauſe the Leuites were faithfull in their office, and so depended on them.

19 Also to the sonnes of Aaron, the Priestes, *which were* in the fields *and* suburbs of their cities, in every city the men that were appointed by names, should give portions to all the males of the Priests, and to all the generation of the Levites.

20 And thus did Hezekiah throughout all Iudah, and did well, and vprightly, and truely before the Lord his God.

21 And in all the worke that he began for the service of the house of God, both in the Law and in the commandements, to seeke his God, hee did it with all his heart, and prospered.

CHAP. XXXII.

1 *Saneherib inuadeth Iudah.* 3 *Hezekiah prepareth for the warre.* 7 *He exhorteth the people to put their trust in the Lord.* 9 *Saneherib blasphemeth God.* 20 *Hezekiah prayeth.* 21 *The Angel destroyeth the Assyrians and the king is slaine.* 25 *Hezekiah is not thankfull toward the Lord.* 33 *His death.*

AFter these things faithfully *described*, * Saneherib king of Asshur came and entred into Iudah, and besieged the strong cities, and thought to † wine them for himselfe.

* 2. *King.* 18. 13. *Isa.* 30. 1. *Eccles.* 48. 18.

† *Ebr. breake them up.*

2 When Hezekiah saw that Saneherib was come, and that his † purpose *was* to fight against Ierusalem,

† *Ebr. face.*

3 Then hee tooke counsell with his princes and his nobels, to stope the water of the fountaines without the city: and they did helpe him.

4 So many of the people assembled themselves, and stopt all the fountaines, and the river that ranne through the mids of the countrey, saying, Why should the kings of Asshur come, and finde much water?

5 And † he tooke courage, and built all the broken wall, and made up the towers, and another wall without, and repaired a Millo in the b city of David, and made many c darts and shields.

‖ *Ebr. he was strengthened.*

a He made a double wall.

b Reade 2. Sam. 5. 9.

c Some reade, swords or daggers.

6 And he set captaines of warre over the people, and assembled them to him in the broad place of the gate of the city, and † spake comfortably vnto them, saying.

† *Ebr. he spake to their heart.*

7 Be strong and couragious: feare not, neither be afraid for the king of Asshur, neither for all the multitude that is with him: * for there *be* more with vs, then *is* with him.

* 2. *King.* 6. 16.

8 With him *is* an d arme of flesh, but with vs *is* the e Lord our God for to helpe vs, and to fight our battels. Then the people were confirmed by the words of Hezekiah king of Iudah.

d That is, the power of man.

e This declareth that Hezekiah did ever put his trust in God, and yet made himselfe strong and used lawfull meanes, least he should seeme to tempt God.

9 * After this did Saneherib king of Asshur send his servants to Ierusalem (while he was f a-gainst Lachish, and all his dominion with him) vnto Hezekiah king of Iudah, and vnto all Iudah that were at Ierusalem, saying,

* 2. *King.* 18. 17.

f While he besieged Lachish.

10 Thus saith Saneherib the king of Asshur, Wherein doe ye trust, that ye will remaine in Ierusalem, *during* the siege?

11 Doeth not Hezekiah entise you to give over your selves unto death by famine and by thirst, saying, The Lord our God shall deliver vs out of the hand of the king of Asshur?

g Thus the wicked put no difference betweene true religion and false God and idoles: for Hezekiah onely destroyed idolatry, and placed true religion. Thus the Papists slander the servants of God: for when they destroy idolatry, they say that they abolish religion.

12 Hath not the same Hezekiah taken away his hie places, and his g altars, and commanded Iudah, and Ierusalem, saying, Ye shall worship before one altar, and burne incense vpon it?

13 Know yee not what I and my fathers have done vnto all the people of *other* c-untreys? were the gods of the nations of *other* lands able to deliver their land out of mine hand?

14 Who is hee of all the h gods of those nations (that my fathers have destroyed) that could deliver his people out of mine hand, that your God should be able to deliver you out of mine hand?

h This is his blasphemie, that hee will compare the living God to vile idoles.

15 Now therefore let not Hezekiah deceive you, nor seduce you after this sort, neither beleeve ye him: for none of all the gods of any nation or kingdome was able to deliver his people out of i mine hand, and out of the hand of my fathers: how much lesse shall your gods deliver you out of mine hand?

i Whereman hath prosperity, hee swelleth in pride, and thinked himselfe able to resist and overcome even God himselfe.

16 And

16 And his ſervants ſpake yet more againſt the Lord God, and againſt his k ſervant Hezekiah.

17 Hee wrote alſo letters, blaſpheming the Lord God of Iſrael, and ſpeaking againſt him, ſaying, As the gods of the nations of *other* countries could not deliver their people out of mine hand, ſo ſhall not the God of Hezekiah deliver his people out of mine hand.

18 Then they l cryed with a loud voyce in the Iewes ſpeach vnto the people of Ieruſalem that were on the wall, to feare them and to aſtoniſh them, that they might take the citie.

19 Thus they ſpake againſt the God of Ieruſalem, as againſt the gods of the people of the earth, *even* the m works of mans hands.

20 But Hezekiah the King, and the Prophet Iſaiah the ſonne of Amoz n prayed againſt this and cryed to heaven.

21 And the Lord ſent an Angel, which deſtroyed all the valiant men, and the princes and o captaines of the hoſte of the king of Aſſhur: ſo he returned † with ſhame to his owne land. And when he was come into the houſe of his god, they that came forth of his P owne bowels, ſlew him there with the ſword.

22 So the Lord ſaved Hezekiah and the inhabitants of Ieruſalem from the hand of Saneherib king of Aſſhur, and from the hand of all *other*, and ‖ maintained them on every ſide.

23 And many brought offrings vnto the Lord to Ieruſalem, and preſents to Hezekiah king of Iudah, ſo that hee was q magnified in the ſight of all nations from thenceforth.

24 * In thoſe dayes Hezekiah was ſicke vnto the death, and prayed vnto the Lord, who ſpake vnto him, and gave him r a ſigne.

25 But Hezekiah did not render according to the reward *beſtowed* vpon him: for his heart l was lift vp, and wrath came vpon him, and vpon Iudah and Ieruſalem.

26 Notwithſtanding Hezekiah humbled himſelfe (after that his heart was lifted vp) he and the inhabitants of Ieruſalem, and the wrath of the Lord came not vpon them in the dayes of Hezekiah.

27 Hezekiah alſo had exceeding much riches and honour, and he gate him treaſures of ſilver and of golde, and of precious ſtones, and of ſweete odours, and of ſhields, and of all pleaſant veſſels:

28 And of ſtore houſes for the increaſe of wheate and wine and oyle, and ſtalles for all beaſts, and ‖ rowes for the ‖ ſtables.

29 And he made him cities, and *had* poſſeſſion of ſheepe and oxen in abundance: for God had given him ſubſtance exceeding much.

30 The ſame Hezekiah alſo ſtopped the vpper water ſprings of t Gihon, and let them ſtreight vnderneath toward the city of David Weſtward: ſo Hezekiah proſpered in all his works.

31 But becauſe of the ambaſſadours of the princes of Babel, which ſent vnto him to enquire of the wonder that was done in the land, God left him to u trie him, *and* to know all that was in his heart.

32 Concerning the reſt of the actes of Hezekiah, and his goodneſſe, behold, they are written in the viſion of Iſaiah the Prophet the ſonne of Amoz, in the booke of the kings of Iudah and Iſrael.

33 So Hezekiah ſlept with his fathers, and they buried him in the higheſt ſepulchre of the ſonnes of David: and all Iudah and the inhabitants of Ieruſalem did him honour at his dead, and Manaſſeh his ſonne reigned in his ſtead.

CHAP. XXXIII.

a Manaſſeh an idolater. 9 He cauſeth Iudah to erre. 11 Hee is led away priſoner into Babylon. 12 He prayeth to the Lord, and is deliuered. 14 Hee aboliſheth idolatry. 16 and ſetteth vp true religion. 20 He dieth, and Amon his ſonne ſucceedeth. 24 Whom his owne ſeruants ſlay.

MAnaſſeh *was* twelve yeere olde, * when hee began to reigne, and hee reigned five and fiftie yeere in Ieruſalem: * 2 *King.* 21.1.

2 And hee did evill in the ſight of the Lord, like the abominations of the heathen, * whom the Lord had caſt out before the children of Iſrael. * *Deut.* 18.9.

3 For he went backe and built the hie places, * which Hezekiah his father had broken downe: * and he ſet vp altars for Baalim, and made groues and worſhipped all the hoaſte of the heaven, and ſerved them. * 2 *King.* 18.4. * *Ierem.* 32.34. 2. *King.* 17.10.

4 Alſo hee built altars in the houſe of the Lord, whereof the Lord had ſayd, * In Ieruſalem ſhall my Name be for ever. * 2. *King.* 21.4.

5 And hee built altars for all the hoaſte of the heaven in the two courts of the houſe of the Lord.

6 a And he cauſed his ſonnes to paſſe through the fire in the valley of Ben-hinnom: hee gaue himſelfe to witchcraft and to charming, and to ſorſerie, and hee vſed them that had familiar ſpirits, and ſoothſayers: he did very much evill in the ſight of the Lord to anger him. a Reade 2 King. 16.3.

7 He put alſo the carued image, which he had made, in the houſe of God: whereof God had ſaid to David and to Salomon his ſonne, * In this houſe and in Ieruſalem, which I have choſen before all the tribes of Iſrael, will I put my Name for ever. * 1. *King.* 8.39. *and* 9.3. 1 *King.* 21.7. *and* 23.27.

8 Neither will I * make the foote of Iſrael to remoove any more out of the land which I have appointed for your fathers, ſo that they take heede, and doe all that I have commanded them, according to the Law and ſtatutes & iudgements by the b hand of Moſes. * 2. *Sam.* 7.10. b By the charge given to Moſes.

9 So Manaſſeh made Iudah and the inhabitants of Ieruſalem to erre, *and* to doe worſe then the heathen, whom the Lord had deſtroyed before the children of Iſrael.

10 ¶ And the Lord ſpake c to Manaſſeh and to his people, but they would not regard. c Meaning, by his Prophets, but their hearts were not touched to beleeve and repent, without the which the preaching of the word taketh no place.

11 Wherefore the Lord brought vpon them the captaines of the hoaſte of the king of Aſſhur, which tooke Manaſſeh *and put him* in fetters, and bound him in chaines, and caried him to Babel.

12 And when hee was in tribulation, he prayed to the Lord his God, and humbled himſelfe greatly before the God, of his fathers.

13 And prayed vnto him: and *God* was d entreated of him, and heard his prayer, and brought him againe to Ieruſalem into his kingdome: then Manaſſeh knew that the Lord was God. d Thus affliction giveth vnderſtanding: for he that hated God in his proſperity, now in his miſerie he ſeeketh vnto him.

14 Now after this hee built a wall without the citie of David, on the Weſt ſide of e Gihon in the valley, even at the entry of the fiſh gate, and compaſſed about f Ophel, and raiſed it very high, and put captaines of warre in all the ſtrong cities of Iudah. e Reade Chap. 32. 30. f Reade Chap. 27.3.

15 And hee tooke away the ſtrange gods and the

k Herein we ſee that when the wicked ſpeake evill of the ſervants of God, they care not to blaſpheme God himſelfe: for if they feared God, they would love his ſervants.
l Their words are written, 2. King. 18.19.

m Which were invented, made and authorized by man.
n This ſheweth what is the beſt refuge in all troubles and dangers.
o To the number of an hundreth foureſcore and five thouſand, 2 King. 19.35.36.
† Or, *with ſhame of face.*
P Meaning, Adrameleh, and Sharezer his ſonnes.
‖ Or, *gouerned.*
q Thus after trouble God ſendeth comfort to all them that patiently wait on him, and conſtantly put their truſt in his mercies.
* 2. *King.* 20.1. *Iſa.* 38.1.
r To confirme his faith in Gods promiſe, who declared to him by his Prophet that his life ſhould be prolonged fifteene yeere.
ſ He was lifted vp with the pride of his victory and treaſures, and ſheweth them for an oſtentation to the ambaſſadours of Babylon.

‖ Or, *vaunges and partitions.*
‖ Or, *racks.*

t Which alſo was called Siloe, where of mention is made, Iſa 8.6. Iohn 9.7.
u Here wee ſee the cauſe, why the faithfull are tempted, which is to trie whether they have faith or no, and that they may feele the preſence of God, who ſuffereth them not to be overcome by tentations, but in their weakeneſſe miniſtreth ſtrength.

the image out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Ierusalem, and cast them out of the citie.

g Which Salomon had caused to be made.

16 Also hee prepared the g altar of the Lord, and sacrificed thereon peace offrings & of thanks, and commanded Iudah to serve the Lord God of Israel.

h Thus by ignorance they were deceived, thinking it nothing to keepe the altars, so that they worshipped God: but it is idolatry to worship God any otherwise then he hath appointed.

17 Nevertheless the people did sacrifice still in the hie places, but unto the h Lord their God.

i Which albeit that it is not conteined in the Ebrew, yet because it is here mentioned and is written in the Greeke, we have placed it in the end of this booke.

18 ¶ Concerning the rest of the actes of Manasseh, and his i prayer unto his God, and the words of the Seers, that spake unto him in the Name of the Lord God of Israel, behold, they are *vvritten* in the booke of the Kings of Israel.

19 And his prayer and how *God* was intreated of him, and all his sinne, and his trespasse, and the place wherein he built hie places, and set groves and images (before he was humbled) behold, they are written in the booke of the ‖ Seers.

‖ *Or, Hozai.*

20 So Manasseh slept with his fathers, and they buried him in his owne k house: and Amon his sonne reigned in his stead.

k Because he had so horribly offended against the Lord, they did not bury him in the sepulchres of the Kings, but in the garden of the Kings house.

21 ¶ Amon *vvas* two and twentie yeere olde, when he began to reigne, and reigned two yeere in Ierusalem.

22 But he did evill in the sight of the Lord, as did Manasseh his father: for Amon sacrificed to all the images, which Manasseh his father had made, and served them.

23 And hee humbled not himselfe before the Lord, as Manasseh his father had humbled himselfe: but this Amon trespassed more and more.

24 And his servants * conspired against him, and slew him in his owne house.

* 2. King. 21, 23.

25 But the people of the land slewe all them that had conspired against King Amon: and the people of the land made Iosiah his sonne King in his stead.

CHAP. XXXIV.

1 Iosiah destroyeth the idoles. 8 And reformeth the Temple. 14 The booke of the Law is found. 21 Hee sendeth to Huldah the Prophetesse for counsell. 27 God heareth his prayer. 31 He maketh a covenant with God.

* 2. King. 22, 1.

IOsiah * *vvas* eight yeere old when he began to reigne, and hee reigned in Ierusalem one and thirtie yeere.

a He followed David in all points that he followed the Lord.

2 And hee did vprightly in the sight of the Lord, and walked in the wayes of a David his father, and bowed neither to the right hand nor to the left.

b When he was but sixteene yeere old he shewed himselfe zealous of Gods glory, and at twentie yeere olde he abolished idolatry, and restored y^e true religion.

3 And in the eight yeere of his reigne (when he was yet a b childe) he began to seeke after the God of David his father: and in the twelft yeere he began to purge Iudah, and Ierusalem from the hie places, and the groves, and the carved images, and molten images.

c Which sheweth that hee would see the reformation with his owne eyes.

4 And they brake downe c in his sight the altars of Baalim, and he caused to cut downe the images that were on high upon them: hee brake also the groves, and the carved images and the molted images, and stampt them to powder, and strowed it upon the graves of them that had sacrificed unto them.

d Reade 2 King. 23, 16.

5 Also hee burnt the d bones of the Priestes upon their altars, and purged Iudah and Ierusalem.

6 And in the cities of Manasseh, and Ephraim and Simeon, even unto Naphtali, with their maules *they brake all* round about.

e This great zeale of this godly King the holy Ghost setteth forth as an example and patterne to other kings and rulers, to teach them what God requireth of them.

7 And when he had e destroyed the altars, and the groves, and had broken and stamped to pouder the images, and had cut downe all the idoles throughout all the land of Israel, he returned to Ierusalem.

8 ¶ * Then in the eighteenth yeere of his reigne, when he had purged the land and the temple, he sent Shaphan the sonne of Azaliah and Maaseiah the governour of the citie, and Ioah the sonne of Ioahaz the Recorder to repaire the house of the Lord his God.

* 2. Kings 22, 3.

9 And when they came to Hilkiah the hie Priest, they delivered the money that was brought into the house of God, which the Levites that kept the doore, had gathered at the hand of Manasseh, and Ephraim, and of all the residue of Israel, and of all Iudah and Benjamin, and ‖ of the inhabitants of Ierusalem.

‖ *Or, they returned to Ierusalem.*

10 And they put it in the hands of them that e should do the worke, *and* had the oversight in the house of the Lord: and they gave it to the workemen that wrought in the house of the Lord to repaire and amend the house.

e Meaning Shaphan, &c.

11 Even to the workemen and to the builders gave they it to buy hewed stone and timber for couples, and for beames of the f houses, which the kings of Iudah had destroyed.

f For there were many portions and pieces annexed to the Temple.

12 And the men did the worke g faithfully, and the overseers of them *vvere* Iahath and Obadiah the Levites, of the children of Merari, and Zechariah, and Methullam, of the children of the Kohathites to set it forward: and of the Levites all that could skill of instruments of musicke.

g Meaning, that they were in such credite for their fidelitie, that they made none accounts of that which they received. 2. King. 22, 7. 9.

13 And *they vvere* over the bearers of burdens, and them that set forward all the workemen in every worke: and of the Levites *vvere* scribes, and officers and porters.

14 ¶ And when they brought out the money that was brought into the house of the Lord, Hilkiah the Priest found the h booke of the Law of the Lord *given* by the hand of Moses.

h Reade 2. king. 22, 8.

15 Therefore Hilkiah answered and said to Shaphan the chanceller, I have found the booke of the Law in the house of the Lord: and Hilkiah gave the booke to Shaphan.

16 And Shaphan caried the booke to i the King, and brought the King word againe, saying, All that is committed to the hand of thy servants, that doe they.

i For the king was commanded to have continually a copie of this booke, and to reade therein day and night, Deut. 17, 18.

17 For they have gathered the money that was found in the house of the Lord, and have delivered it into the hands of the overseers, and to the hand of the workemen.

18 Also Shaphan the chanceller declared to the King, saying, Hilkiah the Priest hath given me a booke, and Shaphan read it before the King.

19 And when the King had heard the wordes of the Law, he k tare his cloathes.

k For sorow that the word of God had bene so long suppressed and the people kept in ignorance considering also the curses conteined therein against the transgressours.

20 And the King commaunded Hilkiah and Ahikam the sonne of Shaphan, and Abdon the sonne of Micah, and Shaphan the chanceller, and Asaiah the kings servant, saying,

21 Goe *and* enquire of the Lord for mee, and for the rest in Israel and Iudah, concerning the wordes of this booke that is found: for great *is* the wrath of the Lord that is fallen upon vs, because our l fathers have not kept the worde of the Lord, to doe after all that is written in this booke.

l Thus the godly doe not onely lament their owne sinnes, but also that their fathers and predecessours have offended God,

22 Then Hilkiah and they that the king *had appointed* went to Huldah the propheteſſe the wife of Shallum, the sonne of ‖ Tokhath, the sonne of

‖ *Or, Tikvah.* ‖ Hasrah

‖ Hasrah keeper of the m wardrobe (and she dwelt in Ierusalem within the n colledge) and they communed hereof with her.

23 And she answered them, Thus sayeth the Lord God of Israel, Tell ye o the man that sent you to me,

24 Thus saith the Lord, Behold, I will bring evill upon this place, and upon the inhabitants thereof, *even* all the curses, that are written in the booke which they have read before the King of Iudah:

25 Because they have forsaken mee, and burnt incense unto other gods, to anger me with all the works of their p hands, therefore shall my wrath fall upon this place, and shall not be quenched.

26 But to the king of Iudah, who sent you to enquire of the Lord, so shall ye say unto him, Thus saith the Lord God of Israel, The wordes which thou hast heard, *shall come to passe.*

27 *But* because thine heart did q melt, and thou diddest humble thy selfe before God, when thou heardest his words against this place, and against the inhabitants thereof, and humblest thy selfe before mee, and tarest thy cloathes, and wepteſt before mee, I have also heard it, saith the Lord.

28 Behold, I will gather thee to thy fathers, and thou shalt be put in thy grave to peace, and thine eyes shall not see all the evill, which I will bring upon this r place, and upon the inhabitants of the same. Thus they brought the King word againe.

29 ‖ Then the King sent and gathered all the Elders of Iudah and Ierusalem.

30 And the King went up into the house of the Lord, and all the men of Iudah, and the inhabitants of Ierusalem, and the Priestes and the Levites, and all the people from the greatest to the s smallest, and he read in their eares all the words of the booke of the Covenant that was found in the house of the Lord.

31 And the King stood by his pillar, and made a covenant before the Lord, to walke after the Lord, and to keepe his commandement, and his testimonies, and his statutes with all his heart, and with all his soule, *and* that he would accomplish the words of the Covenant written in the same booke.

32 And he caused all that were found in Ierusalem, and Beniamin to stand to it: and the inhabitants of Ierusalem did according to the Covenant of God, *even* the God of their fathers.

33 So Iosiah tooke away all the abominations out of all the countreys that perteined to the children of Israel, and compelled all t that were found in Israel, to serve the Lord their God: *so* all his dayes they turned not backe from the Lord God of their fathers.

CHAP. XXXV.

1 *Iosiah keepeth the Passeover.* 3 *He setteth forth Gods service.* 20 *He fighteth against the King of Egypt, and dieth.* 24 *The people bewaile him.*

MOreover, * Iosiah kept a Passeover unto the Lord in Ierusalem, and they slew the a Passeover in the fourteenth day of the first moneth.

2 And he appointed the Priests to their charges, and encouraged them to the service of the house of the Lord,

3 And he sayd unto the Levites that b taught all Israel and were sanctified unto the Lord, Put the holy Arke in the house which Salomon the sonne of David King of Israel did build: it *shall be* no more a c burden upon your shoulders: serve now the Lord your God, and his people Israel,

4 And prepare your selves by the houses of your fathers according to your courses, as * David the king of Israel hath written, and according to the writing of Salomon his sonne,

5 And stand in the Sanctuary according to the division of the families of your brethren ‖ the children of the people, and *after* the division of the familie of the Levites:

6 So kill the Passeover, and sanctifie your selves, and d prepare your brethren that they may doe according to the worde of the Lord by the hand of Moses.

7 Iosiah also gave to the † people sheepe, lambs and kidds, all for the Passeover, *even* to all that were present, to the number of thirtie thousand, and three thousand bullockes: these were of the Kings substance.

8 And his princes offred willingly unto the people, to the Priests and to the Levites: Hilkiah, and Zechariah, and Iehiel, rulers of the house of God gave unto the Priests for the Passeover, *even* two thousand and sixe hundreth *sheepe*, and three hundreth bullocks.

9 e Conaniah also and Seemiah and Nethaneel his brethren, *and* Hashabiah and Ieiel, and Iozabad, chiefe of the Levites gave unto the Levites for the Passeover, five thousand *sheepe*, and siue hundreth bullocks.

10 Thus the sevice was prepared, and the Priests stood in their places, also the Levites in their orders, according to the kings commandement:

11 And they slewe the Passeover, and the Priests f sprinkled *the blood* with their hands, and the Levites flayed *them.*

12 And they tooke away *from* the g burnt offering to give it according to the divisions of the families of the children of the people, to offer unto the Lord, as it is written in the booke of Moses, and so of the bullocks.

13 And * they rosted the Passeover with fire, according to the custome, but the sanctified things they sod in pots, pannes, and cauldrons, and distributed them quickly to all the people.

14 Afterward also they prepared for themselves and for the Priests: for the Priestes the sonnes of Aaron *were occupied* in offring of burnt offerings, and the fat until night: therefore the Levites prepared for themselves, and for ŷ Priests the sonnes of Aaron.

15 And the singers the sonnes of Asaph *stood* in their standing * according to the commandement of David, and Asaph, and Heman, and Ieduthun the kings h Seer: and the porters at every gate, who might not depart from their service: therefore their brethren the Levites prepared for them.

16 So all the service of the Lord was prepared the same day to keepe the Passeover, and to offer burnt-offrings upon the altar of the Lord, according to the commaundement of King Iosiah.

17 And the children of Israel that were present, kept the Passeover the same time, and the feasts of the vnleavened bread seven dayes.

18 And there was no Passeover kept like that in Israel, from the dayes of Samuel the Prophet: neither

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m Meaning, neither of the Priests apparell, or of the Kings.

n Reade hereof 2. King 22.15.

o That is, to the king.

p This she speaketh in contempt of the idolaters, who contrary to reason and nature make that a god, which they have made and framed with their owne hands.

q This declareth what is the end of Gods threatnings, to call his to repentance, and to assure the vnrepentant of their destruction.

r It may appeare that very fewe were touched with true repentance, seeing that God spared them for a time onely for the kings sake.

s Forasmuch as neither yong nor old could be exempted from the curses conteined therein, if they did transgresse, he knew it perteined to all, and was his duetie to see it read to all sorts, that every one might learne to avoyd those punishments by serving God aright.

t Because he had charge over all, and must answere for every one that perished: he thought it his duetie to see that all should make profession to receive the word of God.

* 2. *King.* 23.21.

a The Scripture useth in sundry places to call the lambe the Passeover, which was but the signe of the Passeover, because in all sacraments the signes have the names of the things which are signified.

b So that the Levites charge was onely to minister in the Temple, but also to instruct the people in the word of God.

c As it was before the Temple was built: therefore your office onely is now to teach the people, and to praise God.

* 1. *Chro.* 23.24.25, 26. *chapter, &c.*

‖ *Or, the people.*

d Exhort every one to examine themselves, that they be not vnmeete to eate of the Passeover.

† *Ebr. sonnes of people.*

e So that every one and of all sorts gave of that they had, a liberall portion to the service of God.

f Meaning, of the Lambe, which was called the Passeover: for onely the Priests might sprinkle, and in necessitie the Levites might kill the sacrifice.

g They reserved for the people that which was not expedient to be offered, that every man might offer peace offerings, and so have his portion.

* *Exod.* 12.8.

* 2. *Chron.* 29.1.

h Meaning hereby his Prophet, because he appointed the Psalmes and prophecies which were to be sung.

neither did all the kings of Israel keepe such a Passeover as Iosiah kept, and the Priests and the Levites, and all Iudah, and Israel that were † present, and the inhabitants of Ierusalem.

† *Ebr. found.*

19 This Passeover was kept in i the eighteenth yeere of the reigne of Iosiah.

i Which was in the sixe and twentieth yeere of his age.

20 ¶ * After all this, when Iosiah had prepared the Temple, Necho king of Egypt came up to fight against k Carchemish by ‖ Perath, and Iosiah went out against him.

* 2. *King.* 23. 29.

k Which was a citie of the Assyrians, and Iosiah fearing least hee passing thorow Iudah, would have taken his kingdome, made warre against him, and consulted not with the Lord.

21 But hee sent messengers to him, saying, What have I to doe with thee, thou king of Iudah? *I come* not against thee this day, but against the house † of mine enemie, and God commanded me to make haste: leave off *to come* against God, which is with me, least he destroy thee.

‖ *Or, Euphrates.*

† *Ebr. of my battell.*

22 But Iosiah would not turne his face from him, but l changed his apparell to fight with him, and hearkened not unto the wordes of Necho, which were of the mouth of God, but came to fight in the valley of Megiddo.

l That is, armed himselfe, or disguised himselfe, because hee might not be knowen.

23 And the shooters shot at king Iosiah: then the king said unto his servants, Cary me away, for I am very sicke.

24 So his servants tooke him out of that charet, and put him in the second charet which hee had, and when they had brought him to Ierusalem, he died, and was buried in the sepulchres of his fathers: and all Iudah and Ierusalem m mourned for Iosiah.

m The people so much lamented the losse of this good king, that after when there was any great lamentation this was spoken of as a proverbe, reade Zach. 12. 11.

25 And Ieremiah lamented Iosiah, and all singing men and singing women mourned for Iosiah in their lamentations to this day, and made the same for an ordinance unto Israel: and behold, they be written in the n Lamentations.

n Which some thinke Ieremie made, wherein hee lamenteth the state of the Church after this kings death.

26 Concerning the rest of the actes of Iosiah, and his goodnesse, *doing* as it was written in the Law of the Lord,

27 And his deedes first and last, behold, they are written in the booke of the Kings of Israel, and Iudah.

CHAP. XXXVI.

1 *After Iosiah reigneth Iehoahaz.* 4 *After Iehoahaz, Iehoakim.* 8 *After him Iehoiachin.* 11 *After him Zedekiah.* 14. 17 *In whose time all the people were carried away to Babel for contemning the admonition of the Prophets,* 22 *and were restored againe the fourtieth yeere after by king Cyrus.*

THen * the people of the land tooke Iehoahaz the sonne of Iosiah, and made him King in his fathers stead in Ierusalem.

* 2. *King.* 23. 30.

2 Iehoahaz *vvas* three and twentie yeere olde when he began to reigne, and hee reigned three a moneths in Ierusalem.

a For three moneths after the death of Iosiah, came Necho to Ierusalem, and so the plagues began, which Huldah and the Prophets forewarned should come upon Ierusalem.

3 And the King of Egypt tooke him away at Ierusalem, and condemned the land in an b hundreth talents of silver, and a talent of gold.

b To pay this as a yeerely tribute.

4 ¶ And the king of Egypt made Eliakim his brother king ouer Iudah and Ierusalem, and turned his name to Iehoiakim, and Necho tooke Iehoahaz his brother, and caried him to Egypt.

5 Iehoiakim *vvas* five and twentie yeere olde when hee began to reigne, and hee reigned eleven yeeres in Ierusalem, and did c evill in the sight of the Lord his God.

c Because he and the people turned not to God by his first plague, hee brought a new upon him, and at length rooted them out.

6 Against him came up Nebuchad-nezzar king of Babel, and bound him with chaines to carie him to Babel.

7 Nebuchad-nezzar also * caried of the vessels of the house of the Lord to Babel, and put them in his temple at Babel.

* 2. *King.* 24. 1.

8 Concerning the rest of the actes of Iehoiakim, and his abominations which hee did, and d that which was found upon him, behold, they are written in the booke of the kings of Israel and Iudah, and Iehoiachin his sonne reigned in his stead.

d He meaneth superstitious marks which were found upon his body, when he was dead, which thing declared how deepely idolatry was rooted in his heart, seeing he bare the marks in his flesh.

9 ¶ Iehoiachin *vvas* e eight yeere olde when he began to reigne, and he reigned three moneths and ten dayes in Ierusalem, and did evill in the sight of the Lord.

e That is, he began his reigne at eight yeere olde, and reigned ten yeeres when his father was alive, and after his fathers death, which was the eighteenth yeare of his age, he reigned alone three moneths and ten dayes.

10 And when the yeere was out, king Nebuchad-nezzar sent and brought him to Babel, with the precious vessels of the house of the Lord, and hee made Zedekiah his ‖ brother king over Iudah and Ierusalem.

‖ *Or, uncle.*

11 Zedekiah *vvas* one and twentie yeere olde when hee began to reigne, and reigned eleven yeere in Ierusalem.

* 1. *King.* 24. 17. 2. *Chron.* 36. 10. *Ierem.* 52. 2.

12 * And he did evill in the sight of the Lord his God, and humbled not himselfe before Ieremiah the Prophet at the commandement of the Lord.

13 But hee rebelled moreover against Nebuchad-nezzar, which had caused him to sweare by God: and hee hardened his necke and made his heart obstinate, that he might not returne to the Lord God of Israel.

14 All the chiefe of the Priests also and of the people trespassed wonderfully, according to all the abominations of the heathen, and polluted the house of the Lord which hee had sanctified in Ierusalem.

15 Therefore the Lord God of their fathers sent to them † by his messengers, f rising early and sending: for hee had compassion on his people, and on his habitation.

† *Ebr. by the hand of his.*

f By this phrase the Scripture meaneth, of enemies, and diligently as Ierem. 11. 7. and 25. 3. and 26. 5, and 32. 33.

16 But they mocked the messengers of God, and despised his words, and misused his Prophets, vntill the wrath of the Lord arose against his people, and till there was no g remedie.

g Till God could no longer suffer their sinnes, but must needes punish them.

17 For he brought upon them the king of the Caldeans, who slew their young men with the sword h in the house of their Sanctuary, and spared neither young man nor virgin, ancient, nor aged, *God* i gave all into his hand.

h Whither they fled, thinking to have bene saved for the holinesse thereof.

i Which is not because God approoveth him, which yet is the minister of his iustice, for because God would by his iust iudgement punish this people: for this king was led with ambition and vaine glory, wherevnto were ioyned furie and cruelty: therefore his worke was condemnable, notwithstanding it was iust and holy on Gods part, who

18 And all the vessels of the house of God great and small, and the treasures of the house of the Lord, and the treasures of the king, and of his princes: all these caried hee to Babel.

19 And they burnt the house of God, and brake downe the wall of Ierusalem, and burnt all the places thereof with fire: and all the precious vessels thereof, to destroy *all*.

20 And they that were left by the sword, caried he away to Babel, and they were servants to him, and to his sonnes, vntill the kingdome of the k Persians had rule.

k When Cyrus King of Persia had made the Babylonians subiect.

21 To fulfill the worde of the Lord by the l mouth of Ieremiah vntill the lande had her fill of her Sabbaths: *for* all the dayes that shee lay desolate, sheo kept Sabbath, to fulfill seventie yeares.

l Who threatned the vengeance of God and seventie yeeres captivity, which he calleth the Sabbaths or rest of the land, Ieremi. 25. 11.

22 ¶ * But in the m first yeare of Cyrus king of Persia (when the worde of the Lord *spoken*

* *Ieremi.* 25. 13. *and* 29. 10. ‖ *Esai.* 23. 17. m In the first yeare that hee reigned over the Caldeans, Ezra 1. 1.

vsed this wicked instrument to declare his iustice.

by the mouth of Ieremiah, was finiſhed) the Lord ſtirred up the ſpirit of Cyrus king of Perſia, and hee made a proclamation through all his Kingdome, and alſo by writing, ſaying,

23 Thus ſaith Cyrus king of Perſia, All the kingdomes of the earth hath the Lord God of heaven given me, and he hath n commanded me to build him an houſe in Ieruſalem, that is in Iudah. Who is among you of all his people, with whom the Lord his God *is?* let him goe up.

n God had ſo forewarned by his Prophet above an hundreth yeeres before Cyrus was borne. Iſa. 44. 28. that Ieruſalem and the Temple ſhould be built againe by Cyrus his anoynted: ſo called, becauſe God uſed his ſervice for a time to deliver his Church.

The prayer of Manaſſeh King of the Iewes.

This prayer is not in the Ebrew, but tranſlated out of the Greeke.

O Lord almighty, God of our fathers, Abraham, Iſaac, and Iacob, and of their righteous ſeed, which haſt made heaven and earth with all their ornament, which haſt bound the ſea by the word of thy commandement, which haſt ſhut up the depth, and ſealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Majeſtie of thy glory cannot be borne, and thine angry threatning toward ſinners is importable, but thy mercifull promiſe is vnmeaſurable and vnſearchable. For thou art the moſt high Lord, of great compaſſion, long ſuffering, and moſt mercifull, and repenteſt for mans miſeries. Thou, O Lord, according to thy great goodneſſe haſt promiſed a repentance and forgiveneſſe to them that ſinne againſt thee, and for thine infinite mercies haſt appointed repentance unto ſinners that they may be ſaved. Thou therefore, O Lord, that art the God of the juſt, haſt not appointed repentance to the juſt, *as* to Abraham, and Iſaac and Iacob, which have not b ſinned againſt thee, but thou haſt appointed repentance unto me that am a ſinner: for I have ſinned above the number of the ſand of the ſea. My tranſgreſſions, O Lord, are multiplied: my tranſgreſſions are exceeding many: and I am not worthy to behold and ſee the height of the heavens for the multitude of mine vnrighteouſnes, I am bowed downe with many yron bands, that I cannot lift up mine head, neither have any releaſe. For I have provoked thy wrath, and done evill before thee, I did not thy will, neither kept I thy commandements. I have ſet up abominations, and have multiplied offences. Now therefore I bowe the knee of mine heart, beſeeching thee of grace. I have ſinned, O Lord, I have ſinned, and I acknowledge my tranſgreſſions: but I humbly beſeech thee, forgive me: O Lord, forgive me, and deſtroy me not with my tranſgreſſions. Be not angry with me for ever by reſerving evill for me, neither condemne me into the lower parts of the earth. For thou art the God, *even* the God of them that repent: and in me thou wilt ſhew all thy goodnes: for thou wilt ſave mee that am vnworthy, according to thy great mercy: therefore I will prayſe thee for ever all the dayes of my life: for all the power of the heavens prayſe thee, and thine is the glory for ever and ever. Amen.

a Thou haſt promiſed that repentance ſhalbe the way for them to returne to thee.
b Hee ſpeaketh this in compariſon of himſelfe, and thoſe holy fathers which have their commendation in the Scriptures, ſo that in reſpect of himſelf, he calleth [illegible] nothing, but attributeth unto [illegible] righteouſnes.

E Z R A.

THE ARGUMENT.

AS the Lord is ever mercifull unto his Church, and doeth not puniſh them, but to the intent they ſhould ſee their owne miſeries, and be exerciſed under the croſſe, that they might contemne the world, and aſpire unto the heavens: ſo after that hee had viſited the Iewes, and kept them now in bondage ſeventie yeares in a ſtrange countrey among infidels and idolaters, hee remembred his tender mercies and their infirmities, and therefore for his owne ſake raiſed them up a deliverer, and moved both the heart of the chiefe ruler to pitie them, and alſo by him puniſhed ſuch, which had kept them in ſervitude. Notwithſtanding, leaſt they ſhould growe into a contempt of Gods great benefites, hee keepeth them ſtill in exerciſe, and raiſeth domeſticall enemies, which endevour as much as they can to hinder their moſt worthy enterpriſes: yet by the exhortation of the Prophet they went forward by little and little, till their worke was finiſhed. The author of this booke was Ezra, who was Prieſt and Scribe of the Law, as Chap. 7. 6. Hee returned to Ieruſalem the ſixth yeare of Darius, who ſucceeded Cyrus, that is, about fiftie yeares after the returne of the firſt under Zerubbabel, when the Temple was built. Hee brought with him a great company and much treaſures, with letters to the Kings officers for all ſuch things as ſhould be neceſſary for the Temple: and at his comming hee redreſſed that which was amiſſe, and ſet things in good order.

CHAP. I.

1 *Cyrus ſendeth againe the people that was in captivitie,* 8 *and reſtoreth them their holy veſſels.*

NOw * in a the firſt yeare of Cyrus King of Perſia (that the word of the LORD *ſpoken* by the b mouth of Ieremiah might be accompliſhed) the Lord ſtirred up the c ſpirit of Cyrus King of Perſia, and hee made a proclamation thorow all his kingdome, and alſo by writing, ſaying,

2 Thus ſaith Cyrus King of Perſia, The Lord God of heaven hath given mee d all the kingdomes of the earth, and he hath commanded me to build him an houſe in Ieruſalem, which is in Iudah.

3 Who is hee among you of all his people with whom his God is? let him goe up to Ieruſalem which is in Iudah, and build the houſe of the

* 2. Chron. 36, 22. 1. Eſdras 2, 1. Ieremi. 25, 12. *and* 29, 10.
a After that hee and Darius had wonne Babylon.
b Who promiſed them deliverance after that ſeventy yeares were paſt; Iere. 25, 12.
c That is, mooved him, and gave him heart.
d For hee was chiefe Monarch, and had many nations vnder his dominion, which this heathen king confeſſeth to have received of the living God.

e If any through poverty were not able to returne, the kings commission was that he should be furnished with necessaries.
f Which they themselves should send toward the reparation of the Temple.
g The Babylonians and Chaldeans gave them these presents: thus rather then the children of God should want for their necessities, he would stirre up the hearts of the very infidels to helpe them.
* 2. *King.* 25. 13. 2. *chron.* 36. 7. *Iere.* 27. 19, 20. *Dan.* 1. 2.
h So the Chaldeans called Zerubbabel who was the chiefe governour, so that the preeminence still remained in the house of David.
i Which served to kill the beasts that were offered in sacrifice.
k With the Iewes that had bene kept captives in Babylon.

the Lord God of Israel: he is the God, which is in Ierusalem.

4 And every one that remaineth in any place (where he sojourneth) e let the men of his place relieve him with silver and with gold, and with substance, and with cattell, f *and* with a willing offering, for the house of God that is in Ierusalem.

5 Then the chiefe fathers of Iudah and Benjamin, and the Priests and the Levites rose vp, with all them whose spirit God had raised to go vp, to build the house of the Lord which is in Ierusalem.

6 And all g they that were about them, strengthened their hands with vessels of silver, with gold, with substance and with cattell, and with precious things, besides all that was willingly offred.

7 Also the king Cyrus brought forth the vessels of the house of the Lord, * which Nebuchadnezzar had taken out of Ierusalem, and had put them in the house of his god.

8 Even them did Cyrus king of Persia bring forth by the hand of Mithredath the treasurer, and counted them vnto h Sheshbazzar the Prince of Iudah.

9 And this is the number of them, thirty basins of gold, a thousand basins of silver, nine and twentie i knives,

10 Thirty boules of gold, *and* of silver boules of the second sort, foure hundreth and ten, *and* of other vessels, a thousand.

11 All the vessels of gold and silver *were* five thousand and foure hundreth. Sheshbazzar brought vp all k with them of the captivitie that came vp from Babel to Ierusalem.

CHAP. II.

The number of them that returned from the captivitie.

* *Nehe.* 7. 6. 1. *esdr.* 5. 7.
a Meaning Iudea, which was a province, that is, a country which was in subiection.
b Zerubbabel was chiefe captaine, and Iesh̃ua the high Priest: but Nehemiah a man of great authoritie went not now, but came after 64 years.
c This was not that Mordecai which was Esters kinsman.
d Meaning, of the common people.
‖ *Or, of the Duke of Moab.*

THese * also are the sonnes a of the province that went vp out of the captivity (whom Nebuchadnezzar king of Babel had caried away vnto Babel) and returned to Ierusalem, and to Iudah, every one vnto his city,

2 Which came vp with b Zerubbabel, *to wit*, Iesh̃ua, Nehemiah, Seraiah, Reelaiah, c Mordecai, Bilshan, Mispar, Biguai, Rehum, Baanah. The number of the men d of the people of Israel *was*,

3 The sonnes of Parosh, two thousand, an hundreth seventie and two:

4 The sonnes of Shephatiah, three hundreth seventie and two:

5 The sonnes of Arath, seven hundreth, and seventie and five:

6 The sonnes of ‖ Phaath Moab, of the sonnes of Iesh̃ua, and Ioab, two thousand, eight hundreth and twelve:

7 The sonnes of Elam, a thousand, two hundreth and foure and fiftie:

8 The sonnes of Zattu, nine hundreth and five and fourtie:

9 The sonnes of Zaccai, seven hundreth and threescore:

10 The sonnes of Bani, sixe hundreth and two and fourtie:

11 The sonnes of Bebai, sixe hundreth, and three and twentie,

12 The sonnes of Azgad, a thousand, two hundreth and two and twentie:

13 The sonnes of Adonikam, sixe hundreth, threescore and sixe:

14 The sonnes of Biguai, two thousand, and sixe and fiftie:

15 The sonnes of Adin, foure hundreth and foure and fiftie:

16 The sonnes of Ater of e Hizkiah, ninetie and eight:

17 The sonnes of Bezai, three hundreth and three and twentie:

18 The sonnes of Iorah, an hundreth and twelve:

19 The sonnes of Hashum, two hundreth and three and twentie:

20 The sonnes of Gibbar, ninety and five:

21 f The sonnes of Beth-lehem, an hundreth and three and twentie:

22 The men of Netophah, sixe and fiftie:

23 The men of Anathoth, an hundreth and eight and twentie:

24 The sonnes of Azmaveth, two and fourtie:

25 The sonnes of Kiriath-arim, of Chephirah, and Beroth, seven hundreth and three and fourtie:

26 The sonnes of Haramah and Gaba, sixe hundreth and one and twentie:

27 The men of Michmas, an hundreth and two and twentie:

28 The sonnes of Beth-el, and Ai, two hundreth and three and twenty:

29 The sonnes of Nebo, two and fifty:

30 The sonnes of Magbish, an hundreth and sixe and fiftie:

31 The sonnes of the other Elam, a thousand, and two hundreth and foure and fiftie:

32 The sonnes of Harim, three hundreth and twentie:

33 The sonnes of Lord-hadid, and Ono, seven hundreth and five and twenty:

34 The sonnes of Iericho, three hundreth and five and fourty:

35 The sonnes of Senaah, three thousand sixe hundreth and thirty:

36 ¶ The g Priests: of the sonnes Iedaiah of the house of Iesh̃ua, nine hundreth seventie and three.

37 The sonnes of Immer, a thousand and two and fiftie:

38 The sonnes of Pashur, a thousand, two hundreth and seven and fourty:

39 The sonnes of Harim, a thousand and seventeen.

40 ¶ ‖ The Levites, the sonnes of Iesh̃ua, and Kadmiel of the sonnes of Hadaviah, seventy and foure.

41 ¶ ‖ The Singers: the sonnes of Asaph, an hundreth and eight and twenty.

42 ¶ ‖ The sonnes of the porters: the sonnes of Shallum, the sonnes of Ater, the sonnes of Talmon, the sonnes of Akkub, the sonnes of Hatita, the sonnes of Shobai: all *were* an hundreth and nine and thirty.

43 ¶ The h Nethinims: the sonnes of Ziba, the sonnes of Hasupha, the sonnes of Tabbaoth,

44 The sonnes of Keros, the sonnes of Siaha, the sonnes of Padon,

45 The sonnes of Lebanah, the sonnes of Hagabah, the sonnes of Akkub,

46 The sonnes of Hagab, the sonnes of Shamlai, the sonnes of Hanan.

47 The sonnes of Giddel, the sonnes of Gahar, the sonnes of Reaiah,

48 The sonnes of Rezin, the sonnes of Nekoda, the sonnes of Gazzam,

49 The sonnes of Uzzah, the sonnes of Paseah, the sonnes of Besai,

e Which were of the posteritie of Hezekiah.
f That is, inhabitants, for so this word (some) signifieth when it is ioyned with the names of places.
g Before he hath declared the two tribes of Iudah and Beniamin, and now commeth to the tribe of Levi, and beginneth at the Priests.
‖ The Levites.
‖ The Singers.
‖ The Porters.
h So called, because they were given to the Temple, to cut wood and beare water for the vse of the sacrifices, and came of the Gibeonites, which were appointed to this vse by Iosh̃ua, Iosh. 9. 23.

50 The

50 The ſonnes of Aſnah, the ſonnes of Meunim, the ſonnes of Nephuſim,
51 The ſonnes of Bakbuk, the ſonnes of Hakupa, the ſonnes of Hathur,
52 The ſonnes of Bazluth, the ſonnes of Mehida, the ſonnes of Harſha,
53 The ſonnes of Barcos, the ſonnes of Siſara, the ſonnes of Thamah,
54 The ſonnes of Nezia, the ſonnes of Hatipha,
55 The ſonnes of Salomons i ſervants: the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Peruda,
56 The ſonnes of Iaalah, the ſonnes of Darkon, the ſonnes of Giddel,
57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami,
58 All the Nethinims, and the ſonnes of Salomons ſervants *were* three hundreth ninetie and two.
59 ¶ And theſe went vp from Telmelah, and from Telharſha, Cherub, Addan, *and* Immer, but they could not diſcerne their fathers houſe and their ſeed, whether they were of Iſrael.
60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, ſix hundreth and two and fiftie.
61 And of the ſonnes of the Prieſts, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of k Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.
62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthood.
63 And l Tirſhatha ſaid vnto them, that they ſhould not eate of the moſt holy thing, till there roſe vp a Prieſt with m Urim and Thummim.
64 The whole Congregation together *was* two and fourtie thouſand, three hundreth and threeſcore.
65 Beſide their ſervants and their maides: of whom *were* ſeven thouſand, three hundreth and ſeven and thirty: and among them *were* two hundreth ſinging-men and ſinging-women.
66 Their horſes *were* ſeven hundreth, and ſixe and thirtie: their mules, two hundreth, and five and fourtie:
67 Their camels foure hundreth, and five and thirtie: their aſſes, ſixe thouſand, ſeven hundreth and twentie.
68 And certaine of the chiefe fathers, when they came to the houſe of the Lord, which was in Ieruſalem, they offered willingly for the houſe of God, to ſet it vp vpon his foundation.
69 They gave after their abilitie vnto the treaſure of the worke, *even* one and threeſcore thouſand n drammes of gold, and five thouſand o pieces of ſilver, and an hundreth Prieſts garments.
70 So the Prieſts and the Levites, and a *certaine* of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

i Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention 2. Sam. 17,27. and 19,31. and becauſe the Prieſts office was had in contempt, theſe would have changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the world and the dignity of their office.

l This is a Chalde name, and ſignifieth him that hath authority over others.

m Reade Exod. 28, 30.

n Which mount to, of our money, 24826. li. 13 ſhill. 4. d. eſteeming the French crowne at 6. ſhill. 4. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called, *mina*, and conteine a piece two markes: ſo 5000. *minas* make 55000. frankes, which mount to of our money 69686. li. 13. ſhill. 4. d. ſo that the whole ſumme was 94493. lib. 6. ſhill. 8. d.

CHAP. III.

2 *They build the Altar of God.* 6 *They offer to the Lord.* 7 *They prepare for the Temple.* 12 *And ſing vnto the Lord.*

AND * when the a ſeventh moneth was come, and the children of Iſrael *were* in their cities, the people aſſembled themſelves as one man vnto Ieruſalem.

2 Then ſtood vp Ieſhua the ſonne of Iozadak, and his brethren the Prieſts, and Zerubbabel the b ſonne of Shealtiel, and his brethren, and builded the Altar of the God of Iſrael to offer burnt-offerings thereon, as it is written in the Law of Moſes the man of God,
3 And they ſet the Altar vpon c his baſes (for feare was among them, becauſe of the people of thoſe countreys) therefore they offered burnt-offerings thereon vnto the Lord, *euen* burnt-offerings in the morning, and at even.
4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt-offring * daily, by number according to the cuſtome day by day.
5 And afterward d the continually burnt-offering, both in the new moneths and in all the feaſt-dayes that were conſecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.
6 From the firſt day of the ſeventh moneth began they to offer burnt-offrings vnto the Lord: but the foundation of the Temple of the Lord was not laid.
7 They gave money alſo vnto the maſons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar-wood from Lebanon to the ſea vnto § Iapho, according to the graunt that they had of Cyrus king of Perſia,
8 ¶ And in the ſecond yeare of their comming vnto the houſe of God in Ieruſalem, in the e ſecond moneth began Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak, and the remnant of their brethren the Prieſts, and the Levites, and all they that were come out of the captivitie vnto Ieruſalem, and appointed the Levites from twentie yeare old and above, to ſet forward the worke of the houſe of the Lord.
9 And Ieſhua f ſtood with his ſonnes, and his brethren, *and* Kadmiel with his ſonnes, *and* the ſonnes of Iudah together, to ſet forward the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Levites.
10 And when the builders layed the foundation of the Temple of the Lord, they appoynted the Prieſts in their apparell with trumpets, and the Levites the ſonnes of Aſaph with cymbals, to prayſe the Lord, * after the ordinance of David king of Iſrael.
11 Thus they ſang when they gave prayſe, and when they gave thankes vnto the Lord, For hee is good, for his mercy *endureth* for ever toward Iſrael. And all the people ſhouted with a great ſhoute, when they prayed the Lord, becauſe the foundation of the houſe of the Lord was layed.
12 Many alſo of the Prieſts and the Levites and the chiefe of the fathers, ancient men which had ſeene the firſt houſe, (when the foundation of this houſe was layed before their eyes) g wept with a loud voyce, and many ſhouted aloud for joy,
13 So that the people could not diſcerne the ſound of the ſhout for joy, from the noyſe of the weeping of the people: for the people ſhouted with a loude cry, and the noyſe was heard farre off.

b Meaning nephew: for he was the ſonne of Pedaiah, reade 1. Chron. 3, 19

c In the place where Salomon had placed it.

d That is, after the feaſt of Tabernacles.

§ *Or, Ioppa.*

e Which moneth conteined part of Aprill and part of May: for in the meane ſeaſon they had provided for things neceſſary for the worke.

f They gave them exhortations, and encouraged every man forward in the worke.

g Becauſe they ſaw that it was nothing ſo glorious as that Temple, which Salomon had built, not withſtanding Aggeus comforteth them, and prophecieth that it ſhallbe more beautifull then the firſt: meaning the ſpirituall Temple, which are the members of Chriſt body.

* 1. *Eſdr.* 5. 47.

a Called Tiſhri which anſwereth to part of September and part of October,

CHAP. IV.

2 *The building of the Temple is hindred, and how.* 11 *Letters to Artaxerxes, and the anſwere.*

But

a Meaning, the inhabitants of Samaria, whom the king of Assyria had placed in the stead of the ten tribes, 2. King. 17. 24. and 19. 37. These professed God, but worshipped idoles also, and therefore were the greatest enemies to the true servants of God.

b For they perceived what their pretence was, to wit, to erect idolatrie in stead of true religion.

† *Ebr. made their hands weake.*

c They bribed the governours vnder the king to hinder their worke: Thus they that halt, cannot abide that God should be purely served.

d He was also called Artaxerxes, which is a Persian name, some thinke it was Cambises Cyrus sonne, or Darius, as verse 5.

e Called Artaxerxes, which signifieth in the Persian tongue, an excellent warriour.

‖ *Or, counseller.*

f These were certaine people which the Assyrians placed in Samaria in stead of the ten tribes.

g Some thinke it was Sanaherib, but rather Salmanasar.

h To wit, Euphrates: and he meaneth in respect of Babel that they dwelt beyond it.

i Which were a certaine people that envied the Iewes.

BUt a the adversaries of Iudah and Beniamin heard, that the children of the captivitie builded the Temple unto the Lord God of Israel.

2 And they came to Zerubbabel, and to the chiefe fathers, and said unto them, We will build with you: for we seeke the Lord your God as yee *doe*, and we have sacrificed unto him since the time of Esar Haddon king of Asshur, which brought us up hither.

3 Then Zerubbabel, and Ieshua, and the rest of the chiefe fathers of Israel said unto them, It is not for you, but for vs to build the house unto our God: b for wee our selves together will build it unto the Lord God of Israel, as king Cyrus the king of Persia hath commanded us.

4 Wherefore the people of the land † discouraged the people of Iudah, and troubled them in building.

5 And they c hired counsellers against them, to hinder their devise all the dayes of Cyrus king of Persia, even vntill the reigne of Darius king of Persia.

6 And in the reigne of d Ahashuerosh (in the beginning of his reigne) wrote they an accusation against the inhabitants of Iudah and Ierusalem.

7 And in the dayes of e Artahshashte, Mithredath, Tabeel, and the rest of their companions wrote when it was peace, unto Artahshashte king of Persia, and the writing of the letter was the Aramites writing, and the thing declared *vvas* in the language of the Aramites.

8 Rehum the ‖ chancellour, and Shimshai the scribe wrote a letter against Ierusalem to Artahshashte the king, in this sort.

9 Then *vvrote* Rehum the chancellour, and Shimshai the scribe, and their companions f Dinaie, and Apharsathcaie, Tarpelai, Apharsaie, Archevaie, Bablaie, Shushanchaie, Dehave, Elmaie,

10 And the rest of the people whom the great and noble g Asnappar brought over, and set in the cities of Samaria, and other that are beyond the h River and i Cheeneth.

11 ¶ This is the copie of the letter that they sent unto King Artahshashte. THY SERVANTS the men byond the River and Cheeneth, *salute thee.*

12 Be it knowen unto the King that the Iewes, which came up from thee to vs, are come unto Ierusalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and have ioyned the foundations.

13 Be it knowen now unto the king, that if this citie be built, and the foundations of the wals layd, they will not give tolle, tribute, nor k custome: so shall thou hinder the kings tribute.

k Meaning, the gifts that are wont to be given to kings when they passe by any countrey.

† *Ebr. in the Chalde, we have eaten the salt of the palace.*

14 Now therefore because † wee have beene brought up in the *Kings* palace, it was not meete for vs to see the Kings dishonour: for this cause have we sent and certified the King,

15 That one may search in the booke of the Chronicles of thy fathers, and thou shalt finde in the booke of the Chronicles, and perceive that this citie is rebellious and noysome unto kings and provinces, and that they have mooved seditions of old time, for the which cause this citie was destroyed.

16 We certifie the king *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the River shall not be thine.

17 ¶ The King sent an answere unto Rehum the chancellour, and Shimshai the scribe, and to the rest of their companions that dwelt in Samaria, and unto the other beyond the River l Shelam and m Cheeth.

l Some trade for She lam. salutation or greeting.

m Called also Cheeneth, as verse 11.

18 ¶ The letter which yee sent unto us, hath bene openly read before me,

19 And I have commanded and they have searched, and found, that this citie of olde time hath made insurrection against kings, and hath rebelled, and rebellion hath beene committed therein.

20 There have bene mightie kings also over Ierusalem, which have ruled over all beyond the River, and tolle, tribute and custome was given unto them.

21 Make ye now a decree that those men may cease, and that the citie be not built, till I have given *another* commandement.

22 Take heed now that yee faile not to doe this: why should domage grouw to hurt the king?

23 When the copy of king Artahshashtes letter was read before Rehum and Shimshai the scribe, and their companions, they went up in all the haste to Ierusalem unto the Iewes, and caused them to cease by force and power.

n Not altogether for the Prophets exhorted them to continue, but they vsed lesse diligence because of the troubles.

24 Then n ceased the work of the house of God, which was in Ierusalem, and did stay unto the second yeere of Darius king of Persia.

CHAP. V.

1 *Haggai and Zechariah doe prophecie.* 3 *The workes of the Temple goeth forward contrary to the minde of Tatnai.* 6 *His letters to Darius.*

THen ‖ * Haggai a Prophet, and Zechariah the sonne of Iddo a Prophet prophecied unto the Iewes that were in Iudah, and Ierusalem, in the Name of the God of Israel, *even* unto them.

‖ *Or, Haggeus.*

* *Hagg. 1, 2. & esdr. 6, 2.*

2 Then Zerubbabel the sonne of Shealtiel, and Ieshua the sonne of Iozadak arose, and began to build the house of God at Ierusalem, and with them *vvere* the Prophets of God, which a helped them.

a Which encouraged them to goe forward, and accused them that they were more carefull to build their owne houses, then zealous to build the Temple of God.

3 ¶ At the same time came to them Tatnai which was captaine beyond the River, and Shether-boznai, and their companions, and said this unto them, Who hath given you commaundement to build this house, and to lay the foundations of these walles?

4 b Then said we unto them after this maner, What are the names of the men that build this building?

b That is, the enemies asked this, as verse 10.

5 But the c eye of their God was upon the Elders of the Iewes, that they could not cause them to cease, till the matter came to Darius: and then they answered by letters thereunto.

c His favour and the spirit of strength.

6 The copie of the letter, that Tatnai captaine beyond the River, and Shether-boznai and his companions, Apharsechaie, (which were beyond the river) sent unto King Darius.

7 They sent a letter unto him, wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen unto the king, that we went into the province of Iudea, to the house of the great God, which is builded with ‖ great stones, and beames are laid in the walles, and this worke is wrought speedily, and prospereth in their hands?

‖ *Or, massie.*

9 Then asked we those Elders, and sayd unto them thus, Who hath given you commandement to build this house, and to lay the foundation of these walles?

50 The ſonnes of Aſnah, the ſonnes of Meunim, the ſonnes of Nephuſim,
51 The ſonnes of Bakbuk, the ſonnes of Hakupa, the ſonnes of Hathur,
52 The ſonnes of Bazluth, the ſonnes of Mehida, the ſonnes of Harſha,
53 The ſonnes of Barcos, the ſonnes of Siſara, the ſonnes of Thamah,
54 The ſonnes of Nezia, the ſonnes of Hatipha,
55 The ſonnes of Salomons a ſervants: the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Peruda,
56 The ſonnes of Iaalah, the ſonnes of Darkon, the ſonnes of Giddel,
57 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth Hazzebaim, the ſonnes of Ami,
58 All the Nethinims, and the ſonnes of Salomons ſervants *vvere* three hundreth ninetie and two.
59 ¶ And theſe went vp from Telmelah, and from Telharſha, Cherub, Addan, *and* Immer, but they could not diſcerne their fathers houſe and their ſeed, whether they were of Iſrael.
60 The ſonnes of Delaiah, the ſonnes of Tobiah, the ſonnes of Nekoda, ſix hundreth and two and fiftie.
61 And of the ſonnes of the Prieſts, the ſonnes of Habaiah, the ſonnes of Coz, the ſonnes of k Barzillai: which tooke of the daughters of Barzillai the Gileadite to wife, and was called after their name.
62 Theſe ſought their writing of the genealogies, but they were not found: therefore were they put from the Prieſthood.
63 And l Tirſhatha ſaid vnto them, that they ſhould not eate of the moſt holy thing, till there roſe vp a Prieſt with m Urim and Thummim.
64 The whole Congregation together *vvas* two and fourtie thouſand, three hundreth and threeſcore.
65 Beſide their ſervants and their maides: of whom *vvere* ſeven thouſand, three hundreth and ſeven and thirty: and among them *vvere* two hundreth ſinging-men and ſinging-women.
66 Their horſes *vvere* ſeven hundreth, and ſixe and thirtie: their mules, two hundreth, and five and fourtie:
67 Their camels foure hundreth, and five and thirtie: their aſſes, ſixe thouſand, ſeven hundreth and twentie.
68 And certaine of the chiefe fathers, when they came to the houſe of the Lord, which was in Ieruſalem, they offered willingly for the houſe of God, to ſet it vp vpon his foundation.
69 They gave after their abilitie vnto the treaſure of the worke, *even* one and threeſcore thouſand n drammes of gold, and five thouſand o pieces of ſilver, and an hundreth Prieſts garments.
70 So the Prieſts and the Levites, and a *certaine* of the people, and the ſingers, and the porters, and the Nethinims dwelt in their cities, and all Iſrael in their cities.

a Which came of them that Salomon had appointed for the worke of the Temple.

k Of him is made mention 2. Sam. 17,27. and 19,31. and becauſe the Prieſts office was had in contempt, theſe would have changed their eſtate by their name, and ſo by Gods iuſt iudgement loſt both the eſtimation of the world and the dignity of their office.

l This is a Chalde name, and ſignifieth him that hath authority over others. m Reade Exod. 28, 30.

n Which mount to, of our money, 2486. li. 13 ſhill. 4. d. eſteeming the French crowne at 6. ſhill. 4. d. for the dramme is the eight part of an ounce, and the ounce the eight part of a marke.

o Which are called, *mine*, and conteine a piece two markes: ſo 5000. *mines* make 55000. frankes, which mount to of our money 69666. li. 13. ſhill. 4. d. ſo that the whole ſumme was 94493. lib. 6. ſhill. 8. d.

CHAP. III.

2 *They build the Altar of God.* 6 *They offer to the Lord.* 7 *They prepare for the Temple.* 11 *And ſing vnto the Lord.*

AND * when the a ſeventh moneth was come, and the children of Iſrael *vvere* in their cities, the people aſſembled themſelves as one man vnto Ieruſalem.

2 Then ſtood vp Ieſhua the ſonne of Iozadak, and his brethren the Prieſts, and Zerubbabel the b ſonne of Shealtiel, and his brethren, and builded the Altar of the God of Iſrael to offer burnt-offerings thereon, as it is written in the Law of Moſes the man of God,
3 And they ſet the Altar vpon c his baſes (for feare was among them, becauſe of the people of thoſe countreys) therefore they offered burnt-offerings thereon vnto the Lord, *even* burnt-offerings in the morning, and at even.
4 They kept alſo the feaſt of the Tabernacles, as it is written, and the burnt-offring * daily, by number according to the cuſtome day by day.
5 And afterward d the continually burnt-offering, both in the new moneths and in all the feaſt-dayes that were conſecrate vnto the Lord, and in all the oblations willingly offered vnto the Lord.
6 From the firſt day of the ſeventh moneth began they to offer burnt-offrings vnto the Lord: but the foundation of the Temple of the Lord was not laid.
7 They gave money alſo vnto the maſons, and to the workemen, and meate and drinke, and oyle vnto them of Zidon and of Tyrus, to bring them cedar-wood from Lebanon to the ſea vnto ‖ Iapho, according to the graunt that they had of Cyrus king of Perſia.
8 ¶ And in the ſecond yeare of their comming vnto the houſe of God in Ieruſalem, in the e ſecond moneth began Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak, and the remnant of their brethren the Prieſts, and the Levites, and all they that were come out of the captivitie vnto Ieruſalem, and appointed the Levites from twentie yeare old and above, to ſet forward the worke of the houſe of the Lord.
9 And Ieſhua f ſtood with his ſonnes, and his brethren, *and* Kadmiel with his ſonnes, *and* the ſonnes of Iudah together, to ſet forward the workemen in the houſe of God, and the ſonnes of Henadad with their ſonnes, and their brethren the Levites.
10 And when the builders layed the foundation of the Temple of the Lord, they appoynted the Prieſts in their apparell with trumpets, and the Levites the ſonnes of Aſaph with cymbals, to prayſe the Lord, * after the ordinance of David king of Iſrael.
11 Thus they ſang when they gave prayſe, and when they gave thankes vnto the Lord, For hee is good, for his mercy *endureth* for ever toward Iſrael. And all the people ſhouted with a great ſhoute, when they prayed the Lord, becauſe the foundation of the houſe of the Lord was layed.
12 Many alſo of the Prieſts and the Levites and the chiefe of the fathers, ancient men which had ſeene the firſt houſe, (when the foundation of this houſe was layed before their eyes) g wept with a loud voyce, and many ſhouted aloud for joy,
13 So that the people could not diſcerne the ſound of the ſhout for joy, from the noyſe of the weeping of the people: for the people ſhouted with a loude cry, and the noyſe was heard farre off.

b Meaning nephew: for he was the ſonne of Pedaiah, reade 1. Chron. 3. 19

c In the place where Salomon had placed it.

* *Exod.* 23. 16.

d That is, after the feaſt of Tabernacles.

‖ *Or, Ioppa.*

e Which moneth conteined part of Aprill and part of May: for in the meane ſeaſon they had provided for things neceſſary for the worke.

f They gave them exhortations, and encouraged every man forward in the worke.

* 1. *Chron.* 16, 7. 8

g Becauſe they ſaw that it was nothing ſo glorious as that Temple, which Salomon had built, not withſtanding Aggeus comforteth them, and prophecieth that it ſhall be more beautifull then the firſt: meaning the ſpirituall Temple, which are the members of Chriſt body.

CHAP. IV.

2 *The building of the Temple is hindred, and how.* 11 *Letters to Artaxerxes, and the anſwere.*

But

* 1. *Eſdr.* 5. 47.
a Called Tiſhri which anſwereth to part of September and part of October,

BUt a the adverſaries of Iudah and Beniamin heard, that the children of the captivitie builded the Temple unto the Lord God of Iſrael.

2 And they came to Zerubbabel, and to the chiefe fathers, and ſaid unto them, We will build with you: for we ſeeke the Lord your God as yee *doe*, and we have ſacrificed unto him ſince the time of Eſar Haddon king of Aſſhur, which brought us up hither.

3 Then Zerubbabel, and Ieſhua, and the reſt of the chiefe fathers of Iſrael ſaid unto them, It is not for you, but for vs to build the houſe unto our God: b for wee our ſelves together will build it unto the Lord God of Iſrael, as king Cyrus the king of Perſia hath commanded us.

4 Wherefore the people of the land † diſcouraged the people of Iudah, and troubled them in building.

5 And they c hired counſellers againſt them, to hinder their deviſe all the dayes of Cyrus king of Perſia, even vntill the reigne of Darius king of Perſia.

6 And in the reigne of d Ahaſhueroſh (in the beginning of his reigne) wrote they an accuſation againſt the inhabitants of Iudah and Ieruſalem.

7 And in the dayes of e Artahſhaſhte, Mithredath, Tabeel, and the reſt of their companions wrote when it was peace, unto Artahſhaſhte king of Perſia, and the writing of the letter was the Aramites writing, and the thing declared *vvas* in the language of the Aramites.

8 Rehum the ‖ chancellour, and Shimſhai the ſcribe wrote a letter againſt Ieruſalem to Artahſhaſhte the king, in this ſort.

9 Then *vvrote* Rehum the chancellour, and Shimſhai the ſcribe, and their companions f Dinaie, and Apharſathcaie, Tarpelai, Apharſaie, Archevaie, Bablaie, Shuſhanchaie, Dehave, Elmaie,

10 And the reſt of the people whom the great and noble g Aſnappar brought over, and ſet in the cities of Samaria, and other that are beyond the h River and i Cheeneth.

11 ¶ This is the copie of the letter that they ſent unto King Artahſhaſhte. THY SERVANTS the men byond the River and Cheeneth, *ſalute thee*.

12 Be it knowen unto the King that the Iewes, which came up from thee to vs, are come unto Ieruſalem (a citie rebellious and wicked) and build, and lay the foundations of the walles, and have ioyned the foundations.

13 Be it knowen now unto the king, that if this citie be built, and the foundations of the wals layd, they will not give tolle, tribute, nor k cuſtome: ſo ſhall thou hinder the kings tribute.

14 Now therefore becauſe † wee have beene brought up in the *Kings* palace, it was not meete for vs to ſee the Kings diſhonour: for this cauſe have we ſent and certified the King,

15 That one may ſearch in the booke of the Chronicles of thy fathers, and thou ſhalt finde in the booke of the Chronicles, and perceive that this citie is rebellious and noyſome unto kings and provinces, and that they have mooved ſedition of old time, for the which cauſe this citie was deſtroyed.

16 We certifie the king *therefore*, that if this citie be builded, and the foundation of the walles laid, by this meanes the portion beyond the River ſhall not be thine.

17 ¶ The King ſent an anſwere unto Rehum the chancellour, and Shimſhai the ſcribe, and to the reſt of their companions that dwelt in Samaria, and unto the other beyond the River l Shelam and m Cheeth.

18 ¶ The letter which yee ſent unto us, hath bene openly read before me,

19 And I have commanded and they have ſearched, and found, that this citie of olde time hath made inſurrection againſt kings, and hath rebelled, and rebellion hath beene committed therein.

20 There have bene mightie kings alſo over Ieruſalem, which have ruled over all beyond the River, and tolle, tribute and cuſtome was given unto them.

21 Make ye now a decree that thoſe men may ceaſe, and that the citie be not built, till I have given *another* commandement.

22 Take heed now that yee faile not to doe this: why ſhould domage grouw to hurt the king?

23 When the copy of king Artahſhaſhtes letter was read before Rehum and Shimſhai the ſcribe, and their companions, they went up in all the haſte to Ieruſalem unto the Iewes, and cauſed them to ceaſe by force and power.

24 Then n ceaſed the work of the houſe of God, which was in Ieruſalem, and did ſtay unto the ſecond yeere of Darius king of Perſia.

CHAP. V.

1 Haggai and Zechariah doe prophecie. 3 The worke of the Temple goeth forward contrary to the minde of Tatnai. 6 His letters to Darius.

THen ‖ * Haggai a Prophet, and Zechariah the ſonne of Iddo a Prophet prophecied unto the Iewes that were in Iudah, and Ieruſalem, in the Name of the God of Iſrael, *even* unto them.

2 Then Zerubbabel the ſonne of Shealtiel, and Ieſhua the ſonne of Iozadak aroſe, and began to build the houſe of God at Ieruſalem, and with them *vvere* the Prophets of God, which a helped them.

3 ¶ At the ſame time came to them Tatnai which was captaine beyond the River, and Shether-boznai, and their companions, and ſaid this unto them, Who hath given you commaundement to build this houſe, and to lay the foundations of theſe walles?

4 b Then ſaid we unto them after this maner, What are the names of the men that build this building?

5 But the c eye of their God was upon the Elders of the Iewes, that they could not cauſe them to ceaſe, till the matter came to Darius: and then they anſwered by letters thereunto.

6 The copie of the letter, that Tatnai captaine beyond the River, and Shether-boznai and his companions, Apharſechaie, (which were beyond the river) ſent unto King Darius.

7 They ſent a letter unto him, wherein it was written thus, VNTO DARIVS the king, all peace.

8 Be it knowen unto the king, that we went into the province of Iudea, to the houſe of the great God, which is builded with ‖ great ſtones, and beames are laid in the walles, and this worke is wrought ſpeedily, and proſpereth in their hands.

9 Then asked we thoſe Elders, and ſayd unto them thus, Who hath given you commandement to build this houſe, and to lay the foundation of theſe walles?

a Meaning, the inhabitants of Samaria, whom the king of Aſſyria had placed in the ſtead of the ten tribes. 2. King. 17. 24. and 19. 37. Theſe profeſſed God, but worſhipped idoles alſo, and therefore were the greateſt enemies to the true ſervants of God.

b For they perceived what their preſence was, to wit, to erect idolatrie in ſtead of true religion.

† *Ebr. made their hands weake.*

c They bribed the governours vnder the king to hinder their worke: Thus they that halt, cannot abide that God ſhould be purely ſerved.

d He was alſo called Artaxerxes, which is a Perſian name, ſome thinke it was Cambiſes Cyrus ſonne, or Darius, as verſe 5.

e Called Artaxerxes, which ſignifieth in the Perſian tongue, an excellent warriour.

‖ *Or, counſeller.*

f Theſe were certaine people which the Aſſyrians placed in Samaria in ſtead of the ten tribes.

g Some thinke it was Sanaherib, but rather Salmanaſar.

h To wit, Euphrates: and he meaneth in reſpect of Babel that they dwelt beyond it.

i Which were a certaine people that ſtalled the Iewes.

k Meaning, the gifts that are wont to be given to kings when they paſſe by any countrey.

† *Ebr. in the Chalde, we have eaten the ſalt of the palace.*

l Some made for Shelam, ſalutation or greeting.

m Called alſo Cheeneth, as verſe 11.

n Not altogether for the Prophets exhorted them to continue: but they vſed leſſe diligence becauſe of the troubles.

‖ *Or, Haggeus.*

* *Hagg. 1, 1. & 2. Eſdr. 6, 2.*

a Which encouraged them to goe forward, and accuſed them that they were more carefull to build their owne houſes, then zealous to build the Temple of God.

b That is, the enemies aſked this, as verſe 10.

c His favour and the ſpirit of ſtrength.

‖ *Or, marble.*

10 We asked their names also that we might certifie thee, *and* that we might write the names of the men that were their rulers.

11 But they answered vs thus and said, We are the seruants of the God of heauen and earth, and build the house that was build of old *and* many yeeres agoe, which a[d] great king of Israel * builded, and founded it.

12 But after that our fathers had prouoked the God of heauen vnto wrath, * hee gaue them ouer into the hand of Nebuchad-nezzar king of Babel the Caldean, and he destroyed this house, and caried the people away captiue vnto Babel.

13 But in the [e] first yeere of Cyrus king of Babel, King Cyrus made a decree to build this house of God:

14 And the vessels of golde and siluer of the house of God, which Nebuchadnezzar tooke out of the Temple that was in Ierusalem, and brought them into the Temple of Babel, those did Cyrus the king take out of the Temple of Babel, and they gaue them vnto *one* [f] Sheshbazzar by his name, whom he had made captaine.

15 And he said vnto him, Take these vessels and go thy way, and put them in the Temple that is in Ierusalem, and let the house of God be built in his place.

16 Then came the same Sheshbazzar and layd the foundation of the house of God, which is in Ierusalem, and since that time euen vntill now, hath it beene in building, yet is it not finished.

17 Now therefore if it please the king, let there be search made in the house of the kings [g] treasures, which is there in Babel, whether a decree hath bin made by king Cyrus, to build this house of God in Ierusalem, and let the King send *his* minde concerning this.

CHAP. VI.

At the commandement of Darius king of Persia, after the Temple was builded and dedicate, the children of Israel keepe the feast of vnleauened bread.

THen * king Darius gaue commandement, and they made search in the † library of the treasures, which were there laid up in Babel.

2 And there was found in a [n] coffer (in the place that was in the province of the Medes) a volume, and therein was it thus written, *as a* memoriall.

3 IN THE FIRST yeere of king Cyrus, King Cyrus made a decree for the house of God in Ierusalem, Let the house be built, *euen* the place where they offered sacrifices, and let the walles thereof be ioyned togethet: let the height thereof *be* threescore cubites, *and* the breadth thereof threescore cubites.

4 Three ‖ orders of ‖ great stones, and one order of timber, and let the expences be given of the kings house.

5 And also let them render the vessels of the house of God (of golde and silver, which Nebuchad-nezzar tooke out of the Temple, which was in Ierusalem, and brought vnto Babel) and let [b] him goe vnto the Temple that is in Ierusalem to his place, and put them in the house of God.

6 Therefore Tatnai captaine beyond the river, and Shathar-boznai, (and their companions Apharsecaie, which are beyond the River) be yee farre [c] from thence.

7 Suffer yee the worke of this house of God, that the captaine of the Iewes and the Elders of the Iewes may builde this house of God in his place.

8 For I haue given a commandement what ye shall doe to the Elders of these Iewes, for the building of this house of God, that of the reuenues of the King, which is of the tribute beyond the River, there be incontinently expenses given vnto these men that they [d] cease not.

9 And that which they shall haue neede of, let it be given vnto them day by day, whether it be yong bullocks, or rammes, or lambes for the burnt-offrings of the God of heaven, wheat, salt, wine and oyle, according to the appoyntment of the Priests that are in Ierusalem, that there be no fault.

10 That they may haue to offer sweet odours vnto the God of heaven, and pray for the Kings life, and for his sonnes.

11 And I haue made a decree, that whosoeuer shall alter this sentence, the wood shall be pulled downe from his house, and shall be set up, *and* he shall be hanged thereon, and his house shall be made a dungill for this:

12 And the God that hath caused his Name [e] to dwell there, destroy all kings and people that put to their hand to alter *and* to destroy this house of God, which is in Ierusalem. I Darius haue made a decree, let it be done with speed.

13 ¶ * Then Tatnai the Captaine beyond the River, *and* Shethar Boznai and their companions, according to that which Darius had sent, so they did speedily.

14 So the elders of the Iewes builded, and they prospered by the prophecying of [f] Haggai ♆ Prophet, and Zechariah the sonne of Iddo, and they builded and finished it, by the appoyntment of the God of Israel, and by the commandement of Cyrus and Darius, and Artahshashte king of Persia.

15 And this house was finished the third day of the moneth g Adar, which was [h] the sixt yeere of the regine of King Darius.

16 ¶ And the children of Israel, the Priests, and the Levites, and the residue of the children of the captivitie kept the dedication of this house of God with ioy.

17 And offered at the dedication of this house of God an hundreth bullocks, two hundreth rams, foure hundreth lambes, and twelve goats, for the sinne of all Israel, according to the number of the tribes of Israel.

18 And they set the Priests in their order, and the Levites in their courses over the service of God in Ierusalem, as it is written in the * booke of Moses.

19 And the children of the captivitie kept the Passeover on the fourteenth *day* of the first moneth.

20 (For the Priests and the Levites were purified altogether) and they killed the Passeover for all the children of the captivitie, and for their brethren the Priests, and for themselves.

21 So the children of Israel which were come againe out of captivity, and all such as had [i] separated themselves unto them, from the filthinesse of the Heathen of the land to seeke the Lord God of Israel, did eate.

22 And they kept the feast of vnleavened bread seven dayes with ioy: for the Lord had made them glad, and turned the heart of the king of [k] Asshur unto them, to † incourage them in the worke of the house of God, *even* the God of Israel.

CHAP.

[a] To wit, Salomon.
* 1. *King.* 6.2.
2. *chron.* 3.2
* 2. *King.* 24.12. *and* 25.9.

[e] Reade Chap. 1, 1.2.

Reade chap. 1.8.

[g] Meaning, in the library, or places where lay the register or records of times.

* 1. *Esdr.* 6.21.
† *Ebr. house of bookes.*
[n] Wherein were the acts of the kings of the Medes and Persians.

‖ *Or, rowes, or courses.*
‖ *Or, Marble.*

[b] Meaning, Zerubbabel to whom he giveth charge.

[c] Meddle not with them, neither hinder them.

[d] For lacke of money.

[e] Who hath appointed that place to haue his Name called upon there.

* 1. *Esdr.* 7. 1

[f] Whom God stirre vp to assure them that he would giue their worke good successe.

[g] This is the twelfth moneth and conteineth part of February and part of March.
[h] And the two and fortieth after their first returne.

* *Num.* 3.6. *and* 8. 9.

[i] Which were of the heathen, and forsaken their idolatry to worship the true God.
[k] Meaning, Darius who was king of the Medes, Persians, and Assyrians.
† *Ebr. to strengthen their hands.*

CHAP. VII.

1 By the commandement of the king, Ezra and his companions come to Ierusalem. 27 He giueth thankes to God.

NOw after these things, in the reigne of [a] Artahshashte king of Persia, *vvas* Ezra the sonne of Seraiah, the sonne of Azariah, the sonne of Hilkiah,

2 The sonne of Shallum, the sonne of Zadok, the sonne of Ahitub,

3 The sonne of Amariah, the sonne of Azariah, the sonne of Meraioth,

4 The sonne of Zeraiah, the sonne of Vzzi, the sonne of Bukki,

5 The sonne of Abishua, the sonne of Phinehas, the sonne of Eleazar, the sonne of [b] Aaron, the chiefe Prieſt.

6 This Ezra came vp from Babel, and was a [c] Scribe, prompt in the Law of Moſes, which the Lord God of Iſrael had giuen, and the king gaue him all his requeſt according to the hand of the Lord his God, *which vvas* vpon him.

7 And there went vp *certaine* of the children of Iſrael, and of the Prieſts, and the Leuites, and the ſingers, and the porters, and the Nethinims vnto Ieruſalem, in the ſeuenth yeere of king Artahſhaſhte.

8 And hee came to Ieruſalem in the [d] fifth moneth, which was in the ſeuenth yeere [e] of the king.

9 For vpon the firſt *day* of the firſt moneth began he to goe vp from Babel, and on the firſt *day* of the firſt moneth came he to Ieruſalem according to the good hand of his God *that vvas* vpon him.

10 For Ezra had prepared his heart to ſeeke the Law of the Lord, and to doe it, and to teach the precepts and iudgements in Iſrael.

11 ¶ And this is the copie of the letter that king Artahſhaſhte gaue vnto Ezra the Prieſt *and* Scribe, *even* a writer of the words of the commandements of the Lord, and of his ſtatutes ouer Iſrael.

12 ARTAHSHASHTE king of kings, to Ezra the Prieſt and perfite Scribe of the Law of the God of heauen, and to [f] Cheeneth.

13 I haue giuen commandement, that euery one that is willing in my kingdome of the people of Iſrael, and of the Prieſts and Leuites, [g] to goe to Ieruſalem with thee, ſhall goe.

14 Therefore art thou ſent of the king and his ſeuen counſellers, to [h] inquire in Iudah and Ieruſalem, according to the Law of thy God, which is in [i] thine hand,

15 And to carie the ſilver and the gold, which the king and his counſellers willingly offer vnto the God of Iſrael (whoſe habitation is in Ieruſalem)

16 And all the ſilver and gold that thou canſt find in all the prouinces of Babel, with the free offering of the people, and that which the Prieſts offer willingly to the houſe of their God which is in Ieruſalem,

17 That thou mayeſt buy ſpeedily with this ſiluer, bullocks, rammes, lambes, with their meat offerings, and their drinke offerings: and thou ſhalt offer them vpon the Altar of the houſe of your God, which is in Ieruſalem.

18 And whatſoeuer it pleaſeth thee and thy brethren to doe with the reſt of the ſiluer and golde, doe ye it according to the will of your [k] God.

19 And the veſſels that are giuen thee for the ſeruice of the houſe of thy God, thoſe deliuer thou before God in Ieruſalem.

20 And the reſidue that ſhall be needfull for the houſe of thy God, which ſhall be meete for thee to beſtow, thou ſhalt beſtow it out of the Kings treaſure houſe.

21 And I king Artahſhaſhte haue giuen commandement to all the treaſurers which are beyond [l] the River, that whatſoeuer Ezra the Prieſt and Scribe of the Law of the God of heauen ſhall require of you, that it be done incontinently,

22 Vnto an hundreth talents of ſilver, vnto an hundreth † meaſures of wheate, and vnto an hundreth bathes of wine, and vnto an hundreth bathes of oyle, and ſalt without writing.

23 Whatſoeuer *is* by the commandement of the God of heauen, let it be done ſpeedily for the houſe of the God of heauen: for why ſhould hee be wroth [n] againſt the realme of the King and his children?

24 And wee certify you, that vpon any of the Prieſts, Leuites, ſingers, porters, Nethinims, or Miniſters in this houſe of God, there ſhall no gouernour lay vpon them tolle, tribute, nor cuſtome.

25 And thou Ezra (after the wiſedome of thy God, that is in thine hand) [o] ſet iudges and arbiters, which may iudge all the people that is beyond the Riuer, *even* all that know the law of thy God, and teach ye *them* that know it not.

26 And whoſoeuer will not doe the Law of thy God, and the kings law, let him haue iudgement without delay, whether it be vnto death, or to baniſhment, or to confiſcation of goods, or to impriſonment.

27 P Bleſſed *be* the Lord God of our fathers, which ſo hath put in the kings heart, to beautifie the houſe of the Lord that is in Ieruſalem,

28 And hath enclined mercy toward mee, before the king and his counſellers, and before all the kings mightie Princes: and I was comforted by the hand of the Lord my God *which vvas* vpon mee, and I gathered the chiefe of Iſrael to goe vp with me.

CHAP. VIII.

1 The number of them that returned to Ieruſalem with Ezra. 21 Hee caſteth them to faſt. 24 Hee admoniſheth the Prieſts of their duetie. 31 What they did when they came to Ieruſalem.

THeſe * are now the chiefe fathers of them, and the genealogie of them that came vp with mee from Babel, in the reigne of king [a] Artahſhaſhte:

2 Of the ſonnes of Phinehas, Gerſhom: of the ſonnes of Ithamar, Daniel: of the ſonnes of Dauid, Hattuſh:

3 Of the ſonnes of Shecaniah, of the ſonnes of Pharoſh, Zechariah, and with him the counted of the males, an hundreth an fiftie.

4 Of the ſonnes of ‖ Pahath Moab, Elihoenai, the ſonne of Zerahiah, and with him two hundreth males.

5 Of the ſonnes of Shechaniah, the ſonne of Iahaziel, and with him three hundreth males.

6 And of the ſonnes of Adin, Ebel the ſonne of Ionathan, and with him fiftie males.

7 And of the ſonnes of Elam, Ieſhiah the ſonne of Athaliah, and with him ſeuentie males.

8 And of the ſonnes of Shephatiah, Zebadiah the ſonne of Michael, and with him fourſcore males.

a The Ebrewes write, that diuers of the kings of Perſia were called by this name, as Pharoah was a common name to the kings of Egypt, and Ceſar to the Emperours Romane.

b Ezra deduceth his kinred, till hee commeth to Aaron, to proue that he came of him.

c He ſheweth here what a Scribe is, who had charge to write the Law and to expound it, whom Marke calleth a Scribe, Mar. 12,28. Matthew and Luke called him a Lawyer or doctor of the Law, Matth. 22,35. Luke 10,25.

d That conteined part of Iuly, and part of Auguſt.

e Of king Darius.

f Some take this for the name of a people, ſome for time or continuance, meaning that the king wiſhed him long life.

g Which remained as yet in Babylon and had not returned with Zerubbabel.

h To examine who liued according to the Law.

i Whereof thou art expert.

k As yee know beſt may ſerue to Gods glory.

l Which was the riuer Euphrates, and they were beyond it in reſpect of Babylon.

† *Ebr. Corus.*

m Reade 1 King. 7.16. and 2. Chron. 2,10.

n This declareth that the feare of Gods iudgements cauſeth him to vſe this liberality, and not the loue that he bare to Gods glory, or affection to his people.

o He gaue Ezra full authoritie to reſtore all things according to the word of God, and to puniſh them that reſiſted, and would not obey.

p Thus Ezra gaue God thankes for that he gaue him ſo good ſucceſſe in his affaires by reaſon of the king.

* 1. *Eſdr.* 8, 1, &c.

a Reade Chap. 7.7.

‖ Or captains of Moab.

9 Of the ſonnes of Ioab, Obadiah the ſonne of Iehiel, and with him two hundreth and eighteene males.

10 And of the ſonnes of Shelomith the ſonne of Ioſiphiah, and with him an hundreth and threeſcore males.

11 And of the ſonnes of Bebai, Zechariah the ſonne of Bebai, and with him eight and twentie males.

12 And of the ſonnes of Azgad, Iohanan the ſonne of Hakkatan, and with him an hundreth and ten males.

13 And of the ſonnes of Adonikam, *that* b *vvere* the laſt, whoſe names are theſe: Eliphelet, Iehiel, and Shemaiah, and with them threeſcore males.

14 And of the ſonnes of Biguai, Vthai, and Zabbud, and with them ſeventie males.

15 And I gathered them to the c river that goeth toward Ahaua, and there aboade wee three dayes: then I viewed the people, and the Prieſts, and found there none of the ſonnes of Levi.

16 Therefore ſent I to Eliezer, to Ariel, to Shemeiah, and to Elnathan, and to Iarib, and to Elnathan, and to Nathan, and to Zechariah, and to Meſhullam the chiefe, and to Ioiarib, and to Elnathan men of vnderſtanding.

17 And I gave them commandement, to Iddo the d chiefeſt at the place of Caſiphia, and I † told them the words that they ſhould ſpeake to Iddo, *and* to his brethren the Nethinims at the place of Caſiphia, that they ſhould cauſe the miniſters of the houſe of our God to come vnto vs.

18 So by the good hand of our God, *vvhich vvas* vpon vs, they brought vs a man of vnderſtanding of the ſonnes of Mahali the ſonne of Levi the ſonne of Iſrael, and Sherebiah with his ſonnes and his brethren, *euen* eighteene.

19 Alſo Haſhabiah, and with him Ieſhaiah of the ſonnes of Merari, with his brethren, and their ſonnes twentie.

20 And of the e Nethinims, whom David had ſet, and the Princes for the ſeruice of the Levites, two hundreth and twentie of the Nethinims, which all were named by name.

21 And there at the river, by Ahaua, I proclaimed a faſt, that wee might humble f our ſelves before our God, and ſeeke of him a right way for vs, and for our children, and for all our ſubſtance.

22 For I was g aſhamed to require of the king an armie and horſemen, to helpe vs againſt the enemie in the way, becauſe wee had ſpoken to the king, ſaying, The hand of our God *is* vpon all them that ſeeke him in goodneſſe, but his power and his wrath *is* againſt all them that forſake him.

23 So wee faſted, and beſought our God for this: and he was intreated of vs.

24 Then I ſeparated twelue of the chiefe of the Prieſts, Sherebiah *and* Haſhabiah, and ten of their brethren with them.

25 And weighed them the ſiluer and the gold and the veſſels, *euen* the offering of the houſe of our God, *vvhich* the king and his counſellers and his Princes, and all Iſrael that were preſent had offered.

26 And I weighed vnto their hand ſixe hundreth and fiftie h talents of ſiluer, and in ſiluer veſſell an hundreth talents, *and* in golde, an hundreth talents.

27 And twentie baſons of gold, of a thouſand i drammes, and two veſſels of ſhining braſſe very good, and precious as golde.

28 ¶ And I ſaid vnto them, Yee are conſecrate vnto the Lord, and the veſſels *are* conſecrate, and the gold and the ſiluer *are* freely offered vnto the Lord God of your fathers.

29 Watch yee, and keepe *them* vntill ye weight them before the chiefe Prieſtes and the Leuites, and the chiefe fathers of Iſrael in Ieruſalem in the chambers of the houſe of the Lord.

30 So the Prieſts and the Leuites receiued the weight of the ſiluer, and of the gold, and of the veſſels to bring *them* to Ieruſalem, vnto the houſe of our God.

31 ¶ Then we departed from the riuer of Ahaua on the twelfth *day* of the firſt moneth, to go vnto Ieruſalem, and the hand of our God was vpon vs, and deliuered vs from the hand of the enemie, and of ſuch as laid k wait by the way.

32 And we came to Ieruſalem, and aboade there three dayes.

33 And on the fourth day was the ſiluer weighed, and the gold, and the veſſell, in the houſe of our God, by the hand of Meremoth the ſonne of Vriah the Prieſt, and with him *vvas* Eleazar the ſonne of Phinehaz, and with them *vvas* Iozabad the ſonne of Ieſhua, and Noadiah the ſonne of Binnui the l Leuites,

34 By number and by weight of euery one, and all the weight was written at the ſame time.

35 Alſo the children of the captiuitie, which were come out of captiuitie, offred burnt offrings vnto the God of Iſrael, twelue bullocks for all Iſrael, ninetie and ſixe rammes, ſeuentie and ſeuen lambes, *and* twelue hee goates for ſinne: all *vvas* a burnt offering of the Lord.

36 And they deliuered the Kings commiſſion vnto the Kings officers, and to the captaines beyond the riuer: and they promoted the people, and the houſe of God.

CHAP. IX.

1 *Ezra complaineth on the people that had turned themſelues from God, and married with the Gentiles.* 5 *Hee prayeth vnto God.*

WHen * as theſe things were done, the rulers came to mee, ſaying, The people of Iſrael, and the Prieſts, and the Leuites are not a ſeparated from the people of the lands (as touching their abominations) *to vvit*, of the Canaanites, the Hittites, the Perizzites, the Iebuſites, the Ammonites, the Moabites, the Egyptians, and the Amorites,

2 For they have taken their daughters to themſelues, and to their ſonnes, and they have mixed the holy ſeed with the people of he lands, and the hand of the b Princes and rulers have bene chiefe in this treſpaſſe.

3 But when I heard this ſaying, I rent my cloathes and my garment, and pluckt off the haire of mine head, and of my beard, and ſate downe c aſtonied.

4 And there aſſembled vnto mee all that feared the words of the God of Iſrael, becauſe of the tranſgreſſion of them of the captiuitie. And I ſate downe aſtonied vntill the * euening ſacrifice.

5 And at the euening ſacrifice I roſe vp from mine heauineſſe, and when I had rent my cloathes and my garment, I fell vpon my knees, and ſpread out mine hands vnto the Lord my God,

6 And ſaid, O my God, I am confounded and aſhamed to lift vp mine eyes vnto thee my God: for

b That came to goe with Ezra.

c To that place of Euphrates, where Ahaua the river entreth into it, ſooke 2. Eſdras 3,4 1.

d He was the chiefeſt that taught there the Law of God unto the Leuites.

† *Hebr. put words in their mouth*

e Reade Chap. 2,43.

f He ſheweth that the end of faſting, is to humble the body to the ſpirit, which muſt proceed of the heart lively touched, or elſe it is but hypocriſie.

g He thought it better to commit himſelfe to the protection of God, then by ſeeking theſe ordinary meanes to give an occaſion to others to thinke that he did doubt of Gods power.

h Reade 1. King. 9,14.

i Reade Chap. 2,69.

k This declared that their iourney was full of danger, and yet God deliuered them according to their prayer.

l This was a token of a good conſcience and of his integritie, that hee would have witneſſes of his fidelitie.

* 1. *Eſdr.* 8,67.

a From the time they came home vnder Zerubbabel vntill the comming of Ezra, they had degenerate contrarie to the Law of God, and maried where it was not lawfull. Deut. 7,3.

b That is, the goueruours are the chiefe beginners hereof.

c As one doubting whether God would continue his benefit towards vs, or elſe deſtroy this which he had begun.

* *Exod.* 29,39. *Numb.* 28,3.4.

for our iniquities are increaſed ouer d our head, and our treſpaſſe is growen vp vnto the e heauen.

7 From the dayes of our fathers haue we bene in a great treſpaſſe vnto this day, and for our iniquities haue wee, our kings, *and* our Prieſts bene deliuered into the hand of the kings of the lands, vnto the ſword, into captiuitie, into a ſpoile, and into confuſion of face, as *appeareth* this day.

8 And now for a little ſpace grace hath bene ſhewed from the Lord our God, in cauſing a remnant to eſcape, and in giuing vs a f naile in his holy place, that our God may light our eyes, and giue vs a little reuiuing in our ſeruitude.

9 For *though* we were bondmen, yet our God hath not forſaken vs in our bondage, but hath enclined mercy vnto vs in the ſight of the kings of Perſia, to giue vs life, *and* to erect the houſe of our God, and to redreſſe ſ deſolate places thereof, and to giue vs a wall in Iudah and in Ieruſalem.

10 And now, our God, what ſhall we ſay, after this? for we haue forſaken thy commandements.

11 Which thou haſt commanded by thy ſeruants the Prophets, ſaying, * The land wherevnto ye go to poſſeſſe it, is an vncleane land, becauſe of the filthineſſe of the people of the landes, which by their abominations, *and* by their vncleanneſſe haue filled it from corner to corner.

12 Now therefore ſhall ye not giue your daughters vnto their ſonnes, neither ſhall ye take their daughters vnto your ſonnes, nor ſeeke their * peace nor wealth for euer, that yee may be ſtrong and eate the goodneſſe of the land, and leaue it for an inheritance to your ſonnes for euer.

13 And after all that is come vpon vs for our euill deeds, and for our great treſpaſſes, (ſeeing that thou our God haſt ſtayed *vs from being* beneath g for our iniquities, and haſt giuen vs ſuch deliuerance.)

14 Should we returne to breake thy commandements, and ioyne in affinitie with the people of ſuch abominations? wouldeſt not thou be angry toward vs till thou haddeſt conſumed *vs*, ſo that there *ſhould be* no remnant nor any eſcaping?

15 O Lord God of Iſrael, thou art iuſt, for we haue beene h reſerued to eſcape, as *appeareth* this day: behold, we are before thee in our treſpaſſe: therefore wee cannot ſtand before thee becauſe of it.

CHAP. X.

1 The people repent and turne, and put away their ſtrange wiues.

WHiles * Ezra prayed thus, and a confeſſed himſelfe weeping, and falling downe before the houſe of God, there aſſembled vnto him of Iſrael a very great Congregation of men and women and children: for the people wept with a great lamentation.

2 Then Shechaniah the ſonne of Iehiel one of the ſonnes of Elam anſwered, and ſaid to Ezra, We haue treſpaſſed againſt our God, and haue taken ſtrange wiues of the people of the land, yet now there is b hope in Iſrael concerning this.

3 Now therefore let vs make a couenant with our God, to put away c all the wiues (and ſuch as are borne of them) according to the counſell of the Lord, and of thoſe that feare the commandements of our God, and let it be done according to the Law.

4 Ariſe: for the matter d belongeth vnto thee: wee alſo wil be with thee: be of comfort & doe it.

5 ¶ Then aroſe Ezra, and cauſed the chiefe Prieſts, the Leuites, and all Iſrael, to ſweare that they would doe according to this word. So they ſware.

6 * And Ezra roſe vp from before the houſe of God, and went into the chamber of Iohanan the ſonne of Eliaſhib: hee went even thither, *but* he did eat neither bread nor drunke water: for he mourned, becauſe of the tranſgreſſion of them of the captiuitie.

7 And they cauſed a proclamation to goe throughout Iudah and Ieruſalem, vnto † all them of the captiuitie, that they ſhould aſſemble themſelues vnto Ieruſalem.

8 And whoſoeuer would not come within three dayes according to the counſell of the Princes and Elders, all his ſubſtance ſhould be ‖ forfeit, and he ſhould be ſeparate from the Congregation of them of the captiuitie.

9 ¶ Then all the men of Iudah and Beniamin aſſembled themſelues vnto Ieruſalem within three dayes, which was the twintieth *day* of the e ninth moneth, and all the people ſate in the ſtreete of the houſe of God, trembling for this matter, and for the f raine.

10 And Ezra the Prieſt ſtood up, and ſaid vnto them, Ye haue tranſgreſſed and haue taken ſtrange wiues, to g increaſe the treſpaſſe of Iſrael.

11 Now therefore h giue praiſe vnto the Lord God of your fathers, and doe his will, and ſeparate your ſelues from the people of the land, and from the ſtrange wiues.

12 And all the Congregation anſwered, and ſaid with a loud voyce, So will we doe according to thy words vnto us.

13 But the people are many, and it is a raynie weather, and wee are not able to ſtand without, neither *is it* the worke of one day or two: for we are many that haue offended in this thing:

14 Let our rulers ſtand therefore i before all the Congregation, and let all them which haue taken ſtrange wiues in our cities, come at the time appoynted, and with him the Elders of euery city and the iudges thereof, till the fierce wrath of our God for this matter turne away from vs

15 Then were appointed Ionathan the ſonne of Aſah-el, and Iahaziah, the ſonne of Tikuah ouer this matter, and Meſhullam and Shabbethai the Leuites helped them.

16 And they of the captiuitie did ſo, and k departed, *euen* Ezra the Prieſt, *and* the men *that were* chiefe fathers to the family of their fathers by name, and ſate downe in the firſt day of the tenth moneth to examine the matter.

17 And vntill the firſt day of the firſt moneth they were finiſhing the buſineſſe with all the men that had taken ſtrange wiues.

18 And of the ſonnes of the Prieſt there were men found, that had taken ſtrange wiues, *to wit*, of the ſonnes of Ieſhua, the ſonne of Iozadak, and of his brethren, Maaſeiah, Aeliezer, and Iarib, and Gedaliah.

19 And they gaue l their hands that they would put away their wiues, and they that had treſpaſſed *gaue* a ramme for their treſpaſſe.

20 And of the ſonnes of Immer, Honani, and Zebadiah.

21 And of the ſonnes of Harim, Maaſeiah, and Eliiah, and Shemaiah, and Iehiel, and Vzziah.

22 And of the ſonnes of Paſhur, Elioenai, Maaſeiah, Iſhmael, Nethaneel, Iozabad, and Elaſah.

23 And of the Leuites, Iozabad and Shimei,

d That is, we are drowned in ſinne.
e They ſo exceed that they cannot grow greater.
f In giuing vs a reſting place. It is a ſimilitude taken of them that remaine ſtill in a place, which fmite nailes to hang things vpon, Iſa. 22.23.
* *Exod.* 23.32. *and* 34.12.15.16. *deut.* 7.23.
* *Deut.* 23.6.
g Haſt not vtterly caſt vs downe and deſtroyed vs for our ſinnes, Deut. 28.13.
h Hee ſheweth that God is iuſt in puniſhing his people, and yet mercifull in reſeruing a reſidue to whom he ſheweth fauour.
* 1. *Eſdras* 8.90.
a He confeſſed his ſinnes, and the ſinnes of the people.
b Meaning, that God would receiue them to mercie.
c Which are ſtrangers and maried contrary to the Law of God.
d Becauſe God hath giuen thee authoritie and learning to perſwade the people herein, and to command them.
† *Ebr. the ſonnes of the captiuitie.*
‖ *Or, condemned.*
e Which contained part of Nouember and part of December.
f For the ſeaſon was giuen to raine and ſo the weather was more ſharpe and cold, and alſo their conſcience touched them.
g Ye haue laid one ſinne vpon another.
h Reade Ioſh. 7.19.
i Let them be appointed to examine this matter.
k They went to the chiefe cities to ſit on this matter which was three moneths in finiſhing.
l As a token that they would keepe promiſe and doe it.

and Kelaiah, (which is Relitah) Pethahiah, Iudah and Eliezer.

24 And of the ſingers, Eliaſhib, And of the porters, Shallum, and Telem, and Vri.

m Meaning, of the common people: for before he ſpake of the Prieſts and Leuites.

25 And of m Iſrael: of the ſonnes of paroſh, Ramiah, and Ieſiah, and Malchiah, and Miamin, and Eleazar, and Malchiiah, and Benaiah.

26 And of the ſonnes of Elam, Mattaniah, Zechariah, and Iehiel, and Abdi, and Ieremoth, and Eliah.

27 And of the ſonne of Zattu, Elioenai, Eliaſhib, Mattaniah, and Ierimoth, and Zabad, and Aziza.

28 And of the ſonnes of Bebai, Iehohanan, Hananiah, Zabbai, Athlai.

29 And of the ſonnes of Bani, Meſhullam, Melluch, and Adaiah, Iaſhub, and Sheal, Ieramoth.

‖ Or, the captaine of Moab.

30 And of the ſonnes of ‖ Pahath Moab, Adna, and Chelal, Benaiah, Maaſeiah, Mattaniah, Bezaleel, and Binnui, and Manaſſeh.

31 And of the ſonnes of Harim, Eliezer, Iſhiiah, Malchiah, Shemaiah, Shimeon,

32 Beniamin, Malluch, Shamariah.

33 Of the ſonnes of Haſhum, Mattenai, Mattattah, Zabad, Eliphelet, Ieremai, Manaſſeh, Shimei.

34 Of the ſonnes Bani, Maadai, Amram, and Vel,

35 Banaiah, Bediah, Chelluch,

36 Vaniah, Meremoth, Eliaſhib,

37 Mattaniah, Mattenai, and Iaaſan,

38 And Banni, and Bennui, Shimei,

39 And Shelemiah, and Nathan, and Adaiah,

40 Machnadebai, Shaſhai, Sharai,

41 Azareel, and Shelemiah, Shemariah,

42 Shallum, Amariah, Ioſeph.

43 Of the ſonnes of Nebo, Ieiel, Mattithiah, Zabad, Zebina, Iadau, and Ioel, Benaiah.

n Which alſo were made illegitimate: becauſe the mariage was vnlawfull.

44 All theſe had taken ſtrange wives: and among them were women that had n children.

NEHEMIAH.

THE ARGUMENT.

GOd doeth in all ages and at all times ſet vp vvorthy perſones for the commodity and profit of his Church, as now vvithin the compaſſe of ſeuentie yeares he raiſed vp diuers excellent men for the preſeruation of his people after their returne from Babylon, as Zerubbabel Ezra and Nehemiah. VVhereof the firſt vvas their captaine to bring them home, and prouided that the Temple vvas builded: the ſecond reformed their maners and planted religion: and the third builded vp the vvalles delivered the people from oppreſſion, and prouided that the Lavv of God vvas put in execution among them. Hee vvas a godly man, and in great authoritie vvith the King ſo that the king ſauoured him greatly, and gaue him moſt ample letters for the accompliſhment of all things vvhich he could deſire, This Booke is alſo called of the Latines the ſecond of Ezra, becauſe he vvas the vvriter thereof.

CHAP. I.

4 Nehemiah bewaileth the calamitie of Ieruſalem. 5 Hee confeſſeth the ſinnes of the people, and praiſeth God for them.

o Which conteineth part of Nouember and part of December, and was their ninth moneth.

THe words of Nehemiah the ſonne of Hachaliah. In the moneth a Chiſleu, in the twentieth yeere, as I was in the palace of Shuſhan,

b A Iew as I was.

2 Came Hanani, one of my b brethren, hee and the men of Iudah, and I asked them concerning the Iewes that were deliuered, which were of the reſidue of the captiuitie, and concerning Ieruſalem.

a Meaning, in Iudea.

3 And they ſaid vnto me, The reſidue that are left of the captiuitie there in the c prouince, *are* in great affliction and in reproach, and the wall of Ieruſalem *is* broken downe, and the gates thereof are burnt with fire.

4 And when I heard theſe words, I ſate downe and wept, and mourned *certaine* dayes, and I faſted and prayed before the God of heaven,

* Dan. 9 4.

5 And ſaid, * O Lord God of heaven, the great and terrible God, that keepeth couenant and mercie for them that loue him, and obſerue his commandements,

6 I pray thee let thine eares be attent, and thine eyes open, to heare the prayer of thy ſeruant, which I pray before thee daily, day and night for the children of Iſrael thy ſeruants, and confeſſe the ſinnes of the children of Iſrael, which wee haue ſinned againſt thee, both I and my fathers houſe haue ſinned:

‖ Hiſ. corrupted.

7 Wee haue ‖ grieuouſly ſinned againſt thee, and haue not kept the commandements, nor the ſtatutes, nor the iudgements, which thou commandedſt thy ſeruant Moſes.

8 I beſeech thee, remember the worde that thou commandedſt thy ſeruant Moſes, ſaying, Yee will tranſgreſſe, and * I will ſcatter you abroad among the people.

* Deut 29.21.28.

9 But if yee returne vnto mee, and keepe my commandements, and doe them, * though your ſcattering were to the vttermoſt part of the heauen, *yet* will I gather you from thence, and will bring you vnto the place that I haue choſen to place my Name there.

* Deut. 30 4.

10 Now theſe are thy ſeruants and thy people whom thou haſt redeemed by thy great power, and by thy mightie hand.

11 O Lord, I beſeech thee, let thine eare now hearken to the prayer of thy ſeruant, and to the prayer of thy ſeruants, who deſire to d deſare thy Name, and I pray thee, cauſe thy ſeruant to proſper this day, and giue him fauour in the preſence of e this man: for I was the kings butler.

d That is, to worſhip thee.

e To, wit, the king Artahſhaſhte.

CHAP. II.

1 After Nehemiah had obtained letters of Artaxerxes. 11 hee came to Ieruſalem, 17 and builded the walles.

NOw in the moneth a Niſan in the twentieth yeere of king b Artahſhaſhte, the wine *ſtoode* before him, and I tooke vp the wine, and gaue it vnto the king, Now I was not *beforetime* ſadde in his preſence.

a Which was the firſt moneth of the yeere, and conteineth part of March and part of Aprill.

b Who is alſo called Darius, read Ezra 7.1. and was the ſonne of Hyſtaſpis.

2 And the king ſayd vnto mee, Why is thy countenance ſad ſeeing thou art not ſicke? this is nothing, but ſorow of heart. Then was I fore afraid,

3 And I ſaid to the King, God ſaue the king for ever: why ſhould not my countenance be ſad, when the citie *and* houſe of the ſepulchres of my fathers lieth waſte, and the gates thereof are deuoured with fire?

4 And the king ſaid vnto me, For what thing doeſt thou require? Then I prayed c to the God of heaven,

c I deſired God in mine heart to proſper mine enterpriſe.

5 And

5 And ſaid vnto the king, If it pleaſe the king, and if thy ſeruant haue found fauour in thy ſight, *I deſire* that thou wouldeſt ſend me to Iudah vnto the citie of the ſepulchres of my fathers, that I may build it.

6 And the King ſaid vnto mee, (the Queene alſo ſitting by him:) How long ſhall thy iourney be? and when wilt thou come againe? So it pleaſed the king, and he ſent me, and I ſet him a time.

7 After, I ſaid vnto the King, If it pleaſed the kings, let him give me letters to the captaines beyong the ‖ River, that they may conuey me ouer, till I come into Iudah.

‖ Or, *Euphrates.*

8 And letters vnto Aſaph the keeper of the kings ‖ parke, that hee may give mee timber to build the gates of the palace (which appertained to the houſe) and for the walles of the citie, and for the houſe that I ſhall enter into. And the king gave mee according to [d] the good hand of my God vpon me.

‖ Or, *Paradiſe.*

d As God mooued me to aske, and as he gave me good ſucceſſe therein.

9 ¶ Then came I to the captaines beyond the River, and gave them the kings letters, And the king had ſent captaines of the armie and horſemen with me.

10 But [e] Sanballat the Horonite, and Tobiah a ſeruant an Ammonite heared it, and it grieued them ſore, that there was come a man which ſought the wealth of the children of Iſrael.

e Theſe were great enemies to ỹ Iewes, and laboured alwayes both by force and ſubtilty to ouercome them, and Tobiah, becauſe his wife was a Iewesſe, had aduertiſſement ever of their affaires, and ſo wrought them great trouble.

11 So I came to Ieruſalem, and was there three dayes.

12 And I roſe in the night, I, and a few men with mee: for I told no man, what God had put in mine heart to doe at Ieruſalem, and there was not a beaſt with mee, ſaue the beaſt whereon I rode.

13 And I went out by night by the gate of the valley, and *came* before the dragon well, and to the dung port, and viewed the walles of Ieruſalem, how they were broken downe, and the portes thereof deuoured with the fire.

14 Then I went foorth vnto the gate of the ‖ fountaine, and to the kings fiſhpoole, and there was no roume for the beaſt that was vnder me to paſſe.

‖ Or, *tombe it.*

15 Then went I vp in the night by the brooke, and viewed the wall, and turned backe, and comming back, I entred by the gate of the valley, and returned.

16 And the rulers knew not whither I was gone, nor what I did, neither did I ask, yet tell it vnto the Iewes, nor to the prieſts, nor to the noble men, nor to the rulers, nor to the reſt that laboured in the worke.

f That is, contemned of other nations, as though God had forſaken vs.

g They were encouraged, and gave themſelves to doe well, and to trauell in this worthy enterpriſe.

h Theſe were three chiefe gouernours vnder the King of Perſia beyond Euphrates.

i Thus the wicked when they will hurt the children of God, euer lay treaſon vnto their charge, both becauſe it maketh them moſt odious to the world, and alſo ſtirreth the hatred of princes moſt againſt them.

17 Afterward I ſaid vnto them, Ye ſee the miſerie that wee are in, how Ieruſalem lieth waſte, and the gates thereof are burnt with fire: come, and let vs build the wall of Ieruſalem, that we be no more [f] a reproach.

18 Then I told them of the hand of my God, (which was good over me) and alſo of the kings wordes that he had ſpoken vnto mee. And they ſaid, Let vs riſe, and build, So they [g] ſtrengthened their hand to good.

19 But when Sanballat the Horonite, and Tobiah the ſeruant an Ammonite, and [h] Geſhem the Arabian heard it, they mocked vs, and deſpiſed vs, and ſayd, What a thing is this that yee doe? Will yee rebell againſt the king?

20 Then anſwered I them, and ſayd to them, The God of heauen, he will proſper vs, and we his ſeruants will riſe vp and build: but as for you, yee have no portion, nor right, nor [k] memoriall in Ieruſalem.

k Neither are ye of the number of the children of God (to whom hee hath appointed this citie onely) neither did any of your [l] predeceſſors euer feare God.

CHAP. III.

The number of them that builded the walles.

THen aroſe Eliaſhib the hie Prieſt with his brethren the Prieſts, and they built the ſheepgate: they [a] repaired it, and ſet vp the doores thereof: even vnto the towerof Meah repaired they it, *and* vnto the tower of Hananeel.

a In Ebrew. they ſanctified it, that is, they finiſhed it, and ſo dedicated it to the Lord by prayer, in deſiring him to maintaine it.

2 And next vnto him builded the men of Iericho, and beſide him Zaccur the ſonne of Imir.

3 But the fiſhport did the ſonnes of Senaah build, which alſo layd the beames thereof, and ſet on the doores thereof, the lockes thereof, and the barres thereof.

4 And next vnto them fortified Meſhullam, the ſonne of Berechiah, the ſonne of Meſhezabeel: and next vnto them fortified Zadok, the ſonne of Baana:

5 And next vnto them fortified the Tekoites: but the great men of them [b] put not their neckes to the workes of their lords.

b The rich and mighty would not obey them which were appointed officers in this worke, neither would they helpe therevnto.

6 And the gate of the * old *fiſhpoole* fortified Iehoiada the ſonne of Paſeah, and Meſhullam the ſonne of Beſodaiah: they layd the beames thereof, and ſet on the doores thereof, and the lockes thereof, and the barres thereof.

* *Ia.* 22. 11.

7 Next vnto them alſo fortified Melatiah the Gibeonite, and Iadon the Meronothite, men of Gibeon, and of Miſpah, vnto the [c] throne of the Duke, *which was* beyond the River.

c Vnto the place where the Duke was wont to ſit in iudgement, who gouerned the countrey in their abſence.

8 Next vnto him fortified Vzziel the ſonne of Harhobiah ‖ of the goldſmiths: next vnto him alſo fortified Hananiah the ſonne ‖ of Harakkahim, and they repaired Ieruſalem vnto the broad wall.

‖ Or, *Zorphim.*

‖ Or, *of the Apothecaries.*

9 Alſo next vnto them fortified Rephaiah, the ſonne of Hur, the ruler of the halfe part of Ieruſalem.

10 And next vnto him fortified Iedaiah the ſonne of Harumaph, even ouer againſt his houſe: and next vnto him fortified Hattuſh the ſonne of Haſhabniah.

11 Malchijah the ſonne of Harim, and Haſhub the ſonne of Pahath Moab fortified the ſecond ‖ portion, and the tower of the fornaces.

‖ Or, *meaſure.*

12 Next vnto him alſo fortified Shallum the ſonne of Halloeſh, the ruler of the halfe part of Ieruſalem, he and his daughters.

13 The valley gate fortified Hanum, and the inhabitants of Zanuah: they build it, and ſet on the doores thereof, the lockes there of, and the barres thereof, even a thouſand cubits on the wall vnto the dung port.

14 But the dungport fortified Malcaiah the ſonne of Rechab, the ruler of the fourth part of Beth-haccarem: hee built it, and ſet on thy doores thereof, the locks thereof, and the barres thereof.

15 But the gate of the fountaine fortified Shallum the ſonne of Col-hozeh, the ruler of the fourth part of Mizpah: hee builded it, and couered it, and ſet on the doores thereof, the lockes thereof, and the barres thereof, and the wall

vnto the fiſhpoole of ‖ Shelah by the kings garden, and vnto the ſteps that goe downe from the citie of Davíd.

‖ *Or, Siloe.*

16 After him fortified Nehemiah the ſonne of Azbuk, the ruler of the halfe part of Beth-zur vntill the other ſide over againſt the ſepulchres of David and to the fiſhpoole that was repaired, and vnto the houſe of the mightie.

17 After him fortified the Leuites, Rehum the ſonne of Bani, and the next vnto him fortified Haſhabiah the ruler of the halfe part of Keilah in his quarter.

18 After him fortified their brethern: Banai, the ſonne of Henadad the ruler of the halfe part of Keilah:

19 And next vnto him fortified Ezer, the ſonne of Ieſhua the ruler of Mizpah, the other portion over againſt the going vp to the [d] corner of the armour.

d Where the weapons and armour of the citie lay.

20 After him was earneſt Baruch the ſonne of Zacchai, *and* fortified another portion from the corner vnto the doore of the houſe of Eliaſhib the high Prieſt.

21 After him fortified Merimoth the ſonne of Vriiah, the ſonne of Hakkoz, another portion from the doore of the houſe of Eliaſhib, even as long as the houſe of Eliaſhib extended.

22 After him alſo fortified the Prieſts, the men of [e] the plaine.

e Which dwelt in the plaine countrey by Iorden and Ieſticho.

23 After them fortified Beniamin, and Haſſhub over againſt their houſe: after him fortified Azariah the ſonne of Maaſeiah, the ſonne of Anania, by his houſe.

24 After him fortified Binnui, the ſonne of Henadad another portion, from the houſe of Azariah vnto the turning and vnto the corner.

25 Palal, the ſonne of Vzai, from over againſt the corner, and the high tower, that lieth out from the Kings houſe, which is beſide the court of the priſon. After him Pedaiah the ſonne of Paroſh.

26 And the [f] Nethinims they dwelt in the fortreſſe vnto the *place* over againſt the water-gate Eaſtward, and to the tower that lieth out.

f Reade Ezra, Chap. 2. 43.

27 After him fortified the Tekoites another portion over againſt the great tower that lieth out even vnto the wall of the fortreſſe.

28 From aboue the horſe-gate foorth fortified the Prieſts, every one over againſt his houſe.

29 After them fortified Zadok the ſonne of Immer over againſt his houſe: and after him fortified Shemaiah the ſonne of Shechaniah the keeper of the Eaſt gate.

30 After him fortified Hananiah the ſonne of Shelemiah, and Hanun the ſonne of Zalaph, the [g] ſixth, another portion: after him fortified Meſhullam, the ſonne of Berechiah, over againſt his chamber.

g Meaning the ſixt of his ſonnes.

31 After him fortified Malachiah the goldſmiths ſonne, vntill the houſe of the Nethinims, and of the Merchants over againſt the gate [h] Miphkad, and to the chamber in the corner.

h Which was the place of iudgement or execution.

32 And betweene the chamber of the corner vnto the ſheepegate fortified the goldſmiths and the merchants.

CHAP. IIII.

7 The building of Ieruſalem is hindered, 15 but God breaketh their enterpriſe. 17 The Iewes build with one hand, and holde their weapons in the other.

BUt when Sanballat heard that wee builded the wall, then was he wroth and ſore grieved, and mocked the Iewes,

2 And ſaid before his [a] brethren and the armie of Samaria, thus hee ſaid, What doe theſe [b] weake Iewes? will they fortifie themſelves? will they ſacrifice? will they finiſh it in a day? will they make the ſtones whole againe out of the heapes of duſt, ſeeing they are burnt?

a Of his companions that dwelt in Samaria,

b Thus the wicked that conſider not that Gods power is euer in a readineſſe for the defence of his, mocke them as though they were weake and feeble.

3 And Tobiah the Ammonite *was* beſide him, and ſaid, Although they build, *yet* if a foxe goe vp, he ſhall even breake downe their ſtonie wall.

4 [c] Heare, O our God (for wee are diſpiſed) and turne their ſhame vpon their owne head, and giue them vnto a pray [d] in the land of their captiuitie,

c This is the remedie that the children of God haue againſt the deriſion and threatenings of their enemies, to flee to God by prayer.

d Let them be ſpoyled and led away captiue.

5 And couer not their [e] iniquitie, neither let their ſinne be put out in thy preſence, for they haue prouoked *vs* before the builders.

e Let the plagues declare to the world that they ſet themſelues againſt thee, and againſt thy Church: thus he prayeth onely hauing reſpect to Gods glory & not for any priuate affection, or grudge.

6 So we built the wall, and all the wall was ioyned vnto the ‖ halfe thereof, and the heart of the people was to worke.

‖ *Or, halfe height. Ebr make to ſtay, meaning the people.*

7 ¶ But when Sanballat, and Tobiah, and the Arabians, and the Ammonites, and the Aſhdodims heard that the walles of Ieruſalem were repaired, (for the breaches began to be ſtopped) then they were very wroth,

8 And conſpired altogether to come and to fight againſt Ieruſalem, and to [f] hinder them.

f That is, oftentimes.

9 Then wee prayed vnto our God, and ſet watchmen by them, day and night, becauſe of them.

10 And Iudah ſaid, The ſtrength of the bearers is weakened, and there *is* much earth, ſo that we are not able to build the wall.

11 Alſo our aduerſaries had ſaid, They ſhall not know, neither ſee, till we come into the mids of them, and ſlay them, and cauſe the worke to ceaſe,

12 But when the Iewes (which dwelt beſide them) came, they told vs [g] ten times, From all places, whence yee ſhall returne, *they will be* vpon vs.

g They which brought the tidings, ſayd thus, When you leaue your worke, and goe either to eate or to reſt, your enemies will aſſaile you.

13 Therefore ſet I in the lower plaſes behind the wall vpon the tops of the ſtones, and placed the people by their families, with their ſwordes, their ſpeares, and their bowes.

14 Then I beheld, and roſe vp, and ſaid vnto the princes, and to the rulers, and to the reſt of the people, Be not afraid of them: [h] remember the great Lord, and fearefull, and fight for your brethren, your ſonnes, and your daughters, your wiues, and your houſes.

h Who is euer at hand to deliuer his out of danger: and therefore ſeeing they ſhould fight for the maintenance of Gods glory, and for the preſeruation of their owne liues and of theirs, hee encourageth them to play the valiant men.

15 And when our enemies heard that it was knowen vnto vs, then God brought their counſell to nought, and wee turned all againe to the wall every one vnto his worke.

16 And from that day halfe of the yong men did the labour, and the other halfe part of them held the ſpeares, and ſhields, and bowes, and habergions: and the Rulers *ſtood* [i] behinde all the houſe of Iudah.

i To ouerſee them and to encourage them to their worke.

17 They that builded on the wall, and they that bare the burdens, *and* they that laded, did the worke with one hand, and with the other helde the ſword.

18 For every one of the builders *had* his ſword girded on his loynes, and *ſo* builded: and he that blew the trumpet, *was* behinde me.

19 Then ſaid I vnto the Princes, and to the rulers, and to the reſt of the people, The worke is great and large, and wee are ſeparated vpon the wall, one farre from another,

20 In what place *therefore* ye heart the ſound of the trumpet, k reſort yee thither vnto vs: our God ſhall fight for vs.

k Meaning, to reſiſt their enemies, if need required.

21 So wee laboured in the worke, and halfe of them held the ſpeares, from the appearing of the morning, till the ſtarres came foorth.

22 And at the ſame time ſaid I vnto the people, Let every one with his ſervant lodge within Ieruſalem, that they may be a watch for vs in the night, and labour in the day.

23 So neither I, nor my brethren, nor my ſervants, nor the men of the ward (which followed me) none of vs did put off our cloathes, *ſaue* every one put them off l for waſhing.

l That is, when they purified themſelues, or els when they waſhed their cloathes.

CHAP. V.

1 *The people are oppreſſed and in neceſſity.* 6 *Nehemiah remedieth it.* 14 *He tooke not the portion of others that had ruled before, leaſt he ſhould grieue the people.*

NOw there was a great crie of the people, and of their wiues a againſt their brethren the Iewes.

a Againſt the rich which oppreſſed them.

2 For there were that ſaid, We, our ſonnes and our daughters are many, therefore wee take vp b corne, that we may eate and liue.

b This is the complaint of the people, ſhewing to what extremity they were brought vnto.

3 And there were that ſaid, We muſt gage out lands, and out vineyards, and our houſes, and take vp corne for the famine.

4 There were alſo that ſaid, We haue borowed money for the kings c tribute *vpon* our lands and our vineyards.

c To pay our tribut to the king of the Perſians, which was exacted yeerely of vs.

5 And now our fleſh *is* as d the fleſh of our brethren, *and* our ſonnes as their ſonnes: and loe, wee bring into ſubiection our ſonnes and our daughters, as ſeruants, and there be of our daughters *now* in ſubiection, and there *is* no power e in our hands: for other men *haue* our lands and our vineyards.

d By nature the rich is no better then the poore.

e We are not able to redeeme them, but for pouerty are conſtrained to bi rethem to others.

6 Then was I very angry when I heard their crie and theſe words.

7 And I thought in my minde, and I rebuked the princes, and the rulers, and ſayd vnto them, You lay f burthens euery one vpon his brethren: and I ſet a great g aſſembly againſt them.

f You preſſe them with vſury, and ſeeke how to bring all things into your hands.

g Both becauſe they ſhould be moued with pitie, ſeeing how many were by them oppreſt, and alſo heare the iudgement of others, which ſhould be as it were witneſſes of their dealing toward their brethren.

8 And I ſaid vnto them, Wee (according to our ability) haue redeemed our brethren the Iewes, which were ſold vnto the heathen: and will you ſell your brethren againe, or ſhall they bee h ſold vnto vs? Then held they their peace, and could not anſwere.

h Seeing God hath once deliuered them from the bondage of the heathen ſhall we make them our ſlaues?

9 i I ſaid alſo, That which ye do, is not good, Ought yee not to walke in the feare of our God, for the k reproach of the heathen our enemies?

i Meaning, Nehemiah.

k Who by this occaſion will blaſpheme the Name of God, ſeeing that our acts are no better then theirs.

10 For euen I, my brethren, and my ſeruants do lend them money and corne: I pray you, let vs leaue off this ‖ burden.

‖ *Or, vſury.*

l Which ye take of them for the loane.

11 Reſtore, I pray you, vnto them this day their lands, their vineyards, their oliues, and their houſes, and *remit* the hundreth part of the ſiluer and of the corne, of the wine, and of the oyle l that ye exact of them.

12 Then ſaid they, We will reſtore it, and will not require it of them: we will doe as thou haſt ſaid. Then I called the Prieſt, and cauſed them to ſweare, that they ſhould doe according to this promiſe.

13 So I ſhooke my lappe, and ſayd, So let God ſhake out every man that will not performe this promiſe, from his houſe, and from his labour: even thus let him be ſhaken out and emptied. And all the Congregation ſaid, Amen, & praiſed the Lord: and the people did according to this promiſe.

14 And from the time that *the King* gaue me charge to be gouernour in the land of Iudah, from the twentieth yeere, euen vnto the two and thirtieth yeere of King Artahſhaſhte, *that is*, twelue yeere, I, and my brethren haue not eaten the m bread of the gouernour.

m I receiued not that portion and diet, which the gouernours that were before mee exacted, wherein he declareth that he rather ſought the wealth of the people then his owne commodity.

15 For the former gouernours that were before me, had beene chargeable vnto the people, and had taken of them bread and wine, beſides forty ſhekels of ſiluer: yea, and their ſervants bare rule over the people: but ſo did not I, becauſe of the feare of God.

16 But rather I fortified *a portion* in the worke of this wall, and we bought no land, and all my ſervants came thither together vnto the worke.

17 Moreover there *were* at my table an hundreth and fifty of the Iewes, and rulers, which came vnto vs from among the heathen that are about vs.

18 And there was prepared dayly an oxe, *and* ſixe choſen ſheepe, and birds were prepared for me, and ‖ within ten dayes wine for all n in abundance. Yet for all this I required not the bread of the gouernour: for the bondage was grieuous vnto this people.

‖ *Or, once in ten dayes.*

n Whereas at other times they had by meaſure, at this time they had moſt liberally.

19 Remember me, O my God, in goodnes, *according* to all that I haue done for this people.

CHAP. VI.

1 *Nehemiah anſwereth with great wiſedome and zeale to his aduerſarie.* 11 *He is not diſcouraged by the falſe Prophets.*

ANd when Sanballat, and Tobiah, and Geſhem the Arabian, and the reſt of our enemies heard that I had build the wall, and that there were no moe a breaches therein (though at that time I had not ſet vp the doores vpon the gates)

a That is, that they were ioyned together, as Chap. 4. 6.

2 Then ſent Sanballat and Geſhem vnto mee, ſaying, come thou that we may meet together in the villages in the plaine of Ono: & they thought to doe me euill.

3 Therefore I ſent meſſengers vnto them, ſaying, I haue a great worke to do, & I cannot come downe: b why ſhould the worke ceaſe, whiles I leaue it and come downe to you?

b Meaning, that if he ſhould obey their requeſt, the worke which God had appointed, ſhould ceaſe: ſhewing hereby that we ſhould not commit our ſeruice to the hands of ỹ wicked.

4 Yet they ſent vnto mee foure times after this ſort. And I Anſwered them after the ſame maner.

5 Then ſent Sanballat his ſervant after this ſort vnto me the fifth time, with an open letter in his hand,

6 Wherein was written, It is reported among the heathen, and ‖ Gaſhmu hath ſaid it, that thou and the Iewes thinke to rebell, for the which cauſe thou buildeſt the wall, and thou wilt be their king according to theſe c words.

‖ *Or, Geſhem.*

c As the ſame goeth.

7 Thou haſt alſo ordained d the Prophets to preach of the at Ieruſalem, ſaying, *There is a* King in Iudah: and now according to theſe wordes it ſhall come to the Kings eares: come now therefore, and let vs take counſell together.

d Thou haſt bribed and ſet vp falſe prophets, to make thy ſelfe king, and ſo to defraud the king of Perſia of that ſubiection which you owe vnto him.

8 Then I ſent vnto him, ſaying, It is not done according to theſe wordes that thou ſayeſt: for thou faineſt them of thine owne heart.

† *Or, ſtrengthen thou mine hand.*

9 For all they afrayed vs, ſaying, their hands ſhalbe weakened from the worke, and it ſhall not be done: now therefore † encourage thou me.

e As though hee would be ſecret, to the intent that hee might pray vnto God with greater liberty, and receiue ſome reuelation, which in him was but hypocriſie,

10 ¶ And I came to the houſe of Shemiah the ſonne of Delaiah the ſonne of Mehetabeel, and hee was e ſhut vp, and hee ſayd, Let vs come together into the houſe of God in the middes of the Temple, and ſhut the doores of the Temple: for

for they will come to ſlay thee: yea, in the night will they come to kill thee.

11 Then I ſaid, f Should ſuch man as I, flee? Who is he, being as I am, that would goe into the Temple to liue? I will not goe in.

12 And loe, I perceiued that God had not ſent him, but that hee pronounced this prophecie againſt me: for Tobiah and Sanballat had hired him.

13 Therefore was he hired, that I might be afraid, and doe thus, and ſinne, and that they might haue an euill report, that they might reproach me.

14 My God, remember thou Tobiah, and Sanballat according vnto theſe their works, and Noadiah the g Propheteſſe alſo, and the reſt of the prophets that would haue put me in feare.

15 ¶ Notwithſtanding the wall was finiſhed on the fiue and twentieth *day* of h Elul, in two and fiftie dayes.

16 And when all our enemies heard thereof, *euen* all the heathen that were about vs, they were afraid, and their courage failed them: for they knew that this worke was wrought by our God.

17 And in theſe dayes *vvere* there many of the princes of Iudah, whoſe k letters went vnto Tobiah, and thoſe of Tobiah came vnto them.

18 For there *vvere* many in Iudah, that were ſworne vnto him: for he was the ſonne in lawe of Shechaniah, the ſonne of Arah: and his ſonne Iehonathan had the daughter of Meſhullam, the ſonne of Berechiah,

19 Yea, they ſpake in his praiſe before me, and tolde him my words, *and* Tobiah ſent letters to put me in feare.

f He doubted not but God was able to preſerue him, and knew that if he had obeyed this counſell he ſhould haue diſcouraged all the people: thus God giueth power to his to reſiſt falſe prophecies, though they ſeeme to haue neuer ſo great probability.

g Very griefe cauſed him to pray againſt ſuch, which vnder the predence of being the miniſters of God, were aduerſaries to his glory, and went about to ouerthrow his Church, declaring alſo hereby that where there is one true miniſter of God, the deuill hath a great ſort of hirelings.

h Which was the ſixth moneth and contained part of Auguſt, and part of September.

i Afterthat I had ſent Sanballat his anſwere.

k Thus the Church of God hath euermore enemies within it ſelfe, which are more dangerous then the outward and profeſſed enemie.

20 The ſonnes of Adin, ſixe hundreth and fiue and fifty.

21 The ſonnes of Ater of Hizkiha, ninety and eight.

22 The ſonnes of Haſhum, three hundreth and eight and twenty.

23 The ſonnes of Bezai, three hundreth and foure and twenty.

24 The ſonnes of Hariph, an hundreth and twelue.

25 The d ſonnes of Gibeon, ninety and fiue.

26 The men of Beth-lehem and Netophah, an hundreth foureſcore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah, and Beeroth, ſeuen hundreth and three and forty.

30 The men of Ramah and Gaba, ſixe hundreth and one and twenty.

31 The men of Michmas, an hunhreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men e of the other Nebo, two and fifty.

34 The ſonnes of the other Elam, a thouſand two hundreth and foure and fifty.

35 The ſonnes of Harim, three hundreth and twenty.

36 The ſonnes of Iericho, three hundreth and fiue and forty.

37 The ſonnes of Lod-hadid and Ono, ſeuen hundreth and one and twenty.

38 The ſonnes of Senaah, three thouſand nine hundreth and thirty.

39 The Prieſts: the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundreth ſeuenty and three.

40 The ſonnes of Immer, a thouſand and two and fifty.

41 The ſonnes of Paſhur, a thouſand two hundreth and ſeuen and forty.

42 The ſonnes of Harim, a thouſand and ſeuenteene,

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

CHAP. VII.

1 *After the wall once builded, is the watch appointed.* 6 *They that returned from the captiuity are numbered.*

NOw * when the wall was builded, and I had ſet vp the doores, and the porters, and the ſingers and the Leuites were appointed,

* Eccluſ.49.13.

2 Then I commanded my brother Hanani and Hananiah, the prince of the place in Ieruſalem (for he was doubtleſſe a faithfull man, and feared God aboue many)

3 And I ſaid vnto them, Let not the gates of Ieruſalem be opened, vntill the heate of the ſunne: and while a they ſtand by, let them ſhut the doores, and † make them faſt: and I appointed wards of the inhabitants of Ieruſalem, every one in his ward, and every one ouer againſt his houſe.

a To wit, they that are mentioned ver. 2

† Heb. *hold them, meaning, till the barres were put to.*

4 Now the citie *vvas* large and great, but the people *vvere* few therein, and the houſes were not builded.

5 And my God put into mine heart, and I gathered the princes, and the rulers, and the people, to count their genealogies: and I found a booke of the genealogie of them * which came vp at the firſt, and found written therein,

* Ezra.2.2

6 Theſe are the b ſonnes of the prouince that came vp from the captiuity that was caried away (whom Nebuchad-nezzar king of Babel had caried away) and they returned to Ieruſalem and to Iudah, every one vnto his citie.

b That is, the inhabitants of Iudah.

7 They which came with Zerubbabel, Ieſhua, Nehemiah, c Azariah, Raamiah, Nahamani, Mordecai, Bilſhan, Miſpereth, Biguai, Nehum, Baanah. *The is* the number of the men of the people of Iſrael.

c Azariah in Ezra is called Seraiah, and Raamiah, Reeliah, chap.2.2.

8 The ſonnes of Paroſh, two thouſand an hundreth ſeuenty and two.

9 The ſonnes of Shephatiah, three hundreth ſeuenty and two.

10 The ſonnes of Arah, ſixe hundreth fiftie and two.

11 The ſonnes of ‖ Pahath Moab of the ſonnes of Ieſhua and Ioab, two thouſand eight hundreth and eighteene.

‖ Or the captaine of Moab.

12 The ſonnes of Elam, a thouſand two hundreth fifty and foure.

13 The ſonnes of Zattu, eight hundreth and fiue and fourty.

14 The ſonnes of Zacchai ſeuen hundreth and threeſcore.

15 The ſonnes of Binni, ſixe hundreth and eight and fortie.

16 The ſonnes of Bebai, ſixe hundreth and eight and twenty.

17 The ſonnes of Azgad, two thouſand three hundreth and two and twenty.

18 The ſonnes of Adonikam, ſixe hundreth threeſcore and ſeuen.

19 The ſonnes of Biguai, two thouſand threeſcore and ſeuen.

20 The ſonnes of Adin, ſixe hundreth and fiue and fifty.

21 The ſonnes of Ater of Hizkiha, ninety and eight.

22 The ſonnes of Haſhum, three hundreth and eight and twenty.

23 The ſonnes of Bezai, three hundreth and foure and twenty.

24 The ſonnes of Hariph, an hundreth and twelue.

25 The d ſonnes of Gibeon, ninety and fiue.

26 The men of Beth-lehem and Netophah, an hundreth foureſcore and eight.

27 The men of Anathoth, an hundreth and eight and twenty.

28 The men of Beth-azmaueth, two and fourtie.

29 The men of Kiriath-iearim, Chephirah, and Beeroth, ſeuen hundreth and three and forty.

30 The men of Ramah and Gaba, ſixe hundreth and one and twenty.

31 The men of Michmas, an hunhreth and two and twenty.

32 The men of Beth-el and Ai, an hundreth and three and twenty.

33 The men e of the other Nebo, two and fifty.

34 The ſonnes of the other Elam, a thouſand two hundreth and foure and fifty.

35 The ſonnes of Harim, three hundreth and twenty.

36 The ſonnes of Iericho, three hundreth and fiue and forty.

37 The ſonnes of Lod-hadid and Ono, ſeuen hundreth and one and twenty.

38 The ſonnes of Senaah, three thouſand nine hundreth and thirty.

39 The Prieſts: the ſonnes of Iedaiah of the houſe of Ieſhua, nine hundreth ſeuenty and three.

40 The ſonnes of Immer, a thouſand and two and fifty.

41 The ſonnes of Paſhur, a thouſand two hundreth and ſeuen and forty.

42 The ſonnes of Harim, a thouſand and ſeuenteene,

d That is, the inhabitants of Gibeon.

e For there were two cities of this name.

43 ¶ The Leuites: the ſonnes of Ieſhua of Kadmiel, and of the ſonnes of ‖ Hodiuah, ſeuentie and foure.

‖ Or, *Hodaiah.*

44 ¶ The ſingers: the children of Aſaph, an hundreth and eight and fourtie.

45 The porters: the ſonnes of Shallum, the ſonnes of Ater, the ſonnes of Talmon, the ſonnes of Akkub, the ſonnes of Hatita, the ſonnes of Shobai, an hundreth and eight and thirtie.

‡ Reade Ezra 2.53.

46 ¶ The ‡Nethinims: the ſonnes of Ziha, the ſonnes of Haſhupha, the ſonnes of Tabaoth.

47 The ſonnes of Keros, the ſonnes of Sia, the ſonnes of Padon,

48 The ſonnes of Lebana, the ſonnes of Hagaba, the ſonnes of Shalmai,

49 The ſonnes of Hanan, the ſonnes of Giddel, the ſonnes of Gahar,

50 The ſonnes of Reaiah, the ſonnes of Rezin, the ſonnes of Nekoda,

51 The ſonnes of Gazzam, the ſonnes of Vzza, the ſonnes of Paſeah,

52 The ſonnes of Beſai, the ſonnes of Meunim, the ſonnes of Nephiſhesim,

53 The ſonnes of Bakbuk, the ſonnes of Hakupha, the ſonnes of Harhur,

54 The ſonnes of Bazlith, the ſonnes of Mehida, the ſonnes of Harſha,

55 The ſonnes of Barkos, the ſonnes of Siſſera, the ſonnes of Tamah,

56 The ſonnes of Neziah, the ſonnes of Hatipha,

57 The ſonnes of Salomons ſeruants, the ſonnes of Sotai, the ſonnes of Sophereth, the ſonnes of Perida,

58 The ſonnes of Iaala, the ſonnes of Darkon, the ſonnes of Giddel,

59 The ſonnes of Shephatiah, the ſonnes of Hattil, the ſonnes of Pochereth of Zebaim, the ſonnes of Amon.

60 All the Nethinims, and the ſonnes of Salomons ſeruants *were* three hundreth, ninetie and two.

61 ¶ And theſe came vp from Tel-melah, Telharesha, Cherub, Addon, and Immer: but they could not ſhew their fathers houſe, nor their ſeed, *or* if they were of Iſrael.

62 The ſonnes of Delaiah: the ſonnes of Tobiah, the ſonnes of Nekoda, ſixe hundreth and two and fourtie.

63 And of the Prieſts: the ſonnes of Habaiah, the ſonnes of Hakkoz, the ſonnes of Barzillai, which tooke one of the daughters of Barzillai the Gileadite to wife, and was named after their name.

64 Theſe ſought their writing of the genalogies, but it was not found: therefore they were put from the Prieſthood.

g Meaning, Nehemia: for Tirſhatha in ſ Chalde tongue ſignifieth a butler.

65 And g the Tirſhatha ſaid vnto them, that they ſhould not eate of the moſt holy, till there roſe vp a Prieſt with * Vrim and Thummim.

* *Exod.* 28.30.

66 All the Congregation together *was* two and fourtie thouſand, three hundreth and threeſcore,

67 Beſides their ſeruants and their maids, which were ſeuen thouſand, three hundreth and ſeuen and thirtie: and they had two hundreth and fiue and fourtie ſinging men and ſinging women.

68 Their horſes *were* ſeuen hundreth and ſixe and thirtie, *and* their mules two hundreth and fiue and fourtie.

69 The camels foure hundreth and fiue and thirtie, *and* ſixe thouſand ſeuen hundreth and twentie aſſes.

70 And certaine of the chiefe fathers gaue vnto the worke. The Tirſhatha gaue to the treaſure, a thouſand h drammes of golde, fiftie baſins, fiue hundreth and thirtie Prieſts garments.

h Reade Ezra 2.69.

71 And *ſome* of the chiefe fathers gaue vnto the treaſure of the worke, twentie thouſand drammes of golde, and two thouſand and two hundreth ‖ pieces of ſiluer.

‖ Or, *minas.*

72 And the reſt of the people gaue twentie thouſand drammes of golde, and two thouſand pieces of ſiluer, and threeſcore and ſeuen Prieſts garments.

73 And the Prieſts, and the Leuites, and the porters and the ſingers, and the reſt of the people and the Nethinims, and all Iſrael dwelt in their i cities: and when the i ſeuenth moneth came, the children of Iſrael were in their cities.

i which conteineth part of September and part of October.

CHAP. VIII.

2 *Ezra gathereth together the people, and readeth to them the Law.* 12 *They reioyce in Iſrael for the knowledge of the word of God.* 15 *They keepe the feaſt of Tabernacles or boothes.*

AND all the people aſſembled themſelues † together, in the ſtreet that was before the watergate, and they ſpake vnto Ezra the a Scribe, that he would bring the booke of the Law of Moſes, which the Lord had commanded to Iſrael.

† *Ebr, as one man.*

a Reade Ezra 7.6.

2 And Ezra the Prieſt brought the Law before the Congregation both of men and women, and of all b that could heare and vnderſtand it, in the firſt day of the ſeuenth moneth,

b which had age and diſcretion to vnderſtand.

3 And hee read therein in the ſtreet that was before the watergate (from the morning vntill c the midday) before men and women, and them that vnderſtood it, and the eares of all the people *hearkened* vnto the booke of the Law.

c This declareth the great zeale, that the people had to heare the word of God.

4 And Ezra the Scribe ſtood vpon a pulpit of wood which he had made for the preaching, and beſide him ſtood Mattithiah, and Shema, and Ananiah, and Vriiah, and Hilkiah, and Maaſeiah on his right hand, and on his left hand Pedaiah, and Miſhael, and Malchiah, and Haſhum, and Haſhbadana, Zechariah, *and* Meſhullam.

5 And Ezra opened the booke before all the people: for hee was d aboue all the people: and when he opened it, all the people ſtood vp.

d To the intent that his voyce might be the better heard.

6 And Ezra praiſed the Lord the great God, and all the people anſwered, Amen, Amen, with lifting vp their handes: and they bowed themſelues, and worſhipped the Lord with their faces toward the ground.

7 Alſo Ieſhua, and Bani, and Sherebiah, Iamin, Akkub, Shabbethai, Hodiiah, Maaſeiah, Kelita, Azariah, Iozabad, Hanan, Pelaiah, and the Leuites cauſed the people to vnderſtand the Law, and the people *ſtood* in their place.

8 And they read in the booke of the Law of God diſtinctly, and gaue ſ ſenſe, and cauſed them to vnderſtand the reading.

9 Then Nehemiah (which is Tirſhatha) and Ezra the Prieſt and Scribe, and the Leuites that inſtructed the people, ſayd vnto all the people, This day is holy vnto the Lord your God: mourne not, neither weepe: for all the people * wept, when they heard the words of the Law.

e In conſidering their offences againſt the Law. Therefore the Leuites doe not reproove them for mourning, but aſſure them of Gods mercies for aſmuch as they are repentant.

10 He ſaid alſo vnto them, Goe *and* eate of the fat, and drinke the ſweete, and ſend part vnto them, for whom none *is* f prepared: for this day is holy vnto our Lord: be yee not ſory therefore: for the

f That is, remember the poore.

g Reioyce in the Lord, and he will giue you ſtrength.

the g ioy of the Lord is your ſtrength.

11 And the Leuites made ſilence throughout all the people, ſaying, Holde your peace: for the day is holy, be not ſad therefore.

12 Then all the people went to eate and to drinke, and to ſend away part, and to make great ioy, becauſe they had vnderſtood the words that they had taught them.

13 And on the ſecond day the chiefe fathers of all the people, the Prieſts and the Leuites were gathered vnto Ezra the Scribe, that he alſo might inſtruct them in the words of the Law.

14 And they found written in the Law, (that the Lord had commanded Moſes) that the children of Iſrael ſhould dwell in * boothes in the feaſt of the ſeuenth moneth,

* Leuit. 23.34.

15 And that they ſhould cauſe it to be declared and proclaimed in all their cities, and in Ieruſalem, ſaying, Goe foorth vnto the mount, and bring oliue branches, and pine branches, and branches of ‖ Myrtus, and palme branches, and branches of thicke trees, to make boothes, as it is written.

‖ Or, goodly branches, as Leuit. 23.40.

16 So the people went foorth and brought *them*, and made them boothes, euery one vpon the h roofe of his houſe, and in their courts, and in the courts of the houſe of God, and in the ſtreete by the watergate, and in the ſtreete of the gate of Ephraim.

h For their houſes were made flat aboue, reade Deut. 22. 8.

17 And all the Congregation of them that were come againe out of the captiuitie, made boothes, and ſate vnder the boothes: for ſince the i time of Ieſhua the ſonne of Nun vnto this day, had not the children of Iſrael done ſo, and there was very great ioy.

i Which was almoſt a thouſand yeeres.

18 And hee read in the booke of the Law of God euery day, from the firſt day vnto the laſt day. And they kept the feaſt ſeuen dayes, and on the eight day a ſolemne aſſembly, according vnto the maner.

CHAP. IX.

a The people repent, and forſake their ſtrange wiues. 5 The Leuites exhort them to praiſe God, 6 Declaring his wonders, 26 And their ingratitude, 30 And Gods great mercies toward them.

a Meaning, the ſeuenth.

* 1. Eſdras 9. 4.

IN the foure and twentieth day of this a moneth the children of Iſrael were aſſembled with * faſting, and with ſackecloth, and earth vpon them.

† Ebr. ſtrange children.

2 (And they that were of the ſeede of Iſrael were ſeparated from all the † ſtrangers) and they ſtood and confeſſed their ſinnes and the iniquities of their fathers.

b They made confeſſion of their ſinnes, and vſed prayers.

3 And they ſtood vp in their place and read in the booke of the Law of the Lord their God foure times on the day, and they b confeſſed and worſhipped the Lord their God foure times.

4 Then ſtood vp vpon the ſtaires of the Leuites, Ieſhua, and Bani, Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, *and* Chenani, and cryed with a lowde voyce vnto the Lord their God.

5 And the Leuites ſaid, *euen* Ieſhua and Kadmiel, Bani, Haſhabniah, Sherebiah, Hodiiah, Shebaniah *and* Pethahiah, Stand vp *and* praiſe the Lord your God for euer and euer, and let them praiſe thy glorious Name, O God, which exalteth aboue all thankeſgiuing and praiſe.

6 Thou art Lord alone: thou haſt made heauen, and the heauen of all heauens, with all their hoaſte, the earth, and all things that are therein, the ſeas, and all that are in them, and thou preſerueſt them all; and the hoaſte of the heauen worſhippeth thee.

7 Thou art, O Lord, the God that haſt choſen Abraham, and broughteſt him out of * Vr in Caldea, and * madeſt his name Abraham,

* Gen. 11.31.
* Gen. 17.5.

8 And foundeſt his heart faithfull before thee, * and madeſt a Couenant with him, to giue vnto his ſeede the land of the Canaanites, Hittites, Amorites, and Perizzites, and Iebuſites, and Girgaſhites, and haſt performed thy wordes, becauſe thou art iuſt.

* Gen. 15.18.

9 * Thou haſt alſo conſidered the affliction of our fathers in Egypt, and heard their cry by the red Sea.

* Exod. 3. 7. and 14. 16.

10 And ſhewed tokens and wonders vpon Pharaoh, and on all his ſeruants, and on all the people of his land: for thou kneweſt that they dealt proudly againſt them: therefore thou madeſt thee a Name, as *appeareth* this day.

11 * For thou diddeſt breake vp the Sea before them, and they went through the mids of the ſea on dry land: and thoſe that purſued them, haſt thou caſt into the bottomes as a ſtone, in the mightie waters:

* Exod. 14. 21.

12 And * leddeſt them in the day with a pillar of a cloud, and in the night with a pillar of fire to giue them light in the way that they went.

* Exod. 13. 21.

13 * Thou cameſt downe alſo vpon mount Sinai, and ſpakeſt vnto them from heauen, and gaueſt them right iudgements, and true lawes, ordinances and good Commandements,

* Exod. 19. 18. 20. and 20. 1.

14 And declareſt vnto them thine holy Sabbath, and commandedſt them precepts, and ordinances, and lawes, by the hand of Moſes thy ſeruant:

15 * And gaueſt them bread from heauen for their hunger, * and broughteſt foorth water for them out of the rocke for their thirſt: and * promiſedſt them that they ſhould goe in, and take poſſeſſion of the land, for the which thou haddeſt lift vp thine hand for to giue them.

* Exod. 16. 15.
* Exod. 17. 6.
* Deut. 1. 8.

16 But they and our fathers behaued themſelues proudly and hardened their necke, ſo that they hearkened not vnto thy Commandements,

17 But refuſed to obey, and would not remember thy marueilous works that thou haddeſt done for them, but hardened their neckes, and had in their heads to returne to their bondage by their rebellion: but thou, O God of mercies, gracious and full of compaſſion, of long ſuffering, and of great mercie, yet forſookeſt them not.

18 Moreouer, when they made them a molten calfe (and ſaid, This is thy God that brought thee vp out of the land of Egypt) and committed great blaſphemies,

19 Yet thou for thy great mercies forſookeſt them not in the wilderneſſe: * the pillar of the cloud departed not from them by day to leade them the way, neither the pillar of fire by night, to ſhew them light, and the way whereby they ſhould goe.

* Exod. 13. 22. num. 14. 14. 1. cor. 10. 1.

20 Thou gaueſt alſo thy good Spirit to inſtruct them, and withheldeſt not thy MAN from their mouth, and gaueſt them water for their thirſt.

21 Thou diddeſt alſo feed them fortie yeeres in the wilderneſſe: they lacked nothing: * their clothes waxed not old, and their feete c ſwelled not.

* Deut. 8. 4.
c Though the way was tedious and long.

22 And thou gaueſt them kingdoms and people, and d ſcatteredſt them into corners: ſo they poſſeſſed * the land of Sihon, and the land of the king of Heſhbon, and the land of Og king of Baſhan.

d Meaning, the heathen whom he droue out.
* Numb. 21. 26.

23 And

23 And thou diddeſt multiply their children like the ſtarres of the heauen, and broughteſt them into the land, whereof thou haddeſt ſpoken vnto their fathers, that they ſhould goe, and poſſeſſe it:

24 So the children went in, and poſſeſſed the land, and thou ſubduedſt before them the inhabitants of the land, *euen* the Canaanites, and gaueſt them into their hands, with their kings and the people of the land, that they might do with them what they would.

25 And they tooke their ſtrong cities and the fat land, and poſſeſſed houſes full of all goods, ciſternes digged out, vineyards and oliues, and trees for foode in abundance, and they did eate, and were filled, and became fat, and liued in pleaſure through thy great goodneſſe.

26 Yet they were diſobedient, and rebelled againſt thee, and caſt thy Law behind their backs, and ſlew thy Prophets (which [e] proteſted among them to turne them vnto thee) and committed great blaſphemies.

27 Therefore thou deliueredſt them into the hand of their enemies that vexed them: yet in the time of their affliction, when they cryed vnto thee, thou heardeſt them from the heauen, and through thy great mercies thou gaueſt them ſauiours, who ſaued them out of the hand of their aduerſaries,

28 But when they had [f] reſt, they returned to doe euill before thee: therefore lefteſt thou them in the hand of their enemies, ſo that they had the dominion ouer them, yet when they conuerted and cryed vnto thee, thou heardeſt them from heauen, and deliueredſt them according to thy great mercies many times,

29 And proteſtedſt among them, that thou mighteſt bring them againe vnto thy Lawe: but they behaued themſelues proudly, and hearkened not vnto thy commandements, but ſinned againſt thy iudgements (* which a man ſhould doe and liue in them) and [g] pulled away the ſhoulder, and were ſtifnecked, and would not [h] heare.

30 Yet thou † diddeſt forbeare them many yeeres, and proteſtedſt among them by thy Spirit, *euen* by the hand of thy Prophets, but they would not heare: therefore gaueſt thou them into the hand of the people of the lands.

31 Yet for thy great mercies thou haſt not conſumed them, neither forſaken them: for thou art a gracious and mercifull God.

32 Now therefore our God, * thou great God, mightie and terrible, that keepeſt couenant and * mercy, let not all the affliction that hath come vnto vs, ſeeme a little before thee, *that is*, to our Kings, to our Princes, and to our Priests, and to our prophets, and to our fathers, and to all thy people ſince the time of the [i] kings of Aſſhur vnto this day.

33 Surely thou art iuſt in all that is come vpon vs: for thou haſt [k] dealt truely, but we haue done wickedly.

34 And our kings and our princes, our prieſts and our fathers haue not done thy Law, nor regarded thy commandements, nor thy proteſtations, wherewith thou haſt [l] proteſted among them.

35 And they haue not ſerued thee in their kingdome, and in thy great goodneſſe that thou ſhewedſt vnto them, and in the large and fat land which thou diddeſt ſet before them, and haue not conuerted from their euill works.

36 Behold, wee are ſeruants this day, and the land that thou gaueſt vnto our fathers, to eat the [m] fruite thereof, and the goodneſſe thereof, behold, we are ſeruants therein.

37 And it yeeldeth much fruit vnto the kings whom thou haſt ſet ouer vs, becauſe of our ſinnes: and they haue dominion ouer our bodies, and ouer our cattell at their pleaſure, and wee are in great affliction.

38 Now becauſe of all this wee make [n] a ſure couenant, and writte it, and our princes, our Leuites, *and* Prieſts ſeale vnto it.

CHAP. X.

The names of them that ſealed the couenant betweene God and the people.

NOw they that ſealed, *were* Nehemiah the ‖ Tirſhatha the ſonne of Hachalia, and Zidkijah,

2 Seraiah, Azariah, Ieremiah,
3 Paſhur, Amariah, Malchiah,
4 Hattuſh, Shebaniah, Malluch,
5 Harim, Merimoth, Obadiah,
6 Daniel, Ginnethon, Baruch,
7 Meſhullam, Abijah, Miamin,
8 Maaziah, Bilgai, Shemaiah: theſe are [a] the Prieſts.

9 ¶ And the Levites: Ieſhua the ſonne of Azaniah, Binnui, of the ſonnes of Henadad, Kadmiel.

10 And their brethren, Shebaniah, Hodijah, Kelita, Pelaiah, Hanan,
11 Micha, Rehob, Haſhabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodiah, Bani, Beninu.
14 ¶ The chiefe of the people *were* Paroſh, ‖ Pahath Moab, Elam, Zattu, Bani,
15 Bunni, Azgad, Bebai,
16 Adoniah, Biguai, Adin,
17 Ater, Hizkijah, Azzur,
18 Hodiah, Haſhum, Bezai,
19 Hariph, Anathoth, Nebai,
20 Magpiaſh, Meſhullam, Hezir,
21 Methezabeel, Zadok, Iaddua,
22 Pelatiah, Hanan, Anaiah,
23 Hoſhea, Hanaiah, Haſhub,
24 Hallohesh, Pileha Shobek,
25 Rehum, Haſhabnah, Maaſeiah,
26 And Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the reſt of the people, the Prieſts, the Levites, the porters, the ſingers, the [b] Nethinims, and all that were [c] ſeparated from the people of the lands vnto the Law of God, their wives, their ſonnes and their daughters, all that could vnderſtand.

29 The chiefe of them [d] received it for their brethren, and they came to the [e] curſe and to the oathe to walke in Gods Law, which was given by Moſes the ſeruant of God, to obſerve and doe all the commandements of the Lord our God, and his iudgements and his ſtatutes:

30 And that we would not give our daughters to the people of the land, neither take their daughters for our ſonnes.

31 And *if* the people of the lande brought ware on the Sabbath, or any vitailes to ſell, [f] that wee would not take it of them on the Sabbath, and

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[a] Taking heaven and earth to witneſſe, that God would deſtroy them, except they returned, as 2. Chron. 24. 19.

[f] He declareth how Gods mercies ever contended with the wickedneſſe of the people, who ever in their proſperity forgat God.

* *Leuit.* 18. 5. *Ezek.* 20. 11. *Rom.* 10. 5. *Galat* 3. 12.

[g] Which is a ſimilitude taken of oxen that ſhrinke at the yoke or burden, as Zech. 7. 11.

[h] When thou diddeſt admoniſh them by thy Prophets.

† *Ebr. thou diddeſt prolong vpon them many yeeres.*

* *Exod* 34. 6. 7.

* *Pſal.* 143. 1. 2.

[i] By whom wee were led away into captivity, and haue bene appointed to bee ſubiect, as Eſter 3. 13.

[k] He confeſſeth that all theſe things came to them iuſtly for their ſinnes, but he appealeth from Gods iuſtice to his mercies.

[l] That thou wouldeſt deſtroy them except they would returne to thee, as verſe. 26.

‖ *Or, battes.*

[a] Which ſubſcribed to keepe the promiſe.

‖ *Or, captaine of Moab.*

[b] Reade Ezra. 2. 43.

[c] Which being idolaters forſooke their wickednes, and gaue themſelues to ſerue God.

[d] They made the oathe in the name of the whole multitude.

[e] Where vnto they gaue themſelues if they brake the Law, as Deut. 28. 15.

[f] Which not withſtanding they brake ſoone after, as Chap. 13. 15.

[m] That is, to be the Lords thereof.

[n] Thus by affliction they promiſe to keepe Gods commandements, whereunto they could not be brought by Gods great benefits.

* *Leuit. 25, 4. Deut. 15, 12. Ebr. hand.*

[t] and on the holy daves: * and that wee would let the seuenth yeere be free, and the debtes of euery person.

32 And we made statutes for our selues to giue by the yeere, the third part of a shekel for the seruice of the house of our God.

g This declareth wherefore they gaue this third part of the shekel, which was besides y halfe shekel that they were bound to pay, Exod 30, 13.

33 For the g shewbread, and for the dayly offring, and for the dayly burnt offering, the Sabbaths, the new moones, for the solemne feastes, and for the things that were sanctified, and for the sinne offerings, to make an atonement for Israel, and for all the worke of the house of our God.

‖ *Or, into the house of.*

34 Wee cast also lots for the offering of the wood, *euen* the Priests, the Leuites, and the people, to bring it into the house of our God, ‖ by the house of our fathers, yeerely at the times appointed, to burne it vpon the Altar of the Lord our God, as it is written in the Law.

35 And to bring the first fruites of our land, and the first of all the fruites of all trees, yeere by yeere, into the house of the Lord,

h By this rehearsall is meant that there was no part nor ceremony in the Law: herevnto they did not binde themselves by covenant.

36 And the first borne of our sonnes, and of our cattell, as it is h written in the Law, and the first borne of our bullockes, and of our sheepe, to bring it into the house of our God, vnto the Priests that minister in the house of our God,

i Whereſoever we laboured, or travelled, there the tithes were due vnto the Lord both by the Law, and according to the oathe and covenant that we made.

37 And that we should bring the first fruit of our dough, and our offerings, and the fruit of euery tree, of wine and of oyle, vnto the Priestes, to the chambers of the house of our God: and the tithes of our land vnto the Leuites, that the Leuites might haue the tithes in all the cities of our i trauell.

* *Numb. 18, 26.*

38 And the Priest, the sonne of Aaron shall be with the Leuites, when the Leuites take tithes, and the Leuites shall * bring vp the tenth part of the tithes vnto the house of our God, vnto the chambers of the treasure house.

k We will not leave it destitute of that that shall be necessary for it.

39 For the children of Israel, and the children of Levi shall bring vp the offering of the corne, of the wine, and of the oyle, vnto the chambers: and there *shall be* the vessels of the Sanctuary, and the Priests that minister, and the porters, and the singers, and k wee will not forsake the house of our God.

CHAP. XI.

1 Who dwell in Ierusalem after it was builded, 21 and who in the cities of Iudah.

a Because their enemies dwelt round about them, they provided that it might be replenished with men, and vsed this policy, because there were few that offered themselves willingly.

AND the rulers of the people dwelt in Ierusalem: the other people also cast lots, a to bring one out of ten to dwell in Ierusalem the holy citie, and nine parts *to be* in the cities.

2 And the people thanked all the men that were willing to dwell in Ierusalem.

3 These now are the chiefe of the province, that dwelt in Ierusalem, but in the cities of Iudah, every one dwelt in his owne possession in their cities of Israel, the Priests and the Levites, and the Nethinims, and the sonnes of Salamons servants,

4 And in Ierusalem dwelt *certaine* of the children of Judah, and of the children of Beniamin: Of the sonnes of Judah, Athaiah, the sonne of Vzijah, the sonne of Zecchariah, the sonne of Amariah, the sonne of Shephatiah, the sonne of Mahaleel, of the sonnes of b Perez.

b Which came of Perez the sonne of Iudah,

5 And Maaseiah the sonne of Baruch, the sonne of Col-hozeh, the sonne of Hazzaiah, the sonne of Adaiah, the sonne of Ioiarib, the sonne of Zecchariah, the sonne of ‖ Shiloni.

‖ *Or, of a Shilonite.*

6 All the sonnes of Perez that dwelt at Ierusalem, *were* foure hundreth threescore and eight valiant men.

7 These also are the sonnes of Beniamin, Sallu, the sonne of Meshullam, the sonne of Ioed, the sonne of Pedaiah, the sonne of Kolaiah, the sonne of Maaseiah, the sonne of Ithiel, the sonne of Iesaiah.

8 And after him Gabai, Sallai, nine hundreth and twenty and eight.

9 And Ioel the sonne of Zichri *was* governor over them: and Iudah the sonne of Senua *was* the second over the city:

10 Of the Priests, Iedaiah the sonne of Ioiarib, Iachin.

11 Seraiah, the sonne of Hilkiah, the sonne of Meshullam: the sonne of Zadok, the sonne of Meraioth, the sonne of Ahitub, c *was* chiefe of the house of God.

c That is, was the high Priest.

12 And their brethren d that did the worke in the Temple, *were* eight hundreth, twentie and two: and Adaiah, the sonne of Ieroham, the sonne of Pelaliah, the sonne of Amzi, the sonne of Zechariah, the sonne of Pashur, the sonne of Malchiah:

d That serued and ministred in the temple.

13 And his brethren, chiefe of the fathers, two hundreth and two and fourtie: and Amashsai the sonne of Azareel, the sonne of Ahazai, the sonne of Meshilemoth, the sonne of Immer:

14 And their brethren valiant men, an hundreth and eight and twentie: and their overseer *was* Zibdiel the sonne ‖ of Hagedolim.

‖ *Or, of one of the great men.*

15 And of the Levites, Shemaiah, the sonne of Hashub, the sonne of Azrikam, the sonne of Hashabiah, the sonne of Bunni.

16 And Shabbethai, and Iozabad of the chiefe of the Levites *were* ouer the workes of the house of God without.

17 And Mattaniah, the sonne of Micha, the sonne of Zabdi, the sonne of Asaph *was* the chiefe to e begin the thanksgiving *and* prayer: and Bakbukiah the second of his brethren, and Abda, the sonne of Shammua, the sonne of Galal, the sonne of Ieduthun.

e That is, he began the Psalme, and was the chanter.

18 All the Levites in the holy citie *were* two hundreth fourescore and foure.

19 And the porters, Akkub, Talmon, and their brethren that kept the f gates, *were* an hundreth twenty and two.

f Meaning, of the Temple.

20 And the g residue of Israel, of the Priestes, *and* of the Levites *dwelt* in all the cities of Iudah, every one in his inheritance.

g Of them which dwelt not in Ierusalem.

21 And the Nethinims dwelt in the ‖ fortresse, and Ziha, and Gispa *was* over the Nethinims.

‖ *Or, Ophel.*

22 And the overseer of the Levites in Ierusalem *was* Vzzi the sonne of Bani, the sonne of Ashabiah, the sonne of Mattaniah, the sonne of Micha: of the sonnes of Asaph singers *were* over the worke of the house of God.

23 For it *was* the kings commandement concerning them, the faithfull *provision should be* for the singers every day.

24 And Pethahiah the sonne of Meshezabeel, of the sonnes of Zerah, the sonne of Iudah h *was* at the kings hand in all matters concerning the people.

h Was chiefe about the king for all his affaires.

25 And in the villages in their lands, *some* of the children of Iudah dwelt in Kiriath-arba, and in the villages thereof, and in Dibon, and in the villages thereof, and in Iekabzeel, and

and in the villages thereof,
26 And in Iesshua, and in Moladah, and in Beth-palet,
27 And in Hazar-shuall, and in Beer-sheba, and in the villages thereof,
28 And in Ziklag, and in Mechonah, and in the villages thereof,
29 And in En-rimmon, and in Zareah, and in Iarmuth.
30 Zanoah, Adullam, and in their villages, in Lachish, and in the fields thereof, at Azekah, and in the villages thereof: and they dwelt from Beer-sheba, vnto the valley of Hinnom.
31 And the sonnes of Beniamin from Geba, in Michmash, and Aija, and Beth-el, and in the villages thereof,
32 And Anathoth, Nob, Ananiah,
33 Hazor, Ramah, Gittaim.
34 Hadid, Zeboim, Nebalat,
35 Lod and Ono, in the carpenters valley.
36 And of the Leuites *were* diuisions in Iudah and in Beniamin.

CHAP. XII.

1 *The Priests and Leuites which came with Zerubbabel vnto Ierusalem, are numbred,* 27 *and the wall is dedicated.*

THese also are the Priests and the Leuites that [a] went vp with Zerubbabel, the sonne of Shealtiel, and Iesshua: *to wit,* Seraiah, Ieremiah, Ezra,
2 Amariah, Malluch, Hattush,
3 Shecaniah, Rehum, Merimoth,
4 Iddo, Ginnetho, Abiiah,
5 Miamin, Maadiah, Bilgah,
6 Shemaiah, and Ioiarib, Iedaiah,
7 Sallu, Amok, Hilkiiah, Iedaiah: these were the [b] chiefe of the Priests, and of their brethren in the dayes of Iesshua.
8 And the Levites, Iesshua, Binnui, Kadmiel, Sherebiah, Iudah, Mattaniah, [c] *were* over the thankesgiuings, he, and his brethren.
9 And Bakbukiah and Vnni, *and* their brethren *were* about them in the [d] watches.
10 And Iesshua begate Ioiakim: Ioiakim also begate Eliashib, and Eliashib begate Ioiada.
11 And Ioiada begat Ionathan, and Ionathan begate Iaddua.
12 And in the dayes of Ioiakim were *these* the chiefe fathers of the Priests: vnder [e] Seraiah *was* Meraiah, vnder Ieremiah, Hananiah,
13 Vnder Ezra, Mashullam, vnder Amariah, Iehohanan,
14 Vnder Melicu, Ionathan, vnder Sebaniah, Ioseph,
15 Vnder Harim, Adna, vnder Meraioth, Helkai,
16 Vnder Iddo, Zechariah, vnder Ginnithon, Meshullam,
17 Vnder [f] Abiiah, Zichri, vnder Miniamin, *and* vnder Moadiah, Piltai,
18 Vnder Bilgah, Shammua, vnder Shemaiah, Iehonathan,
19 Vnder Ioiarib, Mattenai, vnder Iedaiah, Vzzi,
20 Vnder Sallai, Kallai, vnder Amok, Eber,
21 Vnder Hilkiah, Hashabiah, vnder Iedaiah, Nethaneel.
22 In the dayes of Eliashib, Ioiada, and Iohanan and Iaddua *were* the chiefe fathers of the Leuites written, and the Priests in the reigne of Darius the Persian.
23 The sonnes of Leui, the chiefe fathers *were* written in the booke of the Chronicles even vnto the dayes of Iohanan the sonne of Eliashib.
24 And the chiefe of the Leuites, *were* Hashabiah, Sherebiah, and Iesshua the sonne of Kadmiel, and their brethren about them to give praise and thankes, according to the ordinances of David the man of God, ward over against ward.
25 Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon *and* Akkub *were* porters keeping the ward at the thresholds of the gates.
26 These were in the dayes of Ioiakim the sonne of Iesshua, the sonne of Iozadak, and in the dayes of Nehemiah the captaine, and of Ezra the Priest and Scribe.
27 And in the dedication of the wall at Ierusalem, they sought the Leuites out of all their places to bring them to Ierusalem to keepe the dedication and gladnesse, both with thankesgiuings and with songs, cymbals, violes, and with harps.
28 Then the † singers gathered themselues together both from the plaine countrey about Ierusalem, and from the villages of [h] Netophathi,
29 And from the house of Gilgal, and out of the countreys of Geba, and Azmaueth: for the singers had built them villages round about Ierusalem.
30 And the Priests and Leuites were purified, and cleansed the people, and the gates, and the wall.
31 And [i] I brought vp the princes of Iudah vpon the wall, and appoynted two great companies to give thanks, and the *one* went on the right hand of the wall toward the dung-gate.
32 And after them went Hoshaiah, and halfe of the princes of Iudah,
33 And Azariah, Ezra, and Meshullam,
34 Iudah, Beniamin, and Shemaiah, and Ieremiah.
35 And of the Priests sonnes with trumpets Zechariah, the sonne of Ionathan, the sonne of Shemaiah, the sonne of Mattaniah, the sonne of Michaiah, the sonne of Zaccur, the sonne of Asaph.
36 And [k] his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Iudah, Hanani, with the musicall instruments of David the man of God: and Ezra the Scribe *went* before them.
37 And to the gate of the fountaine, even over against them went they vp by the [l] staires of the citie of David, at the going vp of the wall beyong the house of David, even vnto the water-gate Eastward.
38 And the second company of them that gaue thankes, went on the other side, and I after them, and the halfe of the people *was* vpon the wall, *and* vpon the tower of the furnaces even vnto the broad wall.
39 And vpon the gate of Ephraim, and vpon the olde gate, and vpon the fish-gate, and the tower of Hananeel, and the tower of Meah, even vnto the sheepegate: and they stood in the gate of the ward.
40 So stood the two companies (of them that gaue thankes) in the house of God, and I and the halfe of the rulers with me.
41 The Priests also, Eliakim, Maaseiah, Miniamin, Michaiah, Elioenai, Zechariah, Hananiah, with trumpets,
42 And Maaseiah, and Shemaiah, and Eleazar, and Vzzi, and Iehohanan, and Malchiiah, and Elam,

a From Babylon to Ierusalem.
b Next in dignity to the hie Priests, and which were of the flocke of Aaron.
c Had charge of them that sang the Psalmes.
d They kept the wards and Watches according to their turnes, as 1. Chron. 23.6.
e That is, next to Seraiah, or rather of the order, which was called after the name of Seraiah.
f Whereof was Zacharie Iohn Baptists father.
† *Hebr. the sonnes of the singers.*
h Which were a certaine familie, and had their possessions in the fields, 1. Chron. 2. 54.
i Meaning, Nehemiah.
k That is, the brethren of Zaccur.
l Which was the going vp to the mount Zion, which is called the citie of David.
g That is, one after another, and euery one in his course.

† *He caused to hear.*

Elam, and Ezer: and the ſingers † ſang loud, hauing Izrahiah which *was* the overſeer.

43 And the ſame day they offered great ſacrifices and reioyced: for God had given them great ioy, ſo that both the women, and the children were ioyfull: and the ioy of Ieruſalem was heard farre off.

44 Alſo at the ſame time were men appoynted [l] over the chambers of the ſtore for the offrings, (for the firſt fruite, and for the tithes) to gather into them out of the fields of the cities, the portions of the Law for the Prieſts, and the Leuites, for Iudah reioyced for the Prieſtes and for the Leuites, that ſerued.

[l] Which were chambers appointed by Hezekiah to put in the tithes, and ſuch things, 2. Chron. 31. 11. and now were repaired againe for the ſame vſe.

45 And both the ſingers and the Leuites kept the ward of their God, and the ward of the purification according to the commandement of David, *and* Salomon his ſonne.

* 1. *Chron.* 25. 16.

46 * For in the dayes of Dauid and Aſaph, of olde *were* chiefe ſingers, and ſongs of praiſe and thankeſgiuing vnto God.

47 And in the dayes of Zerubbabel, and in the dayes of Nehemiah did all Iſrael give portions vnto the ſingers and porters, every day his portion, and they gave the holy things vnto the Leuites, and the Leuites [n] gave the holy things vnto the ſonnes of Aaron.

[n] That is, the tenth part of the tithes.

CHAP. XIII.

1 The Law is read. 3 They ſeparate from them all ſtrangers. 15 Nehemiah reprooueth them that breake the Sabbath. 30 An ordinance to ſerue God.

ON that day they did reade in the booke of Moſes, in the audience of the people, and it was found written therein, that the Ammonite, and the Moabite * ſhould not enter into the Congregation of God,

* *Deut.* 23. 3.

2 Becauſe they met not the children of Iſrael with bread and with water, * but hired Balaam againſt them that he ſhould curſe them: and our God turned the curſe into a bleſſing.

* *Numb.* 22. 5. 6.

3 Now when they had heard the Law, they ſeparated from Iſrael [a] all thoſe that were mixed.

[a] That is, all ſuch which had ioyned in vnlawfull mariage, and alſo thoſe with whom God had forbidden them to haue ſocietie.

4 ¶ And before [b] this had the Prieſt Eliaſhib the overſight of the [c] chamber of the houſe of our God, being [c] kinſman to Tobiah:

[b] That the ſeparation was made.
[c] He was ioyned in affinitie with Tobiah the Ammonite and enemie of the Iewes.

5 And he had made him a great chamber, and there had they aforetime laid the offerings, the incenſe, and the veſſels, and the tithes of corne, of wine, and of oyle (oppoyntnd for the Leuites, and the ſingers, and the porters) and the offerings of the Prieſts.

6 But in all this *time* was not I in Ieruſalem: for in the two and thirtieth yeere of [d] Artahſhaſhte King of Babel, came I vnto the King, and ‖ after certaine dayes I obtained of the King.

[d] Called alſo Darius, Ezra. 7. 1.
‖ *Or, at the yeeres end.*

7 And when I was come to Ieruſalem, I vnderſtood [e] the evill that Eliaſhib had done for Tobiah, in that hee had made him a chamber in the court of the houſe of God,

[e] Thus wee ſee to what inconueniences the people fall into, when they are deſtitute of one that hath the feare of God, ſeeing that their chiefe gouernour was but a while abſent, and yet they fell into ſach great abſurdities: as appeareth alſo, Exod. 32. 1.

8 And it grieved mee ſore: therefore I caſt foorth all the veſſels of the houſe of Tobiah out of the chamber.

9 And I commanded them to cleanſe the chambers: and thither brought I againe the veſſels of the houſe of God with the meate offering and the incenſe.

10 And I perceiued that the portions of the Leuites had not beene given, and that every one was fled to his land, *euen* the Leuites and ſingers that executed the worke.

11 Then reprooued I the ruler and ſaid, Why is the houſe of God forſaken? And I aſſembled them, and ſet them in their place.

12 Then brought all Iudah the tithes of corne and of wine, and of oyle vnto the treaſures.

13 And I made treaſurers over the treaſures, Shelemiah the Prieſt, and Zadok the Scribe, and of the Leuites, Pedaiah, and vnder their hand Hanan the ſonne of Zaccur the ſonne of Mattaniah: for they were counted faithfull, and their office was to diſtribute vnto their brethren.

14 Remember mee, O my God, herein, and wipe not out my [f] kindneſſe that I haue ſhewed on the houſe of my God, & on the offices thereof.

[f] He proteſteth that he did his duetie with a good conſcience, yet he doeth not iuſtifie himſelfe therein, but deſireth God to fauour him and to be mercifull vnto him for his owne goodneſſe ſake, as verſe 22. and 31.

15 In thoſe dayes ſaw I in Iudah them, that trode winepreſſes on § Sabbath, and that brought in ſheaues, and which laded aſſes alſo with wine, grapes, and figges, and all burdens, and brought them into Ieruſalem vpon the Sabbath day: and [g] I proteſted to them in the day that they ſolde vitailes.

[g] I declared vnto them, that God would not ſuffer ſuch tranſgreſſours of his Law to be vnpuniſhed.

16 There dwelt men of Tyrus alſo therein, which brought fiſh and all wares, and ſolde on the Sabbath vnto the children of Iudah even in Ieruſalem.

17 Then reprooued I the rulers of Iudah, and ſayd vnto them, What evill thing is this that yee doe, and breake the Sabbath day?

18 Did not your fathers [h] thus, and our God brought all this plague vpon vs, and vpon this city? yet ye increaſe the wrath vpon Iſrael, in breeking the Sabbath.

[h] was not this a great cauſe, why God plagued vs in times paſt: meaning, that if they tranſgreſſed now in the ſame againe their plague ſhould be greater.

19 And when the gates of Ieruſalem began to be [i] darke before the Sabbath, I commanded to ſhut the gates, and charged, that they ſhould not be opened till after the Sabbath, and *ſome* of my ſeruants ſet I at the gates, that there ſhould no burden be brought in on the Sabbath day.

[i] About the time that the Sunne went downe: for the Sabbath laſted from the Sunne going downe of the one day, to the Sunne ſetting of the other.

20 So the chapmen and merchants of all merchandiſe remained once or twiſe all night without Ieruſalem.

21 And I proteſted among them, and ſaid vnto them, Why tary ye all night obout the wall? If ye do it once againe, I will lay hands vpon you. From that time came they no more on the Sabbath.

22 ¶ And I ſayd vnto the Leuites, that they ſhould cleanſe themſelves, and that they ſhould come and [k] keepe the gates, to ſanctifie the Sabbath day. Remember mee, O my God, concerning this, and pardon mee according to thy great mercy.

[k] Meaning, of the Temple, that none that was vncleane, ſhould enter.

23 In thoſe dayes alſo I ſaw Iewes that maried wives of [l] Aſhdod, of Ammon, and of Moab.

[l] which was a city of the Philiſtims, and they had maried wives thereof, and ſo had corrupted their ſpeach & Religion.

24 And their children ſpake halfe in the ſpeach of Aſhdod, and could not ſpeake in the Iewes language, and according to the language of the *one* people, and of the *other* people.

25 Then I reprooued them, and [m] curſed them, and ſmote certaine of them, and pulled off their haire, and tooke an oathe of them by God, Ye ſhall not give your daughters vnto their ſonnes, neither ſhall yee take of their daughters vnto your ſonnes nor for your ſelves.

[m] That is, I did excommunicate them, and driue them, out of the congregation.

26 * Did not Salomon the king of Iſrael ſinne by theſe things? yet among many nations was there no King like him: for he was * beloued of his God, and God had made him King over Iſrael: * yet ſtrange women cauſed him to ſinne.

* 1. *King.* 3. 7. 12.
* 2. *Sam.* 12. 24. 25.
* 1. *King.* 11. 1. 4. *eccluſ.* 47. 19. 20.

27 Shall wee then obey vnto you, to doe all this great evill, and to tranſgreſſe againſt our God, *euen* to marry ſtrange wives?

28 And

28 And *one* of the ſonnes of Ioiada the ſonne of Eliaſhib the hie Prieſt was the ſonne in law of Sanballat the Horonite: but I chaſed him from me.

29 Remember them, O my God, that [n] defile the Prieſthood, and the covenant of the Prieſthood, and of the Levites.

n Puniſh them according to their fault and evill example, which they have given to the reſt of thy people contrary to their vocation.

30 Then cleanſed I them from all ſtrangers and appointed the wards of the Prieſts and of the Levites, every one in his office.

31 And for the offering of the wood at times appoynted, and for the firſt fruits. Remember me, O my God, [c] in goodneſſe.

o That is, to ſhew mercy unto me.

ESTER.

THE ARGUMENT.

BEcauſe of the diverſitie of names, vvhereby they uſed to name their Kings, and the ſupputation of yeeres vvherein the Ebrevves and the Grecians doe varie, divers authours vvrite diverſly as touching this Ahaſuerosh, but it ſeemeth, Daniel. 6. 1. and 9. 1. that hee vvas Darius king of the Medes, and ſonne of Aſtyages, called alſo Ahaſhueroſh, vvhich vvas a name of honour, and ſignified great and chiefe as a ſurname. Herein is declared the great mercies of God tovvard his Church: vvho never faileth them in their greateſt dangers but vvhen all hope of vvorldly helpe faileth, hee ever ſtirreth up ſome, by vvhom hee ſendeth comfort and deliverance. Her is alſo is deſcribed the ambition, pride and cruelty of the vvicked, vvhen they come to honour and their ſudden fall vvhen they are at higheſt, and hovv God preſerveth and preferreth them vvhich are zealous of his glory, and have a care and love tovvard their brethren.

3 *King Ahaſhueroſh maketh a royall feaſt.* 12 *wherevnto the Queene Vaſhti will not come.* 19 *For which cauſe ſhe is divorced.* 20 *The Kings decree touching the preeminence of man.*

IN the dayes of [a] Ahaſhueroſh (this is Ahaſhueroſh that reigned from India even unto Ethiopia, over an hundreth and ſeven and twenty provinces.)

2 In thoſe dayes when the king Ahaſhueroſh [c] ſate on his throne, which was in the palace of * Shuſhan,

3 In the third yeere of his reigne, hee made a feaſt unto all his princes and his ſervants, *even* the power of Perſia and Media, and to the captaines and governours of the prouinces *vvhich vvere* before him.

4 That hee might ſhew the riches *and* glory of his kingdome, and the honour of his great maieſtie many dayes, *even* an hundreth and foureſcore dayes.

5 And when theſe dayes were expired, the king made a feaſt to all the people that were found in the palace of Shuſhan, both unto great and ſmall, ſeven dayes, in the court of the garden of the kings palace.

6 *Vnder* an hanging of white, greene, and blue *cloathes*, faſtened with cords of fine linnen and purple, in ſilver rings, and pillars of marble: the [d] beds *vvere* of golde and of ſilver upon a pauement of Porphyre, and marble and alabaſter, and blue colour.

7 And they gave them drinke in veſſels of gold, and changed veſſell after veſſell, and royall wine in abundance, according to the [e] power of the king.

8 And the drinking *vvas* by an order, none might [f] compell: for ſo the king had appoynted unto all the officers of his houſe, that they ſhould doe according to every mans pleaſure.

9 ¶ The Queene Vaſhti made a feaſt alſo for the women in the royall houſe of King Ahaſhueroſh.

10 Upon the [g] ſeventh day when the King was merry with wine, hee commanded Meſhuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the ſeven eunuches, (that ſerved in the preſence of king Ahaſhueroſh.)

11 To bring Queene Vaſhti before the king with the crowne royall, that hee might ſhew the people and the princes her beautie: for ſhee was faire to looke upon.

12 But the Queene Vaſhti refuſed to come at the kings word, † which he had given in charge to the eunuches: therefore the King was very angry, and his wrath kindled in him.

13 Then the King ſaid to the wiſe men, [h] that knew the times (for ſo was the Kings maner towards all that knew the law and the iudgement:

14 And the next unto him *vvas* Carſhena, Shetar, Admatha, Taarſhiſh, Meres, Marſena, *and* Memucan the ſeven Princes of Perſia, and Media, which ſaw the [i] Kings face, and ſate the firſt in the kingdome.)

15 What ſhall we doe unto the Queene Vaſhti according to the law, becauſe ſhe did not according to the word of the King Ahaſhueroſh by the commiſſion of the eunuches?

16 Then Memucan anſwered before the king and the Princes, The Queene Vaſhti hath not onely done [k] evill againſt the King, but againſt all the Princes, and againſt all the people that are in all the provinces of King Ahaſhueroſh.

17 For the [l] acte of the Queene ſhall come abroad unto all women, ſo that they ſhall deſpiſe their husbands in their owne eyes, and ſhall ſay, The King Ahaſhueroſh commanded Vaſhti the Queene to be brought in before him, but ſhee came not.

18 So ſhall the [m] Princeſſes of Perſia and Media this day ſay unto all the Kings Princes, when they heare of the acte of the Queene: thus *ſhall there be* much deſpitefullneſſe and wrath.

19 If it pleaſe the King, let a royall decree proceeded from him, and let it be written among the ſtatutes of Perſia and Media, (& let it not be transgreſſed) that Vaſhti come [n] no more before king Ahaſhueroſh: and let the king give her royall eſtate unto her companion that is better then ſhe.

20 And when the decree of the King which ſhallbe made, ſhallbe publiſhed throughout all his kingdome (though it be [o] great) all the women ſhall giue their husbands honour, both great and ſmall.

21 And this ſaying pleaſed the King and the Princes, and the King did according to the word of Memucan.

22 For he ſent letters into all the prouinces of the King, into every province according to the writing thereof, and to every people after their

a Called alſo Darius who was now the ſoveraine Monarch and had the government of the Medes, Perſians, and Chaldeans, ſome thinke he was Darius Hyſtaſpis ſonne called alſo Artaxerxes.
b Daniel chap. 6. 1. maketh mention but of ſixe ſcore, leaving out the number that is unperfite, as the Scripture in diverſe places uſeth.
c That is, had reſt and quietneſſe.
* Nehem. 1. 1.

d Which they uſed in thoſe contreyes in ſtead of tables.

e As was beſeeming for ſo magnificall a king.
f None might be compelled to drinke more then it pleaſed him.

g Which was the laſt day of the feaſt that the king made for the people as verſe 5.

† *Ebr. which was in the hand of the eunuches.*

h That had experience of things as they had learned by diligent marking in continuance of time.

i Which were his chiefe counſellers, that might have alwayes acceſſe to him.

k By her diſobedience ſhe hath given an example to all women to doe the like to their husbands.
l That is, her diſobedience.

m Meaning, that they would take firſt occaſion hereof to doe the like, and that the reſt of Women would by continuance doe the ſame.

n Let her be divorced, and another made Queene.

o For he had under him an hundreth twenty and ſeven countreys.

language, that every man ſhould P beare rule in his owne houſe, and that hee ſhould publiſh it in the language of that ſame people.

P That is, that the wife ſhould be ſubiect to the husband and at his commandement.

CHAP. II.

a *After the Queene is put away, certaine yong maides are brought to the king. 27 Eſter pleaſeth the king, and is made Queene. 22 Mordecai diſcloſeth vnto the king theſe that would betray him.*

A Fter theſe things, when the wrath of King Ahaſhueroſh was appeaſed, he a remembered Vaſhti, and what ſhe had done, and what was decreed b againſt her.

a That is, he called the matter againe into communication.

b By the ſeven wiſe men of his counſell.

2 And the Kings ſervants that miniſtred vnto him, ſaid, Let them ſeeke for the King beautifull yong virgins.

3 And let the King appoint officers through all the prouinces of his Kingdome, and let them gather all the beautifull young virgins vnto the palace of Shuſhan, into the houſe of the women vnder the hand of Hege the kings eunuch c keeper of the women, to giue them their things d for purification.

c The abuſe of theſe contreys was ſo great, that they invented many meanes to ſerve the luſts of Princes, and therefore as they ordeined wicked lawes, that the King might have whoſe daughters he would, ſo they had divers houſes appoynted, as one for them whiles they were virgins, another when they were concubines, and for the Queene, another.

d Reade what this purification was verſe 12.

4 And the maid that ſhall pleaſe the King, let her reigne in the ſtead of Vaſhti. And this pleaſed the king, and he did ſo.

5 ¶ In the citie of Shuſhan there was a certaine Iew, whoſe name *was* Mordecai, the ſonne of Iair, the ſonne of Shimei, the ſonne of Kiſh a man of Iemini,

6 Which had bene caried away from Ieruſalem * with the captivitie that was caried away with Ieconiah King of Iudah (whom Nebuchadnezzar king of Babel had caried away.)

* 2. King. 24. 15.

7 And he nouriſhed Hadaſſah, that is, Eſter, his uncles daughter: for ſhee had neither father nor mother, and the maid was faire and beautifull to looke on: and after the death of her father and her mother, Mordecai tooke her for his own daughter.

8 And when the kings commandement, and his decree was publiſhed, and many maides were brought together to the palace of Shuſhan, under the hand of Hege, Eſter was brought alſo vnto the Kings houſe vnder the hand of Hege the keeper of the women.

9 And the maide pleaſed him, and ſhee found favour in his ſight, therefore he cauſed her things for purification to be given her ſpeedily, and her † ſtate, and ſeven comely maides to be given her out of the Kings houſe, and hee gave change to her and to her maides of the beſt in the houſe of the women.

† *Hebr. portions.*

10 *And* Eſter ſhewed not her people and her kinred: for Mordecai had charged her that ſhee ſhould not tell it.

e For though ſhee was taken away by a cruell law, yet he ceaſed not to have a father'ly care over her, and therefore did reſort oftimes to heare of her.

11 And Mordecai walked e every day before the court of the womens houſe, to know if Eſter did well, and what ſhould be done with her.

12 And when the courſe of every maid came, to goe in to King Ahaſhueroſh, after that ſhe had bene twelve moneths according to the maner of the women (for ſo were the dayes of their purifications accompliſhed, ſixe moneths with oyle of myrrhe, and ſixe moneths with ſweet odours and in the purifying of the women:

13 And thus went the maides vnto the King) whatſoever ſhe required, was f given her to goe with her out of the womens houſe vnto the kings houſe.

f What apparell ſhee asked of the eunuch, that was hee bound to give her.

14 In the euening ſhe went, and on the morow ſhe returned into the ſecond houſe of the women vnder the hand of Shaaſhgaz the Kings eunuch, which kept the concubines: ſhee came into the King no more, except ſhee pleaſed the King, and that ſhe were called by name.

15 Now when the courſe of Eſter the daughter of Abihail the uncle of Mordecai (which had taken her as his owne daughter) came, that ſhee ſhould go in to the king, ſhee deſired nothing, but what ‖ Hege the kings eunuch the keeper of the women g ſaid: and Eſter found favour in the ſight of all them that looked upon her.

‖ Or, Hegai.

g Wherein her modeſty appeared, becauſe ſhe ſought not apparell to commend her beauty, but ſtood to the Eunuches appointment.

16 ¶ So Eſter was taken unto king Ahaſhueroſh into his houſe royall in the tenth moneth, which is the h moneth Tebeth, in the ſeventh yeere of his reigne.

h Which conteined part of December and part of Ianuary.

17 And the King loved Eſter above all the women, and ſhee found grace and favour in his ſight more then all the virgins: ſo that hee ſet the crowne of the kingdome upon her head, and made her Queene in ſtead of Vaſhti.

18 Then the king made a great feaſt unto all his princes, and his ſervants, *which was* i the feaſt of Eſter, and gave reſt k unto the prouinces, and gifts, according to the l power of a king.

i That is, made for her ſake.

k Hee releaſed their tribute.

l That is, great and magnificall.

19 And when the virgins were gathered the m ſecond time, then Mordecai ſate in the kings gate.

m That is, at the marriage of Eſter, which was the ſecond marriage of the king.

20 Eſter had not yet ſhewed her kinred nor her people, as Mordecai had charged her: for Eſter did after the word of Mordecai, as when ſhee was nouriſh with him.

21 ¶ In thoſe dayes when Mordecai ſate in the kings gate, two of the kings eunuches, Bigthan and Tereſh, which kept the doore, were wroth, and ſought to lay n hand on the king Ahaſhueroſh.

n Meaning, to kill him.

22 And the thing was knowen to Mordecai, and hee told it unto Queene Eſter, and Eſter certified the king thereof in Mordecais name: and when iniquiſition was made, it was found ſo: therefore they were both hanged on a tree: and it was written in the booke of the o Chronicles before the king.

o In the Chronicles of the Medes and Perſians, as Chap. 10. 2.

CHAP. III.

1 *Haman, after he was exalted, obtained of the King, that all the Iewes ſhould be put to death, becauſe Mordecai had not done him worſhip as other had.*

A Fter theſe things did king Ahaſhueroſh promote Haman the ſonne of Hammedatha the Agagite, and exalted him, and ſet his ſeate aboue all the princes that were with him.

2 And all the kings ſervants that were at the kings gate, bowed their knees, and reverenced Haman: for the king had ſo commanded concerning him: but Mordecai a bowed not the knee, neither did reverence.

a The Perſians manner was to kneele downe and reverence their kings, and ſuch as hee appoynted in chiefe authority, which Mordecai would not doe to this ambitious and proud man.

3 Then the kings ſervants which were at the kings gate, ſaid unto Mordecai, Why tranſgreſſeſt thou the kings commandement?

4 And albeit they ſpake dayly unto him, yet he would not heare them: therefore they b tolde Haman, that they might ſee how Mordecais matters would ſtand: for he had told them, that he was a Iew.

b Thus we ſee that there is none ſo wicked, but they have their flatterers to accuſe the godly.

5 And when Haman ſaw that Mordecai bowed not the knee unto him, nor did reverence unto him, then Haman was full of wrath.

6 Now he † thought it too little to lay hands only on Mordecai: and becauſe they had ſhewed him the people of Mordecai, Haman ſought to deſtroy all the Iewes that were throughout the whole kingdome of Ahaſhueroſh, *even* the people of Mordecai,

† *Hebr. deſpiſed in his eyes.*

7 In

c Which answereth to part of March and part of Aprill.
d To know what moneth and day should be good to enterprise this thing, that it might have good successe: but God disappointed their lots, and expectation.
e Containing part of February and part of March.
f These be the two arguments which commonly the worldlings and the wicked use toward princes against the godly, that is, the contempt of the their lawes, and diminishing of their profit: without respect how God is either plased or displeased.
† *Hebr. weigh.*
‖ *Or, secretaryes.*

7 In the first moneth (that is the moneth c Nisan) the twelfth yeere of king Ahasuerosh, they cast Pur (that is a lot) d before Haman, from day to day, and from moneth to moneth *unto* the twelfth moneth, that is the moneth e Adar.

8 Then Haman said unto king Ahasuerosh, There is a people scattered, and dispersed among the people in all the provinces of thy kingdome, and their lawes *are* divers from all people, and they doe not observe the f Kings lawes: therefore it is not the kings profit to suffer them.

9 If it please the king, let it be written that they may be destroyed, and I will † pay ten thousand talents of silver by the handes of them that have the charge of this businesse to bring it into the kings treasurie.

10 Then the king tooke his ring from his hand, and gave it unto Haman the sonne of Hammedatha the Agagite the Iewes adversarie.

11 And the king said unto Haman, Let the silver be thine, and the people to doe with them as it pleaseth thee.

12 Then were the kings ‖ Scribes called on the thirteenth day of the first moneth, and there was written (according to all that Haman commanded) unto the kings officers, and to the captaines that were over every province, and to the rulers of every people, *and* to every province, according to the writing thereof, and to every people according to their language: in the name of king Ahasuerosh was it written, and sealed with the kings ring.

‖ *Hebr. the hands of posts.*

13 And the letters were sent † by postes into all the kings provinces, to roote out, to kill and to destroy all the Iewes, both yong and old, children and women, in one day upon the thirteenth day of the twelfth moneth (which is the moneth Adar) and to spoyle them as a pray.

14 The contents of the writing was, that there should be given a commandement in all provinces, and published unto all people, that they should be ready against the same day.

15 And the postes compelled by the Kings commandement went forth, and the commandement was given in the palace at Shushan: and the king and Haman sate drinking, but the g citie of Shushan was in perplexitie.

g To wit, the Iewes that were in Shushan.

CHAP. IIII.

5 Mordecai giveth the Queene knowledge of the cruell decree of the king against the Iewes. 16 She willeth that they pray for her.

NOw when Mordecai perceived all that was done, Mordecai rent his cloathes, and put on sackcloath, and ashes, and went out into the mids of the citie, and cryed with a great crie, and a bitter.

a Because hee would advertise Ester of this cruell proclamation.

2 And he came even before the Kings a gate, but he might not enter within the kings gate, being cloathed with sackcloath.

3 And in every province *and* palace, whither the kings charge and his commission came, there was great sorow among the Iewes, and fasting, and weeping, and mourning, and † many lay in sackcloath and in ashes.

† *Hebr. sackecloath and ashes were spread for many.*

4 ‖ Then Esters maids and her Eunuches came and told it her: therefore the queene was very heavie, and she sent raiment to cloathe Mordecai, and to take away his sockcloath from him, but he received it not.

5 Then called Ester Hatach *one* of the Kings eunuches, whom he † had appointed to serve her, and gaue him a commandement unto Mordecai, to know what it was, and why it was.

† *Hebr. had caused to stand before her.*

6 So Hatach went foorth to Mordecai unto the street of the citie, which was before the kings gate.

7 And Mordecai told him of all that which had come unto him, and of the ‖ summe of the silver that Haman had promised to pay unto the Kings treasures, because of the Iewes, for to destroy them.

† *Hebr. declaration.*

8 Also he gaue him the ‖ copie of the writing *and* commission that was given at Shushan, to destroy them, that he might shew it unto Ester and declare it unto her, and to charge her that shee should goe into the king, and make petition and supplication before him for her people.

‖ *Or, contents.*

9 ‖ So when Hatach came, he told Ester the words of Mordecai.

10 Then Ester said unto Hatach, and commanded him *to say* unto Mordecai,

11 All the kings servants and the people of the Kings provinces do know, That whosoever, man or woman, that commeth to the king into the inner court, which is not called, there *is* a law of his, that hee shall die, except him to whom the king holdeth out the golden rod, that hee may liue. Now I have not beene called to come unto the king these thirtie dayes.

12 And they certified Mordecai of Esters wordes.

13 And Mordecai said, that they should answere Ester *thus*, Thinke not with thy selfe that thou shalt escape in the kings house, more then all the Iewes.

† *Hebr. breathing.*
b Thus Mordecai spake in the confidence of that faith which all Gods children ought to have: which is, that God will deliver them, though all worldly meanes faile.

14 For if thou holdest thy peace at this time, † comfort and deliverance b shall appeare to the Iewes out of another place, but thou and thy fathers house shall perish: and who knoweth whether thou art come to the kingdome for c such a time?

c For to deliver Gods Church out of these present dangers.

15 Then Ester commanded to answer Mordecai,

16 Goe, *and* assemble all the Iewes that are found in Shushan, and fast ye for me, and eate not, nor drinke in three dayes, day nor night. I also and my mayds will fast likewise, and so will I goe in to the King, which is not according to the law: and if I perish, d I perish.

d I will put my life in danger and refer the successe to God, seeing it is for his glory and the deliverance of his Church.

17 So Mordecai went his way, and did according to all that Ester had commanded him.

CHAP. V.

1 Ester entreth in to the King, and biddeth him & Haman to a feast. 14 Haman prepareth a gallowes for Mordecai.

ANd on the third a day Ester put on her royall apparell, and stood in the court of the Kings palace within, over against the Kings house: and the King sate upon his royall throne in the kings palace over against the gate of the house.

a To wit, after that the Iewes had begun to fast.

2 And when the King sawe Ester the Queene standing in the court, shee found favour in his sight: and the king b held out the golden scepter that was in his hand: so Ester drewe neere, and touched the top of the scepter.

b Which was a signe that her comming was agreeable unto him, as Chap. 4, 11.

3 Then said the King unto her, What wilt thou, Queene Ester? and what is thy request? it shall be even c given thee to the halfe of the kingdome.

c Meaning hereby, that whatsoever she asked should be granted, as Mark, 6, 23.

4 Then said Ester, If it please the king, let the King and Haman come this day unto the banket, that I have prepared for him.

5 And the king ſaid, Cauſe Haman to make haſte, that he may doe as Eſter hath ſayd. So the king and Haman came to the banket that Eſter had prepared.

6 And the king ſaid unto Eſter at the banket of d wine, What is thy petition, that it may be given thee? and what is thy requeſt? it ſhall even be performed unto the halfe of the kingdome.

7 Then anſwered Eſter, and ſaid, My petition, and my requeſt *is*,

8 If I have found favour in the ſight of the king, and if it pleaſe the king to give me my petition and to performe my requeſt, let the king and Haman come to the banket that I ſhall prepare for them, and I will do to morrow according to the kings e saying.

9 ¶ Then went Haman foorth the ſame day ioyfull, and with a glad heart. But when Haman ſaw Mordecai in the kings gate, that he ſtood not up, nor mooved for him, then was Haman full of indignation at Mordecai.

10 Nevertheleſſe, Haman refrained himſelfe: and when he came home, hee ſent, and called for his friends, and Zereſh his wife.

11 And Haman told them of the glory of his riches, and the multitude of his children, and all the things wherein the king had f promoted him, and how that hee had ſet him aboue the princes and ſervants of the king.

12 Haman ſaid moreover, Yea, Eſter the queene did let no man come in with the king to the banket that ſhee had prepared, ſave me: and to morrow am I bidden unto her alſo with the king.

13 But all this doeth nothing anaile mee, as long as I ſee Mordecai the Iewe ſitting at the kings gate.

14 Then ſaid Zereſh his wife and all his friends unto him, Let them make a tree of fiftie g cubites hie, and to morrowe ſpeake thou unto the king, that Mordecai may be hanged thereon: then ſhalt thou goe ioyfully with the king unto the banket. And the thing pleaſed Haman, and he cauſed to make the tree.

d Becauſe they uſed to drinke exceſſiuely in their bankets, they called the banker by the name of that which was moſt in uſe or eſteemed.

e I will declare what thing I demaud.

f Thus the wicked when they are promoted, in ſtead of acknowledging their charge and humbling themſelues, waxe ambitious, diſdainefull, and cruell.

g Meaning, the higheſt that could be found.

CHAP. VI.

1 *The king turneth over the Chronicles, and findeth the fidelitie of Mordecai, to and commandeth Haman to cauſe Mordecai to be had in honour.*

THe ſame night † the king ſlept not, and hee commaunded to bring the booke of the Records, *and* the Chronicles: and they were read before the king.

† *Ebr. the kings ſleepe departed.*

2 Then it was found written that Mordecai * had told of Bigtana and Tereſh, two of the kings eunuches keepers of the doore, who ſought to lay hands on the king Ahaſhueroſh.

* Chap 2. 22.

3 Then the king ſaid, What honour and dignitie hath bene given to Mordecai a for this? And the kings ſervants that miniſtred unto him, ſaid, There is nothing done for him.

a For he thought it unworthy his eſtate to receiue a benefit, and not reward it.

4 And the king ſaid, Who is in the court? (Now Haman was come into the inner court of the kings houſe, that hee might ſpeake unto the king to b hang Mordecai on the tree that he had prepared for him.)

b Thus while the wicked ſeeke the deſtruction of others they themſelues fall into the ſame pit.

5 And the kings ſervants ſaid unto him, Behold, Haman ſtandeth in the court. And the king ſaid, Let him come in.

6 And when Haman came in, the king ſaid unto him, What ſhall be done unto the man whome the king will honour? Then Haman thought in his heart, To whom would the king doe honour more then to me?

7 And Haman anſwered the king, The man whom the king would honour,

8 Let them bring *for him* royall apparell, which the king *uſeth* to weare, and the c horſe that the king rideth upon, and that the crowne royall may be ſet vpon his head.

c Meaning hereby that the king ſhould make him next unto himſelfe, as Ioſeph hereby was knowen to be next to Pharaoh, Gen. 41. 43.

9 And let the raiment and the horſe be deliuered by the hand of one of the kings moſt noble princes, and let them apparell the man (whom the king will honour) and cauſe him to ride upon the horſe through the ſtreet of the citie, and proclaime before him, Thus ſhall it be done unto the man whom the king will honour.

10 Then the king ſaid to Haman, Made haſte, take the raiment and the horſe, as thou haſt ſaid, and doe ſo unto Mordecai the Iew, that ſitteth at the kings gate: let nothing fayle of all that thou haſt ſpoken.

11 So Haman tooke the raiment and the horſe, and araied Mordecai, and brought him on horſe-backe thorow the ſtreet of the city, and proclaimed before him, Thus ſhall it be done to the man whom the king will honour.

12 And Mordecai came againe to the kings gate, but Haman haſted home mourning and his head covered.

13 And Haman tolde Zeriſh his wife, and all his friends all that had befallen him. Then ſaid his wiſe men, and Zereſh his wife unto him, If Mordecai be of the ſeede of the Iewes, before whome thou haſt begun to fall, thou ſhalt not prevaile againſt him, d but ſhalt ſurely fall before him.

d Thus God ſometime putteth in the mouth of the very wicked, to ſpeake that thing which he hath decreed ſhall come to paſſe.

14 And while they were yet talking with him, came the kings eunuches and haſted to bring Haman unto the banket that Eſter had prepared.

CHAP. VII.

2 *The queene bildeth the king and Haman againe, and prayeth for herſelfe and her people.* 6 *Shee accuſeth Haman, and he is hanged on the gallowes which he had prepared for Mordecai.*

SO the king and Haman came to banket with the queene Eſter.

2 And the king ſaid againe unto Eſter on the ſecond day at the banket of a wine, What is thy petition, Queene Eſter, that it may be given thee? and what is thy requeſt? It ſhall be even performed unto the halfe of the kingdome.

a Reade Chap. 5, 6.

3 And Eſter the queene anſwered, and ſaid, If I have found favour in thy ſight, O king, and if it pleaſe the king, let my life be given me at my petition, and my people at my requeſt.

4 For we are ſold, I, and my people, to be deſtroyed, to be ſlaine, and to periſh: but if we were ſold for ſervants, and for handmaids, I would have held my tongue, although the adverſarie could not b recompence the kings loſſe.

b Haman could not ſo much profit the king by this his malice, as he ſhould hinder him by the loſſe of the Iewes, and the tribute which hee hath of them.

5 Then king Ahaſhueroſh anſwered, and ſaid unto the queene Eſter, Who is hee? and where is he that † preſumeth to doe thus?

† *Ebr. filleth his heart.*

6 And Eſter ſaid, The adverſarie and enemie is this wicked Haman. Then Haman was afraid before the king and the queene.

c His conſcience did accuſe him that as he had conſpired the death of innocents, ſo the vengeance of God might fall upon him for the ſame.

7 And the king aroſe from the banket of wine in his wrath, *and went* into the palace garden: but Haman ſtood up, to make requeſt for his life to the queene Eſter: for hee ſaw that there was e miſchiefe prepared for him of the king.

8 And when the king came againe out of the palace garden, into the houſe were they dranke wine, Haman was d fallen upon the bed where-

d He fell downe at the beds feete of couch, where upon ſhee ſate, and made requeſt for his life.

whereon Eſter ſate: therefore the King ſaid, Will he force the Queene alſo before me in the houſe? As the word went out of the Kings mouth, they e covered Hamans face.

e This was the maner of the Perſians, when one was out of the Kings favour.

9 And Harbonah one of the eunuches, ſaid in the preſence of the King, Behold, there ſtandeth yet the tree in Hamans houſe fiftie cubites high, which Haman had prepared for Mordecai, that ſpake f good for the king. Then the King ſaid: Hang him thereon.

f Which diſcovered the conſpiracy againſt the king, Chap. 2, 21, 22.

10 So they hanged Haman on the tree, that he had prepared for Mordecai: then was the Kings wrath pacified.

CHAP. VIII.

1 *After the death of Haman was Mordecai exalted.* 14 *Comfortable letters are ſent unto the Iewes.*

THe ſame day did King Ahaſhueroſh give the Houſe of Haman the adverſarie of the Iewes, unto the Queene Eſter. And Mordecai a came before the King: for Eſter told what he was b unto her.

a That is, was received into the kings favour and preſence.
b That he was her uncle, and had brought her vp.

2 And the King tooke off his ring, which he had taken from Haman, and gave it unto Mordecai: and Eſter ſet Mordecai over the houſe of Haman.

3 And Eſter ſpake yet more before the King, and fell downe at his feet weeping, and beſought him that he would put away the c wickedneſſe of Haman the Agagite, and his device that hee had imagined againſt the Iewes.

c Meaning, that he ſhould aboliſh the wicked decrees, which hee had made for the deſtruction of the Iewes.

4 And the King held out the golden d ſcepter toward Eſter. Then aroſe Eſter, and ſtood before the King,

d Reade Chap. 5, 2.

5 And ſaid, If it pleaſe the King, and if I have found favour in his ſight, and the thing be acceptable before the King, and I pleaſe him, let it be written, that the letters of the device of Haman the ſonne of Ammedatha the Agagite may be called againe, which he wrote to deſtroy the Iewes, that are in all the Kings provinces.

6 For how can I ſuffer and ſee the evill, that ſhall come unto my people? Or how can I ſuffer and ſee the deſtruction of my kinred?

7 And the king Ahaſhueroſh ſaide unto the Queene Eſter, and to Mordecai the Iew, Behold, I have given Eſter the houſe of Haman, whom they have hanged upon the tree, becauſe he ‖ layd hand upon the Iewes.

‖ Or, went about to ſlay the Iewes.

8 Write ye alſo for the Iewes, as it liketh you in the Kings name, and ſeale it with the Kings ring, (for the writings written in the Kings name, and ſealed with the kings ring, may e no man revoke.)

e This was the law of the Medes and Perſians, as Dan. 6, 15. notwithſtanding the king revoked the former decree graunted to Haman, for Eſters ſake.

9 Then were the Kings Scribes called at the ſame time, even in the third moneth, that is the moneth f Sivan, on the three and twentieth *day* thereof: and it was written, according to all as Mordecai commanded, unto the Iewes and to the princes, and captaines and rulers of the provinces, which were from India even unto Ethiopia, an hundreth and ſeven and twentie provinces, unto every province according to the g writing thereof, and to every people after their ſpeache, and to the Iewes, according to their writing, and according to their language.

f Which conteineth part of May and part of Iune.
g That is, in ſuch letters and language, as was uſuall in every province.

10 And hee wrote in the King Ahaſhueroſh name, and ſealed it with the Kings ring, and hee ſent letters by poſts on horſebacke *and* that rode on *beaſtes* of price, *as* dromedaries, *and* ‖ colts of mares.

‖ Or, mules.

11 Wherein the King graunted the Iewes (in what cities ſoever they were) to gather themſelves together, and to ſtand for h their life, *and* to roote out, to ſlay and to deſtroy all the power of the people and of the province that vexed them, *both* children and women, and to ſpoyle their goods:

h That is, to defend themſelves againſt all that would aſſaile them.

12 Upon one day in all the provinces of King Ahaſhueroſh, *even* in the thirteenth *day* of the twelfth moneth, which is the moneth i Adar.

i Which hath part of February and part of March.

13 The copie of the writing *was*, how there ſhould be a commandement given in all and every province, publiſhed among all the people, and that the Iewes ſhould be ready againſt that day, to k avenge themſelves on their enemies.

k The King gave them libertie to kill all that did oppreſſe them.

14 *So* the poſts rode upon *beaſtes* of price, *and* dromedaries, *and* went forth with ſpeed, to execute the Kings commaundement, and the decree was given at Shuſhan the palace.

15 And Mordecai went out from the King in royall apparell of blue, and white, and with a great crowne of gold, and with a garment of fine linnen and purple, and the citie of Shuſhan reioyced and was glad.

16 *And* unto the Iewes was come light and l ioy and gladneſſe, and honour.

l He ſheweth by theſe words that follow, what this light was.

17 Alſo in all and every province, and in all and every citie and place, where the Kings commandement and his decree came, *there was* ioy and gladneſſe to the Iewes, a feaſt and good day, and many of the people of the land m became Iewes: for the feare of the Iewes fell upon them.

m Conformed themſelves to the Iewes religion.

CHAP. IX.

1 *At the commandement of the King, the Iewes put their adverſaries to death.* 14 *The ten ſonnes of Haman are hanged.* 17 *The Iewes keepe a feaſt in remembrance of their deliverance.*

SO in the twelfth moneth, which is the moneth Adar, upon the thirteenth day of the ſame, when the Kings commandement and his decree drew neere to be put in execution, in the day that the enemies of the Iewes hoped to have power over them (but it a turned contrary: for the Iewes had rule over them that hated them.)

a This was by Gods great providence, who turneth the ioy of the wicked into ſorow, and the teares of the godly into gladneſſe.

2 The Iewes gathered themſelves together into their cities thorowout all the provinces of the King Ahaſhueroſh, to lay hand on ſuch as ſought their hurt, and no man could withſtand them: for the feare of them fell upon all people.

3 And all the rulers of the provinces, and the princes and the captaines, and the officers of the King b exalted the Iewes: for the feare of Mordecai fell upon them.

b Did them honour, and ſhewed them friendſhip.

4 For Mordecai was great in the Kings houſe, and the report of him went through all the provinces: for this man Mordecai waxed greater and greater.

5 Thus the Iewes ſmote all their c enemies with ſtrokes of the ſword and ſlaughter, and deſtruction, and did what they would unto thoſe that hated them.

c Which had conſpired their death by the permiſſion of the wicked Haman.

6 And at Suſhan the palace ſlew the Iewes, and deſtroyed d five hundreth men.

d Beſides thoſe three hundreth, that they ſlew the ſecond day, as verſe 15.

7 And Parſhandatha, and Dalphon, and Aſpatha,

8 And Poratha, and Adalia, and Aridatha,

9 And Parmaſhta, and Ariſai, and Aridai, and Vaiezatha,

10 The ten ſonnes of Haman, the ſonne of Ammedatha, the adverſarie of the Iewes ſlew they: but they laid not their hands e on the ſpoyle.

e Whereby they declared that this was Gods iuſt indgement upon the enemies of his Church, forſmuch as they ſought not their owne gaine, but to execute his vengeance.

11 On the ſame day came the number of thoſe

that were slaine, unto the palace of Shushan before the King.

12 And the King said unto the Queene Ester, The Iewes have slaine in Sushan the palace, and destroyed five hundreth men, and the ten sonnes of Haman: what have they done in the rest of the Kings provinces? and what is thy petition, that it may be given thee? or what is thy request moreover, that it may be performed?

13 Then said Ester, If it please the King, let it be granted also to morow to the Iewes that are in Shushan, to doe according [f] unto this dayes decree, that they may hang upon the tree Hamans ten sonnes.

14 And the king charged to doe so, and the decree was given at Shushan, and they hanged Hamans ten sonnes.

15 ¶ So the Iewes that were in Shushan, assembled themselves upon the fourteenth day of the moneth Adar, and slew three hundreth men in Shushan, but on the spoile they laid not their hand.

16 And the rest of the Iewes that were in the kings provinces, assembled themselves, and stood for [g] their lives, and had rest from their enemies, and slew of them that [h] hated them, seventie and five thousand: but they laid not their hand on the spoile.

17 *This they did* on the [i] thirteenth day of the moneth Adar, and rested the fourteenth day thereof, and kept it a day of feasting and ioy.

18 But the Iewes that were in Shushan assembled themselves on the thirteenth *day*, and on the fourteenth thereof, and they rested on the fifteenth of the same, and kept it a day of feasting and ioy.

19 Therefore the Iewes of the villages that dwelt in the unwalled townes, [k] kept the foureteenth day of the moneth Adar with ioy and feasting, *even* a ioyfull day, and every one sent presents unto his neighbour.

20 ¶ And Mordecai wrote [l] these words, and sent letters unto all the Iewes that were through all the provinces of the king Ahashuerosh, *both* neere and farre,

21 Inioyning them that they should keepe the fourteenth day of the moneth Adar, and the fifteenth day of the same, every yeere.

22 According to the dayes wherein the Iewes rested from their enemies, and the moneth which was turned unto them from sorowe to ioy, and from mourning into a ioyfull day, to keepe them the dayes of feasting and ioy, and to [m] send presents every man to his neighbour, and gifts to the poore.

23 And the Iewes promised to do as they had begun, and as Mordecai had written unto them,

24 Because Haman the sonne of Hammedatha the Agagite all the Iewes adversary had imagined against the Iewes to destroy them, and had [n] cast Pur (that is a lot) to consume and destroy them.

25 And when [o] she came before the king, hee commanded by letters, Let his wicked [p] device (which he imagined against the Iewes) turne upon his owne head, and let them hang him and his sonnes on the tree.

26 Therefore they called these dayes Purim, by the name of Pur, *and* because of all the words of this letter, and of that which they had seene besides this, and of that which had come unto them.

27 The Iewes *also* ordeined, and promised for them and for their seede, and for all that ioyned unto them, that they would not [‖] faile to observe those two [q] dayes every yeere, according to their writing, and according unto their season.

28 And that these dayes should be remembred, and kept throughout every generation and every family, and every province, and every citie: even these dayes of Purim should not faile among the Iewes, and the memoriall of them should not perish from their seed.

29 And the Queene Ester the daughter of Abihail and Mordecai the Iew wrote with all [‖] authoritie (to confirme this letter of Purim the second time.)

30 And he sent letters unto all the Iewes to the hundreth and seven and twentie provinces of the kingdome of Ahashuerosh, with [r] words of peace and trueth,

31 To confirme these dayes of Purim according to their seasons, as Mordecai the Iew and Ester the Queene had appoynted them, and as they had promised for them [†] selves and for their seede with [s] fasting and prayer.

32 And the decree of Ester confirmed these words of Purim, and was written in the booke.

CHAP. X.

1 *The estimation and authoritie of Mordecai.*

AND the king Ahashuerosh laid a tribute upon the land, and upon the yles of the sea.

2 And all the actes of his power, and of his might, and the declaration of the dignitie of Mordecai, wherewith the king magnified him, are they not written in the booke of the Chronicles of the kings of Media and Persia?

3 For Mordecai the Iew was the second unto king Ahashuerosh, and great among the Iewes, and [a] accepted among the multitude of his brethren, who procured the wealth of his people, and spake peaceably to all his seed.

f This she requireth not for desire of vengeance, but with zeale to see Gods iudgements executed against his enemies.

g Reade Chap. 8. 11.

h Meaning, that they laid hands on none that were not the enemies of God.

i Meaning, in all places saving in Shushan.

k As the Iewes do even to this day, calling it in the Persian language Purim, that is, the day of lots.

l The Iewes gather hereof that Mordecai wrote this story: but it seemeth that hee wrote but onely these letters and decrees that follow.

m He setteth before our eyes the use of this feast, which was for the remembrance of Gods deliverance, the maintenance of mutuall friendship and reliefe of the poore.

n Reade Chap. 3, 7.

o That is, Ester.

p These are the words of the kings commandement to disanull Hamans wicked enterprise.

‖ *Or, transgresse.*

q Meaning, the fourteenth and fifteenth day of the moneth Adar.

‖ *Or, strength, or efficacie.*

r Which were letters declaring unto them quietnesse, and assurance, and putting them out of doubt and feare.

† *Ebr. soules.*

s That they would observe this feast with fasting and earnest prayer, which in Ebrew is signified by this word (they cry.)

a These three points are here set forth as commendable and necessarie for him that is in authoritie, to have the favour of the people, to procure their wealth, and to be gentle and loving toward them.

IOB.

THE ARGUMENT.

IN this Historie is set before our eyes the example of a singular patience. For this holy man Iob was not onely extremely afflicted in outward things and in his body, but also in his mind and conscience, by the sharpe tentations of his wife and chiefe friends: which by their vehement words, and subtill disputations brought him almost to despaire: For they set forth God as a severe Iudge, and mortall enemie unto him, which had cast him off, therefore in vaine hee should seeke unto him for succour. These friends came unto him under pretence of consolation, and yet they tormented him more then did his affliction. Notwithstanding hee did constantly resist them, and at length had good successe. In this story we have to marke that Iob maintaineth a good cause, but handleth it evill: againe his adversaries have an evill matter, but they defend it craftly. For Iob holds that God did not alway punish men according to their sinnes, but that hee had secret iudgements, whereof man knew not the cause, and therefore man could not reason against God therein, but hee should be convicted. Moreover, hee was assured

assured that God had not reiected him, yet through his great torments and affliction hee braſteth forth into many inconveniences both of wordes and ſentences, and ſhewes himſelfe as a deſperate man in many things, and as one that would reſiſt God: and this is his good cauſe which he doth not handle well. Againe the aduerſaries, maintaine with many goodly argumants, that God puniſheth continually according to the treſpaſſe, grounded upon Gods prouidence, his iuſtice, and mans ſinnes, yet their intention is euill: for they labour to bring Iob into deſpaire, and ſo they maintaine an euill cauſe. Ezekiel commendeth Iob as a iuſt man, Ezek. 14. 14. and Iames ſetteth out his patience for an example, Iam. 5, 11.

CHAP. I.

1 *The holineſſe, riches and care of Iob for his children.* 20 *Satan hath permiſſion to tempt him.* 13 *He tempteth him by taking away his ſubſtance, and his children.* 20 *His faith and patience.*

THere was a man in the land of a Vz called Iob, and this man b was an vpright and iuſt man, c one that feared God, and eſchewed evill.

2 And he had ſeven ſonnes, and three daughters.

3 His d ſubſtance alſo was ſeven thouſand ſheepe, and three thouſand camels, and five hundreth yoke of oxen, and five hundreth ſhee aſſes, and his familie was very great, ſo that this man was the greateſt of all the † men of e the Eaſt.

4 And his ſonnes went and banketted in their houſes, every one his day, and ſent, and called their three ſiſters to eate and drinke with them.

5 And when the dayes of their banketting were gone about, Iob ſent, and f ſanctified them, and roſe up earely in the morning, and g offered burnt offrings *according* to the number of them all. For Iob thought, It may be that my ſonnes have ſinned, and h blaſphemed God in their hearts, thus did Iob i every day.

6 ¶ Now on a day when the k children of God came and ſtoode l before the Lord, Satan m came alſo among them.

7 Then the Lord ſayde unto Satan, Whence n commeſt thou? And Satan anſwered the Lord, ſaying, o From compaſsing the earth to and fro, and from walking in it.

8 And the Lord ſayd unto Satan, Haſt thou not conſidered my ſervant Iob, how none *is* like him in the earth? an upright and iuſt man, one that feareth God, and eſcheweth evill?

9 Then Satan anſwered the Lord, and ſayd, Doeth Iob feare God for p nought?

10 Haſt thou not made q an hedge about him and about his houſe, and about all that he hath on every ſide? thou haſt bleſſed the worke of his hands, and his ſubſtance is increaſed in the land.

11 But ſtretch out now thine hand and r touch all that he hath, *to ſee* if he will not blaſpheme thee to ſthy face.

12 Then the Lord ſayd unto Satan, Loe, all that he hath *is* in t thine hand, onely upon himſelfe ſha's thou not ſtretch out thine hand. So Satan departed from the u preſence of the Lord.

13 ¶ And on a day, when his ſonnes and his daughters were eating and drinking wine in their eldeſt brothers houſe,

14 There came a meſſenger unto Iob, and ſaid, The oxen were plowing, and the aſſes feeding in their places,

15 And the x Shabeans came violently, and tooke them: yea, they have ſlaine the ſervants with the edge of the ſword: but I onely am eſcaped about to tell thee.

16 And whiles he was yet ſpeaking, another came, and ſayd, The y fire of God is fallen from the heaven, and hath burnt up the ſheepe and the ſervants, and devoured them: but I onely am eſcaped alone to tell thee.

17 And whiles he was yet ſpeaking, another came, and ſayd, The Caldeans ſet out three bands, and fell upon the camels, and have taken them, and have ſlaine the ſervants with the edge of the ſworde: but I onely am eſcaped alone to tell thee.

18 And whiles he was yet ſpeaking, came another, and ſayd, Thy z ſonnes, and thy daughters were eating, and drinking wine in their eldeſt brothers houſe,

19 And behold, there came a great wind from beyond the wilderneſſe, and ſmote the foure corners of the houſe, which fell upon the children, and they are dead, and I onely am eſcaped alone, to tell thee.

20 Then Iob aroſe, and a rent his garment, and ſhaved his head, and fell downe upon the ground, and worſhipped.

21 And ſayd, * Naked came I out of my mothers wombe, and naked ſhall I returne b thither: the Lord hath given, and the Lord hath taken it: c bleſſed be the Name of the Lord.

22 In all this did not Iob ſinne, nor charge God d fooliſhly.

a That is, of the countrey of Idumea, as Lament. 4. 21. or bordering thereupon: for the land was called by the name of Vz the ſonne of Diſhan the ſonne of Seir. Gen 36, 28.

b Foraſmuch as he was a Gentile, and not a Iewe, and yet is pronounced upright, and without hypocriſie, it declareth that among the heathen God hath his.

c Hereby is declared, what is meant by an upright and iuſt man.

d His children and riches are declared, to commend his vertue in his proſperitie, and his patience, and conſtancie, when God had taken them from him.

† *Ebr. children.*

e Meaning, the Arabians, Idumeans, &c.

f That is, commanded them to be ſanctified: meaning, that they ſhould conſider the faults that they had committed, and reconcile themſelves for the ſame.

g That is, hee offered for every one of his children an offering of reconciliation, which declared his religion toward God, and the care that hee had toward his children.

h Io Ebrew it is, and bleſſed God, which is ſometime taken for blaſpheming and curſing, as Deere, and 1. Kings 21, 10. and 13. &c.

i While the feaſt lasted.

k Meaning, the Angels, which are called the ſonnes of God, becauſe they are willing to execute his will.

l Becauſe our infirmitie cannot comprehend God in his maieſtie, hee is ſet foorth unto us as a King, that our capacitie may be able to underſtand that which is ſpoken of him.

m This declareth, that although Satan be aduerſarie to God, yet hee is compelled to obey him, and doe him all homage, without whoſe permiſsion and appoyntment hee can doe nothing.

n This queſtion is asked for our infirmitie: for God knew whence hee came.

o Herein is deſcribed the nature of Satan, which is ever ranging for his pray, 1. Pet. 5. 8.

p Hee feareth thee not for thine owne ſake, but for the commoditie that hee received by thee.

q Meaning, the grace of God, which ſerved Iob as a rampart againſt all tentations.

r This ſignifieth, that Satan is not able to touch us, but it is God that muſt doe it.

ſ Satan noteth the vice whereunto men are commonly ſubiect: that is, to hide their rebellion, and to be content with God in the time of proſperitie, which vice is diſſolved in the time of their aduerſitie.

† God giveth not Satan power over man ſo gratiſie him, but to declare that he hath no power over man, but that which God giveth him.

t That is, went

u That is, to execute that which God had permitted him to doe: for elſe hee can never goe out of Gods preſence.

x That is, the Arabians.

y Which thing was alſo done by the craft of Satan, to tempt Iob the more grieuouſly, foraſmuch as he might ſee, that not onely men were his enemies, but that God made warre againſt him.

z This laſt plague declareth, that when one plague is paſt which ſeemeth hard to be borne, God can ſent us another farre more grieuous, to trie his, and teach them obedience.

a Which came not of impatiencie, but declareth that the children of God are not inſenſible like blocks, but that in their patience they feele affliction and griefe of minde: yet they keepe a meane herein, and rebell not againſt God, as the wicked doe.

* Eccleſ. 5, 14. 1. tim. 6. 7.

b That is, into the bellie of the earth, which is the mother of all.

c Hereby he confeſſeth that God is iuſt, and good, although his hand be ſore upon him.

d But declared that God did all things according to iuſtice and equitie.

CHAP. II.

6 *Satan hath permiſsion to afflict Iob.* 9 *His wife tempteth him to forſake God.* 11 *His three friends viſit him.*

AGain on a day the a children of God came and ſtood before the Lord, and b Satan came alſo among them, and ſtood before the Lord.

2 Then the Lord ſayd unto Satan, Whence commeſt thou? And Satan anſwered the Lord, and ſayd, From compaſsing the earth to and fro, and from walking in it.

3 And the Lord ſayd unto Satan, Haſt thou not conſidered my ſervant Iob, how none *is* like him in the earth? * an upright and iuſt man, one that feareth God, and eſcheweth evill? for yet he continueth in his uprightneſſe, c although thou mooveſt me againſt him, to deſtroy d him without cauſe.

a That is, the Angels, as Chap. 1, 6.

b Reade Chap. 1, 6.

* Ezek. 14. 14.

Chap 1. 1.

c He prooveth Iobs integritie by this that hee ceaſed not to feare God when his plagues were grieuouſly upon him.

d That is, when thou haddſt nought againſt him, or when thou waſt not able to bring thy purpoſe to paſſe.

4 And Satan answered the Lord, and said, e Skin for skin, and all that ever a man hath, will he give for his life.

5 But stretch now out thine hand, and touch his f bones and his flesh, *to see* if hee will not blaspheme thee to thy face.

6 Then the Lord said unto Satan, Loe, he is in thine hand, but save g his life.

7 ¶ So Satan departed from the presence of the Lord, and smote Iob with sore h boyles, from the sole of his foote unto his crowne.

8 And hee tooke a i potshard to scrape him, and hee sate downe among the ashes.

9 Then said his k wife unto him, Doest thou l continue yet in thine uprightnesse? m Blaspheme God, and die.

10 But hee said unto her, Thou speakest like a foolish woman: what? shall wee receive good at the hand of God, and not n receive evill? In all this did not Iob sinne with his o lips.

11 Now when Iobs three p friends heard of all this evill that was come upon him, they came every one from his owne place, *to wit*, Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite: for they were agreed together to come to lament with him, and to comfort him.

12 So when they lift up their eyes a farre off, they knew him not: therefore they lift up their voyces and wept, and every one of them rent his garment and sprinkled q dust upon their heads toward the heaven.

13 So they sate by him upon the ground seven dayes, and seven nights, and none spake a word unto him: for they saw that the griefe *was* very r great.

e Hereby hee meant, that a mans owne skin is dearer unto him then another mans.
f Meaning, his owne person.
g Thus Satan can goe no further in punishing, then God hath limited him.
h This sore was most vehement, wherewith also God plagued the Egyptians, Exod. 9.9. and threateth to punish the rebellious people, Deut. 28.27. so that this tentation was most grievous: for if Iob had measured Gods favour by the vehemencie of his disease, hee might have thought that God had cast him off.
i As destitute of all other helpe and meanes, and wonderfully afflicted with the sorow of his disease.
k Satan useth the same instrument against Iob, as hee did against Adam.
l Meaning, what gaineth thou to serve God, seeing hee thus plagueth thee, as though he were thine enemie? This is the most grievous tentation of the faithfull, when their faith is assailed, and when Satan goeth about to persuade them that they trust in God in vaine.
m For death was appointed to the blasphemer, and so she meant that he should soone be rid out of his paine.
n That is, to be patient in adversitie, as we reioyce when hee sendeth prosperitie, and so to acknowledge him to be both mercifull and just.
o Hee so bridled his affections, that his tongue through impatience did not murmure against God.
p Which were men of authoritie, wise and learned, and as the Septuagint write, Kings, and came to comfort him, but when they saw how hee was visited, they conceived an evill opinion of him, as though hee had bene but an hypocrite, and so justly plagued of God for his sinnes.
q This was also a ceremonie, which they used in those countreys, as the renting of their cloathes in signe of sorow, &c.
r And therefore thought that hee would not have hearkened unto their counsell.

CHAP. III.

1 Iob complaineth, and curseth the day of his birth. 11 He desireth to die, as though death were the end of all mans miserie.

AFterward a Iob opened his mouth, and b cursed his day.

2 And Iob cried out, and said,

3 Let the day c perish wherein I was borne, and the night when it was sayd, There is a man-child conceived.

4 Let that day be darkenesse, let not God d regard it from above, neither let the light shine upon it,

5 *But* let darkenesse and the e shadow of death staine it: let the cloude remaine upon it, and let them make it fearefull as bitter day.

6 Let darkenesse possesse that night, let it not be ioyned unto the dayes of the yeere, nor let it come into the count of the moneths.

a The seven dayes ended, Chap. 2.13.
b Here Iob beginneth to feele his great imperfection in this battell betweene the spirit and the flesh. Rom. 7.18. and after a maner yeeldeth, yet in the end he getteth victorie, though hee was in the meane time greatly wounded.
c He ought not to be wearie of their life, and curse it, because of the infirmities that it is subiect unto, but because they are given to sinne and rebellion against God.
d Let it be put out of the number of dayes, and let it not have the light of the Sunne to separate it from the night.
e That is, most obscure darkenesse, which maketh them afraid of death that are in it.

7 Yea, desolate be that night, and let no ioy be in it.

8 Let them that curse the day, (being f ready to renew their mourning) curse it.

9 Let the starres of that twilight be dimme through darkenesse of it: let it looke for light, but have none: neither let it g see † the dawning of the day,

10 Because it shut not up the doores of my *mothers* wombe, nor hid sorow from mine eyes.

11 h Why died I not in the birth? or why died I not, when I came out of the wombe?

12 Why did the knees prevent me? and why did I sucke the breasts?

13 For *so* should I now haye i lien and beene quiet, I should have slept then, *and* bene at rest.

14 With the kings and counsellers of the earth, which have builded themselves k desolate places:

15 Or with the princes that had golde, *and* have filled their houses with silver.

16 Or *why* was I not hid, as an untimely birth, *either* as infants, *which* have not seene the light?

17 The wicked l have there ceased from *their* tyrannie, and there they that laboured valiantly, are at rest.

18 The m prisoners rest together, *and* heare not the voyce of the oppressour.

19 There are small and great, and the servant *is* free from his master.

20 Wherefore is the light given to him that is in miserie? and n life unto them that have heavy hearts?

21 Which long for death, and if it come not, they would even search it more then treasures:

22 Which ioy for gladnesse, *and* reioyce, when they can finde the grave.

23 *Why is the light given* to the man whose way is o hid, and whom God hath hedged in?

24 For my sighing commeth before I eat, and my roarings are powred out like the water.

25 For the thing I p feared, is come upon me, and the thing that I was afraid of, is come unto me.

26 I had no peace, neither had I quietnesse, neither had I rest, q yet trouble is come.

f Which curse the day of their birth, let them lay that curse upon this night.
g Let it be alwayes night, and never see day.
† *Ebr. The eye lids of the morning.*
h This, and that which followeth, declared, that when man giveth place to his passions, he is not able to stay nor keepe measure, but runneth headlong into all evill, except God call him back.
i The vehemencie of his afflictions made him to utter these words, as though death were the end of all miseries, and as if there were no life after this, which he speaketh not as though it were so, but the infirmities of his flesh caused him to braft out into this errour of the wicked.
k He noteth the ambition of them, which for their pleasure as it were, change the order of nature, and built in most barren places, because they would hereby make their names immortall.
l That is, by death the cruelties of the tyrants hath ceased.
m All they that sustaine any kinde of calamitie and miserie in this world: which hee speaketh after the iudgement of the flesh.
n Hee sheweth that the benefits of God are not comfortable, except the heart be ioyfull, and the conscience quieted.
o That seeth not how to come out of his miseries, because he dependeth not on Gods providence.
p In my prosperitie I looked ever for a fall, as it is come now to passe.
q The feare of troubles that should ensue, caused my prosperitie to seeme to mee as nothing, and yet I am not exempted from trouble.

CHAP. IIII.

1 Iob is reprehended of impatience, 7 and iniustice, 17 and of the presumption of his owne righteousnesse.

THen Eliphaz the Temanite, answered and sayd,

2 If wee assay to commune with thee, wilt thou be grieved? but a who can withhold himselfe from speaking?

3 Behold, thou hast taught many, and b hast strengthened the weary hands.

4 Thy wordes have confirmed him that was falling, and thou hast strengthened the weake knees.

5 But now it is come upon thee, and thou art grieved: it toucheth thee, and thou art troubled.

6 Is not this thy c feare, thy confidence, thy patience, and uprightnesse of thy wayes?

7 Remember, I pray thee: who *ever* perished, being

a Seeing this thine impatience.
b Thou hast comforted others in their afflictions, and canst not now comfort thy selfe.
c This hee concludeth that Iob was but an hypocrite, and had no true feare nor trust in God.

being and innocent? or where were the upright destroyed?

8 As I have seene, they that e plow iniquity, and sowe wickednesse, reape the same.

9 With the f blast of God they perish, and with the breath of his nostrels are they consumed.

10 The roaring of the g Lion, and the voyce of the Lioness, and the teeth of the Lions whelps are broken.

11 The Lion perisheth for lacke of preye, and the Lions whelps are scattered abroad.

12 But a thing was brought to me h secretly, and mine eare hath received a little thereof.

13 In the thoughts of the visions of the night, when sleepe falleth on men,

14 Feare came upon me, and dread which made all my bones i to tremble.

15 And the winde passed before me, and made the haires of my flesh to stand up.

16 *Then* stood *one*, and I knew not his face: an image *was* before mine eyes, *and* in k silence heard I a voyce, *saying*,

17 Shall man be more l iust then God? or shall a man be more pure then his Maker?

18 Beholde, hee found no stedfastnesse in his servants, and laid follie upon his m Angels.

19 How much more in them that dwell in houses of n clay, whose foundation is in the dust, which shall be destroyed before the moth?

20 They be destroyed from the o morning unto the evening: they perish for ever, p without regard.

21 Doth not their dignity go away with them? doe they not die, and that without q wisedome?

d Hee concludeth that Iob was reprooved, seeing that God handled him so extremely, which is the argument that the carnall men make against the children of God.

e They that doe evill, cannot but receive evill.

f He sheweth that God needeth no great preparation to destroy his enemies: for hee can doe it with the blast of his mouth.

g Though men according to their office doe not punish tyrants (whom for their cruelty hee compareth to lions, and their children to their whelps) yet God both is able, and his iustice will punish them.

h A thing that I knew not before, was declared unto me by vision, that is, that whosoever thinketh himselfe iust, shall be found a sinner, when he commeth before God.

i In these visions which God sheweth to his creatures, there is ever a certaine feare ioyned, that the authority thereof might be had in greater reverence.

k When all things were quiet, or when the feare was somewhat asswaged, as God appeared to Elijah, 1.King.19.12.

l Hee prooveth that if God did punish the innocent, the creature should be more iust then the Creator, which were a blasphemie.

m If God find imperfection in his Angels, when they are not maintained by his power, how much more shall he lay folly to mans charge when hee would iustifie himselfe against God?

n That is, in this mortall body, subiect to corruption, as 2. Cor. 5.1.

o They see death continually before their eyes, and dayly approaching toward them.

p No man for all this doeth consider it.

q That is, before that any of them were so wise, as to thinke on death.

CHAP. V.

1,2 Eliphaz sheweth the difference betweene the children of God and the wicked. 3 The fall of the wicked. 9 Gods power who destroyeth the wicked, and delivereth his.

a He willeth Iob to consider the example of all them that have lived or doe live godly, whether any of them be like unto him in raging against God as hee doeth.

b Murmuring against God in afflictions increaseth the paine, and uttered mans folly.

c That is, the sinner that hath not the feare of God.

d I was not moved with his prosperitie, but knew that God had cursed him and his.

e Though God sometime suffer the fathers to passe in this world, yet his iudgements will light upon their wicked children.

f By publike iudgement they shalbe condemned, and none shall pity them.

g Though there be but two or three eares left in the hedges, yet these shall be taken from him.

h That is, the earth is not the cause of barrennesse and mans misery, but his owne sinne.

i Which declareth that sinne is ever in our corrupt nature: for before sinne it was not subiect to paine and affliction.

CAll now, if any will a answere thee, and to which of the Saints wilt thou turne?

2 Doubtlesse b anger killeth the foolish, and envie slayeth the idiot.

3 I have seene the c foolish well rooted, and suddenly I d cursed his habitation, *saying*,

4 His e children shalbe farre from salvation, and they shalbe destroyed in the f gate, and none shall deliver them.

5 The hungry shall eate up his harvest: yea, they shall take it from among the g thornes, and the thirstie shall drinke up their substance.

6 For miserie commeth not foorth of the dust, neither doeth affliction spring out of the earth.

7 But man is borne unto h travell, as the sparks flie upward.

8 But I would enquire at k God, and turne my talke unto God:

9 Which l doeth great things, and unsearchable, *and* marveilous things without number.

10 He m giveth raine upon the earth, and powreth water upon the streetes.

11 And setteth up on hie them that be lowe, that the sorowfull may be exalted to salvation.

12 He scattereth the devises of the craftie: so that their hands cannot accomplish that which they doe enterprise.

13 * He taketh the wise in their craftinesse, and the counsell of the wicked is made foolish.

14 They meete with n darkenesse in the day time, and o grope at noone day, as in the night.

15 But he saveth the p poore from the sword from their q mouth, and from the hand of the violent man,

16 So that the poore hath *his* hope, but iniquity shall r stop her mouth.

17 Behold, blessed *is* the man whom God correcteth: therefore refuse not thou the chastising of the Almighty.

18 For he maketh the wound, and bindeth it up: he smiteth, and his hands make whole.

19 He shall deliver thee in f six troubles, and in the seventh the evill shall not touch thee.

20 In famine he shall deliver thee from death: and in battell from the power of the sword.

21 Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraid of destruction when it commeth.

22 *But* thou shalt s laugh at destruction and dearth, and shalt not be afraid of the beast of the earth.

23 For the stones of the field u shall be in league with thee, and the beasts of the field shall be at peace with thee.

24 And thou shalt know, that peace *shalbe* in thy tabernacle, and thou shalt visit thine habitation, and shalt not x sinne.

25 Thou shalt perceive also that thy seede *shalbe* great, and thy posteritie as the grasse of the earth.

26 Thou shalt goe to thy grave in y a full age, as a ricke *of corne* commeth in due season *into the barne*.

27 Loe, z thus have wee enquired of it, *and* so it is: heare this and know it for thy selfe.

k If I suffered as thou doest, I would seeke unto God.

l Hee counselleth Iob to humble himselfe unto God to whom all creatures are subiect, and whose works declare that man is inexcusable, except hee glorifie God in all his workes.

m He sheweth by particular examples, what the works of God are.

* 1. Cor. 3.19.

n In things plaine and evident they shew themselves fooles in stead of wise men.

o This declareth that God punisheth the worldly wise, as he threatened, Deut. 28. 29.

p That is, hee that humbleth himselfe before God.

q He compareth the slander of the wicked to sharpe swords.

r If the wicked be compelled at Gods workes to stoppe their mouthes, much more they that professe God.

s Hee will send trouble after trouble that his children may not for one time, but continually trust in him: but they shall have a comfortable issue, even in the greatest and the last, which is here called the seventh.

t Whereas the wicked lament in their troubles, thou shalt have occasion to reioyce.

u When wee are in Gods favour, all creatures shall serve us.

x God shall so blesse thee, that thou shalt have occasion to reioyce in all things, and not to be offended.

y Though the children of God have not alwayes this promise performed, yet God doeth recompense it otherwise to their advantage.

z Wee have learned these points by experience, that God punisheth not the innocent, that man cannot compare in iustice with him, that the hypocrites shall not long prosper, and that the affliction which man susteineth, commeth for his owne sinne.

CHAP. VI.

1 Iob answereth, that his paine is more grievous then his faults. 8 Hee wisheth death. 14 Hee complaineth of his friends.

BUt Iob answered, and said,

2 Oh that my griefe were well weighed, and my miseries were layed together in the a balance!

3 For it would be now heavier then the sand of the sea: therefore my wordes are b swallowed up.

4 For the arrowes of the Almighty *are* in me, the venim whereof doeth drinke up my spirit, *and* the terrours of God c fight against me.

a To know whether I complaine without iust cause.

b My griefe is so great, that lacke words to expresse it.

c Which declareth that hee was not onely afflicted in body, but wounded in conscience, which is the greatest battell that the faithfull can have.

5 Doeth

5 Doeth the d wilde aſſe bray when hee hath graſſe? or loweth the oxe when hee hath fodder?

6 That which is e unſavery, ſhall it be eaten without ſalt? or is there any taſte in the white of an egge?

7 Such things as my ſoule refuſed to touch as *vvere* ſorowes, are my meate.

8 Oh that I might have my f deſire, and that God would graunt me the thing that I long for!

9 That is, that God would deſtroy mee: that hee would let his hand goe, and cut mee off.

10 Then ſhould I yet have comfort, (though I burne with ſorow, let him not ſpare) g becauſe I have not denied the words of the Holy one.

11 What power have I that I ſhould endure? or what is mine h ende, if I ſhould prolong my life?

12 Is my ſtrength the ſtrength of ſtones? *or* is my fleſhe of braſſ e?

13 Is it not ſo, that there is in me no i helpe? and that k ſtrength is taken from me?

14 Hee that is in miſery, ought to be comforted of his neighbour: but men have forſaken the feare of the Almighty.

15 My brethren have deceived me as a k brooke, *and* as the riſing of the rivers they paſſe away.

16 Which are blackiſh with yce, *and* wherein the ſnow is hid.

17 But in time they are dried up with heate *and* are conſumed: and when it is hote they faile out of their places,

18 *Or* they depart from their way and courſe, *yea*, they vaniſh and periſh.

19 They that goe to Tema, l conſidered them, *and* they that goe to Sheba, waited for them.

20 *But* they were confounded: when they hoped, they came thither, and were aſhamed.

21 Surely now are ye *like* m unto it: yee have ſeene *my* fearefull plague, and are afraid.

22 Was it becauſe I ſaid, Bring unto me? or give a reward to me of your n ſubſtance?

23 And deliver me from the enemies hand, or ranſome me out of the hand of tyrants?

24 Teach me, and I will o hold my tongue: and cauſe me to underſtand, wherein I have erred.

25 How p ſtedfaſt are the words of righteouſneſſe? and what can any of you iuſtly reproove?

26 Doe ye imagine to reproove q words, that the talke of the afflicted ſhould be as the winde?

27 Yee make your wrath to fall upon the fatherleſſe, and digge a pit for your friend.

28 Now therefore be content to r looke upon me: for I will not lie before your face.

29 Turne, I pray you, let there be none iniquitie: returne, I ſay, *and ye ſhall ſee* yet my righteouſneſſe in that behalfe. Is there iniquity in my tongue? doeth not my mouth feele ſorowes?

d Thinke you that I cry without cauſe, ſeeing the bruit beaſt doe not complaine when they have what they would.

e Can a mans taſte delight in that, that hath no ſavour? meaning, that none take pleaſure in affliction, ſeeing they cannot away with things that are unſavoury to the mouth.

f Herein hee ſinneth double, both in wiſhing through impatiency to die, and alſo in deſiring of God a thing which was not agreable to his will.

g That is, let me die at once, before I come to diſtruſt in Gods promiſe through my impatiencie.

h Hee feareth leaſt hee ſhould be brought to inconveniences, if his ſorowes ſhould continue.

i Have I not ſought to helpe my ſelfe as much as was poſſible?

k *Or, wiſdome, or law.*

k Hee compareth thoſe friendes which comfort us not in miſery, to a brooke, which in ſummer, when wee needе water, is drie, in winter is hard frozen, and in the time of raine, when wee have no need, overfloweth with water.

l They that paſſe thereby to goe into the hot countreys of Arabia, thinke to find water there to quench their thirſt, but they are deceived.

m That is, like to this brooke, which deceiveth them that thinke to have water there in their need, as I looked for conſolation at your hands.

n He toucheth the worldlings, which for neceſſitie will give part of their goods, and much more theſe men, which would not give him comfortable words.

o Shew me wherein I have erred, and I will confeſſe my fault.

p Hee that hath a good conſcience doeth not ſhrinke at the ſharpe words or reaſonings of others, except they be able to perſwade him by reaſon.

q Doe you cavill at my words becauſe I ſhould be thought to ſpeake foolishly, which am now in miſerie?

r Conſider whether I ſpeake as one that is driven to this impatiencie through very ſorow, or as an hypocrite as you condemne me.

CHAP. VI.

1 Iob ſheweth the ſhortneſſe and miſerie of mans life.

IS there not an appoynted time to man upon earth? and *are not* his dayes as the dayes of an a hireling?

2 As a ſervant longeth for the ſhadow, and as an hireling looketh for *the end* of his worke,

3 So have I had as an inheritance the b moneths of vanity, and painefull nights have beene appointed unto me.

4 If I ſayed me downe, I ſayd, When ſhall I ariſe? and meaſuring the evening, I am even full with toſſing to and fro unto the dawning of the day.

5 My fleſh is c cloathed with wormes and filthineſſe of the duſt: my skin is rent, and become horrible.

6 My dayes are ſwifter then d a weavers ſhittle, and they are ſpent without hope.

7 Remember that my life is but a winde, *and that* mine eye ſhall not returne to ſee pleaſure.

8 The eye that hath ſeene me, ſhall ſee me no more: thine eyes *are* upon me, and I ſhall be no longer.

9 e *As* the cloude vaniſheth and goeth away, ſo he that goeth downe to the grave, ſhall f come up no more.

10 He ſhall returne no more to his houſe, neither ſhall his place know him any more.

11 Therefore I will not g ſpare my mouth, *but* will ſpeake in the trouble of my ſpirit, *and* muſe in the bitterneſſe of my minde.

12 Am I a ſea h or a whaleſiſh, that thou keepeſt me in ward?

13 When I ſay, My couch ſhall relieve me, *and* my bed ſhall bring *comfort* in my meditation.

14 Then feareſt thou me i with dreames, and aſtoniſheſt me with viſions.

15 Therefore my ſoule k chuſeth rather to be ſtrangled *and* to die, then *to be in* my bones.

16 I abhorre it: I ſhall not live alway: l ſpare me then, for my dayes *are* but vanity.

17 What is man, that thou m doeſt magnifie him, and that thou ſetteſt thine heart upon him?

18 And doeſt viſit him every morning, and trieſt him every moment?

19 How long will it be *yer* thou depart from mee? thou wilt not let mee alone whiles I may ſwallow my ſpettle.

20 I have n ſinned, what ſhall I doe unto thee? O thou preſerver of men, why haſt thou ſet me as *a marke* againſt thee, ſo that I am a burden unto my ſelfe?

21 And why doeſt thou not pardon my treſpaſſe? and take away mine iniquity? for now ſhall I ſleepe in the duſt, and if thou ſeeke me in the morning, I ſhall o not be *found*.

b My ſorow hath continued from moneth to moneth, and I have looked for hope in vaine.

c This ſignifieth that this diſeaſe was rare and moſt horrible.

d Thus he ſpeaketh in reſpect of the brevitie of mans life, which paſſeth without hope of returning: in conſideration whereof he deſireth God to have compaſſion on him.

e If thou behold me in thine anger, I ſhall not be able to ſtand in thy preſence.

f Shall no more enjoy this mortall life.

g Seeing I can by none other meanes comfort my ſelfe, I will declare my griefe by words, and thus hee ſpeaketh as owne overcome with griefe of minde.

h Am not I a poore wretch? what needeſt thou then to lay ſo much paine on me?

i So that I can have no reſt, night nor day.

k Hee ſpeaketh as one overcome with ſorow, and not of iudgement, or of the examination of his faith.

l Seeing my terme of life is ſo ſhort, let me have ſome reſt and eaſe.

m Seeing that man of himſelfe is ſo vile, why doeſt thou give him that honour to contend againſt him? Iob vſeth all kinds of perſwaſion with God, that hee might ſtay his hand.

n After all tentations faith braſteth forth and leadeth Iob to repentance: yet it was not in ſuch perfection, that hee could bridle himſelfe from reaſoning with God, becauſe that hee ſtill tried his faith.

o That is, I ſhall be dead.

CHAP. VIII.

1 Bildad ſheweth that Iob is a ſinner, becauſe that God puniſheth the wicked, and preſerveth the good.

THen anſwered Bildad the Shuhite, and ſayd,

2 How long wilt thou talke of theſe things? and how long ſhall the wordes of thy mouth a *be as* a mighty winde.

3 Doeth God pervert iudgement? or doeth the Almighty ſubvert iuſtice?

4 If thy ſonnes have ſinned againſt him, and hee hath ſent them into the place of their b iniquitie.

a Hee declareth that their words which would diminiſh any thing from the iuſtice of God, is but as a puffe of wind that vaniſheth away.

b That is, hath rewarded them according to their iniquitie: meaning, that Iob ought to be warned by the example of his children, that hee offend not God.

c That is, if thou turne betime whiles God calleth thee to repentance.
d Though the beginnings be not so pleasant as thou wouldest desire, yet in the ende thou shalt have sufficient occasion to content thy selfe.
e Hee willeth Iob to examine all antiquity, and he shall find it true which he here saith.
f Meaning, that it is not ynough to have the experience of our selves, but to be confirmed by the examples of them that went before us.
g As a rush cannot grow without moisture, so cannot the hypocrite, because hee hath not faith, which is moistened with Gods Spirit.
h Which is to day, and to morow swept away.
i Hee compareth the iust to a tree, which although it be removed out of one place unto another, yet flourisheth: so the affliction of the godly turneth to their profit.
k That is, so that there remaine nothing there to proove whether the tree had growen there or no.
l To be planted in another place, where it may growe at pleasure.
m If thou be godly, he will give thee occasion to reioyce, and if not, thine affliction shall increase.

5 Yet if thou c wilt early looke unto God, and pray to the Almighty,
6 If thou be pure and upright, then surely he will awake up unto thee, and he will make the habitation of thy righteousnes prosperous.
7 And though thy beginning d be small, yet thy latter end shall greetly increase.
8 e Enquire therefore, I pray thee, of the former age, and prepare thy selfe to search of their fathers.
9 (For we are but f of yesterday, and are ignorant: for our dayes upon earth *are* but a shadow.)
10 Shall not they teach thee *and* tell thee, and vtter the words of their heart?
11 Can a rush g grow without myre? or can the grasse grow without water?
12 Though it were in greene *and* not cut downe, yet shall it wither before any other herbe.
13 So *are* he paths of all that forget God, and the hypocrites hope shall perish.
14 His confidence also shalbe cut off, and his trust *shallbe as* the house of a h spider.
15 Hee shall leane upon his house, but it shall not stand: he shall hold him fast by it, yet shall it not endure.
16 The i *tree* is greene before the Sunne, and the branches spread over the garden thereof.
17 The rootes thereof are wrapped about the fountaine, *and* are folden *about* the house of stones.
18 If *any* plucke it from his place, and it k deny, *saying*, I have not seene thee,
19 Behold, it will reioyce l by this meanes, that it may grow in another mould.
20 Behold, God will not cast away an upright man, neither will he take the wicked by the hand,
21 Till he have filled thy mouth with m laughter, and thy lips with ioy.
22 They that hate thee, shall be cloathed with shame, and the dwelling of the wicked shall not *remaine*.

CHAP. IX.

1. Iob declareth the mightie power of God, and that mans righteousnesse is nothing.

THen Iob answered, and said,
2 I knowe verily that it is so: for how should man *compared* to God be a iustified?
3 If he would dispute with him, he could not answere him one thing of b thousand.
4 He is wise in heart, & mighty in strength: who hath bene fierce against him, and hath prospered?
5 He removeth the mountaines, and they feele not when he overthroweth them in his wrath.
6 He c remooveth the earth out of her place, that the pillars thereof doe shake.
7 He commandeth the Sunne, and it riseth not: he closeth up the starres, as under a signet.
8 Hee himselfe alone spreadeth out the heavens, and walketh upon the height of the Sea.
9 He maketh *the starres* d Arcturus, Orion, and Pleiades, and the climates of the South.
10 Hee doeth great things, and unsearchable: yea, marveilous things without number.
11 Loe, when he goeth e by me, I see him not: and when he passeth by, I perceive him not:
12 Behold, when he taketh a pray, f who can make him to restore it? who shall say unto him, What doest thou?
13 God g will not withdraw his anger, *and* the most mighty helpes h doe stoupe under him.
14 How much lesse shall I answere him? or how should I find out i my wordes with him?
15 For though I were iust, yet could I k not answere, *but* I would make supplication to my Iudge.
16 If I l cry, and he answere mee, *yet* would I not beleeve, that he heard my voyce.
17 For he destroyeth me with a tempest, and woundeth me m without cause.
18 He will not suffer me to take my breath, but filleth me with bitternesse.
19 If *we speake* of strength, beholde, hee is n strong: If *we speake* of iudgement, who shall bring me in to pleade?
20 If I should iustifie my selfe, mine owne mouth shall condemne me: o If I would be perfit, he shall iudge me wicked.
21 *Though* I were perfit, *yet* I know not my soule: *therefore* abhorre I my life.
22 This is one point: therefore I said, He destroyeth the p perfect and the wicked.
23 If the scourge should suddenly q slay, should *God* r laugh at the punishment of the innocent?
24 The earth is given unto the hand of the wicked: s he covereth the faces of the iudges thereof: if not, where, t is he? or who is he?
25 My dayes have be more swift then a post: they have fled, and have seene no good thing.
26 They are passed *as* with the most swift ships, and as the Eagle that flieth to the pray.
27 If u I say, I will forget my complaint, I will cease from my wtath, and comfort me,
28 *Then* I am afriad of all my sorowes, knowing that thou wilt not iudge me innocent.
29 *If* I be wicked, why x labour I thus in vaine?
30 If I wash y my selfe with snow water, and purge mine hands most cleane,
31 Yet shalt thou plunge mee in the pit, and mine owne z cloathes shall make me filthy.
32 For he is not a man as I am, that I should answere him, *if* we come together to iudgement.
33 Neither is there any umpire a that might lay his hand upon us both.
34 Let him take his rod away from me, and let not his feare astonish me:
35 *Then* will I speake, and feare him not, b *but* because I am not so, I hold me still.

a Iob here answereth to that point of Eliphaz and Bildads oration, touching the iustice of God, and his innocencie, confessing God to be infinite in iustice, and man to be nothing in respect.
b Of a thousand things, which God could lay to his charge, men cannot answere him one.
c He declareth what is the infirmitie of man, by the mighty and incomprehensible power that is in God, shewing what he could doe if he would set forth his power.
d These are the names of certaine starres, whereby be meaneth that all starres both knowen and unknowen are at his appointment.
e I am not able to comprehend his workes, which are common and dayly before mine eyes, much lesse in those things, which are hid and secret.
f He sheweth that when God doeth execute his power, he doeth it iustly, forasmuch as none can controll him.
g God will not be appeased for ought that man can say for himselfe for his iustification.
h That is, all the reasons that men can lay to approove their cause.
i How should I be able to answere him by eloquence? whereby he moveth his friends, that albeit they were eloquent in talke, yet they felt not in heart, that which they spake.
k Meaning, in his owne opinion, signifying, that man will sometime flatter himselfe to be righteous, which before God is abomination.
l Whiles I am in my pangs, I cannot but braft forth into many inconveniences, although I know still that God is iust.
m I am not able to feele my sinnes so great, as I feele the weight of his plagues: and this hee speaketh to condemne his dulnesse, and to iustifie God.
n After he hath accused his owne weakenesse, he continueth to iustifie God and his power.
o If I would stand in mine owne defence, yet God hath iust cause to condemne me, if he examine mine heart and conscience.
p If God punish according to his iustice, he will destroy aswell them, that are counted perfit, as them that are wicked.
q To wit the wicked.
r This is spoken according to our apprehension, as though he would say, If God destroy but the wicked, as Chap. 5, 3. why should he suffer the innocents to be so long tormented by them?
s That they cannot see to doe.
t That can shew the contrary?
u I thinke not to fall into these afflictions, but my sorowes bring me to these manifold infirmities, and my conscience condemneth me.
x Why doeth not God destroy me at once? thus he speaketh according to the infirmitie of the flesh.
y Though I seeme never so pure in mine owne eyes, yet all is but corruption before God.
z Whatsoever I would vse to cover my filthinesse with, shall discover me so much more.
a Which might make an accord betweene God and me, speaking of impatience, and yet confessing God to be iust in punishing him.
b Signifying that Gods iudgements keepe him in awe.

CHAP. X.

1. Iob is wearie of his life, and setteth out his frailtie before God. 20. He desireth him to stay his hand. 22. A description of death.

MY soule is cut off a though I liue: I will leave my b complaint upon my selfe, *and* will speake in

a I am more like to a dead man, then to one that liveth.
b I will make an ample declaration of my torments, accusing my selfe and not God.

in the bitternesse of my soule.

2 I will say unto God, c Condemne mee not: shew me, wherefore thou contendest with me.

3 Thinkest thou it d good to oppresse me, *and* to cast off the e labour of thine hands, and to favour the f counsell of the wicked?

4 Hast thou g carnall eyes? or doest thou see as man seeth?

5 Are thy dayes as mens h dayes? or thy yeares as the time of man,

6 That thou enquirest of mine iniquitie, and searchest out my sinne?

7 Thou knowest that I cannot doe i wickedly: for none can deliver me out of thine hand.

8 Thine k hands have made me, and fashioned mee wholly round about, and wilt thou destroy mee?

9 Remember, I pray thee, that thou hast made me as l the clay, and wilt thou bring me into dust againe?

10 Hast thou not powred me out as milke? and turned me to cruds like cheese?

11 Thou hast cloathed me with skin and flesh, and ioyned me together with bones and sinewes.

12 Thou hast given me life, and m grace: and the n visitation hath preserved my spirit.

13 Though thou hast hid these things in thine heart, *yet* I know o that it is so with thee.

14 If I have sinned, then thou wilt streightly looke unto me, and wilt not hold me guiltlesse of mine iniquitie.

15 If I have done wickedly, woe unto me: if I have done righteously, I will not p lift up mine head, being full of confusion, because I see mine affliction.

16 But let it increase: hunt thou me as a lyon: returne and shew thy selfe q marveilous upon mee.

17 Thou renuest thy plagues against me, and thou increasest thy wrath against me: r changes and armies *of sorowes* are against me.

18 Wherefore then hast thou brought me out of the wombe? Oh that I had perished, and that none eye had seene me!

19 *And* that I were as I had not bene, *but* brought from the wombe to the grave!

20 Are not my dayes few? let him s cease, *and* leave off from me, that I may take a little comfort,

21 Before I goe and shall not t returne, *even* to the land of darkenesse and shadow of death:

22 Into a lande, *I say*, darke as darkenesse it selfe, *and* into the shadow of death, where is none u order, but the light *is there* as darkenesse.

c He would not that God should proceed against him by his secret iustice, but by the ordinary meanes that hee punisheth others.
d Is it agreeable to thy iustice to doe me wrong?
e Wilt thou be without compassion?
f Wilt thou gratifie the wicked and condemne me?
g Doest thou this of ignorance?
h Art thou inconstant and changeable, as the times, to day a friend, to morow an enemy?
i By affliction thou keepest me as in a prison, and restrainest me from doing evill, neither can any set me at libertie.
k In these eight verses following he describeth the mercy of God, in the wonderfull creation of man: and thereon groundeth that God should not shew himselfe rigorous against him.
l As brittle as a pot of clay.
m That is, reason and understanding, and many other gifts, whereby man excelleth all earthly creatures.
n That is, thy fatherly care and providence whereby thou preservest me, and without the which I should perish straightway.
o Though I be not fully able to comprehend these things, yet I must needes confesse that it is so.
p I will alway walke in feare and humilitie, knowing that none is iust before thee.
q Iob being sore assaulted in this battell betweene the flesh and the spirit, brasteth out into these affections, wishing rather short dayes then long paine.
r That is, diversitie of diseases and in great abundance: shewing that God hath infinite means to punish man.
s He wisheth that God would leave off his affliction, considering his great miserie and the brevitie of his life.
t Hee speaketh thus in the person of a sinner, that is overcome with passions and with the feeling of Gods iudgements, & therefore cannot apprehend in that state the mercies of God, and comfort of the resurrection.
u No distinction between light and darkenesse, but where all is very darkenesse it selfe.

4 For thou hast said, b My doctrine is pure, and I am cleane in thine eyes.

5 But, oh that God would speake and open his lips against thee!

6 That hee might shew thee the c secrets of wisedome how thou hast *deserved* double, according to right: know therefore that God hath forgotten thee for thine iniquitie.

7 Canst thou by searching find out God? canst thou find out the Almightie to *his* perfection?

8 The heavens are hie, what canst thou do? d it is deeper then the hell, how canst thou know it?

9 The measure thereof is longer then the earth, and it is broader then the Sea.

10 If he cut off and e shut up, or gather together, who can turne him backe?

11 For he knoweth vaine men, and seeth iniquitie, and him that understandeth nothing.

12 Yet vaine man would be wise, though man *newe* borne is like a wilde f asse-colt.

13 If thou g prepare thine heart, and stretch out thine hands toward him:

14 If iniquitie be in thine h hand, put it farre away, and let no wickednesse dwell in thy Tabernacle.

15 Then truely shalt thou lift up thy i face without spot, and shalt be stable, and shalt not feare.

16 But thou shalt forget *thy* miserie, and remember it as waters that are past.

17 Thine age also shall appeare more *cleare* then the noone day: thou shalt shine *and* be as the morning.

18 And thou shalt be bolde, because there is hope: and thou shalt digge pittes, *and* shalt lye downe safely.

19 * For when thou takest thy rest, none shall made thee afraid: yea, many shall make sure unto thee.

20 But the eyes k of the wicked shall faile, and their refuse shall perish, and their hope *shallbe* sorow of minde.

b He chargeth Iob with this, that he should say, that the thing which he spake was true, and that he was without sinne in the sight of God.
c Which is not to stand in iustifying of thy selfe: he signifieth that man will never be overcome, whiles he reasoneth with another, and therefore God must breake of the controversie, and stop mans mouth.
d That is, this perfection of God, and if man be not able to comprehend the height of the heaven, the depth of hell, the length of the earth, the breadth of the Sea, which are but creatures; who can he attaine to the perfection of the Creator?
e If God should turne the state of things, and establish a new order in nature, who could controlle him.
f That is, without understanding: so that whatsoever gifts he hath afterward, come of God, and not of nature.
g If thou repent, pray unto him.
h Renounce thine owne evill workes, and see that they offend not God, over whom thou hast charge.
i Hee declareth what quietnesse of conscience and successe in al things such shall have, which turne to God by true repentance.
* Levit. 26, 5, 6.
k He sheweth that contrary things shall come unto them that doe not repent.

CHAP. XII.

1 Iob accuseth his friendes of ignorance. 7 Hee declareth the might, and power of God. 17 And how hee changeth the course of things.

THen Iob answered, and said,

2 Indeede because that ye are the people *only*, a wisedome must die with you.

3 But I have understanding aswell as you, and am not inferiour unto you: yea, who knoweth not such things?

4 * I am b as one mocked of his neighbour, who calleth upon God, and he c heareth him: the iust *and* the upright is laughed to scorne.

5 d Hee that is ready to fall, *is as* a lampe despised in the opinion of the rich.

6 The tabernacles of robbers doe prosper, and they are in safetie that provoke God, † whom God hath enriched with his hand.

7 Aske now the beasts, e and they shall teach

a Because you feele not that which you speake, you thinke the whole standeth in wordes, and so flatter your selves as though none knew any thing, or could know but you.
* Prov. 14. 2.
b He reproveth these his friends of two faults: the one that they thought they had better knowledge then indeede they had: and the other, that in stead of true consolation, they did deride and despise their friend in his adversity.
c The which neighbour being a mocker and a wicked man, thinketh that no man is in Gods favour but hee, because hee hath all things that he desireth.
d As the rich esteeme not a light, or torch that goeth out, so in hee despised that falleth from prosperity to adversitie.
† *Ebr. to whom God hath brought in with his hand.*
e He declareth to them that did dispute against him, that their wisedome is common to all, and such as the very bruite beast doe dayly teach,

n Should he perswade by his great talke, that he is iust?

‖ *Or, fleſh.*

f He exhorteth them to be wiſe in iudging, and aſwel to know the right uſe why God hath given them eares, as he hath done a mouth.

g Though men by age, and continuance of time attaine to wiſedome, yet it is not comparable to Gods wiſedome, nor able to comprehend his iudgements, wherein he anſwereth to that which was alleaged, Chap. 8, 8.

h He ſheweth that there is nothing done in this world without Gods wil and ordinance, for elſe he ſhould not be Almighty.

i He taketh wiſedome from them.

k He abaſeth the honour of princes, and bringeth them into the ſubiection of others.

l He cauſeth that their words have no credite, which is when he will puniſh ſinne.

m In this diſcourſe of Gods wonderfull workes, Iob ſheweth that whatſoever is done in this worl'd both in the order and change of things, is by Gods will and appointment: wherein he declareth that he thinketh well of God, and is as able to ſet foorth his power in words as they that reaſoned againſt, were.

thee, and the foules of the heaven, and they ſhall tell thee.

8 Or ſpeake to the earth, and it ſhall ſhew thee: or the fiſhes of the ſea, and they ſhall declare unto thee.

9 Who is ignorant of all theſe, but that the hand of the Lord hath made theſe?

10 In whoſe hand is the ſoule of ever living thing, and the breath of all ‖ mankinde.

11 Doeth not the eares f diſcerne the words, and the mouth taſte meate for it ſelfe?

12 Among the g ancient *is* wiſdome, and in the length of dayes *is* underſtanding.

13 With him *is* wiſedome and ſtrength: hee hath counſell and underſtanding.

14 Behold, he will breake downe, and it cannot be built: he ſhutteth a man up, and he cannot be looſed.

15 Behold, hee withholdeth the waters, and they drie up: but when he ſendeth them out, they deſtroy the earth.

16 With him *is* ſtrength and wiſedome: he that is deceived, and that h deceiveth, are his.

17 Hee cauſeth the conſellers to goe *as* ſpoiled, and maketh the iudges fooles.

18 i Hee looſeth k the collar of kings, and girdeth their loynes with a girdle.

19 Hee leadeth away the princes *as* a prey, and overthroweth the mighty.

20 He taketh away the ſpeach from the l faithfull *counſellers*, and taketh away the iudgement of the ancient.

21 Hee powreth contempt upon princes, and maketh the ſtrength of the mighty weake.

22 He diſcovereth the deepe places from *their* darkeneſſe, and bringeth foorth the ſhadow of death to light.

23 He m increaſeth the people, and deſtroyeth them: hee enlargeth the nations, and bringeth them in againe.

24 Hee taketh away the hearts of them that are the chiefe over the people of the earth, and maketh them to wander in the wildderneſſe out of the way.

25 They grope in the darke without light: and he maketh them to ſtagger like a drunken man.

CHAP. XIII.

Iob compareth his knowledge with the experience of his friends. 16 *The penitent ſhall be ſaved, and the hypocrite condemned.* 20 *He prayeth unto God, that he would not handle him rigorouſly.*

LOe, mine eye hath ſeene all *this*: mine eare hath heard, and underſtood it.

2 I know alſo as much as you know: I am not inferiour unto you.

3 But I will ſpeake to the Almighty, and I deſire a to diſpute with God,

4 For in deede yee forge lies, and all you are b phyſicians of no value.

5 Oh, that you would hold your tongue, that it might be imputed to you for wiſedome!

6 Now heare my diſputation, and give eare to the argumentes of my lips.

7 Will ye ſpeake c wickedly for Gods *defence*, and talke deceitfull for his cauſe?

8 Will ye accept his perſon? or will ye contend for God?

a For although he knew that God had a iuſtice, which was manifeſt in his ordinary working and another in his ſecret counſell, yet he would utter his affection to God, becauſe he was not able to underſtand the cauſe why he did thus puniſh him.

b You doe not well apply your medicine to the diſeaſe.

c He condemneth their zeale, which had not knowledge, neither regarded they to comfort him, but alway grated on Gods iuſtice, as though it was not evidently ſeene in Iob, except they had undertaken the probation thereof.

9 Is it well that hee ſhould ſeeke of you? will you make a lye for him, as one lyeth for a man?

10 He will ſurely reproove you, if ye doe ſecretly accept any perſon.

11 Shall not his excellencie make you afraid? and his feare fall upon you?

12 Your d memories may be compared unto aſhes, *and* your bodies unto bodies of clay.

13 Hold your tongues in my preſence, that I may ſpeake, and let come upon what will.

14 Wherefore doe I e take my fleſh in my teeth, and put my ſoule in my hand?

15 Loe, though hee ſlay me, *yet* will I truſt in him, and I will reproove my wayes in his ſight.

16 He ſhall be my ſalvation alſo: for the f hypocrite ſhall not come before him.

17 Heare diligently my words, and marke my talke.

18 Behold now: *if* I prepare me to iudgement, I know that I ſhallbe g iuſtified.

19 Who is he that will pleade h with me? for *if* I now hold my tongue, I i die.

20 But do not theſe two things unto me: then will I not hide my ſelfe from thee.

21 k Withdraw thine hand from me, and let not thy feare make me afraid.

22 Then call thou, and I will anſwere: or let me ſpeake, anſwere thou me.

23 How many are l mine iniquities and ſinnes, ſhew me my rebellion and my ſinne.

24 Wherefore hideſt thou thy face, and takeſt me for thine enemie?

25 Wilt thou breake a leafe driven to and fro? and wilt thou purſue the drie ſtubble?

26 For thou writeſt bitter things againſt me, and makeſt me to poſſeſſe m the iniquities of my youth.

27 Thou putteſt my feete alſo in the n ſtocks, and lookeſt narrowly unto all my paths, and makeſt the print *thereof* in the † heeles of my feete.

28 Such a one conſumeth like a rotten thing, *and* as a garment that is moth eathen.

d Your fame ſhall come to nothing.

e Is not this a manifeſt ſigne of mine affliction, and that I do not complaine without cauſe, ſeeing that I am thus tormented as though I ſhould teare mine owne fleſh, and put my life in danger?

f Whereby hee declareth that he is not an hypocrite as they charged him.

g That is, cleared and not caſt off for my ſinnes, as you reaſon.

h To proove that God doeth thus puniſh me for my ſinnes.

i If I defend not my cauſe, every man will condemne me.

k He ſheweth what theſe two things are.

l His pangs thus moove him to reaſon with God, not denying but that he had ſinned: but he deſired to underſtand what were his great ſinnes that had deſerved ſuch rigour, wherein he offended that he would know a cauſe of God why he did puniſh him.

m Thou puniſheſt me now for the faultes that I committed in my youth.

n Thou makeſt me thy priſoner, and doeſt ſo preſſe mee that I cannot ſtirre hand nor foote. *Ebr. roote.*

CHAP. XIV.

1 *Iob deſcribeth the ſhortneſſe and miſerie of the life of man.* 14 *Hope ſuſtaineth the godly.* 22 *The condition of mans life.*

a Taking occaſion of his adverſaries wordes, he deſcribeth the ſtate of mans life from his birth to his death.

* Chap. 8, 9. Pſal. 144. 4.

b His meaning is, that ſeeing that man is ſo fraile a creature, God ſhould not handle him ſo extremely: wherein Iob ſheweth the wickedneſſe of the fleſh, when it is not ſubiect to the Spirit.

* Pſal. 51. 5. 7.

c Vntill the time that thou haſt appointed for him to die, which he deſireth as the hireling wayteth for the ende of his labour to receive his wages.

MAn a that is borne of woman, Is of ſhort continuance and full of trouble.

2 Hee ſhooteth foorth as a floure, and is cut downe: he vaniſheth alſo as a * ſhadow, and continueth not.

3 *And* yet thou openeſt thine eyes upon ſuch b one, and cauſeſt me to enter into iudgement with thee.

4 * Who can bring a cleane thing out of filthineſſe? there is not one.

5 Are not his dayes determined? the number of his monethes *are* with thee: thou haſt appointed his bounds which he cannot paſſe.

6 Turne from him that hee may ceaſe untill his deſired day, c as an hireling.

7 For there is hope of a tree, if it be cut downe, that it will yet ſprout, and the branches thereof will not ceaſe.

8 Though the roote of it waxe olde in the earth, & the ſtocke thereof be dead in the ground.

9 *Yet* by the ſent of water it will budde, and bring

bring forth boughes like a plant.

10 d But man is ſicke, and dieth, and man periſheth, and where is he?

11 *As* the waters paſſe from the ſea, and as the flood decayeth and drieth up.

12 So man ſleepeth and riſeth not: *for* he ſhall not wake againe, nor be raiſed from his ſleepe till the heaven be no more.

13 Oh that thou wouldeſt hide me in the grave, and keepe me ſecret, untill thy e wrath were paſt, *and* wouldeſt give mee terme, and f remember me!

14 If a man die, ſhall he live againe? All the dayes of mine appointed time will I wait, till g my changing ſhall come.

15 Thou ſhall call mee, and I will h anſwere thee: thou loveſt the worke of thine owne hands.

16 But now thou * numbreſt my ſteppes, *and* doeſt not delay my ſinnes.

17 Mine iniquity is ſealed up, *as* in a i bagge, and thou addeſt unto my wickednesſe.

18 And ſurely *as* the mountaine that falleth, commeth to nought, and the k rocke that is remooved from his place:

19 *As* the water breaketh the ſtones, *vvhen* thou overfloweſt the things which grow in the duſt of the earth: ſo thou deſtroyeſt the hope of man.

20 Thou prevaileſt alway againſt him, ſo that he paſſeth away: he changeth his face when thou caſteſt him away.

21 And he knoweth not if his ſonnes ſhall be honourable, neither ſhall he underſtand concerning them, whether they ſhall be of low degree.

22 But *vvhile* his l fleſh *is* upon him, he ſhall be ſorowfull, and *vvhile* his ſoule *is* in him, it ſhall mourne.

d Heer ſpeaketh not here as though he had not hope of the immortalitie, but as a man in extreme paine, when reaſon is ouercome by afflictions and torments.

e Hereby he declareth that the feare of Gods iudgement was the cauſe why he deſired to die.

f That is, releaſe my paines and take me to mercy.

g Meaning, unto the day of the reſurrection when he ſhould be changed, and renewed.

h Though I be afflicted in this life, yet in the reſurrection I ſhall feele thy mercies and anſwere when thou calleſt me.

* Prou. 5, 21.

i Thou layeſt them all together, and ſuffereſt none of my ſinnes unpuniſhed.

k He murmureth through the impatiencie of the fleſh againſt God, as though he uſed as great ſeveritie againſt him as againſt the hard rockes, or waters that overflow, ſo that hereby all the occaſion of his hope is taken away.

l Yet while he ſhalbe in paine, and miſerie.

CHAP. XV.

1 *Eliphaz reprehendeth Iob, becauſe hee aſcribeth wiſdome and puritie to himſelfe.* 16 *He deſcribeth the curſe that falleth on the wicked, reckoning Iob to be one of the number.*

THen anſwered Eliphaz the Temanite, and ſayd,

2 Shall a wiſe man ſpeake words of the a winde? and fill his bellie b with the Eaſt winde?

3 Shall hee diſpute with words not comely? or with talke that is not profitable?

4 Surely thou haſt caſt off c feare, and reſtraineſt prayer before God:

5 For thy mouth declareth thine iniquity, ſeeing thou haſt choſen the d tongue of the craftie.

6 Thine owne mouth condemneth thee, and not I, and thy lips teſtifie againſt thee.

7 Art thou the e firſt man that was borne? and waſt thou made before the hils?

8 Haſt thou heard the ſecret counſell of God, and doeſt thou reſtraine wiſedome f to thee?

9 What knoweſt thou that we know not? *and* underſtandeſt that is not in us?

10 With us are both ancient and very aged men, farre older then thy father.

11 *Seeme* the conſolations of God ſmall unto thee? is this thing ſtrange unto thee?

12 Why doeth thine heart h take thee away, and what doe thine eyes meane.

13 That thou anſwereſt to God? at thy pleaſure, and bringeſt *ſuch* words out of thy mouth?

a That is, vaine words, and without conſolation?

b Meaning, with matters that are of none importance, which are forgotten aſſoone as they are uttered, as the Eaſt winde drieth up the moiſture aſſoone as it falleth.

c He chargeth Iob as though his talke cauſed men to caſt off the feare of God, and prayer.

d Thou ſpeakeſt as doeth mockers and contemners of God.

e That is, the moſt ancient, and ſo by reaſon the moſt wiſe?

f Art thou onely wiſe?

h He accuſeth Iobs pride & ingratitude, that will not be comforted by God, nor by their counſell.

14 What is man, that hee ſhould be cleane? and hee that is borne of woman, that hee ſhould i be iuſt?

15 Behold, hee found no ſtedfaſtneſſe in his Saints: yea, the heavens are not cleane in his ſight.

16 How much more *is* man abominable, and filthy, which k drinketh iniquity like water?

17 I will tell thee, heare mee, and I will declare that which I have ſeene:

18 Which wiſe men have tolde, *as they have heard* of their fathers, and have not kept it ſecret:

19 To whom alone the land was l given, and no ſtranger paſſed through them.

20 The wicked man is continually as one that travaileth of child, and the number m of yeeres is hid from the tyrant.

21 A ſound of feare *is* in his eares, *and* in his proſperity the deſtroyer ſhall come upon him.

22 He beleeveth not to n returne out of darkneſſe: for he ſeeth the ſword before him.

23 Hee wandreth o to and fro for bread where *he may*: he knoweth that the day of darkeneſſe is prepared at hand.

24 Affliction and p anguiſh ſhall make him afraid: they ſhall prevaile againſt him as a king ready to the battell.

25 For he hath ſtretched out his hand againſt God, and made himſelfe ſtrong againſt the Almighty.

26 *Therefore God* ſhall runne upon him, *even* upon his necke, and againſt the moſt thicke part of his ſhield.

27 Becauſe he hath covered his face with q his fatneſſe, and hath collops in *his* flancke.

28 Though he dwell r in deſolate citie, *and* in houſes which no man inhabiteth, but are become heapes,

29 He ſhall not be rich, neither ſhall his ſubſtance continue, neither ſhall he prolong the ſ perfection thereof in the earth.

30 He ſhall never depart out of darkeneſſe: the flame ſhall drie up his branches, and hee ſhall gee away with the breath of his mouth.

31 He t beleeveth not that he erreth in vanity: therefore vanity ſhall be his change.

32 His branch ſhall not be greene, but ſhalbe cut off before his day.

33 *God* ſhall deſtroy him as the vine her ſowre u grape, and ſhall caſt him off, as the olive *doeth* her flowre.

34 For the congregation of the hypocrite ſhall be deſolate, and fire ſhall devoure the houſes of x bribes.

35 *For* they y conceine miſchiefe and bring foorth vanity, and their belly hath prepared deceit.

i His purpoſe is to proove that Iob as an unIuſt man, and an hypocrite is puniſhed for his ſinnes, likeas he did before, Chap. 4, 28.

k Which hath a deſire to ſinne, as he that is thirſtie to drinke.

l Who by their wiſedome ſo governed, that no ſtranger invaded them, and ſo the land ſeemed to be given to them alone.

m The cruell man is ever in danger of death, and is never quiet in conſcience.

n Out of that miſerie whereunto he once falleth.

o God doeth not onely impoueriſh the wicked oftimes, but even in their proſperity he puniſheth them with a greedineſſe evermore to gather: which is as a beggery.

p He ſheweth what weapons God uſeth againſt the wicked, which lift up themſelves againſt him, to wit, terrour of conſcience, and outward afflictions.

q That is, he was ſo puft up with great proſperity and abundance of all things, that he forgate God: noting, that Iob in his felicity had not the true feare of God.

r Though hee build and repaire ruinous places to get him fame, yet God ſhall bring all to nought, and turne his great proſperity into extreme miſery.

ſ Meaning, that his ſumptuous buildings ſhould never come to perfection.

t He ſtandeth ſo in his owne conceit, that he will give no place to good counſell, therefore his owne pride ſhall bring him to deſtruction.

u As one that gathereth grapes before they be ripe.

x Which were built or maintained by powling and briberie.

y And therefore all their vaine deuiſes ſhall turne to their owne deſtruction.

CHAP. XVI.

1 *Iob mooued by the importunacie of his friends.* 7 *Counteth in what extremitie he is.* 19 *And taketh God to witneſſe of his innocencie.*

BUt Iob anſwered and ſayd,

2 I have oftentimes heard ſuch things: miſerable comforters are ye all.

3 Shall there be none ende of the wordes of a winde?

h Why doeſt thou ſtand in thine owne conceit? *Ebr. in thy ſpirit.*

[a] winde? or what maketh thee bold so to [b] answere?

4 I could also speake as ye doe: (but would God your [c] soule were in my soules stead) I could keep you company in speaking and could [d] shake mine head at you.

5 But I would strengthen you [e] with my mouth, and the comfort of my lips should asswage *your sorow*.

6 Though I speake, my sorow [f] cannot be asswaged: though I cease, what release have I?

7 But now [g] he maketh mee wearie: *O God*, thou hast made all my [h] congregation desolate,

8 And hast made me full of [i] wrinkels which is a witnesse thereof, and my leannesse riseth up in me, testifying *the same* in my face.

9 [k] His wrath hath torne *mee*, and hee hateth me, *and* gnasheth upon me with his teeth: mine enemie hath sharpened his eyes against me.

10 They have opened their mouthes upon me, and smitten mee on the [l] cheeke in reproach: they gathered themselves together against me.

11 God hath delivered me to the unjust, and hath made mee to turne out of the way by the [m] hands of the wicked.

12 I was in wealth, but hee hath brought me to nought: hee hath taken me by the necke and beaten me, and set me as a marke for himselfe.

13 His [n] archers compasse me round about: he cutteth my reines, and doeth not spare, and powreth my gall [o] upon the ground.

14 Hee hath broken me with one breaking upon another, and runneth upon [m] like a giant.

15 I have sowed a sackecloath upon my skinne, and have abased mine [p] horne unto the dust.

16 My face is withered with weeping, and the shadow of death *is* upon mine eyes.

17 Though *there be* no wickednesse in [q] mine hands, and my prayer *r be* pure.

18 O earth, cover not thou my [r] blood, and let my crying find no place.

19 For loe, now my [t] witnesse *is* in the heaven, and my record *u* on high.

20 My friends [u] speake eloquently against me: *but* mine eye powreth out *teares* unto God.

21 Oh that a man might [x] pleade with God, as man with his neighbour!

22 For the yeeres accounted come, and I shall goe the way, whence I shall not returne.

a Which serve for vaine ostentation and for no true comfort.
b For Elipaz did repli against Iobs answer.
c I would you felt that which I doe.
d That is, mocke at your misery, as you doe at mine.
e If this were in my power, yet would I comfort you, and not doe as ye doe to me.
f If they would say, Why dost thou not then comfort thy selfe? he answereth, that the judgements of God are more heavy then hee is able to asswage either by words or silence.
g Meaning, God.
h That is, destroyed most of my familie.
i In token of sorow and griefe.
k That is, God by his wrath: and in this diversitie of words and high stile, hee expresseth how grievous the hand of God was upon him.
l That is, hath handled me most contemptuously: for so smiting on the cheeke signified. 2. King. 22. 24. mar. 14. 65.
m They have led me whither they would.
n His manifold afflictions.
o I am wounded to the heart.
p Meaning, his glory was brought lowe.
q Signifying, that he is not able to comprehend the cause of this his grievous punishment.
r That is, unfained, and without hypocrisie.
s Let my sinne be knowen if I be such a sinner as mine adversaries accuse me, and let me finde no favour.
t Though man condemne me, yet God is witnesse of my cause.
u Vse painted wordes in stead of true consolation.
x Thus by his great torments hee is caried away, and brasteth out into passions, and speaketh unadvisedly, as though God should intreat man more gently, seeing hee hath but a short time here to live.

CHAP. XVII.

1 Iob saieth that hee consumeth away, and yet doth patiently abide it. 10 Hee exhorteth his friends to repentance, 13 shewing that hee looketh but for death.

MY breath is corrupt: my dayes are cut off, and the grave *is ready* for me.

2 There are none but [a] mockers with me, and mine eye continueth in [b] their bitternesse.

3 [c] Lay downe now, *and* put me in suretie for thee: who is hee, that [d] will touch mine hand?

4 For thou hast hid their heart from [e] understanding: therefore shalt thou not set *them* upon high.

a Instead of comfort, being now at deaths doore, hee had but them that mocked at him, and discouraged him.
b I see still that they seeke but to vexe me.
c Hee reasoneth with God as a man beside himselfe, to the intent that his cause might be brought to light.
d And answere for thee?
e That these mine afflictions are thy iust judgements, though man know not the cause,

5 [f] For the eyes of his children shall faile, that speaketh flatterie to *his* friends.

6 Hee hath also made mee a [g] by word of the people, and I am as a tabret [h] before them.

7 Mine eye therefore is dim for griefe, and all my strength *is* like a shadow.

8 The righteous shalbe astonied at [i] this, and the innocent shalbe mocued against the hypocrite.

9 But the righteous will hold his [k] way, and he whose hands are pure, shall increase *his* strength.

10 All [l] you therefore turne you, and come now, and I shall not finde one wise among you.

11 My dayes are past, mine enterprises are broken, *and* the thoughts of mine heart

12 Have changed the [m] night for the day, and the light that approached, for darkenesse.

13 Though I hope, *yet* the grave shalbe mine house, *and* I shall make my bed in the darke.

14 I shall say to corruption, Thou art my [o] father, *and* to the worme, Thou art my mother and my sister.

15 Where is then now mine hope? or who shall consider the thing that I hoped for?

16 [p] They shall goe downe into the bottome of the pit: surely it shall lie together in the dust.

f Hee that flattereth a man, and onely iudgeth him happy in his prosperitie, shall not himselfe onely but also his posteritie be punished.
g God hath made all the world to speake of me, because of mine afflictions.
h That is as a continuall sound in their eares.
i To wit, when they see the godly punished: but in the end they shall come to understanding, and know what shall be the reward of the hypocrite.
k That is, will not be discouraged, consider ng that the godly are punished as well as the wicked.
l Iob speaketh to them three that came to comfort him.
m That is, have brought me sorow in stead of comfort.
n Though I should hope to come from adversity to prosperity, as your discourse pretendeth.
o I have no more hope in father, mother, sister, or any worldly thing: for the dust and wormes shall be to me in stead of them.
p All worldly hope and prosperity faile, which you say, are onely signes of Gods favour but seeing that these things perish, I set mine hope in God and the life everlasting.

CHAP. XVIII.

1 Bildad rehearseth the paines of the vnfaithfull and wicked.

THen answered Bildad the Shuhite, and sayd,

2 When will [a] yee make an ende of *your* words? [b] cause us to understand, and then we will speake.

3 Wherefore are wee counted as beastes, *and* are vile in your sight?

4 *Thou art* [c] *as one* that teareth his soule in his anger. Shall the [d] earth be forsaken for thy sake? or the rocke removed out of his place?

5 Yea, the light of the wicked shall be [e] quenched, and the spark of his fire shall not shine.

6 The light shall be darke in his dwelling, and his candle shalbe put out with him.

7 The steps of his strength shalbe restrained, and his owne counsell shall cast him downe.

8 For hee is taken in the net by his feete, and he [f] walketh upon the snares.

9 The grenne shall take him by the heele, and the chiefe shall come upon him.

10 A snare is laid for him in the ground, and a trap for him in the way.

11 Fearefulnesse shall make him afraid on every side, and shall driue him to his feete.

12 His strength shalbe [g] famine: and destruction shalbe ready at his side.

13 It shall devoure the inner partes of his skinne, *and* the [h] first borne of death shall devoure his strength.

14 His hope shalbe rooted out of his dwelling, and shall cause him to goe to the [i] king of feare.

15 *Feare* shall dwell in his house (because it is not [k] his) *and* brimstone shall be scattered upon his habitation.

16 His rootes shall be dryed up beneath, and above shall his branch be cut downe.

17 His remembrance shall perish from the earth, and he shall have no name in the streete.

a Which count your selves iust, as Chap. 12. 4.
b Whom you take to be but beasts, as Chap. 12, 7.
c That is, like a mad man.
d Shall God change the order of nature for thy sake by dealing with thee otherwise then hee doeth with all men?
e When the wicked is in his prosperity, then God changeth his state: and this is his ordinary working for their sinnes.
f Meaning, that the wicked are in continuall danger.
g That which should nourish him, shall be consumed by famine.
h That is, some strong and violent death shall consume his strength: or as the Ebrew word signifieth his members or parts.
i That is, with most great feare.
k Meaning, not truely come by.
l Though all the world would favour him, yet God would destroy him and his.

18 They

m He ſhall fall from proſperity to adverſity.

18 They ſhall drive him out of the m light unto darkeneſſe, and chaſe him out of the world.

19 Hee ſhall neither have ſonne nor nephewe among his people, nor any poſterity in his dwellings.

n When they ſhall ſee what came unto him.

20 The poſteritie ſhalbe aſtonied at his n day, and feare ſhall come upon the ancient.

21 Surely ſuch are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Iob reproveth his friends. 25 and reſteth his miſeries and grieuous paines. 25 Hee aſſureth himſelfe of the generall reſurrection.

BUt Iob anſwered, and ſaid,

2 How long will yee vexe my ſoule, and torment me with words?

a That is many times, as Neh. 4. 12.

3 Ye have now a ten times reproached me, and are not aſhamed: ye are impudent toward me.

b That is, I my ſelfe ſhalbe puniſhed for it, or you have not yet confuted it.

4 And though I had indeed erred, mine error b remaineth with me.

c Hee braſteth out againe into his paſſions, and declareth ſtill that his affliction commeth of God though hee be not able to feele the cauſe in himſelfe.

5 But indeed if yee will advance your ſelves againſt me, and rebuke me for my reproach.

d Meaning, out of his afflictions.

6 Know now, that God hath c overthrowen me, and hath compaſſed me with his net.

7 Behold, crie out of violence, but I have none anſwere: I crie, but there *is* no iudgement.

e Meaning, his children, and whatſoever was deare unto him in this world.

8 Hee hath hedged up my way that I cannot d paſſe, and hee hath ſet darkeneſſe in my paths.

9 Hee hath ſpoiled mee of mine honour, and taken the e crowne away from mine head.

f Which is plucke vp, and hath no more hope to grow.

10 Hee hath deſtroyed mee on every ſide, and I am gone: and hee hath remooved mine hope like f a tree.

g His manifold afflictions.

11 And hee hath kindled his wrath againſt me, and counteth me as one of his enemies.

12 His g armies came together, and made their way upon me, and camped about my tabernacle.

13 He hath remooved my brethren farre from mee, and alſo mine acquaintance were ſtrangers unto me.

14 My neighbours have forſaken me, and my familiers have forgotten me.

h Mine houſhold ſervants: by all theſe loſſes Iob ſhewerth that touching the fleſh he had great occaſion to be mooued.

15 h They that dwell in mine houſe, and my maids tooke me for a ſtranger: for I was a ſtranger in their ſight.

i Which were hers and mine.

16 I called my ſervant, but hee would not anſwere, *though* I prayed him with my mouth.

k Beſides theſe great loſſes and moſt cruell unkindneſſe, he was touched in his owne perſon, as followeth.

17 My breath was ſtrange unto my wife, though I prayed her for the childrens ſake of mine i owne body.

l All my fleſh was conſumed.

18 The wicked alſo deſpiſed mee, *and* when I roſe, they ſpake againſt me.

19 All my ſecret friends abhorred me, and they whom I loved, are turned againſt me.

m Seeing I haue theſe iuſt cauſes to complaine, condemne me not as an hypocrite, ſpecially ye which ſhould comfort me.

20 My bone k cleaveth to my ſkinne and to my fleſh, and I have eſcaped with the l skinne of my teeth.

n Is it not enough that God doth puniſh me, except you by reproaches increaſe my ſorow?

21 Have pitie upon me: have m pitie upon me, (O ye my friends) for the hand of God hath touched me.

o To ſee my body puniſhed, except yee trouble my minde?

22 Why doe ye perſecute mee, as n Gods? and are not ſatisfied with my o fleſh?

p He proteſteth that notwithſtanding his ſore paſſions his religion is perfit: and that he is not a blaſphemer as they iudged him.

23 Oh that my wordes were now written! oh that they were written even in a booke,

24 *And* graven with p an yron pen in lead, or in ſtone for ever!

q I doe not ſo iuſtifie my ſelfe before the world, but I know that I ſhall come before the great Iudge, who ſhall be my deliverer and Saviour.

25 For I am ſure that my q Redeemer liveth, and he ſhall ſtand the laſt on the earth.

26 And though after my skin *vvormes* deſtroy this *body*, yet ſhall I ſee God r in my fleſh.

r Herein Iob declareth plainely that he had a full hope, that both the ſoule and body ſhould enioy the preſence of God in the laſt reſurrection.

27 Whom I my ſelfe ſhall ſee, and mine eyes ſhall behold, and none other *for me though* my reynes are conſumed within me.

28 But ye ſayd, Why is he perſecuted? And there was a ſ deepe matter in me.

ſ Though his friends though that he was but

29 Be yee afraid of the ſword: for the ſword will be t auenged of wickedneſſe, that yee may know that there is a iudgement.

deeper conſideration, perſecuted of God for his ſinnes, yet he declareth that there was a to wit, the triall of his faith and patience, and ſo to be an example for others.

t God will be reuenged of this haſtie iudgement, whereby you condemned me.

CHAP. XX.

1 Zophar ſheweth, that the wicked and couetous ſhall haue a ſhort end, 22 though for a time they flouriſh.

THen anſwered Zophar the Naamathite, and ſaid,

2 Doubtleſſe my thoughts cauſe mee to anſwere, and therefore I make haſte.

a He declareth that two things mooued him to ſpeake: to wit, becauſe Iob ſeemed to touch him, and becauſe he thought he had knowledge ſufficient to confute him.

3 I have heard a the correction of my reproach: therefore the ſpirit of mine underſtanding cauſeth me to anſwere.

b His purpoſe is to proove Iob to be a wicked man, and an hypocrite, becauſe God puniſhed him, and changed his proſperity into adverſitie.

4 Knoweſt thou not this of old? *and* ſince *God* placed man upon the earth,

5 That the reioycing of the wicked *is* ſhort, and that the ioy of the hypocrites is but a moment?

6 Though b his excellencie mount up to the heaven, and his head reach unto the cloudes,

7 *Yet* ſhall he periſh for ever like his dung, *and* they which have ſeene him, ſhall ſay, Where is he?

8 He ſhall flee away as a dreame, and they ſhall not finde him, and ſhall paſſe away as a viſion of the night.

9 So that the eye which had ſeene him, ſhall do ſo no more, and his place ſhall ſee him no more.

c Whereas the father through ambition and tyranny oppreſſed the poore the children through poverties and miſerie, ſhall ſeeke fauour at the poore.

10 His children ſhall c flatter the poore, and his hands ſhall d reſtore his ſubſtance.

d So that the thing which he hath taken away by violence, ſhall be reſtored againe by force.

11 His bones *are* full *of the ſinne* of his youth, and e it ſhall lie downe with him in the duſt.

e Meaning, that he ſhall carry nothing away with him but his ſinne.

12 When wickednes was f ſweet in his mouth, *and* he hid it under his tongue.

f As poyſon that is ſweete in the mouth, bringeth deſtruction when it commeth into the body: ſo all vice at the firſt is pleaſant, but afterward God turneth it to deſtruction.

13 *And* fauoured it, and would not forſake it, but kept it cloſe in his mouth.

14 *Then* his meate in his bowels was turned: the gall of Aſpes *vvas* in the middes of him.

15 He hath devoured ſubſtance, and hee ſhall vomit it: *for* God ſhall draw it out of his belly.

g Hecompareth evill gotten goods to the venim of Aſpes, which ſerpent is moſt dangerous: noting that Iobs great riches were not truely come by.

16 Hee ſhall ſucke the g gall of Aſpes, *and* the vipers tongue ſhall ſlay him.

17 Hee ſhall not ſee the h rivers, *nor* the floods *and* ſtreames of hony and butter.

Though God giue to

18 Hee ſhall reſtore the labour, and ſhall deuoure no more: *even* according to the ſubſtance *ſhall be* his exchange, i and hee ſhall enioy it no more.

19 For hee hath undone *many*: he hath forſaken the poore, *and* hath ſpoyled houſes which he builded not.

20 Surely he ſhall feele no quietnes in his body, *neither* ſhall he reſerve of that which he deſired.

21 There ſhall none of his k meate be left: therefore none ſhall hope for his goods.

22 When he ſhallbe filled with his abundance, he ſhell be in paine, *and* the hand l of all the wicked ſhall aſſaile him.

and therefore God did plague him iuſtly for the ſame.

h all other abundance of his bleſſings, yet he ſhall have no part thereof.

i That is, theſe raveners and ſpoylers of the poore ſhall enioy their theft but for a time: for after, God will take it from them, and cauſe them to make reſtitution, ſo that it is but an exchange.

k Hee ſhall leave nothing to his poſterity.

l The wicked ſhall never be in reſt: for one wicked man ſhall ſeeke to deſtroy another.

m Some reade, vpon his flesh, alluding to Iob, whose flesh was smitten with a scab.
n Some reade, of the quitter.
o All feare and sorow shall light vpon him, when he thinketh to escape.
p This is, fire from heaven, or the fire of Gods wrath.
q Meaning, the children of the wicked shall flow away like riuers, and be dispersed in diuerse places.
r Thus God will plague the wicked.
s Against God, thinking to excuse himselfe, and to escape Gods hand.

23 He shall be about to fill his bellie, *but God* shall send vpon him his fierce wrath, m and shall cause to raine vpon him, *euen* vpon his meat.
24 He shall flee from the yron weapons, *and* the bow of steele shall strike him through.
25 *The arrow* is drawen out, and commeth foorth of the n bodie, and shineth of his gall, *so* feare commeth vpon him.
26 o All darkenesse shall be hid in the secret places: the fire that is not p blowen shall deuoure him, *and* that which remaineth in his tabernacle, shall be destroyed.
27 The heauen shall declare his wickednesse, and the earth shall rise vp against him.
28 The q increase of his house shall goe away: it shall flow away in the day of his wrath.
29 This is the portion of the wicked man from r God, and the heritage *that he shall haue* of God, for his s words.

CHAP. XXI.

1 Iob declareth how the prosperitie of the wicked maketh them proud. 15 In so much that they blaspheme God. 16 Their destruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for prosperitie.

BUt Iob answered, and said,
2 Heare diligently my wordes, and this a shall be in stead of your consolations.
3 Suffer mee that I may speake, and when I haue spoken, mocke on.
4 Doe I *direct* my talke to man? If it b were so, how should not my spirit be troubled?
5 Marke mee, and be abashed, and lay your hand vpon *your* mouth.
6 Even when I remember, I am afraide, and feare taketh hold on my flesh.
7 Wherefore doe the wicked c liue, *and* waxe old, and grow in wealth?
8 Their seed is established in their sight with them, and their generation before their eyes.
9 Their houses are peaceable without feare, and the rod of God is not vpon them.
10 Their bullocke gendreth, and faileth not: their kow calueth, and casteth not her calfe.
11 They send foorth their children d like sheep, and their sonnes dance.
12 They take the tabret and harpe, and reioyce in the sound of the organs.
13 They spend their dayes in wealth, and suddenly e they goe downe to the grave.
14 They say also vnto God, Depart from vs: for we desire not the f knowledge of thy wayes.
15 Who is the Almighty, that we should serue him? and what profit should we haue, if we should pray vnto him?
16 Loe, their wealth is not in their g hand: *therefore* let the counsell of the wicked h be farre from mee.
17 How oft shall the candle of the wicked be put out, and their destruction come vpon them? he will diuide *their* liues in his wrath.
18 They shall be as stubble before the wind, and as chaffe, that the storme carieth away.
19 God will lay vp the sorow *of the father* for his children: when hee rewardeth him, hee shall know it.
20 k His eyes shall see his destruction, and hee shall drinke of the wrath of the Almightie.
21 For what pleasure hath he in his house after him, when the number of his moneths is cut off?
22 Shall any teach l God knowledge, who iudgeth the highest things?
23 One m dieth in his full strength, being in all ease and prosperitie.
24 His breasts are full of milke, and his bones run full of marow.
25 And another n dieth in the bitternesse of his soule, and neuer eateth with pleasure.
26 They shall sleepe both in o the dust, and the wormes shall couer them.
27 Behold, I know your thoughts, and the enterprises p *wherewith* ye doe me wrong.
28 For ye say, Where is the princes q house? and where is the tabernacle of the wickeds dwelling?
29 May yee r not aske them that goe by the way? and ye cannot denie their signes.
30 But the wicked is kept vnto the day of s destruction, *and* they shall be brought foorth to the day of wrath.
31 Who shall declare his way t to his face? and who shall reward him for that he hath done?
32 Yet shall he be brought to the grave, and remaine in the heape.
33 The u slime valley shall be sweet vnto him, and euery man shall draw after him, as before him there were innumerable.
34 How then comfort v ye me in vaine, seeing in your answere there remaine but lies?

a Your diligent marking of my words shall be to me a great consolation.
b As though he would say I doe not talke with man but with God, who will not answere me, and therefore my minde must needes be troubled.
c He chargeth them as though they were not able to comprehend this his feeling of Gods iudgement, and exhorteth them therefore to silence.
d Iob proueth against his aduersaries, that oftimes God punisheth not straightwaye the wicked, but oft times giueth them long life, and prosperitie: so that we must not iudge God iust or vniust by the things that appeare to our eye.
e They haue store of children, iustice and health. *f In these points he answereth to that which Zophar alleaged before.*
g Not being tormented with long sickenesse.
h They desire nothing more then to be exempt from all subiection that they should beare to God: thus Iob sheweth his aduersaries, that if they reason onely by that which is seene by common experience, the wicked that hate God, are better dealt with all, then they that loue him. *k It is not their owne, but God onely lendeth it vnto them.* *l. God keepe me from their prosperity.* *m When God recompenseth his wickednes, he shall know that his prosperity was but vanitie.*
l Who seemeth to giue the wicked prosperitie, and punisheth the godly.
m Meaning, the wicked.
n To wit, the godly.
o As concerning their bodies: and this he speaketh according to the common iudgement.
p That they called Iobs house in derision, concluding that it was destroyed because he was wicked.
q Which hath long trauailing house experience and reason therefore, to wit, that the wicked doe prosper, and the godly liue in affliction.
r Though the wicked flourish here, yet God will punish him in the last day.
s Though men doe flatter him, and none dare reproue him in this world, yet death is a token that he will bring him to account. *t He shall be glad to lie in stinke pit, which before could not be content with a royall palace.* *u Saying, that the iust in this world haue prosperity, and the wicked aduersitie.*

CHAP. XXII.

1 Eliphaz affirmeth that Iob is punished for his sinnes. 6 He accuseth him of vnmercifulnesse. 13 And that he denied Gods prouidence. 21 He exhorteth to repentance.

THen Eliphaz the Temanite answered, and said,
2 May a man be a profitable vnto God, as he that is wise may be profitable to himselfe?
3 * Is it any thing vnto the Almighrie, that thou art righteous? or is it profitable *to him*, that thou makest thy wayes vpright?
4 Is it for feare b of thee that hee will accuse thee? *or* goe with thee into iudgement?
5 Is not thy wickednesse great, and thine iniquities innumerable?
6 For thou hast taken the c pledged from thy brother for nought, and spoiled the cloathes of the naked.
7 To such as were weary thou hast not giuen water to drinke, and hast withdrawen bread from the hungry.
8 But the mighty man d had the earth, and hee that was in authoritie, dwelt in it.
9 Thou hast cast out widowes emptie, and the armes of the e fatherlesse were broken.
10 Therefore snares *are* round about thee, and feare shall suddenly trouble thee.
11 Or darkenesse that thou shouldest not see, and f abundance of waters shall couer thee.
12 Is not God on g hie in the heaven? and behold the height of the h starres how hie they are.
13 But thou sayest, How should God i know? can he iudge through the darke cloud?

a Though man were iust yet God is could haue no profit of this his iustice: and therefore when he punished him, he hath no regard to his iustice but to his sinne.
** Chap. 35. 7.*
b Least thou should eft reproue or hurt him.
c Thou hast been cruell and without charity, and wouldest doe nothing for the poore, but for thine owne aduantage.
d When thou wast in power & authority, thou didst not iustice but wrong.
e Thou hast not onely not shewed pity, but oppressed them.
f That is manifold afflictions.
g He accuseth Iob of impiety and contempt of God: as though he would say. If thou pase not for men, yet consider the height of Gods maiesty. *h That so much the more by that excellent worke thou mayest feare God, and reuerence him.* *i Hee reproueth Iob, as though he denied Gods prouidence, and that he could not see the things that were done in this world.*

18 They shall drive him out of the m light unto darkenesse, and chase him out of the world.

19 Hee shall neither have sonne nor nephewe among his people, nor any posterity in his dwellings.

20 The posteritie shalbe astonied at his n day, and feare shall come upon the ancient.

21 Surely such are the habitations of the wicked, and this is the place of him that knoweth not God.

CHAP. XIX.

1 Iob reproveth his friends. 25 and reciteth his miseries and griefous paines. 25 Hee assureth himselfe of the generall resurrection.

BUt Iob answered, and said,

2 How long will yee vexe my soule, and torment me with words?

3 Ye have now a ten times reproached me, and are not ashamed: ye are impudent toward me.

4 And though I had indeed erred, mine error b remaineth with me.

5 But indeed if yee will advance your selves against me, and rebuke me for my reproach.

6 Know now, that God hath c overthrowen me, and hath compassed me with his net.

7 Behold, crie out of violence, but I have none answere: I crie, but there *is* no iudgement.

8 Hee hath hedged up my way that I cannot d passe, and hee hath set darkenesse in my paths.

9 Hee hath spoiled mee of mine honour, and taken the e crowne away from mine head.

10 Hee hath destroyed mee on every side, and I am gone: and hee hath remooved mine hope like f a tree.

11 And hee hath kindled his wrath against me, and counteth me as one of his enemies.

12 His g armies came together, and made their way upon me, and camped about my tabernacle.

13 He hath remooved my brethren farre from mee, and also mine acquaintance were strangers unto me.

14 My neighbours have forsaken me, and my familiers have forgotten me.

15 h They that dwell in mine house, and my maids tooke me for a stranger: for I was a stranger in their sight.

16 I called my servant, but hee would not answere, *though* I prayed him with my mouth.

17 My breath was strange unto my wife, though I prayed her for the childrens sake of mine i owne body.

18 The wicked also despised mee, *and* when I rose, they spake against me.

19 All my secret friends abhorred me, and they whom I loved, are turned against me.

20 My bone k cleaveth to my skinne and to my flesh, and I have escaped with the l skinne of my teeth.

21 Have pitie upon me: have m pitie upon me, (O ye my friends) for the hand of God hath touched me.

22 Why doe ye persecute mee, as n Gods? and are not satisfied with my o flesh?

23 Oh that my wordes were now written! oh that they were written even in a booke,

24 *And* graven with p an yron pen in lead, or in stone for ever!

25 For I am sure that my q Redeemer liveth, and he shall stand the last on the earth.

26 And though after my skin *wormes* destroy this *body*, yet shall I see God r in my flesh.

27 Whom I my selfe shall see, and mine eyes shall behold, and none other *for me though* my reynes are consumed within me.

28 But ye sayd, Why is he persecuted? And there was a s deepe matter in me.

29 Be yee afraid of the sword: for the sword will be t avenged of wickednesse, that yee may know that there is a iudgement.

CHAP. XX.

1 Zophar sheweth, that the wicked and covetous shall have a short end, 22 though for a time they flourish.

THen answered Zophar the Naamathite, and said,

2 Doubtlesse my thoughts cause mee to answere, and therefore I make haste.

3 I have heard a the correction of my reproach: therefore the spirit of mine understanding causeth me to answere.

4 Knowest thou not this of old? *and* since God placed man upon the earth,

5 That the reioycing of the wicked *is* short, and that the ioy of the hypocrites is but a moment?

6 Though b his excellencie mount up to the heaven, and his head reach unto the cloudes,

7 *Yet* shall he perish for ever like his dung, *and* they which have seene him, shall say, Where is he?

8 He shall flee away as a dreame, and they shall not finde him, and shall passe away as a vision of the night.

9 So that the eye which had seene him, shall do so no more, and his place shall see him no more.

10 His children shall c flatter the poore, and his hands shall d restore his substance.

11 His bones are full *of the sinne* of his youth, and e it shall lie downe with him in the dust.

12 When wickednes was f sweet in his mouth, *and* he hid it under his tongue.

13 *And* favoured it, and would not forsake it, but kept it close in his mouth.

14 *Then* his meate in his bowels was turned: the gall of Aspes *was* in the middes of him.

15 He hath devoured substance, and hee shall vomit it: *for* God shall draw it out of his belly.

16 Hee shall sucke the g gall of Aspes, *and* the vipers tongue shall slay him.

17 Hee shall not see the h rivers, *nor* the floods *and* streames of hony and butter.

18 Hee shall restore the labour, and shall devoure no more: *even* according to the substance *shall be* his exchange, i and hee shall enioy it no more.

19 For hee hath undone *many*: he hath forsaken the poore, *and* hath spoyled houses which he builded not.

20 Surely he shall feele no quietnes in his body, *neither* shall he reserve of that which he desired.

21 There shall none of his k meate be left: therefore none shall hope for his goods.

22 When he shallbe filled with his abundance, he shall be in paine, *and* the hand l of all the wicked shall assaile him.

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an He shall fall from prosperity to adversity.

n When they shall see what came unto him.

a That is many times, as Neh. 4. 12.

b That is, I my selfe shalbe punished for it, or you have not yet confuted it.

c Hee brasteth out againe into his passions, and declareth still that his affliction commeth of God though hee be not able to feele the cause in himselfe.

d Meaning, out of his afflictions.

e Meaning, his children, and whatsoever was deare unto him in this world.

f Which is pluckt up, and hath no more hope to grow.

g His manifold afflictions.

h Mine houshold servants: by all these losses Iob sheweth that touching the flesh he had great occasion to be mooved.

i Which were hers and mine.

k Besides these great losses and most cruell unkindnesse, he was touched in his owne person, as followeth.

l All my flesh was consumed.

m Seeing I haue these iust causes to complaine, condemne me not as an hypocrite, specially ye which should comfort me.

n Is it not enough that God doth punish me, except you by reproaches increase my sorow?

o To see my body punished, except yee trouble my minde?

p He protesteth that notwithstanding his sore passions his religion is perfit: and that he is not a blasphemer as they iudged him.

q I doe not so iustifie my selfe before the world, but I know that I shall come before the great Iudge, who shall be my deliverer and Saviour.

r Herein Iob declareth plainely that he had a full hope, that both the soule and body should enioy the presence of God in the last resurrection.

s Though his friends though that he was but perfecuted of God for his sinnes, yet he declareth that there was a deeper consideration, to wit, the triall of his faith and patience, and so to be an example for others.

t God will be reuenged of this hastie iudgement, whereby you condemned me.

a He declareth that two things mooued him to speake: to wit, because Iob seemed to touch him, and because he thought he had knowledge sufficient to confute him.

b His purpose is to proove Iob to be a wicked man, and an hypocrite, because God punished him, and changed his prosperity into adversitie.

c Whereas the father through ambition and tyranny oppressed the poore the children through povertie and miserie, shall seeke favour at the poore.

d So that the thing which he hath taken away by violence, shall be restored againe by force.

e Meaning, that he shall cary nothing away with him but his sinne.

f As poyson that is sweete in the mouth, bringeth destruction when it commeth into the body: so all vice at the first is pleasant, but afterward God turneth it to destruction.

g He compareth evill gotten goods to the venim of Aspes, which serpent is most dangerous: noting that Iobs great riches were not truely come by.

h Though God giue to all other abundance of his blessings, yet he shall have no part thereof.

i That is, these raveners and spoylers of the poore shall enioy their theft but for a time: for after, God will take it from them, and cause them to make restitution, so that it is but an exchange.

k Hee shall leave nothing to his posterity.

l The wicked shall never be in rest: for one wicked man shall seeke to destroy another.

and therefore God did plague him iustly for the same.

23 He ſhall be about to fill his bellie, *but God* ſhall ſend vpon him his fierce wrath, m and ſhall cauſe to raine vpon him, *even* vpon his meat.

24 He ſhall flee from the yron weapons, *and* the bow of ſteele ſhall ſtrike him through.

25 *The arrow* is drawen out, and commeth foorth of the n bodie, and ſhineth of his gall, *ſo* feare commeth vpon him.

26 o All darkeneſſe ſhall be hid in the ſecret places: the fire that is not p blowen ſhall deuoure him, *and* that which remaineth in his tabernacle, ſhall be deſtroyed.

27 The heaven ſhall declare his wickednesse, and the earth ſhall riſe vp againſt him.

28 The q increaſe of his houſe ſhall goe away: it ſhall flow away in the day of his wrath.

29 This is the portion of the wicked man from r God, and the heritage *that he ſhall have* of God, for his ſ words.

CHAP. XXI.

7 Iob declareth how the proſperitie of the wicked maketh them proud. 15 In ſomuch that they blaſpheme God. 16 Their deſtruction is at hand. 23 None ought to be iudged wicked for affliction, neither good for proſperitie.

BVt Iob anſwered, and ſaid,

2 Heare diligently my wordes, and this a ſhall be in ſtead of your conſolations.

3 Suffer mee that I may ſpeake, and when I have ſpoken, mocke on.

4 Doe I *direct* my talke to man? If it b were ſo, how ſhould not my ſpirit be troubled?

5 Marke mee, and be abaſhed, and lay your hand vpon *your* c mouth.

6 Even when I remember, I am afraide, and feare taketh hold on my fleſh.

7 Wherefore doe the wicked d live, *and* waxe old, and grow in wealth?

8 Their ſeed is eſtabliſhed in their ſight with them, and their generation before their eyes.

9 Their houſes are peaceable without feare, and the rod of God is not vpon them.

10 Their bullocke gendreth, and faileth not: their kow calueth, and caſteth not her calfe.

11 They ſend foorth their children e like ſheep, and their ſonnes dance.

12 They take the tabret and harpe, and reioyce in the ſound of the organs.

13 They ſpend their dayes in wealth, and ſuddenly f they goe downe to the grave.

14 They ſay alſo vnto God, Depart from vs: for we deſire not the g knowledge of thy wayes.

15 Who is the Almighty, that we ſhould ſerve him? and what profit ſhould we have, if we ſhould pray vnto him?

16 Loe, their wealth is not in their h hand: *therefore* let the counſell of the wicked i be farre from mee.

17 How oft ſhall the candle of the wicked be put out, and their deſtruction come vpon them? he will diuide *their* ſorrowes in his wrath.

18 They ſhall be as ſtubble before the wind, and as chaffe, that the ſtorme carieth away.

19 God will lay vp the ſorow *of the father* for his children: when hee rewardeth him, hee ſhall know it.

20 k His eyes ſhall ſee his deſtruction, and hee ſhall drinke of the wrath of the Almightie.

21 For what pleaſure hath he in his houſe after him, when the number of his moneths is cut off?

22 Shall any teach l God knowledge, who iudgeth the higheſt things?

23 One m dieth in his full ſtrength, being in all eaſe and proſperitie.

24 His breaſts are full of milke, and his bones run full of marow.

25 And another n dieth in the bitterneſſe of his ſoule, and never eateth with pleaſure.

26 They ſhall ſleepe both in o the duſt, and the wormes ſhall couer them.

27 Behold, I know your thoughts, and the enterpriſes *wherewith* ye doe me wrong.

28 For ye ſay, Where is the princes p houſe? and where is the tabernacle of the wickeds dwelling?

29 May yee q not aske them that goe by the way? and ye cannot denie their ſignes.

30 But the wicked is kept vnto the day of r deſtruction, *and* they ſhall be brought foorth to the day of wrath.

31 Who ſhall declare his way ſ to his face? and who ſhall reward him for that he hath done?

32 Yet ſhall he be brought to the grave, and remaine in the heape.

33 The t ſlimie valley ſhall be ſweet vnto him, and every man ſhall draw after him, as before him there were innumerable.

34 How then comfort u ye me in vaine, ſeeing in your anſwere there remaine but lies?

a *Your diligent marking of my words ſhall be to me a great conſolation.*
b *As though he would ſay: I doe not talke with man but with God, who will not anſwere me, and therefore my minde muſt needes be troubled.*
c *He chargeth them as though they were not able to comprehend this his feeling of Gods iuſtement, and exhort th them therefore to ſilence.*
d *Iob proueth againſt his aduerſaries that God puniſheth not ſtraightwaye the wicked, but oft times giueth them long life, and proſperitie: ſo that we muſt not iudge God iuſt or iniuſt by the things that appeare to our eye.*
e *They have ſtore of children, luſtie and healthfull. &* In theſe points he anſwereth to that which Zophar alleaged before.
f *Not being tormented with long ſickeneſſe.*
g *They deſire nothing more then to be exempt from all ſubiection that they ſhould beare to God: thus Iob ſheweth his aduerſaries, that if they reaſon onely by that which is ſeene by common experience, the wicked that hate God, are better dealt with all, then they that loue him.* h *It is not their owne, but God onely lendeth it vnto them.* i. *God keepe me from their proſperity.* k *When God recompenſeth his wickednes, he ſhall ſhew that his proſperity was but vanitie.*

l *Who ſeemeth to the wicked proſperitie, and pumiſhment to the godly.*
m *Meaning, the wicked.*
n *To wit, the godly.*
o *As concerning their bodies: and this he ſpeaketh according to the common iudgement.*
p *Thus they called Iobs houſe in derision, concluding that it was deſtroyed becauſe he was wicked.*
q *Which through long trauailing haue experience and tokens thereof, to wit, that the wicked doe proſper, and the godly live in affliction.*
r *Though the wicked flouriſh here, yet God will puniſh him in the laſt day.*
ſ *Though men doe flatter him, and none dare reproue him in this world, yet death is a token that he will bring him to account.* t *He ſhall be glad to lie in ſome pit, which before could not be content with a royall palace.* u *Saying, that the iuſt in this world haue proſperity, and the wicked aduerſitie.*

CHAP. XXII.

2 Eliphaz affirmeth that Iob is puniſhed for his ſinnes. 6 He accuſeth him of vnmercifulneſſe. 13 And that hee denied Gods prouidence. 22 He exhorteth to repentance.

THen Eliphaz the Temanite anſwered, and ſaid,

2 May a man be a profitable vnto God, as he that is wiſe may be profitable to himſelfe?

3 * Is it any thing vnto the Almightie, that thou art righteous? or is it profitable *to him*, that thou makeſt thy wayes vpright?

4 Is it for feare b of thee that hee will accuſe thee? *or* goe with thee into iudgement?

5 Is not thy wickednesse great, and thine iniquities innumerable?

6 For thou haſt taken the c pledged from thy brother for nought, and ſpoiled the cloathes of the naked.

7 To ſuch as were weary thou haſt not given water to drinke, and haſt withdrawen bread from the hungry.

8 But the mighty man d had the earth, and hee that was in authoritie, dwelt in it.

9 Thou haſt caſt out widowes emptie, and the armes of the e fatherleſſe were broken.

10 Therefore ſnares *are* round about thee, and feare ſhall ſuddenly trouble thee.

11 Or darkeneſſe that thou ſhouldeſt not ſee, and f abundance of waters ſhall couer thee.

12 Is not God on g hie in the heaven? and behold the height of the h ſtarres how hie they are.

13 But thou ſayeſt, How ſhould God i know? can he iudge through the darke cloud?

a *Though man were iuſt yet God could haue no profit of this his iuſtice: and therefore when he puniſheth him, he hath no regard to his iuſtice but to his ſinne.*
* Chap. 35. 7.
b *Leaſt thou ſhould eſt reproue or hurt him.*
c *Thou haſt been cruell and without charity, and woudeſt doe nothing for the poore, but for thine owne aduantage.*
d *When thou waſt in power & authority, thou didſt not iuſtice but wrong.*
e *Thou haſt not onely not ſhewed pity, but oppreſſed them.*
f *That is manifold afflictions.*
g *He accuſeth Iob of impiety and contempt of God, as though he would ſay: If thou paſſe not for men, yet conſider the height* of Gods maieſty. h *That ſo much the more by that excellent worke thou mayeſt feare God, and reuerence him.* i *Hee reproueth Iob, as though he denied Gods prouidence, and that he could not ſee the things that were done in this world.*

14 The cloudes hide him that he cannot ſee, and he walketh in the circle of heauen.

15 Haſt thou marked the way of the world, k wherein wicked men haue walked?

16 Which were l cut downe before the time, whoſe foundation *was as* a riuer that ouerflowed.

17 Which ſaid vnto God, Depart from vs, and *asked* what the Almighty could doe for them.

18 Yet hee m filled their houſes with good things: but let the counſell of the wicked *be* farre from me.

19 The righteous ſhall ſee them, and ſhall reioyce, n and the innocent ſhall laugh them to ſcorne.

20 Surely, o our ſubſtance is hid; but the fire hath deuoured the remnant of p them.

21 Therefore acquaint thy ſelfe, I pray thee, q with him, and make peace: thereby thou ſhalt haue proſperity.

22 Receiue, I pray thee, the law of his mouth, and lay vp his words in thine heart.

23 If thou returne to the Almighty, thou ſhalt r be built vp, *and* thou ſhalt put iniquitie farre from thy tabernacle.

24 Thou ſhalt lay vp gold for s duſt, and the gold of Ophir, as the ſtiints of the riuers.

25 Yea, the Almighty ſhallbe thy defence, and thou ſhalt haue plentie of ſiluer.

26 And thou ſhalt then delight in the Almightie, and lift vp thy face vnto God.

27 Thou ſhalt make thy prayer vnto him, and he ſhall heare thee, and thou ſhalt render thy vowes.

28 Thou ſhalt alſo decree a thing, and he ſhall eſtabliſh it vnto thee, and the t light ſhall ſhine vpon thy wayes.

29 u When *others* are caſt downe, then ſhalt thou ſay, I am lifted vp: and *God* ſhall ſaue the humble perſon.

30 The innocent ſhall deliuer the x yland, & it ſhall be preſerued by the pureneſſe of thine hands.

k How God hath puniſhed them from the beginning? l Hee prooueth Gods prouidence by the puniſhment of the wicked, whom he taketh away before they can bring their wicked purpoſes to paſſe.

m He anſwereth to that which Iob had ſaid, Chap. 21. 7. that the wicked haue proſperity in this world: deſiring that he might not be partaker of the like.

n The iuſt reioyce at the deſtruction of the wicked for two cauſes: firſt, becauſe God ſheweth himſelfe iudge of the world and by this meanes continueth his honour and glory: ſecondly, becauſe God ſheweth that he hath care ouer his in that he puniſhed their enemies.

o That is, the ſtate and preſeruation of the godly, is hid vnder Gods wings.

p Meaning, of the wicked.

q He exhorteth Iob to repentance, and to returne to God. r God will reſtore vnto thee all thy ſubſtance. s Which ſhall be in abundance like duſt. t That is, the fauour of God. u God will deliuer his when the wicked are deſtroyed round about them, as in the flood and in Sodom. x God will deliuer a whole countrey from perill, euen for the iuſt mans ſake.

CHAP. XXIII.

Iob affirmeth that he both knoweth and feareth the power and ſentence of the Iudge, 10 And that hee is not puniſhed only for his ſinnes.

BVt Iob anſwered, and ſaid,

2 Though my talke be this day in a bitterneſſe, *and* my plague greater then my groning.

3 Would God *yet* I knew how to finde him, I would enter vnto his place.

4 I would pleade the cauſe before him, and fill my mouth with arguments.

5 I would knowe the words, *that* hee would anſwere me, and would vnderſtand what he would ſay vnto me.

6 Would he b plead againſt me with his great power? No, but he would c put *ſtrength* in me.

7 d There the righteous might reaſon with him, ſo I ſhould be deliuered for euer from my Iudge.

8 e Behold, *if* I go to the Eaſt, he is not there: if to the Weſt, yet I cannot perceiue him:

9 *If* to the North where hee worketh, yet I cannot ſee him: we will hide himſelfe in the South and I cannot behold him.

a He ſheweth the iuſt cauſe of his complaining, and ſo touching that Eliphas had exhorreth him to returne to God, Chap. 22, 21. he declareth that he deſireth nothing more, but it feemed that God would not be found of him.

b Vſing his abſolute power, and ſaying, becauſe I am God, I may do what I will.

c Of his mercie he would giue me power to anſwere him.

d When hee of his mercy hath giuen ſtrength to maintaine their cauſe. e Meaning, that if he conſider Gods iuſtice, he is not able to comprehend his iudgements on what ſide or what part ſoeuer he turneth himſelfe.

10 But he knoweth my f way, *and* tryeth mee, *and* I ſhall come forth like gold.

11 My foote hath followed his ſteps: his way haue I kept, and haue not declined:

12 Neither haue I departed from the commandement of his lippes, *and* I haue g eſteemed the wordes of his mouth more then mine appointed food.

13 Yet he is in one *minde*, and who can h turne him? yea, he doeth what his mind deſireth.

14 For he will performe that which is decreed of me, and i many ſuch things *are* with him.

15 Therefore I am troubled at his preſence, and in conſidering it, I am afraid of him.

16 For k God hath ſoftened mine heart, and the Almighty hath troubled me.

17 For I am not cut off in l darkeneſſe, but he hath hid the darkeneſſe from my face.

f God hath this preeminence about me, that he knoweth my way: to wit, that I am innocent, and I am not able to iudge of his works, he ſheweth alſo his confidence, that God doeth vſe him for his profit.

g His word is more precious vnto me, then the meate wherewith the body is ſuſteined.

h Iob confeſſeth that as this preſent he ſeke not Gods fauour, and yet was aſſured that he had appointed him to a good end. i In many points man is not able to attaine to Gods iudgements. k That I ſhould not be without feare. l He ſheweth the cauſe of his feare, which is, that he being in trouble ſeeth none end, neither yet knoweth the cauſe.

CHAP. XXIV.

Iob deſcribeth the wickedneſſe of man, and ſheweth what curſe belongeth to the wicked. 12 How all things are gouerned by Gods prouidence. 17 And the deſtruction of the wicked.

HOw ſhould not the times a be hid from the Almightie, ſeeing that they which knowe him, ſee not his b dayes?

2 *Some* remooue the land-markes, that rob the flocks and feed *thereof.*

3 They leade away the aſſe of the fatherleſſe, *and* take away the widowes oxe to pledge.

4 They make the poore to turne out of the way, ſo that the poore of the earth hide themſelues c together,

5 Behold, *others as* wilde aſſes in the wilderneſſe, goe foorth to their buſineſſe, and d riſe early for a pray: the wilderneſſe e *giueth* him *and* his children food.

6 They reape f his prouiſion in the field, but they gather the late g vintage of the wicked.

7 They cauſe the naked to lodge without garment, and without couering in the cold.

8 They are wet with the ſhowres of the mountaines, h and they embrace the rocke for want of a couering.

9 They plucke the fatherles i from the breaſt, and take the pledge of k the poore.

10 They cauſe him to goe naked without cloathing, and take the gleaning from the hungry.

11 They that make oyle l betweene their walled, and tread their wine preſſes, ſuffer thirſt.

12 Men m crie out of the city, and the ſoules of the ſlaine n crie out: yet God o doeth not charge them with folly.

13 Theſe are they that abhorre the p light: they know not the wayes thereof, nor continue in the paths thereof.

14 The murthers riſeth early, *and* killeth the poore and the needy: and in the night he is as a thiefe.

15 The eye alſo of the q adulterer waiteth for the twilight, and ſaith, None eye ſhall ſee me, and diſguiſeth his face.

16 They digge through houſes in the darke, *which* they marked for themſelues in the day:

a Thus Iob ſpeaketh in his paſſions, and after the iudgement of the fleſh: that is, that hee ſeeth not the things that are done at times, neither yet hath a peculiar care ouer all, becauſe he puniſheth not the wicked, nor reuengeth the godly.

b When he puniſheth the wicked, and rewardeth the good.

c And for crueltie and oppreſſion dare not ſhew their faces.

d That is, ſpareth diligence.

e He and his liue by robbing and murthering.

f Meaning, the poore mans.

g Signifying, that one wicked man will not ſpoile an other, but for neceſſitie.

h The poore are driuen by the wicked into the rocks and holes where they cannot lie dry for the raine.

i That is, they ſo powle and pill the poore widow, that ſhe cannot haue to ſuſtaine her ſelfe that ſhe may be able to giue her childe ſucke.

k That is, his garment, wherewith he ſhould be couered or clad.

l In ſuch place: which are appointed for that purpoſe: meaning for the wicked, are pined for hunger. m For the great oppreſſion and extortion. n Cry out and call for vengeance. o God doeth not condemne the wicked, but ſeemeth to paſſe ouer it by his long ſilence. p That is, Gods word, becauſe they are reproued thereby. q By theſe particular vices and the licence thereto, he would proue that God puniſhed not the wicked, and rewardeth the iuſt.

they

they know not the light?

17 But the morning *is* euen to them as the shadow of death: if one know them, *they are* in the terrours of the shadow of death.

18 He is swift vpon the [r] waters: their [s] portion shall be cursed in the earth: he will not behold the way of the vineyards.

19 *As* the drie ground and heate consume the snow waters, *so shall* the graue [t] the sinners.

20 [u] The pitifull man shall forget him: the worme *shall feede* his sweetnesse: hee shall be no more remembred, and the wicked shall be broken like a tree.

21 [x] He doth evill intreat the barren that doth not beare, neither doth he good to the widow.

22 He draweth also the [y] mighty by his power, *and* when he riseth vp, none is sure of life.

23 Though men give him assurance to be in safety, yet his eyes *are* vpon their wayes.

24 They are exalted for a little, but they are gone, and are brought low as all *others*: they are destroyed, and cut off as the toppe of an eare of corne.

25 But if it be not [z] so, where is he? or who will proove me a liar, and make my words of no value?

r Hee fleeth to the waters for his safe-cour-
s They thinke that all the world is bent against them, and dare not goe by the high way.
t As the dry ground is neuer full with waters, so will they neuer cease sinning till they come to the grave.
u Though God suffer the wicked for a time, yet their end shall be most vile destruction, and in this point Iob committeth to himselfe, and sheweth his confidence.
x He sheweth why the wicked shall not be lamented, because he did not pitie others.
y Hee declareth that after that the wicked have destroyed the weakest, they will doe like to the stranger, and therefore are iustly punished by Gods iudgements.
z That is, that contrarie to your reasoning no man can give perfit reasons of Gods iudgements, let me be reproued.

CHAP. XXV

Bildad proueth that no man is cleane nor without sinne before God.

THen answered Bildad the Shuhite, and said,

2 [a] Power and feare *is* with him, that maketh peace in his places.

3 Is there any number in his armies? and vpon whom shall not his light arise?

4 And how may a man [c] be iustified with God? or how can he be cleane that is borne of woman?

5 Behold, he will give no light to the Moone, [d] and the Starres are vncleane in his sight.

6 How much more man *a* worme, euen the sonne of man, *which is but* a worme?

a His purpose is to proue that albeit God trie and afflict the iust, yet soone after he sendeth prosperitie, and because he did not so to Iob, he concludeth that he is wicked.
b who can bide him from his presence.
c That is, be iust in respect of God?
d If God shew his power, the Moone and Starres cannot have that light which is given them, much lesse can man have any excellencie, but of God.

CHAP. XXVI.

Iob sheweth that man cannot helpe God, and proueth it by his miracles.

BUt Iob answered, and said,

2 [a] Whom helpest thou? him that hath no power? sauest thou the arme that hath no strength?

3 Whom counsellest thou? him that hath no wisedome? thou shewest right well as the thing is.

4 To whom doest thou declare *these* words? or whose spirit [e] commeth out of thee?

5 The [d] dead things are formed vnder the waters, and neere vnto them.

6 The grave is [e] naked before him, and there is no covering for [f] destruction.

7 He stretcheth out the [g] North over the empty place, and hangeth the earth vpon nothing.

8 He bindeth the waters in his clouds, and the cloud is not broken vnder them.

9 Hee holdeth backe the face of his throne, and spreadeth his cloud vpon it.

10 He hath set bounds [h] about the waters, vntil the [i] day and night come to an end.

11 The [k] pillars of heaven tremble and quake at his reproofe.

12 The sea is calme by his power, and by his vnderstanding he smiteth the pride *thereof*.

13 His Spirit hath garnished the heavens, *and* his hand hath formed the crooked [l] serpent.

14 Lo, these are part of his wayes: but [m] how little a portion heare wee of him? and who can vnderstand his fearefull power?

a Thou counsaldest nothing: for neither thou helpest me, which am destitute of all helpe, neither yet speakest sufficiently on Gods behalfe, who hath no neede of thy defence.
b But thou doest not applie it to the purpose.
c That is, moueth thee to speake this?
d Iob beginneth to declare the force of Gods power and prouidence in the mines and mettals in the deepe places of the earth.
e There is nothing hid in the bottome of the earth but he seeth it.
f Meaning, the graue wherein things Putrifie.
g He causeth the whole heaven to turne about the North pole.
h That is, he bided the heauens which are called his throne.
i So long as this world endureth.
k Not that heauen hath pillars to vphold it, but he speaketh by a similitude as though he would say, The heauen it self is not able to abide his reproach.
l which is a figure of Rats fashioned like a serpent, because of the crookednesse.
m If these few things, which we see dayly with our eyes, declare his great power and prouidence, how much more would they appeare, if we were to comprehend all his worke?

CHAP. XXVII.

3 *The constancie and perfitnesse of Iob.* 31 *The reward of the wicked and of the tyrants.*

MOreouer Iob proceeded and continued his parable, saying,

2 The liuing God hath taken away my [a] iudgement: for the Almightie hath put my soule in bitternesse.

3 Yet so long as my breath is in mee, and the Spirit of God in my nostrels,

4 My lips surely shall speake no wickednesse, and my tongue shall vtter no deceit,

5 God forbid, that I should [c] iustifie you: vntill I die, I will never take away mine [d] innocencie from my selfe.

6 I will keepe my righteousnesse, and will not forsake it: mine heart shall not reproove mee of my [e] dayes.

7 Mine enemie shall be as the wicked, and he that riseth against me, as the vnrighteous.

8 For what [f] hope hath the hypocrite when hee hath heaped up riches, if God take away his soule?

9 Will God heare his crie, when trouble commeth upon him?

10 Will hee set his delight on the Almightie? will he call upon God at all times?

11 I will teach you *what is* in the hand of [g] God, *and* I will not conceale that which is with the Almightie.

12 Behold, all yee your selves [h] have seene it: why then doe you thus vanish i vanitie?

13 This is the [k] portion of a wicked man with God, and the heritage of tyrants, *which* they shall receive of the Almightie.

14 If his children be in great number, the sword *shall destroy* them, and his posteritie shall not be satisfied with bread.

15 His remnant shall be burned in death, and his widowes shall not weepe.

16 Though hee should heape up silver as the dust, and prepare raiment as the clay,

17 He may prepare it, but the iust shall put it on, and the innocent shall divide the silver.

18 Hee buildeth his house as the [m] moth, and as a lodge that the watchmen [n] make.

19 When the rich man sleepeth, [n] he shall not be gathered *to his fathers*: they opened their eyes, and he was gone.

20 Terrors shall take him as waters, *and* a tempest shall carie him away by night.

21 The East wind shall take him away, and he shall depart: & it shall hurle him out of his place.

22 And *God* shall cast vpon him and not spare, *though* he would faine flee out of his hand.

a He hath so sore afflicted me, that men cannot iudge of mine vprightnesse: for they iudge onely by outward figures.
b How forfeit would iudge of mee, yet will I not speake contrary to that which I have said, and so do wickedly in betraying the trueth.
c Which condemne me as a wicked man because the hand of God is upon me.
d I will not confesse that God doth thus punish me for my sinnes.
e Of my life past.
f What avantage hath the dissembler to gaine never so much, seeing he shall lose his owne soule?
g That is, what God reserveth to himselfe and where of he giveth not the knowledge to all.
h That is, these secret iudgements of God: and yet doe not understand them.
i Why maintaine you then this error?
k Thus will God order the wicked, and punish him even unto his posteritie.
l None shall lament him.
m Which breedeth in another mans possession or garment, but is soone taken out.
n Hee meaneth, that the wicked tyrants shall not have a quiet death, nor be buried honorably.

23 Every

23 *Every man* ſhall clap their hands at him, and hiſſe at him out of their place.

CHAP. XXVIII.

Iob ſheweth that the wiſedome of God is vnſearchable.

a His purpoſe is to declare that man may attaine in this world to diuers ſecrets of nature. but man is neuer able to comprehend the wiſedome of God.

b There is nothing but it is compaſſed within certaine limits, and hath an end. but Gods wiſedome.

c Meaning, him that dwelleth thereby.

d Which a man cannot wade thorow.

e That is, corne, and vnderneath is brimſtone or coale, which eaſily conceiueth fire.

f He alludeth to the mines and ſecrets of nature, which are vnder the earth, wherein no neither ſoules nor beaſts can enter.

g After that he hath declared the wiſedome of God in the ſecrets of nature, he deſcribeth his power.

h Though Gods power and wiſedome may be vnderſtood in earthly things, yet his heauenly wiſedome cannot be attained vnto.

i It is too high a thing for man to attaine vnto in this world.

k It can neither be bought for gold nor precious ſtones, but is onely the gift of God.

l Which is thought to be a kind of precious ſtone.

m Meaning, that there is no naturall meanes whereby man might attaine to the heauenly Wiſdome: which he meaneth by the foules that fly hie.

n Howbeit God onely the author of this wiſedome, and the giuer thereof.

* Prou. 1. 7.

o He declareth that man hath ſo much of this heauenly wiſedome, as he ſheweth by feazing God, and departing from euill.

1 THE ſilver ſurely hath his veine, [a] and the gold his place, *where* they take it.

2 Yron is taken out of the duſt, and braſſe is molten out of the ſtone.

3 *God* putteth an end to darkeneſſe, [b] and hee trieth the perfection of all things: hee ſeeketh a bond of darkeneſſe, and of the ſhadow of death.

4 The flood breaketh out againſt the [c] inhabitant, *and the waters* [d] forgotten of the foote, being higher then man, are gone away.

5 Out of the ſame earth commeth [e] bread, and vnder it, as it were fire is turned vp.

6 The ſtones thereof *are* a place [f] of Saphirs, and the duſt of it *is* gold.

7 There is a path which no fowle hath knowen, neither hath the kites eye ſeene it.

8 The Lions whelps have not walked it, nor the Lion paſſed thereby.

9 He putteth his hand vpon the [g] rockes, and overthroweth the mountaines by the rootes.

10 He breaketh riuers in the rootes, and his eye ſeeth every precious thing.

11 He bindeth the floods, that they doe not overflow, and the thing that is hid, bringeth hee to light.

12 But where is wiſedome found? [h] and where is the place of vnderſtanding?

13 Man knoweth not [i] the price thereof: for it is not found in the land of the liuing.

14 The depth ſaith, It is not in mee: the Sea alſo ſaith, It is not with mee.

15 [k] God ſhall not be given for it, neither ſhall ſilver be weighed for the price thereof.

16 It ſhall not be valued with the wedge of gold of Ophir, *nor* with the precious onix, nor the ſaphir.

17 The gold nor the cryſtall ſhall be equall vnto it, nor the exchange *ſhall be* for plate of fine golde.

18 No mention ſhall be made of corall, nor of the [l] gabliſh: for wiſedome is more precious then pearles.

19 The Topaz of Ethiopia ſhall not be equall vnto it, neither ſhall it be valued with the wedge of pure gold.

20 Whence then commeth wiſedome? and where is the place of vnderſtanding?

21 Seeing it is hid from the eyes of all the liuing, and is hid from the [m] fowles of the heauen?

22 Deſtruction and death ſay, We have heard the fame thereof with our eares.

23 *But* God vnderſtandeth the [n] way thereof, and he knoweth the place thereof.

24 For hee beholdeth the endes of the world, *and* ſeeth all that is vnder heaven.

25 To make the weight of the windes, and to weigh the waters by meaſure.

26 When he made a decree for the raine, and a way for the lightning of thunders.

27 Then did hee ſee it, and counted it: he prepared it, and alſo conſidered it.

28 And vnto man he ſaid, Behold, * the [o] feare of the Lord is wiſedome, and to depart from euill *is* vnderſtanding.

CHAP. XXIX.

1 Iob complaineth of the proſperitie of the time paſt. 7, 21 His authoritie. 22 Iuſtice and equitie.

MOreouer Iob proceeded, and continued his parable, ſaying,

2 Oh that I were as † in times paſt, when God preſerued me!

3 When his [a] light ſhined vpon mine head: *and when* by his light I walked thorowe the [b] darkeneſſe.

4 As I was in the dayes of my youth: when [c] Gods providence *was* vpon my tabernacle:

5 When the Almightie was yet with me, *and* my children round about me:

6 When I waſhed my pathes [d] with butter, and when the rocke powred mee out riuers of oyle:

7 When I went out to the gate, *euen* to the iudgement ſeate, *and when* I cauſed them to prepare my ſeat in the ſtreete.

8 The yong men ſaw mee, and * hid themſelves, and the aged aroſe, *and* ſtood vp.

9 The princes ſtayed talke, and laid their hand on their [e] mouth.

10 The voyce of princes was hidde, and their tongue cleaued to the roofe of their mouth.

11 And when the [g] eare heare mee, it bleſſed mee, † and when the eye ſaw *me*, it gave witneſſe to [h] mee.

12 For I deliuered the [i] poore that cried, and the fatherleſſe, and him that had none to helpe him.

13 [k] The bleſſing of him that was readie to periſh, came vpon me, and I cauſed the widowes heart to reioyce.

14 I put [l] on iuſtice, and it covered mee: my iudgement *was* as a robe, and a crowne.

15 I was the eyes to the blinde, and I was the feete to the lame.

16 I was a father vnto the poore, and *when* I knew not the cauſe, I ſought it out diligently.

17 I brake alſo the iawes of the vnrighteous man, and pluckt the pray out of his teeth.

18 Then I ſaid, I ſhall die in my [m] neſt, and I ſhall multiply *my* dayes as the ſand.

19 *For* my roote is [n] ſpred out by the water, and the dew ſhall lie vpon my branch.

20 My glory ſhall renew toward me, and my bow ſhallbe reſtored in mine hand.

21 Vnto me men gave eare, and waited, and held their tongue at my counſell.

22 After my wordes they repiled not, and my talke [o] dropped vpon them.

23 And they waited for mee, as for the raine, and they opened their mouth [p] as for the latter raine.

24 *If* I [q] laughed on them, they beleeued it not: neither did they cauſe the light of my countenance [r] to fall.

25 I appointed out [s] their way, and ſit as chiefe, and dwelt as a King in the armie, *and* like him that comforteth the mourners.

† Hebr. moneth before.

a *When I felt his fauour.*

b *I was free from affliction.*

c *That is, ſeemed by euident tokens to be more preſent with me.*

d *By theſe ſimilitudes he declareth the great proſperity that hee was in, ſo that he had none occaſion to be ſuch a ſinner as they accuſed him.*

e *Being aſhamed of their righteouſnes and afraid of my grauitie.*

f *Acknowledging my wiſedome.*

g *All that heard me, praiſed me.*

h *Teſtifying, that I did good iuſtice.*

i *Becauſe his aduerſaries did ſo much charge him with wickednes, he is compelled to render account of his life.*

k *That is, I did ſuccour him that was in diſtreſſe, and ſo he had cauſe to praiſe me.*

l *I delighted to doe iuſtice, as others did to weare coſtly apparell.*

m *That is, at home in my bed without all trouble and vnquietneſſe.*

n *My felicity doth encreaſe.*

o *That is, was pleaſant vnto them.*

p *As the drie ground thirſteth for the raine.*

q *That is, they thought it not to be a teſt, or they thought not that I would condeſcend vnto them.*

r *They were afraid to offend me and cauſe me to be angry.*

s *I had them at commandement.*

CHAP. XXX.

1 Iob complaineth that he is contemned of the moſt contemptible, 11, 12 becauſe of his aduerſitie and affliction. 23 Death is the houſe of all fleſh.

BUt now they that are yonger then I, [a] mocke me: *yea*, they whoſe fathers I have refuſed to ſet with the [b] dogges of my flockes.

men were glad to doe me reuerence, the yong men now contemne me.

a That is, mine eſtate is changed, and whereas before the ancient

b Meaning to be my ſhepherds, or to keepe my dogs.

2 For whereto ſhould the ſtrength of their hande have ſerved mee, *ſeeing* age [c] periſheth in them?

3 For pouerty and famine *they vvere* ſolitary fleeing into the wildernes, *vvich is* darke, deſolate and waſte.

4 They cut vp ‖ nettles by the buſhes, and the iuniper roots *vvas* their meat.

5 They were [d] chaſed forth from among *men*: they ſhouted at them, as at a thiefe.

6 Therefore they dwelt in the cleft of riuers, in the holes of the earth and rocks.

7 They roared among the buſhes, and vnder the thiſtles they gathered themſelves.

8 *They vvere* the children of fooles, and the children of villaines, which were more vile then the earth.

9 And now am I their [e] ſong, and I am their talke.

10 They abhorre me, *and* flee farre from mee, and ſpare not to ſpit in my face.

11 Becauſe that *God* hath looſed my [f] coard and humbled mee, [g] they have looſed the bridle before me.

12 The youth riſe vp at my right hand: they have puſht my feete, and have trode on mee *as on* the [h] paths of their deſtruction.

13 They have deſtroyed my paths: they tooke pleaſure at my calamity, they had no [i] helpe.

14 They came as a great breach *of vvaters, and* [k] vnder this calamity they come on heaps.

15 Feare is turned vpon me: *and* they purſue my ſoule as the wind, and mine health paſſeth away as a cloud.

16 Therefore my ſoule is now [l] powred out vpon me, and the dayes of affliction have taken hold on me.

17 [m] It pearceth my bones in the night, and my ſinewes take no reſt.

18 For the great vehemencie is my garments changed, *vvhich* compaſſeth me about, as the collar of my coat.

19 [n] Hee hath caſt me into the mire, and I am become like aſhes and duſt.

20 When I cry vnto thee, thou doſt not heare me, neither regardeſt me, *vvhen* I ſtand vp.

21 Thou turneſt thy ſelfe [o] cruelly againſt me, and art enemy vnto me with the ſtrength of thine hand.

22 Thou takeſt me vp *and* cauſeſt mee to ride vpon the [p] winde, and makeſt my ‖ ſtrength to faile.

23 Surely I know that thou wilt bring mee to death, and to the houſe appointed for all the liuing.

24 Doubtles none can ſtretch his hand [q] vnto the grave, though they crie in his deſtruction.

25 Did not I weepe with him that was in trouble? was not my ſoule in heauineſſe for the poore?

26 Yet when I looked for good, [r] evill came vnto me: and when I waited for light, there came darkeneſſe.

27 My bowels did boyle without reſt: *for* the dayes of affliction are come vpon me.

28 I went mourning [ſ] without ſunne: I ſtood vp in the Congregation [t] *and* cried,

29 I am a brother to the [u] Dragons, and a companion to the Oſtriches.

30 My skin is blacke vpon me, and my bones are burnt with [x] heat,

31 Therefore mine harpe is turned to mourning, and mine organs into the voyce of them that weepe.

c That is, their fathers died for famine before they came to age.
‖ *Or, mallowes.*
d Iob ſheweth that theſe that mocked him in his affliction, were like to their fathers, wicked and leaved fellows ſuch as he here deſcribeth.
e They make ſongs of me, and mocke at my miſery.
f God hath taken from me the force, credit, and authority wherewith I kept them in ſubiection.
g He ſaid that the yong men when they ſaw him, hid themſelves, as chap. 29,8. and now in his miſery they were impudent and licencious.
h That is, they ſought by all meanes how they might deſtroy me.
i They need none to helpe them.
k By my calamity they tooke an occaſion againſt me.
l My life faileth me, and I am as halfe dead.
m Meaning, ſorrow.
n That is, God hath brought me into contempt.
o He ſpeaketh not thus to accuſe God, but to declare the vehemencie of his affliction, whereby he was caried beſide himſelfe.
p He compareth his afflictions to a tempeſt or whirlewind.
‖ *Or, wiſedome, or law.*
q None can deliuer me thence, though they lament at my death.
r In ſtead of comforting they mocked at me.
ſ Not delighting in any worldly thing, no not ſo much as in the vſe of the Sunne.
t Lamenting them that were in affliction, and mouning others to pity them.
u I am like the wild beaſts that deſire moſt ſolitary places.
x With the heat of affliction.

CHAP. XXXI.

1 *Iob reciteth the innocency of his liuing and number of his vertues, which declareth vvhat ought to be the life of the faithfull.*

I Made a couenant with mine [a] eyes: why then ſhould I thinke on [b] a maid?

2 For what portion *ſhould I have* of God from above? and *vvhat* inheritance of the almighty from on high?

3 Is not deſtruction to the wicked, and ſtrange *puniſhment* to [c] the workers of iniquitie?

4 Doeth not he behold my wayes, and tell all my ſteps?

5 If I have walked in vanitie, or if my foote hath made haſte to deceit?

6 Let God weigh me in the iuſt balance, and he ſhall know my [d] vprightneſſe.

7 If my ſtep hath turned out of the way, or mine heart hath [e] walked after mine eye, or if any blot hath cleaved to mine hands,

8 Let me ſow, and let another [f] eate: yea, let my plants be rooted out.

9 If mine heart hath bene deceiued by a woman, or if I have laide wayte at the doore of my neighbour,

10 Let my wife [g] grind vnto another man, and let other men bow downe vpon her.

11 For this is a wickednes, and iniquity to be condemned.

12 Yea, this is a fire that ſhall deuoure [h] to deſtruction, and which ſhall root out all my increaſe.

13 If I did contemne the iudgement of my ſeruant, and of my maide, when they [i] did contend with me.

14 What then ſhall I do when [k] God ſtandeth vp? and when he ſhall viſit *me*, what ſhall I anſwer?

15 He that hath made me in the wombe, hath he not made [l] him? hath not he alone faſhioned vs in the wombe?

16 If I reſtrained the poore of *their* deſire, or [m] have cauſed the eyes of the widow to faile,

17 Or have eaten my morſels alone, and the fatherleſſe hath not eaten thereof,

18 (For from my youth hath bee growen vp with me as *vvith* a father, and from my mothers wombe have I bene a guide vnto her.)

19 If I have ſeene any periſh for want of cloathing, or any poore without conering.

20 If his loynes have not bleſſed me, becauſe he was warmed with the fleece of my ſheepe,

21 If I have lift [o] vp my hand againſt the fatherles, when I ſaw that I might helpe him in the gate.

22 Let mine [p] arme fall from my ſhoulder, and mine arme be broken from the bone.

23 For Gods puniſhment was [q] fearefull vnto me, and I could not *be deliuered* from his Highneſſe.

24 If I made golde mine hope, or have ſaid to the wedge of gold, *Thou* art my confidence,

25 If I reioyced becauſe my ſubſtance was great, or becauſe mine hand hath gotten much,

26 If I did behold the [r] ſunne, when it ſhined, or the moone walking in *her* brightnes,

27 If mine heart did flatter me in ſecret, or if my mouth did kiſſe mine [ſ] hand.

28 (This alſo had bene an iniquity to be condemned: for I had denied the God [t] aboue.)

29 If I reioyced at his deſtruction that hated

a I kept mine eyes from all wanton looks.
b Would not God then have puniſhed me?
c Iob declareth that the feare of God was a bridle to ſtay him from all wickednes.
d He ſheweth wherein his vprightnes conſiſteth, that is, in as much as he was blameles before men, and ſinned not againſt the ſecond Table.
e That is, hath accompliſhed the luſt of mine eye.
f According to the curſe of the law, Deut. 28. 33.
g Let her be made a ſlaue.
h He ſheweth that albeit man neglect the puniſhment of adultery, yet the wrath of God will neuer ceaſe till ſuch be deſtroyed,
i When they thought themſelves euill intreated by me.
k If I had oppreſſed others, how ſhould I have eſcaped Gods iudgement.
l He was mooued to ſhew pity vnto ſeruants, becauſe they were Gods creatures as hee was.
m By long waiting for her requeſt.
n He nouriſhed the fatherles, and maintained the widowes cauſe.
o To oppreſſe him and to doe him iniury.
p Let me rot in pieces.
q I refrained not from ſinning for feare of men: but becauſe I feared God.
r If I was proud of my worldly proſperity and felicitie, which is meant by the ſhining of the ſunne, and brightnes of the moone.
ſ If mine owne doings delighted me.
t By putting confidence in any thing but in him alone.

u My ſeruants mooued me to be reuenged of mine enemie yet did I neuer wiſh him hurt.
x And not confeſſed it freely: whereby it is euident that he iuſtified himſelfe before men, and not before God.
y That is, I reuerenced the moſt weake and contemned and was afraid to offend them.
z I ſuffered them to ſpeake euill of me, and went not out of my houſe to reuenge it.
a This is a ſufficient token of my righteouſneſſe, that God is my witneſſe and will iuſtifie my cauſe.
b Should not this booke of his accuſations be a praiſe and commendation to me?
c I will make him account of all my life, without feare.
d As though I had withholden their wages that laboured in it.
e Meaning, that he was no briber nor extortioner.
f That is, the talke which he had with his three friends.

† Ebr. was iuſt in his owne eyes.

a Which came of Buz the ſonne of Nahor, Abrahams brother.
b Or, as the Chalde paraphraſt readeth, Abram.
c By making himſelfe innocent, and by charging God of rigour.
d That is, the three mentioned before.

e Meaning, the ancient, which haue experience.
f It is a ſpeciall gift of God that man hath vnderſtanding, and commeth neither of nature nor by age.

g To proove that Iobs affliction came for his ſinnes.

me, or was mooued *to ioy* when euill came vpon him.

30 Neither haue I ſuffered my mouth to ſinne: by wiſhing a curſe vnto his ſoule.

31 Did not the men of my u Tabernacle ſay, Who ſhall giue vs of his fleſh? wee cannot be ſatisfied.

32 The ſtranger did not lodge in the ſtreete, *but* I opened my doores vnto him, that went by the way.

33 If I haue hid x my ſinnes, as Adam, concealing mine iniquitie in my boſome,

34 Though I could haue made afraid a great multitude, yet the moſt contemptible of the families did y feare me: ſo I kept z ſilence, and went not out of the doore.

35 Oh that I had ſome to heare me! beholde my a ſigne that the Almightie will witneſſe for me: though mine aduerſarie ſhould write a book *againſt me*,

36 Would not I take it vpon my ſhoulder, *and* binde it as a b crowne vnto me?

37 I will tell him the number of my goings, and goe vnto him as to a c prince.

38 If my land d cry againſt mee, or the furrowes thereof complaine together,

39 If I haue eaten the fruits thereof without ſiluer: or *if* I haue grieued e the ſoules of the maſters thereof,

40 Let thiſtles grow in ſtead of wheate, and cockle in the ſtead of barley.

THE f WORDS OF IOB ARE ENDED.

CHAP. XXXII.

1 Elihu reproueth them of folly. 8 Age maketh not a man wiſe, but the ſpirit of God.

SO theſe three mee ceaſed to anſwere Iob, becauſe he †eſteemed himſelfe iuſt.

2 Then the wrath of Elihu the ſonne of Barachel the a Buzite, of the family of b Ram, was kindled: his wrath, *I ſay*, was kindled againſt Iob, becauſe he iuſtified himſelfe c more then God.

3 Alſo his anger was kindled againſt his three friends, becauſe they could not finde an anſwere, *and* yet condemned Iob.

4 (Now Elihu had waited till Iob had ſpoken: for d they were more ancient in yeeres then hee.)

5 So when Elihu ſaw, that there was none anſwere in the mouth of the three men, his wrath was kindled.

6 Therefore Elihu the ſonne of Barachel, the Buzite anſwered and ſaide, I am yong in yeeres, and ye are ancient: therefore I doubted, and was afraid to ſhew you mine opinion.

7 *For* I ſaid, The dayes e ſhall ſpeake, and the multitude of yeeres ſhall teach wiſedome.

8 Surely there is a ſpirit in man, f but the inſpiration of the Almightie giueth vnderſtanding.

9 Great men are not *alwaye* wiſe, neither doe the aged *alwaye* vnderſtand iudgement.

10 Therefore I ſay, Heare me *and* I will ſhewe alſo mine opinion.

11 Behold, I did waite vpon your words, *and* hearkened vnto your knowledge, whiles you ſought out g reaſons.

12 Yea, when I had conſidered you, loe, there was none of you that reprooued Iob, nor anſwered his words:

13 Leaſt ye ſhould ſay, We haue h found wiſedome: *for* God hath caſt him downe, *and* no Man.

14 Yet hath i he not directed *his* words to me, neither will I anſwere k him by your words.

15 *Then* they feared, anſwered no more, *but* left off their talke.

16 When I had waited (for they ſpake not, but ſtood ſtill *and* anſwered no more,)

17 *Then* anſwered I in my turne, and I ſhewed mine opinion.

18 For I am full of l matter, *and* the ſpirit within me compelleth me.

19 Behold, my belly *is* as the wine, which hath no vent, *and* like the new bottels that braſt.

20 *Therefore* will I ſpeake, that I may take breath: I will open my lips, and will anſwere.

21 I will not now accept the perſon of man, m neither will I giue tittles to man.

22 For I may not giue n tittles, *leaſt* my Maker ſhould take me away ſuddenly.

CHAP. XXXIII.

5 Elihu accuſeth Iob of ignorance. 14 He ſheweth that God hath diuers meanes to inſtruct man and to draw him from ſinne. 19, 20 Hee afflicteth man and ſuddenly deliuereth him. 26 Man being deliuered giueth thanks to God.

WHerefore, Iob, I pray thee, heare my talke, and hearken vnto all my words.

2 Behold now, I haue opened my mouth: my tongue hath ſpoken in my mouth.

3 My wordes *are* in the vprightneſſe of mine heart, and my lips ſhall ſpeake pure knowledge.

4 The a Spirit of God hath made me, and the breath of the Almightie hath giuen me life.

5 If thou canſt giue me anſwere, prepare thy ſelfe *and* ſtand before me.

6 Behold, I am according to thy wiſh in b Gods ſtead: I am alſo formed of the clay.

7 Beholde, my terrour ſhall not feare thee, neither ſhall mine hand c be heauy vpon thee.

8 Doubtleſſe thou haſt ſpoken in mine eares, and I haue heard the voyce of *thy* words.

9 I am d cleane, without ſinne: I am innocent and there is none iniquitie in me.

10 Loe, he hath found occaſion againſt mee, and counted me for his enemie.

11 Hee hath put my feete in the ſtockes, and looketh narrowly vnto all my paths.

12 Behold, in this haſt thou not done right: I will anſwere thee, that god is greater then man.

13 Why doeſt thou ſtriue againſt him? for he doeth not e giue account of all his matters.

14 For God ſpeaketh f once or twiſe, and one ſeeth it not.

15 In dreames *and* g viſions of the night, when ſleepe falleth vpon men, and they ſleepe vpon *their* beds,

16 Then he openeth the eares of men, even by their corrections, *vvhich* he h had ſealed,

17 That he might cauſe man to turne away from his enterpriſe, and that hee might hide the i pride of man,

18 And keepe back his ſoule from the pit, and that his life ſhould not paſſe by the ſword.

19 He is alſo ſtricken with ſorow vpon his bed,

ſpeaketh commonly, either by viſions to teach vs the cauſe of his afflictions, or by his meſſenger.

h That is, determined to ſend vpon them.

i Hee ſheweth for what end God ſendeth afflictions: to beate downe mans pride, and to turne from euill.

and

b And flatter your ſelues as though you had ouercome him.
f To wit, Iob.
k He vſeth almoſt the like arguments, but without taunting and reproaches.
l I haue conceiued in my mind great ſtore of reaſons.
m I will neither haue regard to riches, credit, nor authoritie, but will ſpeake the very trueth.
n The Ebrew word ſignifieth, to change the name, as to call a foole a wiſe man: meaning, that he would not cloake the trueth to flatter men.

a I confeſſe the power of God, and am one of his, therefore thou oughteſt to heare me.
b Becauſe Iob had wiſhed to diſpute his cauſe with God, Chap. 16, 21. ſo that he might doe it without feare, Elihu ſaith, he will reaſon in Gods ſtead, whom he needeth not to feare, becauſe he is a man made of the ſame matter that he is.
c I will not handle thee ſo roughly as theſe others haue done.
d He repeateth Iobs words, wherein he proteſted his innocencie in diuers places, but ſpecially in the 13, 16. and 30 Chapters.
e The cauſe of his iudgements is not alwayes declared to man.
f Though God by ſundry examples of his iudgements ſpeake vnto man, yet the reaſon thereof is not knowen: yea and though God ſhould ſpeake, yet is he not vnderſtood.
g God, ſaith he, ſpeaketh commonly, either by viſions or els by iudgements, or

and the griefe of his bones *is* sore.

20 So that his [k] life causeth him to abhorre bread, and his soule daintie meat.

21 His flesh faileth that it cannot be seene, and his bones *which* were not seene, clatter.

22 So his soule draweth to the graue, and his life [l] to the buriers.

23 If there be a [m] messenger with him, *or* an interpreter, one of a thousand [n] to declare vnto man his righteousnesse,

24 Then will he have [o] mercy vpon him, and will say, [p] Deliuer him, that he go not downe into the pit: for I have receiued a reconciliation.

25 *Then* shall his flesh be [q] as fresh as a childs, *and* shall returne as in the dayes of his youth.

26 Hee shall pray vnto God, and he will be fauourable vnto him, and hee shall see his face with ioy: for he will render vnto man his [r] righteousnesse.

27 Hee looketh vpon men, and if one say, I haue sinned, and [s] peruerted righteousnes, and it did not profit [t] me,

28 [u] He will deliuer his soule from going into the pit, and his life shall see the light.

29 Lo, all these things will God worke [x] twise or thrise with a man,

30 That hee may turne backe his soule from the pit, to be illuminate in the light of the liuing.

31 Marke well, O Iob, *and* heare mee: keepe silence and I will speake.

32 If there be [y] matter, answere me, *and* speake: for I desire to [z] iustifie thee.

33 If thou hast not, heare mee: holde thy tongue, and I will teach thee wisedome.

k That is, his painefull and miserable life.
l To them that shall burie him.
m A man sent of God to declare his will.
n A singular man, and as one chosen out of a thousand, which is able to declare the great mercies of God vnto sinners: and wherein mans righteousnes standeth, which is through the iustice of Iesus Christ and faith therein.
o Hee sheweth that it is a sure token of Gods mercy toward sinners, when hee causeth his word to be preached vnto them.
p That is, the minister shall by the preaching of the word pronounce vnto him the forgiuenesse of his sinnes.
q He shall feele Gods fauour and reioyce: declaring hereby wherein standeth the true ioy of the faithfull, and that God will restore him to health of body, which is a token of his blessing.
r God will forgiue his sinnes, and accept him as iust.
s That is, done wickedly.
t But my sinnes hath beene the cause of Gods wrath toward me.
u God will forgiue the penitent sinner.
x Meaning, oftentimes, euen as oft as a sinner doeth repent.
y If thou doubt of any thing, or see occasion to speake against it.
z That is, to shew thee, wherein mans iustification consisteth.

CHAP. XXXIIII.

Elihu chargeth Iob, that hee called himselfe righteous.
12 Hee sheweth that God is iust in his iudgements.
24 God destroyeth the mightie. *30 By him the hypocrite reigneth.*

MOreouer Elihu answered and said,

2 Heare my words, yee [a] wisemen, and hearken vnto me ye that haue knowledge.

3 For the eare trieth the words, as the mouth tasteth meate.

4 Let vs seeke [b] iudgement among vs, and let vs know among our selues what is good.

5 For Iob hath said, I am righteous, and God hath taken [c] away my iudgement.

6 Should I lie in my [d] right? my *vvound* of the arrow is [e] grieuous without *my* sinne.

7 What man is like Iob, that drinketh [f] scornfulnesse like water?

8 Which goeth in the [g] company of them that worke iniquitie, and walketh with wicked men?

9 For hee hath sayd, [h] It profiteth a man nothing that he should [i] walke with God.

10 Therefore hearken vnto mee, yee men of wisedome, God forbid that wickednes *should be* in God, and iniquitie in the Almightie.

11 For he will render vnto man *according* to his worke, and cause every one to find according to his way.

12 And certainely God will not do wickedly, neither will the Almightie peruert iudgement.

13 Whom * hath he appointed ouer the earth beside himselfe? or who hath placed the whole world?

a Which are esteemed wise of the world.
b Let vs examine the matter vprightly.
c That is, hath afflicted me without measure.
d Should I say, I am wicked, being an innocent?
e I am sorer punished, then my sinne deserueth.
f Which is compelled to receiue thy reproach and scornes of many for his foolish words.
g Meaning, that Iob was like to the wicked, because he seemed not to glorifie God and submit himselfe to his iudgements.
h He wresteth Iobs words who said that Gods children are of times punished in this world, and the wicked go free.
i That is, liue godly. as Gen. 5. 22.
* Chap. 26. 13.

14 If [k] he set his heart vpon *man*, and gather vnto himselfe his spirit [l] and his breath,

15 All flesh shall perish together, and man shall returne vnto dust.

16 And if thou hast vnderstanding, heare this, *and* hearken to the voyce of my words.

17 Shall he that hateth iudgement, [m] gouerne? and wilt thou iudge him wicked that is most iust?

18 Wilt thou say vnto a king, *Thou art* [n] wicked? or to princes, *Ye are* vngodly?

19 *How much lesse* to him that accepteth not the persons of princes, and regardeth not the rich, more then the poore? for they be all the worke of his hands.

20 They shall die suddenly, [o] and the people shalbe troubled at midnight, [p] and they shall passe foorth and take away the mightie without hand.

21 For his eyes *are* vpon the wayes of man, and hee seeth all his goings.

22 There is no darkenesse nor shadowe of death, that the workers of iniquitie might be hid therein.

23 For hee will not lay on man so much, that he should [q] enter into iudgement with God.

24 He shall breake the mightie without [r] seeking, and shall set vp other in their stead.

25 Therefore shall he declare their [s] works: he shall turne the [t] night, and they shallbe destroyed.

26 He striketh them as wicked men in the places of the [u] seers.

27 Because they have turned backe from him, and would not consider all his wayes:

28 So that they have caused the voyce of the poore to [x] come vnto him, and he hath heard the cry of the afflicted.

29 And when he giueth quietnesse, who can make trouble? and when he hideth his face, who can behold him, whether *it be* vpon nations, or vpon a man onely?

30 Because the [y] hypocrite doeth reigne, *and* because the people are snared.

31 Surely *it apperteineth* vnto God [z] to say, I haue pardoned, I will not destroy.

32 [a] But if I see not, teach thou mee: if I have done wickedly, I will doe no more.

33 Will he performe the thing through [b] thee? for thou hast reprooved [c] it, because that thou hast chosen, and not I: now speake what thou knowest.

34 Let men of vnderstanding tell mee, and let a wise man hearken vnto me.

35 Iob hath not spoken of knowledge, neither were his words according to wisedome.

36 I desire that Iob may be [d] tried, vnto the end, touching the answere for wicked men.

37 For hee [e] addeth rebellion vnto his sinne, he clappeth his hands among vs, and multiplieth his words against God.

k To destroy him.
l The breath of life which he gaue man.
m If God were not iust, how could he gouerne the world.
n If man of nature feare to speake euill of such as haue power, then much more ought they to be afraid to speake euill of God.
o When they looke not for it.
p The messengers of visitation that God shall send.
q God doeth not afflict man aboue measure, so that he should haue occasion to contend with him.
r For all his creatures are at hand to serue him, so that hee needeth not to seeke for any other army.
s Make them manifest that they are wicked.
t Declare the things that were hid.
u Meaning, openly in the sight of all men.
x By their cruelty and extortion.
y When tyrants sit in the throne of iustice which vnder pretence of executing iustice are but hypocrites and oppresse the people, it is a signe that God hath drawen backe his countenance of fauour from that place.
z Onely it belongeth to God to moderate his corrections, and not vnto man.
a Thus Elihu speaketh in the person of God, as it were mocking Iob, because hee would be wiser then God.
b Will God vse thy counsell doing his workes?
c Thus he speaketh in the person of God, as though Iob should chuse and refuse affliction at his pleasure.
d That he may speake as much as he can, that we may answere him and all the wicked that shall vse such arguments.
e Hee standeth stubbornly in the maintenance of his cause.

CHAP. XXXV.

6 Neither doeth godlinesse profit, or vngodlinesse hurt God, but man. *13 The wickednes vnto God and are not heard.*

ELihu spake moreover, and sayd,

2 Thinkest thou this right, that thou hast sayd, I am [a] more righteous then God?

3 For thou hast sayd, What profiteth it thee, and what auaileth it mee, *to purge mee* from my sinne?

a Iob never spake these words: but because he maintained his innocencie, it seemed as though hee would say, that God tormented him without iust cause.

4 *Therefore*

4 *Therefore* will I anſwere thee, and thy b companions with thee.

5 Looke unto the heaven, and ſee and behold, the c clouds *vvhich* are higher then thou.

6 If thou ſinneſt, what doeſt thou d againſt him, yea, when thy ſinnes be many, what doeſt thou unto him?

7 If thou be righteous, what giveſt thou unto him? or what receiveth he at thine hand?

8 Thy wickednes *may hurt* a man as thou art: and thy righteouſnes *may profit* the ſonne of man.

9 They cauſe many that are oppreſſed, e to cry, *vvhich* cry out for the violence of the mighty.

10 But none ſayeth, Where is God that made me, which giveth ſongs in the night?

11 Which teacheth us more then the beaſts of the earth, and giveth us more wiſedome then the foules of the heaven.

12 Then they crie becauſe of the violence of the wicked, f but he anſwereth not.

13 Surely God will not heare vanitie, neither will the Almighty regard it.

14 Although thou ſayeſt *to God*, Thou wilt not regard it, g yet iudgement *is* before him: truſt thou in him.

15 But now becauſe his anger hath not viſited, nor called to count *the evill* with great extremity.

16 Therefore Iob h openeth his mouth in vaine, and multiplieth words without knowledge.

b Such as are in the like error.

a If thou canſt not controule the clouds, wilt thou preſume to inſtruct God?

d Neither doeth thy ſinne hurt God, nor thy iuſtice profit him: for he will be glorified without thee.

e The wicked may hurt man and cauſe him to cry, who if he ſought to God which ſendeth comfort ſhould be delivered.

f Becauſe they pray not in faith, as feeling Gods mercies.

g God is iuſt, howſoever thou iudgeſt of him.

h For if he did puniſh thee as thou deſerveſt, thou ſhouldeſt not be able to open thy mouth.

CHAP. XXXVI.

1 *Elihu ſheweth the power of God.* 6 *And his iuſtice.*
9 *And wherefore he puniſheth.* 13 *The propheſie of the wicked.*

E Lihu alſo proceeded and ſayd,

2 Suffer me a little and I will inſtruct thee: for I *have* yet to ſpeake on Gods behalfe.

3 I will fetch a my knowledge afarre off, and will attribute righteouſnes unto my maker.

4 For truely my words ſhall not be falſe, *and* he that is b perfect in knowledge, *ſpeaketh* with thee.

5 Behold, the mighty God caſteth away none that is c mighty, *and* valiant of courage.

6 He d maintaineth not the wicked, but hee giveth iudgement to the afflicted.

7 He withdraweth not his eyes from the righteous, but *they are* with e kings in the throne, where he placeth them for ever: thus they are exalted.

8 And if they be bound in fetters *and* tyed with the cords of affliction.

9 Then will he ſhew them their f worke and their ſinnes, becauſe they have bene proud.

10 He openeth alſo their eare to diſcipline, and commandeth them that they returne from iniquity.

11 * If they obey and ſerve him, they ſhall end their dayes in proſperity, and their yeeres in pleaſures:

12 But if they will not obey, they ſhall paſſe by the ſword and periſh g without knowledge.

13 But the hypocrites h of heart increaſe the wrath: *for* they i call not when he bindeth them.

14 Their ſoule dieth in k youth, and their life among the whoremongers.

15 Hee delivereth the poore in his afflictions, and openeth their eare in trouble.

16 Even ſo would he have taken thee out of the ſtraite place *into* a broad place, and not ſhut up beneath: and l that which reſteth upon thy table had beene full of fat.

a He ſheweth that when we ſpeake of God, we muſt lift up our ſpirits more hie, then our naturall ſenſe is able to reach.

b Thou ſhalt perceive that I am a faithfull inſtructor, and that I ſpeake to thee in the name of God.

c Strong and conſtant and of underſtanding: for theſe are the gifts of God, and he loveth them in man: but for as much as God puniſhed now Iob, it is a ſigne that theſe are not in him

d Therefore he will not preſerve the wicked: but to the humble and afflicted heart hee will ſhew grace

e He preferreth the godly to honour.

f He will moove their hearts to ſeeke their ſins that they may come to him by repentance as he did Manaſſeh.

* Iſa. 1. 19.

g That is, in their folly or obſtination, and ſo ſhalbe cauſe of their owne deſtruction.

h Which are malitiouſly bent againſt God, and flatter themſelves in their vices.

i When they are in affliction, they ſeeke not to God for ſuccour, as Aſa. 2. Chro 16. 12. Reve. 16. 11

k They die of ſome vile death, and that before they come to age.

l If thou hadſt been obedient to God, he would have brought thee to libertie and wealth.

17 But thou art full of the m iudgement of the wicked, *though* iudgement and equitie maintaine *all things*.

18 n For *Gods* wrath is, leaſt hee ſhould take thee away in *thine* abundance: for no multitude of gifts can deliver thee.

19 Will he regard thy riches? *he regardeth* not gold, nor all them that excell in ſtrength.

20 o Be not carefull in the night, how hee deſtroyeth the people out of their place.

21 Take thou heede: looke not to p iniquitie: for thou haſt choſen it rather then affliction.

22 Behold, God exalteth by his power: what teacher is like him?

23 Who hath appointed to him his way? or who can ſay, Thou haſt done wickedly?

24 Remember that thou magnifie his worke, which men behold.

25 All men ſee it, and men behold it q afarre off.

26 Behold, God *is* excellent, r and wee know him not, neither can the number of his yeeres be ſearched out.

27 When he reſtraineth the drops of water, the raine f powreth downe by the vapour thereof.

28 Which raine the clouds doe drop *and* let fall abundantly upon man.

29 Who can know the diviſions of the clouds, *and* the thunders of his t Tabernacle?

30 Behold, hee ſpreadeth his light upon u it, and covereth the x bottome of the ſea.

31 For thereby he iudgeth y the people, and giveth meat abundantly.

32 He covereth the light with the clouds, and commanded them to goe z againſt it.

33 a His companion ſheweth him therefore, and there is anger in riſing up.

m Thou art altogether after the maner of the wicked: for thou doſt murmure againſt the iuſtice of God.

n God doeth puniſh thee, leaſt thou ſhouldeſt forget God in thy wealth and ſo periſh.

o Be not thou curious in ſeeking the cauſe of Gods iudgements, when he deſtroyeth any.

p And ſo murmure againſt God through impatiencie.

q The workes of God are ſo manifeſt, that a man may ſee them afarre off, and know God by the ſame.

r Our infirmitie hindereth us ſo, that wee cannot attaine to the perfite knowledge of God.

f That is, the raine commeth of thoſe drops of water, which he keepeth in the clouds.

t Meaning, of the clouds, which be calleth the Tabernacle of God.

u Vpon the cloud.

x That men can not come to the knowledge of the ſprings thereof.

y He ſheweth that the raine hath double uſe: the one dat it declareth Gods iudgements, when it doeth overflow any places, and the other that it maketh the land fruitfull.

z That is, one cloud to daſh againſt another.

a The cold vapour ſheweth him: that is, the cloud of the hote exhalation, which being taken in the cold cloude mounteth vp toward the place where the fire is, and ſo anger is ingendred: that is noyſe, and thunderclaps.

CHAP. XXXVII.

1 *Elihu proveth that the vnſearchable wiſedome of God is manifeſt by his workes.* 4 *As by the thunders.* 6 *The ſnow.* 9 *The whirlewinde.* 10 *And the raine.*

A T this alſo mine heart is a aſtonied, and is mooved out of his place.

2 Heare the b ſound of his voyce, and the noyſe that goeth out of his mouth.

3 He directeth it vnder the whole heaven, and his light vnto the ends of the world.

4 After it a noyſe ſoundeth: hee thundereth with the voyce of his maieſtie, and he will not ſtay c them when his voyce is heard.

5 God thundreth marveilouſly with his voyce: he worketh great things which we know not.

6 For he ſaith to the ſnow, Be thou upon the earth d likewiſe to the ſmall raine and to the great raine of his power.

7 With the force *thereof* hee e ſhutteth vp every man, that all men may know his worke.

8 Then the beaſtes goe into the denne, and remaine in their places.

9 The whirlewind commeth out of the South, and the cold from the f Northwind.

a At the marveiling of the thunder and lightnings: whereby he declareth that the faithfull are lively touched with the maieſtie of God, when they behold his workes.

b That is, the thunder, whereby he ſpeaketh to men to waken their dulneſſe, and to bring them to the conſideration of his workes.

c Meaning, the raines and thunders.

d So that neither ſmall raine, nor great, ſnow nor any thing elſ commeth without Gods appointment.

e By raines and thunders God cauſeth men to keepe themſelves within their houſes

f In Ebrew it is called the ſcattering winde, becauſe it driveth away the cloudes and purgeth the ayre.

10 At the breath of God the froſt is given, and the breadth of the waters g *is* made narrow.

11 He maketh alſo the cloudes to h labour, to water *the earth*, *and* ſcattereth the cloude of i his light.

12 And it is turned about by his gouernement, that they may doe whatſoeuer he commandeth them vpon the whole world:

13 Whether it be for k puniſhment, or for his land, or of mercy, he cauſeth it to come.

14 Hearken vnto this, O Iob: ſtand and conſider the wonderous works of God.

15 Diddeſt thou know when God diſpoſed them? and cauſed the l light of his cloud to ſhine?

16 Haſt thou knowen the m varietie of the cloud, *and* the wonderous workes of him that is perfit in knowledge?

17 *Or* how thy cloathes are n warme, when hee maketh the earth quiet through the South-winde?

18 Haſt thou ſtretched out the heauens, which are ſtrong, *and* as a molten o glaſſe?

19 Tell vs what we ſhall ſay vnto him: *for* we cannot diſpoſe *our matter* becauſe of p darkeneſſe.

20 Shall it be q tolde him when I ſpeake? or ſhall man ſpeake when he ſhall be r deſtroyed?

21 And now men ſee not the light, ſ which ſhineth in the cloudes, but the winde paſſeth and cleanſeth them.

22 The t brightnes commeth out of the North: the praiſe *thereof is* to God, which is terrible.

23 *It is* the Almighty: wee cannot finde him out: *he is* excellent in power and iudgement, and abundant in iuſtice: he u afflicteth not.

24 Let men therefore feare him: *for* hee will not regard any that are wiſe in their owne conceit.

g That is, is froſen vp and dried.
h Gather the vapours and moouе to and fro to water the earth.
i That is, the cloud that hath lightning in it.
k Raine, colde, heate, tempeſts and ſuch like are ſent of God, either to puniſh man, or to profit the earth, or to declare his fauour toward man, as Chap. 36, 31.
l That is, the lightning to breake forth in the cloudes?
m Which is ſometime changed into raine, or ſnowe, haile, or ſuch like.
n Why thy cloathes ſhould keepe thee warme when the South wind bloweth, rather then when any other winde bloweth?
o For their clearneſſe.
p That is, our ignorance: ſignifying that Iob was ſo preſumptuous, that he would controll the works of God.
q Hath God need that any ſhould tell him when man murmureth againſt him?
r If God would deſtroy a man, ſhould hee repine?
ſ The cloude ſtoppeth the ſhining of the ſunne, that man cannot ſee it till the winde have chaſed away the cloud: and if man be not able to attaine to the knowledge of theſe things, how much leſſe of Gods iudgements?
t In Ebrew, golde, meaning, faire weather and cleare as golde.
u Meaning, without cauſe.

CHAP. XXXVIII.

a God ſpeaketh to Iob, and declareth the weakeneſſe of man in the conſideration of his creatures, by whoſe excellencie the power, iuſtice, and prouidence of the Creator is knowen.

THen anſwered the Lord vnto Iob out of the a whirlewinde, and ſayd,

2 Who is this that b darkeneth the counſell by words without knowledge?

3 Gird vp now thy loynes like a man: I c will demaund of thee, and declare thou vnto me.

4 Where waſt thou when I d layed the foundations of the earth? declare, if thou haſt vnderſtanding.

5 Who hath layeth the meaſures thereof, if thou knoweſt, or who hath ſtretched the line over it:

6 Wherevpon are the foundations thereof ſet: or who layd the corner ſtone thereof:

7 When the ſtarres of the morning e prayſed *me* together: and all the f children of God reioyced:

8 *Or who* hath ſhut vp the Sea with doores, when it iſſued and came foorth *as* out of the wombe:

a That his words might haue greater maieſty, and that Iob might know with whom he had to doe.
b Which by ſeeking out the ſecret counſell of God by mans reaſon, maketh it more obſcure, and ſheweth his owne follie.
c Becauſe he had wiſhed to diſpute with God, Chap. 23, 3. God reaſoneth with him, to declare his raſhneſſe.
d Seeing he could not iudge of thoſe things which were done ſo long before he was borne, hee was not able to comprehend all Gods workes: much leſſe the ſecret cauſes of his iudgements.
e The ſtarres and dombe creatures are ſaid to prayſe God, becauſe his power, wiſedome and goodneſſe is manifeſt and knowen therein.
f Meaning, the Angels.

9 When I made the cloudes *as* a couering thereof, and darkeneſſe *as* the g ſwadling bandes thereof:

10 When I ſtabliſheth my commandement vpon it, and ſet barres and doores,

11 And ſayd, hitherto ſhall thou come, but no further, and heere ſhall it h ſtay thy proude wawes.

12 Haſt thou commanded the i morning ſince thy dayes? haſt thou cauſed the morning to know his place?

13 That it might take holde of the corners of the earth, and that the wicked might be k ſhaken out of it?

14 It is turned as clay to faſhion, l and all ſtand vp as a garment.

15 And from the wicked their light ſhalibe taken away, and the high arme ſhalibe broken.

16 Haſt thou entred into the bottomes of the ſea? or haſt thou walked to ſeeke out the m depth?

17 Haue the gates of death bene opened vnto thee? or haſt thou ſeene the gates of the ſhadow of death?

18 Haſt thou perceiued the breadth of the earth? tell if thou knoweſt all this.

19 Where is the way *where* light dwelleth? and where is the place of darkeneſſe,

20 That thou n ſhouldeſt receiue it in the boundes thereof, and that thou ſhouldeſt know the paths to the houſe thereof?

21 Kneweſt thou it, becauſe thou waſt then borne? and *becauſe* the number of thy dayes *is* great?

22 Haſt thou entred into the treaſures of the ſnowe? or haſt thou ſeene the treaſures of the haile,

23 Which I have hid o againſt the time of trouble, againſt the day of warre and battell?

24 By what way is the light parted, *which* ſcattereth the Eaſt winde vpon the earth?

25 Who hath diuided the ſpouts for the raine? or the way for the lightning of the thunders,

26 To cauſe it to raine on the earth where no man is, *and* in the wilderneſſe where there is no man?

27 To fulfill the wilde and waſte place, and to cauſe the bud of the herbe to ſpring forth?

28 Who is the father of the raine? or who hath begotten the drops of the dew?

29 Out of whoſe wombe came the yce? who hath ingendred the froſt of the heauen?

30 The waters are hid p as *with* a ſtone: and the face of the depth is frozen.

31 Canſt thou reſtraine the ſweete *influences* of q the Pleiades, or looſe the bands of r Orion?

32 Canſt thou bring foorth ſ Mazzaroth in their time? canſt thou alſo guide t Arcturus with his ſonnes?

33 Knoweſt thou the courſe of heauen, or canſt thou ſet the u rule thereof in the earth?

34 Canſt thou lift vp thy voyce to the cloudes, that the abundance of water may couer thee?

35 Canſt thou ſend the lightnings that they may walke, and ſay vnto thee, Loe, heere wee are?

36 Who hath put wiſedome in the x reines? or who hath giuen the heart vnderſtanding?

37 Who can number cloudes by wiſdome? or who can cauſe to ceaſe the y bottels of heauen,

38 When the earth groweth into hardneſſe, z and the clots are faſt together?

g As though the great ſea were but as a little babe in the hands of God to turne to and fro.
h That is, Gods decree and commandement, as verſe 10.
i To wit, to riſe, ſince thou waſt borne?
k Who hauing in the night bene given to wickedneſſe, cannot abide the light, but hide themſelves.
l The earth which ſeemed in the night to have no forme, by the riſing of the ſunne, is as it were created a new, and all things therein clad with new beauty.
m If thou art not able to ſeeke out the depth of the ſea, how much leſſe art thou able to comprehend the counſell of God?
n That thou might reſt appoynt it his way and limits.
o To puniſh mine enemies with them, as Exod 9, 18. Ioſh. 10, 11.
p The yce couereth it, as though it were payed with ſtone.
q Which ſtarres ariſe when the ſunne is in Taurus, which is the ſpring time, and bring flowres.
r Which ſtarre bringeth in winter.
ſ Certaine ſtarres ſo called: ſome thinke they were the twelve ſignes.
t The North ſtarre with thoſe that are about him.
u Cauſt thou cauſe the heauenly bodies to haue any power ouer the earthly bodies?
x In the ſecret parts of man.
y That is, the cloudes wherein the water is contained as in bottels.
z For when God doeth not open theſe bottels, the earth commeth to this inconuenience.

CHAP.

CHAP. XXXIX.

The bountie and prouidence of God, which extendeth euen to the yong rauens, giueth man full occasion to put his confidence in God. 37 Iob confesseth and humbleth himselfe.

a After he had declared Gods workes in the heavens, he sheweth his marueilous providence in earth, even toward the bruit beasts.
b Reade psal. 147. 9.

WIlt a thou hunt the pray for the lion? or fill the appetite of the lions whelpes,
2 When they couch in their places, *and* remaine in the cover to lie in waite?
3 Who prepareth for the raven his meate, when his birds b crie vnto God, wandering for lacke of meate?
4 Knoweſt thou the time when the wild goats bring foorth young? *or* doeſt thou marke when the c hindes doe calue?
5 Canſt thou number the moneths that they d fulfill? or knoweſt thou the time when they bring forth?
6 They bowe themſelves: they e bruiſe their young and caſt out their ſorowes.
7 *Let their* young waxe faite, and grow vp with corne: they goe forth and returne not vnto them.
8 Who hath ſet the wilde aſſe at libertie? or who hath looſed the bands of the wilde aſſe?
9 *It is I* which have made the wilderneſſe his houſe, and the f ſalt places his dwellings.
10 He derideth the multitude of the citie: he hearth not the crie of the driuer.
11 Hee ſeeketh out the mountaine for his paſture, and ſearcheth after every greene thing.
12 Will the vnicorne g ſerve thee? or will he tary by thy crib?
13 Canſt thou binde the vnicorne with his band *to labour* in the furrow? or will he plow the valleys after thee?
14 Wilt thou truſt in him, becauſe his ſtrength is great, and caſt off thy labour vnto him?
15 Wilt thou beleeue him, that he will bring home thy ſeede, and gather it vnto thy barne?
16 *Haſt thou giuen* the pleaſant wings vnto the peacokes? or wings and feathers vnto the oſtrich?
17 Which leaueth his egges in the earth, and maketh them h hote in the duſt.
18 And forgetteth that the foot might ſcatter them, or that the wilde beaſt might breake them.
19 He ſheweth himſelfe cruell vnto his yong ones, *as* they were not his, *and* is without feare, as if he trauelled i in vaine.
20 For God hath depriued him of k wiſedome, and hath giuen him no part of vnderſtanding.
21 When l time *is*, hee mounteth on high: hee mocketh the horſe and his rider.
22 Haſt thou given the horſe ſtrength, *or* couered his necke with m neying?
23 Haſt thou made him afraid as the graſhopper? his ſtrong neying is fearefull.
24 He n diggeth in the valley, and reioyceth in *his* ſtrength: he goeth foorth to meete the harneſſed *man*.
25 He mocketh at feare, and is not afraid, and turneth not backe from the ſword.
26 *Though* the quiuer rattle againſt him, the glittering ſpeare and the ſhield,
27 He o ſwalloweth the ground for fierceneſſe and rage, and he beleeueth not that it is the noiſe of the trumpet.
28 He ſaith among the trumpets, Ha, ha: he ſmelleth the battell afarre off, and the noiſe of the captaines, and the ſhouting.

c He chiefly maketh mention of wilde goats and hindes, becauſe they bring forth their yong with moſt difficultie.
d That is, how long they goe with yong?
e They bring forth with great difficultie.
f That is, the barren ground where no good fruits grow.
g Is it poſſible to make the vnicorn tame? ſignifying that if man cannot tame a creature, that it is much more impoſſible that he ſhould appoint the wiſedome of God, whereby he gouerneth all the world.
h They write that the oſtrich covereth her egges in the ſand, and becauſe the countrey is hote and the ſunne ſtill keepeth them warme, they are hatched.
i If he ſhould take care of them.
k That is, to have a care and naturall affection toward his yong.
l When the yong oſtrich is growen vp, he ouer-runneth the horſe.
m That is, given him courage? which is meant by neying and ſhaking his mane: for with his breath he couereth his necke.
n He beareth with his houſe.
o He ſo riddeth the ground that it ſeemeth nothing vnder him.

29 Shall the hauke flie by thy wiſedome, *ſtretching out* his wings even toward the p South?
30 Doth the eagle mount vp at thy commandement, or make his neſt on high?
31 Shee abideth and remaineth in the rocke, *even* vpon the top of the rocke, and the tower.
32 From thence ſhe ſpieth for meate, *and* her eyes behold afarre off.
33 His young ones alſo ſucke vp blood: and where the ſlaine *are*, there is ſhe.
34 Moreover the Lord ſpeake vnto Iob, and ſayd,
35 Is this q to learne, to ſtriue with the Almighty? he that reproueth God, let him anſwere to it.
36 ¶ Then Iob anſwered the Lord, ſaying,
37 Behold, I am r vile: what ſhall I anſwere thee? I will lay mine hand vpon my mouth.
38 Once have I ſpoken, but I will anſwere no more, yea twiſe, but I will proceede no further.

p That is, when colde commeth, to flie into the warme countreys.
q Is this the way for a man that will learne, to ſtriue with God? which thing he reprooueth in Iob.
r whereby hee ſheweth that he repented, and deſired pardon for his faults.

CHAP. XL.

a How weake mans power is, being compared to the works of God: 10 Whoſe power appeareth in the creation, and gouerning of the great beaſts.

AGaine the Lord anſwered Iob out of * the whirlewinde, and ſayd,
2 Gird vp now thy loynes like a man: I will demaund of thee, and declare thou vnto me.
3 Wilt thou diſanull a my iudgement? *or* wilt thou condemne me, that thou maieſt be iuſtified?
4 Or haſt thou an arme like God? or doeſt thou thunder with a voyce like him?
5 Decke thy ſelfe now with b maieſtie and excellencie, and aray thy ſelfe with beautie and glory.
6 Caſt abroad the indignation of thy wrath, and behold every one that is proud, and abaſe him.
7 Looke on every one that is arrogant, *and* bring him low: and deſtroy the wicked in their place.
8 Hide them in the duſt together, *and* binde c their faces in a ſecret place.
9 Then will I confeſſe vnto thee alſo, that thy right hand can d ſaue thee.
10 ¶ Behold now e Behemoth (whom I made f with thee) which eateth g graſſe as an oxe.
11 Behold now, his ſtrength *is* in his loynes, and his force *is* in the nauell of his belly.
12 *When* hee taketh pleaſure, his taile is like a cedar: the ſinews of his ſtones are wrapt together.
13 ſmall bones like ſtaves of yron.
14 h He is the chiefe of the wayes of God: i he that made him, will make his ſword to approach vnto him.
15 Surely the mountaines bring him foorth graſſe, where all the beaſts of the field play.
16 Lieth he vnder the trees in the couert of the reede and fennes?
17 Can the trees couer him with their ſhadow? or can the willowes of the river compaſſe him about?
18 Behold, he ſpoileth the river, k and haſteth not: he truſteth that he can draw vp Iorden into his mouth.
19 Hee taketh it with his eyes, and truſteth *his* noſe through whatſoever meeteth him.
20 ¶ Canſt thou draw out l Liuiathan with an hooke, and with a line which thou ſhalt caſt downe vnto his tongue?
21 Canſt thou caſt an hooke into his noſe? canſt

* *Chap.* 38. 2.
a Signifying that they that iuſtifie themſelves, condemne God as iniuſt.
b Meaning, that theſe were proper vnto God, and belonged to no man.
c Cauſe them to die if thou canſt.
d Proouing hereby that whatſoever attributeth to himſelfe power and abilitie to ſaue himſelfe, maketh himſelfe God.
e This beaſt is though to be the elephant, or ſome other, which is vnknowen.
f whom I made aſwell as thee.
g This commendeth the prouidence of God toward man: for if he were given to deuoure as a lion, nothing were able to reſiſt him, or correct him.
h He is one of the chiefe works of God among the beaſts.
i Though man dare not come neere him, yet God can kill him.
k He drinketh at leiſure, and feareth no body.
l Meaning, the whale.

canſt thou m pierce his iawes with an angle?
22 Will he make many prayers vnto thee? *and* ſpeake thee faire?
23 Will he make a couenant with thee? *and* wilt thou take n him as a ſeruant for euer?
24 Wilt thou play with him as with a bird? or wilt thou bind him for thy maides?
25 Shall the companions banquet with him? ſhall they diuide him among the merchants?
26 Canſt thou fill the baskets with his skinne? or the fiſh panyer with his head?
27 Lay thine hand vpon him: remember o the battell, *and* doe no more ſo.
28 Behold, p his hope is in vaine: *for* ſhall not one periſh euen at the ſight of him?

m Becauſe he feareth leaſt thou ſhouldeſt take him.
n To do thy buſineſſe, and be at thy commandement?
o If thou once conſider the danger, thou wilt not medle with him.
p To wit, that truſteth to take him.

CHAP. XLI.

1 By the greatneſſe of this monſter Liuiathan, God ſheweth his greatneſſe and his power, which nothing can reſiſt.

NOne *is* ſo fierce that dare ſtirre him vp, Who is he then that can a ſtand before me?
2 Who hath preuented mee that I ſhould b make an end? All vnder heauen is mine.
3 I will not keepe ſilence *concerning* c his parts, nor *his* power, nor his comely proportion.
4 Who can diſcouer the face d of his garment? *or* who ſhall come to him with a double e bridle?
5 Who ſhall f open the doores of his face? his teeth are fearefull round about.
6 The maieſty *of his ſcales is like* ſtrong ſhields, *and* are ſure ſealed.
7 One is ſet to another, that no winde can come betweene them.
8 One is ioyned to another: they ſticke together, that they cannot be ſundred.
9 His neiſings g make the light to ſhine, and his eyes *are* like the eye lids of the morning.
10 Out of his mouth goe lamps, *and* ſparkes of fire leape out.
11 Out of his noſtrels commeth out ſmoke, as out of a boyling pot or caldron.
12 His breath maketh the coales burne: for a flame goeth out of his mouth.
13 In his necke remaineth ſtrength, and h labour his reiected before his face.
14 The members of his body are ioyned: they are ſtrong in themſelues, *and* cannot be mooued.
15 His heart is as ſtrong as a ſtone, and as hard as the nether milſtone.
16 The mightie are afraid of his maieſtie, *and* for feare they faint in themſelues.
17 When the ſword doeth touch him, he will not riſe vp, *nor for* the ſpeare, dart nor habergion.
18 Hee eſteemeth yron as ſtraw, and braſſe as rotten wood.
19 The archer cannot make him flee: the ſtones of the ſling are turneth into ſtubble vnto him.
20 The dartes are counted as ſtrawe: and hee laugheth at the ſhaking of the ſpare.
21 Sharpe ſtones i are vnder him, and he ſpreadeth ſharpe things vpon the myre.
22 He maketh the depth to k boile like a pot, and maketh the Sea like a *pot* of oyntment.
23 He maketh a path to l ſhine after him, one would thinke the depth an hoare head.
24 In the earth there is none like him: hee is made without feare.
25 He beholdeth m all hie things: he is a King ouer all the children of pride.

a If none dare ſtand againſt a whale, which is but a creature, who is able to compare with God the Creator?
b Who hath taught me to accompliſh my worke?
c The parts and members of the whale?
d That is, who dare pull off his skin?
e Who dare put a bridle in his mouth?
f Who dare looke in his mouth?
g That is, caſteth out flames of fire.
h Nothing is painfull or hard vnto him.
i His skinne is ſo hard that he lyeth with a great eaſe on the ſtones as in the myre.
k Either he maketh the ſea to ſeeme as it boyled by his wallowing, or els he ſpouteth water in ſuch abundance as it would ſeeme that the ſea boiled.
l That is, a white froth and ſhining ſtreame before him.
m He deſpiſeth all other beaſtes and monſters, and is the proudeſt of all others.

CHAP. XLII.

6 The repentance of Iob. 9 Hee prayeth for his friends. 12 His goods are reſtored double vnto him. 13 His children, age and death.

THen Iob anſwered the Lord, and ſaid,
2 I know that thou canſt doe all things, and that there is no a thought hid from thee.
3 Who is hee that hideth counſell without b knowledge? therefore haue I ſpoken that I vnderſtood not, *euen* things too wonderfull for me c and *which* I knew not.
4 Heare, I beſeech thee, and I will ſpeake: I will demand of thee, d and declare thou vnto me.
5 I haue e heard of thee by the hearing of the eare, but now mine eye ſeeth thee.
6 Therefore I abhorre *my ſelfe*, and repent in duſt and aſhes.
7 Now after that the Lord had ſpoken theſe words vnto Iob, the Lord alſo ſayd vnto Eliphaz the Temanite, My wrath is kindled againſt thee and againſt thy two friends: for ye haue not ſpoken of me the thing that is f right, like my ſeruant g Iob.
8 Therefore take vnto you now ſeuen bullockes, and ſeuen rammes, and goe to my ſeruant Iob, and offer vp for your ſelues a burnt offering, and my ſeruant Iob ſhall h pray for you: for I will accept him, leaſt I ſhould put you to ſhame, becauſe yee haue not ſpoken of me the thing which is right, like my ſeruant Iob.
9 So Eliphaz the Temanite, and Bildad the Shuhite, *and* Zophar the Naamathite, went, and did according as the Lord had ſayd vnto them, and the Lord accepted Iob.
10 ¶ Then the Lord turned the i captiuitie of Iob, when he prayed for his friends: alſo the Lord gaue Iob twiſe ſo much as he had before.
11 Then came vnto him all his k brethren, and all his ſiſters, and all they that had bene of his acquaintance before, and did eat bread with him in his houſe, and had compaſſion on him, and comforted him for all the euill that the Lord had brought vpon him, and euery man gaue him a ‖ piece of mony, & euery one an earering of gold.
12 So the Lord bleſſed the laſt dayes of Iob, more then the firſt: for hee had l foureteene thouſand ſheepe, and ſixe thouſand camels, and a thouſand yoke of oxen, and a thouſand ſhee aſſes.
13 He had alſo ſeuen ſonnes, and three daughters.
14 And he called the name of one m Ieremiah, and the name of the ſecond n Keziah, and the name of the third o Keren-happuch.
15 In all the land were no women found ſo faire as the daughters of Iob, and their father gaue them inheritance among their brethren.
16 And after this liued Iob an hundreth and fourtie yeeres, and ſaw his ſonnes, and his ſonnes ſonnes, *euen* foure generations.
17 So Iob died, being olde, and full of dayes,

a No thought ſo ſecret, but thou doeſt ſee it, nor any thing that thou thinkeſt, but thou canſt bring it to paſſe.
b Is there any but I? for this God laid to his charge, Chap. 38. 2.
c I confeſſe herein mine ignorance, and that I ſpake I wiſt not what.
d He ſheweth that he will be Gods ſcholler to learne of him.
e I knew the onely before by hearſay: but now thou haſt cauſed me to feele what thou art to me, that I may reſigne my ſelfe ouer vnto thee.
f You tooke in hand an euill cauſe, in that you condemned him by his outward afflictions, and not comforted him with my mercies.
g Who had a good cauſe, but handled it euill.
h When you haue reconciled your ſelues to him for the faults that you haue committed againſt him, he ſhall pray for you, and I will heare him.
i He deliuered him out of the affliction wherein he was.
k That is, all his kinred, reade Chap. 19. 13.
‖ Or, lambe, or money ſo marked.
l God made him twiſe ſo rich in cattell as he was afore, and gaue him as many children as he had taken from him.
m That is, of long life, or beautifull as the day.
n As pleaſant as caſſia or ſweete ſpice.
o That is, the horne of beauty.

THIS SECOND PART OF THE BIBLE, CONTEINETH THESE BOOKES.

Pſalmes.
Proverbes.
Eccleſiaſtes.
The ſong of Salomon.
Iſaiah.
Ieremiah.
Lamentations.
Ezekiel.
Daniel.
Hoſea.
Ioel.
Amos.
Obadiah.
Ionah.
Micah.
Nahum.
Habakkuk.
Zephaniah.
Haggai.
Zechariah.
Malachi.

THE PSALMES OF DAVID.

* Or praises, according to the Ebrewes: and were chiefly instituted to praise and give thankes to God for his benefits. They are called the Psalmes or Songs of David, because the most part were made by him.

THE ARGUMENT.

THis booke of Psalmes is set foorth unto us by the holy Ghost, to be esteemed as a most precious treasure, where in all things are conteined that appertaine to true felicity, as well in this life present as in the life to come. For the riches of true knowledge and heavenly wisedome, are here set open for us, to take thereof most abundantly. If we would know the great and high majesty of God, here we may see the brightnes thereof shine most clearely. If wee would seeke his incomprehensible wisedome, here is the schoole of the same profession. If wee would comprehend his inestimable bounty, and approach neere thereunto, and fill our handes with that treasure, heere wee may have a most lively and comfortable taste thereof. If we would know wherein standeth our salvation, and how to attaine to life everlasting, here is Christ our onely redeemer, and mediator most evidently described. The rich man may learne the true use of his riches. The poore man may find full contentation. He that will rejoyce, shall know the true joy, and how to keepe measure therein. They that are afflicted and oppressed shall see wherein standeth their comfort, and how they ought to praise God when he sendeth them deliverance. The wicked and the persecutors of the children of God shall see how the hand of God is ever against them: and though he suffer them to prosper for a while, yet he bridleth them, in so much as they cannot touch an haire of ones head except he permit them, and how in the end their destruction is most miserable. Briefly, here we may have most present remedies against all tentations and troubles of mind and conscience, so that being well practised herein, we may be assured against all dangers in this life, live in the true feare and love of God, and at length attaine to that incorruptible crowne of glory, which is laid up for all them that love the comming of our Lord Jesus Christ.

PSAL. I.

Whether it was Esdras, or any other that gathered the Psalmes into a booke, it seemeth he did set this Psalme first in manner of a preface, to exhort all godly men to study and meditate the heavenly wisedome. For the effect hereof is, 1 That they be blessed which give themselves wholly all their life to the holy Scriptures; 4 and that the wicked contemners of God, though they seeme for a while happy, yet at length shall come to miserable destruction.

BLessed *is* the man that doeth not walke in the a counsell of the wicked, nor stand in the way of sinners, nor sit in the seate of the scornefull.

2 But his delight *is* in the * law of the Lord, and in his b law doth he meditate day and night.

3 For he shall be like a * tree planted by the rivers of waters, that will bring forth her fruits in due season; whose leafe shall not fade: so c whatsoever he shall doe, shall prosper.

4 d The wicked *are* not so, but as the chaffe, which the wind driveth away.

5 Therefore the wicked shall not stand in the e judgement, nor sinners in the assembly of the righteous.

6 For the Lord f knoweth the way of the righteous, and the way of the wicked shall perish.

a When a man hath given once place to evill counsell, or to his owne concupiscence, he beginneth to forget himselfe in his sinne, and so falleth into contempt of God, which contempt is called the seat of the scorners.
* Deut.6.6.Iosh.1.8.pro.6.20.
b In the holy Scriptures.
* Iere.17.8.
c Gods children are so moystened ever with his grace, that whatsoever commeth unto them tendeth unto their salvation.
d Though the wicked seeme to beare the swinge in this world, yet the Lord driveth them downe that they shall not rise nor stand in the company of the righteous. e But tremble when they see Gods wrath. f Doth approove and prosper, like as not to know, is to reprooove and reiect.

PSAL. II.

1 The Prophet David rejoyceth, that notwithstanding his enemies rage, yet God will continue his kingdome for ever, and advance it even to the end of the world, 10 and therefore exhorteth kings and rulers, that they would humbly submit themselves under Gods yoke, because it is in vaine to resist God. Herein is figured Christs kingdome.

WHy doe the a heathen * rage, and the people murmure in vaine.

2 The kings of the earth band themselves, and the Princes are assembled together against the Lord, and against his g Christ.

3 b Let us breake their bandes, and cast their cords from us.

4 * *But* hee that dwelleth in the heaven shall laugh: the Lord shall have them in derision.

5 c Then shall hee speake unto them in his wrath, and vexe them in his sore displeasure, *saying*,

6 *Even* I have set my King upon Zion mine holy mountaine.

7 I will declare the d decree: *that is*, the Lord hath said unto mee, * Thou art my sonne; this e day have I begotten thee.

8 Aske of mee, and I shall give thee the heathen for thine inheritance, and the f endes of the earth for thy possession.

9 * Thou shalt crush them with a scepter of yron, *and* breake them in pieces like a potters vessell.

10 g Be wise now therefore, ye kings: be learned ye iudges of the earth.

11 Serve the Lord in feare, and rejoyce in trembling.

12 h Kisse the Sonne, least he be angry, and ye i perish in the way, when his wrath shall suddenly burne. Blessed *are* all that trust in him.

a The conspiracy of the Gentiles, the murmuring of the Iewes, and power of kings cannot prevaile against Christ. * Acts 4.25.

g Or, anoynted.
b Thus the wicked say that they will cast off the yoke of God, and of his Christ.
* Prov.1.26.
c Gods plagues will declare that in resisting his Christ, they fought against him.
d To shew that my vocation to the kingdome, is of God.
* Acts 13.33.33. hebr.1.5.
e That is to say, as touching mans knowledge, because it was the first time that David appeared to be elected of God. So is it applied to Christ in his first comming and manifestation to the world.
f Not onely the Iewes but the Gentiles also.
* Revel.2.27. g He exhorteth all rulers to repent in time. h In signe of homage. i When the wicked shall say, Peace and rest, seeming yet to be but in the midway of their purposes, then shall destruction suddenly come, 1.Thess.5.3.

PSAL. III.

1 David driven forth of his kingdome, was greatly tormented in mind for his sinnes against God: 4 And therefore calleth upon God, and waxed bold thereon his promises, against the great railings and terrors of his enemies, yea against death it selfe, which he saw present before his eyes. 7 Finally, he rejoyceth for the good successe that God gave him and all the Church.

¶ *A Psalme of David, when he fled from his sonne Absalom.*

LOrd, how are mine adversaries [a] increased? how many rise against me?

2 Many say to my soule, *There is* no helpe for him in God. [b] Selah.

3 But thou Lord art a buckler for me, my glory, and the lifter up of mine head.

4 I did call unto the Lord with my voyce, and he heard me out of his holy mountaine. Selah.

5 I laid mee downe and slept, *and* rose up againe: for the Lord sustained me.

6 I will not be afraid for [c] ten thousand of the people, that should beset me round about.

7 O Lord, arise: helpe me, my God: for thou hast smitten all mine enemies upon ỹ cheek bone: thou hast broken the teeth of the wicked.

8 [d] Salvation *belongeth* unto the Lord, *and* thy blessing *is* upon thy people. Selah.

PSAL. IIII.

When Saul persecuted him, he called upon God, trusting most assuredly in his promise, and therefore boldly reproveth his enemies, who wilfully resisted his dominion, 7 and finally preferreth the favour of God before all worldly treasures.

¶ [a] *To him that excelleth on Neginoth. A Psalme of David.*

HEare me when I call, [b] O God of my righteousnes: thou hast set me at liberty, *when I was* in [c] distresse: have mercy upon me, and hearken unto my prayer.

2 O ye [d] sonnes of men, how long *will ye turne* my glory into shame, [e] loving vanity, *and* seeking lyes? Selah.

3 For be ye sure that the Lord hath chosen to himselfe [f] a godly man, the Lord will heare when I call unto him.

4 [g] Tremble and sinne not: examine your owne heart upon your bed, and be [h] still. Selah.

5 [i] Offer the sacrifices of righteousnesse, and trust in the Lord.

6 Many say, Who will shew us *any* [k] good? *but* Lord, lift up the light of thy countenance upon us.

7 Thou hast given me more ioy of heart, then *they have had*, when their wheate and their wine did abound.

8 I will lay me downe, and also sleep in peace: for thou, Lord, *only* makest me dwell in safety.

PSAL. V.

David oppressed with the cruelty of his enemies, and fearing greater dangers, calleth to God for succour, shewing how requisite it is that God should punish the malice of his adversaries, 7 After, being assured of prosperous successe, hee conceiveth comfort, 12 concluding, that when God shall deliver him, others also shall be partakers of the same mercies.

‖ *Or, a musicall instrument or tune.*

¶ *To him that excelleth upon ‖ Nehiloth.*

¶ *A Psalme of David.*

HEare my words, O Lord: understand my [a] meditation.

2 Hearken unto the voyce of my cry, my king and my God: for unto thee doe I pray.

3 Heare my voyce in the morning, O Lord: *for* in the morning will I direct *mee* unto thee, and I will [b] wait.

4 For thou art not a God that loveth [c] wickednes, neither shall evill dwell with thee.

5 [d] The foolish shall not stand in thy sight: *for* thou hatest all them that worke iniquity.

6 Thou shalt destroy them that speake lyes: the Lord will abhorre the bloody man and deceitfull.

7 But I will come into thine house in the multitude of thy mercy; *and* in thy feare will I worship toward thine holy Temple.

8 Lead me, O Lord, in thy righteousnes, [f] because of *mine* enemies: make thy way plaine before my face.

9 For no constancie *is* in their mouth: within they are very corruption: their * throat *is* an open sepulchre, *and* they flatter with their tongue.

10 Destroy them, O God, ‖ let them [g] fall from their counsels: cast them out for the multitude of their iniquities, because they have rebelled against thee.

11 And [h] let all them that trust in thee, reioyce *and* triumph for ever, and cover thou them: and let them that love thy name, reioyce in thee.

12 For thou Lord, wilt ‖ blesse the righteous, *and* with favour [i] wilt compasse him, as with a shield.

PSAL. VI.

When David by his sinnes had provoked Gods wrath, and now felt not onely his hand against him, but also conceived the horrors of death everlasting, he desireth forgivenesse. 6 Bewailing that if God tooke him away in his indignation, he should lack occasion to praise him as he was wont to do whiles he was among men. 9 Then suddenly feeling Gods mercie, hee sharply rebuketh his enemies which reioyced in his affliction.

¶ *To him that excelleth on Neginoth, upon the eight* tune. *A Psalme of David.*

OLord, * [a] rebuke mee not in thine anger, neither chastise me in thy wrath.

2 Have mercie upon mee, O Lord, for I am weake: O Lord heale me, for my [b] bones are vexed.

3 [c] My soule is also sore troubled: but Lord, how long wilt thou delay?

4 Returne, O Lord: deliver my soule: save me for thy mercies sake.

5 For in [d] death *there is* no remembrance of thee: in the grave who shall praise thee?

6 I fainted in my morning: I cause my bed every night to swimme, *and* water my couch with my teares.

7 ‖ Mine eye is dimmed for despight, and sunke in because of all mine enemies.

8 [e] Away from me all ye workers of iniquitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receive my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe, *and* put to shame [f] suddenly.

PSAL. VII.

Being falsly accused by Chush one of Sauls kinsmen, hee calleth to God to be his defender, 3 to whom he commendeth his innocency, 9 first shewing that his conscience did not accuse him of any evill toward Saul. 10 Next that it touched Gods glory to award sentence against the wicked. 12 And so entring into the consideration of Gods mercies and promise, he waxeth bold, and derideth the vaine enterprises of his enemies, 15 threatning that that shall fall on their owne necke which they have purposed for others.

¶ ‖ *Shigaion of David, which he sang unto the Lord, concerning the ‖ words of * Chush the sonne of Iemini.*

OLord my God, in thee I put my trust: save me from all that persecute me, and deliver me.

2 Least [a] hee devoure my soule like a lion, and teare it in pieces, while there is none to helpe.

[a] This was a token of his stable faith, that for all his troubles hee had his recourse to God.
[b] Selah here signifieth a lifting up of the voyce, to cause us to consider the sentence, as a thing of great importance.
[c] When he considered the truth of Gods promise, and tried the same, his faith increased marveilously.
[d] Be the dangers never so great or many, yet God hath ever meanes to deliver his.

[a] Among them that were appointed to sing the Psalmes, and to play on the instruments one was appointed chiefe to set the tune, and to begin: who had the charge, because he was most excellent, and he begun this Psalm on the instrument calleth Neginoth, or in a tune so called.
[b] Thou that art the defender of my iust cause.
[c] Both of minde and body.
[d] Ye that thinke your selves noble in this world.
[e] Though your enterprises please you never so much, yet God will bring them to nought.
[f] A King that walketh in his vocation.
[g] For feare of Gods iudgement.
[h] Cease your rage.
[i] Serve God purely, and not with outward ceremonies.
[k] The multitude seeke worldly wealth, but David setteth his felicitie in Gods favour.
[l] This word in Ebrew may be referred to God, as it is here translated, or to David, signifying that he should dwell as ioyfull alone, as if he had many about him, because the Lord is with him.

[a] This is meant by the crueltie of Saul and his followers.
[b] Selah.
[c] Many thousands.
[d] Salvation commeth not by men, but by God.
[e] Ye that are carnall and set your affections on worldly things.
[f] Which runne most ragingly after their carnall affections.

[a] In the deepest of his tentations hee putteth his full confidence in God.
[b] Because thou art iust, therefore leade me out of the dangers of mine enemies.
* Rom.3.13.
‖ *Or, cause them to erre.*
[g] Let their devices come to nought.
[h] Thy favour toward me shall confirme the faith of all others.
‖ *Or, give good successe.*
[i] So that he shall be safe from all dangers.

* Iere.10,24.
[a] Though I deserve destruction, yet let thy mercie pitie my frailtie.
[b] For my whole strength is abated.
[c] His conscience is also touched with the feare of Gods iudgement.
[d] He lamenteth that occasion should be taken from him to praise God in the congregation.
‖ *Or, mine eye is eaten as it were with wormes.*
[e] God sendeth comfort and boldnesse in affliction, that we may triumph over our enemies.
[f] When the wicked thinke that the godly shall perish, God delivereth them suddenly, and destroyeth their enemies.

‖ *Or, kind of tune.*
‖ *Or, accusation.*
* 2.Sam.16,7.
[a] Hee desireth God to deliver him from the rage of cruell Saul.

b Wherewith Chush chargeth me.
c If I reverenced not Saul for affinities sake and preserved his life, 1. Sam. 26, 8, 9.
d Let me not onely die, but be dishonoured for ever.
e In promising me the kingdome.
f Not onely for mine, but for thy Church sake, declare thy power.
g As touching my behaviour toward Saul and mine enemies.
h Though they pretend a iust cause against me: yet God shall iudge their hypocrisie.
i He doth continually call the wicked to repentance by some signes of his iudgements.
k Except Saul turne his minde, I die: for he hath both men and weapons to destroy me. Thus considering his great danger, he magnifieth Gods grace.
* Isa. 59, 4. Iob 15. 35.
l In keeping faithfully his promise with me.

3 O Lord my God, if I have done b this thing, if there be *any* wickednes in mine hands,
4 c If I have rewarded evill unto him that had peace with me, (yea I have delivered him that vexed me without cause.)
5 *Then* let the enemies persecute my soule, and take it; yea, let him tread my life downe upon the earth, and lay mine d honour in the dust. Selah.
6 Arise, O Lord, in thy wrath, and lift up thy selfe against the rage of mine enemies, and awake for mee *according* to the e iudgement *that* thou hast appointed.
7 So shall the congregation of the people compasse thee about: for their sakes therefore f returne on high.
8 The Lord shall iudge the people: iudge thou me, O Lord, according to my g righteousnes, and according to mine innocencie *that is* in me.
9 Oh let the malice of the wicked come to an end: but guide thou the iust: for the righteous God trieth the h hearts and reines.
10 My defence *is* in God, who preserveth the upright in heart.
11 God iudgeth the righteous, and him that contemneth God, i every day.
12 Except k he turne, he hath whet his sword: he hath bent his bow, and made it ready.
13 He hath also prepared him deadly weapons: he will ordeine his arrowes for them that persecute *me*.
14 * Behold, he shall travaile with wickednes: for hee hath conceived mischiefe, but hee shall bring foorth a lie.
15 He hath made a pit, and digged it, and is fallen into the pit *that* he made.
16 His mischiefe shall returne upon his owne head, and his cruelty shall fall upon his owne pate.
17 I will praise the Lord according to his l righteousnesse, and will sing praise to the Name of the Lord most high.

PSAL. VIII.

1 The Prophet considering the excellent liberalitie and Fatherly providence of God toward man, whom he made as it were a god over all his works, doth not onely give great thanks, but is astonished with the admiration of the same, as one nothing able to compasse such great mercies.

To him that excelleth on ‖ Gittith. A Psalme of David.

‖ Or, kind of instrument, or tune.

O Lord our Lord, how ‖ excellent is thy Name in all the world! which hast set thy glory above the heavens.
2 Out of the mouth a of babes and sucklings hast thou ‖ ordeined strength, because of thine enemies, that thou mightest ‖ still the enemy and the avenger.
3 When I beholde thine heavens, *even* the workes of thy fingers, the moone and the starres, which thou hast ordeined,
4 What is b man, *say I*, that thou art mindfull of him? and the sonne of man that thou visitest him?
5 For thou hast made him a litle lower then c God, and crowned him with glory and worship.
6 Thou hast made him to have dominion in the works of thine hands, thou hast put all things under his feet:
7 All d sheepe and oxen: yea, and the beasts of the field:
8 The fowles of the ayre, and the fish of the sea, *and* that which passeth thorow the paths of the seas.
9 O Lord our Lord, how excellent is thy Name in all the world!

‖ Or, noble, or marvellous.
a Though the wicked would hide Gods praises, yet the very babes are sufficient witnesses of the same.
‖ Or, established.
‖ Or, confound.
b It had bene sufficient, for him to have seen forth his glory by the heavens, though he had not come so low as to man, which is but dust.
c Touching his first creation.
d By the temporall gifts of mans creation, he is led to consider the benefits which he hath by his regeneration through Christ.

PSALM. IX.

1 After he had given thanks to God for the sundry victories that he had sent him against his enemies, and also proved by manifold experience, how ready God was at hand in all his troubles. 14 Hee being now likewise in danger of new enemies, desireth God to help him according to his wont, 17 and to destroy the malicious arrogancie of his adversaries.

To him that excelleth upon ‖ Muth Labben. A Psalme of David.

‖ Or, kinde of instrument, or tune: or for the death of Labben or Goliah.

I Will praise the Lord with my a whole heart: I will speake of all thy marveilous works.
2 I will be glad, and reioyce in thee: I will sing praise to thy Name, O most High.
3 For that mine enemies are turned backe: they shall fall and perish at thy presence.
4 For b thou hast maintained my right and my cause: thou art set in the throne, *and* iudgest right.
5 Thou hast rebuked the heathen: thou hast destroyed the wicked: thou hast put out their name for ever and ever.
6 O enemie, destructions are come to a perpetuall end, and thou hast destroyed the cities: their memoriall is perished with them.
7 But the Lord ‖ shall sit for ever: hee hath prepared his throne for iudgement.
8 For hee shall iudge the world in righteousnesse, *and* shall iudge the people with equitie.
9 The Lord also will be a refuge for the d poore, a refuge in *due* time, *even* in affliction.
10 And they that know thy Name, will trust in thee: for thou, Lord, hast not failed them that seeke thee.
11 Sing praises to the Lord, which dwelleth in Zion: shew the people his works.
12 For e when hee maketh inquisition for blood, he remembreth it, *and* forgetteth not the complaint of the poore.
13 Have mercy upon mee, O Lord; consider my trouble *which I suffer* of them that hate mee, thou that liftest mee up from the gates of death,
14 That I may shew all thy praises within the gates of the daughter of Zion, *and* reioyce in thy salvation.
15 The heathen are f sunken downe in the pit *that* they made: in the net that they hid, is their foot taken.
16 h The Lord is knowen by executing iudgement: the wicked is snared in the worke of his owne hands, ‖ Higgaion. Selah.
17 The wicked shall turne into hell, *and* all nations that forget God.
18 For the poore shall not be alway forgotten: the hope i of the afflicted shall not perish for ever.
19 Up Lord, let not man prevaile: let the heathen be iudged in thy sight.
20 Put them in feare, O Lord, that the heathen may know that they are but k men. Selah.

‖ Or, this is worthy to be noted.
a God is not praised, except the whole heart be given to him alone.
b Howsoever the enemie seeme for a time to prevaile, yet God preserveth the iust.
c A derision of the enemy, that mindeth nothing but destruction: but the Lord will deliver his, and bring him into iudgement.
‖ Or, reigne as Iudge.
d Our miseries are meanes to cause us to feele Gods present care over us.
e Though God revengeth not suddenly the wrong done to his, yet he suffereth not the wicked unpunished.
f In the open assembly of the Church.
g For God overthroweth the wicked in their enterprises.
h The mercie of God toward his Saints must be declared, and the fall of the wicked must always be considered.
i God promiseth not to helpe us before we have felt the crosse.
k Which they cannot learne without the feare of thy iudgements.

PSAL. X.

1 Hee complaineth of the fraud, rapine, tyrannie, and all kindes of wrong, which worldly men use, affirming the cause thereof, that wicked men, being as it were drunken with prosperitie, and therefore setting apart all feare and reverence towards God, thinke they may do all things without controlling. 15 Therefore hee calleth upon God to send some remedie against these desperate evils. 16 And in the ende comforteth himselfe with hope of deliverance.

WHy ſtandeſt thou farre off, O Lord, *and* hideſt thee in [a] *due* time, *even* in affliction?

2 The wicked with pride doth perſecute the poore; let them be taken in the crafts that they imagined.

3 For the wicked hath [b] made boaſt of his owne hearts deſire, and the coveтous bleſſeth *himſelfe*, hee contemneth the Lord.

4 The wicked is ſo proude, that hee ſeeketh not *for God*: hee thinketh alwayes, There is no God.

5 His wayes alway proſper: thy iudgements are high above his ſight; therefore ‖ deſieth hee all his enemies.

6 He ſaith in his heart, I ſhall ‖ never be mooven, [c] nor be in danger.

7 His mouth is full of curſing, and deceite, and fraud; under his tongue is miſchiefe and iniquitie.

8 [d] He lieth in wait in the villages; in the ſecret places doth he murder the innocent; his eyes are bent againſt the poore.

9 Hee lieth in waite ſecretly, *even* as a lion in his denne; he lieth in wait to ſpoyle the poore, hee doth ſpoile the poore, when hee draweth him into his net.

10 He croucheth *and* boweth, therefore heaps of the [e] poore doe fall by his might.

11 Hee hath ſaid in his heart, God hath forgotten, he hideth away his face, *and* will never ſee.

12 [f] Ariſe, O Lord God, lift up thine hand; forget not the poore.

13 Wherefore doeth the wicked contemne God? hee ſaith in his heart, Thou wilt not [g] regard.

14 *Yet* thou haſt ſeene it; for thou beholdeſt miſchiefe and wrong; that thou mayeſt [h] take it into thine hands; the poore committeth himſelfe unto thee; *for* thou art the helper of the fatherleſſe.

15 Breake thou the arme of the wicked and malicious; ſearch his wickednеſſe, *and* thou ſhalt find [i] none.

16 The Lord *is* King for ever and ever; the [k] heathen are deſtroyed forth of his land.

17 Lord, thou haſt heard the deſire of the poore; thou prepareſt their heart; thou bendeſt thine eare *to them*,

18 [i] To iudge the fatherleſſe and poore, that earthly man ‖ cauſe to feare no more.

PSAL. XI.

1 *This Pſalme containeth two parts. In the firſt David ſheweth how hard aſſaults of tentations hee ſuſtained, and in how great anguiſh of mind hee was; when Saul did perſecute him. 4 Then next hee reioyceth that God ſent him ſuccour in his neceſſity, declaring his iuſtice aſwell in governing the good, and the wicked men, as the whole world.*

¶ *To him that excelleth.* A Pſalme *of David.*

IN the Lord put I my truſt; how ſay yee then to my ſoule, [a] Flee to your mountaine *as* a bird?

2 For loe, the wicked bend their bow, *and* make ready their arrowes upon the ſtring, that they may ſecretly ſhoot at them which are upright in heart.

3 For the [b] foundations are caſt downe, what hath the [c] righteous done?

4 The Lord *is* in his holy palace; the Lords throne *is* in the heaven; his eyes [d] will conſider; his eye lids will try the children of men.

5 The Lord will trie the righteous; but the wicked, and him that loveth iniquitie, doeth his ſoule hate.

6 Upon the wicked he ſhall raine ſnares, [e] fire, and brimſtone, and ſtormie tempeſt; *this is* the [f] portion of their cup.

7 For the righteous Lord loveth righteouſneſſe: his countenance doeth behold the iuſt.

PSAL. XII.

1 *The Prophet lamenting the miſerable eſtate of the people, and the decay of all good order, deſireth God ſpeedily to ſend ſuccour to his children. 7 Then comforting himſelfe, and others with the aſſurance of Gods help, he commendeth the conſtant verity that God obſerveth in keeping his promiſes.*

¶ *To him that excelleth upon the eight* tune.

A Pſalme of David.

HElp Lord, for there is not [a] a godly man left: for the faithfull are failed from among the children of men.

2 They ſpeake deceitfully every one with his neighbour, [b] flattering with their lips, *and* ſpeake with a double heart.

3 The Lord cut off all flattering lips, *and* the tongue that ſpeaketh proud things:

4 Which have ſaid, [c] With our tongue will we prevaile; our lips are our owne; who is Lord over us?

5 [d] Now for the oppreſſion of the needy, *and* for the ſighs of the poore, I will up ſaith the Lord, *and* will [e] ſet at libertie him, *whom the wicked* hath ſnared.

6 The words of the Lord *are* pure words, *as* the ſilver, tried in a fornace of earth, fined ſeven fold.

7 Thou wilt keepe [f] them, O Lord; thou wilt preſerve him from this generation for ever.

8 The wicked walke on every ſide; when they are exalted, [g] *it is* a ſhame for the ſonnes of men.

PSAL. XIII.

1 *David as it were overcome with ſundry and new afflictions, fleeth to God as his only refuge. 3 And ſo at the length being encouraged through Gods promiſes, hee conceiveth moſt ſure confidence againſt the extreme horrors of death.*

¶ *To him that excelleth. A Pſalme of David.*

HOw long wilt thou forget me, O Lord, [a] for ever? how long wilt thou hide thy face from me?

2 How long ſhall I take [b] counſell within my ſelfe *having* wearineſſe dayly in mine heart? how long ſhall mine enemie be exalted above me?

3 Behold, *and* heare mee, O Lord my God: lighten mine eyes, that I ſleepe not in death.

4 Leaſt mine enemie ſay, I have [c] prevailed againſt him: *and* they that afflict me, reioyce, when I ſlide.

5 But I truſt in thy [d] mercy: mine heart ſhall reioyce in thy ſalvation; I will ſing to the Lord, becauſe he hath [e] dealth lovingly with me.

PSAL. XIV.

1 *He deſcribeth the perverſe nature of men, which were ſo growen to licentiouſneſſe, that God was brought to utter contempt. 7 For the which thing, although hee was greatly grieved, yet being perſwaded that God would find ſome preſent remedy, hee comforteth himſelfe and others.*

¶ *To him that excelleth.* A Pſalme *of David.*

THe *foole hath ſaid in his heart, a There is no God; they have [b] corrupted, and done an abominable worke: there is* none that doeth good.

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a So ſoone as we enter into affliction, wee thinke God ſhould help us, but that is not alway his due time.

b The wicked man reioyceth in his owne luſt, hee boaſteth when he hath that he would: he braggeth of his wit and wealth, and bleſſeth himſelfe, and thus blaſphemeth the Lord.

‖ Or, *ſhuffeth at.*

‖ Or, *not be moved, becauſe he was never in evill.*

c The evill ſhall not touch me, Iſa. 28, 15. or elſe he ſpeaketh thus becauſe hee never felt evill.

d He ſheweth that the wicked have many meanes to hide their cruelтie, and therefore ought more to be feared.

e By the hypocriſie of them that have authority, the poore are devoured.

f He calleth to God for helpe, becauſe wickednes is ſo farre overgrowen, that God muſt now helpe or never.

g Therefore thou muſt needs puniſh this their blaſphemie.

h To iudge betweene the right and the wrong.

i For thou haſt utterly deſtroyed him.

k The hypocrites or ſuch as live not after Gods Law, ſhalbe deſtroyed.

l God helpeth when mans helpe ceaſeth.

‖ Or, *deſtroy no more man upon the earth.*

a This is the wicked counſell of his enemies to him and his companions to drive him from the hope of Gods promiſe.

b All hope of ſuccor is takep away.

c Ye am I innocent and my cauſe good.

d Though all things in earth be out of order, yet God will execute iudgement from heaven.

e As in the deſtruction of Sodome and Gomorah.

f Which they ſhall drinke even to the dregges, Ezek. 23, 34.

a Which dare defend the trueth and ſhew mercy to the oppreſſed.

b He meaneth the flatterers of the court which hurt him more with their tongues, then with their weapons.

c They thinke themſelves able to perſwade whatſoever they take in hand.

d The Lord is moved with the complaints of his, and delivereth in the end from all dangers.

e Becauſe the Lords word and promiſe is true and unchangeable, hee will performe it and preſerve the poore from this wicked generation.

f That is, thine though hee were but one man.

g For they ſuppreſſe the godly and maintaine the wicked.

a He declareth that his afflictions laſted a long time, and that his faith fainted not.

b Changing my purpoſes as the ſicke man doeth his place.

c Which might turne to Gods diſhonour: if he did not ſent his.

d The mercy of God is the cauſe of our ſalvation.

e Both by the benefits paſt, and by others to come.

* Pſal. 53.

a Hee ſheweth that the cauſe of all wickednеſſe is to forget God.

b There is nothing, but diſorder and wickednеſſe among them.

2 The Lord looked downe from heaven upon the children of men, to ſee if there were any that would underſtand, and ſeeke God.

3 c All are gone out of the way: they are all corrupt: there is none that doeth good, no not one.

4 Doe not all the workers of iniquitie know that they eate up my people, *as* they eate bread? they call not upon the Lord.

5 d There they ſhall be taken with feare, becauſe God *is* in the generation of the iuſt.

6 You have made e a mocke at the counſell of the poore, becauſe the Lord *is* his truſt.

7 Oh give ſalvation unto f Iſrael out of Zion: when the Lord turneth the captivitie of his people, *then* Iaakob ſhall reioyce, and Iſrael ſhall be glad.

¶ Note that of this 14 Pſalme, the 5.6. and 7. verſes which are put into the common tranſlation, and may ſeeme unto ſome to be left out in this, are not in the ſame Pſalme in the Hebrew text, but rather are put in more fully to expreſſe the manners of the wicked, and are gathered out of the 5. 140. and 10 Pſalmes, the 59. of the Prophet Iſaiah, and the 36. Pſalme, and are alleadged by S. Paul, and placed together in the 3. to the Romanes.

PSAL. XV.

1 This Pſalme teacheth on what condition God did chuſe the Iewes for his peculiar people; and wherefore he placed his Temple among them, which was to the intent that they by living uprightly and godly, might witneſſe that they were his ſpecial and holy people.

¶ *A Pſalme of David.*

LOrd, who ſhall dwell in thy Tabernacle? who ſhall reſt in thine holy Mountaine?

2 He that b walketh uprightly and worketh righteouſneſſe, and ſpeaketh the trueth in his heart.

3 He that ſlandereth not with his tongue, nor doeth evill to his neighbour, nor receiveth a falſe report againſt his neighbour.

4 b In whoſe eyes a vile perſon is contemned, but he *honoureth* them that feare the Lord: hee that ſweareth to his *owne* hinderance and changeth not.

5 He that c giveth not his money unto uſury, nor taketh reward againſt the innocent: he that doeth theſe things, d ſhall never be mooved.

PSAL. XVI.

1 David prayeth to God for ſuccour not for his workes, but for his faiths ſake. 4 Proteſting that he hateth all idolatry, taking God onely for his comfort and felicitie. 8 Who ſuffereth his to lacke nothing.

¶ ‖ *Michtam of David.*

PReſerve mee, O GOD: for in thee doe I a truſt.

2 *O my ſoule*, thou haſt ſaid unto the Lord, Thou art my Lord: my b well doing *extendeth* not to thee.

3 *But* to the Saints that are in the earth, and to the excellent: all my delight is in them.

4 The c ſorowes of them, that offer to an other *god*, ſhallbe multiplied: d their offerings of blood will I not offer, neither make * mention of their names with my lips.

5 The Lord *is* the portion of mine inheritance and of my cup: thou ſhalt maintaine my lot.

6 The e lines are fallen unto me in pleaſant places: yea, I have a faire heritage.

7 I will praiſe the Lord, who hath given me counſell: my f reines alſo teach me in the nights.

8 I have ſet the Lord alwayes before mee: for he is at my right hand: *therefore* I g ſhall not ſlide.

9 Wherefore h mine heart is glad, and my tongue reioyceth: my fleſh alſo doeth reſt in hope.

10 For thou i wilt not leave my ſoule in the grave: neither wilt thou ſuffer thine holy One to ſee corruption.

11 Thou wilt ſhew me the path of life: in thy k preſence *is* the fulneſſe of ioy: *and* at thy right hand there *are* pleaſures for evermore.

PSAL. XVII.

1 Here he complaineth to God of the cruell pride and arrogancie of Saul, and the reſt of his enemies, who thus raged without any cauſe given on his part. 6 Therefore he deſireth God to revenge his innocencie and deliver him.

¶ *The prayer of David.*

HEare a the right, O Lord, conſider my crie: hearken unto my prayer of lips unfained.

2 Let my b ſentence come foorth from thy preſence, *and* let thine eyes behold equitie.

3 Thou haſt c prooved and viſited mine heart in the night: thou haſt tried me, *and* foundeſt nothing: *for* I was purpoſed that my d mouth ſhould not offend.

4 Concerning the workes of men, by the e words of thy lips I kept me from the paths of the cruell man.

5 Stay my ſteps in thy paths, that my feet do not ſlide.

6 I have called upon thee: f ſurely thou wilt heare me, O God: encline thine eare to me, *and* hearken unto my words.

7 Shew thy marveilous mercies: *thou* that art the Saviour of them that truſt *in thee*, from ſuch as g reſiſt thy right hand.

8 Keepe mee as the apple of the eye: hide mee under the ſhadow of thy wings.

9 From the wicked that oppreſſe mee, *from mine* enemies, which compaſſe mee round about for h *my* ſoule.

10 They are incloſed in their owne i fat, *and* they have ſpoken proudly with their mouth.

11 They have compaſſed us now in our ſteps: they have ſet their eyes to bring downe to the ground:

12 Like as a lion that is greedy of pray, and as it were a Lions whelpe lurking in ſecret places.

13 Up Lord, k diſappoint him: caſt him downe: deliver my ſoule from the wicked ‖ with thy ſword,

14 From men by thine l hand, O Lord, from men ‖ of the world, who have their m portion in this life, whoſe bellies thou filleſt with thine hid treaſure: their children have enough, and leave the reſt of their ſubſtance for their children.

15 *But* I will behold thy face n in righteouſneſſe, *and* when I o wake, I ſhalbe ſatisfied with thine image.

PSAL. XVIII.

1 This Pſalme is the firſt beginning of his gratulation, and thankeſgiving in the entring into his kingdome, wherein he extolleth and praiſeth moſt highly the marveilous mercies and grace of God, who hath thus preſerved and defended him. 42 Alſo he ſetteth forth the increaſe of Chriſtes kingdome, that the faithfull may be aſſured that Chriſt ſhall alwayes conquere and overcome by the unſpeakable power of his Father, though all the whole world ſhould ſtrive there againſt.

c David here maketh compariſon betweene the faithfull and the reprobate, but S. Paul ſpeaketh the ſame of all men naturally, Rom. 3, 10.
d Where they thinke themſelves moſt ſure.
e You mocke them that put their truſt in God.
f He prayeth for the whole Church whom he is aſſured God will deliver: for none but he only can doe it.

a Firſt God requireth uprightneſſe of life, next doing well to others, and thirdly, trueth and ſimplicitie in our words.
b He that flattereth not the ungodly in their wickednes.
c To the hinderance of his neighbour.
d That is, ſhall nosbecaſt forth of the Church as hypocrites.

‖ *Or, a certaine tune.*
a He ſheweth that we cannot call upon God except we truſt in him.
b Though we can not enrich God, yet we muſt beſtow Gods gifts to the uſe of his children.
c As griefe of conſcience and miſerable deſtruction.
d He would neither by outward profeſſion nor in heart, nor in mouth conſent to their idolatries.
* Exod. 23. 13.
e Wherewith my portion is meaſured.

f God teacheth me continually by ſecret inſpiration.

g The faithfull are ſure to perſevere to the end.
h That is, I reioyce both in body and in ſoule.
i This is chiefly meant of Chriſt, by whoſe reſurrection all his members have immortalitie.
k When God favoureth, there is perfect felicitie.

a My righteous cauſe.
b The vengeance that thou ſhalt ſhew againſt mine enemies.
c When thy Spirit examined my conſcience.
d I was innocent toward mine enemie both in deed and thought.
e Though the wicked provoked me to doe evill for evill, yet thy word kept me backe.
f He was aſſured that God would not refuſe his requeſt.
g For all rebell againſt thee, which trouble thy Church.
h For their cruelltie cannot be ſatisfied but with my death.
i They are puft up with pride, as the ſtomacke that is ebooked with fat.
k Stop his rage.
‖ *Or, which is thy ſword.*
l By thine heavenly power.
‖ *Or, whoſe tyrannie hath too long endured.*
m And feele not the ſmart that Gods children oft times doe.
n This is the full felicitie, comforting againſt all aſſaults, to have the face of God and favourable countenance opened unto us.
o And am delivered out of my great troubles.

2 *To him that excelleth.* A Pſalme *of David the ſervant of the Lord, which ſpake unto the Lord the words of this ſong (in the day that the Lord delivered him from the hand of all his enemies, and from the hand of Saul) and ſaid,*

I Will love thee dearely, O Lord my ſtrength.
2 *a The Lord is* my rocke, and my fortreſſe, and he that delivereth me, my God *and* my ſtrength: in him will I truſt, my ſhield, the horne alſo of my ſalvation, *and* my refuge.
3 I will call upon the Lord, which is worthy to be b praiſed: ſo ſhall I be ſafe from mine enemies.
4 c The ſorowes of death compaſſed me, and the floods of wickedneſſe made me afraid.
5 The ‖ ſorowes of the grave have compaſſed me about: the ſnares of death overtooke me.
6 *But* in my trouble did I call upon the Lord, and cryed unto my God: he heard my voyce out of his Temple, and my cry did come before him, *even* into his eares.
7 d Then the earth trembled and quaked: the foundations alſo of the mountaines mooved and ſhooke, becauſe he was angry.
8 Smoke went out at his noſtrils, and a e conſuming fire out of his mouth: coales were kindled thereat.
9 Hee bowed the heavens alſo and came downe, and f darkenes *was* under his feete.
10 And hee rode upon g Cherub, and did flie, and hee came flying upon the wings of the winde.
11 He made darkeneſſe his h ſecret place, *and* his pavilion round about him, *even* darkeneſſe of waters, *and* clouds of the aire.
12 At the brightnes of his preſence his clouds paſſed, haileſtones and coales of fire.
13 The Lord alſo thundred in the heaven, and the Higheſt gave i his voyce, haileſtones and coales of fire.
14 Then he ſent out k his arrowes and ſcattered them, and he increaſed lightnings and deſtroyed them.
15 And the channels of waters were ſeene, and the l foundations of the world were diſcovered at thy rebuking, O Lord, at the blaſting of the breath of thy noſtrils.
16 He hath ſent downe from above *and* taken me: he hath drawen me out of many m waters.
17 He hath delivereth me from my n ſtrong enémie, and from them which hate mee: for they were o too ſtrong for me.
18 They prevented me in the day of my calamity; but the Lord was my ſtay.
19 Hee brought mee foorth alſo into a large place: p he delivered me becauſe he favoured me.
20 The Lord rewarded me according to my q righteouſneſſe: according to the pureneſſe of mine hand he recompenſed me:
21 Becauſe I kept the wayes of the Lord, and did not wickedly againſt my God.
22 For all his lawes *were* before mee, and I did not caſt away his r commandements from me.
23 I was upright alſo with him, and have kept me from my f wickednesſe,
24 Therefore the Lord rewarded me according to my righteouſneſſe, *and* according to the pureneſſe of mine hands in his ſight.
25 With the s godly thou wilt ſhew thy ſelfe godly: with the upright man thou wilt ſhew thy ſelfe upright.
26 With the pure thou wilt ſhew thy ſelfe pure, and with the froward thou wilt ſhew thy ſelfe froward.
27 Thus thou wilt ſave the poore people, and wilt u caſt downe to proud looks.
28 Surely thou wilt light my candle: the Lord my God will lighten my darkeneſſe.
29 For by thee I have x broken through an hoaſte, and by my God I have leaped over a wall.
30 The way of God is uncorrupt: the y word of the Lord is tried *in the fire*: he is a ſhield to all that truſt in him.
31 For who is God beſides the Lord? and who is mighty ſave our God?
32 God girdeth me with ſtrength, and maketh my z way upright.
33 Hee maketh my feete like hindes *feete*, and ſetteth me upon mine a high places.
34 He teacheth mine hands to fight: ſo that a bowe of ‖ braſſe is broken with mine armes.
35 Thou haſt alſo given mee the b ſhield of thy ſalvation, and thy right hand hath ſtayed me, and thy c loving kindneſſe hath cauſed mee to increaſe.
36 Thou haſt enlarged my ſteps under me, and my heeles have not ſlid.
37 d I have purſued mine enemies, and taken them, and have not turned againe till I had conſumed them.
38 I have wounded them, that they were not able to riſe, they are fallen under my feet.
39 For thou haſt girded mee with ſtrength to battell: them that roſe againſt me, thou haſt ſubdued under me.
40 And thou haſt e given mee the neckes of mine enemies, that I might deſtroy them that hate me.
41 They f cried, but there was none to ſave *them*, *even* unto the Lord, but he anſwered them not.
42 Then I did beate them ſmall as the duſt before the wind: I did tread them flat as the clay in the ſtreetes.
43 Thou haſt delivered mee from the contentions of the people: thou haſt made mee the head of the g heathen, a people, *whom* I have not h knowen, ſhall ſerve me.
44 Aſſoone as they heare they ſhall obey me: the ſtrangers ſhall be in ſubiection to me.
45 Strangers ſhall k ſhrinke away, and feare in their pure chambers.
46 Let the Lord live, and bleſſed be my ſtrength, and the God of my ſalvation be exalted.
47 *It is* God that giveth me *power* to avenge me, and ſubdued the people under me.
48 O my deliverer from mine enemies, even thou haſt ſet me up from thoſe that roſe againſt mee; thou haſt delivered mee from the l cruell man.
49 Therefore m I will praiſe thee, O Lord, among the nations, and will ſing unto thy Name.
50 Great deliverances giveth hee unto his King, and ſheweth mercie to his anoynted, *even* to David, and to his n ſeed for ever.

* 2 Sam. 22. 1.
a He uſeth this diverſitie of names, to ſhew that as the wicked have many meanes to hurt, ſo God hath many wayes to helpe.
b For none can obtaine their requeſts of God, that ioyne not his glory with their petition.
c He ſpeaketh of the dangers and malice of his enemies from the which God had delivered him.
‖ *Or, ſcorats, or ſtables.*
d A deſcription of the wrath of God againſt his enemies, after hee had heard his prayers.
e He ſheweth how horrible Gods iudgements ſhall be to the wicked.
f Darkeneſſe ſignifieth the wrath of God as the cleare light ſignifieth Gods favour.
g This is deſcribed at large, Pſal. 104.
h As a king angry with the people, will not ſhew himſelfe unto them.
i Thundred, lightned and hailed.
k His lightnings.
l That is, the deepe bottomes were ſeene when the red ſea was divided.
m Out of ſundry and great dangers.
n To wit, Saul.
o Therefore God ſent me ſuccour.
p The cauſe of Gods deliverance is his onely favour and love to us.
q David was sure of his righteous cauſe, and good behaviour toward Saul and his enemies, and therefore was aſſured of Gods favour and deliverance.
r For all his dangers hee exerciſed himſelfe in the Law of God.
f I neither gave place to their wicked temptations, nor to mine owne affections.
s Here he ſpeaketh of God according to our capacitie, who ſheweth mercie to his and puniſheth the wicked, as is ſaid alſo Lev. 29. 21, 24.
u When their ſinne is come to the full meaſure.
x He attributeth it to God that he both gave the victorie in the fielde, and alſo deſtroyed the cities of his enemies.
y Be the dangers never ſo many or great, yet Gods promiſe muſt take effect.
z He giveth good ſucceſſe to all mine enterpriſes.
a As towres and forces, which he tooke out of the handes of Gods enemies.
‖ *Or, ſteele.*
b To defend me from dangers.
c He attributed the beginning, continuance and increaſe in well doing onely to Gods favour.
d David declareth that hee did nothing beſides his vocation, but was ſtirred up by Gods Spirit to execute his iudgements.
e Thou haſt given them into mine handes to be ſlaine.
f They that reiect the crie of the afflicted, God will alſo reiect them, when they cry for helpe: for either paine or feare cauſe thoſe hypocrites to cry.
g Which dwell round about me.
h The kingdome of Chriſt is in Davids kingdome prefigured, who by the preaching of his word bringeth all to his ſubiection.
i Or, *lie*: ſignifying a ſubiection conſtrained and not voluntarie.
k Feare ſhall cauſe them to be afraid and come foorth of their ſecret holes and holds to ſeeke pardon.
l That is, Saul, who of malice perſecuted him.
m This prophecy appertaineth to the kingdome of Chriſt and vocation of the Gentiles.
n Romanes 1 5. 9 This did not properly appertaine to Salomon, but to Jeſus Chriſt.

PSAL. XIX.

1 *To the intent he might moove the faithfull to deeper consideration of Gods glory, he setteth before their eyes the most exquisite workemanship of the heavens, with their proportion, and ornaments.* 8 *And afterward calleth them to the Law, wherein God hath revealed himselfe more familiarly to his chosen people. The which peculiar grace by commending the Law, because her setteth forth moore at large.*

¶ *To him that excelleth. A Psalme of Dauid.*

THe * a heavens declare the glory of God, and the firmament sheweth the worke of his hands.

2 b Day unto day vttereth the same, and night unto night teacheth knowledge.

3 *There* is no speach nor c language, *where* their voyce is not heard.

4 Their d line is gone foorth through all the earth, and their words into the ends of the world: in them hath he set a tabernacle for the Sunne.

5 Which commeth forth as a bridegroome out of his e chamber, *and* reioyceth like a mightie man to run *his* race.

6 His going out *is* from the ende of the heaven, and his compasse *is* unto the endes of the same, and none is hid from the heate thereof.

7 The f Law of the Lord is perfit, converting the soule: the testimony of the Lord is sure, and giveth wisedome unto the simple.

8 The statutes of the Lord *are* right, and reioyce the heart, the commandement of the Lord *is* pure, and giveth light vnto the eyes.

9 The feare of the Lord *is* cleane, and endureth for ever: the iudgements of the Lord *are* g trueth: they are righteous h altogether.

10 And more to be i defired then golde, yea then much fine gold: sweeter also then hony, and the hony combe.

11 Moreover by them *is* thy servant made circumspect, *and* in keeping of them there *is great* k reward.

12 Who can vnderstand *his* l faults? cleanse me from secret *faults*.

13 Keepe thy servant also from m presumptuous sinnes: let them not reigne over me: n so shall I be vpright, and made cleane from much wickednesse.

14 Let the words of my mouth, and the o meditation of my heart be acceptable in thy sight, O Lord my strength, and my redeemer.

* Rom. 1. 20.

a He reproacheth vnto man his ingratitude, seeing the heavens, which are dumbe creatures, set foorth Gods glory.
b The continuall succesſe of the day and the night is sufficient to declare Gods power and goodnesse.
c The heavens are a Schoolemaister to all nations, be they never so barbarous.
d The heavens are as a line of great capitall letters to shew unto vs Gods glory.
e Or vaile. The maner was that the bride and bridegrom should stand vnder a vaile together, and after come foorth with great solemnity, and reioycing of the assembly.
f Though the creatures cannot serve, yet thisought to be sufficient to leade vs unto him.
g So that all mans inventions and intentions are lies.
h Every one without exception.
i Except Gods word be esteemed above all worldly things, it is contemned.
k For God accepteth our indevour, though it be farre vnperfit.
l Then there is no reward of duetie, but of grace: for where sinne is, there death is the reward.
m Which are done purposely and of malice.
n If thou suppresse my wicked affections by thine holy spirit.
o That I may obey thee in thought, word and deede.

PSAL. XX.

A prayer of the people unto God, that it would please him to heare their king and receive his sacrifice, which hee offered before hee went to battell against the Ammonites.

¶ *To him that excelleth. A Psalme of David.*

THe a Lord heare thee in the day of trouble: the b Name of the God of Iaakob defend thee:

2 Send thee helpe from the Sanctuary, and strengthen thee out of Sion.

3 Let him remember all thine offerings, and turne thy burnt offerings into ashes. Selah.

4 *And* graunt thee according to thine heart, and fulfill all thy purpose:

5 *That* we may reioyce in thy d salvation, and set up the banner in the Name of our God, *when* the Lord shall performe all thy petitions.

6 Now e know I that the Lord will helpe his anoynted, *and* will heare him from his f Sanctuarie with the saving strength of his right hand.

a Hereby kings are also admonished to call to God in their affaires.
b The vertue, power and grace of God.
c In token that they are acceptable unto him.
d Granted to the King in whose wealth our felicitie standeth.
e The Church feeleth that God had heard their petition.
f As by the visible Sanctuary Gods familiaritie appeared toward this people, so by the heavenly is meant his power and maiestie.

7 Some *trust* in chariots, and some in horses: but we will remember the Name of the Lord our God.

8 g They are brought downe and fallen, but we are risen, and stand vpright.

9 Save Lord: h Let the King heare vs in the day that we call.

g The worldlings that put not their onely trust in God.
h Let the king be able to deliver vs by thy strength, when wee seeke unto him for succour.

PSAL. XXI.

1 *David in the person of the people praiseth God for the victory, attributing it to God, and not to the strength of man. Wherein the holy Ghost directeth the faithfull to Christ, who is the perfection of this kingdome.*

¶ *To him that excelleth. A Psalme of David.*

THe King shall a reioyce in thy strength, O Lord: yea how greatly shall he reioyce in thy salvation?

2 Thou hast given him his hearts desire, and hast not denied *him* the request of his lips. Selah.

3 For thou b diddest prevent him with liberall blessings, *and* diddest set a crowne of pure golde upon his head.

4 c He asked life of thee, *and* thou gavest him a long life for ever and ever.

5 His glory *is* great in thy salvation: dignity and honour hast thou laid upon him.

6 For thou hast set him *as* d blessings for ever: thou hast made him glad with the ioy of thy countenance.

7 Because the king trusteth in the Lord, and in the mercy of the most high, he shall not slide.

8 e Thine hand shall find out all thine enemies, *and* thy right hand shall find out them *that* hate thee.

9 Thou shalt make them like a herie oven in time of thine anger: the Lord shall destroy them in his f wrath, and the fire shall devoure them.

10 Their fruite shalt thou destroy from the earth, and their seede from the children of men.

11 For they g intended evill against thee, *and* imagined mischiefe, *but* they shall not prevaile.

12 Therefore shalt thou put them h apart, *and* the strings of thy bow shalt thou make ready against their faces.

13 i Be thou exalted, O Lord, in thy strength: *so* will we sing and prayse thy power.

a When he shall overcome his enemies, and so be assured of his vocation.
b Thou declaredst thy liberall favour toward him before he prayed.
c David did not onely obteine life, but also assurance that his posterity should reigne for ever.
d Thou hast made him thy blessings to others, and a perpetuall example of thy favour for ever.
e Here he describeth the power of Christs kingdome against the enemies thereof.
f This teacheth vs patiently to endure the crosse till God destroy the adversary.
g They laid as it were their nets to make Gods power to give place to their wicked enterprises.
h As a marke to shoote at.
i Maintaine thy Church against thine adversaries, that we may have ample occasion to prayse thy Name.

PSAL. XXII.

1 *David complaineth because hee was brought into such extremities that he was past all hope, but after he had released the sorrowes and griefes, wherewith he was vexed.* 10 *He recovereth himselfe from the bottomlesse pit of tentations, and groweth in hope. And here vnder his owne person he setteth forth the figure of Christ, whom he did foresee by the spirit of prophecie, that he should marvellously, and strangely be reiected, and abased, before his Father should raise and exalt him againe.*

¶ *To him that excelleth upon* ‖ *Aijeleth Hasiahar. A Psalme of David.*

MY a God, my God, why hast thou forsaken mee, *and* art so farre from mine health, *and from* the words of my b roaring?

2 O my God, I cry by day, but thou heerest not: and by night, but ‖ have no audience.

3 But thou art holy, and doest inhabite the c prayses of Israel.

4 Our fathers trusted in thee: they trusted, and thou diddest deliver them.

5 They called upon thee, and were delivered: they trusted in thee, and were not confounded.

6 But I am a d worme, and not a man: a shame of men, and the contempt of the people.

7 All they that see mee, have me in derision:

‖ *Or, the hinde of the morning: and this was the name of some common song.*
a Here appeareth that horrible conflict, which he sustained between faith & desperation.
b Being tormented with extreme anguish.
‖ *Or, I cease not.*
c He meaneth the place of praising, even the Tabernacle: or else it is so called, because he gave the people continually occasion to praise him.
d And seeming most miserable of all creatures, which was meant of Christ. And herein appeareth the vnspeakeable love of God toward man, ẏ he would thus abase his Sonne for our sakes.

they

† *Heb. called upon God.*
* *Matth.27.43.*
e Even from my birth thou haſt given me occaſion to truſt in thee.
f But except Gods providence preſerve the infants, they ſhould periſh a thouſand times in the mothers wombe.
g He meaneth, that his enemies were ſo fat, proud, and cruell, that they were rather beaſts then men.
h Before he ſpake of the cruelty of his enemies and now he declareth the inward griefes of the minde, ſo that Chriſt was tormented both in ſoule and body.
i Thou had ſuffered me to be without all hope of life
k Thus David complaineth as though he were nayled by his enemies both hands and feete: but this was accompliſhed in Chriſt.
l My life that is ſolitary, left alone and forſaken of all. Pſal.35,17. and 22,16.
m Chriſt is delivered with a more mighty deliverance by overcomming death, then if he had not raiſed death at all.
* *Hebr.2,12.*
n He promiſeth to exhort the Church that they by his example might praiſe the Lord.
o The poore afflicted are comforted by this example of David, or Chriſt.
p Which were ſacrifices of thankſgiving, which they offered by Gods commandement, when they were delivered out of any great danger.
q He doth allude ſtill to the ſacrifice.
r Though the poore be firſt named, 22 verſ 26. yet he wealthy are not ſeparated from the grace of Chriſts kingdome.
s Meaning, the proſperity which the Lord keepeth as a ſeede to the Church to continue his prayſe among men.
t That is, God hath fulfilled his promiſe.

8 † * He truſted in the Lord, let him deliver him: let him ſave him, ſeeing he loveth him.
9 But thou didſt draw me out of the e wombe: thou gaveſt me hope, *even* at my mothers breſts.
10 I was caſt upon thee, *even* from the f wombe: thou art my God from my mothers belly.
11 Be not farre from mee, becauſe trouble is neere; for *there is* none to helpe *me*.
12 Many young bulles have compaſſed mee: mighty g bulles of Baſhan have cloſed me about.
13 They gape upon me with their mouthes, *as* a ramping and roaring lion.
14 I am like h water powred out, and all my bones are out of ioynt: mine heart is like waxe: it is molten in the mids of my bowels.
15 My ſtrength is dried up like a potſheard, and my tongue cleaveth to my iawes, and thou i haſt brought me into the duſt of death.
16 For dogges have compaſſed me, *and* the aſſembly of the wicked have incloſed mee: they k pierced mine hands and my feete.
17 I may tell all my bones, *yet* they beholde, *and* looke upon me.
18 They part my garments among them, and caſt lots upon my veſture.
19 But be not thou farre off, O Lord, my ſtrength: haſten to helpe me.
20 Deliver my ſoule from the ſword: my l deſolate *ſoule* from the power of the dogge.
21 m Save me from the lions mouth, and anſwere me *in ſaving me* from the hornes of the vnicornes.
22 * I will declare thy Name unto my brethren: in the middes of the Congregation will I prayſe thee, *ſaying*,
23 n Prayſe the Lord, ye that feare him: magnifie ye him, all the ſeede of Iaakob, and feare yee him all the ſeede of Iſrael.
24 For he hath not deſpiſed nor abhorred § affliction of the o poore: neither hath he hid his face from him, but when he called unto him, he heard.
25 My prayſe *ſhalbe* of thee in the great Congregation: my p vowes will I performe before them that feare him.
26 q The poore ſhall eate and be ſatisfied: they that ſeeke after the Lord, ſhall prayſe him: your heart ſhall live for ever.
27 All the endes of the world ſhall remember *themſelves* and turne to the Lord, and all the kinreds of the nations ſhall worſhip before thee.
28 For the kingdome * the Lords, and he ruleth among the nations.
29 All they that be fat r in the earth ſhall eate and worſhip: all they that goe downe into the duſt, ſhall bow before him, ſ even he that cannot quicken his owne ſoule.
30 t *Their* ſeede ſhall ſerve him: it ſhall be counted unto the Lord for a generation.
31 They ſhall come and ſhall declare his righteouſneſſe unto a people that ſhall be borne, becauſe he hath u done it.

PSAL. XXIII.

1 *Becauſe the Prophet had preached the great mercies of God at divers times, and in ſundry manners, he gathereth a certaine aſſurance, fully perſwading himſelfe that God will continue the very ſame goodneſſe towards him for ever.*

¶ *A Pſalme of David.*

THe Lord *is* my * ſhepheard, a I ſhall not want.
2 Hee maketh mee to reſt in greene paſture, *and* leadeth me by the ſtill waters.
3 He b reſtoreth me ſoule, *and* leadeth me in the c paths of righteouſneſſe for his Names ſake.
4 Yea, though I ſhould walke through the valley of the d ſhadow of death, I will feare no evill; for thou art with me: thy rod and thy ſtaffe, they comfort me.
5 Thou doeſt prepare a e table before me in the ſight of mine adverſaries: thou doeſt f anoynt mine head with oyle, *and* my cup runneth over.
6 Doubtleſſe kindneſſe and mercy ſhall follow mee all the dayes of my life, and I ſhall remaine a long ſeaſon in the g houſe of the Lord.

* *Iſa.40.11. Iere. 23 5 Ezek.34,23. John 10,11. 1.Pet.2,25.*
a He hath care over me and miniſtreth unto me all things.
b He comforteth or refreſheth me.
c Plaine: or ſtraigth wayes.
d Though hee were in danger of death, as the ſheep that wandreth in the darke valley without his ſhepheard.
e Albeit this enemies ſought to deſtroy him, yet God delivereth him, and dealeth moſt liberally with him in deſpite of them.
f As was the maner of great feaſts.
g He ſeeketh not his felicitie in the pleaſures of this world, but in the feare and ſervice of God.

PSAL. XXIIII.

1 *Albeit the Lord God hath made, and governeth all the world, yet toward his choſen people, his gracious goodneſſe doeth moſt abundantly appeare, in that among them he will have his dwelling place. Which thought it was appointed among the children of Abraham, yet onely they doe enter aright into this Sanctuary, which are the true worſhippers of God, purged from the ſinfull filth of this world.* 7 *Finally he magnifieth Gods grace for the building of the Temple, to the ende hee might ſtirre up all the faithfull to the true ſervice of God.*

¶ *A Pſalme of David.*

THe earth * *is* the Lords, and all that therein is; the world and they that dwell therein.
2 For he hath founded it upon the a ſeas; and eſtabliſhed it upon the floods.
3 Who ſhall aſcend into the mountaine of the Lord? and who ſhall ſtand in his holy place?
4 *Even he that hath* innocent handes, and a pure heart; which hath not lift up his minde unto vanitie, nor ſworne deceitfully.
5 He ſhall receive a bleſſing from the Lord, and righteouſnes from the God of his ſalvation.
6 This is the b generation of them that ſeeke him, of them that ſeeke thy face, *this is* Iaakob. Selah.
7 c Lift up your heads ye gates, and be ye lift up ye everlaſting doores, and the King of glory ſhall come in.
8 Who is this King of glory? the Lord, ſtrong, and mightie, *even* the Lord mightie in battell.
9 Lift up your heads, ye gates, and lift up *your ſelves* ye everlaſting doores, and the King of glory ſhall come in.
10 Who is this King of glory? the Lord of hoaſtes, he is the King of glory. Selah.

* *Deut.10,14. Iob 28,14. 1.Cor.10,26.*
a He noteth two things: the one, that the earth to mans iudgement ſeemeth about the waters: and next, that God miraculouſly preſerveth the earth, that it is not drowned with the waters, which naturally are about it.
b Though circumciſion ſeparate the carnall ſeed of Iaakob, from the Gentiles, yet he that ſeeketh God, is the true Iaakob and the very Iſraelite.
c David deſireth the building up of the Temple, wherein the glory of God ſhould appeare, and under the figure of this Temple he alſo prayeth for the ſpirituall Temple, which is eternall, becauſe of the promiſe which was made to the Temple, as it is written, Pſal 132,14.

PSAL. XXV.

1 *The Prophet touched with the conſideration of his ſinnes, and alſo grieved with the cruell malice of his enemies,* 6 *Prayeth to God moſt fervently to have his ſinnes forgiven.* 7 *Eſpecially ſuch as he had committed in his youth. He beginneth every verſe according to the Ebrew letters, two or three except.*

¶ A Pſalme *of David.*

VNto thee, a O Lord, lift I up my ſoule.
2 My God, I b truſt in thee; let mee not be confounded: let not mine enemies reioyce over me.
3 * So all that hope in thee, ſhall not be aſhamed; *but* let them be confounded, that tranſgreſſe without cauſe.

a I put not my truſt in any worldly thing.
b That thou wilt take away mine enemies, which are thy ſoes.
* *Iſa 28,16. Rom.10,11.*

¶ c Shew

c Retaine me in the faith of thy promise, that I swarue not on any side.

d Constantly, and against all tentations.

4 c Shew mee thy wayes, O Lord, *and* teach my thy paths.

5 Leade mee foorth in thy trueth, and teach me: for thou art the God of my salvation: in thee doe I trust d all the day.

6 Remember, O Lord, thy tender mercies, and thy loving kindnesse: for they have bene for ever.

7 Remember not the e sinnes of my youth, nor my rebellions, *but* according to thy kindnes remember thou me, *even* for thy goodnesse sake, O Lord.

e He confesseth that his manifold sinnes were the cause that his enemies did thus persecute him, desiring that the cause of the evill may be taken away, to the intent that the effect may cease.

8 Gracious and righteous *is* the Lord: therefore will he f teach sinners in the way.

f That is, call them to repentance.

9 Them that be meeke, will hee g guide in iudgement, and teach the humble his way.

g He will governe and comforth them that are truely humbled for their sinnes.

10 All the pathes of the Lord *are* mercy and trueth unto such as keepe his covenant and his testimonies:

11 For thy h Names sake, O Lord, be mercifull unto mine iniquitie, for it is great.

h And for none other respect.

12 What i man is hee that feareth the Lord? him will he teach the way *that* he shall k chuse.

i Meaning, the number is very small.

k He will direct such with his spirit to follow the right way.

13 His soule shall dwell at l ease, and his seed shall inherit the land.

l He shall prosper both in spirituall and corporall things.

14 The m secret of the Lord *is revealed* to them that feare him: and his Covenant to give them vnderstanding.

m His counsell conteined in his word, whereby he declareth that he is the protector of the faithfull.

15 Mine eyes *are* ever toward the Lord; for he will bring my feet out of the net.

16 Turne thy face vnto mee, and have mercy upon me; for I am desolate and poore.

17 The sorowes of mine heart n are enlarged: draw me out of my trouble.

n My griefe is increased because of mine enemies cruelty.

18 Looke upon mine affliction and my travell, and forgive all my sinnes.

19 Behold mine o enemies, for they are many, and they hate me with cruell hatred.

o The greater that his afflictions were, and the more that his enemies increased, the more neere felt he Gods helpe.

20 Keepe my soule and deliver me: let me not be confounded: for I trust in thee.

21 Let p *mine* vprightnesse and equitie preserve me; for mine hope is in thee.

22 Deliver Israel, O God, out of all his troubles.

p For as much as I have behaved my selfe vprightly toward mine enemies, let them know that thou art the defender of my iust cause.

PSAL. XXVI.

a David oppressed with many iniuries, finding no helpe in the world, calleth for ayde from God: and assured of his integritie towards Saul, desireth God to be his iudge, and to defend his innocencie. 6 Finally he maketh mention of his sacrifice, which he will offer for his deliverance, and desireth to be in the company of the faithfull in the Congregation of God, whence he was banished by Saul, promising integritie of life, and open praises and thanksgiving.

¶ A Psalme *of David.*

a He sheweth to God to bee the Iudge of his iust cause; seeing there is no equitie among men.

I Vdge me, a O Lord, for I have walked in mine innocency: my trust hath bene also in the Lord: *therefore* shall I not slide.

2 Proove me, O Lord, and trie me: examine my b reines, and mine heart.

b My very affections and inward motions of the heart.

3 For thy c loving kindnesse *is* before mine eyes: therefore have I walked in thy trueth.

c Hee sheweth what stayed him, that hee did not recompense evill for evill.

4 I have not d haunted with vaine persons, neither kept company with the dissemblers.

d He declareth that they cannot walke in simplicitie before God, that delight in the company of the vngodly.

5 I have hated the assembly of the evill, and have not companied with the wicked,

6 I will e wash mine hands in innocencie, O Lord, and compasse thine altar.

e I will serve thee with a pure affection, and with the godly that sacrifice vnto thee.

7 That I may declare with the voyce of thankesgiving, and set forth all thy wonderous workes.

8 O Lord, I have loved the habitation of thine house, and the place where thine honour dwelleth.

f Destroy me not in the overthrow of the wicked.

9 f Gather not my soule with the sinners, nor my life with the bloody men:

g Whose cruell hands doe execute the malicious devises of their hearts.

10 In whose hand *is* g wickednesse, and their right hand is full of bribes.

h I am preserved from mine enemies by the power of God, and therefore will praise him openly.

11 But I will walke in mine innocencie: redeeme me *therefore*, and be mercifull unto me.

12 My foot standeth in h vprightnesse: I will praise thee, O Lord, in the Congregations.

PSAL. XXVII.

a David maketh this Psalme being delivered from great perils, as appeareth by the prayses and thanksgiving annexed: 6 Wherein wee may see the constant faith of David against the assaults of all his enemies. 7 And also the ende wherefore hee desireth to live and to be delivered, namely to worship God in his Congregation.

¶ A Psalme *of David.*

a Because he was assured of good successe in all his dangers, and that his saluation was surely layd vp in God, he feared not the tyrannie of his enemies.

THe Lord *is* my a light and my salvation, whom shall I feare? the Lord *is* the strength of my life, of whom shall I be afraid?

2 When the wicked, *even* mine enemies and my foes came upon me to eate up my flesh, they stumbled and fell.

b That God will deliver me and give my faith the victory.

3 Though an hoaste pitched against me, mine heart should not be afraid: though warre be raised against me, I will trust in b this.

c The losse of country, wife, and all worldly commodities grieue me not in respect of this one thing, that I may not praise thy Name in the mids of the congregation.

4 c One thing have I desired of the Lord, that I will require, *even* that I may dwell in the house of the Lord all the dayes of my life, to behold the beauty of the Lord, and to visite his Temple.

d David assured himselfe by the Spirit of prophecie that he should overcome his enemies, and serve God in his Tabernacle.

5 For in the time of trouble hee shall hide mee in his Tabernacle: in the secret *place* of his pavilion shall he hide me, *and* set me up upon a rocke.

e He groundeth vpon Gods promise, and sheweth that hee is most willing to obey his commandement.

6 d And now shall he lift up mine head above mine enemies round about mee: therefore will I offer in his Tabernacle sacrifices of ioy: I will sing and praise the Lord.

7 Hearken unto my voyce, O Lord, *when* I cry: have mercie also upon mee and heare mee.

8 *When thou saydest*, e Seeke ye my face, mine heart answered unto thee, O Lord, I will seeke thy face.

9 Hide not *therefore* thy face from mee, nor cast thy servant away in displeasure: thou hast bene my succour, leave me not, neither forsake me, O God of my salvation.

f He magnifieth Gods love toward his, which farre passeth the most tender love of parents towards their children.

10 f Though my father and my mother should forsake mee, yet the Lord will gather me up.

11 Teach me thy way, O Lord, and leade me in a right path, because of mine enemies.

g But either pacifie their wrath, or bridle their rage.

12 Give me not unto the g lust of mine adversaries: for there are false witnesses risen up against me, and such as speake cruelly.

h I wish his present life before I die, as Isa. 38. 11.

13 *I should have fainted*, except I hath beleeved to see the goodnesse of the Lord h in the land of the living.

i Hee exhorteth himselfe to depend on the Lord, seeing he never failed in his promises.

14 i Hope in the Lord: be strong, and he shall comfort thine heart, and trust in the Lord.

PSAL.

PSAL. XXVIII.

Being in great feare and heavineſſe of heart to ſee God diſhonoured by the wicked, he deſireth to be rid of them. 4 And crieth for vengeance againſt them: and at length aſſureth himſelfe, that God hath heard his prayer. 9 Unto whoſe tuition he commandeth all the faithfull.

¶ *A Pſalme of David.*

VNto thee, O Lord, doe I cry: O my ſtrength, be not deafe toward me, leaſt if thou anſwere mee not, I be like [a] them that goe downe into the pit.

2 Heare the voyce of my petitions, when I cry unto thee, when I hold up my hands toward thine [b] holy Oracle.

3 [c] Draw me not away with the wicked, and with the workers of iniquitie: which ſpeake friendly to their neighbours, when malice *is* in their hearts.

4 [d] Reward them according to their deedes, and according to the wickednesſe of their inventions: recompenſe them after the worke of their hands: render them their reward.

5 For they reward not the works of the Lord, nor the operation of his hands: *therefore* [e] breake them downe, and build them not up.

6 [f] Prayſed *be* the Lord, for he hath heard the voyce of my petitions.

7 The Lord *is* my ſtrength and my ſhield: mine heart truſted in him, and I was helped: therefore mine heart ſhall reioyce, and with my ſong will I prayſe him.

8 The Lord *is* [g] their ſtrength, and he is the ſtrength of the deliverances of his anoynted.

9 Save thy people, and bleſſe thine inheritance: feed them alſo, and exalt them for ever.

PSAL. XXIX.

The Prophet exhorteth the princes and rulers of the world (which for the moſt part thinke there is no God.) 3 At the leaſt to feare him for the thunders and tempeſts, for feare whereof all creatures tremble. 11 And though thereby God [a] threateneth ſinners, yet hee is alwayes mercifull to his, and moveth them thereby to prayſe his Name.

¶ *A Pſalme of David.*

GIve unto the Lord, yee [a] ſonnes of the mighty, give unto the Lord glory and ſtrength.

2 Give unto the Lord glory *due* unto his Name: worſhip the Lord in the glorious Sanctuary.

3 The [b] voyce of the Lord *is* upon the waters: the God of glory maketh it to thunder: the Lord *is* upon the great waters.

4 The voyce of the Lord *is* mighty: the voyce of the Lord *is* glorious.

5 The [c] voyce of the Lord breaketh the cedars: yea, the Lord breaketh the cedars of Lebanon.

6 He maketh them alſo to leape like a calfe: Lebanon *alſo* and Sirion like a yong vnicorne.

7 The voyce of the Lord divideth the [e] flames of fire.

8 The voyce of the Lord maketh the wildernesſe to tremble: the Lord maketh the wildernes of [f] Kadeſh to tremble.

9 The voyce of the Lord maketh the hindes to [g] calue, and [h] diſcovereth the foreſts: *therefore* in his [i] Temple doeth every man ſpeake of his glory.

10 The Lord ſitteth upon the [k] floods; and the Lord doeth remaine King for ever.

11 The Lord ſhall give ſtrength unto his people: the Lord ſhall bleſſe his people with peace.

PSAL. XXX.

When David was delivered, from great danger, he rendred thankes to God, exhorting other to doe the like, and to learne by his example, that God is rather mercifull then ſevere and rigorous towards his children. 7 And alſo that the fall from proſperitie to adverſitie is ſudden. 8 This done, hee returneth to prayer, promiſing to prayſe God for ever.

¶ * *A Pſalme* or *ſong of the* * *dedication of the* [a] *houſe of David.*

I Will magnifie thee, O Lord: [b] thou haſt exalted me, and haſt not made my foes to reioyce over me.

2 O Lord my God, I cryed unto thee, and thou haſt [c] reſtored me.

3 O Lord, thou haſt brought up my [d] ſoule out of the grave: thou haſt revived me from them that goe downe into the pit.

4 Sing prayſes unto the Lord, yee [e] his Saints, and give thankes [f] before the remembrance of his Holineſſe.

5 * For *hee endureth but* a while in his anger: *but* in his favour *is* life: weeping may abide at evening, but ioy *commeth* in the morning.

6 And in my [g] proſperity I ſayd, I ſhall never be mooved.

7 *For* thou Lord of thy goodneſſe haddeſt made my [h] mountaine to ſtand ſtrong: *but* thou diddeſt hide thy face, *and* I [i] was troubled.

8 *Then* cryed I unto thee, O Lord, and prayed to my Lord.

9 What profit *is there* in my blood, when I goe downe to the pit? ſhall the * duſt give thanks unto thee? or ſhall it declare thy trueth?

10 Heare, O Lord, and have mercy upon me: Lord, be thou mine helper.

11 Thou haſt turned my mourning into ioy: thou haſt looſed my ſacke, and girded mee with gladneſſe.

12 Therefore ſhall *my* [l] tongue prayſe thee and not ceaſe: O Lord my God, I will give thankes unto thee for ever.

PSAL. XXXI.

David delivered from ſome great danger, firſt rehearſeth what meditation he had by the power of faith, when death was before his eyes, his enemies being ready to take him. 15 Then hee affirmeth that the favour of God is alwayes ready to thoſe that feare him. 20 Finally hee exhorteth all the faithfull to truſt in God and to love him, becauſe hee preſerveth and ſtrengtheneth them, as they may ſee by his example.

¶ *To him that excelleth. A Pſalme of David.*

IN* thee, O Lord, have I put my truſt: let mee never be confounded: deliver me in thy [a] righteouſneſſe.

2 Bowe downe thine eare to mee: make haſte to deliver me: be unto me a ſtrong rocke, *and* an houſe of defence to ſave me.

3 For thou art my rocke and my fortreſſe: therefore for thy Names ſake direct me and guide mee.

4 Draw mee out of the [b] nette, that they have layed privily for mee: for thou art my ſtrength.

¶ Into

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a He counteth himſelfe as a dead man, till God ſhew his favour toward him, and grant him his petition.
b He vſed this outward meanes to help the weakeneſſe of his faith: for in that place was the Arke, and there God promiſed to ſhew the token of his favour.
c Deſtroy not the good with the bad.
d He thus prayeth in reſpect of Gods glory and not for his owne cauſe, being aſſured that God would puniſh the perſecuters of his Church.
e Let them be vterly deſtroyed, as Malac. 1. 4.
f Becauſe of Gods helpe in his heart, his mouth was opened to ſing his prayſes.
g Meaning, his ſouldiers, who were as meanes, by whom God declared his power.

a He exhorteth the proud tyrants to humble themſelves vnder Gods hand, and not to be inferiour to brutiſe beaſts and dumbe creatures.
b The thunder clappes that are heard out of the cloudes, ought to make the wicked to tremble for feare of Gods anger.
c That is, the thunderbolt breaketh the moſt ſtrong trees, and ſhall men thinke their power to be able to reſiſt God?
d Called alſo Hermon.
e It cauſeth the lightnings to ſhoot and glide.
f In places moſt deſolate, whereas ſeemeth there is no preſence of God.
g For feare maketh them to caſt their calves
h Maketh the trees bare, or pearceth the moſt ſecret places.
i Though the wicked are nothing mooved with theſe ſights, yet the faithfull prayſe God.

k To moderate the rage of the tempeſt and waters, that they deſtroy not all.

* 2. *Sam.* 7. 13
* *Leuit.* 20. 5.
a After that Abſalom had polluted it with moſt filthy fornication.
b He condemneth them of greavingratitude, which do not prayſe God for his benefits.
c Reſtored from the rebellion of Abſalom.
d Meaning, that he eſcaped death moſt narrowly.
e The word ſignifieth them that have received mercy, and ſhew mercy liberally unto others.
f Before his Tabernacle.
* *Pſal.* 145. 8. *Iſa.* 54. 8. 2. *Cor.* 4. 17.
g I put too much confidence in my quiet ſtate, as Iere. 31. 13. 2. Chron. 32. 24, 25.
h I thought thou hadſt eſtabliſhed me in Zion moſt ſurely.
i After that thou haſt withdrawen thine helpe, I felt my miſery.
k Daniel meaneth that the dead are not profitable to the Congregation of the Lord here in the earth: therefore he would live to prayſe his Name, which is the end of mans creation.
l Becauſe thou haſt preſerved me that my tongue ſhould prayſe thee, I will not be vnmindfull of my duetie.

* *Pſal.* 71. 1.
a For then God declareth himſelfe iuſt, when he preſerveth his according as he hath promiſed.
b Preſerve mee from the craftie counſels and ſubtill practiſe of mine enemies.

5 Into thine c hand I commend my ſpirit: *for* thou haſt redeemed me, O Lord God of trueth.

6 I have hated them that give themſelves to deceitfull vanities: for I d truſt in the Lord.

7 I will be glad and reioyce in thy mercy: for thou haſt ſeene my trouble: thou haſt knowen my ſoule in adverſities,

8 And thou haſt not ſhut mee up in the hand of the enemie, *but* haſt ſet my feete at e large.

9 Have mercie upon me, O Lord: for I am in trouble: mine eye, my ſoule and my belly are conſumed with griefe.

10 For my life is waſted with heavineſſe, and my yeeres with mourning: my ſtrength faileth for my paine, and my bones are conſumed.

11 I was a g reproach among all mine enemies, but ſpecially among my neighbours: and a feare to mine acquaintance, h who ſeeing mee in the ſtreete, fled from me.

12 I am forgotten as a dead man out of mind: I am like a broken veſſell.

13 For I have heard the railing of i great men: feare *was* on every ſide, while they conſpired together againſt mee, *and* conſulted to take my life.

14 But I truſted in thee, O Lord: I ſaid, k Thou art my God.

15 My l time are in thine hand: deliver mee from the hand of mine enemies, and from them that perſecute me.

16 Make thy face to ſhine upon thy ſervant: *and* ſave me through thy mercie.

17 Let me not be confounded, O Lord: for I have called upon thee: let the wicked bee put to confuſion, *and* to m ſilence in the grave.

18 Let the lying lips be made dumbe, which cruelly, proudly, and ſpitefully ſpeake againſt the righteous.

19 How great is thy goodneſſe, which thou n haſt laid up for them that feare thee! *and* done to them that truſt in thee, *even* before the ſonnes of men!

20 Thou doeſt hide them † o privily in thy preſence from the pride of men: thou keepeſt him ſecretly in thy Tabernacle from the ſtrife of tongues.

21 Bleſſed *be* the Lord: for hee hath ſhewed his marveilous kindneſſe toward me in a p ſtrong citie.

22 Though I ſaid in mine q haſte, I am caſt out of thy ſight, yet thou heardeſt the voyce of my prayer, when I cryed unto thee.

23 Love ye the Lord all his ‖ Saints: *for* the Lord preſerveth the faithfull, and rewardeth abundantly the proud doer.

24 All yee that truſt in the Lord, be r ſtrong, and he ſhall eſtabliſh your heart.

e Hee deſireth God not onely to take care for him in this life, but that his ſoule may be ſaved after this life.
d This affection ought to be in all Gods children: to have whatſoever thing is not grounded upon a ſure truſt in God, as deceitfull and vaine.
e Largeneſſe ſignifieth comfort, as ſtraitneſſe, ſorow, and perill.
f Meaning, that his ſorow and torment had continued a great while.
g Mine enemies had drawen all men to their part againſt me, even my chiefe friends.
h They were afraid to ſhew me any token of friendſhip.
i They that were in authoritie, condemned me as a wicked doer.
k I had this teſtimonie of conſcience, hath thou wouldeſt defend mine innocencie.
l Whatſoever changes come, thou governeſt them by thy providence.
m Let death deſtroy them to the intent that they may hurt no more.
n The meaſures of Gods mercy are alwayes laid up in ſtore for his children, albeit at all times they doe not enioy them.
† *Ebr. in the ſecret of thy face.*
o That is, in a place where they ſhall have thy comfort, and be hid ſafely from the enemies pride.
p Meaning, there was no citie ſo ſtrong to preſerve him, as the defence of Gods favour.
q And ſo by my raſhneſſe and infidelitie deſerved to have bene forſaken. ‖ *Or, yee that feele his mercies.* r Be conſtant in your vocation, and will confirme you with heavenly ſtrength.

PSAL. XXXII.

1. David puniſhed with grievous ſickneſſe for his ſinnes, counteth them bleſſed to whom God doeth not impute their tranſgreſſions. 5. And after that he had confeſſed his ſinnes, and obteined pardon, 6. He exhorteth the wicked men to live godly: 11. and the good to reioyce.

¶ A Pſalme *of David to give* a *inſtruction.*

1. Concerning the free remiſſion of ſinnes, which is the chiefeſt point of our faith.

BLeſſed *is he* whoſe wickednes is b forgiven, *and* whoſe ſinne is covered.

b To be iuſtified by faith, is to have our ſinnes freely remitted, and to be reputed iuſt, Rom. 4, 6.

2 Bleſſed *is* the man, unto whom the Lord impureth not iniquitie, and in whoſe ſpirit *there is* no guile.

3 When I held my c tongue, my bones conſumed, *or* when I d roared all the day,

4 (For thine hand is heavie upon me day and night: *and* my moiſture is turned into the drought of Summer. Selah.)

5 *Then* I e acknowledged my ſinne unto thee, neither hid I mine iniquitie: *for* I thought, I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſinne. Selah.

6 Therefore ſhall every one that is godly, make his prayer unto thee in a f time, when thou mayeſt be found: ſurely in the flood of great waters g they ſhall not come neere him.

7 Thou art my ſecret place: thou preſerveſt me from trouble: thou compaſſeſt me about with ioyfull deliverance. Selah.

8 I will h inſtruct thee, and teach thee in the way that thou ſhalt goe, *and* I will guide the with mine eye.

9 Be yee not like an horſe, *or* like a mule *which* vnderſtand not: whoſe i mouthes thou doeſt binde with bit and bridle, leaſt they come neere thee.

10 Many ſorowes *ſhall come* to the wicked: but he that truſteth in the Lord, mercy ſhall compaſſe him.

11 Be glad ye righteous, and k reioyce in the Lord, and be ioyfull all yee, that are vpright in heart.

c Betweene hope and deſpaire.
d Neither by ſilence nor crying found I eaſe, ſignifying that before the ſinner be reconciled to God, he feeleth a perpetuall torment.
e He ſheweth that as Gods mercie is the onely cauſe of forgiveneſſe of ſinnes, ſo the meanes thereof are repentance and confeſſion which proceed of faith.
f When neceſſity cauſeth him to ſeeke to thee for helpe. Iſa. 55, 6.
g To wit, the waters and great dangers.
h David promiſeth to make the reſt of Gods children partakers of the benefits which he felt, and that he will diligently looke and take care to direct them in the way of ſalvation.
i If men can rule bruit beaſts, thinke they that God will not rule? k He ſheweth that peace and ioy of conſcience is the fruit of faith.
birdle and tame their

PSAL. XXXIII.

1 Hee exhorteth good men to praiſe God, for that he hath not onely created all things, and by his providence governeth the ſame, but alſo is faithfull in his promiſes, 10 hee conſidereth and ſeeth mans heart, and ſcattereth the counſell of the wicked, 16 ſo that no man can be preſerved be any creature or ſtrength: but they, that put their confidence in his mercie, ſhall be preſerved from all adverſities.

REioyce in the Lord, O yee righteous: *for* it a becommeth vpright men to be thankefull.

2 Praiſe the Lord with harpe: ſing unto him with voile *and* b inſtrument of ten ſtrings.

3 Sing unto him a new ſong: ſing cheerfully with a loud voyce.

4 For the c word of the Lord *is* righteous, and all his d workes *are* faithfull.

5 He e loveth righteouſnes and iudgement: the earth is full of goodneſſe of the Lord.

6 By the word of the Lord were the heavens made, and all the hoaſte of them by the breath of his mouth.

7 He f gathereth the waters of the ſea together as upon an heape, and layeth up the depthes in *his* treaſures.

8 Let all the earth feare the Lord: let all them that dwell in the world, feare him.

9 For he ſpake, and it was done: he commanded, and it ‖ ſtood.

10 The Lord breaketh the g counſell of the heathen, *and* bringeth to nought the devices of the people.

a It is the duety of the godly to ſet forth the praiſes of God for his mercy and power ſhewed toward them.
b To ſing on inſtruments, was a part of the ceremoniall ſervice of the Temple, which doth no more appertaine unto us then the ſacrifices, cenſings, and lights.
c That is, counſell or commandement in governing the world.
d That is, the effect and execution.
e Howſoever the world iudgeth of Gods workes, yet he doeth all things according to iuſtice and mercie.
f By the creation of the heavens and beautifull ornament with the gathering alſo of the waters, he teacheth for th, the power of God: that all creatures might feare him. ‖ *Or, was created.*
g No counſell can prevaile againſt God; but he defeateth it, and it ſhall have evill ſucceſſe.

The

11 The counſell of the Lord ſhall ſtand for ever, *and* the thoughts of his heart throughout all ages.

12 Bleſſed *is* that nation, whoſe [b] God is the Lord: *even* the people *that* he hath choſen for his inheritance.

13 The Lord [i] looketh downe from heaven, *and* beholdeth all the children of men.

14 From the habitation of his dwelling, hee beholdeth all them that dwell in the earth.

15 He [k] faſhioneth their hearts every one, *and* vnderſtandeth all their workes.

16 The [l] King is not ſaved by the multitude of an hoaſte, *neither* is the mightie man delivered by great ſtrength.

17 A horſe is a vaine helpe, and ſhall not deliver *any* by his ſtrength.

18 Behold, [m] the eye of the Lord *is* upon them that feare him, *and* upon them that truſt in his mercie.

19 To deliver their ſoules from death, and to preſerve them in famine.

20 [u] Our ſoule waiteth for the Lord: *for* he is our helpe and our ſhield.

21 Surely our heart ſhall reioyce in him, becauſe we truſted in his holy Name.

22 Let thy mercy, O Lord, be vpon vs, as wee truſted in thee.

b He ſheweth that all our felicity ſtandeth in this, that the Lord is our God.
i He prooveth, that all things are governed by Gods providence and not by fortune.
k Therefore he knoweth their wicked enterpriſes.
l If kings and the mightie of the world cannot be ſaved by worldly meanes, but onely by Gods providence, what have others to truſt in, that have not like meanes?
m God ſheweth that toward his of his mercie, which man by no meanes is able to compaſſe.
n Thus he ſpeaketh in the name of the whole Church, which onely depend on Gods providence.

PSAL. XXXIIII.

a After David had eſcaped Achiſh, according as it is written in the 1. Sam. 2, 11. whome in this title hee calleth Abimelich (which was a generall name to all the Kings of the Philiſtims) hee prayſeth God for his deliverance, 3 prouoking all others by his example to truſt in God, to feare and ſerve him, 7 who defendeth the godly with his Angels, 16 and vtterly deſtroyeth the wicked in their ſinnes.

¶ A Pſalme *of David, when he changeth his behaviour before Abimelech, who drave him away, and he departed.*

I Will [a] alway give thankes vnto the Lord: his prayſe *ſhall be* in my mouth continually.

2 My ſoule ſhall glory in the Lord: the [b] humble ſhall heare it and be glad.

3 Prayſe ye the Lord with me, and let vs magnifie his Name together.

4 I ſought the Lord, and he heard me: yea, he delivered me out of all my [c] feare.

5 They [d] ſhall looke vnto him, and runne *to him*: and their faces ſhal not be aſhamed, *ſaying*,

6 This poore man cryed, and the Lord heard *him*, and ſaved him out of all his troubles.

7 The [e] Angel of the Lord pitched round about them, that feare him, and delivereth them.

8 Taſte yee and ſee how gracious the Lord is: bleſſed *is* the man that truſteth in him.

9 Feare the Lord yee his Saints: for nothing wanteth to them that feare him.

10 The [f] lyons do lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall [g] want nothing that is good.

11 Come children, hearken vnto mee: I will teach you the [h] feare of the Lord.

12 * What man is he that deſireth life, and loveth *long* dayes for to [i] ſee good?

13 Keepe thy tongue from evill, and thy lips, that they ſpeake no guile.

14 Eſchew evill and doe good: ſeeke peace and follow after it.

15 The eyes of the Lord *are* vpon the righteous, and his eares *are open* vnto their crie.

16 *But* the [k] face of the Lord *is* againſt them that doe evill, to cut off their remembrance from the earth.

17 *The righteous* cry, and the Lord heareth *them*, and delivereth them out of all their troubles.

18 The Lord is neere vnto them that are of a [l] contrite heart, and will ſave ſuch as be afflicted in ſpirit.

19 Great *are* the troubles of the righteous: but the Lord delivereth him out of them all.

20 [m] He keepeth all his bones: not one of them is broken.

21 *But* malice ſhall ſlay the [n] wicked: and they that hate the righteous, ſhall periſh.

22 The Lord [o] redeemeth the ſoules of his ſervants: and none that truſt in him, ſhall periſh.

a Hee promiſed never to become vnmindfull of Gods great benefite for his deliverance.
b They that are beaten downe with the experience of their owne evils.
c Which I conceived for the danger wherein I was.
d They ſhall be bold to flee to thee for ſuccour, when they ſhall ſee thy mercies toward me.
e Though Gods power be ſufficient to governe vs, yet for mans infirmitie he appointeth his Angels to watch over vs.
f The godly by their patient obedience profit more then they which raxine and ſpoyle.
g If they abide the laſt triall.
h That is, the true religion, and worſhip of God.
* 1 Pet. 3. 10.
i Seeing all men naturally deſire felicitie, he wondereth why they caſt themſelves willingly into miſery.
k The anger of God doeth not onely deſtroy the wicked, but alſo aboliſh their name for ever.
l When they ſeeme to be ſwallowed up with afflictions, then God is at hand to deliver them.
m And as Chriſt ſaith, all the haires of his head.
n Their wicked enterpriſes ſhall turne to their owne deſtruction.
o For when they ſeeme to be overcome with great dangers and death it ſelfe, then God ſheweth himſelfe their redeemer.

PSAL. XXXV.

1 So long as Saul was enemie to David, all that had any authoritie vnder him, to flatter their king (as is the courſe of the world) did alſo moſt cruelly perſecute David: againſt whom hee prayeth God to plead and to avenge his cauſe, 8 that they may be taken in their nets and ſnares, which they layd for him, that his innocencie may be declared, 27 and that the innocent, which taketh part with him, may reioyce and prayſe the Name of the Lord that thus delivereth his ſervant. 28 And ſo he promiſeth to ſpeake forth the juſtice of the Lord, and to magnifie his Name all the dayes of his life.

¶ A Pſalme *of David.*

PLead thou my [a] cauſe, O Lord, with them that ſtrive with me: fight thou againſt them that fight againſt me.

2 [b] Lay hand vpon the ſhield and buckler, and ſtand up for my helpe.

3 Bring out alſo the ſpeare, and ſtop *the way* againſt them that perſecute mee, ſay vnto my [c] ſoule, I am thy ſalvation.

4 Let them be confounded and put to ſhame, that ſeeke after my ſoule: let them be turned backe and brought to confuſion, that imagine mine hurt.

5 Let them be as chaffe before the wind, and let the Angel of the Lord [d] ſcatter *them*.

6 Let their way be darke and ſlipperie: and let the Angel of the Lord perſecute them.

7 For [e] without cauſe they have hid the pit *and* their net for me: without cauſe have they digged *a pit* for my ſoule.

8 Let deſtruction come upon [f] him at unwares, and let his net, that hee hath layed privily, take him: let him fall into [g] the ſame deſtruction.

9 Then my ſoule ſhall be ioyfull in the Lord: it ſhall reioyce in his ſaluation.

10 All my [h] bones ſhall ſay, Lord, who is like vnto thee, which deliverest the poore from him, that is too ſtrong for him? yea, the poore and him that is in miſerie, from him that ſpoyleth him?

11 [i] Cruell witneſſes did riſe up: they asked of me things that I knew not.

12 They rewarded me evill for good, to [k] have ſpoyled my ſoule.

13 Yet I, when they were ſicke, I was cloathed with a ſacke: I humbled my ſoule with faſting: and

a He deſireth God to undertake his cauſe againſt them that did perſecute him and ſlaunder him.
b Albeit God can with his breath deſtroy all his enemies, yet the holy Ghoſt attributeth vnto him theſe outward weapons to aſſure vs of his preſent power.
c Aſſure mee againſt theſe tentations, that thou art the ſaviour of my ſalvation.
d Smite them with the ſpirit of giddineſſe that their enterpriſes may be fooliſh, and they received iuſt reward.
e Shewing that we may not call God to be a revenger, but onely for his glory, and when our cauſe is juſt.
f When he promiſeth to himſelfe peace.
g Which he prepared againſt the children of God.
h He attributeth his deliverance onely to God, prayſing him therefore both in ſoule and body.
i That would not ſuffer me to purge my ſelfe.
k To have taken from me all comfort and brought me into deſpaire.

and I my prayer was turned upon my bosome.

14 I behaved my selfe as to *my* friend *or* as to my brother: I humbled my seife, mourning as one that bewaileth his mother.

15 But in mine m adversity they reioyced, and gathered themselves together, the abiects assembled themselves against me, and I knew not: they tare n me, and ceased not.

16 With the false scoffers at o bankets, gnashing their teeth against me.

17 Lord, how long wilt thou behold *this?* deliver my soule from their tumult, *even* my desolate *soule* from the lyons.

18 *So* will I give thee thanks in a great Congregation: I will prayse thee among much people.

19 Let not them that are mine enemies vniustly reioyce over me, neither let them p winke with the eye, that hate me without a cause.

20 For they speake not as friendes: but they imagine deceitfull wordes against the ‖ quier of the land:

21 And they gaped on me with their mouthes, saying, Aha, aha, q our eye hath seene.

22 Thou hast seene it, O Lord: keepe not silence: be not farre from me, O Lord.

23 Arise and wake to my iudgement, *even* to my cause, my God, and my Lord.

24 Iudge mee, O Lord my God, according to thy r righteousnesse, and let them not reioyce over me.

25 Let them not say in their hearts, s O our soule reioyce: neither let them say, We have devoured him.

26 Let them be confounded, and put to shame t together, that reioyce at mine hurt: let them be cloathed u with confusion and shame, that lift up themselves against me.

27 *But* let them be ioyfull and glad, x that love my righteousnesse: yea, let them say alway, Let the Lord be magnified, which loveth the y prosperitie of his servant.

28 And my tongue shall vtter thy righteousnesse, *and* thy praise every day.

PSAL. XXXVI.

1 *The Prophet grieuously vexed by the wicked, doeth complaine of their malitious wickednesse.* 6 *Then he turneth to consider the vnspeakeable goodnesse of God toward all creatures.* 9 *But specially towards his children, that by the faith thereof he may be comforted and assured of his deliverance by his ordinarie course of Gods worke.* 13 *Who in the end destroyeth the wicked, and saued the iust.*

1 To him that excelleth. A Psalme *of David, the servant of the Lord.*

a I see evidently by his deeds, that sinne pulleth forward the reprobate from wickednesse to wickednesse, albeit he goe about to cover his impietie.
b Though all other detest his vile sinne, yet he himselfe seeth it not.

WIckednes saith to the wicked man, a even in mine heart, *that there is* no feare of God before his eyes.

2 For he b flattereth himselfe in his own eyes, while his iniquity is found *worthy* to be hated.

3 The wordes of his mouth *are* iniquity and c deceit: he hath left off to vnderstand *and* to doe good.

4 He d imagineth mischiefe upon his bed: he setteth himselfe upon a way, *that is* not good, *and* doeth not abhorre evill.

c The reprobate mooke at wholesome doctrine, and put not difference betweene good and evill. d By describing at large the nature of the reprobate: hee admonished the godly to beware of their vices.

5 Thy e mercy, O Lord, *reacheth* vnto the heavens, *and* thy faithfulnesse vnto the clouds.

6 Thy righteousnesse *is* like the † mightie mountaines: thy iudgements *are* a great f deepe: thou Lord, doest save man and beast.

7 How excellent is thy mercy, O God! therefore the children of men trust vnder the shadow of thy wings.

8 They shall be g satisfied with the fatnesse of thine house, and thou shalt give them drinke out of the river of thy pleasures.

9 For with thee *is* the well of life, and in thy light shall we see light.

10 Extend thy loving kindnesse unto them that h know thee, and thy righteousnesse unto them that are vpright in heart.

11 Let not the i foote of pride come against mee, and let not the hand of the wicked men mooved me.

12 k There they are fallen that worke iniquity: they are cast downe, and shall not be able to rise.

e Though wickednesse seemeth to ouerflow all the world, yet by thine heavenly providence thou governest heaven and earth.
† *Kho. the mountaines of God: for whatsoever is excellent, is thus called.*
f The depth of thy providence governeth all things, and disposeth them, as it is the wicked seeme to overwhelme the world.
g Onely Gods children have enough of all things both concerning this life and the life to come. h Hee sheweth who are Gods children to wit, they that know him, and leade their lives vprightly. i Let not the proude anyance himselfe against mee, nei her the power of the wicked drive me away. k That is, in their pride wherein they flatter themselves.

PSAL. XXXVII.

a *This Psalme containeth exhortation and desolation for the weake, that are grieved at the prosperitie of the wicked, and the affliction of the godly.* 7 *For how prosperously soever the wicked doe live for the time, hee doth affirme their felicitie to be vaine and transitorie, because they are not in the favour of God, but in the end they are destroyed as his enemies.* 11 *And how miserably that the righteous seemeth to live in the world, yet his end is peace, and he is in the favour of God, he is deliuered from the wicked, and preserued.*

¶ A Psalme *of David.*

a He admonisheth vs neither to vexe our selves for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.

FRet not a thy selfe because of the wicked men, neither be envious for the evill doers.

2 For they shall soone be b cut downe like grasse, and shall wither as the greene herbe.

3 c Trust thou in the Lord and doe good: dwell in the land, and thou shalt be fed assuredly:

4 And delite thy selfe in the Lord, and hee shall give thee thine hearts desire.

5 d Commit thy way unto the Lord, and trust in him, and he shall bring it to passe.

6 And he shall bring forth thy righteousnesse as the light, and thy e iudgement as the noone day.

7 Waite patiently upon the Lord, and hope in him: fret not thy selfe for him f which prospereth in his way, *nor* for the man that bringeth *his* enterprises to passe.

8 Cease from anger, and leave of wrath: fret not thy selfe g also to doe evill.

9 For evill doers shall be cut off, and they that waite upon the Lord, they shall inherite the land.

10 h Therefore yet a little while and the wicked shall not *appeare*, and thou shalt looke after his place, and he shall not *be found*.

11 But * meeke men shall possesse the earth, and shall have their delite in the multitude of peace.

12 i The wicked practiseth against the iust, and gnasheth his teeth against him.

13 *But* the Lord shall laugh him to scorne: for he seeth that his day is comming.

14 The wicked have drawen *their* sword and have bent their bowe, to cast downe the poore

b He admonisheth vs neither to vexe our selves for the prosperous estate of the wicked, neither to desire to be like them to make our state the better.
b For, Gods iudgment curbeth downe their state in a moment.
c To trust in God, and doe according to his will, are sure tokens that his providence will never faile vs.
d Be not let by thine owne wisedome, but obey God, and he will finish his worke in thee.
e As the hope of the daylight causeth vs not to be offended with the darkenesse of the night: so ought we patiently to trust in God will clear our cause and reflow vs to our right.
f When God forbeareth the wicked to prosper, it teacheth to the flesh that he favoureth their doings, Iob 21.7. g Meaning, except he moderate his affections he shall be led to doe as they doe. h He correcteth the impatience of our nature which cannot abide till the fulnesse of Gods time be come. * *Matt. 5.5.* i The godly are assured that the power and craft of the wicked shall not prevaile against them, but fall on their owne necks, and therefore ought patiently to abide Gods time. and in the meane while bewaile their sinnes, and offer up their teares, is a sacrifice of their obedience,

and.

and needy, *and* to ſlay ſuch as be of upright converſation.

15 *But* their ſword ſhall enter into their owne heart, and their bowes ſhallbe broken.

16 k A ſmall thing unto the iuſt man is better then great riches to the wicked *and* mightie.

17 For the armes of the wicked ſhall be broken: but the Lord upholdeth the iuſt men.

18 The Lord l knoweth the dayes of upright men, and their inheritance ſhallbe perpetuall.

19 They ſhall not be confounded in the perilous time, and in the dayes of famine they ſhall have m ynough.

20 But the wicked ſhall periſh, and the enemies of the Lord ſhall be conſumed as the n fatte of lambes: *even* with the ſmoake ſhall they conſume away.

21 The wicked borroweth and payeth nor againe: but the righteous is mercifull and o giveth.

22 For ſuch as be bleſſed *of God* ſhall inherite the land, and they that be curſed of him, ſhall be cut off.

23 p The pathes of man are directed by the Lord: for he loveth his way.

24 Though he q fall, hee ſhall not be caſt off, for the Lord putteth under his hand.

25 I have bene yong, and am olde: yet I ſaw never the righteous forſaken, nor his r ſeede begging bread.

26 *But* he is ever mercifull and lendeth, and his ſeede *enioyeth* the bleſſing.

27 Flee from evill and doe good, and dwell for ever.

28 For the Lord loveth iudgement, and forſaketh not his Saints: they ſhall be preſerved for evermore: but the ſeede of the wicked ſhall be cut off.

29 The righteous men ſhall inherite the land, and dwell therein f for ever.

30 The t mouth of the righteous will ſpeake of wiſedome, and his tongue will talke of iudgement.

31 *For* the Law of his God *is* in his heart, *and* his ſteps ſhall not ſlide.

32 The wicked watched the righteous, and ſeeketh to ſlay him.

33 *But* the Lord will not leave him in his hand, nor condemne him, when he is u iudged.

34 Waite thou on the Lord, and keepe his way, and he ſhall exalt thee, that thou ſhalt inherite the land: when the wicked men ſhall periſh, thou ſhalt ſee.

35 I have ſeene the wicked ſtrong, and ſpreading himſelfe like a greene bay tree.

36 Yet he x paſſed away, and loe, he was gone, and I ſought him, but he could not be found.

37 y Marke the upright man, and behold the iuſt: for the end of *that* man *is* peace.

38 But their tranſgreſſours ſhall be deſtroyed together, *and* the end of the wicked ſhall be cut off.

39 But the z ſalvation of the righteous men *ſhallbe* of the Lord: hee *ſhalbe* their ſtrength in the time of trouble.

40 For the Lord ſhall helpe them, and deliver them: hee ſhall deliver them from the wicked, and ſhall ſave them, becauſe they truſt in him.

k For they are dayly fed as with Manna from heaven, and have ſufficient, when the wicked have never ynough, but ever hunger.

l God knoweth what dangers hang over his, and by what meanes to deliver them.

m For God will give them contented mindes: and that which ſhall be neceſſary.

n They ſhall vaniſh away ſuddenly, for they are fed for the day of ſlaughter.

o God ſo furniſheth him with his bleſſings, that hee is able to helpe others.

p God proſpereth the faithfull, becauſe they walke in his wayes with an upright conſcience.

q When God doeth exerciſe his faith with divers temtations.

r Though the iuſt man die, yet Gods bleſſings are extend to his poſteritie, and though God ſuffer ſome iuſt man to lacke temporall benefits, yet hee recompenſeth him with ſpirituall treaſures.

f They ſhall continually be preſerved under Gods wings and have at leaſt inward reſt.

t Theſe three poynts are required of the faithfull, that their talke be godly, that Gods law be in their heart, and that their life be upright.

u For though it be ſometime ſo expedient both for Gods glory and their ſalvation, yet he will approove their cauſe, and revenge their wrong.

x So that the proſperitie of the wicked is but as a cloud, which vaniſheth away in a moment.

y He exhorteth the faithfull to marke diligently the examples both of Gods mercies and alſo of his iudgements.

z He ſheweth that the patient hope of the godly is never in vaine, but in the end hath good ſucceſſe; though for a time God proove them by ſundry temtations.

PSAL. XXXVIII.

1 *David lying ſicke of ſome grievous diſeaſe, acknowledgeth himſelfe to be chaſtiſed of the Lord for his ſinnes, and therefore prayeth God to turne away his wrath.* 5 *He uttereth the greatneſſe of his griefe by many wordes and circumſtances, as wounded with the arrowes of Gods ire, forſaken of his friends, evill intreated of his enemies.* 22 *But in the end with firme confidence hee commendeth his cauſe to God, and hopeth for ſpeedie helpe at his hand.*

¶ *A Pſalme of David for* a *remembrance.*

O Lord, rebuked me not in thine b anger, neither chaſtiſe me in thy wrath.

2 For thine c arrowes have light upon mee, and thine hand lieth upon me.

3 There *is* nothing ſound in my fleſh, becauſe of thine anger: neither *is* there reſt in my bones, becauſe of my d ſinne.

4 For mine e iniquities are gone over mine head, *and* as a weightie burden they are too heavie for me.

5 My wounds are putrified, and corrupt becauſe of f my fooliſhneſſe.

6 I am bowed, *and* crooked very ſore: I goe ‖ mourning all the day.

7 For my reines are full of burning, and there *is* nothing ſound in my fleſh.

8 I am weakened and ſore broken: I g roare for the very griefe of mine heart.

9 Lord, *I pvvre* my whole deſire before thee, and my ſighing is not hid from thee.

10 Mine heart † panteth: my ſtrength faileth me, and the light of mine eyes, even h they are not mine owne.

11 My lovers and my friends ſtand aſide from my plague, and my i kinſmen ſtand afarre off.

12 They alſo that ſeeke after my life, lay ſnares, and they that go about to do me evill, talke wicked things and imagine deceit continually.

13 But I as a k deafe man heard not, and *am* as a dumme man, *vvhich* openeth not his mouth.

14 Thus am I as a man, that heareth not, and in whoſe mouth *are* no reproofes.

15 For on thee, O Lord, doe I waite: thou wilt heare *me*, my Lord, my God.

16 For I ſayd, *Heare me*, leaſt they reioyce over me: *for* l when my foot ſlippeth, they extol themſelves againſt me.

17 Surely I am ready to m halt, and my ſorow *is* ever before me.

18 When I declare my paine, *and* am ſorie for my ſinne.

19 Then mine n enemies are alive, *and* are mightie, and they that hate me wrongfull are many.

20 They alſo, that reward evill for good, are mine adverſaries, becauſe I follow o goodneſſe.

21 Forſake mee not, O Lord, be not thou farre from me, my God.

22 Haſte thee, to helpe mee, O my Lord, my p ſalvation.

a To put himſelfe and others in minde of Gods chaſtiſement for ſinne.

b He deſireth not to be exempted from Gods rod, but that he would ſo moderate his hand, that hee might be able to beare it.

c Thy ſickneſſe, wherewith thou haſt viſited me.

d David acknowledgeth God to be iuſt in his puniſhments, becauſe his ſinnes had deſerved much more.

e He confeſſeth his ſins, Gods iuſtice, and maketh prayer his refuge.

f That rather gave place to mine owne luſts, then to the will of God.

‖ *Or, blacke as one that is diſfigured and conſumed with ſickneſſe.*

g This example warneth vs never to diſpaire, be the torment never ſo great: but alwaies to cry unto God with ſure truſt for deliverance.

† *Ebr. runneth about, or, is toſſed to and fro, meaning, that he was deſtitute of all helpe and counſell.*

h My ſight faileth me for very ſorow.

i Partly for feare and partly for pride, they denied all duetie and friendſhip.

k For I can have no audience before men, and therefore patiently wait for the helpe of God.

l That is, if they ſee that thou ſuccour me not in time, they will mocke and triumph, as though thou hadſt forſaken me.

m I am without hope to recover my ſtrength.

n In my greateſt miſerie they moſt reioyce.

o He had rather have the hatred of all the world, then to faile in any part of his duetie to Godward.

p Which art the authour of my ſalvation: and this declareth that he prayed with ſure hope of deliverance.

CHAP. XXXIX.

1 *David uttereth with what great griefe and bitternesse of minde hee was driven to theſe outragious complaints of his infirmities.* 3 *For he conſeſſeth that when he had determined ſilence, that he braſt forth yet into wordes, that he would not, through the greatneſſe of his griefe.* 4 *Then hee rehearſeth certaine requeſts which taſte of the infirmitie of man.* 8 *And mixeth with them many prayers: but all doe ſhew a minde*

mind wonderfully trembled, that it may plainely appeare how he did ſtriue mightily againſt death and deſperation.

¶ *To the excellent Muſician* a *Iedithun.*

A Pſalme of Dauid.

I Thought, b I will take heed to my wayes, that I ſin not with my tongue: I will keepe my mouth bridled, while the wicked is in my ſight.

2 I was dumb and ſpake nothing: I kept ſilence *euen* from good, c and my ſorow was more ſtirred.

3 Mine heart was hote within me, *and* while I *was muſing*, the fire kindled, *and* I d ſpake with my tongue *ſaying*,

4 Lord, let me know mine ende, and the meaſure of my dayes, what it is: let mee know how long I haue to liue.

5 Beholde, thou haſt made my dayes as an hand breadth, and mine age as nothing in reſpect of thee: ſurely every man *in his beſt* ſtate is altogether e vanity. Selah.

6 Doubtleſſe man walketh in a ſhadow, and diſquieteth himſelfe in vaine: he heapeth up *riches*, and cannot tell who ſhall gather them.

7 And now Lord, what wait I for? mine hope is euen in thee.

8 Deliuer me from all my tranſgreſſions, and make me not a rebuke vnto the f fonith.

9 I ſhould haue bene dumbe, and not haue opened my mouth, becauſe g thou didſt it.

10 Take thy plague away from me: for I am conſumed by the ſtroke of thine hand.

11 When thou with rebukes doſt chaſtiſe man for iniquity, thou as a moth h makeſt his i beauty to conſume: ſurely every man *is* vanity. Selah.

12 Heare my prayer, O Lord, and hearken vnto my cry: keepe not ſilence at my teares. for I am a ſtranger with thee, *and a* ſoiourner as all my fathers.

13 Stay *thine anger* from me, that I may recouer my ſtrength, k before I go hence and be not.

a This was one of the chiefe ſingers, 1. Chron. 16. 41.

b Albeit he had appointed with himſelfe patiently to haue tarried Gods leaſure, yet the vehemency of his paine cauſed him to breake his purpoſe.

c Though when the wicked ruled, he thought to haue kept ſilence, yet his zeale cauſed him to change his mind

d He confeſſeth that he grudged againſt God conſidering the greatneſſe of his ſorowes, and the ſhortneſſe of his life.

e Yet Dauid offended in that that he reaſoned with God as though that he were too ſeuere toward his weake creature.

f Make me not a mocking ſtocke to the wicked, or wrap mee not vp with the wicked, when they are put to ſhame.

g Seeing my troubles came of thy prouidence, I ought to haue endured them patiently.

h Though thine open plagues light not euermore vpon them, yet thy ſecret curſe continually fretteth them.

i The word ſignifieth all the delireth, as health force, ſtrength, beauty, and in whatſoeuer bee hath delight, ſo that the rod of God taketh away all that is deſired in this world.

k For his ſorow cauſed him reinke that God would deſtroy him vtterly: whereby we ſee how hard it is for the very Saints to keepe a meaſure in their words, when death and deſpaire aſſaile them.

PSAL. XL.

Dauid deliuered from great danger doth magnifie and praiſe the grace of God for his deliuerance, and commendeth his prouidence toward all mankind. 5 Then doeth he promiſe to giue himſelfe wholly to Gods ſeruice, and ſo declareth how God is truely worſhipped. 14 Afterwards he giueth thanke and praiſeth God, and bringing complaint of his enemies, with good courage beſeecheth him agayne and ſhortly.

¶ *To him that excelleth. A Pſalme of Dauid.*

I Waited a patiently for the Lord, and he enclined vnto me, and heard my cry.

2 He brought mee alſo out of the b horrible pit, out of the myrie clay, and ſet my feet vpon the rocke, and ordered my goings.

3 And he hath put in my mouth c a new ſong of praiſe vnto our God: many ſhall ſee it and feare, and ſhall truſt in the Lord.

4 Bleſſed *is* the man that maketh the Lord his truſt, and regardeth d not the proud, nor ſuch as turne aſide to lies.

5 e O Lord my God, thou haſt made thy wonderfull workes ſo many, that none can count in order to thee thy thoughts towards vs: I would declare and ſpeake *of them*, *but* they are more then I am able to expreſſe.

6 Sacrifice and offering thou diddeſt not deſire: (for f mine eares haſt thou prepared) burnt offring and ſinne offring haſt thou not required.

7 g Then ſaid I, Loe, I come: *for* in the rolle of the booke it *is* written of me,

8 I deſired to doe thy good will, O my God: yea, thy Law is within mine heart.

9 I haue declared *thy* righteouſnes in ſ h great congregation: loe, I will not refraine my lips: O Lord, thou knoweſt.

10 I haue not hid thy righteouſneſſe within mine heart, *but* I haue declared thy i trueth and thy ſalvation: I haue not concealed thy mercy, and thy trueth from the great Congregation.

11 Withdrawe not thou thy tender mercie from me, O Lord, let thy mercy and thy trueth alway perſerue me.

12 For innumerable troubles haue compaſſed me: my ſinnes haue taken ſuch holde vpon mee, that I am not able to looke vp: *yea*, they are more in number then the haires of mine head: therefore mine heart hath k failed me.

13 Let it pleaſe thee, O Lord, to deliuer mee: make haſte, O Lord, to helpe me.

14 Let them be l confounded and put to ſhame together that ſeeke my ſoule to deſtroy it: let them be driuen backward and put to rebuke that deſire mine hurt.

15 Let them be m deſtroyed for a reward of their ſhame, which ſay vnto me, Aha, aha.

16 Let all them that ſeeke thee, reioyce and be glad in thee, and let them that loue thy ſalvation, ſay alway, n The Lord be praiſed.

17 Though I be poore and needy, the Lord thinketh on me: thou art mine helper and my deliuerer: my God, make no tarying.

a Though God deferred his help, yet he patiently abode till he was heard.

b He hath deliuered me from moſt great dangers.

c That is, a ſpeciall occaſion to praiſe him, for Gods benefits are ſo many occaſions for vs to praiſe his Name.

d To follow their example, which he muſt needs do that truſteth not onely in the Lord.

e Dauid goeth from one kind of Gods fauour to the contemplation of his prouidence ouer all, and confeſſeth that his counſels towards vs are far aboue our capacitie: we cannot ſo much as tell them in order.

f Thou haſt opened mine eares to vnderſtand the ſpirituall meaning of the ſacrifices: and here Dauid eſteemeth ceremonies of the law nothing in reſpect of the ſpirituall ſervice.

g When thou haddeſt opened mine eares and heart, I was ready to obey thee, being aſſured that I was written in the booke of thine elect for this end.

h In the Church aſſembled in the Sanctuary.

i Dauid here numbreth 3. degrees of our ſalvation: Gods mercy, whereby he pitieth vs: his righteouſnes which ſignifieth his continuall protection: and his trueth, whereby appeareth his conſtant fauour, for that hereof proceedeth our ſalvation.

k As touching the iudgement of the fleſh, I was vtterly deſtitute of all counſell, yet faith inwardly mooued mine heart to pray.

l He deſireth that Gods mercy may contend for him againſt the rage of his enemies.

m Let the ſame ſhame and confuſion light vpon them, which they intended to haue brought vpon me. n As the faithfull alwayes praiſe God for his benefits: ſo the wicked mocked Gods children in their afflictions.

PSAL. XLI.

Dauid being grieuouſly afflicted, bleſſeth them that pity his caſe, 9 and complaineth of the treaſon of his owne friends and familiars, as came to paſſe in Iudas, Ioh. 13. 18. After hee feeling the great mercies of God newly chaſtiſing him, and not ſuffering his enemies to triumph againſt him, 13 giueth moſt hearty thanks to God.

¶ *To him that excelleth. A Pſalme of Dauid.*

BLeſſed *is* he that a iudgeth wiſely of the poore: the Lord ſhall deliuer him in the time of trouble.

2 The Lord will keepe him and preſerue him aliue, he ſhalbe bleſſed vpon the earth: and thou wilt not deliuer him vnto the will of his enemies.

3 The Lord will ſtrengthen him vpon the b bed of ſorow: thou haſt turned all his c bed in his ſickedneſſe.

4 *Therefore* I ſaid, Lord haue mercy vpon me: heale my ſoule, for I haue ſinned againſt thee.

5 Mine enemies d ſpeake euill of mee, *ſaying*, When ſhall he die, and his name periſh?

6 And if he come to ſee me, he ſpeaketh e lies, *but* his heart heapeth iniquitie within him, *and vvhen* he commeth forth, he telleth it.

7 All they that hate me wiſper together againſt me: *euen* againſt me do they imagine mine hurt.

8 f A miſchiefe is light vpon him, and he that lyeth, ſhall no more riſe.

9 Yea, my † familiar friend, whom I truſted, which did eat of my bread, g hath lifted vp the heele againſt me.

a Not condemning him as accuſed whom God doth viſit, knowing that there are diuers cauſes why God lyeth the hand vpon vs, yet and afterward he reſtoreth vs

b When for ſorow and griefe of minde he calleth himſelfe vpon his bed.

c Thou haſt reſtored him in his ſick bed and ſent him comfort.

d That is, curſe me and cannot haue their cruell hate quenched, but with my ſhamefull death.

e For pretending to comfort me, he conſpireth my death in his heart, and braggeth thereof.

f The enemies thought by his ſharpe puniſhments that God was become his mortall enemy. † *Ebr. the man of my peace.* g As David felt this falſhoode and as it was chiefly accompliſhed in Chriſt, Iohn. 13. 18. ſo ſhall his members continually proove the ſame.

h Meaning either in prosperity of life, or in the true feare of God against all tentations.
i Shewing me evident figues of thy fatherly providence.
k By this repetition he stirreth up the faithfull to prayse God.

10 Therefore, O Lord, have mercy upon mee, and raise me up: so shall I reward them.
11 By this I know that thou favourest me, because mine enemy doth not triumph against me.
12 And as for me thou upholdest me h in mine integrity, & doest set me before thy i face for ever.
13 Blessed *be* the Lord God of Israel world without end. k So be it, even so be it.

PSAL. XLII.

1 The Prophet grievously complaineth, that being letted by his persecutors, he could not be present in the congregation of Gods people professing that although he was so separated in body from them, yet his heart was thitherward affectioned. 7 And least of all he shewed that he was not so far overcome with these sorrowes and thoughts, 8 but that he continually put his confidence in the Lord.

¶ *To him that excelleth.* A Psalme *to give instruction,* committed *to the sonnes of Korah.*

a As a treasure to be kept of them, which were of the number of the Levites.
b By these similitudes of thirst, and panting, he sheweth his fervent desire to serve God in his Temple.
c As others take pleasure in eating and drinking, so he was altogether given to weeping.
d That is, how I led the people to serve thee in thy Tabernacle, and now seeing my contrary estate, I die for sorow.
e Though he sustained grievous assaults of the flesh to cast him into despaire, yet his faith grounded on Gods accustomed mercies getteth the victory.
f That is, when I remember thee in this land of my banishment among the mountaines.
g Afflictions came so thick upon me, that I felt my selfe as overwhelmed: whereby he sheweth there is no end of our misery till God be pacified and send remedy. h He assureth himselfe of Gods help in time to come. i That is, I am most grievously tormented. k This repetition doth declare that David did not overcome at once, to teach us to be constant, for as much as God will certainely deliver his.

AS the Hart brayeth for the rivers of water, so b panteth my soule after thee, O God.
2 My soule thirsteth for God, *even* for the living God: when shall I come and appeare *before* the presence of God?
3 c Mine teares have beene my meate day and night, while they dayly say unto me, Where is thy God?
4 When I remembred d these things, I powred out my very heart, because I had gone with the multitude, *and* ledde them into the house of God with the voyce of singing, *and* praise, *as* a multitude that keepeth a feast.
5 Why art thou cast downe, my soule, and unquiet within mee? e wait on God: for I will yet give him thanks for the helpe of his presence.
6 My God, my soule is cast downe within me, f because I remembred thee, from the land of Iorden, and Hermonim, *and* from the Mount Mizar.
7 *One* g deep calleth *another* deepe by the noise of thy water spouts: all thy waves and thy floods are gone over me.
8 The Lord h will graunt his loving kindnes in the day, and in the night shall I sing of him, *even* a prayer unto the God of my life.
9 I will say unto God, *which is* my rocke, Why hast thou forgotten mee? why goe I mourning, whem the enemie oppresseth *me?*
10 My i bones are cut asunder, while mine enemies reproach me, saying dayly unto me, Where is thy God?
11 k Why art thou cast downe, my soule? and why art thou disquieted within me? wait on God: for I will yet give him thanks: *hee is* my present helpe, and my God.

PSAL. XLIII.

1 Hee prayeth to be delivered from them that conspire against him, that he might joyfully prayse God in his holy congregation.

a He desireth God to undertake his cause against the enemies, but chiefly that he would restore him to the Tabernacle.
b That is, the cruell company of mine enemies.
c To wit, by favour, which appeareth by the performance of thy promises.
d He promiseth to offer a solemne sacrifice of thankesgiving in token of his great deliverance.

JUdge a me, O God, and defend my cause against the unmercifull b people: deliver me from the deceitfull and wicked man.
2 For thou art the God of my strength: why hast thou put me away? why goe I so mourning, when the enemy oppresseth *me?*
3 Send thy c light and thy trueth: let them lead mee: let them bring me unto thine holy Mountaine, and to thy Tabernacles.
4 Then d will I goe unto the altar of God, *even* unto the God of my joy *and* gladnes: and upon the harpe will I give thanks unto thee, O God my God.
5 Why art thou cast downe, my soule? and why art thou disquieted within me? e wayte on God: for I will yet give him thanks, *he is* my present helpe and my God.

e Whereby he admonisheth the faithfull not to relent, but constantly to wayte on the Lord though their troubles be long and great.

PSAL. XLIV.

1 The faithfull remember the great mercy of God toward his people. 9 After they complaine, because they feele it no more. 17 Also they alledge the covenant made with Abraham, for the keeping whereof they shew what grievous things they suffred. 23 Finally, they pray unto God not to consume their affliction, seeing the same redoundeth to the contempt of his honour.

¶ *To him that excelleth.* A Psalme *to give instruction,* committeth *to the sonnes of Korah.*

WE have heard with our a eares, O God: our fathers have told us the workes *that* thou hast done in their dayes, in the old time:
2 *How* thou hast driven out the b heathen with thine hand, and planted c them: *how* thou hast destroyed the d people, and caused e them to grow.
3 For they inherited not the land by their owne sword, neither did their owne arme save them: but thy right hand, and thine arme, and the light of thy countenance, because thou didst favour them.
4 Thou art my king, O God: send helpe unto f Iaakob.
5 h Through thee have wee thrust backe our adversaries: by thy Name have we troden downe them that rose up against us.
6 For I doe not trust in my bow: neither can my sword save me.
7 But thou hast saved us from our adversaries and hast put them to confusion that hate us.
8 *Therefore* will wee prayse God continually, and will confesse thy Name for ever. Selah.
9 But *now* thou art farre off, and puttest us to i confusion, and goest not forth with our armies.
10 Thou makest us to turn back from the adversary, and they which hate us, spoile *us* for themselves.
11 * Thou givest us k as sheepe to be eaten, and doest scatter us among the nations.
12 Thou sellest thy people l without gaine, and doest not increase their price.
13 Thou makest us a reproach to our neighbours, a iest and laughing stocke to them that are round about us.
14 Thou makest us a proverb among the nations, and a nodding of the head among the people.
15 My m confusion *is* dayly before me, and the shame of my face hath covered me.
16 For the voyce of the slanderer and rebuker, for the enemy and a avenger.
17 All this is come upon us, yet doe wee not o forget thee, neither deale wee falsly concerning thy covenant.
18 Our heart is not turned backe: neither our steps gone out of thy paths,
19 Albeit thou hast smitten us downe into the place of ‖ dragons, and covered us with the shadow of death.
20 If we have forgotten the Name of our God, and holden up our hands to p strange god,
21 Shall not God q search this out? for hee knoweth the secrets of the heart.

a This Psalme seemeth to have bene made by some excellent Prophet for the use of the people, when the Church was in extreme misery, either at their returne from Babylon, or under Antiochus, or in such like affliction.
b That is, the Canaanites.
c To wit, our fathers.
d Of Canaan.
e That is, our fathers.
f Gods free mercy and love is the onely fountaine and beginning of the Church. Deut. 4. 37.
g Because thou art our king, therefore deliver thy people from their misery.
h Because they and their forefathers made both one Church, they apply that to themselves which before they did attribute to their fathers.
i As they confessed before that their strength came of God, so now they acknowledge that this affliction came by his iust iudgement.
‖ *Or, at their pleasure.*
* Rom. 8. 36.
k Knowing God to be author of this calamity, they murmure not, but seeke remedy at his hands, who wounded them.
l As slaves which are solde for a low price, neither looke thou for him that offereth most, but taketh the first chapman.
m I dare not lift up my head for shame. n Meaning, the proud and cruell tyrant. o They boast not of their vertues, but declare that they rest upon God in the midst of their afflictions: who punished not now their sinnes, but by hard afflictions called them to the consideration of the heavenly ioyes. ‖ *Or, wrapped us in mourning, for it signifieth sea monsters here we see the power of faith, which can be overcome by no perils.* p They shew that they honoured God aright, because they trusted in him alone. q They take God to witnesse that they were upright to himward.

f The faithfull make this their comfort, that the wicked punish them not for their sinnes, but for Gods cause. Matt. 5.10 1 Pet. 4.14.

22 Surely for thy sake f are we slaine continually, and are counted as sheepe for the slaughter.

23 Up, why sleepest thou, O Lord? awake, be not farre off for ever.

24 Wherefore hidest thou thy face, and forgettest our misery and our affliction?

25 For our soule is f beaten downe unto the dust: our belly cleaveth to the ground.

26 Rise up for our succour, and redeeme us for thy t mercies sake.

t Which is the onely sufficient ransome to deliver both body and soule from all kinde of slavery and misery.

PSAL. XLV.

a The maiestie of Salomon, his honour, strength, beauty, riches, and power are praised, and also his marriage with the Egyptian being an heathen woman, is blessed. 10 *If that she can renounce her people and the love of her country, and gave her selfe wholly to her husband. Under the which figure, the wonderfull maiestie and increase of the kingdome of Christ and his Church his spouse, now taken of the Gentiles, is described.*

¶ *To him that excelleth on a Shoshannim, a song of b love to give instruction, committed to the sonnes of Korah.*

a This was a certaine tune or an instrument.
b Of that perfite love that ought to be betweene the husband and the wife.

MIne heart will utter forth a good matter: I will intreat *in* my works of the king: my tongue *is as* the pen of a swift writer.

2 Thou art c fairer then the children of men: grace is powred in thy lips, because God hath blessed thee for ever.

3 Gird thy sworde upon *thy* thigh, O most mightie, *to vse*, thy worship and thy glory.

4 And prosper with thy glory: d ride upon the word of trueth and of meekenes *and* of righteousnesse: so thy right hand shall teach thee terrible things.

5 Thine arrowes *are* sharpe *to pearce* the heart of the Kings enemies: *therefore* the people shall fall vnder thee.

6 Thy e throne, O God, *is* for ever and ever: the sceptre of thy kingdome, *is* a sceptre of righteousnesse.

7 Thou lovest righteousnesse, and hatest wickednesse, because God, *even* thy God, hath f anoynted thee with the oyle of gladnesse above thy fellowes.

8 All thy garments *smell* of myrre and aloes, *and* cassia, *when thou commest* out of the yuory palaces g where they have made thee glad.

9 Kings daughters *were* among thine honourable *wives*: upon thy right hand did stand the h Queene in a vesture of gold of Ophir.

10 i Hearken, O daughters, and consider, and encline thine eare: forget also thine owne people and thy fathers house.

11 So shall the King have pleasure in thy beautie: for he is thy Lord, and reverence thou him.

12 And the k daughter of ‖ Tyrus *with* the rich of the people, shall doe homage before thy face with presents.

13 The Kings daughter is all glorious l within: her cloathing is of broidred gold.

14 She shall be brought unto the King in raiment of needle worke: and virgins *that follow* after her, *and* her companions shall be brought unto thee.

15 With ioy and gladnes shall they be brought, and shall enter into the kings palace.

16 In stead of thy fathers shall thy m children be: thou shalt make them princes n through all the earth.

17 I will make thy o Name to be remembred through all generations: therefore shall the people give thankes unto thee world without end.

c Salomons beauty and eloquence to winne favour with his people, and his power to overcome his enemies, is here described.
d He alludeth to them that ride in chariots in their triumphs, shewing that the quiet state of a kingdom standeth in trueth, meekenesse and iustice, not in worldly pompe and vanitie.
e Vnder this figure of this kingdome of iustice is set forth the everlasting kingdome of Christ.
f Hath established the kingdome as the figure of Christ, which is the peace and ioy of the Church.
g In the which palace the people made thee ioyfull to see them give thankes and to ioyce for thee.
h Though he had many Kings daughters among his wives yet he loved Pharaohs daughter best.
i Vnder the figure of Pharaohs daughter, he sheweth that the Church must cast off all carnall affections to obey Christ only.
k He signifieth that divers of them that be rich shall be benefactors to ỹ Church, albeit they give not perfect obedience to the Gospel. ‖ *Or, Zor.* l There is nothing fained nor hypocritical, but thee is glorious both within and without: and howbeit the Church hath not at all times outward glory, the fault is to be imputed onely to their owne ingratitude,
m They shall have greater greatnes then their fathers.
n Hee signifieth the great compasse of Christs kingdome, which shall be sufficient to enrich all his members.
o This onely must be referred to Christ and not to Salomon.

PSAL. XLVI.

a A song of triumph or thanksgiving for the deliverance of Ierusalem, after Sennacherib with his armie was driven away, or some other like sudden and marvelous deliverance by the mighty hand of God. 8 *Whereby the Prophet commending this great benefit, doeth exhort the faithfull to give themselves wholly into the hand of God, doubting nothing but that under his protection they shall be safe against all the assaults of their enemies, because this is his delight to asswage the rage of the wicked, when they are most busie against the iust.*

¶ *To him that excelleth upon a Alamoth, a song* committed *to the sonnes of Korah.*

a Which was either a musicall instrument or a solemne tune, unto the which this Psalme was sung.

GOD *is* our ‖ hope and strength, *and* helpe in b troubles, readie to be found.

2 Therefore will not wee c feare, though the earth be mooved, and though the mountaines fall into the middes of the sea.

3 *Though* the waters thereof d rage *and* be troubled, *and* the mountaines shake at the surges of th same. Selah.

4 *Yet there is* a e River, whose streame shall make glad the Citie of God: *even* the Sanctuarie of the Tabernacles of the most High.

5 God *is* in the middes of it: *therefore* shall it not be mooved: God shall helpe it f very early.

6 *When* the nations raged, *and* the kingdoms were mooved, *God* ‖ thundered, *and* the earth melted.

7 The Lord of hoastes *is* g with vs: the God of Iaakob *is* our refuge. Selah.

8 Come *and* behold the workes of the Lord, h what desolations he hath made in the earth.

9 He maketh warres to cease unto the ends of the world, he breaketh the bow, and cutteth the speare, *and* burneth the chariots with fire.

10 Be i still and know that I am God, I will be exalted among the heathen, *and* I will be exalted in the earth.

11 The Lord of hoastes *is* with us; the God of Iaakob *is* our refuge. Selah.

b In all manner of troubles God sheweth his speedie mercy and power in defending his.
c That is, we will not be overcome with feare.
d Though the afflictions rage never so much, yet the rivers of Gods mercies bring sufficient comfort to his.
e The river of Shiloah, which passed through Ierusalem: meaning, though the defence seeme never so small, yet if God have appointed it, it is sufficient.
f Alwayes when neede requireth.
‖ *Ebr. gave his voice.*
g They are assured that God can and will defend his Church from all dangers and enemies. h To wit, how oft he hath destroyed his enemies, and delivered his people. i Hee warneth them that persecute the Church, to cease their cruelties: for else they shall feele that God is too strong for them against whom they fight.

PSAL. XLVII.

a The Prophet exhorteth all people to the worship of the true and everliving God, commending the mercie of God toward the posterite of Iaakob. 9 *And after prophesieth of the kingdome of Christ in the time of the Gospell.*

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

ALl people a clap your hands; sing lowd unto God with a ioyfull voyce.

2 For the Lord *is* high, *and* terrible; a great King over all the earth.

3 He hath b subdueth the people vnder vs, and the nations vnder our feete.

4 He hath chosen c our inheritance for vs, *even* the glory of Iaakob whom he loved. Selah.

a Here is figured Christ, unto whom all his should give willing obedience, and who would shew himselfe terrible to the wicked.
b He hath made the Iewes, who were the keepers of the Lawe and Prophets, schoolmasters to the Gentiles, that they should with gladnesse obey them
c God hath chosen us above all other nations, to enioy a most glorious inheritance.

5 God is gone up with triumph, *even* the Lord with the d sound of the trumpet.

6 Sing praises to God, sing praises: sing praises unto our King, sing prayses.

7 For God *is* the king of all the earth: sing prayses *every one* that hath e vnderstanding.

8 God reigneth over the heathen: God sitteth upon his holy Throne.

9 The princes of the people are gathered vnto the people of the God of Abraham: for the shields of the world *belong* to God: he f is greatly to be exalted.

d He doeth allude unto the trumpets, that were blowen at solemne feasts: but he doeth further signifie the triumph of Christ and his glorious ascension into the heavens.

e He requireth that vnderstanding be ioyned with singing, least the Name of God be prophaned with vaine crying.

f He prayseth Gods highnes, for that he ioyneth the great princes of the world (whom he calleth shields) to the fellowship of his Church.

PSAL. XLVIII.

1 *A notable deliverance of Ierusalem from the hands of many Kings is mentioned, for the which thankes are given to God, and the state of that citie is praised, that hath God so presently at all times ready to defend them. This Psalme seemeth to be made in the time of Ahaz, Iehoshaphat, Asa, or Ezechiah: for in their times chiefly was the citie by forrein princes assaulted.*

¶ a *A song* or *Psalme* committed *to the sonnes of Korah.*

GReat *is* the Lord, and greatly to be praysed in the b Citie of our God, *even* upon his holy Mountaine.

2 Mount Zion, *lying* Northward, *is* faire in situation: *it is* the c ioy of the whole earth, *and* the Citie of the great king.

3 In the palaces thereof God is knowne for a d refuge.

4 For lo, the kings were e gathered, *and* went together.

5 When they saw f it, they marveiled: they were astonied, *and* suddenly driven backe.

6 Feare came there upon them, *and* sorow, as upon a woman in travaile.

7 *As* with an East winde thou breakest the ships g of Tarshish, *so* were they destroyed.

8 As we have h heard, so have we seene in the Citie of the Lord of hoastes, in the citie of our God, God will establish it for ever. Selah.

9 We waite for thy loving kindnesse, O God, in the middes of thy Temple.

10 O God, according to thy Name, so is thy prayse unto the i worlds ende: thy right hand is full of righteousnesse.

11 Let k mount Zion reioyce, *and* the daughters of Iudah be glad, because of thy iudgements.

12 l Compasse about Zion, and goe round about it, *and* tell the towers thereof.

13 Marke well the wall thereof: behold her towers, that ye may tell your posteritie.

14 For this God *is* our God for ever and ever, he shallbe our guide unto the death.

a Some put this difference betweene a song and Psalme, saying that it is called a song, when there is no instrument, but the voyce: and the Psalme, the contrary. The song of the Psalm is when the instruments begin, and the voyce followeth. The Psalme of the song the contrary.

b Albeit God shew his wonders through all the world, yet he will be chiefly praysed in his Church.

c Because the word of salvation came thence to all them that should beleeve.

d Except God were the defence thereof, neither situation nor munition could prevaile.

e They conspired and went against Gods people.

f The enemies were afraid at the sight of the Citie.

g That is, of Cilicia, or of the sea called Mediterraneum.

h To wit, of our fathers: so have we prooved: or God hath performed his promise.

i In all places where thy Name shall be heard of, men shall prayse thee, when they heare of thy marveilous works.

k Let Ierusalem and the cities of Iudea reioyce, for thy iust iudgements against thine enemies.

l For in this outward defence and strength Gods blessings did also appeare: but the chiefe is to be referred to Gods favour and secret defence, who never leaveth his.

PSAL. XLIX.

1 *The holy Ghost calleth all men to the consideration of mans life.* 7 *Shewing them not to be most blessed that are most wealthy, and therefore not to be feared: but contrariwise he biddeth up our mindes to consider how all things are ruled by Gods providence:* 14 *Who at his iudgement these worldly misers to everlasting torments.* 14 *So doeth he preserve his, and will reward them in the day of the resurrection.*
2. Thessal. 1,6.

¶ *To him that excelleth. A Psalme* committed *to the sonnes of Korah.*

HEare a this all *ye* people: give eare, all ye that dwell in the world.

2 As well low as high, both rich and poore.

3 My mouth shall speake of wisdome, and the meditation of mine heart *is* of knowledge.

4 I will encline mine eare to a parable, *and* vtter my grave matter upon the harpe.

5 Wherefore should I b feare in the evill dayes, *when* iniquitie shall compasse me about, *as at* mine heeles?

6 They trust in their c goods, and boast themselves in the multitude of their riches.

7 Yet a man can by no means redeeme *his* brother: he cannot give his ransome to God.

8 (So d precious is the redemption of their soules, e and the continuance for ever.)

9 That hee may live still for ever, *and* not see the graue.

10 For hee seeth that wise men f die: *and* also that the ignorant and foolish perish, and leave their riches for g others.

11 *Yet* they thinke their houses *and* their habitations *shall continue* for ever, *even* from generation to generation, and ‖ call *their* lands by their names.

12 But man shall not continue in honour; he is like the h beasts *that* die.

13 This their way i*stereth* their foolishnesse; *yet* their posteritie i delight in their talke. Selah.

14 k Like sheepe they lie in grave: l death devoureth them, and the righteous shall have domination over them in the m morning: for their beauty shall consume, *when* they *shall go* from their house to grave.

15 But God shall deliver my soule from the power of the grave, ‖ for he will receive mee. Selah.

16 Be not thou afraid when one is made rich, *and* when the glory of his house is increased.

17 * For he shall take nothing away, when he dieth, neither shall his pompe descend after him.

18 For while he lived, † he reioyced himselfe; and n men will prayse thee, when thou makest much of thy selfe.

19 ‖ o He shall enter into the generation of his fathers; p *and* they shall not live for ever.

20 Man *is* in honour, and q vnderstandeth not; he is like to beasts *that* perish.

a He will intreate how God governeth the world by his providence, which cannot be perceived by the iudgement of the flesh.

b Though wickednes reigne, and enemies rage, seeing God will execute his iudgements against the wicked in time convenient.

c To trust in riches is meere madnesse, seeing they can neither restore life, nor prolong it.

d That is, so rare or not to be found, as prophecy was precious in the dayes of Eli, 1. Sam. 3,1.

e Meaning, it is impossible to live for ever: also that life and death are onely in Gods hands.

f In that that death maketh no difference betweene the persons.

g That is, not to their children, but to strangers. Yet the wicked profit not by these examples, but still dreame an immortalitie in earth.

‖ *Or, labour that their name may be famous in earth.*

h As touching the death of the body.

i They speake and doe the same thing that their fathers did.

k As sheepe are gathered into the folde, so shall they bebrought to the grave.

l Because they have no part of life everlasting.

m Christes comming is as the morning, when the elect shall raigne with Christ their head ouer the wicked.

‖ *Or, because hee hath received me.* * *Iob 27,19. 1.Tim.6,7.* † *Hebr. hee blessed his soule.*

n The flatterers prayse them that live in delight and pleasures.

‖ *Or, his soule.*

o And not passe the terme appointed for life.

p Both they and their fathers shall live here but a while, and at length die for ever.

q He condemneth mans ingratitude, who having received excellent gifts of God, abuseth them like a beast to his owne condemnation.

PSAL. L.

1 *Because the Church is alway full of hypocrites,* 8 *which doe imagine that God will be worshipped with outward ceremonies onely without the heart: and especially the Iewes were of this opinion, because of their figures and ceremonies of the Law, thinking that their sacrifices were sufficient.*
21 *Therefore the Prophet doth reprooue this grosse errour, and pronounceth the Name of God to be blasphemed where holinesse is set in ceremonies.* 23 *For hee declareth the worship of God to be spirituall, whereof are two principall parts, inuocation and thanksgiving.*

¶ *A Psalme of* a *Asaph.*

THe God of gods, *even* the Lord hath spoken and called the b earth from the rising up of the Sunne, unto the going downe thereof.

a Who was either the author, or a chiefe singer, to whome it was committed.

b To plead against his dissembling people before heaven and earth.

2 Out of Zion, *which is* the c perfection of beauty, hath God ſhined.

3 Our God ſhall come, and ſhall not keepe ſilence: d a fire ſhall deuoure before him, and a mightie tempeſt ſhallbe mooued round about him.

4 He ſhall call the heauen aboue, and e the earth to iudge his people.

5 Gather my f Saints together vnto me, thoſe that make a couenant with me with g ſacrifice.

6 And the heauens ſhall declare his righteouſnes: for God is Iudge himſelfe. Selah.

7 Heare, O my people and I will ſpeake: *heare*, O Iſrael, and I will teſtifie vnto thee: *for* I am God, *euen* thy God.

8 I will not h reprooue thee for thy ſacrifices, or thy burnt offerings, *that haue not beene* continually before me.

9 I will take no bullocke out of thine houſe, *nor* goats out of thy folds.

10 i For all the beaſts of the foreſt are mine, *and* the beaſts on a thouſand mountaines.

11 I know all the foules on the mountaines, and the wilde beaſts of the field are mine.

12 If I be hungry, I will not tell thee: for the world is mine and all that therein is.

13 k Will I eate the fleſh of bulles? or drinke the blood of goats?

14 Offer vnto God praiſe, and l pay thy vowes vnto the moſt High.

15 And call vpon me in the day of trouble: *ſo* will I deliuer thee, and thou ſhalt glorifie me.

16 But vnto the wicked ſaid God, m What haſt thou to do to declare mine ordinances, that thou ſhouldeſt take my couenant in thy mouth,

17 Seeing thou hateſt n to be reformed, and haſt caſt my words behind thee?

18 For when thou ſeeſt a thiefe, o thou runneſt with him, and thou art partaker with the adulterers.

19 Thou giueſt thy mouth to euill, and with thy tongue thou forgeſt deceit.

20 Thou p ſitteſt, *and* ſpeakeſt againſt thy brother, *and* ſlandereſt thy mothers ſonne.

21 Theſe things haſt thou done, and I held my tongue: *therefore* thou thoughteſt that I was like thee: *but* I will reprooue thee, and q ſet *them* in order before thee.

22 Oh conſider this yee that forget God, leaſt I teare you in pieces, and there be none that can deliuer *you*.

23 He that offereth r prayſe, ſhall glorifie me: and to him that ſ diſpoſeth his way *aright*, will I t ſhew the ſaluation of God.

g Becauſe God had choſen it to haue his Name there called vpon, and alſo his image ſhined there, in the doctrine of the Law.
d As when God gaue his Law in mount Sinai, he appeared terrible with thunder and tempeſt, ſo will he appeare terrible to take account for the keeping thereof.
e As witneſſes againſt ſ hypocrites.
f God in reſpect of his elect calleth the whole body holy, Saints, and his people.
g Which ſhould know that Sacrifices are ſealed of the couenant betweene God and his people, and not ſet religion therein.
h For I paſſe not for ſacrifices, except the true vſe be there, which is to confirme your faith in my promiſes.
i Though he did delight in ſacrifice, yet had he no need of mans help therevnto.
k Though mans life for the infirmity thereof hath neede of food, yet God whoſe life quickeneth all the world, hath no neede of ſuch meanes.
l Shew thy ſelfe mindfull of Gods benefits by thankeſgiuing.
m Why doeſt thou faine to be of my people, and talkeſt of my couenant, ſeeing thou art but an hypocrite?
n And to liue according to my word.
o Hee ſheweth what are the fruits of them that contemne Gods word.
p Hee noteth the cruelty of hypocrites, which ſpare not in their talke or iudgement their owne mothers ſonnes.
q I will write all thy wicked deeds in a roll, and make thee to reade and acknowledge them, whither thou wilt or no.
r Vnder the which is contained faith and inuocation.
ſ As God hath appointed.
t That is, declare my ſelfe to be his Sauiour.

PSAL. LI.

When Dauid was rebuked by the Prophet Nathan for his great offences, he did not onely acknowledge the ſame to God, with proteſtation of his naturall corruption and iniquitie, but alſo left a memoriall thereof to his poſteritie. 7 Therefore firſt he deſireth God to forgiue his ſins, 10 And to renew in him his holy Spirit. 13 With promiſe that he will not be vnmindfull of thoſe great graces. 18 Finally, fearing leaſt God would puniſh the whole Church for his fault, he requireth that he would rather increaſe his graces toward the ſame.

¶ *To him that excelleth. A Pſalme of Dauid, when the Prophet Nathan came vnto him, after he had gone in to Bath-ſheba.*

HAve mercy vpon me, O God, b according to thy louing kindnes: according to the multitude of thy compaſſions put away mine iniquities.

2 Waſh me c throughly from mine iniquitie, and cleanſe me from mine ſinne.

3 For I d know mine iniquities, and my ſinne *is* euer before me.

4 Againſt thee, againſt thee onely haue I ſinned, and done euill in thy ſight, that thou mayeſt be iuſt when thou e ſpeakeſt, *and* pure when thou iudgeſt.

5 Behold, I was borne in iniquity, and in ſinne hath my mother conceiued me.

6 Behold, thou f loueſt trueth in the inward affections: therefore haſt thou taught me wiſdome in the ſecret *of mine heart*.

7 Purge mee with * hyſſope, and I ſhall be cleane: waſh me, and I ſhalbe whiter then ſnow.

8 Make me to heare g ioy and gladneſſe, *that* the h bones, *which* thou haſt broken, may reioyce.

9 Hide thy face from my ſinnes, and put away all mine iniquities.

10 i Create in mee a cleane heart, O God, and renew a right ſpirit within me.

11 Caſt me not away from thy preſence, and take not thine holy Spirit from me.

12 Reſtore to me the ioy of thy ſaluation, and ſtabliſh me with *thy* k free Spirit.

13 *Then* ſhall I teach thy l wayes vnto the wicked, and ſinners ſhallbe conuerted vnto thee.

14 Deliuer me from m blood, O God, *which art* the God of my ſaluation, *and* my tongue ſhall ſing ioyfully of thy righteouſneſſe.

15 n Open thou my lips, O Lord, and my mouth ſhall ſhew forth thy praiſe.

16 For thou deſireſt no ſacrifice, though I would giue it: thou deliteſt not in burnt offring.

17 The ſacrifices of God *are* a o contrite ſpirit: a contrite and a broken heart, O God, thou wilt not deſpiſe.

18 Be fauourable vnto p Zion for thy good pleaſure: build the walles of Ieruſalem.

19 Then ſhalt thou accept the ſacrifices of q righteouſneſſe, *euen* the burnt offering and oblation: then ſhall they offer calues vpon thine altar.

a To reprooue him becauſe he had committed ſo horrible ſinnes, and lyen in the ſame without repentance more then a whole yeere. God would giue him the feeling of his excellent and abundant mercies,

b As his ſinnes were manifold and great, ſo he requireth that

c My bones ſtrike ſo faſt in me, that I haue need of ſome ſingular kind of waſhing.
d My conſcience accuſeth me ſo, that I can haue no reſt till I be reconciled.
e When thou giueſt ſentence againſt ſinners, they muſt needes confeſſe thee to be iuſt, and themſelues ſinners.
f He confeſſeth that God who loueth pureneſſe of heart, may iuſtly deſtroy man, who of nature is a ſinner much more him, whom he had inſtructed in his heauenly wiſdome.
* *Leuit.* 14.6.
g He meaneth Gods comfortable mercies toward repentant ſinners.
h By the bones he vnderſtandeth all ſtrength of ſoule and body, which by cares and mourning are conſumed.
i He confeſſeth that when Gods Spirit is cold in vs, to haue it againe reuiued, is as a new creation.
k Which may aſſure me that I am drawen out of the ſlauery of ſinne.
l He promiſeth to endeuor that other by his example may turne to God.
m From the murder of Vriah, and the others that were ſlaine with him, 2. Sam. 11, 17.
n By giuing me occaſion to praiſe thee, when thou ſhalt forgiue my ſinnes.
o Which is a wounding of the heart, proceeding of faith, which ſeeketh vnto God for mercy.
p He prayeth for the whole Church, becauſe through his ſinne it was in danger of Gods iudgement.
q That is, iuſt and lawfull, applied to the right end, which is the exerciſe of faith and repentance.

PSAL. LII.

1 Dauid deſcribeth the arrogant tyrannie of his aduerſary Doeg: who by falſe ſurmiſes cauſed Ahimelech with the reſt of the Prieſts to be ſlaine. 5 Dauid prophecieth his deſtruction. 6 and encourageth the faithfull to put their confidence in God, whoſe iudgements are moſt ſharpe againſt his aduerſaries. 9 And finally, he rendreth thankes to God for his deliuerance. In this Pſalme is liuely ſet forth the kingdome of Antichriſt.

¶ *To him that excelleth.* A Pſalme *of Dauid to giue inſtruction. When Doeg the Edomite came and ſhewed Saul, and ſaid to him, Dauid is come to the houſe of Ahimelech.*

WHy boaſteth thou thy ſelfe in *thy* wickedneſſe, O a man of power? the louing kindneſſe of God *endureth* dayly.

2 Thy tongue imagineth b miſchiefe, *and is* like a ſharpe raſor, that cutteth deceitfully.

3 Thou doeſt loue euill more then good, *and* lies more then to ſpeake the † trueth. Selah.

4 Thou loueſt all words that may deſtroy: O deceitfull tongue!

5 So ſhall God c deſtroy thee for euer: he ſhall

a O Doeg, which haſt credit with the tyrant Saul, and haſt power to murther the Saints of God.
b Thy malice mooueth thee by craftie flatteries and lies to accuſe and deſtroy the innocents.

† *Ebr. righteouſneſſe.*

c Though God forbeare for a time, yet at length he will recompenſe thy falſehood,

take thee and plucke thee out of *thy* tabernacle, and d root thee out of the land of the liuing. Selah.

6 The e righteous also shall see it, f *and* feare, and shall laugh at him, *saying*,

7 Behold the man that tooke not God for his strength, but trusteth vnto the multitude of his riches, *and* put his strength ‖ in his malice.

8 But I shall be like a g greene oliue tree in the house of God: *for* I trusted in the mercy of God for euer and euer.

9 I will alway praise thee: for that thou hast done h *this*, and I will ‖ hope in thy name, because it is good before thy Saints.

d Albeit thou seeme to be neuer so sure setled.
e For the eyes of the reprobate are shut vp at Gods iudgements.
f With ioyfull reuerence, seeing that he taketh their part against the wicked.
‖ *Or, in his substance.*
g He reioyceth to haue a place among the seruants of God, that he may grow in the knowledge of godlinesse.
h Executed his vengeance.
‖ *Or, waite vpon thy grace and promise.*

PSAL. LIII.

1 He describeth the crooked nature. 4 The cruelty, 5 And punishment of the wicked, when they looke not for it, 6 And desireth the deliuerance of the godly, that they may reioyce together.

¶ *To him that excelleth on* a *Mahalath.* A Psalme *of Dauid to giue instruction.*

a Which was an instrument or kind of note.

THe foole hath said in his heart, *There is* b no God, they haue corrupted and done abominable wickednesse, *there is* none that doeth good.

2 God looked downe from heauen vpon the children of men, to see if there were any that would vnderstand and c seeke God.

3 * Euery one is gone back: they are altogether corrupt: there is none that doth good, no not one.

4 Doe not the d workers of iniquitie knowe that they eate vp my people *as* they eate bread? they call not vpon God.

5 There they were afraid for feare, *where* no e feare was: for God hath scattered the f bones of him that besieged thee: thou hast put them to confusion, because God hath cast them off.

6 Oh giue saluation vnto Israel out of Zion: when God turneth the captiuitie of his people, *then* Iaakob shall reioyce, and Israel shall be glad.

b Whereas no regard is had of honestie or dishonestie, of vertue nor of vice, there the Prophet pronounceth that the people haue no God.
c Whereby he condemneth all knowledge and vnderstanding, that tendeth not to seeke God.
* *Rom.* 3.10.
d Dauid pronounceth Gods vengeance against cruell gouernours, who hauing charge to defend and preserue Gods people, doe most cruelly deuoure them.
e When they thought there was none occasion to feare, the sudden vengeance of God lighted vpon them.
f Be the enemies power neuer so great, nor the danger so fearefull, yet God deliuereth his in due time.

PSAL. LIV.

1 Dauid brought into great danger by reason of the Ziphims, 5 Calleth vpon the Name of God to destroy his enemies, 6 Promising sacrifices and free offerings for so great deliuerance.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid, to giue instruction. When the Ziphims came and said vnto Saul,* * *Is not Dauid hid among vs?*

SAue me, O God, a by thy Name, and by thy power iudge me.

2 O God, heare my prayer: hearken vnto the words of my mouth.

3 For b strangers are risen vp against me, and c tyrants seeke my soule: they haue not set God before them. Selah.

4 Beholde, God *is* mine helper: the Lord *is* with d them that vphold my soule.

5 Hee shall reward euill vnto mine enemies: Oh cut them off in thy e trueth.

6 *Then* I will sacrifice f freely vnto thee: I will praise thy Name, O Lord, because it is good.

7 For he hath deliuered me out of all trouble, & mine eye hath g seene *my desire* vpō mine enemies.

* 1. *Sam.* 23.19.
a He declareth that when all meanes doe faile, God will deliuer euen as it were by miracle, them that call vnto him with an vpright conscience.
b To wit, the Ziphims.
c Saul and his armie, which were like cruell beasts, and could not be satisfied but by his death.
d Be they neuer so few, as he was with Ionathan.
e According to thy faithfull promise for my defence.
f For hypocrites serue God for feare or vpon conditions.
g We may lawfully reioyce for Gods iudgements against the wicked, if our affections be pure.

PSAL. LV.

1 Dauid being in great heauinesse and distresse, complaineth of the cruelties of Saul, 13 and of the falsehood of his familiar acquaintance, 17 Vttering most ardent affections to-moue the Lord to pity him. 22 After, being assured of deliuerance, he setteth forth the grace of God, as though he had already obtained his request.

¶ *To him that excelleth on Neginoth.* A Psalme *of Dauid to giue instruction.*

HEare a my prayer, O God, and hide not thy selfe from my supplication.

2 Hearken vnto me, and answere me: I mourne in my prayer, and make a noise,

3 For the b voyce of the enemie, *and* for the vexation of the wicked, because c they haue brought iniquitie vpon me, and furiously hate me.

4 Mine heart trembleth within mee, and the terrours of death are fallen vpon me.

5 Feare and trembling are come vpon me, and an horrible feare hath d couered me.

6 And I said, Oh that I had wings like a doue: then would I e flie away and rest.

7 Behold I would take my flight farre off, *and* lodge in the wildernes. Selah.

8 Hee would make haste for my deliuerance f from the stormie wind and tempest.

9 Destroy, O Lord, *and* g diuide their tonges: for I haue seene crueltie and strife in the citie.

10 Day and night they goe about it vpon the walles thereof, both h iniquitie and mischiefe *are* in the middes of it.

11 Wickednesse *is* in the middes thereof: deceit and guile depart not from her streetes.

12 Surely mine i enemie did not defame mee, for I could haue borne it: neither did mine aduersarie exalt himselfe against me: for I would haue hid me from him.

13 But *it was* thou, O man, euen my k companion, my guide, and my familiar:

14 Which delited in consulting together, *and* went into the house of God as companions.

15 Let death seaze vpon them: let them l goe downe quicke into the graue: for wickednesse *is* in their dwellings, *euen* in the middes of them.

16 *But* I will call vnto God, and the Lord will saue me.

17 Euening and morning, and at noone will I pray m and make a noise, & he will heare my voyce.

18 Hee hath deliuered my soule in peace from the battell *that was* against me: for n many were with me.

19 God shall heare and afflict them, euen hee that reigneth of olde, Selah: because they o haue no changes, therefore they feare not God.

20 He p laid his hand vpon such as be at peace with him, *and* he brake his couenant.

21 *The words* of his mouth were softer then butter, yet warre *was* in his heart, his words were more gentle then oyle, yet they were swords.

22 Cast thy ‖ burden vpon the Lord, and hee shall nourish thee: he will not suffer the righteous to fall for q euer.

23 And thou, O God, shalt bring them downe into the pit of corruption: the bloody, and deceitfull men shall not liue r halfe their dayes: but I will trust in thee.

a The earnestnesse of his prayer declareth the vehemency of his griefe in so much as he is compelled to burst out into cries.
b For the threatnings of Saul and his adherents.
c They haue defamed me as a wicked person, or they haue imagined my destruction.
d There was no part of him, that was not astonished with extreme feare.
e Feare had driuen him to so great distresse, y he wished to be hid in some wildernes, and to be banished from that kingdome which God had promised that he should enioy.
f From the cruell rage and tyranny of Saul.
g As in the confusion of Babylon when the wicked conspired against God.
h All lawes and good orders are broken, and onely vice and dissolation reigneth vnder Saul.
i If mine open enemy had fought mine hurt, I could the better haue auoided him.
k Which was not onely ioyned to me in friendship and counsell in worldly matters, but also in religion.
l As Korah, Dathan and Abiram.
m Which signifieth a feruent mind and sure trust to obtaine his portion, which thing made him earnest at all times in prayer.
n Euen the Angels of God fought on my side against mine enemies. 2. *King.* 6.16.
o But their prosperous estate still continueth.
p I did not prouoke him, but was as at peace with him, yet he made war against me.
‖ *Or, gift, to wit, which thou wouldest that God should giue thee.*
q Though for their bettering and triall, he suffer them to slip for a time.
r Though they sometime liue longer, yet their life is cursed of God, vnquiet, and worse then any death.

PSAL. LVI.

1 Dauid being brought to Achish the king of Gath, 1. Sam. 21. 12. complaineth of his enemies, demandeth succour, 3 Putteth his trust in God and in his promise, 12 And promiseth to performe his vowes which hee had taken vpon him, whereof this was the effect, to praise God in his Church.

¶ *To him that excelleth.* A Psalme *of Dauid on Michtam, concerning the* a *dumbe doue in a farre country, when the Philistims tooke him in Gath.*

a Being chased by the furie of his enemies into a strange countrey, he was a dumbe doue not seeking reuengeance.

Be

BE mercifull vnto me, O God, for b man would ſwallow me vp: hee fighteth continually *and* vexeth me.

2 Mine enemies would dayly ſwallow me vp: for many fight againſt me, O thou moſt High.

3 When I was afraid, I truſted in thee.

4 I will reioyce in God, *becauſe* of his c word, I truſt in God, *and* will not feare what fleſh can doe vnto me.

5 Mine owne d words grieue *mee* dayly: all their thoughts *are* againſt me to doe me hurt.

6 e They gather together, and keepe themſelues cloſe: they marke my ſteps, becauſe they wait for my ſoule.

7 f They *thinke* they ſhall eſcape by iniquity: O God, caſt *theſe* people downe in *thine* anger.

8 Thou haſt counted my wandrings; put my g teares into thy bottell; are they not in thy regiſter?

9 When I crie, then mine enemies ſhall turne backe; this I know, for God is with me.

10 I will reioyce in God *becauſe of his* word; in the Lord will I reioyce *becauſe of his* word.

11 In God do I truſt; I will not be afraid what man can doe vnto me.

12 h Thy vowes *are* vpon me, O God, I will render praiſes vnto thee.

13 For thou haſt deliuered my ſoule from death, and alſo my feete from falling, that I may i walke before God in the k light of the liuing.

b He ſheweth that it is either now time or neuer, that God help him, for all the world is againſt him and ready to deuoure him.
c He ſtayeth his conſcience vpon Gods promiſe, though he ſee not preſent helpe.
d All my counſels haue euill ſucceſſe, and turne to mine owne ſorow.
e As all the world againſt one man, and cannot be ſatiate, except they haue my life.
f They thinke not onely to eſcape puniſhment, but the more wicked they are, the more impudent they waxe.
g If God keepe the teares of his Saints in ſtore, much more will he remember their blood, to auenge it: and though tyrants burne the bones, yet can they not blot the teares and blood out of Gods regiſter. h Hauing receiued that which I required, I am bound to pay my vowes of thankeſgiuing, as I promiſed. i As mindfull of his great mercies, and giuing him thanks for the ſame. k That is, in this life and light of the ſunne.

PSAL. LVII.

1 *Dauid being in the deſert of Ziph, where the inhabitants did betray him, and at length in the ſame caue with Saul,*
2 *Calleth moſt earneſtly vnto God, with full confidence that he will performe his promiſe, and take his cauſe in hand.*
5 *Alſo that hee will ſhew his glory in the heauens and the earth againſt his cruell enemies.* 9 *Therefore doeth he render laud and praiſe.*

¶ *To him that excelleth.* a *Deſtroy not.* A Pſalme *of Dauid on Michtam.* * *When hee fledde from Saul in the caue.*

HAue mercie vpon mee, O God, haue mercie vpon mee; for my ſoule truſteth in thee, and in the ſhadow of thy wings will I ‖ truſt, till *theſe* b afflictions ouerpaſſe.

2 I will call vnto the moſt high God, *euen* the God, that c performeth *his promiſe* toward me.

3 He will ſend from d heauen, and ſaue mee from the reproofe of him that would ſwallow me. Selah. God will ſend his mercie, and his trueth.

4 My ſoule *is* among lions; I lie *among* the children of men, that are ſet on fire; whoſe teeth *are* e ſpeares and arrowes, and their tongue a ſharpe ſword.

5 i Exalt thy ſelfe, O God, aboue the heauen, *and* let thy glory *be* vpon all the earth.

6 They haue laide a net for my ſteps; g my ſoule is preſſed downe, they haue digged a pit before me, *and* are fallen into the mids of it. Selah.

7 Mine heart is h prepared, O God, mine heart is prepared; I will ſing and giue praiſe.

8 Awake my tongue, awake viole and harpe: I will awake earely.

9 I will prayſe thee, O Lord, among the people, *and* I will ſing vnto thee among the nations.

a This was either the beginning of a certaine ſong, or the words which Dauid vttered when he ſtayed his affection.
* 1. *Sam.* 24. 4.
‖ *Or, dwell moſt ſafely.*
b He compareth the afflictions which God laieth vpon his children, to a ſtorme that commeth and goeth.
c Who leaueth not his workes begun vnperfit.
d He wold rather deliuer me by a miracle, then that I ſhould be ouercome.
e He meaneth their calumnies and falſe reports.
f Suffer me not to be deſtroyed to the contempt of thy Name.
g For very feare ſeeing the great dangers on all ſides.
h That is, wholly bent to giue thee prayſe for my deliuerance.
i Hee ſheweth that both his heart ſhall prayſe God, and his tongue ſhall confeſſe him, and alſo he will vſe other meanes to prouoke himſelfe forward to the ſame.

10 For thy mercies is great vnto the heauens, *and* thy trueth vnto the k cloudes.

11 Exalt thy ſelfe, O God, aboue the heauens, *and* let thy glory *be* vpon all the earth.

k Thy mercies do not only appertaine to the Iewes, but alſo to the Gentiles.

PSAL. LVIII.

1 *He deſcribeth the malice of his enemies, the flatterers of Saul, who both ſecretly and openly ſought his deſtruction, from whom he appealeth to Gods iudgement.* 10 *Shewing that the iuſt ſhall reioyce, when they ſee the puniſhment of the wicked to the glory of God.*

¶ *To him that excelleth. Deſtroy not.* A Pſalme *of Dauid on Michtam.*

IS it true? O a congregation, ſpeake ye iuſtly? O ſonnes of men iudge ye vprightly?

2 Yea, rather yee imagine miſchiefe in *your* heart: b your handes execute crueltie vpon the earth.

3 The wicked c are ſtrangers from the wombe: *euen* from the belly haue they erred, and ſpeake lies.

4 Their poyſon is euen like the poyſon of a ſerpent; like the deafe d adder *that* ſtoppeth his eare.

5 Which heareth not the voyce of the inchanter, though he be moſt expert in charming.

6 Breake their e teeth, O God, in their mouthes: breake the iawes of the yong lyons, O Lord.

7 Let them f melt like the waters, let them paſſe away; when hee ſhooteth his arrowes, *let them be* as broken.

8 Let them conſume like a ſnaile that melteth, *and like* the vntimely fruit of a woman, *that* hath not ſeene the ſunne.

9 g As raw fleſh before your pots feele *the fire* of thornes: *ſo* let them carie them away as with a whirlewind in *his* wrath.

10 The righteous ſhall h reioyce when hee ſeeth the vengeance; he ſhall waſh his feete in the i blood of the wicked.

11 And men ſhall ſay, k Verely there is fruit for the righteous; doubtleſſe there is a God that iudgeth in the earth.

a Ye counſellers of Saul, who vnder pretence of conſulting for the common wealth, conſpire my death being an innocent.
b Ye are not aſhamed to execute that crueltie publikely, which ye haue imagined in your hearts.
c That is, enemies to the people of God euen from their birth.
d They paſſe in malice and ſubtiltie the craftie ſerpent which could preſerue himſelfe by ſtopping his eare from the enchanter.
e Take away all occaſions and meanes whereby they hurt.
f Conſidering Gods diuine power, he ſheweth that God in a moment can deſtroy their force whereof they bragge.
g As fleſh is taken raw out of the pot before the water ſeethe: ſo be deſireth God to deſtroy their enterpriſes before they bring them to paſſe.
h With a pure affection.
i Their puniſhment and ſlaughter ſhall be ſo great.
k Seeing God gouerneth all by his prouidence, he muſt needs put difference betweene the godly and the wicked.

PSAL. LIX.

1 *Dauid being in great danger of Saul, who ſent to ſlay him in his bed, prayeth vnto God,* 3 *Declareth his innocencie, and their furie,* 5 *Deſiring God to deſtroy all thoſe that ſinne of malicious wickednеſſe.* 11 *Whom though hee keepe aliue for a time to exerciſe his people, yet in the end hee will conſume them in his wrath,* 13 *That hee may be knowen to be the God of Iaakob to the end of the world.* 16 *For this hee ſingeth prayſes to God aſſured of his mercies.*

¶ *To him that excelleth. Deſtroy not.* A Pſalme *of Dauid, on* a *Michtam.* * *When Saul ſent and they did watch the houſe to kill him.*

a Reade Pſal. 16.
* 1. *Sam.* 19. 11.

O My God, b deliuer me from mine enemies; defend me from them that riſe vp againſt me.

2 Deliuer me from the wicked doers, and ſaue me from the bloodie men.

3 For loe, they haue laid wait for my ſoule; the mightie men are gathered againſt me, not for mine c offence, nor for my ſinne, O Lord.

4 They runne and prepare themſelues without a fault *on my part:* ariſe *therefore* to aſſiſt me, and behold.

5 Euen thou, O Lord God of hoaſts, O God of Iſrael, awake to viſite all the heathen, *and* be not d mercifull vnto all ỹ tranſgreſſe malicioufly. Selah.

b Though his enemies were euen at hand to deſtroy him, yet he aſſureth himſelfe that God had wayes ynow in hand to deliuer him.
c For I am innocent to themwards, and haue not offended them.
d Seeing it appertaineth to Gods iudgements to puniſh the wicked, hee deſireth God to execute his vengeance on the reprobate, who maliciouſly perſecute his Church.

6 They goe to and fro in the euening: they barke like e dogs, and goe about the citie.

7 Behold, they ſbrag in their talke, *and* ſwords *are* in their lips: for who, *ſay they*, doeth heare?

8 But thou, O Lord, ſhalt haue them in deriſion, *and* thou ſhalt laugh at all the heathen.

9 g He is ſtrong: *but* I will wait vpon thee: for God *is* my defence.

10 My mercifull God will h preuent me: God will let me ſee *my deſire* vpon mine enemies.

11 Slay them i not, leaſt my people forget it: *but* ſcatter them abroad by thy power, and put them downe, O Lord, our ſhield.

12 *For* the ſinne of their mouth, *and* the words of their lips: and let them be k taken in their pride, euen for their periurie and lies, *that* they ſpeake.

13 l Conſume *them* in *thy* wrath: conſume *them* that they be no more: and let them knowe that God ruleth in Iaakob, *euen* vnto the ends of the world. Selah.

14 And in the euening they m ſhall go to and fro, *and* barke like dogs, and goe about the citie.

15 They ſhall runne here and there for meate, *and* ſurely they ſhall not be ſatisfied, though they tarie all night.

16 But I will ſing of thy n power, and will praiſe thy mercie in the morning: for thou haſt bin my defence and refuge in the day of my trouble.

17 Vnto thee, O my o Strength will I ſing: for God is my defence, *and* my mercifull God.

e He compareth their cruelrie to hungry dogges, ſhewing that they are neuer wearie in doing euill.
f They boaſt openly in their wicked deuiſes, and euery word is as a ſword: for they neither feare God nor are aſhamed of men.
g Though Saul haue neuer ſo great power, yet I know that thou doeſt bridle him: therefore will I patiently hope on thee.
h He will not faile to ſuccour me when neede requireth.
i Altogether, but by litle and litle, that the people ſeeing oftentimes thy iudgements, may be mindfull of thee.
k That in their miſerie and ſhame they may be as glaſſes and examples of Gods vengeance.
l When thy time ſhall come, and when they haue ſufficiently ſerued for an example of thy vengeance vnto other.
m Hee mocketh at their vaine enterpriſes, being aſſured that they ſhall not bring their purpoſe to paſſe.
n Which didſt vſe the policie of a weake woman to confound the enemies ſtrength, 2 Sam. 19, 12.
o Confeſſing himſelfe to be voide of all vertue and ſtrength, he attributeth the whole to God.

PSAL. LX.

Dauid being now king ouer Iudah, and hauing had many victories, ſheweth by euident ſignes that God eleſted him King, aſſuring the people that God will proſper them, if they approoue the ſame. 11 After, he prayeth vnto God to finiſh that that hee hath begunne.

¶ *To him that excelleth vpon* a *Shu-ſan Eduth*, or *Michtam*. A Pſalme *of Dauid to teach*, * *When he ſought againſt Aram Naharaim, and againſt Aram* b *Zobah, vvhen Ioab returned and ſmote twelue thouſand Edomites in the ſalt valley.*

O God, thou haſt caſt vs out, thou haſt c ſcattered vs, thou haſt bene angry, turne againe vnto vs.

2 Thou haſt made the lande to tremble, and haſt made it to d gape: heale the breaches thereof, for it is ſhaken.

3 Thou haſt e ſhewed thy people heauy things: thou haſt made vs to drinke the wine of giddines.

4 *But now* thou haſt giuen f a banner to them that feare thee, that it may be diſplayed becauſe of *thy* trueth. Selah.

5 That thy beloued may be deliuered, helpe with thy right hand and heare me.

6 God hath ſpoken in his g holineſſe: *therefore* I will reioyce: I ſhall diuide Shechem, and meaſure the valley of Succoth.

7 Gilead *ſhall be* mine, and Manaſſeh *ſhall be* mine: Ephraim alſo *ſhall be* the h ſtrength of mine head: i Iudah *is* my law-giuer.

8 Moab *ſhall be* my k waſh-pot: ouer Edom will I caſt out my ſhoe: l Paleſtina ſhew thy ſelfe ioyfull for me.

9 Who will leade me into the m ſtrong city? who will bring me vnto Edom?

10 Wilt not thou, O God, *vvhich* haddeſt caſt vs off, and didſt not goe foorth, O God, with our armies?

11 Giue vs helpe againſt trouble: for vaine is the helpe of man.

12 Through God we ſhall doe valiantly; for he ſhall tread downe our enemies.

a These were certaine ſongs after the note whereof this Pſalme was ſung.
* 2. *Sam.* 8, 1. *and* 10, 1. 1. *Chro.* 18, 13.
† Or, *Syria, called Meſopotamia.*
b Called alſo Sophene, which ſtandeth by Euphrates.
c For when Saul was not able to reſiſt the enemie, the people fled hither and thither: for they could not be ſafe in their owne houſes.
d Acteſt with an earthquake.
e Thou haſt handled thy people ſharply, in taking from them ſenſe and iudgement, in that they aided Saul the wicked King, and purſued him to whom God had giuen the iuſt title of the realme.
f In making mee king, thou haſt performed thy promiſe, which ſeemed to haue loſt the force.
g It is ſo certaine as if it were ſpoken by an oracle, that I ſhall poſſeſſe theſe places, which Saul hath left to his children.
h For it was ſtrong and well peopled.
i Dauid meaneth, that in this tribe his kingdome ſhall be eſtabliſhed, Gen. 49, 10.
k In moſt vile ſubiection.

PSAL. LXI.

Whether that hee were in danger of the Ammonites, or being purſued of Abſalom, here hee crieth to be heard and deliuered. 7 And confirmed in his kingdome. 8 He promiſeth perpetuall praiſes.

¶ *To him that excelleth on Neginoth.* A Pſalme *of Dauid.*

HEare my cry, O God: giue eare vnto my prayer.

2 From a the ends of the earth will I cry vnto thee: when mine heart is oppreſt, bring mee vp on the rocke that is b higher then I.

3 For thou haſt bene my hope, *and* a ſtrong tower againſt the enemie.

4 I will dwell in thy Tabernacle for euer, *and* my truſt ſhall be vnder the couering of thy wings. Selah.

5 For thou, O God, c haſt heard my deſires; thou haſt giuen an heritage vnto thoſe that feare thy Name.

6 Thou ſhalt giue the King a d long life; his yeeres *ſhall be* as many ages.

7 He ſhall dwell before God for euer; prepare e mercie and faithfulneſſe, *that* they may preſerue him.

8 So will I alway ſing prayſe vnto thy Name, in performing dayly my vowes.

l For thou wilt diſſemble, and faine as though thou wereſt glad.
m He was aſſured that God would giue him the ſtrong cities of his enemies, when in they thought themſelues ſure.

PSAL. LXII.

This Pſalme partly conteineth meditation, whereby Dauid encourageth himſelfe to truſt in God againſt the aſſaults of tentations. And becauſe our mindes are eaſily drawen from God by the allurments of the world, he ſharpely reproueth this vanitie, to the intent he might cleaue faſt to the Lord.

¶ *To the excellent* Muſician * *Ieduthun. A Pſalme of Dauid.*

YEt a my ſoule keepeth ſilence vnto God; of him *commeth* my ſaluation.

2 b Yet he is my ſtrength and my ſaluation, *and* my defence; *therefore* I ſhall not much be mooued.

3 How long will yee imagine miſchiefe againſt a c man? yee ſhall be all ſlaine; *ye ſhall be* as a bowed wall, *or* as a d wall ſhaken.

4 Yet they conſult to caſt him downe from his dignitie; their delight is in lies: they bleſſe with their mouthes, but curſe with their hearts. Selah.

5 e Yet my ſoule, keepe thou ſilence vnto God: for mine hope *is* in him.

6 Yet is hee my ſtrength and my ſaluation, *and* my defence: *therefore* I ſhall not be mooued.

7 In God *is* my ſaluation and my f glory, the rocke of my ſtrength; in God is my truſt.

8 Truſt in him alway, ye people; g powre out your hearts before him, *for* God *is* our hope. Selah.

9 Yet the children of men *are* vanitie, the

* 1. *Chron.* 16, 42.

a Though Satan tempted him to murmure againſt God, yet he bridled his affections, and reſting vpon Gods promiſe.
b It appeareth by the oft repetition of this word, that the Prophet aboade manifold tentations, but by reſting on God, and by patience he ouercame them all.
c He meaneth himſelfe, being the man whom God had appointed to the kingdome.
d Though yee ſeeme to be in honour, yet God will ſuddenly deſtroy you.
e Dauid was greatly mooued with theſe troubles, therefore hee ſtirreth vp himſelfe to truſt in God.
f Theſe vehement and often repetitions were neceſſarie to ſtrengthen his faith againſt the horrible aſſaults of Satan.
g He admoniſheth vs of our wicked nature, which ra her hide our ſorow and bite on the bridle, then vſe our griefe to God to obteine remedie.

chiefe men *are* liers: to lay them vpon a balance they are altogether lighter then vanitie.

10 Truſt not in oppreſſion nor in robberie: h be not vaine: if riches increaſe, ſet not your heart thereon.

11 God ſpake i once or twice, I haue heard it, that power *belongeth* vnto God.

12 And to thee, O Lord, mercy: for thou k rewardeſt euery one according to his worke.

h Giue your ſelues wholly to God by putting away all things that are contrary to his Lawe.

i He hath plainely borne witneſſe of his power, ſo that none needeth to doubt thereof.

k So that the wicked ſhall feele thy power, and the godly thy mercy.

PSAL. LXIII.

1 Dauid after he had bene in great danger by Saul in the deſert of Ziph, made this Pſalme. 3 Wherein he giueth thankes to God for his wonderfull deliuerance, in whoſe mercies he truſted, euen in the middes of his miſeries. 9 Prophecying the deſtruction of Gods enemies: 11 And contrariwiſe happineſſe to all them that truſt in the Lord.

¶ *A Pſalme of Dauid, when he was in the a wilderneſſe of Iudah.*

O God, thou art my God, early will I ſeeke thee: my ſoule b thirſteth for thee: my fleſh longeth greatly after thee in a barren and drie land without water:

2 Thus c I behold thee *as* in the Sanctuary, when I behold thy power and thy glory.

3 For thy louing kindneſſe *is* better then life: *therefore* my lips ſhall prayſe thee.

4 Thus will I magnifie thee *all* my life, *and* lift vp mine hands in thy Name.

5 My ſoule ſhalbe ſatisfied, as with d marrow and fatneſſe, and my mouth ſhall prayſe *thee* with ioyfull lips,

6 When I remember thee on my bed, *and* *when* I thinke vpon thee in the *night* watches.

7 Becauſe thou haſt bene mine helper, therefore vnder the ſhadow of thy wings will I reioyce.

8 My ſoule e cleaueth vnto thee: *for* thy right hand vpholdeth me.

9 Therefore they that ſeeke my ſoule to deſtroy it, they ſhall goe into the loweſt parts of the earth.

10 f They ſhall caſt him downe with the edge of the ſword, *and* they ſhalbe a portion for foxes.

11 But the king ſhall reioyce in God, *and* all that g ſweare by him ſhall reioyce *in him*: for the mouth of them that ſpeake lies, ſhalbe ſtopped.

a To wit, of Ziph, 1.Sam. 23.14.

b Though hee was both hungry and in great diſtreſſe, yet he made God his ſufficiencie and aboue all meate and drinke.

c In this miſerie I exerciſe my ſelfe in the contemplation of thy power and glory, as if I were in the Sanctuary.

d The remembrance of thy fauour is more ſweete vnto me then all the pleaſures & dainties of the world.

e He aſſureth himſelfe by the Spirit of God to haue the gift of conſtancie.

f He prophecieth of the deſtruction of Saul and them that take his part, whoſe bodies ſhall not be buried, but be deuoured with wilde beaſtes.

g All that ſweare by God aright or profeſſe him, ſhall reioyce in this worthy king.

PSAL. LXIIII.

1 Dauid prayeth againſt the furie and falſe reports of his enemies. 7 Hee declareth their puniſhment and deſtruction. 10 To the comfort of the iuſt and the glory of God.

¶ *To him that excelleth. A Pſalme of Dauid.*

H Eare my a voyce, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide me from the b conſpiracie of the wicked, *and* from the c rage of the workes of iniquity,

3 Which haue whet their tongue like a ſword, and ſhot *for* their arrowes d bitter words:

4 To ſhoote at the vpright in ſecret: they ſhoote at him ſuddenly and e feare not.

5 They f encourage themſelues *in* a wicked purpoſe: they commune together to lay ſnares priuily, *and* ſay, Who ſhall ſee them?

6 They haue ſought out iniquities, *and* haue accompliſhed that which they ſought out, euen euery one g *his* ſecret *thoughts*, and the depth of his heart.

7 But God will ſhoote an arrow at them ſuddenly: their ſtrokes ſhalbe *at once*.

8 They ſhall cauſe their owne tongue to fall vpon them: *and* whoſoeuer ſhall ſee them, ſhall h flee away.

9 And all men ſhall fee it, and declare the worke of God, and they ſhall vnderſtand, what he hath wrought.

10 *But* the righteous i ſhall be glad in the Lord, and truſt in him: and all that are vpright of heart, ſhall reioyce.

a In that he calleth to God with his voyce, it is a ſigne that his prayer was vehement, and that his life was in a danger.

b That is, from their ſecret malice.

c To wit, their outward violence.

d Falſe report and ſlanders.

e To be without feare of God, and reuerence of man, is a ſigne of reprobation.

f The more that the wicked ſee Gods children in miſerie, the more bold and impudent are they in oppreſſing them.

g There is no way ſo ſecret and ſubtill to doe hurt, which they inuented not for his deſtruction.

h To ſee Gods heauy iudgements againſt them, and how hee hath caught them in their owne ſnares.

i When they ſhall conſider that hee will be fauourable to them as he was to his ſeruant Dauid.

PSAL. LXV.

1 A prayſe and thankeſgiuing vnto God by the faithfull, who are ſignified by Zion, 4 For the chuſing, preſeruation, and gouernance of them, 9 And for the plentifull bleſſings powred forth vpon all the earth, but eſpecially toward his Church.

¶ *To him that excelleth. A Pſalme or ſong of Dauid.*

O God, a prayſe waiteth for thee in Zion; and vnto thee ſhall the vow be performed.

2 *Becauſe thou* heareſt the prayer, vnto thee ſhall all b fleſh come.

3 Wicked deedes c haue preuailed againſt me: *but* thou wilt be mercifull vnto our tranſgreſſions.

4 Bleſſed *is hee, whom* thou chuſeſt and cauſeſt to come *to thee:* he ſhall dwell in thy courts, *and* wee ſhall be ſatisfied with the pleaſures of thine Houſe, *euen* of thine holy Temple.

5 O God of our ſaluation, thou wilt d anſwere vs with feareſull *ſignes* in *thy* righteouſneſſe, O *thou* the hope of all the ends of the earth, and of them that are farre off in the e Sea.

6 Hee ſtabliſheth the mountaines by his power: *and* is girded about with ſtrength.

7 Hee appeaſeth the f noyſe of the ſeas, *and* the noyſe of the waues thereof, and the tumults of the people.

8 They alſo that dwell in the vttermoſt parts *of the earth*, ſhalbe afraid of thy ſignes; thou ſhalt make † the Eaſt and the Weſt to reioyce.

9 Thou g viſiteſt the earth, and watereſt it; thou makeſt it very rich: the h riuer of God is full of water, thou prepareſt them corne; for ſo thou appointeſt i it.

10 Thou k watereſt abundantly the furrowes thereof; thou cauſeſt *the raine* to deſcend into the valleys thereof; thou makeſt it ſoft with ſhowres, *and* bleſſeſt the bud thereof.

11 Thou crowneſt the yeere with thy goodneſſe, and thy ſteps drop fatneſſe.

12 They drop *vpon* the paſtures of the wildernes: and the hils ſhalbe compaſſed with gladnes,

13 The paſtures are clad with ſheepe; the valleys alſo ſhalbe couered with corne; *therefore* they ſhout for ioy, l and ſing.

a Thou giueſt dayly new occaſion to thy Church to prayſe thee.

b Not onely the Iewes but alſo the Gentiles in the kingdome of Chriſt.

c He imputeth it to his ſinnes and to the ſinnes of the people, that God who was accuſtomed to aſſiſt them withdraweth his ſuccour from them.

d Thou wilt declare thy ſelfe to be the preſeruer of thy Church in deſtroying thine enemies, as thou diddeſt in the red Sea.

e As of all barbarous nations and farre off.

f He ſheweth that there is no part nor creature in the world which is not gouerned by Gods power and prouidence.

† *Ebr. the going forth of the morning and of the euening.*

g To wit, with raine.

h That is, Shiloah or the raine.

i Thou haſt appointed the earth to bring forth foode to man.

k By this deſcription he ſheweth that all the order of nature is a teſtimony of Gods loue toward vs, who cauſeth all creatures to ſerue our neceſſitie.

l That is, the dumbe creatures ſhall not onely reioyce for a time for Gods benefits, but ſhall continually ſing.

PSAL. LXVI.

1 Hee prouoketh all men to prayſe the Lord and to conſider his works. 6 Hee fetcheth forth the power of God to affray the rebels. 10 And ſheweth how God hath deliuered Iſrael from great bondage and afflictions. 13 Hee promiſeth to giue ſacrifice, 16 And prouoketh all men to heare what God hath done for him, and to prayſe his Name.

¶ *To him that excelleth. A ſong or Pſalme.*

R Eioyce in God, a all ye *inhabitants* of ſ earth.

2 Sing foorth the glory of his Name: make his prayſe glorious.

3 Say vnto God, How terrible art thou *in* thy workes! through the greatneſſe of thy power in

a He prophecieth that all nations ſhall come to the knowledge of God, who then was onely knowen in Iudea.

ſhall

b As the faithfull ſhall obey God willingly, ſo the infidels for feare ſhall diſſemble themſelues to be ſubiect.
c Hee toucheth the ſlouthfull dulneſſe of many who is cold in the conſideration of Gods workes.
d His prouidence is wonderfull in maintaining their eſtate.
e Hee prooueth that God will extend his grace alſo to the Gentiles, becauſe he puniſheth among them ſuch as will not obey his calling.
f Hee ſignifieth ſome ſpeciall benefite, that God had ſhewed to his Church of the Iewes, in deliuering them from ſome great danger: whereof or of the like he promiſeth that the Gentiles ſhalbe partakers.
g The condition of the Church is here deſcribed, which is to be led by Gods prouidence into troubles to be ſubiect vnder tyrants, and to enter into manifold dangers.
h The duetie of the faithfull is here deſcribed, which are neuer vnmindfull to render Gods benefits and to be mindfull thereof, but alſo we are bound to make others to profit thereby and prayſe God.

ſhall thine enemies be [b] in ſubiection vnto thee.

4 All the world ſhall worſhip thee, and ſing vnto thee, *euen* ſing of thy Name. Selah.

5 ¶ Come and behold the workes of God: he is terrible in *his* doings toward [d] the ſonnes of men.

6 He hath turned the ſea into dry land: they paſſed through the riuer on foote: there did wee reioyce in him.

7 Hee ruleth the world with his power: his eyes behold the nations: the rebellious ſhall not [e] exalt themſelues. Selah.

8 Prayſe our God, yee people, and make the voyce of his prayſe to be heard.

9 Which [f] holdeth our ſoules in life, and ſuffereth not our feete to ſlip.

10 For thou, O God, haſt prooued vs, thou haſt tried vs as ſiluer is tried.

11 Thou haſt brought vs vnto the [g] ſnare, *and* laid a ſtrait *chaine* vpon our loynes.

12 Thou haſt cauſed men to ride ouer our heads: we went into fire and into water, but thou broughteſt vs out into a wealthy *place*.

13 I will goe into thine [h] Houſe with burnt offerings, *and* will pay thee my vowes.

14 Which my lippes haue promiſed, and my mouth hath ſpoken in mine affliction.

15 I will offer vnto thee the burnt offerings of fat rams with incenſe: I will prepare bullocks and goates. Selah.

16 [i] Come *and* hearken, all ye that feare God, and I will tell you what he hath done to my ſoule.

17 I called vnto him with my mouth, and he was exalted with my tongue.

18 [k] If I regard wickedneſſe in mine heart, the Lord will not heare me.

19 But God hath heard *me, and* conſidered the voyce of my prayer.

20 Prayſed *be* God, which hath not put backe my prayer, nor his mercy from me.

i God prayſe for his benefits. i It is not enough to haue receiued

k If I delight in wickednesſe, God will not heare me, but if I confeſſe it, he will receiue me.

PSAL. LXVII.

1 A prayer of the Church to obtaine the fauour of God and to be lightened with his countenance. 2 To the ende that his way and iudgement may be knowen throughout the earth. 7 And finally is declared the kingdome of God, which ſhould be vniuerſally erected at the comming of Chriſt.

¶ *To him that excelleth on Neginoth. A Pſalme or ſong.*

a That is, moue our hearts with his holy Spirit, that we may feele his fauour toward vs.
b That both Iewes and Gentiles may know Gods couenant made with them.
c By theſe oft repetitions hee ſheweth that the people can neuer reioyce ſufficiently, and giue thanks for the great benefits that they ſhall receiue under the kingdome of Chriſt.
d He ſheweth that where God fauoureth, there ſhall be abundance of all other things, both ſpirituall and corporall toward them.
e When they feele his great benefits

GOd be mercifull vnto vs, and bleſſe vs, *and* [a] cauſe his face to ſhine among vs. (Selah.)

2 That [b] they may know thy way vpon earth, *and* thy ſauing health among all nations.

3 Let the people prayſe thee, O God: let all the people prayſe thee.

4 [c] Let the people be glad and reioyce: for thou ſhalt iudge the people righteouſly, and gouerne the nations vpon the earth. Selah.

5 Let the people prayſe thee, O God: let all the people prayſe thee.

6 *Then* ſhall [d] the earth bring foorth her encreaſe, *and* God, *euen* our God ſhall bleſſe vs.

7 God ſhall bleſſe vs, and all the ends of the earth [e] ſhall feare him.

PSAL. LXVIII.

1 In this Pſalme Dauid ſetteth foorth as in a glaſſe the wonderfull mercies of God toward his people: 5 Who by all meanes and moſt ſtrange ſorties declared himſelfe to them. 15 And therefore Gods Church by reaſon of his promiſes, graces, and victories doeth excell without compariſon all worldly things. 34 He exhorteth therefore all men to prayſe God for euer.

¶ *To him that excelleth. A Pſalme or ſong of Dauid.*

GOd a will ariſe, *and* his enemies ſhall be ſcattered: they alſo that hate him, ſhall flee before him.

2 As the ſmoke vaniſheth, *ſo* ſhalt thou driue them away: *and* as waxe melteth before the fire, *ſo* ſhall the wicked periſh at the preſence of God.

3 [b] But the righteous ſhall be glad, *and* reioyce before God: yea, they ſhall leape for ioy.

4 Sing vnto God, *and* ſing prayſes vnto his name: exalt him that rideth vpon the heauens, in his Name [c] Iah, and rejoyce before him.

5 *He is* a Father of the fatherleſſe, and a Iudge of the widowes, *euen* God in his holy habitation.

6 God [d] maketh the ſolitary to dwell in families, *and* deliuereth them that were priſoners in ſtockes: but the rebellious ſhall dwell in a [e] drie land.

7 [f] O God, when thou wenteſt foorth before thy people: when thou wenteſt through the wilderneſſe, (Selah.)

8 The earth ſhooke, and the heauens dropped at the preſence of this God: *euen* Sinai *was moued* at the preſence of God, *euen* the God of Iſrael.

9 Thou, O God, ſenteſt a gracious raine *vpon* thine inheritance, and thou didſt refreſh it when it was wearie.

10 Thy Congregation dwelled therein: *for* thou, O God, haſt of thy [g] goodneſſe prepared it for the poore.

11 The Lord gaue matter to the [h] women to tell of the great armie.

12 Kings of the armies did flee: they did flee, and [i] ſhe that remained in the houſe, diuided the ſpoile.

13 Though ye haue lien among [k] pots, *yet ſhall ye be as* the wings of a doue that is couered with ſiluer, and whoſe feathers *are like* yellow gold.

14 When the Almighty ſcattered kings [l] in it, it was white as the ſnow in Zalmon.

15 [m] The mountaine of God *is like* the mountaine of Baſhan: *it is* an high mountaine, *as* mount Baſhan.

16 [n] Why leape yee, yee high mountaines? as for this Mountaine, God delighteth to dwell in it: yea, the Lord will dwell in it for euer.

17 The charets of God *are* twentie thouſand thouſand Angels, *and* the Lord is among them, *as* in the Sanctuary of Sinai.

18 Thou art gone vp on high: thou haſt led captiuitie captiue, *and* receiued gifts for men: yea, euen the rebellious haſt thou led, that the Lord God might dwell there.

19 Prayſed *be* the Lord, *euen* the God of our ſaluation, which ladeth vs dayly *with benefites*. Selah.

a The Prophet ſheweth that albeit God ſuffereth the wicked tyrants to oppreſſe his Church for a time, yet at length hee will be reuenged of them.
b Hee ſheweth that when God declareth his power againſt the wicked, that it is for the commoditie and ſaluation of his Church, which prayſe him therefore.
c Iah and Iehouah are the names of God, which doe ſignifie his eſſence and maieſtie incomprehenſible, ſo that hereby is declared that all idoles are but vanitie, and that the God of Iſrael is the only true God.
d He giueth children to them that be childeleſſe, and encreaſeth their families.
e Which is barren of Gods bleſſings, which before they had abuſed.
f Hee teacheth that Gods fauour peculiarly belongeth to his Church, as appeareth by their wonderfull deliuerance out of Egypt.
g God bleſſed the land of Canaan, becauſe hee had choſen that place for his Church.
h The faſhion then was that women ſang ſongs after the victory, as Miriam, Deborah, Iudith, and others.
i The pray was ſo great, that not only the ſouldiers, but women alſo had part thereof.
k Though God ſuffer his Church for a time to lie in blacke darkeneſſe, yet he wil reſtore it, and make it moſt ſhining and white.
l In the land of Canaan, where his Church was.
m Zion the Church of God, doeth excell all worldly things, not in pompe and outward ſhew, but by the inward grace of God, which there remayneth, becauſe of his dwelling there.
n Why boaſt yee of your ſtrength and beautie againſt this Mountaine of God?
o As God ouercame the enemies of his Church, tooke them priſoners, and made them tributaries: ſo Chriſt, which is God manifeſted in the fleſh, ſubdued Satan and ſinne vnder vs, and gaue vnto his Church moſt liberall gifts of his Spirit, Ephes. 4.8.

10 This *is* our God, *euen* the God that ſaueth *vs*: and to the Lord God *belong* the p iſſues of death.

21 Surely God will wound the head of his enemies, *and* the hairy pate of him that walketh in his ſinnes.

22 The Lord hath ſaid, I will bring *my people* againe from q Bathan: I will bring them againe from the depths of the Sea:

23 That thy foote may be dipped in blood, *and* the tongue of thy dogges *in the blood* of the enemies, *euen* in r it.

24 They haue ſeene, O God, thy ſ goings, the goings of my God, *and* my king, *vvhich* art in the Sanctuary.

25 The t ſingers went before, the players of inſtruments after: in the middes *vvere* the maides playing with timbrels.

26 Prayſe yee God in the aſſemblies, *and* the Lord, *ye that are* of the fountaine u of Iſrael.

27 There *vvas* x little Beniamin *vvith* their y ruler, *and* the Princes of Iudah *vvith* their aſſembly, the princes of Zebulum, *and* the princes of Naphtaly.

28 Thy GOD hath appointed thy ſtrength: ſtabliſh, O God, that *vvhich* thou firſt wrought in vs,

29 z Out of thy Temple vpon Ieruſalem, *and* kings ſhall bring preſents vnto thee.

30 Deſtroy the company of the ſpearemen, *and* multitude of the mighty bulles with the calues of the people, that a tread vnder feete pieces of ſiluer: ſcatter the people that delite in warre.

31 *Then* ſhall the princes come out b of Egypt: Ethiopia ſhall haſte to ſtretch her hands vnto God.

32 Sing vnto God, O yee kingdomes of the earth: ſing prayſe vnto the Lord, (Selah)

33 To him that rideth vpon the moſt hie heauens, *vvhich vvere from* the beginning: behold, he will ſend out by his c voyce a mighty ſound.

34 Aſcribe the power to God: *for* his maieſty *is* vpon Iſrael, and his ſtrength *is* in the cloudes.

35 O God, thou art d terrible out of thine holy e places: the God of Iſrael is hee that giueth ſtrength and power vnto the people: prayſed *be* God.

p In moſt extreme dangers God hath infinite wayes to deliuer his.

q As he deliuered his Church once from Og of Baſhan, and other tyrants, and from the danger of the red Sea, ſo will he ſtill doe as oft as neceſsity requireth.

r That is, in the blood of that great ſlaughter, where dogs ſhall lappe blood.

ſ That is, how thou which art chiefe King goeſt out with thy people to warre, and giueſt them the victory.

t He deſcribeth the order of the people, when they went to the Temple to giue thanks for the victorie.

u Which come of the Patriarch Iaakob.

x Beniamin is called little, becauſe he was the yongeſt ſonne of Iaakob.

y Who was ſome chiefe ruler of the tribe.

z Declare out of thine holy palace thy power for the defence of thy Church Ieruſalem.

a He deſireth that the pride of the mighty may be deſtroyed, which accuſtomed to garniſh their ſhooes with ſiluer, and therefore for their glittering pompe thought themſelues aboue all men. b Hee prophecieth that the Gentiles ſhall come to the true knowledge & worſhip of God. c By his terrible thunders hee will make himſelfe to be knowen the God of all the world. d In ſhewing fearefull iudgements againſt thine enemies for the ſalvation of thy people. e Hee alludeth to the Tabernacle which was divided in three parts.

PSAL. LXIX.

x *The complaints, prayers, feruent zeale and great anguiſh of Dauid is ſet foorth as a figure of Chriſt & all his members.* 21 *The malicious cruelties of the enemies.* 22 *And their puniſhment alſo.* 26 *Where Iudas and ſuch traytours are accurſed.* 30 *He gathereth courage in his affliction, and offereth prayſe vnto God,* 32 *Which are more acceptable then all ſacrifices: whereof all the afflicted may take comfort.* 35 *Finally, hee doth prouoke all creatures to prayſes, prophecying of the kingdome of Chriſt, and the preſeruation of the Church, where all the faithfull,* 37 *And their ſeede ſhall dwell for euer.*

¶ *To him that excelleth vpon* a *Shoſhannim,*
A Pſalme *of Dauid.*

a Of Shoſhannim, reade Pſalm 45.

SAue mee, O God: for the b waters are entred euen to *my* ſoule.

b Dauid ſignifieth by the waters, in what great dangers he was, out of the which God did deliuer him.

2 I ſticke faſt in the deepe myre, where no c ſtay *is*: I am come into deepe waters, and the ſtreames runne ouer me.

c No firmitie or ſtableneſſe to ſettle my feete.

3 I am weary of crying: my throate is dry: mine d eyes faile, whiles I waite for my God.

4 They that hate me without a cauſe, are moe then the haires of mine head: they that would deſtroy mee, *and* are mine enemies e falſly, are mighty, ſo that I reſtored that which I f tooke not.

5 O God, thou knoweſt my g fooliſhnes, and my faults are not hid from thee.

6 Let not them that truſt in thee, O Lord God of hoaſtes, be aſhamed for h me: let not thoſe that ſeeke thee, be confounded through me, O God of Iſrael.

7 For thy ſake haue I ſuffred reproofe: ſhame hath couered my face.

8 I am become a ſtranger vnto my brethren, euen an aliant vnto my mothers ſonnes.

9 i For the zeale of thine houſe hath eaten me, and the rebukes of them that rebuked thee, are fallen vpon me.

10 I k wept and my ſoule faſted, but that was to my reproofe.

11 I put on a ſacke alſo: and I became a prouerbe vnto them.

12 They that l ſate in the gate, ſpake of mee, and the drunkards ſang *of me.*

13 But Lord, *I make* my prayer vnto thee in an m acceptable time, *euen* in the multitude of thy mercy: O God, heare me in the trueth of thy ſaluation.

14 Deliuer mee out of the myre, that I ſinke not: ſ let me be deliuered from them that hate me, and out of the n deepe waters.

15 Let not the water flood drown me, neither let the deepe ſwallow me vp: and let not the pit ſhut her mouth vpon mee.

16 Heare me, O Lord, for thy louing kindneſſe is good: turne vnto mee according to the multitude of thy tender mercies.

17 And o hide not thy face from thy ſeruant, for I am in trouble; make haſte *and* heare mee.

18 Draw neere vnto my ſoule *and* redeeme it: deliuer me becauſe of mine enemies.

19 Thou haſt knowen my reproofe and my ſhame, and my diſhonour: all mine p aduerſaries *are* before thee.

20 Rebuke hath broken mine heart, and I am full of heauineſſe, and q I looked *for ſome* to haue pity *on me*, but there was none: and for comforters, but I found none.

21 For they gaue me gall in my meate, and in my thirſt they gaue me vineger to drinke.

22 Let their r table be a ſnare before them, and their proſperity *their* ruine.

23 Let their eyes be blinded that they ſee not: and make their ſ loynes alway to tremble.

24 Powre out thine anger vpon them, and let thy wrathfull diſpleaſure take them.

25 * Let their t habitation be voyde, *and* let none dwell in their tents.

26 For they perſecute him, whom thou haſt ſmitten: and they adde vnto the ſorow of them, whom thou haſt wounded.

27 Lay u iniquity vpon their iniquity, and

d Though his ſenſes failed him, yet his faith was conſtant and incouraged him ſtill to pray.

e Condemning me guiltles.

f They iudged me poore innocent as a thiefe, and gaue my goods to others as though I had ſtollen them.

g Though I be guiltie to thee-ward, yet am I innocent toward them.

h Let not mine evill intreatie of the enemies be an occaſion, that the faithfull fall from thee.

i When I ſawe thine enemies pretend thy Name onely in mouth, and in their life denie the ſame, thine holy Spirit, thruſt my forward, to reproove them and defend thy glorie.

k My zeale mooued me to lament and pray for my ſalvation.

l The more hee fought to winne them to God, the more they were againſt him both poore and rich.

m Knowing that albeit I ſuffer now trouble, yet thou haſt a time wherein thou haſt appointed my deliverance.

n Hee ſheweth a lively faith, in that that hee aſſureth himſelfe, that God is favourable to him, when he ſeemeth to be angrie: and at hand when hee ſeemeth to be farre off.

o Not that hee feared that God would not heare him, but that care made him to thinke that God deferred long.

p Thou ſeeſt that I am beſet as a ſheepe among many wolves.

q Hee ſheweth that it is in vaine to put our truſt in men in our great neceſsities, but that our comfort onely dependeth of God: for man rather increaſeth our ſorrowes, then diminiſheth them. Iohn 19.29. r Hee deſireth God to execute his iudgements againſt the reprobate, which cannot by any meanes be turned, Rom 11.9. ſ Take both iudgement and power from them, Acts 1.20. t Puniſh not onely them, but their poſteritie, which ſhall be like unto them. u By their continuance and increaſing in their ſinnes, let it be knowen that they be of the reprobate,

let

let them not come into thy righteouſneſſe.

28 Let them be put out of the x booke of life, neither let them be written with the righteous.

29 When I am poore and in heauineſſe, thine helpe, O God, ſhall exalt me.

30 I will prayſe the Name of God with a ſong, and magnifie him with thankeſgiuing.

31 *This* alſo ſhall pleaſe the Lord better then a y yong bullocke that hath hornes and hoofes.

32 The humble ſhall ſee this, *and* they that ſeeke God ſhalbe glad, and your heart ſhall liue.

33 For the Lord heareth the poore, and deſpiſeth not his z priſoners.

34 Let heauen and earth prayſe him: the ſeas and all that moueth in them.

35 For God will ſaue Zion, and build the cities of Iudah, that men may dwell there and haue it in poſſeſsion.

36 The a ſeed alſo of his ſeruants ſhall inherit it: and they that loue his name ſhall dwell therein

x They which ſeemed by their profeſſion to haue beene written in thy booke, yet by their fruits proove the contrary, let them be knowen as reprobate.

y There is no ſacrifice, which God more eſteemeth, then thankeſgiving for his benefits.

z For as hee deliuered his ſeruant Dauid, ſo will hee doe all that are in diſtreſſe, and call upon him.

a Vnder the temporall promiſe of the land of Canaan, he comprehendeth the promiſe of life everlaſting to the faithfull and their poſteritie.

PSAL. LXX.

1 He prayeth to be right ſpeedily deliuered. 2 Hee deſireth the ſhame of his enemies. 4 And the ioyfull comfort of all thoſe that ſeeke the Lord.

¶ *To him that excelleth.* A Pſalme *of Dauid, to put a in remembrance.*

O * God, b *haſte thee* to deliuer mee: make haſte to helpe me, O Lord.

2 Let them be c confounded and put to ſhame, that ſeeke my ſoule: let them be turned backward and put to rebuke, that deſire mine hurt.

3 Let them be turned backe for a reward of their d ſhame, which ſay, Aha, aha.

4 *But* let all thoſe that ſeeke thee, be ioyfull and glad in thee, and let all that love thy ſalvation, ſay alwayes, God be prayſed.

5 Now I am e poore and needy: O God, make haſte to me: thou art my helper, and my deliuerer: O Lord, make no tarying.

a Which might put him in remembrance of his deliverance.

* Pſal. 40, 13.

b He teacheth us to be earneſt in prayer, though God ſeeme to ſtay: for at his time hee will heare us.

c Hee was aſſured that the more they raged, the neerer they were to deſtruction, and hee the neerer to his deliverance.

d Hereby we are taught not to mocke at others in their miſerie, leaſt the ſame fall on her owne neckes.

e Becauſe hee had felt Gods helpe before, hee grounderh on experience, and boldly ſeeketh unto him for ſuccour.

PSAL. LXXI.

1 He prayeth in faith, eſtabliſhed by the word of promiſe. 5 And confirmed by the worke of God from his youth. 10 He complaineth of the cruelti: of his enemies. 17 And deſireth God to continue his graces toward him. 22 Promiſing to be mindfull and thankefull for the ſame.

* Pſal. 31, 1.

IN * a thee, O Lord, I truſt: let mee neuer be aſhamed.

2 Reſcue mee and deliuer mee in thy b righteouſneſſe: incline thine eare vnto me and ſaue me.

3 Be thou my ſtrong rocke, whereunto I may alway reſort: thou c haſt giuen commandement to ſaue mee: for thou art my rocke, and my fortreſſe.

4 Deliuer me, O my God, out of the hand d of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, *euen* my e truſt from my youth.

6 Vpon thee haue I beene ſtayed from the wombe: thou art he that tooke me out of my mothers bowels: my prayſe ſhall be alwayes of thee.

7 I am become as it were a f monſter vnto many: but thou art my ſure truſt.

a He prayeth to God with full aſſurance of faith, that he will deliuer him from his aduerſaries.

b By declaring thy ſelfe true of promiſe.

c Thou haſt infinite meanes, and all creatures are at thy commandement: therefore ſhew ſome ſigne, whereby I ſhall be deliuered.

d That is, from Abſalom, Ahitophel and that conſpiracie.

e Hee ſtrengtheneth his faith by the experience of Gods benefits, who did not onely preſerue him in his mothers belly, but tooke him thence, and euer ſince hath preſerued him. f All the world wondereth at mee becauſe of my miſeries: as well they is authoritie as the common people, yet being aſſured of thy fauour, I remayned ſtedfaſt.

8 Let my mouth be filled with thy prayſe, *and* with thy glory euery day.

9 Caſt me not off in the time of g age: forſake me not when my ſtrength faileth.

10 For mine enemies ſpeake of me, & they that lay wait for my ſoule, take their counſell together,

11 Saying, h God hath forſaken him: purſue and take him, for there is none to deliuer *him.*

12 Goe not farre from me, O God: i my God haſte thee to helpe me.

13 Let them be confounded *and* conſumed that are againſt my ſoule: let them be couered with reproofe and confuſion, that ſeeke mine hurt.

14 But I will waite continually, and will prayſe thee more and more,

15 My mouth ſhall dayly rehearſe thy righteouſneſſe, *and* thy ſaluation: k for I know not the number.

16 I will l goe forward in the ſtrength of the Lord God, *and* will make mention of thy righteouſneſſe, *euen* of thine onely.

17 O God, thou haſt taught mee from my youth euen vntill now: *therefore* will I tell of thy wonderous workes.

18 m Yea euen vnto *mine* olde age and gray head, O God: forſake me not, vntill I haue declared thine arme vnto *this* generation, *and* thy power to all them that ſhall come.

19 And thy n righteouſnes, O God, *I will exalt* on high: for thou haſt done great things: o O God, who is like vnto thee!

20 Which haſt ſhewed me great troubles and p aduerſities, *but* thou wilt returne *and* reuiue me, and wilt come againe, *and* take mee vp from the depth of the earth.

21 Thou wilt increaſe mine honour, and returne *and* comfort me.

22 Therefore will I prayſe thee *for* thy q faithfulneſſe, O God, vpon inſtrument *and* viole: vnto thee will I ſing vpon the harpe, O Holy one of Iſrael.

23 My lips will reioyce when I ſing vnto thee, and my r ſoule which thou haſt deliuered.

24 My tongue alſo ſhall talke of thy righteouſneſſe dayly: for they are confounded and brought vnto ſhame, that ſeeke mine hurt.

g Thou that didſt helpe me in my youth, when I had more ſtrength, helpe me now ſo much the more in mine olde age and weakeneſſe.

h Thus the wicked both blaſpheme God, and triumph againſt his Saints, as though he had forſaken them, if he ſuffer them to fall into their hands.

i In calling him his God, he putteth backe the falſe reports of the aduerſaries, that ſayd, God had forſaken him.

k Becauſe thy benefits toward mee are innumerable, I cannot but continually meditate and rehearſe them.

l I will remaine ſtedfaſt, being vpholden with the power of God.

m He deſireth that as he hath begun, he would ſo continue his benefits, that his liberality may haue perfite prayſe.

n Thy iuſt performance of thy promiſe.

o His faith breaketh through all tentations, and by this exclamation he prayſeth the power of God.

p As he confeſſeth that God is the only author of his deliuerance: ſo he acknowledgeth that theſe euils were ſent vnto him by Gods prouidence.

q Hee confeſſeth his promiſe. r For there is no true prayſing of God, except it come from the heart: and therefore he promiſeth to delight in nothing, but wherein God be glorified.

PSAL. LXXII.

1 He prayeth for the proſperous eſtate of the kingdome of Salomon, who was the figure of Chriſt. 4 vnder whom ſhall be righteouſneſſe, peace, and felicitie. 10 Vnto whom all Kings and nations ſhall doe homage, 17 Whoſe name and power ſhall endure for euer, and in whom all nations ſhall beebleſſed.

¶ A Pſalme a *of Salomon.*

GIue thy b iudgements to the King, O God, and thy righteouſneſſe to the Kings c ſonne.

2 *Then* ſhall hee iudge thy people in righteouſneſſe, and thy poore with equity.

3 The d mountaines, and the hils ſhall bring peace to the people by iuſtice.

4 Hee ſhall e iudge the poore of the people: hee ſhall ſaue the children of the needy, and ſhall ſubdue the oppreſſor.

5 They ſhall f feare thee as long as the ſunne

a Compoſed by Dauid as touching the reigne of his ſonne Salomon.

b Endue the king with the Spirit of wiſdome and iuſtice, that he reigne not as doe the worldly tyrants.

c To wit, to his poſteritie.

d When iuſtice reigneth, euen the places moſt barren ſhall be enriched with thy bleſſings.

e Hee ſheweth wherefore the ſword is committed to Kings: to wit, to defend the innocent, and ſuppreſſe the wicked.

f The people ſhall imbrace thy true religion, when thou giueſt a King that ruleth according to thy word.

and

and moone endureth, from generation to generation.

6 He shall come g downe like the raine vpon the mowen grasse, *and* as the showers that water the earth.

7 In his dayes shall the righteous flourish, and abundance of peace *shall be* so long as the moone endureth.

8 His dominion shalbe also from h sea to sea, and from the river vnto the ends of the land.

9 They that dwell in the wildernes, shall kneele before him, and his enemies shall licke the dust.

10 The kings of i Tarshith & of the yles shall bring presents: the kings k of Sheba and Seba shall bring gifts.

11 Yea, all kings shall worship him: all nations shall serve him.

12 For he shall deliver the poore when he crieth: the needie also, and him that hath no helper.

13 He shall be mercifull to the poore and needy, and shall preserve the soules of the poore.

14 Hee shalbe redeeme their soules from deceit and violence, and l deare shall their blood be in his sight.

15 Yea, hee shall live, and vnto him shall they give of the m golde of Sheba: they shall also pray for him continually, *and* dayly blesse him.

16 An handfull of corne shall be *sowen* in the earth, *even* in the top of the mountaines, *and* the n fruit thereof shall shake like *the trees* of Lebanon: and the *children* shall flourish out of the citie like the grasse of the earth.

17 His name shalbe for ever: his name shall endure as long as the Sunne: all nations shall blesse o him, and be blessed in him.

18 Blessed *be* the Lord God, *even* the God of Israel which onely doth p wondrous things.

19 And blessed *be* his glorious Name for ever: and let al the earth be filled with his glory. So be it, even so be it.

HERE END THE q prayers of David the sonne of Ishai.

g As this is true in all godly kings, so it is chiefly verified in Christ, who with his heavenly dew, maketh his Church ever to flourish.

h That is, from the red sea to the sea called Syriacum, and from Euphrates forward, meaning, that Christs kingdome should be large and vniuersall.

i Of Cilicia, and of all other countreyes beyond the sea, which he meaneth by the yles.

k That is, of Arabia that rich countrey, whereof Sheba was a part bordering vpon Ethiopia.

l Though tyrants passe not to shed blood, yet this godly king shall preserve his subiects from al kind of wrong.

m God will both prosper his life, and also make the people most willing to obey him.

n Vnder such a king shalbe most great plenty, both of fruit and also of the increase of mankind.

o They shall pray to God for his continuance, and know that God doth prosper them for his sake.

p Hee confesseth that except God miraculously preserve his people, that neither the king nor the kingdome can continue. q Concerning his sonne Salomon.

PSAL. LXXIII.

1 *The Prophet teacheth by his example that neither the worldly prosperitie of the vngodly,* 14 *nor yet the afflictions of the good ought to discourage Gods children: but rather ought to moove vs to consider our Fathers providence, and to cause vs to reuerence Gods iudgements,* 19 *forasmuch as the wicked vanish away,* 24 *and the godly enter into life euerlasting,* 28 *in hope whereof he resigneth himselfe in to Gods hands.*

¶ *A Psalme* committed *to Asaph.*

a As it were betweene hope and despaire he bursteth forth into this affection, being assured that God would continue his favour toward such as were godly indeed, and not hypocrites.

b The wicked in this life live at pleasure and are not drawen to death like prisoners: that is, by sickneese which is deaths messenger.

c They glory in their pride as some doe in their chaines, and in crueltie, as some doe in apparell.

† *Ebr. they passe the desires of the heart.*

YEt a God is good to Israel: *even* to the pure in heart.

2 As for me, my feete were almost gone: my steps had well neere slipt.

3 For I fretted at the foolish, *when* I saw the prosperitie of the wicked.

4 For there are b no bands in their death, but they are lustie *and* strong.

5 They are not in trouble *as other* men, neither are they plagued with *other* men.

6 c Therefore pride *is as* a chaine vnto them, *and* crueltie covereth them *as* a garment.

7 Their eyes stand out for fatnesse: † they have more then heart can wish.

8 They are licentious, and speake wickedly of *their* oppression: they talke presumptuously.

9 They d set their mouth against heaven, and their tongue walketh thorow the earth.

10 Therefore his e people turne hither: for waters of a full *cup* are wrung out to them.

11 And they f say, How doeth God know it? or is there knowledge in the most High?

12 Loe these are the wicked, yet prosper they alway, *and* increase in riches.

13 Certainely I have cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly have I bene punished, and chastened *every* morning.

15 If I say, g I will iudge thus, behold the generation of thy children, I have trespassed.

16 Then thought I to know this, *but* it was too painefull for mee.

17 Vntill I went into the h Sanctuary of God: *then* vnderstood I their end.

18 Surely thou hast set them in slipperie places, *and* castest them downe into desolation.

19 How suddenly are they destroyed, perished *and* i horribly consumed.

20 As a dreame when one awaketh! O Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reines.

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden *me* by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glorie.

25 Whom have I in n heaven *but thee*? and I have desired none in the earth with thee.

26 My flesh faileth and mine heart *also*: *but* God *is* the strength of mine heart, and my o portion for ever.

27 For loe, that they withdrawe themselves from thee, shall perish: thou destroyest all them that p goe a whoring from thee.

28 As for me, it is good for me q to draw neere to God: *therefore* I have put my trust in the Lord God, that I may declare all thy workes.

d They blaspheme God, and feare not his power and rayle vpon men, because they esteeme themselves aboue all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrowe, thinking that God considereth not aright the estate of the godly.

f Thus the flesh mooveth even the godly to dispute with God touching their poore estate and the prosperity of the wicked.

g If I give place to this wicked thought, I offend against thy prouidence seeing thou disposest all things most wisely, and preservest thy children in their greatest dangers.

h Vntill I entred into thy schoole and learned by thy word and holy Spirit, that thou orderest all things most wisely and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heavenly felicitie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast.

m By faith I was assured that thy providence did watch alwayes over mee, to preserve me.

n Hee sought neither helpe nor comfort of any save of God onely.

o He teacheth vs to denie our selves, to have God our whole sufficiencie, and onely contentement.

p That is, forsake thee to seeke others.

q Though all the world shrinke from God, yet he promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 *The faithfull complaine of the destruction of the Church and true religion.* 2 *Vnder the Name of Zion, and the Temple destroyed:* 12 *and trusting in the might and free mercies of God,* 20 *by his couenant,* 22 *they require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants,* 23 *and the confusion of his proud enemies.*

¶ A Psalme *to give instruction*, committed *to Asaph.*

OGod, a why hast thou put vs away for ever? *why* is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon the congregation, *which* thou hast possessed of olde, and on the b rod of thine inheritance, *which* thou hast redeemed, *and* on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for ever destroy every enemie that doeth evill to the Sanctuary.

a The Church of God being oppressed by the tyrannie, either of the Babylonians or of Antiochus, prayeth to God by whose hand this yoke was layed vpon them for their sinne.

b Which is heritance thou hast measured out for thy selfe as with a line or rod.

‖ *Or, feete.*

let them not come into thy righteousnesse.

28 Let them be put out of the x booke of life, neither let them be written with the righteous.

29 When I am poore and in heauinesse, thine helpe, O God, shall exalt me.

30 I will prayse the Name of God with a song, and magnifie him with thankesgiuing.

31 *This* also shall please the Lord better then a y yong bullocke that hath hornes and hoofes.

32 The humble shall see this, *and* they that seeke God shalbe glad, and your heart shall liue.

33 For the Lord heareth the poore, and dispiseth not his z prisoners.

34 Let heauen and earth prayse him: the seas and all that mooueth in them.

35 For God will saue Zion, and build the cities of Iudah, that men may dwell there and haue it in possession.

36 The a seed also of his seruants shall inherit it: and they that loue his name shall dwell therein

PSAL. LXX.

1 He prayeth to be right spedily deliuered. 2 Hee desireth the shame of his enemies. 4 And the ioyfull comfort of all those that seeke the Lord.

¶ *To him that excelleth.* A Psalme *of Dauid, to put* a *in remembrance.*

O * God, b *haste thee* to deliuer mee: make haste to helpe me, O Lord.

2 Let them be c confounded and put to shame, that seeke my soule: let them be turned backward and put to rebuke, that desire mine hurt.

3 Let them be turned backe for a reward of their d shame, which say, Aha, aha.

4 *But* let all those that seeke thee, be ioyfull and glad in thee, and let all that love thy salvation, say alwayes, God be praysed.

5 Now I am e poore and needy: O God, make haste to me: thou art my helper, and my deliuerer: O Lord, make no tarying.

PSAL. LXXI.

1 He prayeth in faith, established by the word of promise. 5 And confirmed by the worke of God from his youth. 10 He complaineth of the cruelty of his enemies. 17 And desireth God to continue his graces toward him. 22 Promising to be mindfull and thankefull for the same.

IN * a thee, O Lord, I trust: let mee neuer be ashamed.

2 Rescue mee and deliuer mee in thy b righteousnesse: incline thine eare vnto me and saue me.

3 Be thou my strong rocke, whereunto I may alway resort: thou c hast giuen commandement to saue mee: for thou art my rocke, and my fortresse.

4 Deliuer me, O my God, out of the hand d of the wicked: out of the hand of the euill and cruell man.

5 For thou art mine hope, O Lord God, *euen* my e trust from my youth.

6 Vpon thee haue I beene stayed from the wombe: thou art he that tooke me out of my mothers bowels: my prayse shall be alwayes of thee.

7 I am become as it were a f monster vnto many: but thou art my sure trust.

8 Let my mouth be filled with thy prayse, *and* with thy glory euery day.

9 Cast me not off in the time of g age: forsake me not when my strength faileth.

10 For mine enemies speake of me, & they that lay wait for my soule, take their counsell together,

11 Saying, h God hath forsaken him: pursue and take him, for there is none to deliuer *him.*

12 Goe not farre from me, O God: i my God haste thee to helpe me.

13 Let them be confounded *and* consumed that are against my soule: let them be couered with reproofe and confusion, that seeke mine hurt.

14 But I will waite continually, and will prayse thee more and more,

15 My mouth shall dayly rehearse thy righteousnesse, *and* thy saluation: k for I know not the number.

16 I will l goe forward in the strength of the Lord God, *and* will make mention of thy righteousnesse, *euen* of thine onely.

17 O God, thou hast taught mee from my youth euen vntill now: *therefore* will I tell of thy wonderous workes.

18 m Yea euen vnto *mine* olde age and gray head, O God: forsake me not, vntill I haue declared thine arme vnto *this* generation, *and* thy power to all them that shall come.

19 And thy n righteousnes, O God, *I will exalt* on high: for thou hast done great things: o O God, who is like vnto thee!

20 Which hast shewed me great troubles and p aduersities, *but* thou wilt returne *and* reuiue me, and wilt come againe, *and* take mee vp from the depth of the earth.

21 Thou wilt increase mine honour, and returne *and* comfort me.

22 Therefore will I prayse thee *for* thy q faithfulnesse, O God, vpon instrument *and* viole: vnto thee will I sing vpon the harpe, O Holy one of Israel.

23 My lips will reioyce when I sing vnto thee, and my r soule which thou hast deliuered.

24 My tongue also shall talke of thy righteousnesse dayly: for they are confounded and brought vnto shame, that seeke mine hurt.

PSAL. LXXII.

1 He prayeth for the prosperous estate of the kingdome of Salomon, who was the figure of Christ. 4 Vnder whom shall be righteousnesse, peace, and felicitie. 10 Vnto whom all Kings and nations shall doe homage. 17 Whose name and power shall endure for euer, and in whom all nations shall be blessed.

¶ A Psalme a *of Salomon.*

GIue thy b iudgements to the King, O God, and thy righteousnesse to the Kings c sonne.

2 *Then* shall hee iudge thy people in righteousnesse, and thy poore with equity.

3 The d mountaines, and the hils shall bring peace to the people by iustice.

4 Hee shall e iudge the poore of the people: hee shall saue the children of the needy, and shall subdue the oppressor.

5 They shall f feare thee as long as the sunne

x They which seemed by their profession to have beene written in thy booke, yet by their fruits proove the contrary, let them be knowen as reprobate.

y There is no sacrifice, which God more esteemeth, then thankesgiving for his benefits.

z For as hee deliuered his seruant Dauid, so will hee doe all that are in distresse, and call upon him.

a Vnder the temporall promise of the land of Canaan, he comprehendeth the promise of life everlasting to the faithfull and their posteritie.

a Which might put him in remembrance of his deliverance.

* Psal. 40, 13.

b He teacheth us to be earnest in prayer, though God seeme to stay: for at his time hee will heare us.

c Hee was assured that the more they raged, the neerer they were to destruction, and hee the neerer to his deliverance.

d Hereby we are taught not to mocke at others in their miserie, least the same fall on her owne neckes.

e Because hee had felt Gods helpe before, hee groundeth on experience, and boldly seeketh unto him for succour.

* Psal. 31, 1.

a He prayeth to God with full assurance of faith, that he will deliuer him from his aduersaries.

b By declaring thy selfe true of promise.

c Thou hast infinite meanes, and all creatures are at thy commandement: therefore shew some signe, whereby I shall be deliuered.

d That is, from Absalom, Ahitophel and that conspiracie.

e Hee strengtheneth his faith by the experience of Gods benefits, who did not onely preserue him in his mothers belly, but tooke him thence, and euer since hath preserued him.

f All the world wondereth at mee because of my miseries: as well they in authoritie as the common people, yet being assured of thy fauour, I remayned stedfast.

g Thou that didst helpe me in my youth, when I had more strength, helpe me now so much the more in mine olde age and weakenesse.

h Thus the wicked both blaspheme God, and triumph against his Saints, as though he had forsaken them, if he suffer them to fall into their hands.

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n Thy iust performance of thy promise.

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r For there is no true praysing of God, except it come from the heart: and therefore he promiseth to delight in nothing, but wherein God be glorified.

a Composed by Dauid as touching the reigne of his sonne Salomon.

b Endue the king with the Spirit of wisdome and iustice, that he reigne not as doe the worldly tyrants.

c To wit, to his posteritie.

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PSAL. LXXIII.

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6 c Therefore pride *is* as a chaine vnto them, *and* crueltie covereth them *as* a garment.

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8 They are licentious, and speake wickedly of *their* oppression: they talke presumptuously.

a As it were betweene hope and despaire he bursteth forth into this affection, being assured that God would continue his favour toward such as were godly indeed, and not hypocrites.

b The wicked in this life live at pleasure and are not drawen to death like prisoners: that is, by sicknesse which is deaths messenger.

c They glory in their pride as some doe in their chaines, and in crueltie, as some doe in apparell. † *Ebr. they passe the desires of the heart.*

9 They d set their mouth against heaven, and their tongue walketh thorow the earth.

10 Therefore his e people turne hither: for waters of a full *cup* are wrung out to them.

11 And they f say, How doeth God know it? or is there knowledge in the most High?

12 Loe these are the wicked, yet prosper they alway, *and* increase in riches.

13 Certainely I have cleansed mine heart in vaine, and washed mine hands in innocencie.

14 For dayly have I bene punished, and chastened *every* morning.

15 If I say, g I will iudge thus, behold the generation of thy children, I have trespassed.

16 Then thought I to know this, *but* it was too painefull for mee.

17 Vntill I went into the h Sanctuary of God: *then* vnderstood I their end.

18 Surely thou hast set them in slipperie places, *and* castest them downe into desolation.

19 How suddenly are they destroyed, perished *and* i horribly consumed.

20 As a dreame when one awaketh! O Lord, when k thou raisest vs vp, thou shalt make their image despised.

21 Certainely mine heart was vexed, and I was pricked in my reines.

22 So foolish was I and ignorant: I was a l beast before thee.

23 Yet I was alway m with thee: thou hast holden *me* by my right hand.

24 Thou wilt guide me by thy counsell, and afterward receiue me to glorie.

25 Whom have I in n heaven *but thee*? and I have desired none in the earth with thee.

26 My flesh faileth and mine heart *also*: *but* God *is* the strength of mine heart, and my o portion for ever.

27 For loe, that they withdrawe themselves from thee, shall perish: thou destroyest all them that p goe a whoring from thee.

28 As for me, it is good for me q to draw neere to God: *therefore* I have put my trust in the Lord God, that I may declare all thy workes.

d They blaspheme God, and feare not his power and rayle vpon men because they esteeme themselves aboue all others.

e Not onely the reprobate, but also the people of God oftentimes fall backe seeing the prosperous estate of the wicked, and are ouerwhelmed with sorrow, thinking that God considereth not aright the estate of the godly.

f Thus the flesh moooveth even the godly to dispute with God touching their poore estate and the prosperity of the wicked.

g If I give place to this wicked thought, I offend against thy prouidence seeing thou dispossest all things most wisely, and preservest thy children in their greatest dangers.

h Vntill I entred into thy schoole and learned by thy word and holy Spirit, that thou orderest all things most wisely and iustly.

i By thy fearefull iudgement.

k When thou openest our eyes to consider thy heavenly felicitie, wee contemne all their vaine pompe.

l For the more that man goeth about by his owne reason to seeke out Gods iudgements, the more doeth he declare himselfe a beast. m By faith I was assured that thy providence did watch & waye over mee, to preserve me. n Hee sought neither helpe nor comfort of any save of God onely. o He teacheth vs to denie our selves, to have God our whole sufficiencie, and onely contentement. p That is, forsake thee to seeke others. q Though all the world shrinke from God, yet he promiseth to trust in him, and to magnifie his workes.

PSAL. LXXIIII.

1 *The faithfull complaine of the destruction of the Church and true religion.* 2 *Vnder the Name of Zion, and the Temple destroyed:* 12 *and trusting in the might and free mercies of God,* 20 *by his couenant,* 22 *they require helpe and succour for the glorie of Gods holy Name, for the saluation of his poore afflicted seruants,* 23 *and the confusion of his proud enemies.*

¶ A Psalme *to giue instruction,* committed *to Asaph.*

O God, a why hast thou put vs away for ever? *why* is thy wrath kindled against the sheepe of thy pasture?

2 Thinke vpon the congregation, *which* thou hast possessed of olde, and on the b rod of thine inheritance, *which* thou hast redeemed, *and* on this mount Zion, wherein thou hast dwelt.

3 Lift vp thy ‖ strokes, that thou mayest for ever destroy every enemie that doeth evill to the Sanctuary.

a The Church of God being oppressed by the tyrannie, either of the Babylonians or of Antiochus, prayeth to God by whose hand this yoke was layed vpon them for their sinne.

b Which inheritance thou hast measured out for thy selfe as with a line or rod. ‖ *Or, feete.*

4 Thine adversaries roare in the mids of thy congregation, *and* c set vp their banners for signes.
5 *He that* d *lifted* the axes vpon the thicke trees, was renowmed as one that brought a thing to perfection:
6 But now they breake downe the carued worke thereof with axes and hammers.
7 They have cast thy Sanctuarie into the fire, *and* *raised it* to the ground, *and* have defiled the dwelling place of thy Name.
8 They sayd in their e hearts, Let vs destroy them altogether: they have burnt all the Synagogues of God in the land.
9 Wee see not our signes: there is not one Prophet more, nor any with vs that knoweth f how long.
10 O God, how long shall the adversarie reproach *thee*? shall the enemies blaspheme thy Name for ever?
11 Why withdraweſt thou thine hand, even thy right hand? *drawe it* out of thy bosome, *and* g consume them.
12 Even God *is* my king of olde, working salvation h in the mids of the earth.
13 Thou diddeſt divide the sea by thy power: thou brakeſt the heads of the i dragons in the waters.
14 Thou brakeſt the head of k Liviathan in pieces, *and* gaveſt him to be l meat for the people in wildernesse.
15 Thou brakeſt vp the fountaine and riuer: thou driedſt vp mightie riuers.
16 The m day is thine, and the night is thine: thou haſt prepared the light and the sunne.
17 Thou haſt set all the borders of the earth: thou haſt made Summer and Winter.
18 Remember this, *that* the enemie hath reproached the Lord, and the foolish people hath blaſphemed thy Name.
19 Give not the soule of thy n turtle dove vnto the beaſt, *and* forget not the Congregation of thy poore for ever.
20 Conſider *thy* covenant: for o the darke places of the earth are full of the habitations of the cruell.
21 O let not the oppreſſed returne aſhamed, *but* let the poore and needy prayse thy Name.
22 Ariſe, O God: maintaine thy p owne cauſe: remember thy dayly reproach by the foolish man.
23 Forget not the voice of thine enemies: *for* the tumult of them that riſe againſt thee, aſcendeth contionually.

c They have destroyed thy true religion, and spred their banners in signe of defiance.
d He commendeth the temple for the costly matter, the excellent workemanship, and beauty thereof, which notwithstanding the enemies did destroy.
e They encouraged one another to crueltie, that not onely Gods people might be destroyed, but also his religion vtterly in all places suppreſſed.
f They lament that they have no Prophet among them to shewe them how long their miſery ſhould endure.
g They ioyne their deliverance with Gods glorie and power, knowing that the punishment of the enemie ſhould be their deliuerance.
h Meaning, in y fight of all the world.
i To wit, Pharaohs armie.
k Which was a great monſter of the sea, or whale, meaning, Pharaoh.
l His destruction did reioyce them as meat refreſheth the body.
m Seeing that God by his prouidence governeth and diſpoſeth all things, he gather-eth that he will take care chiefly for his children
n He meaneth the Church of God, which is expoſed as a pray to the wicked.
o That is, all places where thy word ſhineth not, there reigneth tyrannie and ambition.
p Hee ſheweth that God cannot ſuffer his Church to be oppreſſed, except he looſe his owne right.

PSAL. LXXV.

1 *The faithfull doe prayſe the Name of the Lord,* 2 *Which ſhall come to iudge at the time appointed:* 3 *When the Wicked ſhall be put to confuſion, and drinke of the cup of his wrath.* 10 *Their pride ſhall be abated, and the righteous ſhalbe exalted to honour.*

¶ *To him that excelleth* a *Deſtroy not. A Pſalme, or ſong committed to Aſaph.*

WE will prayſe thee, O God, we will prayſe *thee*, for thy Name *is* neere: *therefore* b they will declare thy wondrous workes.
2 c When I ſhall take a conuenient time, I will iudge righteouſly.
3 The earth and all the inhabitants thereof are diſſolued: *but* I will eſtabliſh the pillars d of it. Selah.
4 I ſayd vnto the fooliſh, Be not ſo fooliſh, and to the wicked, Lift not vp the horne.
5 Lift not vp your e horne on high, neither ſpeake with a ſtiffe necke.
6 For to come to preferment *is* neither from the Eaſt, nor from the Weſt, nor from the South.
7 But God *is* the iudge: he maketh lowe, and he maketh high.
8 For in the hand of the Lord *is* a f cup, and the wine is red: it is full mixt, and hee powreth out of the ſame: ſurely all the wicked of the earth ſhall wring out *and* drinke the dregs thereof.
9 But I will declare for ever, and ſing prayſes vnto the God of Iaakob.
10 All the hornes of the wicked alſoo will I breake: *but* the hornes of the g righteous ſhalbe exalted.

a Reade Pſalm 57.1.
b He declareth how the faithfull ſhall ever have iuſt occaſion to prayſe God, forasmuch as in their need they ſhall feele his power at hand to helpe them.
c When I ſee my time (ſaith God) to helpe your miſeries, I will come and ſet all things in good order.
d Though all things be brought to ruine, yet I can reſtore and preſerve them.
e The Prophet warneth y wicked that they would not ſet themſelves againſt Gods people ſeeing that God at his time deſtroyeth them that rule wickedly.
f Gods wrath is compared to a cup of ſtrong and delicate Wine, wherewith the wicked are made ſodrunke, that by drinking till they come to the very dregs, they are vtterly deſtroyed.
g The godly ſhall better proſper by their innocent ſimplicitie, then the wicked ſhall by all their craft and ſubtiltie.

PSAL. LXXVI.

This Pſalme ſetteth forth the power of God, and care for the defence of his people in Ieruſalem, in the deſtruction of the armie of Sancherib: 11 *and exhorteth the faithfull to be thankefull for the ſame.*

¶ *To him that excelleth on Neginoth. A Pſalme, or ſong committed to Aſaph.*

GOd is a knowen in Iudah: his Name *is* great in Iſrael.
2 For in b Shalem is his Tabernacle, and his dwelling in Zion.
3 There brake he the arrowes of the bow, the ſhield, and the ſword, and the battell. Selah.
4 Thou art more bright and puiſſant, then c the mountaines of pray.
5 The ſtout hearted are ſpoyled: they have ſlept their ſleepe, and all the men of ſtrength have not d found their hands.
6 At thy rebuke, O God of Iaakob, both the charet and horſe are caſt aſleepe.
7 Thou, *even* thou art to be feared; and who ſhall ſtand in thy e ſight, when thou art angrie!
8 Thou diddeſt cauſe *thy* iudgement to be heard from heaven; *therefore* the earth feared, and was ſtill.
9 When thou, O God, aroſe to iudgement, to f helpe all the meeke of the earth. Selah.
10 Surely the g rage of man ſhall turne to thy prayſe; the remnant of the rage ſhalt thou reſtraine.
11 Vowe and performe vnto the Lord your God, all *ye* that be h round about him; let them bring preſents vnto him that ought to be feared.
12 He ſhall i cut of the ſpirit of princes; he is terrible to the kings of the earth.

a He declareth that Gods power is euidently ſeene in preſeruing his people and deſtroying his enemies.
b Which afterward was called Ieruſalem.
c He compareth the kingdomes full of extortion and rapine to the mountaine, that are full of rauening beaſts.
d God hath taken their ſpirits and ſtrength from them as though their hands were cut off.
e God with a looke is able to deſtroy all the power and actiuitie of the enemies were they never ſo many, or mighty.
f To reuenge the wrongs done to thy Church.
g For the end ſhall ſhew that the enemie was able to bring nothing to paſſe: alſo thou ſhalt bridle their rage that they ſhall not compaſſe their purpoſe.
h To wit, the Leuites, that dwell about the Tabernacle, or the people among whom he dueth dwell.
i The Ebrew word ſignifieth to vintage, or gather grapes: meaning, that he ſhall make the counſels and enterpriſes of wicked tyrants fooliſh and vaine.

PSAL. LXXVII.

1 *The Prophet in the Name of the Church rehearſeth the greatnes of his affliction, and his grieuous tentations,* 6 *Whereby hee was driuen to this end to conſider his former converſation,* 11 *and the continuall courſe of Gods workes in the preſeruation of his ſeruants, and ſo he confirmeth his faith againſt theſe tentations.*

¶ *For the excellent* Muſician * *Ieduthun, A Pſalme* committed *to Aſaph.*

MY voyce *came* to God; when I cried: my voyce *came* to God; and he heard me.

a Pſalme 39. and 62.
1. Chron. 16. 41.
a The Prophet teacheth vs by his example to flee vnto God for helpe in our neceſſities.

2 In

‖ *Or, mine hand was ſtretched out.*
b He ſheweth that we muſt patiently abide although God deliver us not out of our troubles at the firſt cry.
c Meaning, that his ſorowes were as watchmen that kept his eyes from ſleeping.
d Of thankeſgiving, which I was accuſtomed to ſing in my proſperity.
e Both the cauſes why I was chaſtened, and when my ſorowes ſhould have an end.
f As if he ſhould ſay, it is impoſſible: Whereby he exhorteth himſelfe to patience.
g Though I firſt doubted of my life, yet conſidering that God had his yeeres, that is, change of times, and was accuſtomed alſo to lift up them, whome he hath beaten, I tooke heart againe.
h That is, in heaven, whereunto we muſt aſcend by faith, if we will know the wayes of God
i He condemneth all that worſhip any thing ſave the onely true God, whoſe glory appeareth through the world.
k Hee declareth wherein the power of God was declared when he delivered the Iſraelites thorow the red ſea.
l That is, thondered and lightned.
m For when thou haddeſt brought over thy people, the water returned to her courſe, and the enemies that thought to have followed them, could not paſſe thorow. Exod. 14. 28 29.

1 In the day of my trouble I ſought the Lord: ‖ my ſore ran and ceaſed not in the night: my ſoule refuſed comfort.
2 I did think upon God, and was b troubled: I prayed, and my ſpirit was full of anguiſh. Selah.
3 Thou keepeſt mine eyes c waking: I was aſtonied, and could not ſpeake.
4 *Then* I conſidered the daies of old: *and* the yeeres of ancient time.
5 I called to remembrance my d ſong in the night: I communed with mine owne heart, and my ſpirit ſearched e diligently.
6 Will the Lord abſent himſelfe for ever? and will he ſhew no more favour?
7 Is his f mercy cleane gone for ever? doeth his promiſe faile for evermore?
8 Hath God forgotten to be mercifull? hath he ſhut up his tender mercies in diſpleaſure? Selah.
9 And I ſaid, This is my g death: *yet I remembred* the yeeres of the right hand of the moſt High.
10 I remembred thy works of the Lord: certainely I remembred thy wonders of old.
11 I did alſo meditate all thy workes, and did deviſe of thine acts, *ſaying*,
12 Thy way, O God, *is* h in the Sanctuary: who is ſo great a i God, as *our* God?
13 Thou art the God that doeſt wonders; thou haſt declared the power among the people.
14 Thou haſt redeemed thy people with *thine* arme, *even* the ſonnes of Iaakob and Ioſeph. Selah.
15 The k waters ſaw thee, O God: the waters ſaw thee, *and* were afraide: yea, the depth trembled.
16 The cloudes powred out water: the heavens gave a l ſound: yea, thine arrowes went abroad.
17 The voice of thy thunder was round about; the lightenings lightened the world: the earth trembled and ſhooke.
18 Thy way *is* in the ſea, and thy paths in the great waters, and thy footſteps are not m knowen.
19 Thou diddeſt leade thy people like ſheepe by the hand of Moſes and Aaron.

PSAL. LXXVIII.

a He ſheweth how God of his mercie choſe his Church of the poſteritie of Abraham. 8 Reproaching the ſtubborne rebellion of their fathers, that the children might not onely underſtand, 11 That God of his free mercie made his Covenant with their anceſtours, 17 But alſo ſeeing them ſo malicious and perverſe, might be aſhamed, and ſo turne wholly to God. In this Pſalme the holy Ghoſt hath comprehended, as it were, the ſumme of all Gods benefits, to this intent the ignorant and groſſe people might ſee in few words the effect of the whole hiſtories of the Bible.

‖ A Pſalme, *to give* a *inſtruction*, committed *to Aſaph*.

a Reade Pſal. 32.
b The Prophet under the name of a teacher calleth the people his, and the doctrine his, as Paul calleth the Goſpel his, where if he was but the preacher, as Rom. 2. 16. and 16. 25.
c Which were the people of God.
d By the teſtimonie, and law, hee meaneth ſ law written, which they were commanded to teach their children, Deut. 6, 7.

HEare my b doctrine, O my people: incline your eares unto the words of my mouth.
2 I will open my mouth in a parable: I will declare high ſentences of old,
3 Which we have heard and knowen, and our c fathers have told us.
4 We will not hide them from their children, *but* to the generation to come we will ſhew the prayſe of the Lord, his power alſo, and his wonderfull workes that he hath done:
5 How he eſtabliſhed a d teſtimony in Iaakob, and ordeined a Law in Iſrael, which he commanded our fathers, that they ſhould teach their children:
6 That the e poſteritie might know it, *and* the children, which ſhould be borne, ſhould ſtand up, and declare it to their children.
7 That they might f ſet their hope on God, and not forget the workes of God, but keepe his commandements:
8 And not to be as their g fathers, a diſobedient and rebellious generation: a generation that ſet not their heart aright, and whoſe ſpirit was not faithfull unto God.
9 The children of h Ephraim being armed and ſhooting with the bow, turned backe in the day of battell.
10 They kept not the Covenant of God, but refuſed to walke in his Law,
11 And forgate his actes, and his wonderfull workes that he had ſhewed them.
12 Hee did marvellous things in the ſight of their i fathers in the land of Egypt; *even* in the field of Zoan.
13 * He divided the Sea, and led them through: he made alſo the waters to ſtand as an heape.
14 * In the day time alſo hee led them with a cloude, and all the night with a light of fire.
15 He clave the rocks in the wilderneſſe, and gave them drinke as of the great depths.
16 * Hee brought floods alſo out of the ſtonie rocke, ſo that he made the waters to deſcend like the rivers.
17 Yet they k ſinned ſtill againſt him, and provoked the Higheſt in the wilderneſſe,
18 And tempted God in their hearts in l requiring meate for their luſt.
19 * They ſpake againſt God alſo, ſaying, Can God m prepare a table in the wilderneſſe?
20 * Behold, he ſmote the rocke, that the water guſhed out, and the ſtreames overflowed: can hee give bread alſo? or prepare fleſh for his people?
21 Therefore the Lord heard, and was angrie, and the * fire was kindled in Iaakob, and alſo wrath came upon Iſrael,
22 Becauſe they beleeved not in God, and n truſted not in his helpe.
23 Yet hee had commanded the o cloudes above, and had opened the doores of heaven,
24 And had rained downe MAN upon them for to eate, and had given them of the wheate of heaven.
25 * Man did eate the bread of Angels: he ſent them meate enough.
26 He cauſed the p Eaſt winde to paſſe in the heaven: and through his power hee brought in the South winde.
27 He rained fleſh alſo upon them as duſt, and feathered fowle as the ſand of the ſea.
28 And he made it fall in the middes of their campe, *even* round about their habitations,
29 So they did eate, and were well filled: for he gave them their deſire.
30 They were not turned from their g luſts, *but* the meat *was* yet in their mouthes,
31 When the wrath of God came even upon

e Her ſheweth wherein the children ſhould be like their fathers: that is, in maintaining Gods pure Religion.
f He ſheweth who can the uſe of this doctrine ſtandeth: in faith, in the meditation of Gods benefits, and in obedience.
g Though theſe fathers were the ſeede of Abraham and the choſen people, yet hee ſheweth by their rebellion, provocation, falſhood, and hypocriſie, that the children ought not to follow their examples.
h By Ephraim he meaneth alſo the reſt of the tribes, becauſe they were moſt in number: whoſe puniſhment declareth that they were unfaithfull to God, and by their multitude and authoritie had corrupted all others.
i He prooveth that not only the poſteritie but alſo their forefathers were wicked and rebellious to God.
* Exod. 14. 21.
* Exod. 14. 24.
* Exod. 17. 6. numb. 20. 11. pſal. 105. 41.
* 1. Cor. 10. 4. wiſd. 11. 4.
k Their wicked malice could be overcome by no benefits, which were great and many.
l Then to require more then is neceſſary and to ſeparate Gods power from his will, is to tempt God.
* Numb. 11. 1.
m Thus when we give place to ſinne, we are mooved to doubt of Gods power, except he will alwayes be ready to ſerve our luſt.
* Exod. 17. 6. numb. 20. 11. pſal 105. 41. 1. cor. 10. 4.
* Numb. 11. 1
n That is, in his fatherly providence, whereby he careth for his, and

provideth ſufficiently. o So that they had that which was neceſſary and ſufficient: but their luſt made them to covet that which they knew God had denied them. * John 6. 31. 1. cor. 10. 3. p God uſed the meanes of the winde to teach them that all elements were at his commandement, and that no diſtance of place could let his working.
q Such is the nature of concupiſcence, that the more it hath, the more it luſteth.

them,

them, and slew r the strongest of them, and smote downe the chosen men of Israel.

32 For all this they f sinned still, and beleeved not his wonderous works.

33 Therefore their dayes did he consume in vanity, and their yeeres hastily,

34 And when he t slew them, they sought him, and they returned, and sought God early.

35 And they remembred that God *was* their strength, and the most hie God their redeemer.

36 But they flattered him with their mouth, and dissembled with him with their tongue.

37 For their u heart was not upright with him, neither were they faithfull in his covenant.

38 Yet he being mercifull, x forgave *their* iniquity, and destroyed *them* not, but oft times called backe his anger, and did not stir up all his wrath.

39 For hee remembred that they were flesh: *yea*, a winde that passeth and commeth not againe.

40 How oft did they provoke him in the wildernes? *and* grieve him in the desert?

41 Yea, they y returned and tempted God, and z limited the Holy one of Israel.

42 They a remembred not his hand, *nor* the day when he delivered them from the enemy,

43 *Nor* him that set his signes in Egypt, and his wonders in the field of Zoan,

44 And turned their rivers into blood, and their floods, that they could not drinke.

45 Hee sent b a swarme of flies among them, which devored them, and frogs, which destroyed them.

46 He c gave also their fruits unto the caterpillar, and their labour unto the grashopper.

47 Hee destroyed their vines with haile, and their wild figge trees with the hailestone.

48 He gave their cattell also to the haile, and their flocks to the thunderbolts.

49 He cast upon them the fiercenes of his anger, indignation and wrath, and vexation by the sending out of d evill angels.

50 He made a way to his anger: he spared not their soule from death, *but* gave their life to the pestilence.

51 And smote all the first borne in Egypt, *even* the e beginning of *their* strength in the tabernacles of f Ham.

52 But hee made his people to goe out like sheepe, and led them in the wildernes like a flocke.

53 Yea, hee caried them out safely, and they g feared not, and the Sea covered their enemies.

54 And he brought them unto the borders of his h Sanctuarie: *even* to this Mountaine *which* his right hand purchased

55 * He cast out the heathen also before them, and caused them to fall to the lot of *his* inheritance, and made the tribes of Israel to dwell in their tabernacles.

56 Yet they tempted, and provoked the most high God, and kept not his testimonies.

57 But turned backe, and dealt i falsly like their fathers; they turned like a deceitfull bow.

58 And they k provoked him to anger with their high places, and mooved him to wrath with their graven images.

59 God heard *this* and was wroth, and greatly abhorred Israel.

60 So that he l forsooke the habitation of Shilo, *even* the Tabernacle where hee dwelt among men,

61 And delivered his m power into captivity, and his beauty into the enemies hand.

62 And he gave up his people to the sword, and was angry with his inheritance.

63 The fire n devoured their chosen men, and their maides were not o praysed.

64 Their Priests fell by the sword, and their p widowes lamented not.

65 But the Lord awaked as one out of sleepe, *and* as a strong man that after *his* q wine cryeth out.

66 And smote his enemies in the hinder *parts*, *and* put them to a perpetuall shame.

67 Yet hee refused the tabernacle of r Ioseph, and chose not the tribe of Ephraim:

68 But chose the tribe of Iudah, *and* mount Zion which he loved.

69 And he s built his Sanctuarie as an high *palace* like the earth, which he stablished for ever.

70 He chose David also his servant, and tooke him from the sheepefolds.

71 Even from behinde the ewes with young, brought he him to feed his people in Iaakob, and his inheritance in Israel.

72 So t he fed them according to the simplicitie of his heart, and guided them by the discretion of his hands.

r Though other were not spared, yet chiefly they suffered, which trusted in their strength against God.

f Thus sinne by continuance maketh men insensible, so that by no plagues they can be amended.

t Such was their hypocrisie, that they sought unto God for feare of punishment, though in their heart they loved him not.

u Whatsoever commeth not from the pure fountaine of the heart, is hypocrisie.

x Because hee would ever have some remnant of a Church to prayse his Name in earth, he suffred not their sins to overcome his mercy.

y That is, they tempted him oft times.

z As they all doe that measure the power of God by their capacity.

a The forgetfulnesse of Gods benefits is the root of rebellion and all vice.

b This word signifieth a confused mixture of flies and venimous wormes. Some take it for all sorts of serpents: some for all wilde beasts.

c He repeateth not here all the miracles that God did in Egypt, but certaine which might be sufficient to convince the people of malice and ingratitude.

d So called either of the effect, that is, of punishing the wicked: or els because they were wicked spirits, whom God permitted to vexe men.

e The first borne are so called, as Gen 49 3.

f That is Egypt: for it was called Mizraim, or Egypt of Mizraim that was the sonne of Ham.

g That is, they had none occasion to feare, forasmuch as God destroyed their enemies: and delivered them safely. h Meaning Canaan, which God had consecrated to himselfe, and appointed to his people. * Iosh. 11. 6. and 13. 6. i Nothing more displeaseth God in the children, then when they continue in that wickednesse, which their fathers had begun. k By serving God otherwise then he had appointed.

l For their ingratitude he suffered the Philistims to take the Arke, which was the figure of his presence, from among them

m The Arke is called his power and beautie, because thereby he defended his people, and beautifully appeared unto them.

n They were suddenly destroyed, 1. Sam. 4. 10.

o They had no marriage songs: that is, they were not married.

p Either they were slaine before, or taken prisoners of their enemies, and so were forbidden

q Because they were drunken in their sinnes, they judged Gods patience to be a slumbring, as though he were drunken, therefore he answering their beastly judgement,

sayeth, hee wil awake and take sudden vengeance. r Shewing that hee spared not altogether the Israelites, though he punished their enemies. s By building the Temple, and establishing the kingdome, he declareth that the signes of his favour were among them. t He shewerh wherein a kings charge standeth: to wit, to provide faithfully for his people, to guide them by counsell, and defend them by power.

PSAL. LXXIX.

The Israelites complaine to God for the great calamitie and oppression that they suffered by Gods enemies. 8 And confessing their sinnes, flee to Gods mercies with full hope of deliverance, 10 Because their calamities were joyned with the contempt of his name, 13 For the which they promise to be thankefull.

¶ *A Psalme* committed *to Asaph*

O God, a the heathen are come into thine inheritance: thine holy Temple have they defiled, *and* made Ierusalem heapes *of stones*.

2 The b dead bodies of thy servants have they given to be meate unto foules of the heaven, *and* the flesh of thy saints unto the beasts of the earth.

3 Their blood have they shed like waters, round about Ierusalem, and there was none to c bury them.

4 We are a reproach to our d neighbours, *even* a scorne and derision unto them that are round about us.

5 Lord, how long wilt thou be angry, for ever? shall thy jelousie e burne like fire?

6 * Powre out thy wrath upon the heathen that have not knowen thee, and upon the kingdomes that have not called upon thy Name.

7 For they have devoured Iaakob, and made his dwelling place desolate.

8 Remember not against us the f former iniquities, *but* g make haste, *and* let thy tender mercies prevent us: for we are in great miserie.

9 Helpe us, O God of our h salvation, for the

a The people cry unto God against the barbarous tyranny of the Babilonians, who spoyled Gods inheritance, polluted his Temple, destroyed his religion, and murdered his people.

b The Prophet sheweth to what extremities God suffereth sometime his Church to fall, to exercise their faith, before he set to his hand to deliver them.

c Their friends and kinsfolkes durst not bury them for feare of the enemies.

d Whereof some came of Abraham, but were degenerate: and others were open enemies to thy religion, but they both laughed at our miseries.

e Wilt thou utterly consume us for our sinnes, before thou takest us to mercy? * Ier. 10. 25. f Which wee and our fathers have committed. g And stay not till wee have recompensed for our sins. h Seeing we have none other Saviour neither can we helpe our selves, and also by our salvation thy Name shall be praysed: therefore, O Lord, helpe us.

glorie

glory of thy Name, and deliver us, and be merciſull unto our ſinnes for thy Names ſake.

10 Wherefore ſhould the heathen ſay, Where is their God? let them be knowen among the heathen in our ſight by the vengeance of the blood of thy ſervants that is ſhed.

11 Let the ſighing of the i priſoners come before thee: according to thy mighty arme preſerve k the children of death.

12 And render to our neighbours ſeven folde into their boſome their reproach, wherewith they have reproached thee, O Lord.

13 So we thy people, and ſheepe of thy paſture ſhall praiſe thee for ever: and from generation to generation l we will ſet forth thy praiſe.

PSAL. LXXX.

1 *A lamentable prayer to God to helpe the miſeries of his Church,* 3 *deſiring him to conſider their firſt eſtate, when his fauour ſhined towards them, to the intent that hee might finiſh that worke which he had begun.*

To him that excelleth on Shoſhannim Eduth. A Pſalme committeth to Aſaph.

HEare, a O thou ſhepheard of Iſrael, thou that leadeſt Ioſeph like ſheepe: ſhew *thy* brightneſſe, thou that ſitteſt betweene the b Cherubins.

2 Before Ephraim and Beniamin and Manaſſeh ſtirre up thy ſtrength, and come to helpe vs.

3 c Turne vs againe, O God, and cauſe thy face to ſhine that we may be ſaued.

4 O Lord God of hoſts, how long wilt thou be d angry againſt the prayer of thy people?

5 Thou haſt fedde them with the bread of teares, and given them teares to drinke with great meaſure.

6 Thou haſt made vs a e ſtrife vnto our neighbours, and our enemies laugh *at vs* among themſelves.

7 f Turne vs againe, O God of hoſts: cauſe thy face to ſhine, and we ſhalbe ſaued.

8 Thou haſt brought a g vine out of Egypt: thou haſt caſt out the heathen, and planted it.

9 Thou madeſt roome for it, and diddeſt cauſe it to take root, and it filled the land.

10 The mountaines were covered with the ſhadow of it, and the boughes thereof *were like* the h goodly cedars.

11 She ſtretched out her branches vnto the Sea, and her boughes vnto the i river.

12 Why haſt thou *then* broken downe her hedges, ſo that all they, which paſſe by the way, have plucked her?

13 The wild k bore out of the wood hath deſtroyed it, and the wilde beaſtes of the field have eaten it vp.

14 Returne, we beſeech thee, O God of hoſts: looke downe l from heaven and behold, and viſit this vine.

15 And the vineyard, that thy right hand hath planted, and the young vine, *which* thou madeſt ſtrong for thy ſelfe.

16 It is burnt with fire, *and* cut downe: *and* they periſh at the m rebuke of thy countenance.

17 Let thine hand be vpon the n man of thy right hand, *and* vpon the ſonne of man, *whom* thou madeſt ſtrong for thine owne ſelfe.

18 So will not we goe backe from thee, o reuive thou vs, and we ſhall call vpon thy Name.

19 Turne vs againe, O Lord God of hoſts: cauſe thy face to ſhine, and we ſhalbe ſaued.

PSAL. LXXXI.

1 *An exhortation to praiſe God both in heart and voyce for his benefits,* 3 *and to worſhip him onely.* 11 *God condemneth their ingratitude,* 12 *and ſheweth what great benefits they have loſt through their owne malice.*

To him that excelleth upon a Gittith. A Pſalme committeth to Aſaph.

SIng b ioyfully vnto God our ſtrength: ſing loud vnto the God of Iaakob.

2 Take the ſong and bring forth the timbrell, the pleaſant harpe with the viole.

3 Blow the trumpet in the c new moone, *even* in the time appointed at our feaſt day.

4 For this is a ſtatute for Iſrael, *and* a Law of the God of Iaakob.

5 He ſet this in d Ioſeph for a teſtimony, when he came out of the land of Egypt, *where* I heard a language, that e I vnderſtood not.

6 I have withdrawen his ſhoulder from the burden, *and* his hands have left the f pots.

7 Thou calledſt in affliction, and I delivered thee, *and* g anſwered thee in the ſecret of the thunder: I prooved thee at the waters of h Meribah. Selah.

8 i Heare, O my people, and I will proteſt vnto thee, O Iſrael, If thou wilt hearken vnto me,

9 And wilt have no ſtrange god in thee, neither worſhip any ſtrange god,

10 (*For* I am the Lord thy God, which brought thee out of the land of Egypt: k open thy mouth wide, and I will fill it.

11 But my people would not heare my voyce, and Iſrael would none of me,

12 So I gave them vp vnto the hardneſſe of their heart, *and* they have walked in their owne counſels.

13 l Oh that my people had hearkened vnto me, *and* Iſrael had walked in my wayes!

14 I would ſoone have humbled their enemies, and turned mine hand m againſt their adverſaries.

15 The haters of the Lord ſhould have beene ſubiect vnto him, and their time n ſhould have endured for ever.

16 And *God* would have fed them with the o fatte of wheate, and with hony out of the rocke would I have ſufficed thee.

a This Pſalme was made as a prayer for to deſire God to be mercifull to the two tribes.
b Moove their heart, that they may returne to worſhip God aright: that is, in the place where thou haſt appointed.
c Ioyne thy whole people, and all thy tribes together againe.
d The faithfull feare Gods anger, when they perceive that their prayers are not forthwith heard.
e Our neighbours have continuall ſtrife and warre againſt vs.
f Becauſe that repentance onely commeth of God, they moſt inſtantly and often times call to God for it as a meane whereby they ſhalbe ſaued.
g Seeing thou haſt made vs as a moſt deare poſſeſſion to thee, and we through our ſinnes are made open for wilde beaſts to devoure vs, declare againe thy loue, and finiſh the worke that thou haſt begun.
h The *tribes of God.*
i To wit, Paleſtina.
k That is, all well they that hate our religion, as they that hate our perſons.
l They gave not place to tentation, knowing that albeit there were no helpe in earth, yet God was able to ſuccour them from heaven. m So that no power can prevaile againſt it, and which as a young bud thou raiſeſt vp againe as out of the burnt aſhes.
n Onely when thou art angry, and not of the ſword of the enemie. o That is, vpon his vine or people, whom thou haſt planted with thy right hand, that they ſhould be as one man or one body.

o For none can call vpon God, but ſuch as are raiſed vp, as it were from death to life, and regenerate by the holy Spirit.

a An inſtrument of muſicke brought from Geth.
b It ſeemeth that this Pſalme was appointed for ſolemne feaſts and aſſemblies of the people to whom for a chiefe thes ceremonies were ordeined, but now vnder the Goſpel are aboliſhed.
c Vnder this feaſt he comprehendeth all other ſolemne dayes.
d That is, in Iſrael: for Ioſephs family was counted the chiefe before that Iudah was preferred.
e God ſpeaketh in the perſon of the people, becauſe he was their leader.
f If they were never able to give ſufficient thanks to God for this deliverance from corporall bondage, how much more are we indebted to him for our ſpirituall deliverance from the tyranny of Satan and ſinne?
g By a ſtrange and wonderfull faſhion.
h *Or, contention, Exod.* 17, 7.
i He condemneth all aſſemblies, where the people are not attentive to heare Gods voyce, and to give obedience to the ſame. k God by his word calleth all, but his ſecret election appoynteth who ſhall beare with fruit. l If their ſins had not letted. m If the Iſraelites had not broken covenant with God, he would have given them victory againſt their enemies. n That is, with moſt fine wheate and abundance of hony.

PSAL. LXXXII.

1 *The Prophet declaring God to be preſent among the Iudges and Magiſtrates.* 2 *Reproveth their partiality.* 3 *and exhorteth them to do iuſtice.* 5 *But ſeeing none amendment,* 8 *He deſireth God to undertake the matter, and execute iuſtice himſelfe.*

A Pſalme committeth to Aſaph.

GOd ſtandeth in the aſſembly of a gods: hee iudgeth among gods.

2 How long will ye iudge vniuſtly, and accept the perſons of the b wicked? Selah.

3 Doe right to the poore and fatherleſſe: do iuſtice to the poore and needy.

4 Deliver the poore and c needy: ſave *them*

a The Prophet ſheweth, that if princes and iudges do not their durie, God whoſe authoritie is above them, will take vengeance on them.
b For thieves and murderers finde favour in iudgement, when the cauſe of the godly cannot be heard. c Not onely when they cry for helpe, but when their cauſe requireth aide and ſupport.

d That is, all things are out of order either by their tyranny or carelesse negligence.
e No title of honor shall excuse you, but you shall be subiect to Gods iudgement, and render account as well as other men.
f Therefore no tyrant shall plucke the right and authoritie from thee.

from the hand of the wicked.

5 They know not and understand nothing: they walke in darknes, *albeit* all the d foundations of the earth be mooved.

6 I have said, Ye are gods, and ye all are children of the most High.

7 e But yee shall die as a man, and ye princes shall fall like others.

8 O God, arise, *therefore* iudge thou the earth: for thou shalt inherite all nations.

PSAL. LXXXIII.

1 *The people of Israel pray unto the Lord to deliver them from their enemies both at home and farre off, which imagined nothing but their destruction.* 9 *And they desire that all such wicked people may according as God was accustomed, e stricken with the stormy tempest of Gods wrath,* 18 *That they may know that the Lord is most high upon the earth.*

¶ *A song or Psalme* committeth *to Asaph.*

KEepe a not thou silence, O God: be not still, and cease not, O God.

2 For loe, thine b enemies make a tumult, and they that hate thee, have lifted up the head.

3 They have taken crafty counsell against thy people, and have consulted against thy c secret ones.

4 They have said, Come and let us d cut them off from being a nation, and let the name of Israel be no more in remembrance.

5 For they have consulted together in e heart, *and* have made a league f against thee:

6 The tabernacles of Edom, and the Ishmaelites, Moab and the Agarims:

7 Gebal and Ammon, and Amalech, the Philistims, with the inhabitants of ‖ Tyrus.

8 Asshur also is ioyned with them: they have bene an arme to the children g of Lot. Selah.

9 Doe thou to them as unto the h Midianites: as to Sisera *and* as to Iabin at the river of Kishon.

10 They perished at Endor, *and* were i dung for the earth.

11 Make them, *even* their princes, like * Oreb and like Zeeb: yea, all their princes like Zebah and like Zalmunna,

12 Which have sayd, Let us take for our possession the k habitations of God.

13 O my God, make them like unto a l wheele, *and* as the stubble before the wind.

14 As the fire burneth the forrest, and as the flame setteth the mountaines on fire:

15 So persecute them with thy tempest, and make them afraid with thy storme.

16 Fill their faces with shame, that they may m seeke thy Name, O Lord.

17 Let them be confounded and troubled for ever: yea, let them be put to shame, and perish.

18 That they may n know that thou, which art called Iehovah, art alone, *even* the most Hie over all the earth.

a This Psalme seemeth to have bene composed, as a forme of prayer against the dangers that the Church was in, in the dayes of Iehoshaphat.
b He calleth them Gods enemies, which are enemies to his Church.
c The elect of God are his secret ones: for he hideth them in the secret of his tabernacle, and preserveth them from all dangers.
d They were not content to take the Church as prisoner: but sought utterly to destroy it.
e By all secret meanes.
f They thought to have subuerted thy counsell wherein the perpetuitie of the Church was established.
‖ *Or, Tzor.*
g The wickednes of the Ammonites and Moabites is described in that they provoked these other nations to fight against the Israelites their brethren.
h By these examples they were confirmed, that God would not suffer his people to be utterly destroyed. Iud. 7.22. and 4.15.
i Trodden under feet as myre.
* Iudg. 7.25. and 8.21.
k That is, Iudea: for where his Church is there dwelleth he among them.
l Because she reprobate could by no meanes be amended, he prayeth that they may utterly be destroyed, be unstable, and led with all winds.
m That is, be compelled by thy plagues to confesse thy power.
n Though they beleeve not, yet they may proove by experience, that it is in vaine to resist against thy counsell in establishing thy Church.

PSAL. LXXXIV.

1 *David driven forth of his country,* 2 *Desireth most ardently to come againe to the tabernacle of the Lord and the assembly of the Saints to praise God.* 4 *pronounceth them blessed that may so do.* 6 *Then bee praiseth the courage of the people, that passe through the wildernesse to assemble themselves in Zion.* 10 *Finally, with praise of this mastir and confidence of Gods goodnes, he endeth the Psalme.*

To him that excelleth upon Gitteth. A Psalme committeth *to the sonnes of Korah.*

OLord of hoasts, how amiable *are* thy Tabernacles?

2 My soule longeth, yea, and fainted for the b courts of the Lord: *for* my heart and my flesh reioyce in the living God.

3 Yea, the sparrow hath found *her* an house, and the swallow a nest for her, where she may lay her yong: *even* by thine c altars, O Lord of hoasts, my king *and* my God.

4 Blessed *are* they that dwell in thine house, they will ever praise thee. Selah.

5 Blessed *is* the man whose d strength *is* in thee, *and* in whose heart *are thy* wayes.

6 They going through the vale of e Baca, make welles therein: the raine also covereth the pooles.

7 They go from f strength to strength, *till every one* appeare before God in Zion.

8 O Lord God of hoasts, heare my prayer, hearken, O God of Iaakob. Selah.

9 Behold, O God, our shield, and looke upon the face of thine g Anoynted.

10 For h a day in thy courts is better then a thousand *other where*: I had rather be a doore keeper in the house of my God, then to dwell in the tabernacles of wickednes.

11 For the Lord God is the sunne and shield *unto us*: the Lord will give grace and glory, and no i good thing will he withhold from them that walke uprightly.

12 O Lord of hoastes, blessed *is the man* that trusteth in thee.

a David complaineth that he can not have accesse to the Church of God to make profession of his faith, and to profit in religion.
b For none but the Priests could enter into the Sanctuary, and the rest of the people into the courts.
c So that the poore birds have more liberty then I.
d Who trusteth nothing in himselfe, but in thee only, and learneth of thee to rule his life.
e That is of mulbery trees, which was a barren place; so that they which passed through, must dig pits for water: signifying that no let can hinder them that are fully bent to come to Christs Church, neither yet that God will ever faile them.
f They use never weary, but increase in strength and courage till they come to Gods house.
g That is, for Christes sake, whose figure I represent.
h He would wish to live but one day rather in Gods Church, then a thousand among the worldlings.
i But will from time to time increase his blessings toward his more and more.

PSAL. LXXXV.

1 *Because God withdrew not his rods from his Church after their returne from Babylon, first they put him in mind of their deliverance, to the intent that he should not leave the works of his grace unperfit.* 5 *Next they complaine of their long affliction.* 8 *And thirdly, they reioyce in hope of felicity promised.* 9 *For their deliverance was a figure of Christs kingdome, under the which should be perfect felicitie.*

¶ *To him that excelleth. A Psalme* committeth *to the sonnes of Korah.*

LOrd, thou hast beene a favourable unto thy land: thou hast brought againe the captivity of Iaakob.

2 Thou hast forgiven the iniquity of thy people, *and* covered all their sinnes. Selah.

3 Thou hast withdrawen all thine anger, and hast turned backe from the b fiercenesse of thy wrath.

4 Turne us, O God of our salvation, and release thine anger toward us.

5 Wilt thou be angry with us c for ever? *and* wilt thou prolong thy wrath from one generation to another?

6 Wilt thou not turne againe *and* quicken us, that thy people may reioyce in thee?

7 Shew us thy mercy, O Lord, and graunt us thy d salvation.

8 I will hearken what the Lord God will say: for he will speake e peace unto his people, and to his Saints, that they turne not againe to folly.

9 Surely his salvation is neere to them that

a They confesse that Gods free mercy was the cause of their deliverance, because hee loved the land which he had chosen.
b Thou hast buried them that they shall not come more to iudgement.
c Not onely in withdrawing thy rod, but in forgiving of sinnes, and in touching our hearts to confesse them.
d As in times past they had felt Gods mercies, so now being oppressed by the long continuance of evils, they pray unto
e He confesseth that our salvation commeth onely of Gods mercy.

God that according to his nature he would be mercifull unto them.
f He will send all prosperity to his Church, when he hath sufficiently corrected them, also by his punishments the faithfull shall learne to beware that they returne not to like offence.

g Though for a time God thus exerciseth them with his rods, yet vnder the kingdome of Christ they should have peace and ioy.
h Iustice shall then flourish, and have free course and passage in euery place.

feare him, that glory may dwell in our land.
10 Mercie and trueth shall meete, righteousnesse and peace shall kisse *one another*.
11 g Trueth shall bud out of the earth, and righteousnesse shall looke downe from heaven.
12 Yea, the Lord shall giue good things, and our land shall giue her increase.
13 h Righteousnesse shall goe before him, and shall set her steps in the way.

PSAL. LXXXVI.

1 *David sore afflicted and forsaken of all, prayeth feruently for deliuerance: sometimes rehearsing his mercies.* 5 *Sometimes the mercies receiued.* 11 *Desiring also to be instructed of the Lord, that he may feare him, and glorifie his name.* 14 *He complaineth also of his aduersaries, and requireth to be deliuered from them.*

A *prayer of David.*

INcline a thine eare, O Lord, *and* heare me: for I am poore and needie.
2 Preserue thou my soule, for I am b mercifull: my God, saue thou thy seruant, that trusteth in thee.
3 Be mercifull vnto mee, O Lord: for I c cry vpon thee continually.
4 Reioyce the soule of thy seruants: for vnto thee, O Lord, doe I lift vp mine soule.
5 For thou, Lord, art good and d mercifull, and of great kindnesse vnto all them that call vpon thee.
6 Giue eare, Lord, vnto my prayer, and e hearken to the voyce of my supplication.
7 In the day of my trouble I will call vpon thee: for thou hearest me.
8 Among the gods there is none like thee, O Lord, and there is none f *that can doe* like thy works.
9 All nations whom thou hast made, shall come and g worship before thee, O Lord, and shall glorifie thy Name.
10 For thou art great and doest wonderous things: thou art God alone.
11 h Teach mee thy way, O Lord, *and* I will walke in thy trueth: knit mine heart vnto thee, that I may feare thy Name.
12 I will praise thee, O Lord my God, with all mine heart: yea, I will glorifie thy Name for euer.
13 For great is thy mercie toward me, and thou hast deliuered my soule from i the lowest grave.
14 O God, the proud are risen against me, and the assemblies of violent men haue k sought my soule, and haue not set thee before them.
15 But thou, O Lord, art a pitifull God and mercifull, slow to anger, and great in kindnesse and trueth.
16 Turne vnto me, and haue mercie vpon me: giue thy strength vnto thy seruant, and saue the l sonne of thine handmaid.
17 Shew a token of *thy* goodnesse toward me, that they which hate me, may see it, and be ashamed, because thou, O Lord, hast holpen mee and comforted me.

a David persecuted of Saul, thus prayed leauing the same to the Church as a monument, how to seeke redresse against their miseries.
b I am not enemy to them, but pitie them, though they be cruell toward me.
c Which was a sure token that he beleeued that God would deliuer him.
d He doeth confesse that God is good to all, but onely mercifull to poore sinners.
e By crying and calling continually, he sheweth how wee may not be weary though God grant not foorthwith our requests, but that we must earnestly and often call vpon him.
f He condemneth all idoles, forasmuch as they can doe no workes to declare that they are gods.
g This prooueth that David prayed in the Name of Christ the Messias, of whose kingdom he doeth here prophecie.
h He confesseth himselfe ignorant till God hath taught him, and his heart variable, and separate from God, till God ioyne it to him, and confirme it in his obedience.
i That is, from most great danger of death: out of the which none but onely the almightie hand of God could deliuer him. k He sheweth that there can be no moderation nor equitie, where proud tyrants reigne, and that the lacke of Gods feare is as a priuiledge to all vice and cruelnie. l Hee boasteth not of his owne vertues, but confesseth that God of his free goodnesse hath ever beene mercifull vnto him, and giueth him power against his enemies, as to one of his owne household.

PSAL. LXXXVII.

1 *The holy Ghost promiseth, that the condition of the Church which was in misery after the captiuitie of Babylon, should be restored to great excellencie.* 4 *So that there should be nothing more comfortable, then to be numbred among the members thereof.*

A *Psalme* or *song* committed *to the sonnes of Korah.*

GOD *layd* his a foundations among the holy mountaines.
2 The Lord loueth the gates of Zion aboue all the habitations of Iaakob.
3 b Glorious things are spoken of thee, O citie of God. Selah.
4 I will make mention of c Rahab and Babel among them that know mee: behold Palestina and Tyrus with Ethiopia, d There is he borne.
5 And of Zion it shall be said, e Many are borne in her: and hee, *euen* the most High shall stablish her.
6 The Lord shall count, when he f writeth the people, He was borne there. Selah.
7 Aswell the singers as the players on instruments *shall praise thee*: all my g springs *are* in thee.

a God did chuse that place among the hilles, to establish Ierusalem and his Temple.
b Though thy glorious estate doe not yet appeare, yet waite with patience, and God will accomplish his promise.
c That is, Egypt and these other countreys shall come to the knowledge of God.
d It shall be said of him that is regenerate and come to the Church, that he is as one that was borne in the Church.
e Out of all quarters they shall come to the Church, and be counted as citizens.
f When hee calleth by his worde them vnto the Church, whom he had elected and written in the booke.
g The Prophet setteth his whole affections and comfort in the Church.

PSAL. LXXXVIII.

1 *A grieuous complaint of the faithfull, sore afflicted by sickneſse, persecutions and aduersitie.* 7 *Being as it were left of God without any consolation.* 13 *Yet he relieth on God by faith, and striueth against desperation.*
18 *Complaining himselfe to be forsaken of all earthly helpe.*

A *song* or *Psalme* of * *Heman the Ezrahite* * 1. King. 4. 31. psalme 53.
to giue instruction, committed to the sonnes of Korah, for him that excelleth vpon Melath a *Leanneth.*

a That is, to humble. It was the beginning of a song, by the name whereof this Psalme was sung.

O Lord God of my saluation, I cry day *and* night b before thee.
2 Let my prayer enter into thy presence: incline thine eare vnto my crie.
3 For my soule is filled with euils, and my life draweth neere to the graue.
4 I am counted among them that go downe vnto the pit, *and* am as a man without strength.
5 c Free among the dead, like the slaine laying in the grave, when thou remembrest no more, and they are cut off from thy d hand.
6 Thou hast laid me in the lowest pit, in darkenesse, *and* in the deepe.
7 Thine indignation lieth vpon me, and thou hast vexed me with all thy e waues. Selah.
8 Thou hast put away mine f acquaintance farre from mee, *and* made mee to be abhorred of them: g I am shut vp, and cannot get forth.
9 h Mine eye is sorowfull through mine affliction: Lord, I call dayly vpon thee: I stretch out mine hands vnto thee.
10 Wilt thou shew i a miracle to the dead? or shall the dead rise *and* praise thee? Selah.
11 Shall thy loving kindnesse be declared in the grave? *or* thy faithfulnesse in destruction?
12 Shall thy wonderous workes be knowen in the darke? and thy righteousnesse in the land k of oblivion?
13 But vnto thee, haue I cryed, O Lord, and early shall my prayer come before thee.
14 Lord, why doest thou reiect my soule, *and* hidest thy face from me?
15 I am afflicted and at the point of death:

b Though many crie in their sorowes, yet they cry not earnestly to God for remedie, as he did whose he confessed to be the author of his saluation.
c For he that is dead, is free from all cares and businesse of this life: and thus he saith, because he was vnprofitable for all matters concerning mans life, and as it were cut off from this world.
d That is, from thy prouidence and care, which is meant according to the iudgement of the flesh.
e The stormes of thy wrath haue ouerwhelmed me.
f He attributeth the losse and displeasure of his friends to Gods prouidence, where by he partly punisheth, and partly trieth his.
g I see none end of my sorowes.
h Mine eyes and face declare my sorowes.
i He sheweth that the time is more conuenient for God to helpe, when men call vnto him in their dangers, then to tary till they be dead, and then raise them vp againe.
k That is, to the grave, where onely the body lyeth without all sense and remembrance.

i I am ever in great dangers and forowes, as though my life should vterly be cut off every moment.

† *Ebr. were in darkenesse.*

1 from *my* youth I suffer thy terrours doubting *of my life.*

16 Thine indignations goe over me, and thy feare hath cut me off.

17 They came round about me dayly like water, *and* compassed me together.

18 My lovers and friends hast thou put away from me, *and* mine acquaintance † hid themselves.

PSAL. LXXXIX.

z *With many wordes doth the Prophet prayse the goodnesse of God.* 23 *For his testament and covenant, that hee had made betweene him and his elect by Iesus Christ the sonne of David.* 38 *Then doeth hee complaine of the great ruine, and desolation of the kingdome of David, so that to the outward appearance the promise was broken.* 46 *Finally, he prayeth to be delivered from his afflictions, making mention of the shortnesse of mans life, and confirming himselfe by Gods promise.*

¶ A Psalme *to give instruction, of Ethan the Ezrahite.*

a Though the horrible confusion of things might cause them to despaire of Gods favour yet the manifold examples of his mercies cause them to trust in God, though to mans iudgement they saw none occasion.

b As he that surely believed in heart.

c As thine invisible heaven is not subiect to any alteration and change: so shall the trueth of thy promise be unchangeable.

d The Prophet sheweth what was the promise of God, whereon he grounded his faith.

e The Angels shall prayse thy power and faithfulnesse in delivering thy Church.

f That is, in the heavens.

g Meaning, the Angels.

h If the Angels tremble before Gods majesty and infinite iustice, what earthly creature by oppressing the Church, dare set himselfe against God?

i For as he delivered the Church by the red Sea, and by destroying Rahab, that is, the Egyptians: so will he stil confound their enemies, when the dangers be great.

k Tabor is a mountaine Westward from Ierusalem: and Hermon Eastward: so the Prophet signifieth that all parts and places of the world shall obey Gods power for the deliverance of his Church.

l For hereby he iudgeth the world, and sheweth himselfe a mercifull Father, and faithfull protector unto his.

m Feeling in their conscience that God is their Father.

n They shall be preserved by thy Fatherly providence.

o In that they are preserved and continue, they ought to give the prayse and glory onely to thee.

I Will a sing the mercies of the Lord for ever: with my mouth will I declare thy trueth from generation to generation.

2 For I b said, mercy shall be set up for ever: thy trueth shalt thou c stablish in the very heavens.

3 d I have made a covenant with my chosen: I have sworne to David my servant.

4 Thy seede will I stablish for ever, and set up thy throne from generation to generation. Selah.

5 O Lord, even the e heavens shall prayse thy wonderous worke: yea, thy trueth in the f Congregation of the Saints.

6 For who is equall to the Lord in the heaven? *and who* is like the Lord among the g sonnes of the gods?

7 God is very terrible in the assemblie of the h Saints, and to be reverenced above all *that are* about him.

8 O Lord God of hoastes, who is like unto thee, *which art* a mightie Lord, and thy trueth is about thee?

9 i Thou rulest the raging of the Sea: when the waves thereof arise, thou stillest them.

10 Thou hast beaten downe Rahab as a man slaine: thou hast scattered thine enemies with thy mightie arme.

11 The heavens are thine; the earth also is thine: thou hast laid the foundation of the world, and all that therein is.

12 Thou hast created the North and the South: k Tabor and Hermon shall reioyce in thy Name.

13 Thou hast a mightie arme: strong is thy hand, *and* high is thy right hand.

14 l Righteousnesse and equitie *are* the stablishment of thy throne: mercie and trueth goe before thy face.

15 Blessed *is* the people that can m rejoyce in *thee*: they shall walke in the light of thy n countenance, O Lord.

16 They shall reioyce continually in thy Name, and in thy righteousnesse shall they exalt themselves.

17 For thou art the o glory of their strength, and by thy favour our hornes shall be exalted.

18 For our p shield *appertaineth* to the Lord, and our King to the Holy one of Israel.

19 Thou spakest then in a vision unto q thine Holy one, and saidest, I have layd helpe upon one that is r mightie: I have exalted one chosen out of the people.

20 I have found David my servant: with mine holy oyle have I annoynted him.

21 Therefore mine hand shall be established with him, and mine arme shall strengthen him.

22 The enemy shall not oppresse him, neither shall the wicked hurt him.

23 But I will s destroy his foes before his face, and plague them that hate him.

24 My trueth also and my t mercie *shall be* with him, and in my Name shall his u horne be exalted.

25 I will set his hand also in the sea, and his right hand in the x floods.

26 He shall cry unto mee, Thou art my y Father, my God, and the rocke of my salvation.

27 Also I will make him my first borne, higher then the kings of the earth.

28 My mercy will I keepe for him for evermore, and my Covenant shall stand fast with him.

29 His seede also will I make to endure z for ever, and his throne as the dayes of heaven.

30 *But* if his children forsake my Law, and walke not in my iudgements:

31 * If they breake my statutes, and keepe not my commandements:

32 Then will I visite their transgression with the rod, and their iniquitie with strokes.

33 a Yet my loving kindnesse will I not take from him, neither will I falsifie my trueth.

34 My Covenant will I not breake, nor b alter the thing that is gone out of my lips.

35 I have sworne once by mine holines, † that I will not faile David, *saying*,

36 His seede shall endure for ever, and his throne *shall be* as the sunne before me.

37 He shall be established for evermore as the moone, and *as* a faithfull c witnesse in the heaven. Selah.

38 But thou hast reiected and abhorred, thou hast beene angry with thine annoynted.

39 Thou hast d broken the Covenant of thy servant, *and* prophaned his e crowne, *casting it* on the ground.

40 Thou hast broken downe all his walles: thou hast layd his fortresses in ruine.

41 All that goe by the way, spoyle him: he is a rebuke unto his neighbours.

42 Thou hast set up the right hand of his enemies, *and* made all his adversaries to reioyce.

43 Thou hast also turned the edge of his sword, and hast not made him to stand in the battell.

44 Thou hast caused his dignitie to decay, and cast his throne to the ground.

45 The dayes of his f youth hast thou shortened, *and* covered him with shame. Selah.

46 g Lord, how long wilt thou hide thy selfe, for ever? shall thy wrath burne like fire?

p In that that our King hath power to defend vs, it is the gift of God.

q To Samuel and to others, to assure that David was thy chosen one.

r Whom I have both chosen and given him strength to execute his office, as verse 21.

s Though there shall be evermore enemies against Gods kingdome, yet he promiseth to overcome them.

t I will mercifully perfourme my promises to him, notwithstanding his infirmities and offences.

u His power, glory and estate.

x He shall enioy the land round about.

y He excellent dignitie shall appeare here in, that he shall be named the sonne of God, and the first borne wherein he is a figure of Christ.

z Though for the sinnes of the people the estate of this kingdom decayed: yet God reserved still root, till he had accomplished this promise in Christ.

* 2. Sam. 7. 14.

a Though the faithfull answere not in all points to their profession, yet God will not breake his Covenant with them.

b For God in promising hath respect to his mercie, and not to mans power in performing.

† *Ebr. if I lie unto David, which is a manner of oath.*

c As long as the Sunne and Moone endure, they shall be witnesses to me of this promise.

d Because of the horrible confusion of things, the Prophet complaineth to God, as though he saw not the performance of his promise. And thus discharging his cares on God, he resisteth doubt and impatience.

e By this he meaneth the horrible dissipation and rending of the kingdom, which was vnder Ieroboam: or else by the Spirit of prophecie Ethan speaketh of those great miseries, which came soone afterward to passe at the captivitie of Babylon.

f He sheweth that the kingdome fell before it came to perfection, or was ripe.

g The Prophet in ioyning prayer with his complaint, sheweth that his faith never failed.

47 Remember [b] of what time I am: wherefore shouldest thou create in vaine all the children of men?

48 What man liveth, and shall not see death? shall hee deliver his soule from the hand of the grave? Selah.

49 Lord, where are thy former mercies, *which* thou sweerest unto David in thy trueth?

50 Remember, O Lord, the rebuke of thy servants, which I beare in my [i] bosome of all the mighty people.

51 For [k] thine enemies have reproached *thee*, O Lord, because they have reproached the [l] footesteps of thine Anoynted.

52 Praysed *be* the Lord for evermore. So be it, even so be it.

PSAL. XC.

1 Moses in his prayer setteth before us the eternall favour of God toward his. 3 Who are neither admonished by the brevitie of their life, 7 nor by his plagues to be thankfull. 12 therefore Moses prayeth God to turne their hearts, and continue his mercies toward them and their posterity for ever.

¶ *A prayer of Moses, a the man of God.*

LOrd, thou hast bene our [b] habitation from generation to generation.

2 Before the [c] mountaines were made, and *before* thou hadst formed the earth, and the world, even from everlasting to everlasting thou art *our* God.

3 Thou [d] turnest man to destruction: againe thou sayest, Returne ye sonnes of Adam.

4 [e] For a thousand yeeres in thy sight *are* as yesterday when it is past, and *as* a watch in the night.

5 Thou hast [f] overflowed them, they are *as* a sleepe, in the morninghe groweth like the grasse:

6 In the morning it flourisheth and groweth, *but* in the evening it is cut downe and withereth.

7 For we are [g] consumed by thine anger, and by thy wrath are we troubled.

8 Thou hast set our iniquities before thee, *and* our secret sinnes in the light of thy countenance.

9 For all our dayes are past in thine anger: we have [h] spent our yeeres as a thought.

10 The time of our life *is* threescore yeeres and ten, and if they be of strength, fourescore yeeres: yet their strength *is* but labour and sorow: for it is cut off quickly, and we flee away.

11 [k] Who knoweth the power of thy wrath? for according to thy feare *is* thine anger.

12 Teach vs so to number our dayes, that we may apply *our* hearts unto [l] wisedome.

13 Returne (O Lord, [m] how long?) and be [n] pacified toward thy servants.

14 Fill us with thy mercy in the morning: so shall we reioyce and be glad all our dayes:

15 Comfort us according to the dayes that thou hast afflicted us, *and according* to the yeeres that we have seene evill.

16 [n] Let thy worke be seene toward thy servants, and thy glory upon their [o] children.

17 And let the [p] beauty of the Lord our God be upon us, even dire& thou ŷ worke of our hands upon us, even dire& the worke of our hands.

a This the Scripture useth to call the Prophets.
b Thou hast bene as an house and defence unto us in all our troubles & travels now this foure hundreth yeeres.
c Thou hast chosen us to be thy people before the foundations of the world were layd.
d Moses by lamenting the frailtie and shortnesse of mans life moveth God to pitty.
e Though man thinke his life long, which is indeed most short, yea, though it were a thousand yeeres: yet in Gods sight it is as nothing, and as the watch that lasteth but three houres
f Thou takest them away suddenly as with a flood.
g Thou callest us by thy rods to consider the shortnes of our life, and for our sinnes thou abridgest our dayes.
h Our dayes are not onely short, but miserable, forasmuch as our sinnes daily provoke thy wrath.
i Meaning according to the common state of life.
k If mans life for the brevitie be miserable, much more if thy wrath lie upon it, as they which feare thee, onely know.
l Which is, by considering the shortnesse of our life, and by meditating the heavenly ioyes.
m Meaning, wilt thou be angry?
n *Or, take comfort in thy servants.*
o As Gods promises appertained as well to their posterity, as to them fo Moses prayeth for the posterity.
p Meaning, that it was obscured, when he ceaseth to doe good to his Church.
q For except thou guide us with thine holy Spirit, our enterprises can have no good successe.

PSAL. XCI.

1 Here is described in what assurance he liveth, that putteth his whole trust in God, and committeth himselfe wholly to his protection in all temptations. 14 A promise of God to those that love him, know him, and trust in him to deliver them, and give them immortall glory.

WHo so dwelleth in the [a] secret of the most High, shall abide in the shadowe of the Almighty.

2 [b] I will say unto the Lord, O my hope, and my fortresse: *hee is* my God, in him will I trust.

3 Surely I will deliver thee from the [c] snare of the hunter, *and* from the noysome pestilence.

4 Hee will cover thee vnder his wings, and thou shalt be sure vnder his feathers: his [d] trueth shalbe thy shield and buckler.

5 [e] Thou shalt not be afraid of the feare of the night: *nor* of the arrow that flieth by day:

6 *Nor* of the pestilence that walketh in the darkenesse: *nor* of the plague that destroyeth at noone day.

7 A thousand shalt fall at thy side, and tenne thousand at thy right hand, *but* it shall not come neere thee.

8 Doubtlesse with thine [f] eyes shalt thou behold and see the reward of the wicked.

9 For thou *hast said*, The Lord *is* mine hope: thou hast set the most High for thy refuge.

10 There shall none evill come unto thee, neither shall any plague come neere thy tabernacle.

11 [g] For hee shall give his Angels charge over thee to keepe thee in all thy wayes.

12 They shall beare thee in their hands, that thou hurt not thy foot against a stone.

13 Thou shalt walke upon the lyon and aspet: the [h] yong lyon, and the dragon shalt thou tread under feet.

14 [i] Because he hath loved me, therefore will I deliver him: I will exalt him because hee hath knowen my Name.

15 He shall call upon me, and I will heare him: I will be with him in trouble: I will deliver him, and glorifie him.

16 With [k] long life will I satisfie him, and shew him my salvation.

a Which teacheth that the use of the Sabbath standeth in praising God, and not onely in ceasing from worke.
b For Gods mercie and fidelity in his promises toward his, binde them to prayse him continually both day and night.
c These instruments were then permitted, but at Christs comming abolished.
d He sheweth what is the use of the Sabbath day, to wit, to meditate Gods works.
e That is, the wicked consider not Gods works, nor his judgements against them, and therefore most iustly perish.

PSAL. XCII.

1 This Psalme was made to be sung on the Sabbath, to stirre the people to acknowledge God, and to prayse him in his workes: the Prophet reioyceth therein. 6 But the wicked is not able to consider that the ungodly, when he is most flourishing, shall most speedily perish. 12 In the end is described the felicity of the iust, planted in the house of God to prayse the Lord.

¶ *A Psalme or song for the a Sabbath day.*

IT is a good thing to praise the Lord, and to sing unto thy Name, O most High.

2 To declare thy loving kindnesse in the [b] morning, and thy trueth in the night.

3 Upon an [c] instrument of ten strings, and upon the viole, with the song upon the harpe.

4 For thou Lord, hast made me glad by thy works, *and* I will reioyce in the works of thine hands.

5 O Lord, how glorious are thy workes! *and* thy thoughts are very deepe.

6 An [e] unwise man knoweth it not, and a foole

foole doeth not vnderſtand this,

7 (When the wicked grow as the graſſe, and all the workers of wickedneſſe doe flouriſh) that they ſhallbe deſtroyed for euer.

8 But thou, O Lord, art f moſt High for evermore.

9 For loe, thine enemies, O Lord: for loe, thine enemies ſhall periſh: all the workers of iniquitie ſhallbe deſtroyed.

10 g But thou ſhalt exalt mine horne, like the vnicornes, *and* I ſhall be anoynted with freſh oyle.

11 Mine eye alſo ſhall ſee *my deſire* againſt mine enemies: and mine eares ſhall heare *my vviſh* againſt the wicked, that riſe vp againſt me.

12 The righteous ſhall h flouriſh like a palme tree, *and* ſhall grow like a cedar in Lebanon.

13 Such as be planted in the houſe of the Lord, ſhall flouriſh in the courts of our God.

14 They ſhall ſtill bring foorth fruit in *their* age: they ſhallbe fat and flouriſhing.

15 To declare that the Lord my rocke is righteous, and that none iniquity *is* in him.

f Thy iudgements are moſt conſtant againſt the wicked and paſſe our reach.

g Thou wilt ſtrengthen them with all power and bleſſe them with all felicitie.

h Though the faithfull ſeeme to vvither and be cut down by the wicked, yet they ſhall grow againe and flouriſh in the Church of God as the cedars doe in mount Lebanon.

i The children of God ſhall have a powes above nature, and their age ſhall bring forth moſt freſh fruits.

PSAL. XCIII.

1 *He prayſeth the power of God in the creation of the world, and beateth downe all people which lift them vp againſt his maieſty,* 5 *and prodeeketh to conſider his promiſes.*

THe Lord a reigneth, *and* is cloathed with maieſtie: the Lord is cloathed, *and* girded with power, the world alſo ſhall be eſtabliſhed, that it cannot be mooved.

2 Thy b throne is eſtabliſhed of old: thou art from everlaſting.

3 c The floods have lifted vp, O Lord: the floods have lifted vp their voyce: the floods lift vp the waves.

4 The water of the ſea *are* marvelious through the noiſe of many waters, *yet* the Lord on high is more mighty.

5 Thy d teſtimonies are very ſure: holineſſe becommeth thine Houſe, O Lord, for ever.

a As God by his power and wiſedome hath made and governeth the world: ſo muſt the fame be our defence againſt all enemies and dangers.

b Wherein thou ſitteſt and governeſt the world.

c Gods power appeareth in ruling the furious waters.

d Beſides Gods power and wiſedome in creating and governing, his great mercy alſo appeareth in that hee hath given his people his word and covenant.

PSAL. XCIV.

1 *Hee prayeth vnto God againſt the violence and arrogance of tyrants,* 10 *warning them of Gods iudgements.* 12 *Then doth he comfort the afflicted by the good iſſue of their afflictions, as he felt in himſelfe, and did ſee in others, and by the ruine of the wicked,* 23 *whom the Lord will deſtroy.*

O Lord God a the avenger, O God the avenger, ſhew thy ſelfe b clearely.

2 Exalt thy ſelfe, O Iudge of the world, *and* render a reward to the proud.

3 Lord, how long ſhall the wicked, how long ſhall the wicked c triumph?

4 They prate *and* ſpeake fiercely: all the workers of iniquity vaunt themſelves.

5 They d ſmite downe thy people, O Lord, and trouble thine heritage.

6 They ſlay the widow and ſtranger, and murther the fatherleſſe.

7 e Yet they ſay, The Lord ſhall not ſee: neither will the God of Iakob regard it.

8 Vnderſtand, yee vnwiſe among the people: and yee fooles, when will ye be wiſe?

9 Hee that f planted the eare, ſhall hee not heare? or he that formed the eye, ſhall hee not ſee?

10 Or he that chaſtiſeth the g nations, ſhall he not correct, he that teacheth man knowledge, *ſhall he not knovv?*

11 The Lord knoweth the thoughts of man, that they are vanitie.

12 Bleſſed *is* the man whom thou h chaſtiſeſt, O Lord, and teacheſt him in thy Law.

13 That thou mayeſt give him reſt from the dayes of evill, vvhiles the pitte is digged for the wicked.

14 Surely the Lord will not faile his people, neither will he forſake his inheritance.

15 For iudgement ſhall returne to iuſtice, and all the vpright in heart *ſhall follovv* after it.

16 Who will riſe vp with me againſt the wicked? *or* who will take my part againſt the workers of iniquitie?

17 If the Lord had not k holpen me; my ſoule had almoſt dwelt in ſilence.

18 When I ſaid, l My foot ſlideth, thy mercy, O Lord, ſtayed me.

19 In the multitude of my m thoughts in mine heart, thy comforts have reioyced my ſoule.

20 Hath the throne of iniquitie a fellowſhip with thee, which forgeth wrong for a Law?

21 They gather them together againſt the ſoule of the righteous, and condemne the innocent blood.

22 But the Lord is my refuge, and my God *is* the rocke of mine hope.

23 And he will recompenſe them their wickedneſſe, and o deſtroy them in their owne malice, *yea*, the Lord our God ſhall deſtroy them.

a Whoſe office it is to take vengeance on the wicked.

b Shew by effect that thou art Iudge of the world to puniſh the wicked.

c That is, bragge of their cruelty and oppreſſion: or eſteeme themſelves above all other.

d Seeing the Church was then ſo ſore oppreſſed, it ought not to ſeeme ſtrange to vs, if we ſee it ſo now, and therefore we muſt call to God, to take our cauſe in hand.

e He ſheweth that they are deſperate in malice, foraſmuch as they feared not God, but gave themſelves wholly to doe wickedly.

f He ſheweth that it is impoſſible, but God ſhould heare, ſee, and vnderſtand their wickednеſſe.

g If God puniſh whole nations for their ſinnes, it is meere folly for any one man, or elſe a few to thinke that God will ſpare them,

h God hath care over his, and chaſtiſed them for their wealth, that they ſhould not periſh for ever with the wicked.

i God will reſtore the ſtate and gouernement of things to their right vſe, and then the Godly ſhall follow him cheerefully.

k He complaineth of them which would not helpe him to reſiſt the enemies: yet was aſſured that Gods helpe would not faile.

l When I thought there was no way but death.

m In my trouble and diſtreſſe I ever found thy preſent helpe.

n Though the wicked iudges pretend iuſtice in oppreſſing the Church, yet they have not that authority of God.

o It is a great token of Gods iudgement when the purpoſe of the wicked is broken, but moſt, when they are deſtroyed in their owne malice.

PSAL. XCV.

1 *An earneſt exhortation to prayſe God,* 4 *for the gouernment of the world and the election of the Church.* 7 *An admonition not to follow the rebellion of the olde fathers, that tempted God in the wilderneſſe,* 12 *For the which they might not enter into the land of promiſe.*

COme, let vs reioyce vnto the Lord: let vs ſing a alowde vnto the rocke of our ſalvation.

2 Let vs come before his face with praiſe: let vs ſing lowd vnto him with Pſalmes.

3 For the Lord *is* a great God, and a great King above all b gods.

4 In whoſe hand *are* the deepe places of the earth, and the c heights of the mountaines *are* his.

5 To whom the Sea *belongeth*, for he made it, and his hands formed the dry land.

6 Come, let vs d worſhip and fall downe, and kneele before the Lord our maker.

7 For he is our God, and we are the people of his paſture, and the ſheepe of his e hand: to day, if ye will heare his voyce.

8 f Harden not your heart, as in g Meribah, *and* as in the day of h Maſſah in the wildernes,

9 When your fathers * tempted mee, prooved me, though they had ſeene my worke.

10 Fourtie yeeres have I contended with *this* generation, and ſaid, They are a people that i erre in heart, for they have not knowen my wayes.

11 Wherefore I ſware in my wrath *ſaying*, Surely they ſhall not enter into k my reſt.

a He ſheweth that Gods ſervice ſtandeth not in dead ceremonies, but chiefly in the ſacrifice of prayſe and thankſgiuing.

b Even the Angels (who in reſpect of men are thought as gods) are nothing in his ſight, much leſſe the idoles, which mans braine inventeth.

c All things are governed by his providence.

d By theſe three words he ſignifieth one thing: meaning that they muſt wholly giue themſelves to ſerve God.

e That is, the flocke, whom he governeth with his owne hand. He ſheweth where in they are Gods flocke, that is, if they heare his voyce.

f By the contemning of Gods word.

g They were without iudgement and reaſon.

h That is, into the land of Canaan, where he promiſed them reſt.

i *Or, in ſtrife:* whereof the place was ſo called. k *Or, reſtauration, reade Exod. 17.7. numb. 14.22.*

l *Or, in ſtrife:* * *Exod. 17.2.*

PSAL. XCVI.

1 An exhortation both to the Iewes and Gentiles to prayse God for his mercie. And this specially ought to be referred to the kingdome of Christ.

SIng a unto the Lord a newe song: sing unto the Lord all the earth.

2 Sing unto the Lord, *and* prayse his Name: declare his salvation from day to day.

3 Declare his glory among all nations, and his wonders among all people.

4 For the Lord *is* b great and much to be praised: he is to be feared above all gods.

5 For all the gods of the people *are* ‖ idoles: but the Lord c made the heavens.

6 d Strength and glory *are* before him: power and beautie *are* in the Sanctuarie.

7 Give unto the Lord, ye families of the people: give unto the Lord glory and e power.

8 Give unto the Lord the glory of his Name: bring f an offering, and enter into his courts.

9 Worship the Lord in the glorious Sanctuary: tremble before him all the earth.

10 Say among the g Nations, The Lord reigneth: Surely the world shall be stable, *and* not moove, *and* he shall iudge the people h in righteousnesse.

11 Let the heavens reioyce, and let the earth be glad: let the sea roare, and all that therein is.

12 Let the field be ioyfull, and all that is in it: let all the i trees of the wood then reioyce,

13 Before the Lord: for hee commeth, for hee commeth to iudge the earth: he will iudge ŷ world with righteousnesse, and the people in his trueth.

a The Prophet sheweth that the time shall come, that all nations shall have occasion to prayse the Lord for the revealing of his Gospel.

b Seeing hee will reveale himselfe to all nations contrarie to their own expectation, they ought all to worship him contrary to their owne imaginations, and onely as he hath appointed.

‖ *Or, Vanities.*

c Then the idoles, or whatsoever made not the heavens, are not God.

d God cannot be knowen, but by his strength and glory, the signes whereof appeare in his Sanctuarie.

e As by experience yee see that it is onely due unto him.

f By offering up your selves whole unto God, declare that you worship him onely.

g He prophecieth that the Gentiles shall be partakers with the Iewes of Gods promise.

h He shall regenerate them a new with his Spirit, and restore them to the image of God.

i If the insensible creatures shall have cause to reioyce when God appeareth, much more we, from whom hee hath taken malediction and sinne.

PSAL. XCVII.

1 The Prophet exhorteth all to reioyce for the comming of the kingdome of Christ, 7 dreadfull to the rebels and idolaters, 8 and ioyfull to the iust, whom he exhorteth to innocencie, 12 to reioycing and thankesgiving.

THe a Lord reigneth: let the earth reioyce: let the b multitude of Iles be glad.

2 c Cloudes and darkenesse *are* round about him: righteousnesse and iudgement *are* the foundation of his throne.

3 There shall go a fire before him, and burne up his enemies round about.

4 His lightnings gave light unto the world: the earth saw it and was d afraid.

5 The mountaines melted like waxe at the presence of the Lord, at the presence of the Lord of the whole earth.

6 The heavens declare his righteousnesse, and all the people see his glory.

7 e Confounded be all they that serve graven images, *and* that glory in idols: worship him f all ye gods.

8 Zion heard of it, and was glad: and the g daughters of Iudah reioyced, because of thy iudgements, O Lord.

9 For thou, Lord, art most High above all the earth: thou art much exalted above all gods.

10 Ye that h love the Lord, hate evill: hee preserveth the soules of his Saints: hee will deliver them from the hand of the wicked.

11 ‖ Light is sowen for the righteous, and ioy for the upright in heart.

12 Reioyce yee righteous in the Lord, and give thanks for his holy k remembrance.

a He sheweth that where God reigneth, there is all felicitie, and spirituall ioy.

b For the Gospel shall not be onely preached in Iudea, but through all yles and countreyes.

c He is thus described to keepe his enemies in feare, which commonly contemne Gods power.

d This feare bringeth not the wicked to true obedience, but maketh them to run away from God.

e He signifieth that Gods iudgements are in a readinesse to destroy the idolaters.

f Let all that which is esteemed in the world fall downe before him.

g The Iewes shall have occasion to reioyce, that the Gentiles are made partakers with them of Gods favour.

h He requireth two things of his children, the one that they detest vice, the other, that they put their trust in God for their deliverance.

i Though Gods deliverance appeare not suddenly, yet it is sowen and laid up in store for them.

k Be unmindfull of his benefits and onely trust in his defence.

PSAL. XCVIII.

1 An earnest exhortation to all creatures to prayse the Lord for his power, mercie and iustitie in his promise by Christ, 10 by whom he hath communicated his salvation to all nations.

‖ *A Psalme.*

SIng a unto the Lord a new song: for hee hath done marveilous things: * his right hand, and his holy b arme have gotten him the victory.

2 The Lord declared his c salvation: his righteousnesse hath he revealed in the sight of the nations.

3 Hee hath d remembred his mercie and his trueth toward the house of Israel: all the ends of the earth have seene the salvation of our God.

4 All the earth, sing ye loud unto the Lord: cry out and reioyce, and sing prayses.

5 Sing prayse to the Lord upon the harpe, *even* upon the harpe with a singing voyce.

6 With e shalmes and sound of trumpets sing loud before the Lord the king.

7 Let the sea roare, and all that therein is, the world, and they that dwell therein.

8 Let the floods clap their hands, *and* let the mountaines reioyce together,

9 Before the Lord: for he is come to iudge the earth: with righteousnes shall he iudge the world: and the people with equitie.

a That is, some song newly made in token of their wonderfull deliverance by Christ.

* Isa. 59. 16.

b He preserveth his Church miraculously.

c For the deliverance of his Church.

d God was moved by none other meanes to gather his Church of the Iewes and Gentiles, but because he would performe his promise.

e By this repetition and earnest exhortation to give prayses with instruments, and also of the dumbe creatures, he signifieth that the world is never able to prayse God sufficiently for their deliverance.

PSAL. XCIX.

1 He commendeth the power, equitie, and excellencie of the kingdome of God by Christ over the Iewes and Gentiles, 5 And provoketh them to magnifie the same, and to serve the Lord. 6 following the example of the ancient fathers, Moses, Aaron, Samuel, who calling upon God, were heard in their prayers.

THe Lord reigneth, let the a people tremble: he sitteth *betweene* the * Cherubims, let the earth be mooved.

2 The Lord *is* great in Zion, and he is high above all the people.

3 They shall b prayse thy great and fearefull Name (*for* it is holy.)

4 And the Kings power, that loveth iudgement: *for* thou hast prepared equitie: thou hast executed iudgement and iustice in Iakob.

5 Exalt the Lord our God, and fall downe before his c footstoole: *for* he is holy.

6 Moses and Aaron *were* among his Priests, d and Samuel among such as call upon his Name: these called upon the Lord, and he heard them.

7 Hee spake unto them in the cloudy pillar: they kept his testimonies, *and* the Law *that* he gave them.

8 Thou heardest them, O Lord our God: thou was a favourable God unto them, though thou diddest take vengeance for e their inventions.

9 Exalt the Lord our God and fall downe before his holy Mountaine: for the Lord our God is holy.

a When God delivereth his Church, all the enemies shall have cause to tremble.

* Exod. 25. 22.

b Though the wicked rage against God, but the godly shall prayse his Name and mighty power.

c That is, before his Temple or Arke, where he promised to heare when they worshipped him, as now he promiseth his spirituall presence, wherefore his Church is assembled.

d Under these three he comprehendeth the whole people of Israel: with whom God made his promise.

e For the more liberally that God dealeth with his people, the more doeth he punish them that abuse his benefits.

PSAL. C.

1 He exhorteth all to serve the Lord. 3 who hath chosen us, and preserved us, 4 and to enter into his assemblies to prayse his Name.

‖ *A Psalme of prayse.*

SIng a ye loud unto the Lord, all the earth.

2 Serve the Lord with gladnesse; come before him with ioyfulnesse.

a He prophecieth that Gods benefit in calling the Gentiles shall be so great, that they shall have wonderfull occasion to prayse his mercy and reioyce,

3 Know yee that even the Lord is God; hee hath b made us, and not we our selves: *we are* his people, and the sheepe of his pasture.

4 c Enter into his gates with prayse, *and* into his courtes with reioycing: prayse him *and* blesse his name.

5 For the Lord is good: his mercie is d everlasting, and his trueth *is* from generation to generation.

b He chiefly meaneth touching the spirituall regeneration, whereby we are his sheepe and people.
c He sheweth that God will not be worshipped, but by that meanes which he hath appointed.
d He declareth that we ought never to be wearie in praysing him, seeing his mercies towards vs last for ever.

PSAL. CI.

1 David describeth what gouvernement hee will observe in his house and kingdome. 5 He will punish and correct, by rooting forth the wicked, 6 and cherishing the godly persons.

¶ *A Psalme of David.*

I Will a sing mercie and iudgement: unto thee, O Lord, will I sing.

2 I will doe witely in the perfect way, b till thou comest to me, I will walke in the uprightnesse of mine heart in the middes of my house.

3 I will set no wicked thing before mine eyes: I hate c the worke of them that fall away: it shall not cleave vnto me.

4 A froward heart shall depart from mee; I will know none evill.

5 Him that privily d slandereth his neighbour, will I destroy: him that hath a proud looke and hie heart, I cannot *suffer*.

6 Mine eyes *shall be* unto the e faithfull of the land, that they may dwell with me: he that walketh in a perfect way, he shall serve me.

7 There shall no deceitfull person dwell within my house: hee that telleth lyes, shall not remaine in my sight.

8 f Betimes will I destroy all the wicked in the land, that I may cut off all the workers of iniquitie from the Citie of the Lord.

a David considereth what maner of King he would be, when God should place him in the throne, promising openly, that he would be mercifull and iust.
b Though as yet thou deferrest to place me in the Kingly dignitie, yet will I give my selfe to wisedome and vprightnesse being a private man.
c He sheweth that Magistrates doe not their duties, except they be enemies to all vice.
d In promising to punish these vices, which are most pernitious in them that are about Kings, he declareth that he will punish all. e He sheweth what is the true use of the sword: to punish the wicked, and to maintaine the good.
f. Magistrates must immediately punish vice, least it grow to further inconvenience: and if heathen magistrates are bound to doe this, how much more they that have the charge of the Church of God.

PSAL. CII.

1 It seemeth that this prayer was appointed to the faithfull to pray in the captivitie of Babylon. 26 A consolation for the building of the Church. 18 Whereof followeth the prayse of God to be published unto all posteritie. 22 The conversion of the Gentiles. 23 and the stabilitie of the Church.

¶ *A prayer a of the afflicted, when hee shall be in distresse, and powre forth his meditation before the Lord.*

O Lord heare my prayer, and let my b cry come unto thee.

2 Hide not thy face from mee in the time of my trouble: incline thine eares unto me, when I call, make haste to heare me.

3 For my dayes are c consumed like smoake, and my bones are burnt like an herth.

4 Mine heart is smitten, and withered like grasse, because I forgate d to eate my bread.

5 For the voyce of my groning, my bones doe cleave to my skinne.

6 I am like a e pelicane of the wildernesse: I am like an owle of the deserts.

7 I watch, and am as a sparow alone upon the house top.

8 Mine enemies revile me dayly, *and* they that rage against me, haue f sworne against me,

a Whereby is signified, that albeit we be in never so great miseries, yet there is ever place left for prayer.
b He declareth that in our prayer we must lively feele that, which we desire, and stedfastly believe to obtaine.
c These excessive kindes of speach shew how much the affliction of the Church ought to wound the hearts of the godly.
d My sorrowes were so great, that I passed not for mine ordinary good.
e Ever mourning and solitarie, casting out fearfull cryes. f. Have conspired my death.

9 Surely I have g eaten ashes as bread, and mingled my drinke with weeping.

10 Because of thine h indignation and thy wrath: for thou hast heaved me up, and cast me downe.

11 My dayes *are* like a shadowe that fadeth, and I am withered like grasse.

12 But thou, O Lord, doest i remaine for ever, and thy remembrance from generation to generation.

13 Thou wilt arise *and* have mercie upon Zion: for the time to have mercie thereon, for the k appointed time is come.

14 For thy servants delight in the l stones thereof, and have pitie on the dust thereof.

15 Then the heathen shall feare the Name of the Lord, and all the kings of the earth thy glory,

16 When the Lord shall build up Zion, *and* shall appeare m in his glory,

17 *And* shall turne unto the prayer of the desolate, and not despise their prayer.

18 This shall be written for the generation to come, and the people which shalbe n created, shall prayse the Lord.

19 For he hath looked downe from the height of his Sanctuary: out of the heaven did the Lord behold the earth.

20 That he might heare the mourning of the prisoner, and deliver the o children of death.

21 That they may declare the Name of the Lord in Zion, and his prayse in Ierusalem.

22 When the people shallbe gathered p together, and the kingdomes to serve the Lord.

23 Hee q abated my strength in the way, *and* shortned my dayes.

24 *And* I said, O my God, take me not away in the mids of my dayes: thy yeeres *endure* from generation to generation.

25 Thou hast aforetime layd the foundation of the earth, and the heavens *are* the worke of thine hands,

26 r They shall perish, but thou shalt endure: even they all shall waxe old as doeth a garment: as a vesture shalt thou change them, and they shall be changed.

27 But thou art the same, and thy yeeres shall not faile.

28 The children of thy servants shall continue, and their seed shall stand f fast in thy sight.

g I have not risen out of my mourning to take my refection.
h He sheweth that the afflictions did not onely thus moove him, but chiefly the feeling of Gods displeasure.
i Howsoever we be fraile, yet thy promise is sure, and the remembrance thereof shall confirme us for ever.
k That *is*, the seventie yeeres which by the Prophet Ieremie thou didst appoint, Iere. 29.12.
l The more that the Church is in miserie and desolation, the more ought the faithfull to love and pitie it.
m That is, when he shall have drawen his church out of the darknes of death.
n The deliverance of the Church is a most excellent benefite, and therefore he compareth it to a new creation: for in their banishment the body of the Church seemed to have bene dead, which by deliverance was as it were created a new.
o Who now in their banishment could looke for nothing but death.
p He sheweth that Gods Name is never more praysed, then when religion florisheth and the church increaseth: which thing is chiefly accomplished under the kingdome of Christ. q The Church lament that they see not the time of Christ, which was promised, but have but fewe yeeres and short dayes.
r If heaven and earth perish, much more man shall perish: but the Church by reason of Gods promise endureth for ever. f Seeing thou hast chosen thy Church out of the world, and ioyned it to thee, it cannot but continue for ever: for thou art everlasting.

PSAL. CIII.

1 He provoketh all to prayse the Lord, which hath pardoned his sinnes, delivered him from destruction and given him sufficient of all good things. 20 Then he adderh the tender mercies of God, which hee sheweth like a most tender Father toward his children. 14 The frailtie of mans life. 20 An exhortation to man and Angels to prayse the Lord.

* A Psalme *of David*.

MY soule, a prayse thou the Lord, and all that is within me, *prayse* his holy Name.

2 My soule, prayse thou the Lord, and forget not all his benefits.

3 Which b forgiveth all thine iniquitie, and healeth all thine infirmities,

4 Which redeemeth thy life from the c grave, and crowneth thee with mercie and compassions.

a He wakeneth his dulnesse to prayse God, shewing that both vnderstanding and affections, minde and heart are too little to set foorth his prayse.
b That is, the beginning and chiefest of all benefits, remission of sinne. c For before that we have remission of our sinnes, we are as dead men in the grave.

5 Which

5 Which ſatisfieth thy mouth with good things: and thy d youth is renued like the eagles.
6 The Lord executeth righteouſneſſe and iudgement to all that are oppreſſed.
7 He made his wayes knowen vnto e Moſes, *and* his workes vnto the children of Iſrael.
8 The Lord is full of compaſsion and mercy, ſlow to anger and of great kindneſſe.
9 He will not alway f chide, neither keepe *his anger* for euer.
10 He hath not g dealt with vs after our ſinnes, nor rewarded vs according to our iniquities.
11 For as high as the heaven is aboue the earth, ſo great is his mercie toward them that feare him.
12 As farre as h the Eaſt is from the Weſt: ſo farre hath he removed our ſinnes from vs.
13 As a father hath compaſsion on his children, ſo hath the Lord compaſsion on them that feare him.
14 For he knoweth whereof we be made: he remembreth that we are but duſt.
15 The dayes of i man are as graſſe: as a flowre of the field, ſo flouriſheth hee.
16 For the wind goeth over it, and it is gone, and the place thereof ſhall know it no more.
17 But the louing kindnes of the Lord *endureth* for ever and ever vpon them that feare him, and his k righteouſneſſe vpon childrens children,
18 Vnto them that keepe his l covenant, and thinke vpon his commandements to doe them.
19 The Lord hath prepared his throne in heaven, and his kingdome ruleth over all.
20 Prayſe the Lord, ye m his Angels, that excell in ſtrength, that doe his commandement in obeying the voyce of his word.
21 Prayſe the Lord all ye his hoaſts, ye his ſeruants that doe his pleaſure.
22 Prayſe the Lord all ye his works, in all places of his dominion: my ſoule, prayſe thou the Lord.

d As the eagle, when hee beake overgroweth, ſucketh blood, and ſo is renewed in ſtrength, even ſo God miraculouſly giveth ſtrength to his Church aboue all mans expectation.
e As to his chiefe miniſter, and next to his people.
f He meweth firſt his ſeuere iudgement, but ſo ſoone as the ſinner is humbled, he receiued him to mercie.
g Who haue prooued by continuall experience, that his mercy hath euer prevailed againſt our offences.
h As great as the world is, ſo full is it of ſignes of Gods mercies toward his faithfull, when he hath removed their ſinnes.
i Hee declareth that man hath no thing in himſelfe to moove God to mercie, but onely the confeſſion of his infirmity and miſerie
k His iuſt and faithfull keeping of his promiſe.
l To whom hee giveth grace to feare him, and to obey his word.
m In that that we, which naturally are ſlow to prayſe God, exhort the Angels, which willingly doe it, we ſtirre vp our ſelues to conſider our dutie, and awake out of our ſluggiſhneſſe.

PSAL. CIIII.

1 *An excellent Pſalme to prayſe God for the creation of the world, and the gouernance of the ſame by his marueilous prouidence.* 35 *Wherein the Prophet prayeth againſt the wicked, who are occaſions that God diminiſheth his bleſſings.*

MY ſoule, prayſe thou the Lord: O Lord my God, thou art exceeding great, thou art a cloathed with glory and honour.
2 Which couereſt him ſelfe with light, as with a garment, *and* ſpreadeſt the heavens like a curtaine.
3 Which layeſt the beames of his chambers in the waters, and makeſt the cloudes his chariot, and walkeſt vpon the wings of the winde.
4 Which b makeſt the ſpirits his meſſengers, *and* a flaming fire his miniſters.
5 He ſet the earth vpon her foundations, ſo that it ſhall never moove.
6 Thou couereſtait with the c deepe as with a garment: the d waters would ſtand aboue the mountaines.
7 *But* at thy rebuke they flee: at the voyce of thy thunder they haſte away.
8 *And* the mountaines aſcend, *and* the valleys deſcend to the place which thou haſt eſtabliſhed for them.
9 *But* thou haſt ſet them a bound, which they ſhall not paſſe: they ſhall not returne no cover the earth.
10 Hee ſendeth the ſprings into the valleys, which runne betweene the mountaines.
11 They ſhall give drinke to all the e beaſtes of the field, and the wilde aſſes ſhall quench their thirſt.
12 By theſe f ſprings ſhall the foules of the heaven dwell, and ſing among the branches.
13 Hee watereth the mountaines from his g chambers, *and* the earth is filled with the fruite of thy workes.
14 He cauſeth graſſe to grow for the cattell, and herbe for the vſe of h man, that he may bring forth bread out of the earth,
15 And wine *that* maketh glad the heart of man, *and* oyle to make his face to ſhine, and bread *that* ſtrengtheneth mans heart.
16 The high trees are ſatisfied, *even* the cedars of Lebanon, which he hath planted,
17 That the birds may make their neſts there: the ſtorke dwelleth in the firre trees.
18 The high mountaines *are* for the ¶ goates: the rocks *are* a refuge for the conies.
19 He appointed i the moone for certaine ſeaſons: k the ſunne knoweth his going downe.
20 Thou makeſt darkeneſſe, and it is night, wherein all the beaſts of the foreſt creepe forth.
21 The lyons roare after their pray, and ſeeke their meate l at God.
22 *When* the ſunne riſeth, they retire, and couch in their dennes.
23 m *Then* goeth man forth to his worke, and to his labour vntill the euening.
24 O Lord, how n manifold are thy workes! in wiſedome haſt thou made them all: the earth is full of thy riches.
25 *So is* the ſea great and wide: *for* therein *are* things creeping innumerable, both ſmall beaſts and great.
26 There goe the ſhips, *yea* that ‖ Liviathan, whom thou haſt made to play therein.
27 o All theſe wait vpon thee, that thou mayeſt give them foode in due ſeaſon.
28 Thou giveſt it to them, *and* they gather it, thou openeſt thy hand, *and* they are filled with good things.
29 *But if* thou p hide thy face, they are troubled: *if* thou take away their breath, they die and returne to their duſt:
30 *Againe if* thou q ſend forth thy ſpirit, they are created, & thou reneweſt the face of the earth.
31 Glory be to the Lord for ever: let the Lord reioyce in his workes.
32 He looketh on the earth and it trembleth: he toucheth the mountaines, and they r ſmoke.
33 I will ſing vnto the Lord *all* my life: I will prayſe my God, while I liue.
34 Let my wordes be acceptable vnto him: I will reioyce in the Lord.
35 Let the ſinners be ſ conſumed out of the earth, and the wicked till there be no more: O my ſoule, prayſe thou the Lord. Prayſe ye the Lord.

a The Prophet ſheweth that wee need not to enter into the heavens to ſeeke God, for as much as all the order of nature, with the proprieties, and placing of the elements, are moſt lively mirrours to ſee his maieſtie in.
b As the Prophet here ſheweth that all thoſe powers are ready to ſerue God: ſo the Apoſtle to the Hebr. 1.7. beholdeth in this glaſſe how the very Angels alſo are obedient to his commandement.
c Thou makeſt the ſea to be an ornament vnto the earth.
d If by thy power thou diddeſt not bridle the rage of the waters, it were not poſſible, but the whole world ſhould be deſtroyed.
e If God prouide for the very beaſts, much more will he extend his prouident care to man.
f There is no part of the world ſo barren, where moſt euident ſignes of Gods bleſſings appeare not.
g From the clouds.
h He deſcribeth Gods prouident care over man, who doeth not onely prouide neceſſary things for him, as herbe and other meate: but alſo things to reioyce and comfort him, as wine and oyle, or ointments.
¶ *Or, dotes, roes, and ſuch like.*
i As to ſeparate the night from the day, and to note dayes, moneths and yeeres.
k That is, by his courſe, either farre or neere, it noteth ſummer, winter and other ſeaſons.
l That is, they onely finde meate according to Gods prouidence, who careth even for the brute beaſts.
m To wit, when the day ſpringeth: for the light is as it were a ſhield to defend man againſt the tyrannie and fierceneſſe of beaſts.
n Hee confeſſeth that no tongue is able to expreſſe Gods workes, nor minde to comprehend them.
‖ *Or, whale.*
o God is a moſt nouriſhing Father, who prouideth for all creatures their dayly foode.
p As by thy preſence all things haue life: ſo, if thou withdraw thy bleſſings, they all periſh.
q As the death of creatures ſheweth that wee are nothing of our ſelues: ſo their generation declareth that wee receive all things.
r Who infect the world, and ſo cauſe God that he cannot reioyce in his workes.
ſ Who ſhall be conſumed with the fire of his iuſt iudgement, as the wicked ſhall be conſumed with the fire of hell.

PSAL. CV.

1 *Hee prayſeth the ſingular grace of God, who hath of all the people of the world choſen a peculiar people to himſelfe, and having choſen them, neuer ceaſeth to doe them good, and for his promiſe ſake.*

Prayſe ye

P Rayſe the Lord, *and* call vpon his Name: a declare his workes among the people.

2 Sing vnto him, ſing prayſe vnto him, *and* talke of all his wondrous workes.

3 Reioyce in his holy Name, let the heart of them that ſeeke the Lord, reioyce.

4 Seeke the Lord and his b ſtrength: ſeeke his face continually.

5 Remember his c marueilous workes that he hath done, his wonders, and the d iudgements of his mouth.

6 Ye ſeed of Abraham his ſeruant, ye children of Iaakob, which are his elect.

7 Hee is the Lord our God: his iudgements *are* through all the earth.

8 He hath alway remembred his couenant, *and* promiſe, that he made to a thouſand generations,

9 *Even* that which he e made with Abraham, and his oath vnto Izhak:

10 And *ſince* hath confirmed it to Iaakob for a law, *and* to Iſrael for an euerlaſting couenant.

11 Saying, f Vnto thee will I giue the land of Canan, the lot of your inheritance.

12 Albeit they were few in number, *yea* very few, and ſtrangers in the land,

13 And walked about from nation to nation, from *one* kingdome to another people,

14 *Yet* ſuffered he no man to do them wrong, but reprooued g Kings for their ſakes, *ſaying*,

15 Touch not mine h anoynted, and doe my i Prophets no harme.

16 Moreouer, hee called a famine vpon the land, *and* vtterly brake the k ſtaffe of bread.

17 *But* he ſent a man before them: Ioſeph was ſold for a ſlaue.

18 They held his feete in the ſtokes, *and* hee was layd in yrons.

19 Vntill l his appoynted time came, *and* the counſell of the Lord had tried him.

20 The King ſent and looſed him: *even* the Ruler of the people delyered him.

21 He made him lord of his houſe, and ruler of all his ſubſtance.

22 That hee ſhould binde his m princes vnto his will, and teach his Ancients wiſdome.

23 Then Iſrael came to Egypt, and Iaakob was a ſtranger in the land of Ham.

24 And hee increaſed his people exceedingly, and made them ſtronger then their oppreſſours.

25 n He turned their heart to hate his people, and to deale craftily with his ſeruants.

26 *Then* ſent he Moſes his ſeruant, *and* Aaron whom he had choſen.

27 They ſhewed among them the meſſage of his ſignes, and wonders in the land of Ham.

28 He ſent darkeneſſe, and made it darke: and they were not o diſobedient vnto his commiſſion.

29 * Hee turned their waters into blood, and ſlew their fiſh.

30 * Their land brought foorth frogs, *even* in their Kings chambers.

31 He p ſpake, and there came ſwarmes of flies *and* lice in all their quarters.

32 He gaue them q haile for raine, *and* flames of fire in their land.

33 Hee ſmote their vines alſo and their figge trees, and brake downe the trees in their coaſts.

34 r He ſpake and the graſhoppers came, and caterpillers innumerable.

35 And did eate vp all the graſſe in their land, and deuoured the fruit of their ground.

36 * He ſmote alſo all the firſt borne in their land, *even* the beginning of all their ſtrength.

37 Hee brought them foorth alſo with ſilver and golde, and there was ſ none feeble among their tribes.

38 Egypt was t glad at their departing: for the feare of them had fallen vpon them.

39 He ſpread a cloud to be a couering, and fire to giue light in the night.

40 They u aſked, and he brought quailes, and he filled them with the bread of heaven.

41 He opened the rocke, and the water flowed out, *and* ranne in the dry places *like* a river.

42 For hee remembred his holy x promiſe to Abraham his ſeruant.

43 And hee brought foorth his people with y ioy, *and* his choſen with gladneſſe,

44 And gaue them the lands of the heathen, & they tooke ỹ labors of ỹ people in poſſeſsion,

45 That they might z keepe his ſtatutes, and obſerue his Lawes. Prayſe ye the Lord.

PSAL. CVI.

1 *The people diſperſed vnder Antiochus, doe magnifie the goodneſſe of God among the iuſt and repentant:* 4 *Deſiring to be brought againe into the land by Gods mercifull viſitation.* 8 *And after the manifold maruelles of God wrought in their deliuerance forth of Egypt.* 34 *And the great ingratitude of the people rehearſed.* 47 *They doe pray and deſire to be gathered from among the heathen, to the intent they may prayſe the Name of the God of Iſrael.*

¶ *Prayſe ye the Lord.*

P Rayſe a ye the Lord becauſe he is good, for his mercy endureth for ever.

2 Who can expreſſe the noble actes of the Lord, or ſhew forth all his prayſe?

3 Bleſſed *are* they that b keepe iudgement, and doe righteouſneſſe at all times.

4 Remember mee, O Lord, with the c fauour of thy people: viſit mee with thy ſalvation,

5 That I may ſee the felicity of thy choſen, and reioyce in the ioy of thy people, and glory with thine inheritance.

6 Wee haue d ſinned with our fathers: wee haue committed iniquity, *and* done wickedly.

7 Our fathers vnderſtood not thy wonders in Egypt, neither remembred they the multitude of thy mercies, but rebelled at the Sea, *even* at the red ſea.

8 Neuertheleſſe he e ſaued them for his Names ſake, that he might make his power to be knowen.

9 And he rebuked the red ſea, and it was dried vp, and he led them in the deepe, as in the wilderneſſe.

10 And he ſaued them from the aduerſaries hand, and delyered them from the hand of the enemy.

11 * And the waters couered their oppreſſors: not one of them was left.

12 Then f beleeued they his wordes, *and* ſang prayſe vnto him.

13 But incontinently they forgate his workes, they waited not for his g counſell.

a For as much as the Iſraelites were exempted from the common condemnation of the world, and were elected to be Gods people, the Prophet willeth them to ſhew themſelues mindefull by thankſgiuing.
b By the ſtrength and face he meaneth the Arke where God declared his power and his preſence.
c Which he hath wrought in the deliuerance of his people.
d Becauſe his power was thereby as liuely declared, as if he ſhould haue declared it by mouth.
e The promiſe which God made to Abraham to be his God, and the God of his ſeede after him, he renewed and repeated it againe to his ſeede after him.
f He ſheweth that they ſhould not enioy the land of Canaan by any other meanes, but by reaſon of his couenant made with their fathers.
g That is, the king of Egypt and the king of Gerar. Ge. 12,17 and 20.3.
h Thoſe whom I haue ſanctified to bemy people.
i Meaning, the old fathers, to whom God ſhewed himſelfe plainely, and who were ſetters forth of his word.
k Either by ſending ſcarcity, or by taking away the ſtrength and nourihment the reof.
l So long he ſuffered aduerſitie as God had appointed, and till he had aryed ſufficient'y his patience.
m That the very princes of the countreyes ſhould be ot Ioſephs commandement, and learne Wiſedome at him.
n So it is in God, either to moove the hearts of the wicked to loue or to hate Gods children.
o Meaning, Moſes and Aaron.
* Exod. 7,20.
* Exod. 8.6.
p So that this verſuine came not by fortune, but as God had appointed, and his prophet Moſes ſpake.
q It was ſtrange to ſee raine in Egypt, much more it was fearefull to ſee haile.
r He ſheweth that all creatures are armed againſt man when God is his enemie, as at his commandement the graſhoppers deſtroyed the land.
* Exod. 12,29.
ſ When their enemies felt Gods plagues, his children by his prouidence were exempted.
t For Gods plagues cauſed them rather to depart with the Iſraelites, then with their liues.
u Not for neceſſitie, but for ſatisfying of their luſt.
x Which he confirmeth to the poſteritie, in whom after a ſort the dead liue and enioy the promiſes.
y When the Egyptians lamented and were deſtroyed.
z This is the ende, why God preſerueth his Church, becauſe they ſhould worſhip, and call vpon him in the world.
a The Prophet exhorteth the people to prayſe God for his benefites paſt, that thereby their mindes may be ſtrengthened againſt all preſent troubles and deſpaire.
b He ſheweth that it is not enough to prayſe God with mouth, except the whole heart agree thereunto, and all our life be thereto framed.
c Let the good will that thou beareſt to thy people, extend vnto me, that thereby I may be received into the number of thine.
d By earneſt confeſſion of well of their owne, as of their fathers ſinnes, they ſhew that they had hope that God according to his promiſe would pitie them.
e The inestimable goodneſſe of God appeareth in this, that he would change the order of nature, rather then his people ſhould not be delyered, although they were wicked. * Exod. 14,27.
f The wonderfull workes of God cauſed them to beleeue for a time, and to prayſe him.
g They would preuent his wiſedome and prouidence.

14 But luſted with concupiſcence in the wilderneſſe, and tempted God in the deſert.

15 Then hee gave them their deſire: but hee ſent [h] leanneſſe into their ſoule.

16 They envied Moſes alſo in the tents, *and* Aaron the holy one of the Lord.

17 *Therefore* the earth opened and [i] ſwallowed up Dathan, and covered the company of Abiram.

18 And the fire was kindled in their aſſemblie: the flame burnt up the wicked.

19 They made a calfe in Horeb, and worſhipped the molten image.

20 Thus they turned their [k] glory into the ſimilitude of a bullocke, that eateth graſſe.

21 They forgat God their Saviour, which had done great things in Egypt.

22 Wonderous workes in the land of Ham, and fearefull things by the red ſea.

23 Therefore he minded to deſtroy them, had not Moſes his choſen ſtood in the breach before him to turne away his wrath, leaſt hee ſhould deſtroy *them*.

24 Alſo they contemned [m] that pleaſant land, *and* beleeved not his word.

25 But murmured in their tents, *and* hearkened not unto the voyce of the Lord.

26 Therefore [n] hee lifted up his hand againſt them, to deſtroy them in the wilderneſſe,

27 And to deſtroy their ſeede among the nations, and to ſcatter them throughout the countreyes.

28 They ioyned themſelves alſo unto [o] Baalpeor, and did eat the offerings of the [p] dead.

29 Thus they [q] provoked *him* unto anger with their owne inventions, and the plague brake in upon them.

30 But [r] Phinehas ſtoode up, and executed judgement, and the plague was ſtayed.

31 * And it was [ſ] imputed unto him for righteouſneſſe from generation to generation for ever.

32 They angred him alſo at the waters of * Meribah, ſo that [t] Moſes was puniſhed for their ſakes.

33 Becauſe they vexed his Spirit, ſo that hee ſpake unadviſedly with his lips,

34 Neither deſtroyed they the people, as the Lord had commanded them,

35 But were mingled among the heathen, and learned their workes,

36 And ſerved their idoles, which were their ruine.

37 Yea, they offered their [u] ſonnes, and their daughters unto devils,

38 And ſhed innocent blood, *even* the blood of their ſonnes, and of their daughters whom they offred unto the idoles of Canaan, and the lande was defiled with blood.

39 Thus were they ſtayned with their owne workes, and went [x] a whoring with their owne inventions.

40 Therefore was the wrath of the Lord kindled againſt his people, and abhorred his owne inheritance.

41 And he gave them into the hand of the heathen: and they that hated them were lordes over them.

42 Their enemies alſo oppreſſed them, and they were humbled under their hand.

43 Many [y] a time did hee deliver them, but they provoked him by their counſels: therefore they provoked him by their iniquitie.

44 Yet he ſaw when they were in affliction, and he heard their cry.

45 And he remembred his covenant toward them, and [z] repented according to the multitude of his mercies.

46 And gave them favour in the ſight of all them that led them captives.

47 Save us, O Lord our God, and [a] gather us from among the heathen, that wee may prayſe thine holy Name, and glory in thy prayſe.

48 Bleſſed *be* the Lord God of Iſrael for ever and ever, and let all the people ſay, So be it. Prayſe ye the Lord.

Church, which is diſperſed, and give us conſtancie under the croſſe, that with one conſent wee may all prayſe thee.

PSAL. CVII.

1 The Prophet exhorteth all thoſe that are redeemed by the Lord and gathered unto him, to give thankes. 9 for his mercifull providence of God governing all things at his good pleaſures, 20 ſending good and evill, proſperitie and adverſitie to bring men unto him. 42 Therefore as the righteous thereat reioyce, ſo ſhal the wicked have their mouth ſtopped.

PRayſe [a] the Lord, becauſe hee his good: for his mercy *endureth* for ever.

2 Let them, [b] which have bene redeemed of the Lord, ſhew how he hath delivered them from the hand of the oppreſſour.

3 And gathered them out of the lands, from the Eaſt and from the Weſt, from the North and from the ‖ South.

4 *When* they wandred in the deſert *and* wildernesse out of the way, *and* found no citie to dwell in,

5 [c] Both hungry *and* thirſtie, their ſoule fainted in them.

6 Then they cried unto the Lord in their trouble, *and* he delivered them from their diſtreſſe,

7 And led them forth by the right way, that they might goe to a citie of habitation.

8 Let them *therefore* confeſſe before the Lord his loving kindneſſe, and his wonderfull workes before the ſonnes of men.

9 For he ſatisfied the thirſtie ſoule, and filled the hungry ſoule with goodneſſe.

10 They that dwell in darkneſſe and in the ſhadow of death, being bound in miſerie and yron,

11 Becauſe they [d] rebelled againſt the wordes of the Lord, and deſpiſed the counſell of the moſt High,

12 When hee humbled their heart with heavineſſe, *then* they fell downe, and there was no helper.

13 Then they [e] cryed unto the Lord in their trouble, *and* he delivered them from their diſtreſſe.

14 He brought them out of darkneſſe, and *out of* the ſhadow of death, and brake their bands aſunder.

15 Let them *therefore* confeſſe before the Lord his loving kindneſſe, and his wonderfull workes before the ſonnes of men.

16 For hee hath broken the [f] gates of braſſe, and braſt the barres of yron aſunder.

17 [g] Fooles by reaſon of their tranſgreſſion,

judgement no recoverie, but all things are brought to deſpayre, then God chiefly ſheweth his mighty power. g They that have no feare of God, by his ſharpe rodde are brought to call upon him, and ſo finde mercy.

h The abundance that God gave them, profited not, but made them fine away, becauſe God curſed it.

i By the greatnes of the puniſhment the hainous offence may be conſidered: for they that riſe againſt Gods miniſters, rebell againſt him.

k Hee meweth that all idolaters renounce God to be their glory, whed in ſtead of him they worſhip any creature, much moore wood, ſtone, mettall, or calves.

l If Moſes by his interceſſion had not obteined Gods favour againſt their rebellions.

m That is, Canaan, which was as it were an earneſt peny of the heavenly inheritance.

n That is, hee ſware. Sometime alſo it meaneth, to puniſh.

o Which was the idole of the Moabites.

p Sacrifices offred to the dead idoles.

q Signifying that whatſoever man inventeth of himſelfe to ſerve God by, is deteſtable, and provoketh his anger.

r When all other neglected Gods glory, hee in his zeale killed the adulterers and prevented Gods wrath.

* *Numb.* 25.12.

ſ This acte declared his lively faith, and for his faiths ſake was accepted.

* *Numb.* 20.13. *Pſal.* 95.8.

t Iſſo notable a Prophet of God eſcape not puniſhment, though others provoked him to ſinne, how much more ſhall they be ſubiect to Gods iudgement, which cauſe Gods children to ſinne?

u Hee ſheweth how monſtrous a thing idolatry is, which can winne us to things abhorring to nature, whereas Gods word can not obteine moſt ſmall things.

x Then true chaſtitie is to cleave wholly and onely unto God.

y The Prophet ſheweth that neither by menaces, nor promiſes we can come to God, except we be altogether newly reformed, and that his mercy overcovet and hide our maſſe.

z Not that God is changeable in himſelfe, but that then hee ſeemeth to us to repent when hee altereth his puniſhment, and forgiveth us.

a Gather thy

a This notable ſentence was in the beginning uſed as the foote or retour of the ſong, which was often times repeated.

b As this was true in the Iewes, ſo is there none of Gods elect, that feele not his helpe in their neceſſitie.

‖ *Or, from the ſea: meaning the red ſea, which is on the ſouth part of the land.*

c He ſheweth that there is none affliction ſo grievous, out of the which God will not deliver his, and alſo exhorteth them that are delivered to be mindefull of ſo great a benefite.

d Then the true way to obey God, is to follow his expreſſe commandement: alſo hereby all are exhorted to deſcend into themſelves, for aſmuch as none are puniſhed but for their ſinnes.

e Hee ſheweth that the cauſe why God doeth puniſh us extremely, becauſe wee can be brought unto him by none other meanes.

f When there ſeemeth to many

and

and because of their iniquities are afflicted.

18 Their soule abhorreth all meate, and they are brought to deaths doore.

19 Then they cry unto the Lord in their trouble, *and* he delivereth them from their distresse.

20 [b] Hee sendeth his word and healeth them, and delivereth them from their [i] graves.

21 Let them *therefore* confesse before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men.

22 And let them offer sacrifices of [k] prayse, and declare his works with rejoycing.

23 They that goe downe to the [l] sea in ships, *and* occupie by the great waters,

24 They see the workes of the Lord, and his wonders in the deepe.

25 For he commandeth and raiseth the stormie winde, and it lifteth up the waves thereof.

26 They mount up to the heaven, *and* descend to the deepe, so that their soule [m] melteth for trouble.

27 They are tossed to and fro, and stagger like a drunken man, and all their [n] cunning is gone.

28 Then they cry unto the Lord in their trouble, *and* he bringeth them out of their distresse.

29 Hee turneth the storme to calme, so that the waves thereof are still.

30 When they are [o] quieted, they are glad, and hee bringeth them unto the haven, where they would be.

31 Let them *therefore* confesse before the Lord his loving kindnesse, and his wonderfull workes before the sonnes of men.

32 And let them exalt him in the [p] congregation of the people, and prayse him in the assembly of the Elders.

33 Hee turneth the floods to a wildernesse, and the springs of waters into drinesse,

34 *And* a fruitfull land into [q] barrennesse, for the wickednesse of them that dwell therein.

35 *Againe* he [q] turneth the wildernes into pools of water, and the dry land into water springs.

36 And there he placeth the hungry, and they build a citie to dwell in,

37 And sow the heldes, and plant vineyards, which bring forth fruitfull [r] increase.

38 For he blesseth them, and they multiply exceedingly, and he diminisheth not their cattell.

39 [s] Againe *men* are diminished, and brought low by oppression, evill and sorow.

40 He powreth [t] contempt upon princes, and causeth them to erre in deserte places out of [u] way.

41 Yet hee raiseth up the poore out of misery, and maketh him families like a flocke of sheepe.

42 The [w] righteous shall see it, and rejoyce, and all iniquitie shall stop her mouth.

43 Who is wise that hee may observe these things? for they shall understand the loving kindnesse of the Lord.

PSAL. CVIII.

This Psalme is compoſed of two other Pſalmes before the ſeven and fiftieth and ſixtieth. The matter here conteined is, 1 That David ſtirreth himſelfe with heart and voyce to prayſe the Lord, 7 and aſſureth himſelfe of the promiſe of God concerning his kingdome over Iſrael, and his power againſt other nations: 11 Who thought hee ſeeme to forſake us for a time, yet he alone will in the end caſt downe our enemies.

[x] A ſong or Pſalme of David.

O God, mine heart *is* a prepared, ſo *is* [y] my tongue: I wil ſing and give prayſe.

2 Awake viole and harpe, I will awake early.

3 I will prayſe thee, O Lord, among the [b] people, and I will ſing unto thee among the nations.

4 For thy mercy is great above the heavens, and thy trueth unto the cloudes.

5 [c] Exalt thy ſelfe, O God, above the heavens, and *let* thy glory *be* upon all the earth.

6 That thy beloved may be delivered: [d] helpe with thy right hand and heare me.

7 God hath ſpoken in his [e] holineſſe: *therefore* I will reioyce, I ſhall divide Shechem and meaſure the valley of Succoth.

8 Gilead *ſhallbe* mine, *and* Manaſſeh *ſhallbe* mine: Ephraim alſo *ſhallbe* the ſtrength of mine head: Iudah is my lawgiver.

9 * Moab *ſhalbe* my waſhpot: over Edom will I caſt out my ſhoe: upon Paleſtina will I triumph.

10 Who will leade me into the ſtrong citie? who will bring me unto Edome?

11 [f] Wilt not thou, O God, *which* haddeſt forſaken us, and diddeſt not goe foorth, O God, with our armies?

12 Give us helpe againſt trouble: for vaine is the helpe of man.

13 Through God we ſhall doe valiantly: for he ſhall tread downe our enemies.

ſhalibe ſubject unto me. * Pſal. 60. 8. [f] From the ſixt unto the laſt, reade the expoſition of the lx. Pſalme and fift verſe.

PSAL. CIX.

1 David being falſely accuſed by flatterers unto Saul, prayeth God to help him, and to deſtroy his enemies. 8 And under them he ſpeaketh of Iudas the traytor unto Ieſus Chriſt, and of all the like enemies of the children of God: 27 And deſireth ſo to be delivered, that his enemies may know the worke to be of God. 30 Then doth he promiſe to give prayſe unto God.

[z] To him that excelleth. A Pſalme of David.

HOld not thy tongue, O God of my [a] prayſe.

2 For the mouth of the wicked, and the mouth *full* of deceit are opened upon mee: they have ſpoken to me with a lying tongue.

3 They compaſſed me about alſo with word, of hatred, and fought againſt me without a cauſe.

4 For my friendſhip they were my adverſaries, [b] but I gave my ſelfe to prayer.

5 And they have rewarded me evill for good, and hatred for my friendſhip.

6 [c] Set thou the wicked over him, and let the adverſarie ſtand at his right hand.

7 When he ſhall be iudged, let him be condemned, and let his [d] prayer be turned into ſinne.

8 Let his dayes be few, and let another take his [e] charge.

9 Let his children be fatherleſſe, and his wife a widow.

10 Let is children be vagabonds, and beg and ſeeke *bread comming out* of their places deſtroyed.

11 Let [f] the extortioner catch all that hee hath, and let the ſtrangers ſpoyle his labour.

12 Let there be none to extend mercy unto him: neither let there be any to ſhew mercy upon his fatherleſſe children.

13 Let his poſteritie be deſtroyed, *and* in the generation following, let their name be put out.

14 [g] Let the iniquity of his fathers be had in remembrance with the Lord: and let not the ſinne of his mother be done away.

15 *But* let them alway be before the Lord, that he may cut off their memoriall from the earth.

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a This earneſt affection declareth that hee [i]ſtrue from hypocriſie, and that ſluggiſhneſſe ſtayeth him not.

b He prophecieth of the calling of the Gentiles: for except they were called, they could not [h]are the goodneſſe of God

c Let all the world ſee thy iudgements in that that thou art God over all, and ſo confeſſe that thou art glorious.

d When God by his benefits maketh us partakers of his mercies, he admoniſheth us to be earneſt in prayer, to deſire him to continue and finiſh his graces.

e As he hath ſpoken to Samuel concerning mee, ſo will he ſhew himſelfe conſtant, and holy in his promiſe, ſo that theſe nations following verſe of this Pſalme

[h] By healing them he declareth his good will toward them.

[i] Meaning their diſeaſes which had almoſt brought them to the grave and corruption.

[k] Prayſe and confeſſion of Gods benefit, are the true ſacrifices of the godly

[l] He ſheweth by the ſea what care God hath over man, for in that that he delivereth them from the great danger of the ſea, he delivereth them, as it were from a thouſand deaths.

[m] Their feare and danger is ſo great.

[n] When their art and meanes faile them, they are compelled to confeſſe that onely Gods providence doth preſerve them.

[o] Though before every drop ſeemed to fight one againſt an other, yet at his commaudement they are as ſtill, as though they were froſen.

[p] This great benifite ought not onely to be conſidered particularly, but magnified in all places and aſſemblies.

[q] *Or, ſaltneſſe.*

[r] For the love that he beareth to his Church, he changeth the order of nature for their commoditie.

[s] Continuall increaſe and yeerely.

[t] As God by his providence doeth exalt men, ſo doeth he alſo humble them by afflictions to know themſelves.

[u] For their wickedoes and tyranny he cauſeth the people and ſubiects to contemne them.

[w] They, whoſe faith is lightened by Gods ſpirit, ſhall rioyce to ſee Gods iudgements againſt the wicked and ungodly.

[x] *A ſong or Pſalme of David.*

[y] *Or, my glory, becauſe it chiefly ſetteth foorth the glory of God.*

Gods juſt iudgement deprived of all.

[z] To him that excelleth.

[a] Though all the world condemne me, yet thou wilt approove mine innocency, and that is a ſufficient prayſe to me.

[b] To declare that I had no other refuge, but thee, in whom my conſcience was at reſt.

[c] Whether it were Doeg, or Saul, or ſome familiar friend that had betrayed him, hee prayeth not of priuate affection, but mooved by Gods Spirit, that God would take vengeance upon him.

[d] As to the elect all things turne to their profite: ſo to the reprobate, even thoſe things that are good, turne to their damnation.

[e] This was chiefly accomplished in Iudas. Acts. 1 20.

[f] He declareth that the curſe of God lieth upon the extortioners, who thinking to enrich their children by their unlawfull gotten goods, are by

[g] Thus puniſheth the Lord to the third and fourth generation the wickedneſſe of the parents in their wicked children,

16 Becauſe

16 Because h he remembred not to shew mercie, but persecuted the afflicted and poore man, and the sorowfull hearted to slay him.

17 As he loved cursing, i so shall it come unto him, *and* as hee loved not blessing, so shall it be farre from him.

18 As he cloathed himselfe with cursing like a rayment, so shall it come into his bowels like water, and like oyle into his bones.

19 Let it be unto him as a garment to cover him, and for a girdle, wherewith hee shall be alwayes girded.

20 Let this be the reward of mine adversarie k from the Lord, and of them that speake evill against my soule.

21 But thou, O Lord my God, deale with mee according unto thy l Name: deliver me, (for thy mercy is good)

22 Because I am poore and needy, and mine heart is wounded within me.

23 I depart like the shadow that declineth, and am shaken off as the m grashopper.

24 My knees are weake through fasting, and my flesh n hath lost *all* fatnesse.

25 I became also a rebuke unto them: they that looked upon me, shaked their heads.

26 Helpe me, O Lord my God: o save mee according to thy mercie.

27 And they shall knowe that this is thine hand, *and that* thou, Lord, hast done it.

28 *Though* p they curse, yet thou wilt blesse: they shall arise, and be confounded, but thy servant shall rejoyce.

29 Let mine adversaries be cloathed with shame, and let them cover themselves with their confusion as with a cloake.

30 I will give thanks unto q Lord greatly with my mouth, and prayse him among the multitude.

31 For hee will stand at the right hand of the poore, to save him from them that would r condemne his soule.

h He sheweth that God accustometh to plague them after a strange sort that shew themselves cruell toward other.
i Thus giveth the Lord to every man the thing wherein he delighteth, that the reprobate cannot accuse God of wrong, when they are given up to their lusts and reprobate minde.
k For being destitute of mans help, he fully trusted in the Lord, that hee would deliver him.
l As thou art naturall mercifull, gracious and long suffering so shew thy selfe in effect.
m Meaning, that he hath no stay nor assurance in this world.
n For hunger, that came of sorow, he was leane, and his naturall moisture failed him.
o The more grieyous y Satan assayled him, the more earnest and instant was he in prayer.
p They shall gaine nothing by cursing mee.
q Not onely in confessing it secretly in my selfe, but also in declaring it before all the congregation.
r Hereby he sheweth that he had not to doe with them that were of little power, but with the judges and princes of the world.

PSAL. CX.

David prophecieth of the power and everlasting kingdome given to Christ, 4 and of his Priesthood, which should put an end to the Priesthood of Levi.

¶ *A Psalme of David.*

THE a Lord said unto my Lord, Sit thou at my right hand, untill I make thine enemies thy foote stoole.

2 The Lord shall send the rod of thy power out of b Zion: be thou ruler in the middes of thine enemies.

3 Thy people *shall come* willingly at the time *of assembling* c thine armie in holy beautie: the youth of thy wombe *shalbe* as the morning dew.

4 The Lord sware, and will not repent, Thou art a Priest for ever, after the order of d Melchi-zedek.

5 The Lord *that is* at thy right hand, shall wound kings in the day of his wrath.

6 Hee shalbe judge among the heathen: hee shall fill *all* with dead bodies, *and* smite the e head over great countries.

7 Hee shall f drinke of the brooke in the way: therefore shall he lift up *his* head.

a Iesus Christ in the two and twentie of Matt. verse 44. giveth the interpretation hereof, and sheweth that this cannot properly be applied unto David, but to himselfe.
b And thence it shall stretch thorow all the world: and this power chiefly standeth in the preaching of his word.
c By the word thy people shall be assembled into thy Church whose increase shall be so abundant and wonderfull as the drops of the dew.
d As Melchi-zedek the figure of Christ was both King and Priest: so the effect cannot be accomplished in any king save onely Christ. Heb. 7. 25.
e No power shalbe able to resist him.
f Under this similitude of a captaine, that is so greedie to destroy his enemies, that hee will not scarce drinke by the way, hee sheweth how God will destroy his enemies.

PSAL. CXI.

He giveth thanks to the Lord for his mercifull workes toward his Church, 10 and declareth wherein true wisdome and right knowledge consisteth.

¶ *Prayse ye the Lord.*

I Will a prayse the Lord with my whole heart in the assembly and the congregation of the iust.

2 The works of the Lord *are* b great, and ought to be sought out of all them that love them.

3 His worke *is* beautifull and glorious, and his righteousnesse endureth for ever.

4 Hee hath made his wounderfull workes to be had in remembrance: the Lord *is* mercifull and full of compassion.

5 He hath given c a portion unto them that feare him: he will ever be mindfull of his covenant.

6 He hath shewed to his people the power of his workes, in giving unto them the heritage of the heathen.

7 The d workes of his hands *are* trueth and judgement: all his statutes are true.

8 They are established for ever and ever, and are done in trueth and equity.

9 Hee sent redemption unto his people: hee hath commaunded his covenant for ever: holy and fearefull *is* his Name.

10 e The beginning of wisedome *is* the feare of the Lord: all they that observe f them, have good understanding: his prayse endureth for ever.

a The Prophet declareth that he will prayse God both privately and openly, and that from the heare, as he that consecrateth himselfe wholy and onely unto God.
b He sheweth that Gods workes are a sufficient cause wherefore we should prayse him, but chiefly his benefits toward his Church.
c God hath given to his people all that was necessarie for them, and will doe still even for his covenants sake, and in this sense the Ebrew word is taken, Prov. 30. 8. and 31. 15.
d As God vouchsafed to take the care of his Church so in effect doth he declare himselfe iust and true in the government of the same.
e They onely are wise, that feare God, and none have understanding, but they that obey the word.
f To wit, his commandements, as verse 7.

PSAL. CXII.

Hee praiseth the felicitie of them that feare God, 10 and condemneth the cursed state of the contemners of God.

¶ *Prayse ye the Lord.*

BLessed *is* the man that a feareth the Lord, *and* delighteth greatly in his commandements.

2 His seed shalbe mighty upon earth: the generation of the righteous shalbe blessed.

3 b Riches and treasures *shalbe* in his house, and his righteousnesse endureth for ever.

4 Vnto the c righteous ariseth light in darknes: *he is* mercifull and full of compassion & righteous.

5 A good man *is* mercifull, and d lendeth, *and* will measure his affaires by judgement.

6 Surely he shall never be mooved: *but* the righteous shalbe had in everlasting remembrance.

7 He will not be afraide of evill tidings: *for* his heart is fixed, *and* beleeveth in the Lord.

8 His heart is established: *therefore* he will not feare, untill he see *his desire* upon his enemies.

9 Hee hath e distributed *and* given to the poore: his righteousnesse remaineth for ever: his f horne shall be exalted with glory.

10 The wicked shall see it, and be angry: hee shall gnash with his teeth, and g consume away: the desire of the wicked shall perish.

a He meaneth that reverent feare, which is in the children of God, which causeth them to delight onely in the word of God.
b The godly shall have abundance, and contentednes, because their heart is satisfied in God onely.
c The faithfull in all their adversities. Know that all shall goe well with them, for God will be mercifull and just.
d Hee sheweth what is the fruit of mercy to lend freely, and not for gaine: and so to measure his doings that he may be able to help where needs requireth, and not to bestow all on himselfe.
e The godly pinch not niggardly, but distribute liberally, as the necessitie of the poore requireth, and as their power is able.
f His power and prosperous estate.
g The blessings of God upon his children shall cause the wicked to die for envie.

PSAL. CXIII.

An exhortation to prayse the Lord for his providence, 7 in that contrary to the course of nature hee worketh in his Church.

¶ *Prayse ye the Lord.*

PRayse, O yee servants of the Lord, a prayse the Name of the Lord.

2 Blessed be the Name of the Lord from henceforth and for ever.

3 The Lords Name is praysed from the rising of the sunne, unto the going downe of the same.

a By this admonition he stirreth up our cold dulnes to prayse God, seeing his workes are so wounderfull, and that we are created for the same cause.

4 The-

b If Gods glory shine thorow al the world, and therefore of al ought to be prayed, what great condemnation were it to his people, among whom chiefly it ſhineth, if they ſhould not earneſtly extoll his Name?

4 The Lord is high above alle b nations, *and* his glorie above the heavens.

5 Who is like unto the Lord our God, that hath his dwelling on high.

6 Who abaſeth himſelfe to beholde *things* in the heavens and in the earth!

7 Hee rayſeth the needie out of the duſt, *and* liſteth up the c poore out of the dung.

8 That he may ſet him with the princes, *even* with the princes of his people.

c By preſerving the poore to high honor and giving the barren children, he ſheweth that God worketh not onely in his Church by ordinary meanes, but alſo by miracles.

9 He maketh the barren woman to dwell with a family, *and* a ioyfull mother of children. Prayſe ye the Lord.

PSAL. CXIIII.

1 *How the Iſraelites were delivered forth of Egypt, and of the wonderfull miracles that God wrought at that time. Which put us in remembrance of Gods great mercy toward his Church, who when the courſe of nature faileth, preſerveth his miraculouſly.*

* Exod. 13. 5.

WHen * Iſrael went out of Egypt, *and* the houſe of Iaakob from the a barbarous people,

a That is, from them that were of a ſtraunge language.

2 Iudah was his b ſanctification, *and* Iſrael his dominion.

b The whole people were witneſſes of his holy maieſtie, in adopting them, and of his mightie power in delivering them.

3 The ſea ſaw it, and fled: Iorden was turned backe.

4 The c mountaines leaped like rammes, *and* the hils as lambes!

c Seeing that theſe dead creatures felt Gods power, and after a ſort ſaw it, much more his people ought to conſider it, and glorifie him for the ſame.

5 What ailed thee, O ſea, that thou fledeſt? O Iorden, *why* waſt thou turned backe?

6 Ye mountaines *why* leaped ye like rammes, *and yee* hils as lambes?

7 The d earth trembled at the preſence of the Lord, at the preſence of the God of Iaakob.

d Ought then his people to be inſenſible, when they ſee his power and maieſtie?

8 Which e turneth the rocke into waterpooles, *and* the flint into a fountaine of water.

e That is, cauſed miraculouſly water to come out of the rocke in moſt abundance, Exod. 17. 6.

PSAL. CXV.

1 *A prayer of the faithfull oppreſſed by idolatrous tyrants, againſt whom they deſire that God would ſuccour them. 9 Inſiſting moſt conſtantly that God will preſerve them in this their miſerie, ſeeing, that hee hath adopted and received them into his favour. 12 Promiſing finally that they will not be unmindfull of ſo great a benefite, if it would pleaſe God to heare their prayer, and deliver them by his omnipotent power.*

a Becauſe God promiſed to deliver them, not for their ſakes, but for his Name, Iſa. 48. 11, therefore they ground their prayer upon this promiſe.

NOt a unto us, O Lord, not unto us, but unto thy Name give the glorie for thy loving mercie, *and* for thy trueths ſake.

b When the wicked ſee that God accompliſheth not his promiſe as they imagine, they thinke there is no God.

2 Wherefore ſhall the heathen ſay, b Where is now their God?

3 But our God *is* in heaven: hee doth whatſoever he c will.

c No impediments can let his worke, but he uſeth even the impediments to ſerve his will.

4 Their idoles *are* d ſilver and gold, *even* the worke of mens hands.

d Seeing that neither the matter nor the forme can commend their idoles, it followeth that there is nothing why they ſhould be eſteemed.

5 They have a mouth, and ſpeake not: they have eyes, and ſee not.

6 They have eares, and heare not: they have noſes and ſmell not.

7 They have e hands, and touch not: they have feete, and walke not: neither make they a ſound with their throat.

e Hee ſheweth what great vanitie it is to make helpe of them, which not onely have no helpe in them, but lacke ſenſe and reaſon.

8 They that make them are f like unto them: ſo *are* all that truſt in them.

f As much without ſenſe, as blockes and ſtones.

9 O Iſrael, truſt thou in the Lord: *for* hee is their helpe, and their ſhield.

10 g O houſe of Aaron truſt ye in the Lord, *for* he is their helpe, and their ſhield.

g For they were appointed by God as inſtructers and teachers of faith and religion for others to follow.

11 Yee that feare the Lord, truſt in the Lord: *for* he is their helper, and their ſhield.

12 The Lord hath bene mindfull of us, he will bleſſe, he h will bleſſe the houſe of Iſrael, hee will bleſſe the houſe of Aaron.

h That is, he will continue his graces toward his people.

13 Hee will bleſſe them that feare the Lord, both ſmall and great.

14 The Lord will increaſe *his graces* toward you, *even* toward you, and toward your children.

i And therefore doeth ſtill governe and continue all things therein.

15 Ye are bleſſed of the Lord, which i made the heaven and the earth.

16 The k heavens, *even* the heavens *are* the Lords: but he hath given the earth to the ſonnes of men.

k And they declare enough his ſufficiencie, ſo that the world ſerveth him nothing, but to ſhew his fatherly care toward men.

17 The dead prayſe not the Lord, neither any that l goe downe into the *place* of ſilence.

l Though the dead ſee forth Gods glorie, yet hee meaneth here, that they prayſe him not in his Church and Congregation.

18 But wee will prayſe the Lord from henceforth and for ever. Prayſe ye the Lord.

PSAL. CXVI.

1 *David being in great danger of Saul in the deſert of Maon, perceiving the great and ineſtimable love of God toward him, magnifieth ſuch great mercies. 13 and proteſteth that hee will be thankefull for the ſame.*

I a Love the Lord, becauſe hee hath heard my voyce *and* my prayers.

a Hee granteth that no pleaſure is ſo great, as to feele Gods helpe in our neceſſitie, neither that any thing more ſtirreth up our love toward him.

2 For he hath inclined his eare unto me, when I did call *upon him* b in my dayes.

b That is, in convenient time to ſeeke helpe, which was when he was in diſtreſſe.

3 *When* the ſnares of death compaſſed me, and the griefes of the grave caught me: *When* I found trouble and ſorow.

4 Then I called upon the Name of the Lord, *ſaying*, I beſeech thee, O Lord, deliver my ſoule.

5 The Lord *is* c mercifull and righteous, and our God *is* full of compaſſion.

c He ſheweth forth the fruit of his love in calling upon him, confeſſing him to be juſt and mercifull, and to helpe them that are deſtitutes of aid and counſell.

6 The Lord preſerveth the ſimple: I was in miſery, and he ſaved me.

d Which was unquieted before.

7 Returne unto thy reſt, O d my ſoule: for the Lord hath bene beneficiall unto thee.

8 Becauſe thou haſt delivered my ſoule from death, mine eyes from teares, *and* my feete from falling.

9 I ſhall e walke before the Lord in the land of the living.

e Now reſt upon the Lord, for hee hath bene beneficiall towards thee.

10 f I beleeved, therefore did I ſpeake: *for* I was ſore troubled.

f I felt all theſe things, and therefoore was moved by faith to confeſſe them, 2 Cor. 4. 13.

11 I ſayd in my g feare, All men are liars.

g In my great diſtreſſe I thought God would not regard man, which is but lies and vanitie, yet I overcame this temtation, and felt the contrarie.

12 What ſhall I render unto the Lord for all his benefits toward me?

13 I will h take the cup of ſalvation, and call upon the Name of the Lord,

h In the Law they uſed to make a banket when they gave ſolemne thankes to God, and to take the cuppe and drinke in ſigne of thankeſgiving.

14 I will pay my vowes unto the Lord, *even* now in the preſence of all his people.

i I perceive that God hath a care over his, ſo that he both diſpoſeth their death, and taketh an account.

15 Precious in the ſight of the Lord *is*, the i death of his Saints.

16 Behold, Lord: for I am thy ſervant, I am thy ſervant, *and* the ſonne of thine handmaide: thou haſt broken my bonds.

17 I will offer to thee a ſacrifice of prayſe, and will call upon the Name of the Lord.

18 I will pay my k vowes unto the Lord, *even* now in the preſence of all his people.

k I will thanke him for his benefits, for that is a juſt payment, to confeſſe that we owe all to God.

19 In the courts of the Lords houſe, *even* in the mids of thee, O Ieruſalem, Prayſe ye the Lord.

PSAL. CXVII.

He exhorteth the Gentiles to prayse God, because he hath accomplished as well to them as to the Iewes, the promise of his everlasting loving kindnesse in Iesus Christ.

ALl * nations, prayse ye the Lord: all yee people, prayse him.

2 For his loving kindnesse is great toward us; and the a trueth of the Lord *endureth* for ever. Prayse ye the Lord.

* Rom. 15.11.
a That is, the most certaine and continuall testimonies of his fatherly graces.

PSAL. CXVIII.

David rejected of Saul and of the people, at the time appointed obteined the kingdome. 4 For the which he biddeth all them, that feare the Lord, to be thankefull. And under his person in all this was Christ lively set forth, who should be of his people reiected.

PRayse a ye the Lord, because he is good: for his mercie *endureth* for ever.

2 Let Israel now say, That his mercy *endureth* for ever.

3 Let the house of Aaron now say, That his mercie *endureth* for ever.

4 Let them that feare the Lord, now say, That his mercie *endureth* for ever.

5 I called upon the Lord in b trouble, *and* the Lord heard me, *and set me* at large.

6 The Lord *is* with me: *therefore I* will not feare what c man can doe unto me.

7 The Lord *is* with me among them y helpe me: therefore shall I see *my desire* upon mine enemies.

8 It is better to trust in the Lord, then to have confidence d in man.

9 It is better to trust in the Lord, then to have confidence in princes.

10 All nations have compassed me: but in the Name of the Lord shall I destroy them.

11 They have compassed mee, yea, they have compassed mee: but in the Name of the Lord I shall destroy them.

12 They came about me like bees, *but* they were quenched as a fire of thornes: for in the Name of the Lord I shall destroy them.

13 e Thou hast thrust sore at me, that I might fall: but the Lord hath holpen me.

14 The Lord *is* my strength and f song: for he hath bene my deliverance.

15 The g voyce of ioy and deliverance *shall be* in the tabernacles of the righteous, *saying*, The right hand of the Lord hath done valiantly.

16 The right hand of the Lord is exalted: the right hand of the Lord hath done valiantly.

17 I shall not die, but live, and declare the workes of the Lord.

18 The Lord had chastened me sore, but hee hath not delivered me to death.

19 Open ye unto me the i gates of righteousnes, *that* I may goe into them, *and* prayse the Lord.

20 This is the gate of the Lord: the righteous shall enter into it.

21 I will prayse thee: for thou hast heard me, and hast bene my deliverance.

22 * The stone, *which* the builders k refused, is the head of the corner.

23 This was the Lords doing, *and* it is marvellous in our eyes.

24 This is the day, *which* the Lord hath made: let us rejoyce and be glad in it.

a Because God by creating David King, shewed his mercie to ward his afflicted Church, the Prophet doeth not onely himselfe thanke God, but exhorteth all the people to doe the same.
b We are here taught that the more that troubles oppresse us, the more ought we to be instant in prayer.
c Being exalted to this estate, he assured himselfe to have man ever to be his enemie. Yet hee doubted not, but God would maintaine him, because he had placed him.
d Hee sheweth that he had trusted in vaine if he had but his confidence in man, to have bene preferred to the kingdome, and therefore hee put his trust in God and obteined.
e He noteth Saul his chiefe enemie.
f In that he was delivered, it came not of himselfe, nor of the power of man, but onely of Gods favour, therefore he will prayse him.
g He promiseth both to render graces himselfe, and to cause others to doe the same: because that in his person the Church was restored.
h So that all, that are both farre and neere, may see his mightie power.
i He willeth the doores of the Tabernacle to be opened, that he may declare his thankfull minde.
* Isa. 28.16. matt. 21.42. acts 4.11. roman. 9.33. 1. pet. 2.6.7. k Though Saul and the chiefe power refused me to be King, yet God hath preferred me above them all. l wherein God hath shewed chiefly his mercie, by appointing me King, and delivering his Church.

25 m O Lord, I pray thee, save now: O Lord, I pray thee now give prosperitie.

26 Blessed *be he*, that commeth in the Name of the Lord: n wee have blessed you out of the house of the Lord.

27 The Lord *is* mightie, and hath given vs o light: binde the sacrifice with cordes vnto the horoes of the altar.

28 Thou art my God, and I will prayse thee, *even* my God: therefore I will exalt thee.

29 Prayse ye the Lord, because he is good: for his mercie *endureth* for ever.

m The people pray for the prosperitie of Davids kingdome, who was the figure of Christ.
n Which are the Priests, and have the charge thereof, as Num. 6.23.
o Because he hath restored vs from darkenesse to light, we will offer sacrifices and prayses vnto him.

PSAL. CXIX.

The Prophet exhorteth the children of God to frame their lives according to his holy worde. 123 Also he sheweth wherein the true service of God standeth, that is, when we serve him according to his word, and not after our owne fantasies.

ALEPH.

BLessed *are* a those that are vpright in *their* way, *and* walke in the Law of the Lord.

2 Blessed *are* they that keepe his testimonies, *and* seeke him with their whole heart.

3 Surely they worke b none iniquitie; *but* walke in his wayes.

4 Thou hast commanded to keepe thy precepts diligently.

5 c Oh that my wayes were directed to keepe thy statutes!

6 Then should I not be confounded, when I have respect vnto all thy commandements.

7 I will prayse thee with an vpright d heart, when I shall learne the e iudgements of thy righteousnesse.

8 I will keepe thy statutes: forsake mee not f overlong.

a Here they are not called blessed, which thinke themselves wise in their owne iudgement, nor which imagine to themselves a certaine holinesse, but they whose conversation is without hypocrisie.
b For they are ruled by Gods Spirit and imbrace no doctrine but his.
c David acknowledgeth his imperfection, desiring God to reforme it, that his life may be conformable to Gods word. d For true religion standeth in serving God without hypocrisie. e That is, thy precepts, which containe perfite righteousnesse. f He refuseth not to be tryed by tentations, but he feareth to faint, if God succour not his infirmitie in time.

BETH.

9 Wherewith shall a a yong man redresse his way? in taking heede *thereto* according to thy word.

10 With my whole heart have I sought thee: let me not wander from thy commandements.

11 I have b hid thy promise in mine heart, that I might not sinne against thee.

12 Blessed art thou, O Lord: teach mee thy statutes.

13 With my lippes have I declared all the iudgements of thy mouth.

14 I have had as great c delight in the way of thy testimonies, as in all riches.

15 I will meditate in thy precepts, and consider thy wayes.

16 I will delite in thy statutes, *and* I will not forget thy word.

a Because youth is most given to licentiousnesse, hee chiefly warneth them to frame their lives betime to Gods word.
b If Gods word be graven in our hearts, we shall be more able to resist the assaults of Satan: and therefore the Prophet desireth God to instruct him dayly more and more therein.
c The Prophet not boast of his vertues, but setteth foorth an example for others to follow Gods word, and leave worldly vanities.

GIMEL.

17 Be beneficiall vnto thy servant, *that* I may a liue and keepe thy word.

18 Open mine eyes, that I may see the wonders of thy Law.

19 I am a b stranger vpon earth: hide not thy commandements from me.

20 Mine heart breaketh for the desire to thy iudgements alway.

a Hee sheweth that we ought not to desire to live but to serve God, and that wee can not serve him aright except hee open our eyes and mindes.
b Seeing mans life in this world is but a passage, what should become of him, if thy worde were not his guide?

21 Thou

c In all ages thou hast plagued all such which maliciously and contemptuously departfrom thy trueth.
d When the powers of the world gave false sentence against mee, thy word was a guide and counseller to teach me what to doe, and to comfort mee.

21 Thou c hast destroyed the proud: cursed are they that doe erre from thy commandements.
22 Remoove from me shame and contempt: for I have kept thy testimonies.
23 d Princes also did sit, *and* speake against me: *but* thy servant did meditate in thy statutes.
24 Also thy testimonies *are* my delite, *and* my counsellers.

DALETH.

a That is, it is almost brought to the grave and without thy word I cannot live.
b I have confessed mine offences, and now depend wholy on thee.
c If God did not maintaine us by his word, our life would drop away like water.
d Instruct me in thy word, wherby my minde may be purged from vanity, and taught to obey thy will.
e By this hee sheweth that woe can neither chuse good, cleave to Gods word, nor runne forward in this way, except hee make our hearts large to receive grace and willing to obey.

25 My soule cleaveth to the a dust: quicken me according to thy word.
26 I have b declared my wayes, and thou heardest me: teach me thy statutes.
27 Make me to understand the way of thy precepts, and I will meditate in thy wondrous works.
28 My soule melteth for heavinesse: rayse me up according to thy c word.
29 Take from me the d way of lying, and grant me graciously thy Law.
30 I have chosen the way of trueth, *and* thy judgements have I laid *before me*.
31 I have cleaved to thy testimonies, O Lord: confound me not.
32 I will runne the way of thy commaundements, when thou e shalt inlarge mine heart.

HE.

a He sheweth that he cannot follow on to the end, except God teach him oft times, and leade him forward.
b Not onely in outward conversation, but also with inward affection.
c Hereby meaning all other vices, because that covetousnes is the root of all evill.
d Meaning, all his sences.
e Let me not fall to thy dishonour, but let mine heart still delite in thy gracious word.

33 Teach a me, O Lord, the way of thy statutes, and I will keepe it unto the end.
34 Give me understanding and I will keepe thy Law, yee, I will keepe it with *my* whole b heart.
35 Direct mee in the path of thy commandements: for therein is my delite.
36 Incline mine heart unto thy testimonies: and not to c covetousnes.
37 Turne away mine d eyes from regarding vanity, *and* quicken me in thy way.
38 Stablish thy promise to thy servant, because he feareth thee.
39 Take away e my rebuke that I feare: for thy judgements are good.
40 Beholde, I desire thy commandements: f quicken me in thy righteousnesse.

f Give me strength to continue in thy word even to the end.

VAV.

a He sheweth that Gods mercy and love is the first cause of our salvation.
b By trusting in Gods word hee assureth himselfe to be able to confute the slanders of his adversaries.
c They that simply walke after Gods word, have no lesse to intangle them, whereas they that doe contrary are ever in nettes and snares.
d Hee sheweth that the children of God ought not to suffer their fathers glory to be obscured by the vaine pompe of princes.

41 And let thy loving a kindnesse come unto mee, O Lord, *and* thy salvation according to thy promise.
42 So shall I b make answere unto my blasphemers: for I trust in thy word,
43 And take not the worde of trueth utterly out of my mouth: for I waite for thy judgements.
44 So shall I alway keepe thy Lawe for ever and ever.
45 And I will c walke at libertie: for I seeke thy precepts.
46 I will speake also of thy testimonies before d Kings, and will not be ashamed.
47 And my delite shall be in thy Commandements, which I have loved.
48 Mine handes also will I lift up unto thy Commandements, which I have loved, and I will meditate in thy statutes.

ZAIN.

a Though hee feele Gods hand still to lie upon him, yet he resteth on his promise, and comforteth himselfe therein.
b Meaning, the wicked, which contemne Gods word, and treade his Religion under foote.
c That is, the examples, whereby thou declarest thy selfe to be iudge of the world.
d That is, a vehement teale to thy glory and indignation against the wicked. e In the course of this exile. f Even when other sleepe. g That is, all these benefits.

49 Remember a the promise *made* to thy servant, wherein thou hast caused me to trust.
50 It is my comfort in my trouble, for thy promise hath quickened me.
51 The b proud have had me exceedingly in derision: *yet* have I not declined from thy law.
52 I remembred thy c iudgements of olde, O Lord, and have bene comforted.
53 d Feare is come upon mee for the wicked, that forsake thy Law.
54 Thy statutes have beene my songs in the house of my e pilgrimage.
55 I have remembred thy Name, O Lord, in the f night, and have kept thy Law.
56 g This I had because I kept thy precepts.

CHETH.

a I am perswaded that to keepe thy Lawe is an heritage and great gaine for me.
b He sheweth that none can imbrace the word of God, except he consider his owne imperfections and wayes.
c They have gone about to draw me into their company.
d Not onely in mutuall consent, but also with aide and succour.
e For the knowledge of Gods word is a singular token of his favour.

57 O Lord, *that art* my a portion, I have determined to keepe thy words.
58 I made my supplication in thy presence with *my* whole heart: be mercifull unto mee according to thy promise.
59 I have considered my b wayes, and turned my feet into thy testimonies.
60 I made haste and delayed not to keepe thy commandements.
61 The bands of the wicked have c robbed me: *but* I have not forgotten thy Law.
62 At midnight will I rise to give thanks unto thee, because of thy righteous iudgements.
63 I am d companion of all them that feare thee, and keepe thy precepts.
64 The earth, O Lord, is full of thy mercy: e teach me thy statutes.

TETH.

a Having prooved by experience that God was true in his promise, hee desireth that he would increase in him knowledge and iudgement.
b So Ieremie saith, that before the Lord touched him, he was like a calfe untamed: so that the use of Gods rods, is to call us home to God.
c Their heart is indurate and hardened: puffed up with prosperitie and vaine estimation of themselves, d He confesseth that before that hee was chastened, he was rebellious, as men by nature is.

65 O Lord, thou hast dealth a graciously with thy servant, according unto thy word.
66 Teach me good iudgement and knowledge: for I have beleeved thy commandements.
67 Before I was b afflicted, I went astray: but now I keepe thy word.
68 Thou art good and gracious: teach mee thy statutes.
69 The proud have imagined a lie against me: *but* I will keep thy precepts with *my* whole heart.
70 c Their heart is fat as grease, *but* my delight is in thy Law.
71 It is d good for me that I have bene afflicted, that I may learne thy statutes.
72 The Law of thy mouth is better unto mee, then thousands of gold and silver.

IOD.

a Because God leaveth not his worke that he hath begun, he desireth a new grace: that is, that hee would continue his mercies.
b When God sheweth his grace toward any, he teacheth to others, that he falleth not them that trust in him.
† Hebr. so many.

73 Thine hands have a made mee and fashioned me: give mee understanding *therefore*, that I may learne thy commandements.
74 So they that b feare thee, seeing mee, shall reioyce, because I have trusted in thy word.
75 I know, O Lord, that thy iudgements *are* right, and that thou hast afflicted me † iustly.
76 I pray thee that thy mercie may comfort me, according to thy promise unto thy servant.
77 Let thy tender mercies come unto me, that I may c live: for thy Law *is* my delight.
78 Let the proude be ashamed: for they have

a He declareth, that when he felt not Gods mercies, he was as dead.

dealt

dealt wickedly *and* falsly with me: *but* I meditate in thy precepts.

79 Let such as feare thee [d] turne unto me, and they that [e] know thy testimonies.

80 Let mine heart be upright in thy statutes, that I be not ashamed.

d That is, be comforted by mine example.
e He sheweth that there can be no true feare of God without the knowledge of his word.

C A P H.

81 My soule [a] fainted for thy salvation: *yet* I wait for thy word.

82 Mine eyes fayle for thy promise, saying, When wilt thou comfort me?

83 For I am like [b] a bottle in the smoake, *yet* doe I not forget thy statutes.

84 How many are the [c] dayes of thy servant? When wilt thou execute iudgement on them that persecute me?

85 The proud have [d] digged pits for me, which is not after thy Law.

86 All thy commaundements *are* true: they persecute me falsly: [e] helpe me.

87 They had almost consumed [f] me upon the earth: but I forsooke not thy precepts.

88 Quicken me according to thy loving kindnes: so shall I keepe the testimony of thy mouth.

a Though my strength faile me, yet my soule groneth and figheth, resting still in thy word.
b Like a skinbottle or bladder y is parched in the smoake.
c How long wilt thou afflict thy servant.
d They have not onely oppressed me violently, but also craftily conspired against me.
e He alludeth himselfe, that God will deliver his and destroy such as unjustly persecute them.
f Finding no helpe in earth, he lifteth up his eyes to heaven.

L A M E D.

89 O Lord, thy word endureth for ever in [a] heaven.

90 Thy trueth *is* from generation to generation: thou hast layed the foundation of the earth, and it abideth.

91 They [b] continue *even* to this day by thine ordinances: for all *are* thy servants.

92 Except thy law had bin my delite, I should now have perished in mine affliction.

93 I will never forget thy precepts: for by them thou hast quickened me.

94 I am [b] thine, save me: for I have sought thy precepts.

95 The wicked have waited for me to destroy me: *but* I will consider thy testimonies.

96 I [d] have seene an end of all perfection: *but* thy commandement *is* exceeding large.

a Because none should esteeme Gods word according to the changes of things in this world, he sheweth that it abideth in heaven; and therefore is immutable.
b Seeing the earth and all creatures remaine in that estate wherein thou hast created them, much more thy trueth remaineth constant and unchangeable.
c He prooveth by effect, that he is Gods child, because hee seeketh to understand his word.
d There is nothing so perfect in earth, but it had an end, onely Gods word lasteth for ever.

M E M.

97 Oh how love I thy law! it is my meditation [a] continually.

98 By thy commandements thou hast made me wiser then mine enemies: for they are euer [b] me.

99 I have had more [b] understanding then all my teachers: for thy testimonies are my meditation.

100 I understood more then the ancient, because I kept thy precepts.

101 I have refrained my feet from every evill way, that I might keepe thy word.

102 I have not declined from thy iudgements: for [c] thou diddest teach me.

103 How sweet are thy promises unto my mouth! *yea*, more then hony unto my mouth.

104 By thy precepts I have gotten understanding: therefore I hate all the wayes of falshood.

a He sheweth that we cannot love Gods word, except we exercise our selves therein and practise it.
b Whosoever doeth submit himselfe onely to Gods word, shall not only be safe against the practises of his enemies, but also learne more wisdome then they that professe it, and are men of experience.
c So then of our selves we can doe nothing: but when God doth inwardly instruct us with his spirit, we feele his graces sweeter then hony.

N U N.

105 Thy word *is* [a] a lanterne unto my feete, and a light unto my paths.

106 I have [b] sworne and will performe it, that I will keepe thy righteous iudgements.

a Of our selves we are but darknesse and cannot see, except we be lightened with Gods word.
b So all the faithfull ought to bind themselves to God by a solemne oath and promise, to stirre up their zeale to embrace Gods word.

107 I am very sore afflicted: O Lord, quicken me according to thy word.

108 O Lord, I beseech thee, accept the [c] free offering of my mouth, and teach me thy iudgements.

109 My [d] soule is continually in mine hand: yet doe I not forget thy law.

110 The wicked have laid a snare for me: but I swarved not from thy precepts.

111 Thy testimonies have I taken *as* an [e] heritage for ever: for they are the ioy of mine heart.

112 I have applyed mine heart to fulfill thy statutes alway, *even* unto the end.

c That is, my prayers and thankesgiving which sacrifice Hosea calleth the calves of the lips. Chap. 14. verse 3.
d That is, I am in continuall danger of my life.
e I esteemed no worldly things, but made thy word mine inheritance.

S A M E C H.

113 I hate [a] vaine inventions: but thy Law doe I love.

114 Thou art my refuge and shield, *and* I trust in thy word.

115 [b] Away from mee, yee wicked: for I will keepe the commandements of my God.

116 Stablish me according to thy promise, that I may live, and dissappoint me not of mine hope.

117 [c] Stay thou me, and I shalbe safe, and I will delight continually in thy statutes.

118 Thou hast troden downe all them that depart from thy statutes: for their [d] deceit *is* vaine.

119 Thou hast taken away all the wicked of the earth *like* [e] drosse: therefore I love thy testimonies.

120 My flesh [f] trembleth for feare of thee, and I am afraid of thy iudgements.

a Whosoever will embrace Gods word a right, must abhorre all fantasies and imaginations both of himselfe and others.
b And hinder me not to keepe the Law of the Lord.
c He desireth Gods continuall assistance, least he should faint in this race, which he had begun.
d The craftie practises of them that contemne thy Law, shall be brought to nought.
e Which infected thy people, as drosse doth the mettall.
f Thy iudgements doe not onely teach me obedience, but cause me to feare, considering mine owne weakenesse, which feare causeth repentance.

A I N.

121 I have executed iudgement and iustice: leave me not to mine oppressour.

122 [a] Answere for thy servant in that which is good, *and* let not the proud oppresse me.

123 Mine eyes have fayled *in vvayting* for thy salvation, and for thy iust promise.

124 Deale with thy [b] servant according to thy mercy, and teach me thy statutes.

125 I am thy servant: grant me *therefore* understanding, that I may know thy testimonies.

126 It is [c] time for thee, Lord, to worke: *for* they have destroyed thy Law.

127 Therefore love I thy commandements above gold, yea, above most fine gold.

128 Therefore I esteemed all thy precepts most iust, and hate all false [d] wayes.

a Put thy selfe betweene mine enemies and me, as if thou were my pledge.
b He boasteth not that he is Gods servant, but heereby putteth God in mind that as he made him his by his grace, so hee would continue his favour toward him.
c The Prophet sheweth that when the wicked have brought all things to confusion, and Gods word to utter contempt, then it is Gods time to helpe and send remedy.
d That is, whatsoever dissenteth from the purity of thy word.

P E.

129 Thy testimonies *are* [a] wonderfull: therefore doth my soule keepe them.

130 The entrance into thy [b] wordes sheweth light, *and* giveth understanding to the simple.

131 I opened my mouth, and [c] panted, because I loved thy commandements.

132 Looke upon mee and be mercifull unto me, as thou usest to doe unto those that love thy Name.

133 Direct my steps in thy word, and let none iniquity have dominion over me.

134 Deliver mee from the oppression of men, and I will keepe thy precepts.

135 Shew the light of thy countenance upon thy servant, and teach me thy statutes.

a Containing hie and secret mysteries, so that I am moved with admiration and reverence.
b The simple idiots that submit themselves to God, have their eyes opened and their minds illuminated, so soone as they begin to reade Gods word.
c My zeale toward thy word was so great.

136 Mine eyes guiſh d out with rivers of water, becauſe they keepe not thy Law.

TSADDI.

137 Righteous art thou, O Lord, and iuſt *are* thy iudgements.

138 Thou haſt commanded a iuſtice by thy teſtimonies and trueth eſpecially.

139 * My zeale hath even conſumed mee: becauſe mine enemies have forgotten thy words.

140 Thy word is prooved b moſt pure, and thy ſervant loveth it.

141 I am c ſmall and deſpiſed: *yet* doe I not forget thy precepts.

142 Thy righteouſnes *is* an everlaſting righteouſnes, and thy Law *is* trueth.

143 Trouble and anguiſh are come upon me: *yet are* thy commandements my delight.

144 The righteouſneſſe of thy teſtimonies *is* everlaſting: grant me underſtanding, and I ſhall d live.

KOPH.

145 I have a cried with *my* whole heart: heare me, O Lord, *and* I will keepe thy ſtatutes.

146 I called upon thee: ſave me, and I will keepe thy teſtimonies.

147 I prevented the morning light, and cried: *for* I waited on thy word.

148 Mine eyes b prevent the *night* watches, to meditate in thy word.

149 Heare my voyce according to thy loving kindneſſe: O Lord, quicken me according to thy [i] iudgement.

150 They draw neere that follow after c malice, *and* are farre from thy Law.

151 Thou art neere, O Lord: for all thy commandements are true.

152 I have knowen long ſince a by thy teſtimonies, that thou haſt eſtabliſhed them for ever.

RESH.

153 Behold mine affliction, and deliver me: for I have not forgotten thy law.

154 Pleade my cauſe, and deliver me: quicken me according to thy a word.

155 Salvation *is* farre from the wicked, becauſe they ſeeke not thy ſtatutes.

156 Great art thy tender mercies, O Lord: quicken me according to thy b iudgements.

157 My perſecutors and mine oppreſſours *are* many: *yet* doe I not ſwarve from thy teſtimonies.

158 I ſaw the tranſgreſſors and was c grieved, becauſe they kept not thy word.

159 Conſider, O Lord, how I d love thy precepts: quicken me according to thy loving kindneſſe.

160 The e beginning of thy word is trueth, and all the iudgements of thy righteouſnes *endure* for ever.

SCHIN.

161 Princes have a perſecuted mee without cauſe: but mine heart ſtood in awe of thy words.

162 I reioyce at thy word, as one that findeth a great ſpoyle.

163 I hate falſhood and abhorre it, *but* thy Law doe I love.

164 b Seven times a day doe I praiſe thee, becauſe of thy righteous iudgements.

165 They that c love thy law, ſhall have great proſperity, and they ſhall have none hurt.

166 Lord, I have d truſted in thy ſalvation, and have done thy commandements.

167 My ſoule haith kept thy teſtimonies: for I love them exceedingly.

168 I have kept thy precepts and thy teſtimonies: e for all my wayes are before thee.

TAV.

169 Let my complaine come before thee, O Lord, *and* give me underſtanding a according unto thy word.

170 Let my ſupplication come before thee, *and* deliver me according to thy promiſe.

171 My lips ſhall b ſpeake prayſe, when thou haſt c taught me thy ſtatutes.

172 My tongue ſhall intreate of thy word: for all thy commandements *are* righteous.

173 Let thine hand helpe me: for I have choſen thy precepts.

174 I have longed for thy ſalvation, O Lord, and thy Law *is* my delight.

175 Let my ſoule live, and it ſhall prayſe thee, and thy d iudgements ſhall helpe me.

176 I have e gone aſtray like a loſt ſheepe: ſeeke thy ſervant, for I doe not forget thy commaundements.

d He ſheweth that we muſt firſt have faith before we can worke and pleaſe God.
e I had no reſpect of men, but ſet thee alwayes before mine eyes, as the iudge of my doings.
a As thou haſt promiſed to be the ſchoolmaſter unto all them that depend upon thee.
b The word ſignifieth to powre forth continually.
c All his prayer and deſire is to profit in the word of God.
d This is thy providence eare over me, and wherewith thou wilt iudge mine enemies.
e Being chaſed to and fro by mine enemies, and having no place to reſt in.

PSAL. CXX.

a The prayer of David being vexed by the falſe reports of Saules flatterers. 5 And therefore he lamenteth his long abode among thoſe infidels, 7 Who were given to all kinde of wickednes and contention.

¶ *A ſong of* a *degrees.*

I Called unto the Lord in my b trouble, and hee heard me.

2 Deliver my ſoule, O Lord, from lying lips, *and* from a deceitfull tongue.

3 What doeth *thy* c deceitfull tongue bring unto thee? or what doeth it availe thee?

4 *It is as* the d ſharpe arrowes of a mightie man, and *as* the coales of Iuniper.

5 Woe is to me that I remaine in e Meſhech, *and* dwell in the tents of f Kedar.

6 My ſoule hath too long dwelt with him that hateth peace.

7 I *ſeeke* g peace, and when I ſpeake *thereof*, they are *bent* to warre.

a That is, of lifting up the tune and riſing in ſinging.
b Albeit the children of God ought to reioyce when they ſuffer for righteous ſake, yet it is a great griefe to the fleſh to heare evill for well doing.
c He aſſured himſelfe that God would turne their craft to their owne deſtruction.
d He ſheweth that there is nothing ſo ſharpe to pierce, nor ſo hot to ſet on fire, as a ſlandrous tongue.
e Theſe were people of Arabia, which came of Iapher, Geneſis 10, 2. f That is, of the Iſhmaelites. g He declareth what he meaneth by Meſhech, and Kedar, to wit, the Iſraelites which had degenerate from their godly fathers, and hated and contended againſt the faithfull.

PSAL. CXXI.

1 This Pſalme teacheth that the faithfull ought onely to looke for helpe at God, 7 who onely doth maintaine, preſerve and proſper his Church.

¶ *A ſong of degrees.*

I Will lift up mine eyes ‖ unto the mountaines, from whence my helpe ſhall come.

2 Mine helpe *commeth* from the Lord, which hath made the a heaven and the earth.

3 He will not ſuffer thy foot to ſlip: *for* he that keepeth thee, will not b ſlumber.

4 Behold, he that keepeth Iſrael, will neither ſlumber nor ſleepe.

5 The Lord *is* thy keeper: the Lord *is* thy ſhadow at thy right hand.

6 The ſunne ſhall not c ſmite thee by day, nor the moone by night.

‖ *Or, about the mountaines: meaning, that there is nothing ſo high in this world, wherein he can truſt, but onely in God.*
a He accuſeth mans ingratitude, which cannot depend on Gods power.
b He ſheweth that Gods providence not onely watcheth over his Church in generall: but alſo over every member thereof. c Neither heat nor cold, nor any incommodity ſhall be able to deſtroy Gods Church, albeit for a time they may moleſt it.

d He ſheweth what ought to be the zeale of Gods children, when they ſee his word contemned.

a We cannot confeſſe God to be righteous, except we live uprightly and truely, as he hath commanded.
* Pſal 69, 9. Iohn 2, 17.
b Gold hath need to be fined, but thy word is perfection it ſelfe.
c This is the true triall, to prayſe God in adverſity.
d So that the life of man without the knowledge of God, is death.

a He ſheweth that all his affections and whole heart were bent to Godward for to have helpe in his dangers.
b He was more earneſt in the ſtudy of Gods word, then they that kept the watch were in their charge.
‖ *Or, euſtome.*
c He ſheweth the nature of the wicked to be to perſecute againſt their conſcience.
d His faith is grounded upon Gods word, that he would ever beat hand when his children be oppreſſed.

a For without Gods promiſe there is no hope of deliverance.
b According to thy promiſe made in the law, which becauſe the wicked lacke, they can have no hope of ſalvation.
c My zeale conſumed me when I ſaw their malice and contempt of thy glory.
d It is a ſure ſigne of our adoption, when ye love the Law of God.
e Since thou firſt promiſedſt, even to the end all thy ſayings are true.

a The threatnings and perſecutions of princes could not cauſe me to ſhrinke to confeſſe thee, whom I more feare then men.
b That is, often and ſundry times.
c For their conſcience aſſureth them, that they pleaſe thee, whereas they that love not thee, have the contrary.

d Whatsoever thou doest enterprise, shall have good successe.

7 The Lord shall preserve thee from all evill: he shall keepe thy soule.

8 The Lord shall preserve thy d going out, and thy comming in from henceforth and for ever.

PSAL. CXXII.

1 David reioyceth in the name of the faithfull, that God hath accomplished his promise and placed his Arke in Zion. 3 For the which he giveth thankes. 8 And prayeth for the prosperitie of the Church.

¶ *A song of degrees*, or Psalme *of David.*

I * a Reioyced when they said to me, We will goe into the house of the Lord.

* 1. Chron. 13. 9.

a He reioyceth that God had appointed a place, where the Arke should still remaine.

2 Our b feete shall stand in thy gates, O Ierusalem.

b Which were wont to wander to and fro, as the Arke removed.

3 Ierusalem *is* builded as a citie, that is c compact together in it selfe:

c By the artificiall ioyning and beautie of the houses, he meaneth the concord and love that was betweene the citizens.

4 Whereunto d the Tribes, *even* the Tribes of the Lord go up *according* to the testimonie to Israel, to praise the Name of the Lord,

d All the tribes according to Gods covenant shall come and pray there.

5 For there are thrones set for iudgement, *even* the thrones of the house of e David.

e In whose house God placed the throne of iustice, and made it a figure of Christs kingdome.

6 Pray for the peace of Ierusalem: let them prosper that love thee.

7 Peace be within thy f walles, *and* prosperitie within thy palaces.

f The favour of God prosper thee both within and without.

8 For my g brethren and neighbours sakes, I will wish thee now prosperitie.

g Not only for mine owne sake, but for all the faithfull.

9 Because of the House of the Lord our God, I will procure thy wealth.

PSAL. CXXIII.

1 A prayer of the faithfull, which were afflicted either in Babylon or vnder Antiochus, by the wicked worldlings and contemners of God.

¶ *A song of degrees.*

I Lift up mine eyes to thee, that dwellest in the heavens.

a He compareth the condition of the godly, to servants that are destitute of all helpe, assuring that when all other helpes faile, God is ever at hand and like himselfe.

2 Behold, as the eyes of a servants *looke* unto the hand of their masters, *and* as the eyes of a maiden unto the hand of her mistresse: so our eyes *waite* upon the Lord our God, vntill he have mercie upon vs.

b He declareth that when the faithfull are so full, that they can no more endure the oppressions and scornings of the wicked, there is alway helpe above, if with hungry desires they call for it.

3 Have mercie unto us, O Lord, have mercie upon us: for wee have b suffered too much contempt.

4 Our soule is filled too full of the mocking of the wealthy, *and* of the dispitefulnesse of the proud.

PSAL. CXXIV.

1 The people of God, escaping a great perill, doe acknowledge themselves to be delivered, not by their owne force, but by the power of God. 4 They declare the greatnesse of the perill. 6 And praise the Name of God.

¶ *A song of degrees*, or Psalme *of David.*

a He sheweth that God was ready to helpe at neede, and that there was none other way to be saved, but by his onely meanes.

I F the Lord had not beene a on our side, (may Israel now say)

b So vnable were we to resist.

2 If the Lord had not bene on our side, when men rose up against vs,

3 They had then swallowed us up b quicke, when their wrath was kindled against us.

c He vseth most proper similitudes to expresse the great danger that the Church was in, and out of the which God miraculously delivered them.

4 Then the c waters had drowned us, *and* the streame had gone over our soule:

5 Then had the swelling waters gone over our soule.

6 Praysed *be* the Lord, which hath not given vs *as a* pray unto their teeth.

7 Our soule is escaped, even as a bird out of the d snare of the foulers: the snare is broken, and we are delivered.

d For the wicked did not onely furiously rage against the faithfull, but craftily imagined to destroy them.

8 Our helpe *is* in the Name of the Lord, which hath made heaven and earth.

PSAL. CXXV.

1 He describeth the assurance of the faithfull in their afflictions. 4 And desireth their wealth. 5 And the destruction of the wicked.

THey that trust in the Lord, *shall be* as mount Zion, *which* cannot a be remooved, *but* remaineth for ever.

a Though the world be subiect to mutations, yet the people of God shall stand sure, and be defended by Gods providence.

2 *As* the mountaines *are* about Ierusalem: so *is* the Lord about his people from henceforth and for ever.

b Though God suffer his to be vnder the crosse, least they should embrace wickednes, yet this crosse shall not so rest upon them, that it should drive them from hope.

3 For the b rod of the wicked shall not rest on the lot of the righteous, least the righteous put forth their hand unto wickednesse.

4 Doe well, O Lord, unto those that be good and true in their hearts.

c He desireth God to purge his Church from hypocrites, and such as have no zeale of the trueth.

5 c But these that turne aside by their crooked wayes, them shall the Lord leade with the workers of iniquitie: *but* peace *shall be* upon Israel.

PSAL. CXXVI.

1 This Psalme was made after the returne of the people from Babylon, and sheweth that the meane of their deliverance was wonderfull after the seventie yeeres of captivitie foretspoken by Ieremie, Chap. 25. 12. and 29. 10.

¶ *A song of degrees*, or Psalme *of David.*

WHen the Lord brought againe the captivitie of Zion, wee were like them that a dreame.

a Their deliverance was as a thing incredible, and therefore tooke alway all excuse of ingratitude.

2 Then was our mouth b filled with laughter, and our tongue with ioy: then said they among the c heathen, The Lord hath done great things for them.

b He sheweth how the godly ought to reioyce when God gathereth his Church or delivereth it.

3 The Lord hath done great things for us, *whereof* we reioyce.

c If the infidels confesse Gods wonderfull worke, the faithfull can never shew themselves sufficiently thankefull.

4 O Lord, bring againe our captivitie, as the d rivers in the South.

d It is no more impossible to God to deliver his people, then to cause the rivet to runne in the wildernesse and barren places.

5 They that sowe in teares, shall reape in ioy.

6 They went weeping, and caried e precious seede: *but* they shall returne with ioy, and bring their sheaves.

e That is, seede, which was scarce and deare: meaning, that they which trusted in Gods promise to returne, had their desire.

PSAL. CXXVII.

1 He sheweth that the whole estate of the world, both domesticall and politicall, standeth by Gods meere providence and blessing. 3 And that to have children well nurtured, is an especiall grace and gift of God.

¶ *A song of degrees*, or Psalme *of Salomon.*

EXcept the Lord a build the house, they labour in vaine that build it: except the Lord keepe the b citie, the keeper watcheth in vaine.

a That is, governe and dispose all things pertaining to the familie.

2 It is in vaine for c you to rise earely, *and* to lie downe late, *and* eat the bread d of sorow: but hee will surely give e rest to his beloved.

b The publike estate to the common-wealth.

3 Behold, children are the inheritance of the Lord, *and* the fruit of the wombe *his* reward.

c Which watch and ward, and are also magistrates, and rulers of the citie.

4 As *are* the arrowes in the hand of the strong man, so *are* the f children of youth.

d Either that which is gotten by hard labour, or eaten with griefe of minde.

5 Blessed *is* the man that hath his quiver full of them: *for* they g shall not be ashamed, when they speake with *their* enemies in the gate.

e Not exempting them from labour, but making their labours comfortable, and as it were a rest.

f That is, endued with strength and vertues from God: for these are figures of Gods blessings, and not the number.

g Such children shall be able to stop their adversaries mouthes, when their goldly life is maliciously accused before Iudges.

PSAL. CXXVIII.

1 *He sheweth that blessednesse appertaineth not to all vniuersally; but to them onely that feare the Lord, and walke in his wayes.*

¶ *A song of degrees.*

a God approoveth not our life, except it be reformed according to his word.

B Lessed *is* every one that feareth the Lord, and walketh in his a wayes,

2 When thou eatest the labours of thine b hands, thou shalt be blessed, and it shallbe well with thee.

3 Thy wife *shallbe* as the fruitfull vine on the sides of thine house, *and* thy c children like the olive plants round about thy table

4 Lo, surely thus shall the man be blessed, that feareth the Lord.

b The word esteemeth them happy, which live in wealth and idlenesse: but the holy Ghost approoveth them best that live of the meane profite of their labours.

5 The Lord out of Zion shall d blesse thee, and thou shalt see the wealth of e Ierusalem all the dayes of thy life.

c Because Gods favour appeareth in none outward thing, more then in increase of children, he promiseth to enrich the faithfull with this gift.

6 Yea, thou shalt see thy childrens children, *and* peace vpon Israel.

d Because of the spirituall blessing which God hath made to his Church, the temporall things shall be graunted. e For except God blessed his Church publikely, his private blessing were nothing.

PSAL. CXXIX.

1 *He admonisheth the Church to reioyce though it be afflicted.* 4 *For by the righteous Lord it shall be deliuered.* 6 *And the enemies for all their glorious shew, shall suddenly be destroyed.*

¶ *A song of degrees.*

a The Church now afflicted, ought to remember how her condition hath ever beene such from the beginning to be molested most grieuously by the wicked: yet in time it hath ever beene delivered.

T Hey have oftentimes afflicted mee from my youth (may a Israel now say.)

2 They have oftentimes afflicted me from my youth: but they could not preuaile against mee.

3 The plowers plowed vpon my backe, *and* made long furrowes.

4 *But* the b righteous Lord hath cut the cords of the wicked.

b Because God is righteous, he cannot but plague his aduersaries, and deliver his as oxen out of the plough.

5 They that hate Zion, shall be all ashamed and turned backward.

6 c They *shall be* as the grasse on the house tops, which withereth afore it commeth forth.

c The enemies that lift themselves most high, and as it were approach neere to the Sunne, are consumed with the heat of Gods wrath, because they are not grounded in godly humilitie.

7 Whereof the mower filleth not his hand, neither the glainer his lap:

8 d Neither they which goe by, say, The blessing of the Lord *be* vpon you, *or*, We blesse you in the Name of the Lord.

d That is, the wicked shall perish, and none shall passe for them.

PSAL. CXXX.

1 *The people of God from their bottomlesse miseries doe cry vnto God, and are heard.* 3 *They confesse their sinnes, and flee vnto Gods mercies.*

¶ *A song of degrees.*

a Being in great distresse and sorow.

O Ut of the a deepe places have I called vnto thee, O Lord.

2 Lord, heare my voyce: let thine eares attend to the voyce of my prayers.

b He declareth that we cannot be iust before God, but by forgiuenesse of sinnes.

3 If thou, O Lord, straightly markest iniquities, O Lord, b who shall stand?

c Because of nature thou art mercifull: therefore the faithfull reverence thee.

4 But mercie *is* with thee, that thou c mayest be feared.

5 I have waited on the Lord: my soule hath waited, and I have trusted in his word.

6 My soule *waiteth* on the Lord more then the morning watch watcheth for the morning.

d He sheweth to whom the mercy of God doeth appertaine: to Israel, that is, to the Church and not to the reprobate.

7 Let Israel waite on the Lord; for with the Lord *is* d mercie, and with him *is* great redemption.

8 And hee shall redeeme Israel from all his iniquities.

PSAL. CXXXI.

1 *David charged with ambition and greedie desire to reigne, protesteth his humilitie and modestie before God, and teacheth all men what they should doe.*

¶ *A song of degrees*, or Psalme *of David.*

a He setteth forth his great humility, as an example to all rulers and governours.

L Ord, a mine heart is not hautie, neither are mine eyes lofty, neither have I walked in great b matters and hid from me.

b Which passe the measure and limits of his vocation.

2 Surely I have behaved my selfe, like one wained from his mother, and kept silence: I am in my selfe as one that is c wained.

c He was void of ambition and wicked desires.

3 Let Israel waite on the Lord from hencefoorth and for ever.

PSAL. CXXXII.

1 *The faithfull grounding on Gods promise made vnto David, desire that he would establish the same, both as touching his posteritie, and the building of the Temple, to pray there as was foretspoken, Deut. 12. 5.*

¶ *A song of degrees.*

a That is, with how great difficultie he came to the kingdom, and with how great zeale and care he went about to build thy Temple.

L Ord, remember David with all his a affliction.

2 Who sware vnto the Lord, *and* vowed vnto the mightie *God* of Iaakob, *saying*,

3 I b will not enter into the Tabernacle of mine house, nor come vpon my pallet *or* bed,

b Because the chiefe charge of the king was to set foorth Gods glory, he sheweth that he could take no rest, neither would goe about any worldly thing, were it never so necessarie, before he had executed his office.

4 Nor suffer mine eyes to sleepe, nor mine eye lids to slumber.

5 Untill I finde out a place for the c Lord, an habitation for the mightie *God* of Iaakob.

c That is, the Arke, which was a figure of Gods presence.

6 Lo, we heard of it in d Ephrathah, *and* found it in the fields of the forrest.

d The common bruit was that the Arke should remaine in Ephrathah, that is, in Bethlehem a plentifull place: but after we perceived that thou wouldest place it in Ierusalem, which was barren as a forrest, and compassed about onely with hilles.

7 Wee will enter into his Tabernacles, *and* worship before his footstoole.

8 Arise, O Lord, *to come* into thy e rest, thou, and the Arke of thy strength.

e That is, Ierusalem, because that afterward his Arke should remoove to none other place.

9 Let thy Priests be cloathed with frighteousnesse, and let thy Saints reioyce.

10 For thy g servant Davids sake refuse not the face of thine Anoynted.

f Let the effect of thy grace both appeare in the Priests and in the people.

11 The Lord hath sworne in trueth vnto David, and he will not shrinke from it, *saying*, Of the fruit of thy body will I set vpon thy throne,

12 If thy sonnes keepe my Covenant, and my testimonies, that I shall teach them, their sonnes also shall sit vpon thy throne for h ever.

13 For the Lord hath chosen Zion, *and* loved to dwell in it, *saying*,

14 This is my rest for ever: here will I dwell, for I have a i delight therein,

15 I will surely blesse her vitailes, *and* will satisfie her poore with bread.

16 And will cloathe her Priests with k salvation, and her Saints shall shout for ioy.

17 There will I make the l horne of David to bud: *for* I have ordeined a light for mine Anoynted.

18 His enemies will I cloathe with shame, but on him his crowne shall florish.

g As thou first madest promise to David, so continue it to his posteritie, that whatsoever they shall aske for their people, it may be granted.

h Because this cannot be accomplished but in Christ, it followeth that the promise was spirituall.

i Meaning, for his owne sake, and not for the plentifulnesse of the place: for he promiseth to blesse it, declaring before that it was barren.

k That is, with my protestion, whereby they shalbe safe.

l Though his force for a time seemed to be broken, yet he promiseth to restore it.

PSAL. CXXXIII.

1 *This Psalme contayneth the commendation of brotherly amitie among the seruants of God.*

¶ *A song of degrees*, or Psalme *of David.*

a Because the greatest part were against David, though some favoured him, yet when hee was established kinglat length, they ioyned all together like brethren: and therefore he sheweth by these similitudes the commoditie of brotherly love.

B Eholde, how good and how comely a thing it is, brethren to dwell even a together.

2 *It is* like to the precious b oyntment upon the head, that runneth downe upon the beard, *even* unto Aarons beard, which went downe on the border of his garments.

3 *And* as the dew of c Hermon which falleth upon the mountaines of Zion: for d there the Lord appoynted the bleſſing *and* life for ever.

b The oyntment was a figure of the graces which come from Chriſt the head upon his Church.
c By Hermon and Zion he meaneth the plentifull countrey about Ieruſalem.
d Where there is ſuch concord.

PSAL. CXXXIV.

1 He exhorteth the Levites watching in the Temple, to praiſe the Lord.

¶ *A ſong of degrees.*

BEhold, praiſe ye the Lord, all yee a ſervants of the Lord, yee that by night ſtand in the houſe of the Lord.

2 Lift up your b hands to the Sanctuary, and praiſe the Lord.

3 The Lord that c hath made heaven and earth, bleſſe thee out of Zion.

a Ye that are Levites and chiefly appointed to this office.
b For their charge was not onely to keepe the Temple, but to pray there and to give God thanks.
c And therefore hath all power, bleſſe thee with his Fatherly love declared in Zion. Thus the Levites uſed to praiſe the Lord, and bleſſe the people.

PSAL. CXXXV.

1 He exhorteth all the faithfull, of what eſtate ſoever they be, to praiſe God for his marvellous workes. 12 And ſpecially for his graces toward his people, wherein he hath declared his Maieſtie. 15 To the confuſion of all idolaters and their idoles.

¶ *Praiſe ye the Lord.*

PRayſe, the Name of the Lord; yee ſervants of the Lord, praiſe *him*.

2 Yee that a ſtand in the Houſe of the Lord, *and* in the b courts of the houſe of our God,

3 Praiſe yee the Lord: for the Lord is good: ſing prayſes unto his Name: for it is a comely thing.

4 For the Lord hath c choſen Iaakob to himſelfe, *and* Iſrael for his chiefe treaſure.

5 For I know that the Lord *is* great, and that our Lord *is* above all gods.

6 Whatſoever pleaſeth the Lord, that d did he in heaven and in earth, in the ſea, & in all the depths.

7 He bringeth up the cloudes from the ends of the earth, and maketh the * lightnings with the raine: hee draweth foorth the winde out of his treaſures.

8 * He ſmote the firſt borne of Egypt both of man and beaſt.

9 Hee hath ſent tokens and wonders into the mids of thee, O Egypt, upon Pharaoh, and upon all his ſervants.

10 * He ſmote many nations, and ſlew mighty Kings:

11 *As* Sihon King of the Amorites, and Og king of Baſhan, and all the kingdomes of Canaan:

12 And e gave their land for an inheritance, *even* an inheritance unto Iſrael his people.

13 Thy Name, O Lord, *endureth* for ever: O Lord, thy remembrance *is* from generation to generation.

14 For the Lord will f iudge his people, and be pacified toward his ſeruants.

15 The g idoles of the heathen *are* ſilver and gold, *even* the worke of mens hands.

16 They have a mouth, and ſpeake not: they have eyes and ſee not.

17 They have eares and heare not, neither is there any breath in their mouth.

18 They that make them, are like unto them: *ſo are* all that truſt in them.

19 Prayſe the Lord, yee houſe of Iſrael: prayſe the Lord, ye houſe of Aaron.

20 Prayſe the Lord, ye houſe of Levi; ye that feare the Lord, prayſe the Lord.

21 Prayſed *be* the Lord out of Zion, which dwelleth in Ieruſalem. Prayſe ye the Lord.

a Ye Levites that are in his Sanctuary.
b Meaning, the people: for the people and Levites had their courts, which were places of the Temple ſeparate.
c That is, hath freely loved the poſterity of Abraham.
d He joyned Gods power with his will to the intent that we ſhould not ſeparate them, and hereby he willeth Gods people to depend on his power which he confirmed by examples.
* Iere. 10.13.
* Exod. 12.29.
* Num. 21.24.34.
e He ſheweth what fruit the godly conceive of Gods power, whereby they ſee how he deſtroyeth his enemies, and delivereth his people.
f That is, governe and defend his people.
g By ſhewing what puniſhment God appoynteth for the heathen idolaters, hee warneth his people to beware the like offences, ſeeing that idoles have neither power nor life, and that their deliverance came not by idols, but by the mighty power of God. Reade Pſal. 115. verſe 4.

PSAL. CXXXVI.

1 A moſt earneſt exhortation to give thankes unto God for the creation and gouvernance of all things, which ſtandeth in confeſſing that he giveth us all of his meere liberalitie.

PRayſe ye the Lord, becauſe he is good: for his a mercy *endureth* for ever.

2 Prayſe yee the God of gods: for his mercie *endureth* for ever:

3 Prayſe yee the Lord of lords: for his mercie *endureth* for ever:

4 Which onely doeth great wonders; for his mercie *endureth* for ever:

5 Which by *his* wiſedome made the heavens: for his mercie *endureth* for ever:

6 Which hath ſtretched out the earth upon the waters: for his b mercie *endureth* for ever:

7 Which made great lights: for his mercy *endureth* for ever:

8 *As* the Sunne to rule the day; for his mercy *endureth* for ever.

9 The Moone and the ſtarres to governe the night: for his mercy *endureth* for ever:

10 Which ſmote Egypt with their firſt borne, (for his mercy *endureth* for ever,)

11 And c brought out Iſrael from among them; for his mercie *endureth* for ever.

12 With a mighty hand and d ſtretched out arme; for his mercie *endureth* for ever.

13 Which divideth the Sea into two parts; for his mercie *endureth* for ever:

14 And made Iſrael to paſſe through the mids of it; for his mercie *endureth* for ever:

15 And overthrew Pharaoh and his hoaſte in the red Sea; for his mercie *endureth* for ever:

16 Which led his people thorow the e wildernes; for his mercy *endureth* for ever.

17 Which ſmote great Kings: for his mercie *endureth* for ever:

18 And ſlew f mighty kings: for his mercie *endureth* for ever:

19 *As* Shion king of the Amorites: for his mercy *endureth* for ever:

20 And Og the king of Baſhan: for his mercy *endureth* for ever:

21 And gave their land for an heritage; for his mercy *endureth* for ever:

22 *Even* an inheritage unto Iſrael his ſervant; for his mercy *endureth* for ever:

23 Which remembred us in our g baſe eſtate; for his mercy *endureth* for ever:

24 And hath refcued us from our oppreſſours; for his mercy *endureth* for ever:

25 Which giveth food to all h fleſh; for his mercy *endureth* for ever:

26 i Prayſe ye the God of heaven; for his mercie *endureth* for ever.

a By this repitition he ſheweth that the leaſt of Gods benefits binde us to thankeſgiving: but chiefly his mercy, which is principally declared towards his Church.
b This was a common kinde of thankeſgiving, which the whole people uſed, when they had received any benefit of God, as 2. Chron. 7. 6. and 20. 21. meaning, that God was not onely mercifull to their fathers, but alſo continued the ſame to their poſterity.
c Gods mercifull providence toward man appeareth in all his creatures, but chiefly in that that he delivered his Church from the thraldome of their enemies.
d In doinga ſuch a worke as was never done before, nor that any other could doe.
e Where for the ſpace of fourty yeeres he ſhewed infinite and moſt ſtrange wonders.
f Declaring thereby that no power nor authority was ſo deare unto him, as the love of his Church.
g In our greateſt affliction and ſlavery when we looked for nothing leſſe then to have had any ſuccour.
h Seeing that God provideth even for the beaſts, much more hath he care over his.
i Seeing that all ages have had moſt plaine teſtimonies of Gods benefits.

PSAL. CXXXVII.

1 The people of God in their baniſhment ſeeing Gods true Religion decay, lived in great anguiſh and ſorrow of heart: the which griefe the Caldeans did ſo little pitie. 3 That they rather increaſed the ſame dayly with taunts, reproaches and blaſphemies againſt God. 7 Wherefore the Iſraelites deſire God, firſt to puniſh the Edomites, who provoked the Babylonians againſt them. 8 And moved by the Spirit of God, prophecie the deſtruction of Babylon, where they were handled ſo tyrannouſly.

BY the rivers of Babel we a ſate, and there wee wept, when we remembred Zion.

2 We hanged our harpes upon the willowes

a That is, we aboade a long time, and albeit that the countrie was pleaſant, yet could it not ſtay our teares, nor turne us from the true ſervice of our God.

in the mids b thereof.

3 Then they that led us captive, c required of us songs and mirth, when we had hanged up *our harpes, saying*, Sing us *one* of the songs of Zion.

4 How shall wee sing, *said we*, a song of the Lord in a strange land?

5 d If I forget thee, O Ierusalem, let my right hand forget *to play*.

6 If I doe not remember thee, let my tongue cleave to the roofe of my mouth: *yea*, if I preferre not Ierusalem to my e chiefe ioy.

7 Remember the children of f Edom, O Lord, in the g day of Ierusalem, which said, Rase it, rase it to the foundation thereof.

8 O daughter of Babel, worthy to be destroyed, blessed *shall he be* that rewardeth thee, as thou hast served us.

9 h Blessed *shall he be* that taketh and dasheth thy children against the stones.

b To wit, of that countrey.
c The Babylonians speake thus in mocking us, as though by our silence we should signifie that we hoped no more in God.
d Albeit the faithfull are touched with their particular griefes, yet the common sorow of the Church his most grievous unto them, and is such as they cannot but remember and lament.
e The decay of Gods religion in their countrey was so grievous, that no ioy could make them glad, except it were restored.
f According as Ezekiel 25,13. and Ieremiah 49,7. verse prophecied: and Obadiah. verse. 10. sheweth that the Edomites which came of Esau, conspired with the Babylonians against their brethren and kinsfolke.
g When thou didst visit Ierusalem.
h He alludeth to Isaiahs prophecie, Chap. 13. and 16. verse, promising good successe to Cyrus and Darius, whom ambition moove to fight against Babylon, but God used them as his rods to punish his enemies.

PSAL. CXXXVIII.

1 *David with great courage praiseth the goodnesse of God toward him, the which is so great,* 4 *That it is knowen to forrein princes, who shall praise the Lord together with him.* 6 *And bee is assured to have the like comfort of God in the time following, as he had heretofore.*

¶ A Psalme *of David.*

I Will praise thee with my whole heart, *even* before the a gods I praise thee.

2 I will worship toward thine holy b Temple and praise thy Name, because of thy loving kindnesse and for thy trueth: for thou hast magnified thy Name above all things by thy word.

3 When I called, then thou heardest me, *and* hast c increased strength in my soule.

4 All the d kings of the earth shall praise thee, O Lord: for they have heard the wordes of thy mouth.

5 And they shall sing of the wayes of the Lord, because the glory of the Lord *is* great.

6 For the Lord is high, yet he beholdeth the lowly, but the proud he knoweth i afarre off.

7 Though I walke in the middes of trouble, *yet* wilt thou revive me: thou wilt stretch foorth thine hand upon the wrath of mine enemies, and thy right hand shall save me.

8 The Lord will f performe *his worke* toward mee: O Lord, thy mercy *endureth* for ever: forsake not the works of thine hands.

a Even in the presence of Angels and of them that have authority among men.
b Both the Temple and ceremoniall service at Christs comming were abolished: so that now God will be worshipped only in spirit and trueth, Iohn 4.23.
c Thou hast strengthened me against mine outward and inward enemies.
d All the world shall confesse that thou hast wonderfully preserved me, and performed thy promise.
e Distance of place cannot hinder God to shew mercy to his, and to iudge the wicked though they thinke that he is farre off.
f Though mine enemies rage never so much, yet the Lord, which hath begun his worke in me, will continue his grace to the end.

PSAL. CXXXIX.

1 *David cleanseth his heart from all hypocrisie, sheweth that there is nothing so hid, which God seeth not.* 13 *Which bee confirmed by the creation of man.* 14 *After declaring his zeale and feare of God, he protesteth to be enemie to all them that contemne God.*

¶ *To him that excelleth. A Psalme of David.*

O Lord, thou hast tried me, and knowen *me.*

2 Thou knowest my a sitting and my rising: thou understandest my thought afarre off.

3 Thou b compassest my pathes, and my lying downe, and art accustomed to all my wayes.

4 For there is not a word in my c tongue, *but* loe, thou knowest it wholly, O Lord.

5 Thou holdest me straite behind and before, and layest thine d hand upon me.

6 *Thy* knowledge is too wonderfull for mee: it is so high that I cannot *attaine* unto it.

7 Whither shall I goe from thy e Spirit? or whither shall I flee from thy presence?

8 If I ascend into heaven, thou art there: if I lie downe in hell, thou art there.

9 Let me take the wings of the morning, *and* dwell in the uttermost parts of the sea:

10 Yet thither shall thine hand f leade me, and thy right hand hold me.

11 If I say, Yet the darknesse shall hide me, even the night *shall be* g light about me.

12 Yea, the darkenesse hideth not from thee: but the night shineth as the day: the darkenesse and light are both alike.

13 For thou hast b possessed my reines: thou hast covered me in my mothers wombe.

14 I will praise thee, for I am i fearefully and wonderously made: marveilous *are* thy workes, and my soule knoweth it well.

15 My bones are not hid from thee, though I was made in a secret *place*, *and* fashioned k beneath in the earth.

16 Thine eyes did see me, when I was without forme: l for in thy booke were all things written, *which* in continuance were fashioned, when there was none of them *before*.

17 How m deare therefore are thy thoughts unto me, O God! how great is the sum of them!

18 If I should count them, they are moe then the sand: when I awake, n I am still with thee.

19 Oh that thou wouldest slay, O God, the wicked and bloody men, *to whom I say*, Depart ye from me:

20 Which speake wickedly of thee, *and* being thine enemies are lifted up in vaine.

21 Doe not I o hate them, O Lord, that hate thee? and doe not I earnestly contend with those that rise up against thee?

22 I hate them with an unfained hatred, as they were mine *utter* enemies.

23 Try mee, O God, and knowe mine heart: proove me and know my thoughts.

24 And consider if there be any p way of wickednes in me, and leade me in the q way for ever.

a He confesseth that neither our actions, thoughts, or any part of our life can be hid from God, though he seeme to be farre off.
b So that they are evidently knowen to thee.
c Thou knowest my meaning before I speake.
d Thou so guidest mee with thine hand, that I can turne no way, but where thou appointest me.
e From thy power and knowledge?
f Thy power doth so fast hold me, that I can escape by no meanes from thee.
g Though darknesse be an hinderance to mans sight, yet it serveth thine eyes as well as the light.
h Thou hast made me in all parts, and therefore must needs knoow me.
i Considering thy wonderfull worke in forming me, I cannot but praise thee and feare thy mighty power.
k That is, in my mothers wombe: which he compareth to the inward parts of the earth.
l Seeing that thou diddest knoow me before I was composed of either flesh or bone, much more now must thou know me when thou hast fashioned me.
m How ought we to esteeme the excellent declaration of thy wisedome in the creation of man?
n I continually see new occasions to meditate in thy wisedome, and to praise thee.
o He reacheth us boldly to contemne all the hatred of the wicked, and friendship of the world, when they would let us to serve God sincerely.
p Or any heinous way or rebellious meaning, that though he were subiect to sinne, yet was he not given to wickednesse, and to provoke God by rebellion.
q That is, continue thy favour towards me to the end.

PSAL. CXL.

1 *David complaineth of the cruelties, falshood and iniuries of his enemies.* 8 *Against the which he prayeth unto the Lord, and assureth himselfe of his helpe and succour.* 12 *Wherefore he provoketh the iust to praise the Lord, and to assure themselves of his tuition.*

¶ *To him that excelleth. A Psalme of David.*

Deliver mee, O Lord, from the evill man: preserve me from the a cruell man:

2 Which imagine evill things in *their*, b heart, *and* make warre continually.

3 They have sharpened their tongues like a serpent; c adders poison *is* under their lips, Selah.

4 Keepe d me, O Lord, from the hands of the wicked; preserve me from the cruell man, which purposeth to cause my steps to slide.

5 The proud have layd a snare for mee, and spread a net with cordes in my path way, *and* set grennes for me. Selah.

6 *Therefore* I said unto the Lord, Thou art my God; heare, O Lord, the voyce of my prayers.

7 O Lord

a Which persecuteth me of malice and without cause.
b That is, by their false cavillations & lies they kindle the hatred of the wicked against me.
c He sheweth what weapons the wicked use, when power and force faile them.
d He declareth what is the remedie of the godly, when he are oppressed by the worldlings.

7 O Lord God the strength of my salvation, thou e hast covered my head in the day of battell.
8 Let not the wicked have his desire, O Lord; f performe not his wicked thought, *least* they be proud. Selah.
9 *As for* g the chiefe of them that compasse mee about, let the mischiefe of their owne lips come vpon them.
10 Let coales fall upon them: let h him cast them into the fire, *and* into the deepe pits that they rise not.
11 *For* the backbiter shall not be established vpon the earth, euill shall i hunt the cruell man to destruction.
12 I know that the Lord will auenge the afflicted, *and* iudge the poore.
13 Surely the righteous shall prayse thy Name, *and* the iust shall k dwell in thy presence.

e He calleth to God with liuely faith, being assured of his mercies, because he had before time prooued, that God helped him euer in his dangers.
f For it is in Gods hand to ouerthrow the counsels and enterprises of the wicked.
g It seemeth that he alludeth to Saul.
h To wit God: for Dauid saw that they were reprobate, and that there was no hope of repentance in them.
i Gods plagues shall light vpon him in such sort, that he shall not escape. k That is, shall be defended and preserued by thy fatherly providence and care.

PSAL. CXLI.

1 *Dauid being grieuously persecuted vnder Saul, onely fleeth vnto God to haue succour.* 3 *Desiring him to bridle his affections, that he may patiently abide till God take vengeance of his enemies.*

A Psalme *of Dauid.*

O Lord, I a call vpon thee: haste thee vnto mee: heare my voyce, when I cry vnto thee.
2 Let my prayer be directed in thy sight *as* incense, *and* the b lifting vp of mine handes *as* an euening sacrifice.
3 Set a watch, O Lord, before my mouth, *and* keepe the c doore of my lips.
4 Incline not mine heart to euill, that I should commit wicked words with them that worke iniquitie: and let me not eate of their d delicates.
5 Let the righteous smite me: *for that is* a benefit: and let e him reproue me, *and it shallbe* a precious oyle that shall not breake mine head: for with in a while I shall euen f pray in their miseries.
6 When their iudges shallbe cast downe in stonie places, they shall g heare my wordes, for they are sweet.
7 Our bones lie scattered at the h graues mouth, as he that hewed wood or diggeth in the earth.
8 But mine eyes *looke* vnto thee, O Lord God: in thee is my trust: leaue not my soule destitute.
9 Keepe mee from the snare, *which* they haue layd for me, and from the grennes of the workers of iniquitie.
10 Let the wicked fall into i his nets k together, whiles I escape.

a He sheweth that there is none other refuge in our necessities, but only to flee unto God for comfort of soule.
b He meaneth his earnest zeale and gesture, which hee vsed to prayer: alluding of the sacrifices which were by Gods commandement offered in the old Law.
c He desireth God to keepe his thoughts and wayes either from thinking or executing vengeance.
d Let not their prosperitie allure me to be wicked as they are.
e He could abide all correction, that came of a loving heart.
f By patience I shall see the wicked so sharpely handled, that I shall for pitie pray for them. g The people which followeth their wicked rulers in persecuting the Prophet, shall repent and turne to God, when they see their wicked rulers punished. h Here appeareth that Dauid was miraculously delivered out of many deaths, as 2. Cor. 1. 9. 10. i Into Gods nets, whereby he catcheth the wicked in their owne malice. k So that none of them escape.

PSAL. CXLII.

1 *The Prophet neither astonied with feare, nor caried away with anger, nor forced by desperation, would kill Saul: but with a quiet minde directed his earnest prayer to God, who did preserue him.*

A Psalme *of Dauid, to give instruction*, and *a prayer when he was in the cave.*

I Cryed vnto the Lord with my voyce: with my voyce I a prayed vnto the Lord.
2 I powred out my meditation before him, *and* declared mine affliction in his presence.

a Dauids patience and instant prayer to God condemneth their wicked rage, which in their troubles either despaire and murmure against God, or els seeke to others then to God, to haue redresse in their miseries.

3 Though my spirit † was in perplexitie in me, yet thou knewest my path: in the way wherein I walked, haue they priuily laid a snare for me.
4 I looked vpon my right hand, and behold, but there was none that would know me: all refuge failed me, *and* ‖ none cared for my soule.
5 *Then* cried I vnto thee, O Lord, *and* sayd, Thou art mine b hope, *and* my portion in the land of the living.
6 Hearken vnto my cry, for I am brought very low: deliver me from my persecuters, for they are too strong for me.
7 Bring my soule out of c prison, that I may prayse thy Name: *then* shall the righteous d come about me, when thou art beneficiall vnto me.

† *Ebr. was folden or wrapped in me: meaning, as a thing that cold haue no issue.*
‖ *Or, sought for my soule.*
b Though all meanes failed him, yet he knew that God would neuer forsake him.
c For he was on all sides beset with his enemies, as though he had bene in a most strait prison.
d Either to reioyce at my wonderfull deliverance, or to set a crowne vpon mine head.

PSAL. CXLIII.

1 *An earnest prayer for remission of sinnes, acknowledging that the enemies did thus cruelly persecute him by Gods iust iudgement.* 8 *He desireth to be restored to grace.* 10 *To be governed by his holy Spirit, that hee may spend the remnant of his life in the true feare and service of God.*

A Psalme of Dauid.

HEeare my prayer, O Lord, *and* hearken vnto my supplication: answere me in thy a trueth, *and* in thy b righteousnesse.
2 (And enter not into iudgement with thy servant: for in thy c sight shall none that liveth, be iustified.)
3 For the enemie hath persecuted my soule: he hath smitten my life downe to the earth: hee hath laid me in the darkenesse, as they that have bene dead d long agoe:
4 And my spirit was in perplexitie in me, *and* mine e heart within me was amased.
5 *Yet* doe I remember the time f past: I meditate in all thy workes, *yea*, I doe meditate in the workes of thine hands.
6 I stretch foorth mine hands vnto thee: my soule desireth after thee, as the thirstie land. Selah.
7 Heare mee speedily, O Lord, *for* my spirit faileth: hide not thy face from mee, else I shallbe like vnto them that goe downe into the pit.
8 Let mee heare thy loving kindnesse in the g morning, for in thee is my trust; h shew me the way, that I should walke in, for I lift vp my soule vnto thee.
9 Deliver me, O Lord, from mine enemies: *for* i I hid mee with thee.
10 k Teach me to l doe thy will, for thou art my God: let thy good Spirit leade mee vnto the land of righteousnes.
11 Quicken me, O Lord, for thy Names sake, *and* for thy righteousnesse bring my soule out of trouble.
12 And for thy mercy m slay mine enemies and destroy all them that oppresse my soule: for I am thy n servant.

a That is, as thou hast promised to be faithfull in thy promise to all that trust in thee.
b That is, according to thy free goodnesse, whereby thou defendest thine.
c He knew that his afflictions were Gods messengers to call him to repentance for his sinnes, though toward his enemies he was innocent, and that in Gods sight all men are sinners.
d He acknowledgeth that God is the onely and true physitian to heale him: and that he is able to raise him to life, though he were dead long a goe, and turned to ashes.
e So that onely by faith and by the grace of Gods Spirit he was vpholden.
f To wit, thy great benefits of olde, and the manifold examples of thy favour towards thine.
g That is, speedily and in due season. h Let thine holy Spirit counsell me how to come foorth of these great cares and troubles. i I hid my selfe vnder the shadow of thy wings that I might be defended by thy power. k He confesseth that both the knowledge and obedience of Gods will commeth by the Spirit of God, who teacheth vs by his worde, giveth vnderstanding by his Spirit, and frameth our hearts by his grace to obey him. l That is, iustly and aright: for so soone as wee decline from Gods will, wee fall into errour. m Which shall be a signe of thy Fatherly kindnesse toward mee. n Resigning my selfe wholy vnto thee, and trusting in thy protection.

PSAL. CXLIV.

1 *He praiseth the Lord with great affection and humilitie for his kingdome restored, and for his victories obtained.*
5 *Demaunding helpe, and the destruction of the wicked.*
9 *Promising to acknowledge the same with songs of prayses.* 15 *And declareth wherein the felicitie of any people consisteth.*

¶ A Psalme of *David*.

BLesſed *be* the Lord my ſtrength, which a teacheth mine hands to fight, *and* my fingers to battell.

2 *He is* my goodneſſe and my fortreſſe, my towre and †my deliverer, my ſhield and in b him I truſt, which ſubdueth my people vnder me.

3 Lord, what is man that thou c regardeſt him! *or* the ſonne of man that thou thinkeſt vpon him!

4 Man is like to vanitie; his dayes *are* like a ſhadow that vaniſheth.

5 d Bowe thine heavens, O Lord, and come downe, touch the mountaines, & they ſhall ſmoake.

6 e Caſt forth the lightning and ſcatter them; ſhoot out thine arrowes and conſume them.

7 Send thine hand from aboue; deliver mee, and take me out of the great f waters, *and* from the hand of ſtrangers,

8 Whoſe mouth talketh vanitie, and their right hand *is a* right hand g of falſhood.

9 I will ſing a h new ſong unto thee, O God: *and* ſing unto thee upon a viole, *and* an inſtrument of ten ſtrings.

10 *It is he* that giveth deliverance unto kings, *and* reſcueth David his i ſervant from the hurtfull ſword.

11 Reſcue me, and deliver mee from the hand of ſtrangers, whoſe mouth talketh vanitie, and their right hand, *is* a right hand of falſhood:

12 That our ſons *may be* as the plants growing up in their youth, *and* our daughters as the corner *ſtones*, graven after the ſimilitude of a palace:

13 That our k corners *may be* full *and* abounding with divers ſorts, *and* that our ſheepe may bring forth thouſands and ten thouſand in our ſtreets.

14 That our m oxen may be ſtrong to labour; that there be none inuaſion, nor going out, nor no crying in our ſtreetes.

15 Bleſſed *are* the people, that be n ſo, *yea* bleſſed *are* the people whoſe God is the Lord.

a Who of a poore ſheepheard hath made me a valiant wariour and mightie conquerour.
† *Ebr. my deliver unto me: for the Prophet cannot ſatisfie himſelfe with any words.*
b Hee confeſſeth that neither by his owne authoritie, power or policie hit kingdome was quiet, but by the ſecret grace of God.
c To give unto God iuſt prayſe, as to confeſſe our ſelves to be vnworthy of ſo excellent benefits, and that he beſtoweth them vpon vs of his free mercie.
d He deſireth God to continue his graces, and to ſend helpe for the preſent neceſſitie.
e By theſe maner of ſpeeches he ſheweth that all the lets in the world cannot hinder Gods power, which he apprehended by faith.
f That is, deliver me from the tumultes of them that ſhould be my people, but are corrupt in their iudgement and enterprises, as though they were ſtrangers.
g For though they ſhake hands, yet they keepe not promiſe. h That is, a rare and excellent ſong, as thy great benefits deſerve. i Though wicked kings be called Gods ſervants, as Cyrus, Iſa.45.1. foraſmuch as he vſeth them to excute his iudgements: yet David becauſe of Gods promiſe, and they that rule goldy, are p operly ſo called, becauſe they ſerve not their owne affections, but ſet forth Gods glory. k He deſireth God to continue his benefits toward his people, counting the procreation of children and their good education among the chiefeſt of Gods benefits. l That the very corners of our houſes may be full of ſtore for the great abundance of thy bleſſings. m He attributeth not onely the great commodities, but even the leaſt alſo to Gods favour. n And if God give not to all his children all theſe bleſſings, yet he recompenſeth them with better things.

PSAL. CXLV.

This Pſalme was compoſed when the kingdome of David flouriſhed. 1 *Wherein he deſcriveth the wonderfull providence of God, aſwell in governing man, as in preſerving all the reſt of his creatures.* 17 *He praiſeth God for his iuſtice and mercie.* 18 *But ſpecially for his loving kindneſſe toward theſe that call upon him, that feare him, and love him.* 22 *For the which hee promiſeth to praiſe him for ever.*

¶ A Pſalme *of David of prayſe.*

OMy God *and* King, a I will extoll thee, and will bleſſe thy Name for ever and ever.

2 I will bleſſe thee dayly, and prayſe thy Name for ever and ever.

3 b Great *is* the Lord, and moſt worthy to be prayſed, and his greatneſſe *is* incomprehenſible.

4 Generation ſhall prayſe thy works unto c generation, and declare thy power.

5 I will meditate of the beautie of thy glorious maieſtie, and thy wonderfull workes.

6 And they ſhall ſpeake of the power of thy d dreadfull acts, and I will declare thy greatneſſe.

7 They ſhall breake out into the mention of thy great goodneſſe, and ſhall ſing aloude of thy righteouſneſſe.

8 * The Lord is gracious, and e mercifull, ſlow to anger, and of great mercie.

9 The Lord is good to all, and his mercies *are* ouer all his works.

10 All thy works prayſe thee, O Lord, and thy Saints bleſſe thee.

11 f They ſhew the glory of thy kingdome, and ſpeake of thy power.

12 To cauſe his g power to be knowen to the ſonnes of men, and the glorious renowne of his kingdome.

13 Thy * kingdom *is* an everlaſting kingdome, and thy dominion *endureth* throughout all ages.

14 The Lord upholdeth all that h fall, and lifteth up all that are ready to fall.

15 The eyes of i all waite upon thee, and thou giveſt them their meate in due ſeaſon.

16 Thou openeſt thine hand, and filleſt all things living of *thy* good pleaſure.

17 The Lord *is* k righteous in all his wayes, and holy in all his works.

18 The Lord *is* neere unto all that call upon him, *yea*, to all that call upon him in l trueth.

19 He will fulfill the m deſire of them that feare him, he will alſo heare their cry, and will ſave them.

20 The Lord preſerveth all them that love him, but he will deſtroy the wicked.

21 My mouth ſhall ſpeake the prayſe of the Lord, and all n fleſh ſhall bleſſe his holy Name for ever and ever.

a He ſheweth what ſacrifices are pleaſant and acceptable unto God: even praiſe and thankſgiving, and ſeeing that God ſtill continueth his benefits towards vs, wee ought never to be wearie in praiſing him for the ſame. b Hereby hee declareth that all power is ſubiect unto God, and that no worldly promotion ought to obſerve Gods glory. c For aſmuch as the ende of mans creation, and of his preſervation in this life is to prayſe God, therefore hee inquireth that not onely wee ourſelves doe this, but cauſe all others to doe the ſame.

d Of thy terrible iudgements againſt the wicked.
* Exod.34.6.
e He deſcribeth after what ſort God ſheweth himſelfe to all his creatures, though our ſins have provoked his vengeance againſt all: to wit, mercifull, not onely in pardoning the ſinnes of his elect, but in doing good even to the reprobate, albeit they cannot feele the ſweet comfort of the ſame.
f The Praiſe of thy glory appeareth in all thy creatures: and though the wicked would obſcure the ſame by their ſilence, yet the faithfull are ever mindfull of the ſame.
g He ſheweth that all things are out of order, but only where God reigneth.
* Luke 1.33. dan.7.14.
h Who being in miſerie and affliction would faint and fall away, if God did not uphold them, and therefore they ought to reverence him that reigneth in heaven, and ſuffer themſelves to be governed by him. i To wit, aſwell of man, as beaſt. k He praiſeth God, not onely becauſe he is beneficiall to all his creatures, but alſo in that that he iuſtly puniſheth the wicked, and mercifully examineth his by the croſſe, giving them ſtrength and delivering them. l Which onely appertaineth to the faithfull: and this vertue is contrary to infidelitie, doubting, impacience and murmuring. m For they will aske or wiſh for nothing, but according to his will, 1 Ioh.5.14. n That is, all men ſhall be bound to prayſe him.

PSAL. CXLVI.

1 *David declareth his great zeale that hee hath to prayſe God.* 3 *And teacheth, not to truſt in man, but onely in God Almightie.* 7 *Which delivereth the afflicted,* 9 *Defendeth the ſtrangers, comforteth the fatherleſſe, and the widowes.* 10 *And reigneth for ever.*

¶ *Prayſe ye the Lord.*

PRayſe thou the Lord, O my a ſoule.

2 I will prayſe the Lord during my life: as long as I have any being, I will ſing unto my God.

3 Put not your truſt in b Princes, *nor* in the ſonne of man, for there is no helpe in him.

4 His breath departeth, *and* hee returneth to his earth; then his c thoughts periſh.

5 Bleſſed *is* he that hath the God of Iaakob for his helpe, whoſe hope *is* in the Lord his God,

6 Which made d heaven and earth, the ſea, and all that therein is; which keepeth *his* fidelitie for ever.

7 Which executeth iuſtice for the oppreſſed, which giveth bread to the hungrie; the Lord looſeth the priſoners.

8 The Lord giveth ſight to the blind: the

a He ſtirreth up himſelfe and all his affections to praiſe God.
b That God may have the whole praiſe: wherein he forbiddeth all vaine confidence, ſhewing that of nature wee are more inclined to put our truſt in creatures, then in God the Creator.
c As their vaine opinions, whereby they flattered themſelves, and ſo imagined wicked enterprises. d He encourageth the godly to truſt onely in the Lord both for that his power is able to deliver them from all danger, and from his promiſe ſake, his will is moſt readie to doe it. e Whoſe faith and patience for a while he tryeth, but at length he puniſheth the adverſaries, that he may be knowen to be iudge of the world.

Lord.

Lord raiseth vp the crooked: the Lord ſloueth the righteous.

9 The Lord keepeth the [g] ſtrangers: he relieueth the fatherleſſe and widow: but hee ouerthroweth the way of the wicked.

10 The Lord ſhall [h] reigne for ever: O Zion, thy God *endureth* from generation to generation. Prayſe ye the Lord.

f Though he viſit them by affliction, hunger, impriſonment and ſuch like, yet his fatherly loue and pitie neuer faileth them, yea rather to his theſe are ſignes of his loue.

g Meaning, all them that are deſtitute of worldly meanes and ſuccour. h Hee aſſureth the Church that God reigneth for euer for the preſeruation of the ſame.

PSAL. CXLVII.

1 The Prophet prayſeth the bounty, wiſedome, power, iuſtice, and prouidence of God vpon all his creatures. 2 But ſpecially vpon his Church, which he gathereth together after their diſperſion. 29 Declaring his word and iudgement ſo vnto them, as he hath done to none other people.

PRayſe ye the Lord, for it is good to ſing vnto our God: for it is a [a] pleaſant thing, *and* prayſe is comely.

2 The Lord doth build vp [b] Ieruſalem, *and* gather together the diſperſed of Iſrael.

3 He healeth thoſe that are [c] broken in heart, and bindeth vp their ſores.

4 Hee [d] counteth the number of the ſtarres, *and* calleth them all by their names.

5 Great *is* our Lord, and great *is his* power: his wiſedome is infinite.

6 The Lord releeueth the meeke, *and* abaſeth the wicked to the [e] ground.

7 Sing vnto the Lord with prayſe: ſing vpon the harpe vnto our God.

8 Which [f] couereth the heaven with clouds, and prepareth raine for the earth, and maketh the graſſe to grow vpon the mountaines:

9 Which giueth to beaſts their foode, *and* to the yong rauens that [g] cry.

10 He hath no pleaſure in the [h] ſtrength of an horſe, neither delighteth he in the legs of man.

11 *But* the Lord delighteth in them that feare him, and attend vpon his mercy.

12 Prayſe the Lord, O Ieruſalem: prayſe thy God, O Zion.

13 For he hath made the barres of the gates [i] ſtrong, *and* hath bleſſed thy children within thee.

14 He ſetteth peace in thy borders, *and* ſatisfieth thee with the † floure of wheate.

15 He ſendeth forth his [k] commandement vpon earth, *and* his word runneth very [l] ſwiftly.

16 He giueth ſnow like wooll, *and* ſcattereth the hoare froſt like aſhes.

17 He caſteth forth his yce like morſels: who can abide the cold thereof?

18 He ſendeth his word and melteth them: he cauſeth his winde to blow, *and* the waters flow.

19 He ſheweth his [m] word vnto Iaakob, his ſtatutes and his iudgements vnto Iſrael.

20 He hath not dealt ſo with euery nation, neither haue they [n] knowen *his* iudgements. Prayſe ye the Lord.

a Hee ſheweth wherein we ought to exerciſe our ſelues continually, and to take out paſtime: to wit, in prayſing God.

b Becauſe the Lord is the founder of the Church, it cannot be deſtroyed, though the members thereof be diſperſed, and ſeeme as it were for a time to be cut off.

c With affliction, or ſorow for ſinne.

d Though it ſeeme to man incredible, that God ſhould aſſemble his Church, being ſo diſperſed, yet nothing can be too hard to him that can number and name all the ſtarres.

e For the more high that wicked clime, the greater is their fall in the end.

f He ſheweth by the examples of Gods mightie power, goodneſſe, and wiſedome, that he can neuer want moſt iuſt occaſion to prayſe God.

g For their crying is as it were a confeſſion of their neede, which cannot be relieued, but by God onely, then if God ſheweth himſelfe mindfull of the moſt contemptible foules, can he ſuffer them ſo die with famine, whom he hath aſſured of life euerlaſting? h Though to vſe lawfull meanes is both profitable and pleaſeth God, yet to put our truſt in them, is to defraud God of his honour. i He doth not onely furniſh his Church with all things neceſſary, but preſerueth alſo the ſame, and maketh it ſtrong againſt all outward force. † *Hebr.* fat. k His ſecret working in all creatures is as a commandement to keepe them in order, and to giue them mouing and force. l For immediatly and without reſiſting all things obey him. m As before hee called Gods ſecret working in all his creatures his word: ſo he meaneth hereby his word the doctrine of life euerlaſting, which he hath left to his Church as a moſt precious treaſure. n The cauſe of this difference is Gods free mercie, which hath elected his in his Sonne Chriſt Ieſus to ſaluation: and his iuſt iudgement, whereby he hath appointed the reprobate to eternall damnation.

PSAL. CXLVIII.

1 He prouoketh all creatures to prayſe the Lord in heauen and earth, and all places. 14 Specially his Church, for the power that hee hath giuen to the ſame, after that he had choſen them and ioyned them vnto him.

¶ *Prayſe ye the Lord.*

PRayſe ye the Lord from the heaven: prayſe ye him in the hie places.

2 Prayſe ye him, all ye [a] his Angels: prayſe him, all his armie.

3 Prayſe ye him, [b] ſunne and moone: prayſe ye him all bright ſtarres.

4 Prayſe yee him [c] heavens of heavens, and [d] waters, that be above the heavens.

5 Let them prayſe the Name of the Lord: for he commanded, and they were created.

6 And hee hath eſtabliſhed them for ever and ever: he hath made an ordinance, which ſhall not paſſe.

7 Prayſe ye the Lord from the earth, *ye* [e] dragons and all depths:

8 [f] Fire and haile, ſnow and vapours, ſtormy winde, which execute his word.

9 Mountaines and all hils, fruitfull trees, and all cedars:

10 Beaſts and all cattell, creeping things and feathered foules.

11 [g] Kings of the earth and all people, princes and all iudges of the world:

12 Yong men and maidens, alſo old men and children:

13 Let them prayſe the Name of the Lord: for his Name onely is to be exalted, *and* his prayſe aboue the earth and the heavens.

14 For he hath exalted the [h] horne of his people, *which is* a prayſe for all his Saints, *even* for the [i] children of Iſrael, a people *that is* neere vnto him. Prayſe ye the Lord.

a Becauſe they are members of the ſame body, he ſetteth them before our eyes, which are moſt willing hereunto, and by their prompte obedience teach vs to doe our duety.

b In that Gods glory ſhineth in theſe inſenſible creatures, this their beauty is as a continuall prayſing of God.

c Not that there are diuers heavens, but becauſe of the ſpheres and of the ſituation of the fixeds ſtarres and planets, he comprehendeth by this worde the whole heaven.

d That is, the raine which is in the middle region of the ayre, which he here comprehendeth vnder the name of the heauens.

e Meaning, the great and monſtrous fiſhes, as whales and ſuch like.

f Which come not by chaunce or fortune, but by Gods appointed ordinance. g For the greater gifts that any hath received, and the more high that one is preferred, the more bound is he to prayſe God for the ſame: but neither hie nor low condition or degree can be exempted from this duetie. h That is, the dignitie, power and glory of his Church. i By reaſon of his couenant made with Abraham.

PSAL. CXLIX.

1 An exhortation to the Church to prayſe the Lord for his victory and conqueſt, that hee giueth his Saints againſt all mans power.

¶ *Prayſe ye the Lord.*

SIng yee vnto the Lord [a] a new ſong: let his prayſe *be heard* in the Congregation of Saints.

2 Let Iſrael reioyce in him that [b] made him, and let the children of Zion reioyce in their [c] King.

3 Let them prayſe his Name with the flute: let them ſing prayſes vnto him with the timbrell and harpe.

4 For the Lord hath pleaſure in his people: he will make the meeke glorious by deliuerance.

5 Let the Saints be ioyfull with glory: let them ſing loud vpon their [d] beds.

6 Let the high Acts of God be in their mouth, and a two edged ſword in their hands.

7 [e] To execute vengeance vpon the heathen, *and* corrections among the people:

8 To bind [f] their kings in chaines, and their nobles with fetters of yron.

9 That they may execute vpon them the iudgement

a For bicauſe and manifold benefits beſtowed on his Church.

b In that that they were preferred before all other nations, it was as a new creation, and therefore Pſal. 95.7. they were called the ſheepe of Gods hands.

c For God as he is the creatour of the ſoule and body, ſo will he that both ſerue him: and that his people be continually ſubiect to him, as to their moſt lawfull King.

d He alludeth to that continuall reſt and quietneſſe which they ſhould haue, if they would ſuffer God to rule them. e This is chiefly accompliſhed in the kingdome of Chriſt, when Gods people for iuſt cauſes execute Gods iudgements againſt his enemies: and it giueth no liberte to any to reuenge their priuate iniuries. f Not onely the people, but the kings that were their enemies, ſhould be deſtroyed.

g Hereby God bindeth the hands and mindes of all his to enterpriſe no farther then he appointeth.

iudgement that is g written: this honour ſhall be to all his Saints. Prayſe ye the Lord.

PSAL. CL.

An exhortation to prayſe the Lord without ceaſe by all maner of wayes for all his mighty and wonderfull workes.

¶ *Prayſe ye the Lord.*

PRayſe ye God in his a Sanctuary: prayſe ye him in the b firmament of his power.

2 Prayſe ye him in his mighty Acts: prayſe ye him according to his excellent greatneſſe.

3 Prayſe ye him in the ſound of the c trumpet: prayſe ye him upon the viole and the harpe.

4 Prayſe ye him with timbrel and flute: prayſe ye him with virginals and organs.

5 Prayſe yee him with ſounding cymbals: prayſe ye him with high ſounding cymbals.

6 Let every thing that d hath breath prayſe the Lord. Prayſe ye the Lord.

a That is, in the heaven.

b For his wonderfull power appeareth in the firmament, which in Hebrew is called a ſtretching out, or ſpreading abroad, wherein the mightie worke of God ſhineth.

Chriſt the uſe thereof is aboliſhed in the Church.

c Exhorting the people only to reioyce in prayſing God, he maketh mention of thoſe inſtruments which by Gods commandement were appointed in the old Law, but under

d He ſheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought never to ceaſe to prayſe him, till they be gathered into that kingdome, which he hath prepared for his, where they ſhall ſing everlaſting prayſe.

THE * PROVERBES OF SALOMON.

* This word Proverbe, or Parable, ſignifieth a grave and notable ſentence, worthy to be kept in memorie: and is ſometime taken in the evill part for a mocke or ſcoffe.

THE ARGUMENT.

THe wonderfull love of God toward his Church is declared in this booke: foraſmuch as the ſumme and effect of the whole Scriptures is here ſet forth in theſe briefe ſentences, which partly containe doctrine, and partly manners, and alſo exhortations to both. whereof the nine firſt Chapters are as a preface full of grave ſentences and deepe myſteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a moſt precious iewell to the Church, of thoſe three thouſand parables mentioned 1. King. 4. 32. and were gathered and committed to writing by Salomons ſeruants, and indited by him.

CHAP. I.

a The power and uſe of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not conſent to the entiſings of ſinners. 20 Wiſedome complaineth that ſhe is contemned. 24 The puniſhment of them that contemne her.

THE Parables of Salomon the ſonne of David king of Iſrael,

2 To knowe wiſdome, a and inſtruction, to underſtand the words b of knowledge,

3 To receive c inſtruction to doe wiſely, *by* d iuſtice and iudgement and equity.

4 To give unto the e ſimple ſharpneſſe of wit, *and* to the childe knowledge and diſcretion.

5 A wiſe man ſhall heare and increaſe in learning, and a man of f underſtanding ſhall attaine unto wiſe counſels,

6 To underſtand a parable, and the interpretation, the words of the wiſe, and their darke ſayings.

7 ¶ * The feare of the Lord *is* the beginning of knowledge: *but* fooles deſpiſe wiſedome and inſtruction.

8 My ſonne, heare thy g fathers inſtruction, and forſake not thy h mothers teaching.

9 For they ſhall be † a comely ornament unto thine head, and *as* chaines for thy necke.

10 ¶ My ſonne, i if ſinners doe intiſe thee, conſent thou not.

11 If they ſay, Come with us, we will lay wait for k blood, *and* lie privily for the innocent without a cauſe:

12 We will ſwallow them up alive like a l grave, even whole, as thoſe that goe downe into the pit:

13 We ſhall finde all precious riches, *and* fill our houſes with ſpoyle:

14 Caſt in thy lot among us, we will all have one m purſe:

15 My ſonne, walke not thou in the way with them: refraine thy foote from their n path.

16 For their feete run to evill, and make haſte to ſhed blood.

17 Certainely *as* without cauſe the net is ſpred before the eyes of all that hath wing:

18 So they lay waite for blood, *and* lie privily for o their lives.

19 Such *are* the wayes of every one that is greedie of gaine: he would take away p the life of the owners thereof.

20 ¶ q Wiſdome cryeth without: ſhe uttereth her voyce in the r ſtreetes.

21 She calleth in the high *ſtreete, among* the preaſe in the entrings of the gates, *and* uttereth her words in the city, *ſaying*,

22 O ye s fooliſh, how long will ye love fooliſhneſſe? and the ſcornefull take their pleaſure in ſcorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my mind unto you, *and* make you underſtand my words.)

24 Becauſe I have called, and ye refuſed: I have ſtretched out mine hand, and none would regard,

25 But yee have deſpiſed all my counſell, and would none of my correction,

26 I will alſo t laugh at your deſtruction, *and* mocke when your feare commeth.

27 When u your feare commeth like *ſudden* deſolation, and your deſtruction ſhall come like a whirlewinde: when affliction and anguiſh ſhall come upon you,

28 Then ſhall they call upon mee, but I will not anſwere: they ſhall ſeeke me early, but they ſhall not x finde me.

29 Becauſe they hated knowledge, and did not chuſe the feare of the Lord.

30 They would none of my counſell, *but* y deſpiſed all my correction.

31 Therefore ſhall they eat of the z fruit of their owne way, and be filled with their owne deviſes.

32 For a eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them.

33 But he that obeyeth me, ſhall dwell ſafely, and be quiet from feare of evill.

a That is, what we ought to know and follow, and what we ought to refuſe.

b Meaning, the wordes of God wherein is the only true knowledge.

c To learne to ſubmit our ſelves to the correction of thoſe that are wiſe.

d By living iuſtly and rendring to every man that which appertaineth unto him.

e To ſuch as have no diſcretion to rule themſelves.

f As he ſheweth that theſe parables conteining the effect of religion as touching meanes and doctrine, doe appertaine to the ſimple people: ſo doeth he declare that the ſame is alſo neceſſarie for them that are wiſe and learned.

* Pſal. 111. 10. Eccluſ. 1. 16.

g He ſpeaketh this in the Name of God, which is the univerſall Father of all creatures, or in the name of the paſtour of the Church, who is as a father.

h That is, of the Church, wherein the faith full are begotten by the incorruptible ſeede of Gods word.

† *Ebr. increaſe of grace.*

i To wit, the wicked which have not the feare of God.

k He ſpeaketh not onely of the ſhedding of blood with hand, but of all craftie practiſes which tend to the detriment of our neighbour.

l As the grave is never ſatiate, ſo the avarice of the wicked and their cruelty hath none end.

m He ſheweth whereby the wicked are allured to ioyne together, becauſe they have every one part of the ſpoyle of the innocent.

n That is, have nothing at all to doe with them.

o He ſheweth that there is no cauſe to moove theſe wicked to ſpoile the innocent, but their avarice and cruelty.

p Whereby he concludeth, that the covetous man is a murtherer.

q This wiſedome is the eternall word of God.

r So that none can pretend ignorance.

s Wiſedome reprooveth three kindes of men: the fooliſh or ſimple which erre of ignorance, and the mockers that cannot ſuffer to be taught, and the fooles which are drowned in worldly luſts and hate the knowledge of godlineſſe.

t This is ſpoken according to our capacitie, ſignifying that the wicked, which mocke and ieſt at Gods word, ſhall have the iuſt reward of their mocking.

u That is, your deſtruction, which thing you feared.

x Becauſe they ſought not with an affection to God, but for eaſe of their owne griefe.

y Shewing that without faith and obedience, we can not call upon God aright.

z They ſhall feele what commoditie their wicked life ſhall give them.

a That is, the proſperitie and ſenſualitie wherein they delight.

CHAP. II.

1 Wiſedome exhorteth to obey her. 5 She teacheth the feare of God. 6 She is given of God. 10 She preſerveth from wickedneſſe.

My

MY sonne, if thou wilt receive my wordes, and [a] hide my commandements within thee,

2 And cause thine eares to hearken unto wisdome, and encline [b] thine heart to vnderstanding.

3 (For if thou callest after knowledge, [c] *and* cryest for vnderstanding:

4 If thou seekest her as silver, and searchest for her as for [d] treasures,

5 Then shalt thou vnderstand the feare of the Lord, and finde the [e] knowledge of God,

6 For the Lord giveth wisedome, out of his mouth *commeth* knowledge and vnderstanding.

7 He ‖ preserveth the state of the righteous, *he is* a shield to them that walke vprightly.

8 That they may keepe the wayes of iudgement: and he preserveth the way of his Saints)

9 Then shalt thou vnderstand righteousnesse and iudgement, and equitie, *and* every good path.

10 ¶ When wisdome entreth into thine heart, and knowledge delighteth thy soule,

11 *Then* shall [f] counsell preserve thee, *and* vnderstanding shall keepe thee,

12 And deliver thee from the evill way, and from the man that speaketh froward things.

13 *And from* them that leave the [g] wayes of righteousnesse to walke in the wayes of darkenes:

14 Which reioyce in doing evill, *and* delight [h] in the frowardnesse of the wicked,

15 Whose wayes are crooked, and they are lewd in their paths:

16 And it shall deliver thee from the strange [i] woman, *even* from the stranger which flattereth with her words,

17 Which forsaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.

18 Surely her [m] house tendeth to death, and her paths unto [n] the dead.

19 All they that goe unto her, returne not againe, neither take they hold of the wayes of life.

20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.

21 For the iust shall dwell in the [o] land, and the vpright men shall remaine in it.

22 But the wicked shall be cut off from the earth, and the transgressour shall be rooted out of it.

a That is, keepe them in thine heart.
b If thou give thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wisedome, to know and feare God.
‖ *Or, hideth the salvation.*
f The word of God shall teach thee, and counsell thee how to governe thy selfe.
g That is, the word of God, which is the only light, to follow their owne fantasies which are darkenesse.
h When they see any given to evill as they are.
i Meaning, that wisedome which is the word of God, shall preserve us from all vices: naming this vice of whoredom whereunto man is most prone.
k That is, her husband, which is her head and guide to governe her, from whom she ought not to depart, but remaine in his subiection.
l Which is the promise made in mariage.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and soule.
o They shall enioy the temporall and spirituall promises of God, as the wicked shalbe voyd of them.

CHAP. III.

1 The wordes of God giveth life. 5 Trust in God. 7 Feare him. 9 Honour him. 11 Suffer his correction: 21 To them that follow the word of God, all things shall succeed well.

MY sonne, forget not thou my Law, but let thine heart * keepe my commandements.

2 For they shall increase the length of thy [a] dayes and the yeeres of life, and *thy* prosperitie.

3 Let not [b] mercy and trueth forsake thee: bind them on thy [c] necke, *and* write them upon the table of thine [d] heart.

4 So shalt thou find favour and good vnderstanding in the sight of God and man.

5 ¶ Trust in the Lord with all thine heart, and leane not unto thine owne wisedome.

6 In all thy wayes acknowledge him, and he shall direct thy wayes.

7 ¶ Be not wise in thine owne eyes: *but* feare the Lord, and depart from evill.

8 *So* health shalbe unto thy [e] navell, and marrow unto thy bones.

9 [f] Honour the Lord with thy riches, and with the first *fruits* of all thine increase.

10 So shall thy barnes be filled with abundance, and thy presses shall [g] burst with new wine.

11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.

12 * For the Lord correcteth him, whom hee loveth, even as the father *doth* the childe, in *whom* he delighteth.

13 Blessed *is* the man that findeth wisedome, and the man that getteth vnderstanding.

14 For the marchandise thereof is better then the marchandise of silver, and the gaine thereof *is better* then gold.

15 It is more precious then pearles: and all things that thou canst desire, are not to be compared unto her.

16 Length of dayes *is* in her right hand, [h] *and* in her left hand riches and glory.

17 Her wayes *are* wayes of pleasure, and all her paths prosperitie.

18 She is a tree [i] of life to them that lay holde on her, and blessed is he that retaineth her.

19 The Lord by wisdome hath laid the [k] foundation of the earth, and hath stablished the heavens through vnderstanding.

20 By his knowledge the depths are broken up, and the cloudes drop downe the dew.

21 My sonne, let not *these things* depart from thine eyes, *but* observe wisedome and counsell.

22 So they shalbe life to thy soule, and grace unto thy ‖ necke.

23 Then shalt thou walke safely by the way: and thy foote shall not stumble.

24 If thou sleepest, thou shalt not be afraid: and when thou sleepest, thy sleepe shalbe sweet.

25 Thou shalt not feare for *any* sudden feare, neither for destruction of the wicked, when it commeth.

26 For the Lord shall be for thine assurance, and shall preserve thy foot from taking.

27 ¶ Withhold not the good from [m] the owners thereof, though there be power in thine hand to doe it.

28 Say not unto thy neighbour, Go and come againe, and to morrow will I give *thee*, if thou *now* have it.

29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell [n] without feare by thee.

30 ¶ Strive not with a man causelesse, when hee hath done thee no harme.

31 ¶ Be not [o] envious for the wicked man, neither chuse any of his wayes.

32 For the froward *is* abomination unto the Lord: but his [p] secret *is* with the righteous.

33 The curse of the Lord is in the house of the wicked: but hee blesseth the habitation of the righteous.

34 With the scornefull [q] he scorneth, but hee giveth grace unto the humble.

35 The wise shall inherit glory: but fooles dishonour, *though* they be exalted.

f As was commanded in the Law, Exod. 23. 19. Deut. 26. 2. and by this they acknowledged that God was the giver of all things, and that they were ready to beslow all at his commandement.
g For the faithfull distributer God giveth in greater abundance.
* *Heb.* 12, 5. *Revel.* 3. 19.
h Meaning, that he that seeketh wisedome, that is, suffereth himselfe to be governeth by the word of God, shall have all prosperitie both corporall and spirituall.
i Which bringeth forth such fruit that they that eate thereof have life: and he alludeth to the tree of life in paradise.
k Hereby he sheweth that this wisedome, whereof he speaketh, is everlasting, because it was before all creatures, and that all things even the whole world were made by it.
‖ *Or, throat, reade Chap. 1. 9.*
l For when God destroyeth the wicked, he will save his as he did Lot in Sodom.
m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them which have need of the use thereof.
n That is, putteth his trust in thee.
o Desire not to be like unto him.
p That is, his covenant and fatherly affection which is hid and secret from the world.
q He will shewe by his plagues, that their scornes shall turne to their owne destruction, as Chap. 1. 26.

* *Deut. 8. 1. & 30. 16.*
a Long life is the blessing of God which he giveth to his, so far foorth as it is expedient for them.
b By mercy and trueth, he meaneth the commandements of the first and second table: or els the mercy and faithfulnesse that wee ought to use toward our neighbours.
c Keepe them as a most precious iewell.
d Have them ever in remembrance.
e By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spirituall.

CHAP. IIII.

1 Wisdome and her fruits ought to be searched. 14 The way of the wicked must be refused. 20 By the word of God the heart, eyes, and course of life must be guided.

HEare, O ye children, the instruction of a [a] father, and give eare to learne vnderstanding,

a He speaketh this in the person of a Preacher and Minister, which is as a father unto the people, reade chapter 2. verse 1.

judgement that is g written: this honour ſhall be to all his Saints. Prayſe ye the Lord.

g Hereby God bindeth the hands and mindes of all his to enterpriſe no farther then he appointeth.

PSAL. CL.

An exhortation to prayſe the Lord without ceaſe by all maner of wayes for all his mighty and wonderfull workes.

¶ *Prayſe ye the Lord.*

PRayſe ye God in his a Sanctuary: prayſe ye him in the b firmament of his power.

2 Prayſe ye him in his mighty Acts: prayſe ye him according to his excellent greatneſſe.

a That is, in the heaven.

b For his wonderfull power appeareth in the firmament, which in Hebrew is called a ſtretching out, or ſpreading abroad, wherein the mightie worke of God ſhineth.

3 Prayſe ye him in the ſound of the c trumpet: prayſe ye him upon the viole and the harpe.

4 Prayſe ye him with timbrel and flute: prayſe ye him with virginals and organs.

5 Prayſe yee him with ſounding cymbals: prayſe ye him with high ſounding cymbals.

6 Let every thing that d hath breath prayſe the Lord. Prayſe ye the Lord.

c Exhorting the people only to reioyce in prayſing God, he maketh mention of thoſe inſtruments which by Gods commandement were appointed in the old Law, but under Chriſt the uſe thereof is aboliſhed in the Church.

d He ſheweth that all the order of nature is bound to this duetie, and much more Gods children, who ought never to ceaſe to prayſe him, till they be gathered into that kingdome, which he hath prepared for his, where they ſhall ſing everlaſting prayſe.

THE * PROVERBES OF SALOMON.

* This word Proverbe, or Parable, ſignifieth a grave and notable ſentence, worthy to be kept in memorie: and is ſometime taken in the evill part for a mocke or ſcoffe.

THE ARGUMENT.

THe wonderfull love of God toward his Church is declared in this booke: foraſmuch as the ſumme and effect of the whole Scriptures is here ſet forth in theſe briefe ſentences, which partly containe doctrine, and partly manners, and alſo exhortations to both. Whereof the nine firſt Chapters are as a preface full of grave ſentences and deepe myſteries, to allure the hearts of men to the diligent reading of the parables that followe: which are left as a moſt precious iewell to the Church, of thoſe three thouſand parables mentioned 1.King. 4,32. *and were gathered and committed to writing by Salomons ſeruants, and indited by him.*

CHAP. I.

a The power and uſe of the word of God. 7 Of the feare of God and knowledge of his word. 10 We may not conſent to the entiſings of ſinners. 20 Wiſedome complaineth that ſhe is contemned. 24 The puniſhment of them that contemne her.

THE Parables of Salomon the ſonne of David king of Iſrael,

2 To knowe wiſdome, a and inſtruction, to underſtand the words b of knowledge,

3 To receive c inſtruction to doe wiſely, *by* d iuſtice and iudgement and equity.

4 To give unto the e ſimple ſharpneſſe of wit, *and* to the childe knowledge and diſcretion.

5 A wiſe man ſhall heare and increaſe in learning, and a man of f underſtanding ſhall attaine unto wiſe counſels,

6 To underſtand a parable, and the interpretation, the words of the wiſe, and their darke ſayings.

7 ¶ * The feare of the Lord *is* the beginning of knowledge: *but* fooles deſpiſe wiſedome and inſtruction.

8 My ſonne, heare thy g fathers inſtruction, and forſake not thy h mothers teaching.

9 For they ſhall be † a comely ornament unto thine head, and *as* chaines for thy necke.

10 ¶ My ſonne, i if ſinners doe intiſe thee, conſent thou not.

11 If they ſay, Come with us, we will lay wait for k blood, *and* lie privily for the innocent without a cauſe:

12 We will ſwallow them up alive like a l grave, even whole, as thoſe that goe downe into the pit:

13 We ſhall finde all precious riches, *and* fill our houſes with ſpoyle:

14 Caſt in thy lot among us, we will all have one m purſe:

15 My ſonne, walke not thou in the way with them: refraine thy foote from their n path.

a That is, what we ought to know and follow, and what we ought to refuſe.

b Meaning, the wordes of God wherein is the only true knowledge.

c To learne to ſubmit our ſelves to the correction of thoſe that are wiſe.

d By living iuſtly and tendring to every man that which appertaineth unto him.

e To ſuch as have no diſcretion to rule themſelves.

f As he ſheweth that theſe parables conteining the effect of religion as touching meanes and doctrine, doe appertaine to the ſimple people: ſo doeth he declare that the ſame is alſo neceſſarie for them that are wiſe and learned.

* Pſal.111,10. Eccluſ.1,16.

g He ſpeaketh this in the Name of God, which is the univerſall Father of all creatures, or in the name of the paſtour of the Church, who is as a father.

h That is, of the Church, wherein the faithfull are begotten by the incorruptible ſeede of Gods word.

† *Ebr. increaſe of grace.*

i To wit, the wicked which have not the feare of God.

k He ſpeaketh not onely of the ſhedding of blood with hand, but of all craftie practiſes which tend to the detriment of our neighbour.

l As the grave is never ſatiate, ſo the avarice of the wicked and their cruelty hath none end.

m He ſheweth whereby the wicked are allured to ioyne together, becauſe they have every one part of the ſpoyle of the innocent.

n That is, have nothing at all to doe with them.

16 For their feete run to evill, and make haſte to ſhed blood.

17 Certainely *as* without cauſe the net is ſpread before the eyes of all that hath wing:

18 So they lay waite for blood, *and* lie privily for o their lives.

19 Such *are* the wayes of every one that is greedie of gaine: he would take away p the life of the owners thereof.

20 ¶ q Wiſdome cryeth without: ſhe uttereth her voyce in the r ſtreetes.

21 She calleth in the high *ſtreete, among* the preaſe in the entrings of the gates, *and* uttereth her words in the city, *ſaying*,

22 O ye ſ fooliſh, how long will ye love fooliſhneſſe? and the ſcornefull take their pleaſure in ſcorning? and the fooles hate knowledge?

23 (Turne you at my correction: loe, I will powre out my mind unto you, *and* make you underſtand my words.)

24 Becauſe I have called, and ye refuſed: I have ſtretched out mine hand, and none would regard,

25 But yee have deſpiſed all my counſell, and would none of my correction,

26 I will alſo t laugh at your deſtruction, *and* mocke when your feare commeth.

27 When u your feare commeth like *ſudden* deſolation, and your deſtruction ſhall come like a whirlewinde: when affliction and anguiſh ſhall come upon you,

28 Then ſhall they call upon mee, but I will not anſwere: they ſhall ſeeke me early, but they ſhall not x finde me.

29 Becauſe they hated knowledge, and did not chuſe the feare of the Lord.

30 They would none of my counſell, *but* y deſpiſed all my correction.

31 Therefore ſhall they eat of the z fruit of their owne way, and be filled with their owne deviſes.

32 For a eaſe ſlayeth the fooliſh, and the proſperitie of fooles deſtroyeth them.

33 But he that obeyeth me, ſhall dwell ſafely, and be quiet from feare of evill.

o He ſheweth that there is no cauſe to moove theſe wicked to ſpoile the innocent, but their avarice and cruelty.

p Whereby he concludeth, that the covetous man is a murtherer.

q This wiſedome is the eternall word of God.

r So that noone can pretend ignorance.

ſ Wiſedome reprooveth three kindes of men: the fooliſh or ſimple which erre of ignorance, and the mockers that cannot ſuffer to be taught, and the fooles which are drowned in worldly luſts and hate the knowledge of godlineſſe.

t This is ſpoken according to our capacitie, ſignifying that the wicked, which mocke and ieſt at Gods word, ſhall have the iuſt reward of their mocking.

u That is, your deſtruction, which thing you feared.

x Becauſe they ſought not with an affection to God, but for eaſe of their owne griefe.

y Shewing that without faith and obedience, we can not call upon God aright.

z They ſhall feele what commoditie their wicked life ſhall give them.

a That is, the proſperitie and ſenſualitie wherein they delight.

CHAP. II.

1 Wiſedome exhorteth to obey her. 5 She teacheth the feare of God. 16 She is given of God. 20 She perſeuereth from wickedneſſe.

My

MY sonne, if thou wilt receive my wordes, and [a] hide my commandements within thee,
2 And cause thine eares to hearken unto wisdome, and encline [b] thine heart to vnderstanding.
3 (For if thou callest after knowledge, [c] *and* cryest for vnderstanding:
4 If thou seekest her as silver, and searchest for her as for [d] treasures,
5 Then shalt thou vnderstand the feare of the Lord, and finde the [e] knowledge of God,
6 For the Lord giveth wisedome, out of his mouth *commeth* knowledge and vnderstanding.
7 He ‖ preserveth the state of the righteous, *he is* a shield to them that walke vprightly.
8 That they may keepe the wayes of iudgement: and he preserveth the way of his Saints)
9 Then shalt thou vnderstand righteousnesse and iudgement, and equitie, *and* every good path.
10 ¶ When wisdome entreth into thine heart, and knowledge delighteth thy soule.
11 *Then* shall [f] counsell preserve thee, *and* vnderstanding shall keepe thee,
12 And deliver thee from the evill way, and from the man that speaketh froward things.
13 *And from* them that leave the [g] wayes of righteousnesse to walke in the wayes of darkenes:
14 Which reioyce in doing evill, *and* delight [h] in the frowardnesse of the wicked,
15 Whose wayes are crooked, and they are lewd in their paths:
16 And it shall deliver thee from the strange [i] woman, *even* from the stranger which flattereth with her words,
17 Which forsaketh the [k] guide of her youth, and forgetteth the [l] covenant of her God.
18 Surely her [m] house tendeth to death, and her paths unto [n] the dead.
19 All they that goe unto her, returne not againe, neither take they hold of the wayes of life.
20 Therefore walke thou in the way of good men, and keepe the wayes of the righteous.
21 For the iust shall dwell in the [o] land, and the vpright men shall remaine in it.
22 But the wicked shall be cut off from the earth, and the transgressour shall be rooted out of it.
9 [f] Honour the Lord with thy riches, and with the first *fruits* of all thine increase.
10 So shall thy barnes be filled with abundance, and thy presses shall [g] burst with new wine.
11 ¶ My sonne, refuse not the chastening of the Lord, neither be grieved with his correction.
12 * For the Lord correcteth him, whom hee loveth, even as the father *doth* the childe, in *whom* he delighteth.
13 Blessed *is* the man that findeth wisedome, and the man that getteth vnderstanding.
14 For the marchandise thereof is better then the marchandise of silver, and the gaine thereof *is better* then gold.
15 It is more precious then pearles: and all things that thou canst desire, are not to be compared unto her.
16 Length of dayes *is* in her right hand, [h] *and* in her left hand riches and glory.
17 Her wayes *are* wayes of pleasure, and all her paths prosperitie.
18 She is a tree [i] of life to them that lay holde on her, and blessed is he that retaineth her.
19 The Lord by wisdome hath laid the [k] foundation of the earth, and hath stablished the heavens through vnderstanding.
20 By his knowledge the depths are broken up, and the cloudes drop downe the dew.
21 My sonne, let not *these things* depart from thine eyes, *but* observe wisedome and counsell,
22 So they shalbe life to thy soule, and grace unto thy ‖ necke.
23 Then shalt thou walke safely by the way: and thy foote shall not stumble.
24 If thou sleepest, thou shalt not be afraid: and when thou sleepest, thy sleepe shalbe sweet.
25 Thou shalt not feare for *any* sudden feare, neither for destruction of the wicked, when it commeth.
26 For the Lord shall be for thine assurance, and shall preserve thy foot from taking.
27 ¶ Withhold not the good from [m] the owners thereof, though there be power in thine hand to doe it.
28 Say not unto thy neighbour, Go and come againe, and to morrow will I give *thee*, if thou *now* have it.
29 ¶ Intend none hurt against thy neighbour, seeing he doth dwell [n] without feare by thee.
30 ¶ Strive not with a man causelesse, when hee hath done thee no harme.
31 ¶ Be not [o] envious for the wicked man, neither chuse any of his wayes.
32 For the froward *is* abomination unto the Lord: but his [p] secret *is* with the righteous.
33 The curse of the Lord is in the house of the wicked: but hee blesseth the habitation of the righteous.
34 With the scornefull [q] he scorneth, but hee giveth grace unto the humble.
35 The wise shall inherit glory: but fooles dishonour, *though* they be exalted.

a That is, keepe them in thine heart.
b If thou give thy selfe to the true knowledge of God without hypocrisie.
c Meaning, that we must seeke the knowledge of God with care and diligence.
d Shewing that no labour must be spared.
e This (saith he) is the true wisedome, to know and feare God.
‖ *Or, hideth the salvation.*
f The word of God shall teach thee, and counsell thee how to governe thy selfe.
g That is, the word of God, which is the only light, to follow their owne fantasies which are darkenesse.
h When they see any given to evill as they are.
i Meaning, that wisedome which is the word of God, shall preserve us from all vices: naming this vice of whoredom whereunto man is most prone.
k That is, her husband, which is her head and guide to governe her, from whom she ought not to depart, but remaine in his subiection.
l Which is the promise made in mariage.
m Her acquaintance with her familiars, and them that haunt her.
n To them that are dead in body and soule.
o They shall enioy the temporall and spirituall promises of God, as the wicked shalbe voyd of them.
f As was commanded in the Law, Exod.23.19. Deut.26.2. and by this they acknowledged that God was the giver of all things, and that they were ready to bestow all at his commandement.
g For the faithfull distributer God giveth in greater abundance.
* *Heb.12.5. Revel.3.19.*
h Meaning, that he that seeketh wisedome, that is, suffereth himselfe to be governeth by the word of God, shall have all prosperitie both corporall and spirituall.
i Which bringeth forth such fruit that they that eate thereof have life: and he alludeth to the tree of life in paradise.
k Hereby he sheweth that this wisedome, whereof he speaketh, is everlasting, because it was before all creatures, and that all things even the whole world were made by it.
‖ *Or, throat, reade Chap.1.9.*
l For when God destroyeth the wicked, he will save his as he did Lot in Sodom.
m Not onely from them to whom the possession belongeth, but also thou shalt not keepe it from them which have need of the use thereof.
n That is, putteth his trust in thee.
o Desire not to be like unto him.
p That is, his covenant and fatherly affection which is hid and secret from the world.
q He will shewe by his plagues, that their scornes shall turne to their owne destruction, as Chap.1.26.

CHAP. III.

1 *The wordes of God giveth life.* 5 *Trust in God.* 7 *Feare him.* 9 *Honour him.* 11 *Suffer his correction:* 21 *To them that follow the word of God, all things shall succeed well.*

MY sonne, forget not thou my Law, but let thine heart * keepe my commandements.
2 For they shall increase the length of thy [a] dayes and the yeeres of life, and *thy* prosperitie.
3 Let not [b] mercy and trueth forsake thee: bind them on thy [c] necke, *and* write them upon the table of thine [d] heart.
4 So shalt thou find favour and good vnderstanding in the sight of God and man.
5 ¶ Trust in the Lord with all thine heart, and leane not unto thine owne wisedome.
6 In all thy wayes acknowledge him, and he shall direct thy wayes.
7 ¶ Be not wise in thine owne eyes: *but* feare the Lord, and depart from evill.
8 *So* health shalbe unto thy [e] navell, and marrow unto thy bones.

* *Deut.8.1. & 30.16.*
a Long life is the blessing of God which he giveth to his, so far foorth as it is expedient for them.
b By mercy and trueth, he meaneth the commandements of the first and second table: or els the mercy and faithfulnesse that wee ought to use toward our neighbours.
c Keepe them as a most precious iewell.
d Have them ever in remembrance.
e By this part he comprehendeth the whole body, as by health he meaneth all the benefits promised in the Law both corporall and spirituall.

CHAP. IIII.

1 *Wisdome and her fruits ought to be searched.* 14 *The way of the wicked must be refused.* 20 *By the word of God the heart, eyes, and course of life must be guided.*

HEare, O ye children, the instruction of a [a] father, and give eare to learne vnderstanding,

a He speaketh this in the person of a Preacher and Minister, which is as a father unto the people, reade chapter 1. verse 8.

2 For I doe give you a good doctrine: *therefore* forsake ye not my law.

3 For I was my fathers sonne, tender and deare in the sight of my mother.

b Meaning David his father.

4 When hee b taught me, and sayd unto mee, Let thine heart holde fast my words: keepe my commandements, and thou shalt live.

5 Get wisedome: get understanding: forget not, neither decline from the words of my mouth.

6 Forsake her not, and shee shall keepe thee: love her and shee shall preserve thee.

7 c Wisedome *is* the beginning: get wisdome *therefore*: and above all thy possession get understanding.

c He sheweth that wee must first begin at Gods word, if so be we will that other things prosper with us, contrary to the judgement of the world, which make it their last study, or els care not for it at all.

8 Exalt her, and she shall exalt thee: she shall bring thee to honour, if thou imbrace her.

9 Shee shall give a comely ornament unto thine head, *yea*, shee shall give thee a crowne of glory.

10 ¶ Heare, my sonne: and receive my words, and the yeeres of thy life shalbe many.

d Salomon declareth what care his father had to bring him up in the true feare of God: for this was Davids professation.

11 I have d taught thee in the way of wisedom, *and* led thee in the pathes of righteousnesse.

e Thou shalt walke at liberty without offence.

12 When thou goest, thy gate shall not be e strait, and when thou runnest, thou shalt not fall.

13 Take holde of instruction, *and* leave not: keepe her, for shee is thy life.

14 ¶ Enter not into the way of the wicked, and walke not in the way of evill men.

15 Avoyde it, *and* goe not by it: turne from it, and passe by.

f Meaning, that to doe evill is more proper and naturall to the wicked, then to sleepe, eate or drinke.

16 For they cannot f sleepe, except they have done evill, and their sleepe departeth except they cause *some* to fall.

g Gotten by wicked meanes and cruell oppression.

17 For they eate the bread of g wickednesse, and drinke the wine of violence.

h Signifying, that the godly increase dayly in knowledge and perfection, till they come to full perfection, which is when they shall bee joyned to their head in the heavens.

18 But the way of the righteous shineth as the light, that h shineth more and more unto the perfite day.

i That is, they shall have health of body: under the which all other blessings promised in the law are conteined.

19 The way of the wicked *is* as the darkenesse: they know not wherein they shall fall.

k For as the heart is either pure or corrupt, so is the whole course of mans life.

20 ¶ My sonne, hearken unto my words, incline thine eare unto my sayings.

l Keepe a measure in all thy doings.

21 Let them not depart from thine eyes, *but* keepe them in the mids of thine heart.

22 For they are life unto those that find them: and health unto all their i flesh.

23 Keepe thine heart with all diligence: for thereout commeth k life.

24 Put away from thee a froward mouth, and put wicked lips farre from thee.

25 Let thine eyes behold the right, and let thine eye lids direct thy way before thee.

26 l Ponder the path of thy feet, and let all thy wayes be ordered aright.

27 Turne not to the right hand, nor to the left, *but* remoove thy foot from evill.

CHAP. V.

3 Whoredome forbidden. 9 And prodigalitie. 15 He willeth a man to live on his labours and to helpe others. 18 To love his wife. 22 The wicked taken in their owne wickednesse.

M Y sonne, hearken unto my wisedome, *and* incline thine eare unto my ‖ knowledge,

‖ Or, understanding.

2 That thou mayest regard counsell, and thy lips observe knowledge.

a Of a strange woman is meant a harlot which giveth herselfe to another then to her husband

3 For the lips a of a strange woman drop *as* an hony combe, and her mouth is more soft then b oyle.

b By oyle and hony hee meane h flattering and craftie inticements.

4 But the ende of her is bitter as wormewood, *and* sharpe as a two edged sword.

c All her doings lead to destruction.

5 Her c feet goe downe to death, and her steps take hold on hell.

6 She weigheth not the way of life: her paths are mooveable, thou canst not know *them*.

7 Heare yee mee now therefore, O children, and depart not from the words of my mouth.

8 Keepe thy way farre from her, and come not neere the doore of her house,

d She hath ever new meanes to allure to wickednes.

9 Least thou give thine e honour unto others, and thy yeeres to the cruell:

e That is, thy strength and goods to her that will have no pitie upon thee: as is reade of Samson, and the prodigall sonne.

10 Least the stranger should be filled with thy f strength, and thy f labours be in the house of a stranger.

f The goods gotten by thy travell.

11 And thou mourne at thine ende, (when thou hast consumed thy flesh and thy body.)

g Although I was faithfully instructed in the trueth, yet had I almost fallen to utter shame and destruction, notwithstanding my good bringing up in the assembly of the godly.

12 And say, How have I hated instruction, and mine heart despised correction!

13 And have not obeyed the voyce of them that taught mee, nor inclined mine eare to them that instructed me!

h Hee teacheth us sobrietie, exhorting us to live of our owne labours and to be beneficiall to the godly that want.

14 I was almost *brought* into all evill in the mids of the Congregation and g assembly.

15 ¶ Drinke the water of h thy cisterne, and of the rivers out of the mids of thine owne well.

i Distribute them not to the wicked and infidels, but reserve them for thy selfe, thy family and them that are of the houshold of faith.

16 Let thy fountaines flow foorth, and the rivers of waters in the streetes.

17 But let them be thine, *even* i thine onely, and not the strangers with thee.

k Thy children which shall come of thee in great abundance, shewing that God blesseth marriage, and curseth whoredome.

18 Let thy k fountaine be blessed, and reioyce with the wife of thy l youth.

l Which thou didest marry in thy youth.

19 *Let her be as* the loving hinde and pleasant roe: let her breasts satisfie thee at all times, *and* delite in her love continually.

20 For why shouldest thou ‖ delite, my sonne, in a strange woman, or embrace the bosome of a stranger?

‖ Or, goe astray with a stranger?

21 For the wayes of man *are* before the m eyes of the Lord, and he pondereth all his paths.

m He declareth that except man doe joyne to his wife both in heart and in outward conversation, that he shall not escape the iudgements of God.

22 His owne iniquities shall take the wicked himselfe, and he shall be holden with the coards of his owne sinne.

23 He shall n die for fault of instruction, and shall goe astray through his great follie.

n Because he will not give eare to Gods word and be admonished.

CHAP. VI.

1 Instruction for sureties. 6 The slothfull and sluggish is stirred to worke. 11 He describeth the nature of the wicked. 16 The things that God hateth. 20 To observe the word of God. 24 To flee adulterie.

M Y sonne, if thou be surety for thy neighbour, *and* hast striken hands with the stranger,

2 Thou art a snared with the wordes of thy mouth: thou art *even* taken with the wordes of thine owne mouth.

a He forbiddeth us not to become suretie one for an other according to the rule of charitie, but that we consider for whom and after what sort, so that the creditour may not be defrauded.

3 Doe this now, my Sonne, and deliver thy selfe: seeing thou art come into the hand of thy neighbour, goe, and humble thy selfe, and solicite thy friends.

4 Give no sleepe to thine eyes, nor slumber to thine eye lids,

5 Deliver thy selfe as a Doe from the hand *of the hunter*, and as a bird from the hand of the fowler.

6 ¶ Goe to b the pismire, O sluggard: behold her wayes, and be wise.

b If the word of God cannot instruct thee, yet learne at the little pismire to labour for thy selfe and not to burden others.

7 For shee having no guide, governour, nor ruler,

8 Prepareth her meat in the summer, *and* gathereth her foode in harvest.

9 How long wilt thou sleepe, O sluggard? when

when wilt thou arise out of the sleepe?

10 * Yet a little sleepe, a little slumber, c a little folding of the hands to sleepe.

11 Therefore thy povertie commeth as one that d travelleth by the way, and thy necessitie like e an armed man.

12 The vnthriftie man f *and* the wicked man walketh with a froward mouth.

13 He maketh a signe with his eyes: he † signifieth with his feet: he g instructeth ẅ his fingers.

14 Lewd things *are* in his heart: hee imagineth evill at all times, *and* raiseth up contentions.

15 Therefore shall his destruction come speedily: he shallbe destroyed suddenly without recoverie.

16 ¶ These six things doth the Lord hate: yea, his soule abhorreth seven:

17 The hautie eyes, a lying tongue, and the hands that shed innocent blood,

18 An heart that imagineth wicked enterprises, h feet that be swift in running to mischiefe,

19 A false witnes that speaketh lyes, and him that raiseth up contentions among ‖ brethren.

20 ¶ My sonne', keepe thy fathers commandement, and forsake not thy mothers instruction.

21 Binde them alway upon thine i heart, *and* tie them about thy necke.

22 It shall leade thee when thou walkest: it shall watch for thee when thou sleepest, *and* when thou wakest, it shall talke with thee.

23 For the k commandement *is* a lanterne, and instruction a light: and l corrections for instruction *are* the way of life,

24 To keepe thee from the wicked woman, *and* from the flatterie of the tongue of a strange woman.

25 Desire not her beautie in thine heart, neither let her take thee with her m eye lids.

26 For because of the whorish woman, *a man is brought* to a morsell of bread, and a woman will hunt for the precious life of a man.

27 n Can a man take fire in his bosome, and his cloathes not be burnt?

28 Or can a man goe upon coales, and his feet not be burnt?

29 So he that goeth in to his neighbours wife, shall not be innocent, whosoever toucheth her.

30 Men do not o despise a thiefe, when he stealeth to satisfie his p soule, because he is hungry.

31 But if hee be found, hee shall restore seven fold, *or* he shall give all the substance of his house.

32 But hee that committeth adulterie with a woman, he † is destitute of vnderstanding: he that doeth it, destroyeth his owne soule.

33 Hee shall finde q a wound and dishonour, and his reproach shall never be put away.

34 For ielousie *is* the rage of a man: therefore he will not r spare in the day of vengeance.

35 He cannot beare the sight of any ransome: neither will hee consent, though thou augment the gifts.

* *Chap.* 24.33.
c He expresseth lively the nature of the sluggards, which though they sleepe never so long, yet have never enough, but ever seeke occasions thereunto.
d That is, suddenly, and when thou lookest not for it.
e It shall come in such sort as thou art not able to resist it.
f He sheweth to what inconuenience the idle persons and sluggards come, by calling them vnthriftie or the men of Belial, and slanderous.
† *Ebr. speaketh.*
g Thus all his gesture tendeth to wickednesse.
h Meaning, the raging affections, which carie a man away in such sort that he cannot tell what he doeth.
‖ *Or, neighbours.*
i Reade Chap. 3. 3.
k By the commandement, hee meaneth the word of God: and by the instruction, the preaching and declaration of the same, which is committed to the Church.
l And reprehensions when the word is preached bring us to life.
m With her wanton looke and gesture.
n Meaning, that shee will never cease till she have brought thee to beggerie, and then seeke thy destruction.
o He approoveth not theft, but sheweth that it is not so abominable as whoredome, forasmuch as theft might be redeemed: but adulterie was a perpetuall infamie, and death by the law of God.
p Meaning, for very necessity.
† *Ebr. satisieth to heart.*
q That is, death appointed by the Law.
r He sheweth that man by nature seeketh his death, that hath abused his wife, and so concludeth, that neither Gods Law nor the law of nature admitteth any ransome for the adulterie.

CHAP. VII.

2 An exhortation to wisedome and to the word of God, 5 Which will preserue us from the harlot, 6 Whose manners are described.

MY sonne, keepe my words, and hide my commandements with thee.

2 Keepe my commandements, and thou shalt live, & mine instruction, as § a apple of thine eyes.

3 Bind them upon thy fingers, *and* write them upon the table of thine heart.

4 Say unto wisedome, Thou art my sister, and call understanding *thy* kinswoman.

5 That they may keepe thee from the strange woman, *even* from the stranger that is smooth in her words.

6 ¶ b As *I was* in the window of mine house, I looked thorow my window.

7 And I saw among the fooles, *and* considered among the children a yong man destitute of vnderstanding,

8 Who passed thorow the streete by her corner, and went toward her house.

9 In the twilight in the evening, when the night began to be c blacke and darke.

10 And behold, there met him a woman with an harlots ‖ behaviour, and ‖ subtill in heart.

11 (Shee d is babbling and lowd, whose feete cannot abide in her house.

12 Now *she is* without, now in the streets, and lieth in wait at every corner)

13 So she caught him and kissed him, and † with an impudent face sayd unto him,

14 I have e peace offerings: this f day have I payed my vowes.

15 Therefore came I foorth to meet thee, that I might seeke thy face: and I have found thee.

16 I have deckt my bed with ornaments, ‖ carpets and laces of Egypt.

17 I haue perfumed my bed with myrrhe, aloes, and cynamom.

18 Come, let vs take our fill of loue vntill the morning: let vs take our pleasure in daliance.

19 For *mine* husband is not at home: hee is gone a journey farre off.

20 He hath taken † with him a bagge of siluer, *and* will come home at the day appointed.

21 Thus with her great craft she caused him to yeeld, and with her flattering lips she intised him.

22 And hee followed her straightwayes, as an g oxe that goeth to the slaughter, and h as a foole to the stockes for correction.

23 Till a dart strike thorow his liuer, as a bird hasteth to the snare, not knowing that † he is in danger.

24 ¶ Heare me now therefore, O children, and hearken to the words of my mouth.

25 Let not thine heart decline to her wayes: wander thou not in her paths.

26 For shee hath caused many to fall downe wounded, *and* the i strong men *are* all slaine by her.

27 Her house is the way * unto the grave, which goeth downe to the chambers of death.

a By this diversitie of words, hee meaneth that nothing ought to be so deare unto us as the word of God, nor that we look on any thing more nor mind any thing so much.
b Salomon vseth this parable to declare their folly, that suffer themselves to be abused by balots.
c He sheweth that there was almost none so impudent, but they were afraid to be seene, and also their owne consciences did accuse them which caused them to seeke the night to cover their filthinesse.
‖ *Or, garment.*
Or, bid.
d He describeth certaine conditions, which are peculiar to harlots.
† *Ebr. She strengthened her face.*
e Because that in peace offerings a portion returned to them that offered, she sheweth him that shee hath meat at home to make good cheere with: orels shee would use some cloake of holinesse till she had gotten him in her snares.
f Which declareth that harlots outwardly will seeme holy and religious: both because they may the better deceive others, and also thinking by observing of ceremonies and offerings to make satisfaction for their sinnes.
‖ *Or, carued worke.*
† *Ebr. in his hand.*
g Which thinking hee goeth to the gasture, goeth willingly to his owne destruction.
h Which goeth cheerefully, not knowing that he shallbe chastised. † *Ebr. It is for his life.* i Neither wit nor strength can deliver them that fall into the hands of the harlot. * *Chap.* 2. 18.

CHAP. VIII.

2 Wisedome declareth her excellencie, 12 riches, 15 power, 20 eternitie. 32 She exhorteth all to love and follow her.

DOth * not a wisedome cry? and vnderstanding utter her voyce?

2 She standeth in the toppe of the high places by the way in the place of the pathes.

3 She cryeth besides b the gates before the citie at the entrie of the doores,

4 O men, I call unto you, and *my* voyce to the children of men.

* *Chap.* 1. 20.
a Salomon declareth that man is cause of his owne perdition, and that he can pretend no ignorance, forasmuch as God calleth to all men by his word, and by his workes to follow vertue, and to flee from vice.
b Where the people did most resort, and which was the place of iustice.

5 O *ye* fooliſh men, vnderſtand wiſdome, and *ye*, O fooles, be wiſe in heart.

6 Give eare, for I will ſpeake of excellent things, and the opening of my lippes *ſhall teach* things that be right.

7 For my mouth ſhall ſpeake the trueth, and my lippes abhorre wickednesſe.

8 All the words of my mouth *are* righteous: there is no lewdneſſe, nor frowardneſſe in them.

9 They are all [c] plaine to them that will vnderſtand, and ſtraight to them that would finde knowledge.

10 Receive mine inſtruction, and not ſilver, and knowledge rather then fine gold.

11 For wiſedome is better then precious ſtones: and all pleaſures are not to be compared vnto her.

12 I wiſedome dwell with [d] prudence, and I find foorth knowledge *and* counſels.

13 The feare of the Lord *is* to hate [e] evill, *as* pride, and arrogancie, and the evill way: and a mouth *that ſpeaketh* lewd things I doe hate.

14 I have counſell and wiſdome: I am vnderſtanding, *and* I have ſtrength.

15 By me [f] kings reigne, and princes decree iuſtice.

16 By me princes rule, and the nobles, *and* all the iudges of the earth.

17 I love them that love mee: and they that ſeeke me [g] early ſhall finde me.

18 Riches and honour *are* with mee: [h] *even* durable riches and righteouſneſſe.

19 My fruit is better then gold, *even* then fine gold, and my revenues *better* then fine ſilver.

20 I cauſe to walke in the way of righteouſnes, *and* in the mids of the paths of [i] iudgement,

21 That I may cauſe them that love me [j] to inherite ſubſtance, and I will fill their treaſures.

22 The Lord hath poſſeſſed me in the beginning of his way: *I was* [k] before his works of old.

23 I was ſet up from everlaſting, from the beginning, *and* before the earth.

24 When there were no depths, was I begotten, when there were no fountaines abounding with water.

25 Before the mountaines were ſetled: *and* before the hilles, was I begotten.

26 He had not yet made the earth, nor the open places, nor the height of the duſt in the world.

27 When he prepared the heavens, I was there, when he ſet the compaſſe vpon the deepe:

28 When hee eſtabliſhed the cloudes above: when he confirmed the fountaines of the deepe:

29 When he gave his decree to the ſea, that the waters ſhould not paſſe his commandement, when he appointed the foundations of the earth.

30 Then was I with him [m] *as* a nouriſher, and I was dayly *his* delight, reioycing alway before him,

31 And tooke my [n] ſolace in the compaſſe of [o] his earth: and my delight *is* with the children of men.

32 Therefore now hearken, O children, unto me: for bleſſed *are they that* keepe my wayes.

33 Heare inſtruction, and be ye wiſe, and refuſe it not: bleſſed *is* the man that heareth mee, watching dayly at my gates, *and* giving attendance at the poſts of my doores.

34 For he that findeth me, findeth life, and ſhall obteine favour of the Lord.

35 But he that ſinneth againſt me, hurteth his owne ſoule: *and* all that hate me, love death.

c Meaning, that the word of God is eaſie unto all that have a deſire unto it, and which are not blinded by the prince of this world.

d That is, except a man have wiſedome, which is the true knowledge of God, he can neither be prudent nor good counſeller.

e So that he that doth not hate evill, feareth not God.

f Whereby he declareth that honours, dignitie or riches come not of mans wiſedome or induſtry, but by the providence of God.

g That is, ſtudie the word of God diligently, and with a deſire to profit.

h Signifying that he chiefly meaneth the ſpirituall treaſures and heavenly riches.

i For there can be no true iuſtice or iudgement, which is not reiected by this wiſedome.

j He declareth hereby the divinitie and eternitie of this wiſedome, which he magnifieth and prayſeth thorow this booke: meaning thereby the eternall ſon of God Ieſus Chriſt our Saviour, whom Saint Iohn calleth that word that was in the beginning, Iohn 1.1.

k He declareth the eternitie of the Sonne of God, which is meant by this word, Wiſedome, who was before all time, and ever preſent with the father.

m Some reade, a chiefe worke: ſignifying that this wiſedome, even Chriſt Ieſus, was equall with God his father, and created, preſerveth and ſtill worketh with him, as Iob. 5.17.

n Whereby is declared that the worke of the creation was no paine, but a ſolace unto the wiſedome of God.

o By earth hee meaneth man, which is the worke of God, in whome wiſedome tooke pleaſure: inſomuch as for mans ſake the divine wiſedome tooke mans nature, and dwelt among us, and filled vs with vnſpeakeable treaſures: and this is that ſolace and paſtime whereof is here ſpoken.

CHAP. IX.

2 Wiſedome calleth all to her feaſt. 7 The ſcorner will not be corrected. 10 The feare of God. 13 The conditions of the harlot.

WIſedome hath built her [a] houſe, *and* hewen out her [b] ſeven pillars.

2 She hath killed her victuals, drawen her wine, and [c] prepared her table.

3 She hath ſent forth her [d] maidens, *and* crieth upon the higheſt places of the citie, *ſaying*,

4 Who ſo is [e] ſimple, let him come hither, *and* to him that is deſtitute of wiſedome, ſhe ſaith,

5 Come, *and* eate of my [f] meate, and drinke of the wine *that* I have drawen.

6 Forſake *your* vvay, yee fooliſh, and yee ſhall live: and walke in the way of vnderſtanding.

7 He that reprooveth a ſcorner, purchaſeth to himſelfe ſhame: and he that rebuketh the wicked, *getteth* himſelfe a [g] blot.

8 Rebuke not a [h] ſcorner, leaſt he hate thee: *but* rebuke a wiſe man, and he will love thee.

9 Give *admonition* to the wiſe, and he will be the wiſer: teach a righteous man, and hee will increaſe in learning.

10 The beginning of wiſedome *is* the feare of the Lord, and the knowledge of holy things, *is* [i] vnderſtanding.

11 For thy dayes ſhall be multiplied by mee, and the yeeres of thy life ſhall be augmented.

12 If thou be wiſe, thou ſhalt be wiſe for [k] thy ſelfe, *and if* thou be a ſcorner, thou alone ſhalt ſuffer.

13 ¶ A fooliſh woman *is* troubleſome; ſhe *is* ignorant and knoweth nothing.

14 But ſhee ſitteth at the doore of her houſe on a ſeate in the high places of the citie,

15 To call them that paſſe by the way, that goe right on their way, *ſaying*,

16 Who ſo is ſimple let him come hither, and to him that is deſtitute of wiſdome, ſhe ſaith alſo,

17 Stollen waters are ſweet, and hid bread is pleaſant.

18 But he knoweth not, that the dead *are* there, *and that* her gheſts *are* in the depth of hell.

a Christ hath prepared him a Church.

b That is, many chiefe ſtayes and principall parts of his Church, as were the Patriarkes, Prophets, Apoſtles, Paſtours, and Doctours.

c He compareth wiſedome with great princes that keepe open houſe for all that come.

d Meaning, true preachers, which are not infected with mans wiſedome.

e He that knoweth his owne ignorance, and is voide of malice.

f By the meat and drinke, is meant the word of God, and the miniſtration of the Sacraments, whereby God nouriſheth his ſervants in his houſe, which is the Church.

g For the wicked will contemne him and labour to defame him.

h Meaning them that are incorrigible, which Chriſt calleth dogs and ſwine: or he ſpeaketh this in comparison, not that the wicked ſhould not be rebuked, but he ſheweth their malice, and the ſmall hope of profit.

i He ſheweth what true vnderſtanding is, to know the will of God in his word which is meant by holy things.

k Thou ſhalt have the chiefe profit and commoditie thereof.

l By the fooliſh woman, ſome vnderſtand the wicked preachers, who counterfeite the word of God: as appeareth verſe 16. which were the words of the true preachers, as verſe 4. but their doctrine is but as ſtollen waters: meaning that they are but mens traditions, which are more pleaſant to the fleſh then the word of God, and therefore they themſelves boaſt thereof.

CHAP. X.

In this Chapter, and all that follow, vnto the thirtieth, the wiſe man exhorteth by divers ſentences, which hee calleth Parables, to follow vertue, and flee vice: and alſo ſheweth what profite commeth of wiſedome, and what hinderance proceedeth of fooliſhneſſe.

THE PARABLE OF SALOMON.

A Wiſe * ſonne maketh a glad father: but a fooliſh ſonne *is* an heavineſſe to his mother.

2 The treaſures of [a] wickednesſe profite nothing; but righteouſneſſe delivereth from death.

* *Chap.15,20.*

a That is, wickedly gotten.

3 The

3 The Lord will b not famish the soule of the righteous: but he casteth away the substance of the wicked.

4 A ‖ slouthfull hand maketh poore: but the hand of the diligent maketh rich.

5 He that gathereth in summer, *is* the sonne of wisdom: *but* he that sleepeth in harvest, *is* the son of confusion.

6 Blessings *are* upon the head of the righteous: but iniquitie shall cover the mouth of c the wicked.

7 The memoriall of the iust *shalbe* blessed: but the name of the wicked shall d rot.

8 The wise in heart will receive commandements: but the foolish in † talke shalbe beaten.

9 He that walketh uprightly, walketh ‖ boldly: but hee that perverteth his wayes, shall be knowen.

10 Hee that e winketh with the eye, worketh sorow, and he that is f foolish in talke, shall be beaten.

11 The mouth of a righteous man is a welspring of live: but iniquity covereth the mouth of the wicked.

12 Hatred stirreth up contentions: * but love covereth all trespasses.

13 In the lippes of him that hath understanding, wisedome is found, and g a rod shall be for the backe of him that is destitute of wisedome.

14 Wise men lay up knowledge: but the mouth of the foole *is* a present destruction.

15 The rich mans goods are his h strong city: *but* the feare of the needy *is* their poverty.

16 The labour of the righteous *tendeth* to life: *but* the revenues of the wicked to sinne.

17 He that regardeth instruction *is in* the way of life: but he that refuseth correction, goeth out of the way.

18 He that dissembleth hatred with lying lips, and he that inventeth slaunder, is a foole.

19 In many words there cannot want iniquity: but he that refraineth his lips, is wise:

20 The tongue of the iust man *is as* fined silver: *but* the heart of the wicked *is* little worth.

21 The lips of the righteous doe i feed many: but fooles shall die for want of wisedome.

22 The blessing of the Lord, it maketh rich, and he doeth adde k no sorrowes with it.

23 *It is* a pastime to a foole to doe wickedly: but wisedome *is* understanding to a man.

24 That which the wicked feareth, shall come upon him: but *God* will graunt the desire of the righteous.

25 As the whirlewinde passeth, so *is* the wicked no more: but the righteous *is as* an everlasting foundation.

26 As vineger *is* to the teeth, and as smoake to the eyes, so *is* the slothfull to them that l send him.

27 The feare of the Lord increaseth the dayes: but the yeeres of the wicked m shalbe diminished.

28 The patient abiding of the righteous *shalbe* gladnes: but the hope of the wicked shall perish.

29 The way of the Lord *is* strength to the upright man: but feare shalbe for the workers of iniquitie.

30 The righteous shall never be remooved: but the wicked shall not dwell in the land.

31 The mouth of the iust shall be fruitfull in wisdome: but the tongue of the froward shall be cut out.

32 The lips of the righteous know what is acceptable: but the mouth of the wicked *speaketh* froward things.

b Though he suffer the iust to want for a time, yet he will send him comfort in due season.
‖ *Or, deceitfull.*

c When their wickednes shallbe discovered, they shall be as dumbe, and not know what to say.
d Shalbe vile and abhorred both of God and man, contrary to their owne expectation, which thinke to make their name immortall.
† *Ebr. lippes.*
‖ *Or, surely.*
e That beareth a faire countenance, and imagineth mischiefe in his heart, as Chap. 6.13.
f For the corruption of his heart is knowen by his talke.
* 1.Cor.13.4. 1.pet.4.8.
g That is, God will finde him out to punish him.
h And so maketh him bold to doe evill, whereas poverty bridleth the poore from many evill things.

i For they speake trueth, and edifie many by exhortations, admonitions and counsell.
k Meaning, that all worldly things bring care, and sorrow, whereas they that feele the blessings of God, have none.

l He is but a trouble and griefe to him about any businesse.
m The time of their prosperitie shalbe short because of their great fall, though they seeme to live long.
n They enioy in this life by faith and hope, their everlasting life.

CHAP. XI.

FAlse a balances *are* an abomination unto the Lord: but a perfite † weight pleaseth him.

2 When pride commeth, then commeth b shame: but with the lowly *is* wisedome.

3 The vprightnesse of the iust shall guide them: but the frowardnesse of the transgressers shall destroy them.

4 * Riches availe not in the day of wrath: but righteousnesse delivereth from death.

5 The righteousnesse of the vpright shall direct his way: but the wicked shall fall in his owne wickednesse.

6 The righteousnes of the iust shall deliver them: but the transgressers shall be taken in *their* owne wickednesse.

7 * When a wicked man dieth, *his* hope perisheth, and the hope of the vniust shall perish.

8 The righteous escapeth out of trouble, and the wicked shall come in his c stead.

9 An d hypocrite with *his* mouth harteth his neighbour: but the righteous shalbe delivered by knowledge.

10 In the prosperitie of the righteous the citie e reioyceth: and when the wicked perish, *there is* ioy.

11 By the ‖ blessing of the righteous the citie is exalted: but it is subuerted by the mouth of the wicked.

12 Hee that despiseth his neighbour, is destitute of wisedome: but a man of vnderstanding will f keepe silence.

13 He that goeth about *as a* slanderer, discovereth a secret: but hee that is of a faithfull heart, concealeth a matter.

14 Where no counsell is, the people fall: but where many g counsellers are, *there is* health.

15 He shall be sore vexed, that is suertie for a h stranger, and he i that hateth suretishp, is sure.

16 A ‖ gracious woman attaineth honor, and the strong men attaine riches.

17 He that is mercifull, k rewardeth his owne soule: but hee that troubleth his owne ‖ flesh, *is* cruell.

18 The wicked worketh a deceitfull worke: but he that soweth righteousnesse, *shall receive* a sure reward.

19 As righteousnesse *leadeth* to life: so he that followeth evill, *seeketh* his owne death.

20 They that are of a froward heart, *are* abomination to the Lord: but they that are vpright in *their* way, *are* his delight.

21 l *Though* hand *ioyne* in hand, the wicked shall not be vnpunished: but the seed of the righteous shall escape.

22 *As* a iewell of golde in a swines snout: *so is* a faire woman which ‖ lacketh discretion.

23 The desire of the righteous is onely good: *but* the hope of the wicked m *is* indignation.

24 There is that scattereth, n and is more increased: but he that spareth more o then is right, surely *commeth* to povertie.

25 The † liberall person shall have plenty: and he that watereth, shall also haue raine.

26 He that withdraweth the corne, the people will curse him: but blessing *shalbe* vpon the head of him that p selleth corne.

27 He that seeketh good things, getteth fauour: but he that seeketh evill, it shall come to him.

28 He

a Vnder this word he condemneth all false weights, measures and deceit.
† *Ebr. stone.*
b When man so setteth himselfe, and thinketh to be exalted above his vocation, then God bringeth him to confusion.
* Ezec.7.19. ecclus.5.1.

* Wis.5.25.

c That is, shall enter into trouble.
d A dissembler that pretendeth friendship, but is a privie enemie.
e The countrey is blessed, where there are godly men, and they ought to reioyce when the wicked are taken away.
‖ *Or, prosperitie.*
f Will not make light report of others.

g Whe e God giveth store of men of wisedome and counsell.
h Whose conversation he knoweth not.
i He that doeth not without iudgement and consideration of the circumstances, put himselfe in danger, as Chap. 6.1.
‖ *Or, modest.*
k Is both good to himselfe and to others.
‖ *Or, neighbour.*
l Though they make never so many friends, or thinke themselves never so sure, yet they shall not escape.
‖ *Or, vnseemely behaviour.*
m They can looke for nothing but Gods vengeance.
n Meaning them that give liberally, whom God blesseth.
o That is, the niggard.
† *Ebr. the soule of blessing shalbe made fat.*
p That provideth for the use of them that are in necessitie.

28 He that trusteth in his riches, shall fall: but the righteous shall flourish as a leafe.

29 He that troubleth his owne q houſe, ſhall inherite the winde, and the foole *ſhall be* r ſervant to the wiſe in heart.

30 The fruite of the righteous *is as* a tree of life, and he that ſ winneth ſoules *is* wiſe.

31 Behold, the righteous ſhalbe t recompenſed in the earth: how much more the wicked and the ſinner.

q The covetous men that ſpare their riches to the hindetance of their families, ſhalbe deprived thereof miſerably.
r For though the wicked be rich, yet are they but ſlaves to the godly, which are the true poſſeſſors of the giſts of God.
ſ That is, bringeth them to the knowledge of God.
t Shalbe puniſhed as he deſerveth, 1. Pet. 4. 18.

CHAP. XII.

HE that loveth inſtruction, loveth knowledge: but he that hateth correction, *is* a foole.

2 A good man getteth favour of the Lord: but ỽ man of wicked imaginations will he condemne.

3 A man cannot be eſtabliſhed by wickedneſſe: but the a root of the righteous ſhall not be mooved.

4 A † vertuous woman *is* the crowne of her husband: but ſhe that maketh *him* aſhamed, *is* as corruption in his bones.

5 The thoughts of the iuſt *are* right: but the counſels of the wickedare deceitfull.

6 The talking of the wicked *is* to lie in wait for blood: but the mouth of the righteous will b deliver them.

7 *God* overthroweth the wicked, and they are not: but the houſe of the righteous ſhall ſtand.

8 A man ſhalbe commended for his wiſedome: but the froward of heart ſhalbe deſpiſed.

9 He that is deſpiſed, c and *is* his owne ſervant, is better then he that boaſteth himſelfe, and lacketh bread.

10 A righteous man d regardeth the life of his beaſt: but the mercies of the wicked *are* cruell.

11 * He that ruleth his land, ſhall be ſatisfied with bread: but he that followeth the idle, *is* deſtitute of ‖ vnderſtanding.

12 The wicked deſireth the e net of evils: but the f root of the righteous giveth *fruit*.

13 The evill man is ſnared by the wickednes of *his* lips, but the iuſt ſhall come out of adverſitie.

14 A man ſhalbe ſatiate with good things by the fruite of *his* mouth, and the recompenſe of a mans hands ſhall *God* give unto him.

15 The way of a foole *is* g right in his owne eyes: but he that heareth in counſell, *is* wiſe.

16 A foole in a day ſhalbe knowen by his anger: but he h that covereth ſhame, *is* wiſe.

17 He that ſpeaketh trueth, will ſhew righteouſneſſe: but a falſe witneſſe *vſeth* deceit.

18 * There is that ſpeaketh *words* like the prickings of i a ſword: but the tongue of wiſe men *is* health.

19 The lips of trueth ſhalbe ſtable for ever: but a lying tongue *varieth* incontinently.

20 Deceit *is* in the heart of them that imagine evill: but to the counſellers of peace *ſhall be* ioy.

21 There ſhall none iniquitie come to the iuſt: but the wicked are full of evill.

22 The lying lips *are* an abomination to the Lord: but they that deale truely *are* his delite.

23 A wiſe man concealeth knowledge: but the heart of the fooles publiſheth fooliſhneſſe.

24 * The hand of the diligent ſhall beare rule: but the idle *ſhall be* vnder tribute.

25 Heavineſſe in the heart of man doth bring it downe: but a k good word reioyceth it.

26 The righteous l *is* more excellent then his neighbour: but the way of the wicked will deceive them.

27 The deceitfull man roſteth not that hee m tooke in hunting: but the riches of the diligent man *are* precious.

28 Life *is* in the way of righteouſneſſe, and *in that* path way *thereof* no death.

a They are ſo grounded in the favour of God, that their root ſhall proſper continually.
† *Ebr. ſtrong, or painefull.*
b As their conſcience is upright, ſo ſhall they be able to ſpeak for themſelves againſt their accuſers.
c The poore man that is contemned and yet liveth of his owne travell.
d Is mercifull, even to the very beaſt that doeth him ſervice.
* Chap 28. 19. Eccluſ. 20. 27.
‖ *Or, defence.*
e Continually imagineth meanes how to do harme to others.
f Meaning, their heart within, which is upright, and doeth good to all.
g He ſtandeth in his owne conceit, and condemneth all others in reſpect of himſelfe.
h Which bridleth his affections.
* Chap. 14. 5.
i Which ſeeke nothing more then to prevoke others to anger.
* Chap. 10. 4?
k That is, words of comfort, or a cheerefull minde, which is declared by his words, reioyceth a man, as a covetous mind, killeth him.
l That is, more liberall in giving.
m Although he get much by vnlawfull meanes, yet will hee not ſpend it upon himſelfe.

CHAP. XIII.

A Wiſe ſonne *will obey* the inſtruction of his father: but a ſcorner will heare no rebuke.

2 H man ſhall eate good things by the fruit a of *his* mouth: but the ſoule of the treſpaſſer *ſhall ſuffer* violence.

3 Hee that keepeth his mouth, keepeth his life: *but* he that openeth his lippes, deſtruction *ſhalbe* to him.

4 The ſluggard b luſteth, but his ſoule hath nought: but the ſoule of the diligent ſhall have plenty.

5 A righteous man hateth lying words: but the wicked cauſeth ſlander and ſhame.

6 Righteouſneſſe preſerveth the vpright of † life: but wickedneſſe overthroweth the ſinner.

7 There is that maketh himſelfe rich, and hath nothing, *and* that maketh himſelfe poore, having great riches.

8 A man *will give* his riches for the ranſom of *his* life, but the poore c cannot heare the reproach.

9 The light of the righteous reioyceth: but the candle of the wicked ſhalbe put out.

10 Onely by pride d doeth *man* make contention: but with the well adviſed *is* wiſedome.

11 The e riches of vanity ſhall diminiſh: but he that gathereth with f the hand, ſhall increaſe *them*.

12 The hope that *is* deferred, *is* the fainting of the heart, but when the deſire commeth, *it is as* a tree of life.

13 He that deſpiſeth g the word, hee ſhall be deſtroyeth, but hee that feareth the commaundement, he ſhall be rewarded.

14 The inſtruction of a wiſe man *is as* the well-ſpring of life, to turne away from the ſnares of death.

15 Good vnderſtanding maketh acceptable: but the way of the diſobedient *is* hated.

16 Every wiſe man will worke by knowledge: but a foole will ſpread abroad folly.

17 * A wicked meſſenger falleth h into evill: but a faithfull ambaſſadour *is* preſervation.

18 Povertie and ſhame *is* to him that reſerveth inſtruction: but hee that regardeth correction, ſhall be honoured.

19 A deſire accompliſhed, delighteth the ſoule, but *it is* an abomination to fooles to depart from evill.

20 He that walketh with the wiſe ſhalbe wiſe: but a companion of fooles ſhalbe i afflicted.

21 Affliction followeth ſinners: but unto the righteous, *God* will recompenſe good.

22 The good man ſhall give inheritance unto *his* childrens children: and the k riches of the ſinner is laid up for the iuſt.

23 Much food *is* in the field of the l poore, but *the field* is deſtroyed without diſcretion.

24 * He that ſpareth his rod, hateth his ſonne: but he that loveth him chaſteneth him betime.

25 The righteous eateth to the contentation of his mind: but the belly of the wicked ſhall want.

a If he vſe his tongue to Gods glory, and the profit of his neighbour, God ſhall bleſſe him.
b He ever deſireth, but taketh no paine to get anything.
† *Ebr. way.*
c For his povertie he is not able to eſcape the threatenings, which the cruell oppreſſours vſe againſt him.
d When as every man contending to have the preeminence, and will not give place to another.
e That is, goods evill gotten.
f That is, with his owne labour.
g Meaning, the word of God, whereby his admoniſhed of his duety.
* Chap. 25. 13.
h Bringeth many inconveniences both to himſelfe and to others.
i As he is partaker of their wickedneſſe, and beareth with their vices: ſo ſhall he be puniſhed alike as they are.
k Reade Iob 27. 16. 17.
l God bleſſeth the labour of the poore, and conſumeth their goods which are negligent, becauſe they thinke they have enough.
* Chap. 23. 13. Eccluſ. 30. 1.

CHAP.

CHAP. XIV.

A Wise woman a buildeth her house: but the foolish destroyeth it with her owne hands.

2 * He that walketh in his b righteousnes, feareth the Lord: but hee that is lewd in his wayes, despiseth him.

3 In the mouth of the foolish *is* the c rod of pride: but the lips of the wise preserve them.

4 Where none d oxen *are*, there the cribbe *is* empty: but much increase *commeth* by the strength of the oxe.

5 A faithfull witnesse will not lie: but a false record will speake lies.

6 A scorner seeketh wisedome, and *findeth* it not: but knowledge *is* easie to him that will vnderstand.

7 Depart from the foolish man, when thou perceivest not *in him* the lips of knowledge.

8 The wisedome of the prudent *is* to vnderstand his way: but the foolishnes of the fooles *is* deceit.

9 The foole maketh a mocke of e sinne: but among the righteous *there is* favour.

10 The heart knoweth the f bitternesse of his soule, and the stranger shall not meddle with his ioy.

11 The house of the wicked shalbe destroyed: but the tabernacle of the righteous shall flourish.

12 * There is a way that seemeth right to a man: but the issues thereof *are* ‖ wayes of death.

13 Even in laughing the heart is sorowfull, g and the end of that mirth *is* heavinesse.

14 The heart that declineth, h shallbe satiate with his owne wayes: but a good man *shall depart* from him.

15 The foolish will beleeve every thing: but the prudent will consider his steps.

16 A wise man feareth, and departeth from evill, but a foole rageth, and is careless.

17 He that is hasty to anger, comitteth folly, and a † busie body is hated.

18 The foolish doe inherite folly: but the prudent are crowned with knowledge.

19 The evill shall bowe before the good, and the wicked i at the gates of the righteous.

20 The poore is hated even of his owne neighbour: but the friends of the rich *are* many.

21 The sinner despiseth his neighbour: but he that hath mercy on the poore, *is* blessed.

22 Do not they erre that imagine evill? but to them that thinke no good things, *shall be* mercy and trueth.

23 In all labour there is abundance: but the talke of the lips *bringeth* onely want.

24 The crowne of the wise *is* their riches, *and* the folly of fooles *is* foolishnesse.

25 A faithfull witnes delivereth soules: but a deceiver speaketh lies.

26 In the feare of ‖ Lord *is* an assured strength, and his children shall have hope.

27 The feare of the Lord *is as* a welspring of life, to avoyd the snares of death.

28 In the multitude of the ‖ people is the honour of a King, and for the want of people *commeth* the destruction of the Prince.

29 He that is slow to wrath, *is* of great wisedom: but he that is of an hasty mind, exalteth folly.

30 A sound heart *is* the life of the ‖ flesh: but envy *is* the rotting of the bones.

31 * Hee that oppresseth the poore, reprooveth him that made him: but hee honoureth him, that hath mercy on the poore.

32 The wicked shall be cast away for his malice: but the righteous hath hope in his death.

33 Wisedome resteth in the heart of him that hath vnderstanding, and is knowen m in the midst of fooles.

34 Iustice exalteth a nation, ‖ but sinne is a shame to the people.

35 The pleasure of a King *is* in a wise servant: but his wrath shalbe toward him that is lewd.

CHAP. XV.

A * Soft answere putteth away wrath: but grievous words stirre up anger.

2 The tongue of the wise vseth knowledge aright: but the mouth of fooles * bableth out foolishnesse.

3 The eyes of the Lord in every place behold the evill and the good.

4 A wholesome tongue *is as* a tree of life: but the frowardnesse thereof *is* the breaking of the mind.

5 A foole despiseth his fathers instruction, but hee that regardeth correction, is prudent.

6 The house of the righteous *hath* much treasure: but in the revenues of ‖ wicked is a trouble.

7 The lips of the wise do spread abroad knowledge: but the heart of the foolish *doeth* not so.

8 The b sacrifice of the wicked *is* abomination unto the Lord: but the prayer of the righteous is acceptable unto him.

9 The way of the wicked is an abomination unto the Lord: but he loveth him that followeth righteousnesse.

10 Instruction is evill to him that c forsaketh the way, *and* he that hateth correction, shall die.

11 d Hell and destruction *are* before the Lord, how much more the hearts of the sonnes of men?

12 A scorner loveth not him that rebuketh him, neither will he go unto the wise.

13 * A ioyfull heart maketh a cheerefull countenance: but by the sorow of the heart the minde is heavie.

14 The heart of him that hath vnderstanding seeketh knowledge: but the mouth of the foole is fed with foolishnes.

15 All the dayes of the afflicted *are* evill: but a good † conscience is continuall feast.

16 * Better *is* a little with the feare of the Lord, then great treasure and trouble therewith.

17 Better *is* a dinner of greene hearbes where love *is*, then a stalled oxe and hatred therewith.

18 * An angrie man stirreth up strife: but he that is slow to wrath, appeaseth strife.

19 The way of a slothfull man *is* as an hedge of e thornes: but the way of the reighteous is plaine.

20 * A wise sonne reioyceth the father: but a foolish man despiseth his mother.

21 Foolishnesse *is* ioy to him that is destitute of vnderstanding: but a man of vnderstanding walketh vprightly.

22 Without counsell, thoughts come to nought: but f in the multitude of counsellers there is stedfastnesse.

23 A ioy *commeth* to a man by the answer of his mouth: and how good *is* a word g in due season?

24 The way of life *is* on high to the prudent, to avoid from hell beneath.

25 The Lord will destroy the house of the proude men: but hee will stablish the borders of the widow.

26 The thoughts of the wicked are abomination to the Lord: but ‖ pure *have* h pleasant words.

a That is, taketh paine to profit her family, and to doe that which concerneth her duetie in her house.
* Iob 12.4.
b That is, in uprightnes of heart, and without hypocrisie.
c His proude tongue shall cause him to be punished.
d By the oxe is meant labour, and by the cribbe the barne: meaning, without labour there is no profit.
e For the maintenance of his owne ambition, and not for Gods glory, as Simon Magus.
f Doeth not know the grievousnesse thereof, nor Gods iudgements against the same.
g As a mans conscience is witnes of his owne griefe, so another cannot feele the ioy and comfort which a man feeleth in himselfe.
* Chap. 16, 25.
h He sheweth that the allurement unto sinne, seemeth sweet, but the end thereof is destruction.
i He that forsaketh God shalbe punished, and made weary of his sins, wherein he delighted.
† Ebr. the man of imaginations.
k If this come not dayly to passe, we must consider that it isbecause of our sinnes, which let Gods working.

‖ That is, the strength of a king standeth in many people.

‖ Or, body.

* Chap. 27, 5.

m Forasmuch as they are convict thereby and put to silence.
‖ Or, and the mercy of the people is a sacrifice for sinne.

* Chap. 25, 15.

* Verse 18.

a For though the have much, yet it is full of trouble and care.
b That thing is abominable before God, which the wicked thinke to be most excellent, and whereby they thinke most to be accepted.
c Hee that swarveth from the word of God, cannot abide to be admonished.
d There is nothing so deepe or secret that can be hidde from the eyes of God, much lesse mans thoughts.
* Chap. 17, 22.

† Ebr. heart.
* Isai. 37, 16.

* Chap. 29, 22.

e That is, he ever findeth some let or stay, and dare not goe forward.
* Chap. 10, 1.

f Read Chap. 11, 14.

g If we will that our talke be comfortable, we must wait for time and season.

h That is, wholesome and profitable to the hearers.

27 He that is greedy of gaine, troubleth his owne house: but he that hateth gifts, shall live.

28 The heart of the righteous studieth to answere: but the wicked mans mouth bableth evill things.

29 The Lord is farre off from the wicked: but he heareth the prayer of the righteous.

30 The light of the eyes reioyceth the heart, and a good name maketh the bones fat.

31 The eare that hearkeneth to the i correction of life, shall lodge among the wise.

32 He that refuseth instruction, despiseth his owne soule: but he that obeyeth correction, getteth vnderstanding.

33 The feare of the Lord *is* the instruction of wisedome: and before honour *goeth* k humilitie.

CHAP. XVI.

THe a preparations of the heart *are* in man: but the answere of the tongue *is* of the Lord.

2 All the wayes of a man *are* b cleane in his owne eyes: but the Lord pondereth the spirits.

3 † Commit thy works unto the Lord, and thy thoughts shalbe directed.

4 The Lord hath made all things for his owne sake: yea, even the wicked for the day of c evill.

5 All that are proud in heart, *are* an abomination to the Lord: *though* * hand *ioyne* in hand, he shall not be vnpunished.

6 By d mercy and trueth iniquitie shalbe forgiven, and by the feare of the Lord they depart from evill.

7 When the wayes of a man please the Lord, he will make also his enemies at peace with him.

8 * Better is a little with righteousnesse, then great revenues without equity.

9 The heart of e man purposeth his way: but the Lord doeth direct his steps.

10 A divine sentence *shalbe* in the lips of ſ king: his mouth shall not transgresse in iudgement.

11 * A true waight and balance are of the Lord: and the waights of the bag *are* his f worke.

12 It is an abomination to kings to commit wickednesse: for the throne is stablished g by iustice.

13 Righteous lips are the delight of kings, and the King loveth him that speaketh right things.

14 The wrath of a king *is as* h messengers of death: but a wise man will pacifie it.

15 In the light of the kings countenance *is* life: and his favour *is* i as a cloud of the latter raine.

16 * How much better is it to get wisedome then gold? and to get vnderstanding, is more to be desired then silver.

17 The path of the righteous is to decline from evil, *and* he keepeth his soule that keepeth his way.

18 Pride *goeth* before destruction, and an high mind before the fall.

19 Better it is to be of humble mind with the lowly, then to divide the spoyles with the proud.

20 He that is wise in *his* busines, shall find good: and * he that trusteth in the Lord, he is blessed.

21 The wise in heart shall be called prudent: and k the sweetnesse of the lips shall increase doctrine.

22 Vnderstanding *is* a welspring of life unto them that have it: and the l instruction of fooles *is* folly.

23 The heart of the wise guideth his mouth wisely, and addeth doctrine to his lips.

24 Faire wordes *are as* an hony combe, sweetnes to the soule, and health to the bones.

25 * There is a way that seemeth right unto man, but the issue thereof *are* the wayes of death.

26 The person that travaileth, travaileth for himselfe: for his mouth † craveth it of him.

27 A wicked man diggeth up evill, and in his lips *is* like m burning fire.

28 A froward person soweth strife: and a tale-teller maketh division among princes.

29 A wicked man deceiveth his neighbour, and leadeth him into the way that is not good.

30 n He shutteth his eyes to devise wickednes: he mooveth his lips, *and* bringeth evill to passe.

31 Age is a crowne of glory, *when* it is found in the way of o righteousnes.

32 Hee that is slow unto anger, is better then the mightie man: and hee that ruleth his owne mind, *is better* then he that winneth a citie.

33 The lot is cast into the lap: but the whole disposition thereof *is* p of the Lord.

CHAP. XVII.

BEtter is a dry morsell, if peace *be* with it, then an house full of a sacrifices *with* strife.

2 * A discreete servant shall have rule over a lewd sonne, and he shall divide ſ b heritage among the brethren.

3 *As is* the fining pot for silver, and the fornace for gold, so the Lord trieth the hearts.

4 The wicked giveth heed to false lips, *and* a liar hearkeneth to the naughty tongue.

5 * Hee that mocketh the poore, reproacheth him that made him: and he that reioyceth at destruction, shall not be vnpunished.

6 Childrens children are the crowne of the elders: and the glory of the children *are* their fathers.

7 † High talke becommeth not a foole, much lesse a lying talke a prince.

8 A reward *is as* a stone pleasant in the eyes of them that have it: it prospereth, whithersoever it c turneth.

9 Hee that covereth a transgression, seeketh love: but hee that prepareth a matter, separateth the d prince.

10 A reproofe entreth more into him that hath vnderstanding, then an hundred stripes into a foole.

11 A seditious person seeketh onely evill, and a cruell e messenger shalbe sent against him.

12 *It is better* for a man to meet a beare robbed of her whelps, then f a foole in his folly.

13 * Hee that rewardeth evill for good, evill shall not depart from his house.

14 The beginning of strife *is as* one that openeth the waters: therefore, or the contention be medled with, leave off.

15 * He that iustifieth the wicked, and he that condemneth the iust, even they both are abominations to the Lord.

16 Wherefore is there a g price in the hand of the foole to get wisedome, and *he hath* none heart?

17 A friend loveth at all times; and a h brother is borne for adversitie.

18 A man destitute of vnderstanding, i toucheth the hand, and becommeth surety for his neighbour.

19 He loveth transgression that loveth strife: *and* hee that exalteth his k gate, seeketh destruction.

20 The froward heart findeth no good: and he that

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i That suffereth himselfe to be admonished by Gods word, which bringeth life: and so amendeth.

k Meaning, that God exalteth none but them that are truely humbled.

a He derideth the presumption of man, who dare attribute to himselfe any thing, as to prepare his heart or such like, seeing that he is not able to speake a word, except God give it him.

b He sheweth hereby that man flattereth himselfe in his doings, calling that vertue, which God teareth vice.

† *Ebr.* rolle.

c So that the iustice of God shall appeare to his glory, even in the destruction of the wicked.

* *Chap.* 11.21.

d Their upright and repenting life shalbe a token that their sinnes are forgiven.

* Chap. 15,16. Psal. 37.16.

e He sheweth the folly of man, which thinketh that his wayes are in his owne hand, and yet is not able to remove one foot except God give force.

* Chap. 21.1.

f If they be true and just, they are Gods worke, and he delighteth therein, but otherwise if they be false, they are the worke of the devill, and to their condemnation that vse them.

g They are appointed by God to rule according to equity and iustice.

h That is, he findeth out many meanes to execute his wrath.

i Which is most comfortable to the drie ground. Deut. 32.14.

* *Chap.* 8,10. * *Psal.* 125,1. k The sweet words of consolation, which come foorth of a godly heart. l Either that which the wicked teach others, or els it is folly to teach them that are malitious.

* *Chap.* 14.12. † *Ebr.* loyneth upon him.

m For he consumeth himselfe and others.

n With his whole indevour he laboureth to brag his wickednesse to passe.

o That *is*, when it is ioyned with vertue: or els the elder that the wicked are, the more they are to be abhorred.

g So that there is nothing that ought to to attributed to fortune: for all things are determined in the counsell of God which shall come to passe.

a For whereas were many sacrifices, there were many portions given to the people, wherewith they feasted.

* *Eccles.* 10,26.

b That is, shalbe made governour over the children.

* Chap. 14,32.

† *Ebr.* the lip of excellency.

c The reward hath great force to gaine the hearts of men.

d He that admonisheth the prince of his fault, maketh him his enemy.

e By the messenger is meant such meanes as God vseth to punish the rebels.

f Whereby hee meaneth the wicked in his rage who hath no feare of God.

* Rom. 12.17. 1. Thess. 5,15. 1 Pet. 3.9.

* Isa. 5,23. chap. 24.24.

g What availeth it the wicked to be rich, seeing he setteth not his mind to wisedome?

h So that hee is more then a friend, even a brother that helpeth in time of adversity.

i Reade Chap. 6.1.

k Lifteth up himselfe above his degree.

that hath a naughtie tongue, shall fall into evill.

21 He that begetteth a foole, *getteth* himselfe sorow, and the father of a foole can have no ioy.

22 * A ioyfull heart causeth good health: but a sorowfull minde drieth the bones.

23 A wicked man taketh a gift out of the [l] bosome to wrest the wayes of iudgement.

24 ✣ Wisedome *is* in the face of him that hath vnderstanding: but the eyes of a foole *are* in the [m] corners of the world.

25 A foolish sonne is a griefe vnto his father, and a * heauinesse to her that bare him.

26 Surely it is not good to condemne the iust, nor that the princes should smite *such* [n] for equitie.

27 He that hath knowledge, spareth his words, and a man of vnderstanding *is* of an excellent spirit.

28 Euen a foole, (when hee holdeth his peace) is counted wise, and he that stoppeth his lips, prudent.

CHAP. XVIII.

FOr the desire *thereof* hee will [a] separate himselfe to seeke it, *and* occupie himselfe in all wisedome.

2 A foole hath no delight in vnderstanding: but that his heart may be [b] discouered.

3 When the wicked commeth, then commeth [c] contempt, and with the vile man reproach.

4 The words of a mans mouth *are like* deepe [d] waters, *and* the welspring of wisedome *is like* a flowing riuer.

5 It is not good to [e] accept the person of the wicked, to cause the righteous to fall in iudgement.

6 A fooles lips come with strife, and his mouth calleth for stripes.

7 A fooles mouth *is* his owne destruction, and his lips *are* a snare for his soule.

8 The words of a tale-bearer *are* as flatterings, and they goe downe into the [f] bowels of the belly.

9 Hee also that is slouthfull in his worke, is euen the brother of him that is a great waster.

10 The name of the Lord *is* a strong tower: the righteous runneth [g] vnto it, and is exalted.

11 ✣ The rich mans riches *are* his strong citie: and as an high wall in his imagination.

12 * Before destruction the heart of a man is hautie, and before glory *goeth* lowlinesse.

13 * Hee that answereth a matter before hee heare it, it is follie and shame vnto him.

14 The spirit of a man will sustaine his infirmitie: but [h] a wounded spirit, who can beare it?

15 A wise heart getteth knowledge, and the eare of the wise seeketh learning.

16 A mans gift [i] enlargeth him, and leadeth him before great men.

17 [k] *Hee that is* first in his owne cause, *is* iust: then commeth his neighbour and maketh enquirie of him.

18 The lot [l] causeth contentions to cease, and [m] maketh a partition among the mightie.

19 A brother offended *is harder to winne* then a strong citie, and *their* contentions *are* like the [n] barre of a palace.

20 With the fruit of a mans mouth shall his belly be satisfied, *and* with the increase of his lips shall he be filled.

21 Death and life *are* in the power of the tongue, and they that [o] loue it, shall eat the fruit thereof.

22 Hee that findeth a [p] wife, findeth a good thing, and receiueth fauour of the Lord.

23 The poore speaketh *with* prayers: but the rich answereth roughly.

24 A man *that hath* friends, *ought* to shew himselfe friendly: for a friend is neerer [q] then a brother.

CHAP. XIX.

BEtter * is the poore that walketh in his vprightnesse, then he that abuseth his lips, and is a foole.

2 For without knowledge the minde is not good, and he that hasteth with his feet, sinneth.

3 The foolishnesse of a man perverteth his way, and his heart fretteth against the Lord.

4 Riches gather many friends: but the poore is separated from his neighbour.

5 * A false witnesse shall not be vnpunished: and he that speaketh lies, shall not escape.

6 Many reuerence the face of the prince, and every man *is* friend to him that giveth gifts.

7 All the brethren of the poore doe hate him: how much more will his friends depart farre from him? though he be instant [a] with words, *yet* they will not.

8 He that possesseth vnderstanding, [b] loveth his owne soule, and keepeth wisedome to find goodnes.

9 A false witnesse shall not be vnpunished: and he that speaketh lies, shall perish.

10 [c] Pleasure is not comely for a foole, much lesse for a seruant to haue rule over princes.

11 The discretion of a man deferreth his anger: and his glory *is* [d] to passe by offence.

12 * The kings wrath *is* like the roaring of a lion: but his fauour *is* like ✣ dew vpon the grasse.

13 * A foolish sonne *is* the calamitie of his father, * and the contentions of a wife *are like* a continuall [e] dropping.

14 Houle and riches *are* the inheritance of the fathers: but a * prudent wife *commeth* of the Lord.

15 Slouthfulnesse causeth to fall asleepe, and a deceitfull person shall be affamished.

16 He that keepeth the commandement, keepeth his owne soule: *but* hee that despiseth his wayes, shall die.

17 Hee that hath mercie vpon the poore, lendeth vnto the Lord: and the Lord will recompense him that which he hath given.

18 Chasten thy sonne while there is hope, and let not thy soule spare for his murmuring.

19 *A man* of much anger shall suffer punishment, and though thou [f] deliver *him*, yet will *his anger* come againe.

20 Heare counsell and receiue instruction, that thou mayest be wise in thy latter end.

21 Many deuises *are* in a [g] mans heart: but the counsell of the Lord shall stand.

22 That that is to be desired of a man, *is* his goodnesse, and a poore man is better then a liar.

23 The feare of the Lord *leadeth* to life: and he that is filled *therewith*, shall continue, *and* shall not be visited with euill.

24 * The slouthfull hideth his hand in *his* bosome, and will not put it to his mouth againe.

25 * Smite a scorner, and the [i] foolish will beware: and reproue the prudent, and hee will vnderstand knowledge.

26 Hee that destroyeth *his* father, *or* chaseth

* Chap. 15. 13.

l That is, secretly and out of the bosome of the rich.
✣ Eccl. 2. 14. & 8. 1.
m That is, wander to and fro, and seeke not after wisedome.
* Chap. 10. 1.
n For their well doing.

a Hee that loueth wisedome, will separate himselfe from all impediments, and giue himselfe wholly to seeke it.
b That is, that hee may talke licentiously of whatsoeuer commeth to mind.
c Meaning, such one as contemneth all others.
d Which can neuer be drawen emptie, but bring ever profit.
e That is, to fauour him and support him.
f They are soone beleeued, and enter most deepely.
g Hee sheweth what is the refuge of the godly against all trouble.
* Chap. 10. 15.
* Chap. 16. 18.
* Eccl. 11. 8.
h The mind can well beare the infirmitie of the bodie, but when the spirit is wounded, it is a thing most hard to sustaine.
i Getteth him libertie to speake, and fauour of them that are most in estimation.
k Hee that speaketh first, is best heard of the wicked iudge, but when his aduersarie enquireth out the matter, it turneth to his shame.
l If a controuersie cannot otherwise be decided it is best to cast lots to know whose the thing shall be.
m Appeaseth their controuersie, which are so stout that cannot otherwise be pacified.
n Which for the strength thereof will not bow nor yeeld.

o By the vsing of the tongue well or evill, commeth the fruit thereof either good or bad.
p He that is ioyned with a vertuous woman in marriage, is blessed of the Lord, as Chap. 19. 14.
q That is, oft times such are found which are more ready to do pleasure, then be that is more bound by duetie.

* Chap. 28. 6.

a To haue comfort of them.
b He that is upright in iudgement, findeth fauour of God.
c The free use of things are not to be permitted to him that cannot use them aright.
d That is, to cover it by charitie, and to doe therein as may most serve to Gods glory.
* Chap. 20. 2.
* Chap. 17. 12.
* Chap. 21. 9.
e As raine that dropping and rotteth the house.
* Chap. 25. 24.

f Though for a time he give place to counsell, yet soone after will hee give place to his raging affections.
g Mans deuise shall not haue successe, except God governe it, whose purpose is unchangeable.
h That is, that he be honest: for the poore man that is honest, is to be esteemed above the rich which is not vertuous.
* Chap. 26. 15.
* Chap. 21. 11.
i That is, the simple and ignorant men learne, when they see the wicked punished.

away *his* mother, *is* a lewd and ſhamefull childe.

27 My ſonne, heare no more the inſtruction, that cauſeth to erre from the wordes of knowledge.

28 A wicked witneſſe mocked at iudgement, and the mouth of the wicked k ſwalloweth vp iniquitie.

29 *But* iudgements are prepared for the ſcorners, and ſtripes for the backe of the fooles.

CHAP. XX.

WIne a *is* a mocker, *and* ſtrong drinke is raging: and whoſoever is deceiued thereby, is not wiſe.

2 * The feare of the King *is* like the roaring of a lyon: hee that prouoketh him vnto anger b ſinneth againſt his owne ſoule.

3 *It is* a mans honour to ceaſe from ſtrife: but every foole will be medling.

4 The ſlouthfull will not plow, becauſe of winter: *therefore* ſhall hee begge in ſummer, but haue nothing.

5 The counſell in the heart of c man *is like* deepe waters: but a man that hath vnderſtanding, will draw it out.

6 Many men will boaſt every one of his owne goodneſſe: but who can find a faithfull man?

7 He that walketh in his integritie, *is* iuſt, *and* bleſſed *ſhall* his children *be* after him.

8 A king that ſitteth in the throne of iudgement, d chaſeth away all evill with his eyes.

9 * Who can ſay, I have made mine heart cleane, I am cleane from my ſinne?

10 Divers † weights, and divers meaſures, both e theſe are even abomination vnto the Lord.

11 A child alſo is knowen by his doings, whether his worke be pure and right.

12 The Lord hath made both theſe, even the eare to heare, and the eye to ſee.

13 Love not ſleepe, leaſt thou come vnto povertie: open thine eyes, *and* thou ſhalt be ſatisfied with bread.

14 It is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth.

15 There is gold, and a multitude of precious ſtones: but the lips of knowledge *are* a precious iewell.

16 * Take his f garment, that is ſuretie for a ſtranger, and a pledge of him for the ſtranger.

17 The bread of deceite *is* ſweete to a man: but afterward his mouth ſhallbe filled with gravell.

18 Eſtabliſh thy thoughts by counſell: and by counſell make warre.

19 He that goeth about *as* a ſlanderer, diſcovereth * ſecrets: therefore meddle not with him that flattereth with his lips.

20 * He that curſeth his father or his mother, his light ſhall be put out in obſcure darkeneſſe.

21 An heritage *is* haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed.

22 Say not thou, * I will recompenſe evill, *but* waite vpon the Lord, and he ſhall ſave thee.

23 * Divers weights *are* an abomination vnto the Lord, and deceitfull balances *are* not good.

24 * The ſteps of man *are ruled* by the Lord: how can a man then vnderſtand his owne way?

25 It is a deſtruction for a man to g deuoure that which is ſanctified, and after the vowes to enquire.

26 A wiſe King ſcattereth the wicked, and cauſeth the h wheele to turne over them.

27 The i light of the Lord *is* the breath of man, and ſearcheth all the bowels of the bellie.

28 * Mercie and trueth preſerve the king: for his throne ſhallbe eſtabliſhed with mercy.

29 The beautie of yong men *is* their ſtrength, and the glory of the aged *is* the gray head.

30 k The blewneſſe of the wound ſerveth to purge the evill, and the ſtripes within the bowels of the bellie.

CHAP. XXI.

THe a Kings heart *is* in the hand of the Lord, *as* the rivers of waters: he turneth it whitherſoever it pleaſeth him.

2 Every * way of a man *is* right in his owne eyes: but the Lord pondereth the hearts.

3 * To doe iuſtice and iudgement is more acceptable to the Lord then ſacrifice.

4 A hautie looke, and a proud heart *which is* the ‖ b light of the wicked, *is* ſinne.

5 The thoughts of the diligent *do* ſurely *bring* abundance; but c whoſoever is haſtie, *commeth* ſurely to pouertie.

6 * The gathering of treaſures by a deceitfull tongue, *is* vanitie toſſed too and fro of them that ſeeke death.

7 The d robberie of the wicked ſhall deſtroy them; for they have refuſed to execute iudgement.

8 The way of ſome *is* peruerted and ſtrange, but of the pure man, his worke *is* right.

9 * It is better to dwell in a corner of the houſe top, then with a contentious woman in a ‖ wide houſe.

10 The ſoule of the wicked wiſheth evill, *and* his neighbour hath no fauour in his eyes.

11 e When the ſcorner is puniſhed, the fooliſh is wiſe, and when one inſtructeth the wiſe, he will receive knowledge.

12 The righteous f reacheth the houſe of the wicked: *but God* overthroweth the wicked for *their* evill.

13 Hee that ſtoppeth his eare at the crying of the poore, he ſhall alſo crie and not be heard.

14 A g gift in ſecret pacifieth anger, and a gift in the boſome, great wrath.

15 It is ioy to the iuſt to doe iudgement, but deſtruction *ſhalbe* to the workers of iniquitie.

16 A man that wandreth out of the way of wiſedome, ſhall remaine in the congregation of the dead.

17 He that loueth paſtime, *ſhallbe* a poore man; *and* he that loveth wine and oyle, ſhall not be rich.

18 The h wicked *ſhallbe* a ranſome for the iuſt, and the tranſgreſſour for the righteous.

19 * It is better to dwell in the wilderneſſe, then with a contentious and angry woman.

20 In the houſe of the wiſe is a pleaſant treaſure and i oyle; but a fooliſh man deuoureth it.

21 He that followeth after righteouſneſſe and mercy, ſhall find life, righteouſneſſe and glory.

22 A k wiſe man goeth vp into the citie of the mightie, and caſteth downe the ſtrength of the confidence thereof.

23 He that keepeth his mouth and his tongue, keepeth his ſoule from afflictions.

24 Proud, hautie, *and* ſcornefull *is* his name that worketh in *his* arrogancie wrath.

25 The deſire of the ſlouthfull l ſlayeth him: for his hands refuſe to worke.

26 Hee coueteth evermore greedily: but the righteous giveth and ſpareth not.

27 The

k Taketh a pleaſure and delight therein, as gluttons and drunkards in delicate meates and drinkes.

a By wine here is meant him that is given to wine, and ſo by ſtrong drinke.
* Chap. 19. 12.
b Putteth his life in danger.

c It is hard to find out: for it is as deepe waters, whoſe bottome cannot be found: yet the wiſe man will know a man either by his words or maners.

d Where righteous iudgement is executed, there ſinne ceaſeth, and vice dare not appeare.
* 1. *Kings* 8. 46. 1. *chron.* 6. 36. *eccl.* 7. 22. 1 I. *hn* 1. 8.
† *Ebr. ſtone and ſtone, ephah and ephah.*
e Reade Chap. 16. 11.
* Chap 27. 23.
f Teach him wit, that he caſt not himſelfe raſhly into danger.
* Chap. 11. 13.
* Exod. 21. 17. levit. 20. 9. matth. 15. 4.
* Deut. 32. 35. chap 17. 13. and 24. 29. Rom. 12. 17. 1. Theſſ. 5. 15. 1. Pet. 3. 9.
* Chap. 11. 1. and verſe 10.
* Iere. 10. 23.
g That is, to applie it, or take it to his owne uſe, which was appointed to Gods, and then enquire how they may be exempted from the fault.
h Which was a kind of puniſhment then uſed.
i The word of God giveth life unto man, and cauſeth us to ſee and trie the ſecret of our darke hearts, Hebr. 4. 12.

* Chap. 19. 14.
k Sharpe puniſhment that pierceth even the inward parts, *is* profitable for the wicked, to bring them to amendment.

a Though Kings ſeeme to have all things at commandement, yet are they not able to bring their owne purpoſes to paſſe any otherwiſe then God hath appointed: much leſſe are the inferiours able.
* Chap. 16. 2.
* Mich. 6. 8.
‖ Or, *plowing.*
b That is, the thing whereby hee is guided, or which he bringeth forth as the fruit of his worke.
c Hee that goeth raſhly about his buſines, and without counſell.
* *Chap.* 13. 11.
d Hee meaneth this chiefly of Iudges, and Princes which leave that vocation, whereunto God hath called them, and powle their ſubiects to maintaine their luſts.
* *Chap.* 19. 13. *and* 25. 24.
‖ Or, *in a great familie.*
e Reade Chap. 19. 25.
i Though the godly admoniſh them both by words and example of life, yet the wicked will not amend, till God deſtroy them.
g To doe a pleaſure to the angry man pacifieth him.

h God ſhall cauſe that to fall on their owne heads, which they intended againſt the iuſt by delivering the iuſt, and putting the wicked in their places.
* *Eccluſ.* 25. 18.
i Meaning abundance of all things.
k Wiſedome overcommeth ſtrength and confidence in worldly things.
l Hee thinketh to live by wiſhing and deſiring all things, but will take no paine to get ought.

27 The * sacrifice of the wicked *is* an abomination : how much more when hee bringeth it with a wicked mind?

28 * A false witnesse shall perish : but he that heareth, m speaketh continually.

29 A wicked man hardeneth his face : but the iust, he will direct his way.

30 There is no wisedome, neither vnderstanding, nor counsell against the Lord.

31 The horse is prepared against the day of battell : but salvation *is* of the Lord.

CHAP. XXII.

A * Good name is to be chosen above great riches, and a loving favour is above siluer and above gold.

2 * The rich and poore b meet together, the Lord *is* the maker of them all.

3 * A prudent man c seeth the plague, and hideth himselfe : but the foolish go on still, and are punished.

4 The reward of humilitie, *and* the feare of God *is* riches, and glory, and life.

5 Thornes *and* snares *are* in the way of the froward : *but* he that regardeth his soule, will depart farre from them.

6 Teach a child d in the trade of his way, and when he *is* old he shall not depart from it.

7 The rich ruleth the poore, and the borower *is* servant to the man that lendeth.

8 Hee that soweth iniquitie, shall reape affliction, and the e rod of his anger shall faile.

9 * He that hath a good f eye, he shall be blessed : for he giveth of his bread unto the poore.

10 Cast out the scorner, and strife shall go out: so contention and reproach shall cease.

11 Hee that loveth pureneſſe of heart *for* the grace of his lips, the g king *shall be* his friend.

12 The eyes of the Lord preserve h knowledge : but hee overthroweth the words of the transgressour.

13 The slouthfull man saith, i A lyon *is* with out, I shalbe slaine in the streete.

14 The mouth of strange women *is as* a deepe pit : he with whom the Lord is angry, k shall fall therein.

15 Foolishnesse *is* bound l in the heart of a child : but the rod of correction shall drive it away from him.

16 Hee that oppresseth the poore to increase himselfe, *and* giveth unto the rich, *shall* surely *come* to povertie.

17 ¶ Encline thine eare, and heare the words of the wise, and apply thine heart unto my knowledge.

18 For *it shall be* pleasant, if thou keepe them in thy bellie, *and if* they be directed together in thy lips.

19 That thy confidence may be in m the Lord, I have shewed thee this day : thou therefore *take heede.*

20 Have not I written unto thee n three times in counsels and knowledge,

21 That I might shew thee the assurance of the words of trueth, to answer the words of trueth to them that send to thee?

22 Robbe not the poore, because hee is poore, neither oppresse the afflicted † in iudgement.

23 For the Lord * will defend their cause, and spoyle the soule of those that spoyle them.

24 Make o no friendship with an angry man, neither go with the furious man,

25 Least thou learne his wayes, and receive destruction to thy soule.

26 Be not thou of them that p touch the hand, *nor* among them that are suretie for debts.

27 If thou hast nothing to pay, why *should'st thou* that hee should take thy bed from vnder thee?

28 Thou shalt not * remoove the ancient bounds which thy fathers have made.

29 Thou seest that a diligent man in his businesse standeth before Kings, *and* standeth not before the base sort.

CHAP. XXIII.

WHen thou sittest to eate with a ruler, a consider diligently what is before thee,

2 b And put thy knife to thy throate, if thou be a man given to the appetite.

3 Be not desirous of his daintie meates : c for it is a deceivable meat.

4 Travaile not too much to be rich : *but* cease from thy d wisedome.

5 Wilt thou cast thine eyes upon it, which is nothing ? for *riches* taketh her to her wings, as an Eagle, and flieth into the heaven.

6 Eate thou not the bread of him that hath an e evill eye, neither desire his dainty meats.

7 For as though he thought it in his heart : so will hee say unto thee, Eate and drinke : but his heart is not with thee.

8 Thou shalt vomit thy f morsel that thou hast eaten, and thou shalt lose thy sweet words.

9 Speake not in the eares of a foole : for hee will despise the wisedome of thy words.

10 * Remoove not the ancient bounds, and enter not into the fields of the fatherlesse.

11 For hee that redeemeth them, is mightie: he will * defend their cause against thee.

12 Apply thine heart to instruction, and thine eares to the words of knowledge.

13 * Withhold not correction from the child: if thou smite him with the rod, he shall not die.

14 Thou shalt smite him with the rod, and shalt deliver his soule from g hell.

15 My sonne, if thine heart be wise, mine heart shall reioyce, and I also.

16 And my reines shall reioyce, when thy lips speake righteous things.

17 * Let not thine heart be envious against sinners : but *let it be* in the feare of the Lord continually.

18 For surely there is an end, h and thy hope shall not be cut off.

19 O thou my sonne, heare and be wise, and guide thine heart in the i way,

20 Keepe not companie with † drunkards, *nor* with † gluttons.

21 For the drunkard and the glutton shall † *Hebr. wine-tibbers.* be poore, and the sleeper shall be cloathed with † *Hebr. departers of flesh.* ragges.

22 Obey thy father that hath begotten thee, and despise not thy mother when she is old.

23 Buy k the trueth, but sell it not : *likewise* wisedome, instruction, and understanding.

24 The father of the righteous shall greatly reioyce, and he that begetteth a wise childe, shall have ioy of him.

25 Thy father and thy mother shall be glad, and she that bare thee shall reioyce.

26 My sonne, give mee l thine heart, and let thine eyes delight in my wayes.

27 * For a whore *is as* a deepe ditch, and a strange

* Chap.15.8. Isa.1.13. Eccl.34.21.
* Chap.19.5. m Hee may boldly testifie the trueth that he hath heard.

* Ecclus.7.3. a Which commeth by well doing.
* Chap 29.13. b Live together, and have neede the one of the other.
* Chap.27.12. c That is, the punishment, which is prepared for the wicked, and fleeth to God for succour.
d Bring him up vertuously, and hee shall so continue.

e His authority, whereby hee did oppresse others, shalbe taken from him.
* Eccles. 31.23. f He that is mercifull and liberall.
g Hee sheweth that princes should vse their familiarity, whose conscience is good, and their talke wise and godly.
h Favour them that love knowledge.
i He derideth them that invent vaine excuses, because they would not doe their duetie.
k So God punisheth one sinne by another, when hee suffereth the wicked to fall into the acquaintance of an harlot.
l Hee is naturally given unto it.
m Hee sheweth what the end of wisedome is : to wit, to direct us to the Lord.

n That is, sundry times.

† *Hebr. in the gates.*
* *Chap.*22.22.
o Have not to doe with him that is not able to rule his affections: for he would hurt thee by his evill conversation.

a Eate with sobrietie.
b Bridle thine appetite, as it were by force and violence.
c For oftimes the rich when they bid their inferiours to their tables, it is not for the love they bare them, but for their owne secret purposes.
d Bestow not the gifts that God hath given thee, to get worldly riches.
e That is, covetous, as contrary a good eye is taken for liberall, as Chap.22.9.
f Hee will not cease till he hath done thee some harme, and his flattering words shall come to no vse.
* Deut.27.17. chap.22.28.
* Chap.22.15.
* Chap.13.24. and 19.18.
eccles.30.1.
g That is, from destruction.

* Psal.37.1. chap.24.1.
h The prosperity of the wicked shall not continue.
i In the observation of Gods commandements.

k Spare no cost for trueths sake, neither depart from it for any gaine.

l Give thy selfe wholly to wisedome.
* Chap.22.14.

strange woman *is* as a narrow pit.

28 * Also she lieth in wait as for a pray, m and she increaseth the transgressors among men.

29 To whom is woe? to whom is sorrow? to whom is strife? to whom is murmuring? to whom are wounds without cause? *and* to whom is the redness of the eyes?

30 *Even* to them that tary long at the wine, to them that goe, n and seeke mixt wine.

31 Looke not thou upon the wine, when it is red, *and* when it sheweth his colour in the cup, *or* goeth downe pleasantly.

32 In the end thereof it will bite like a serpent, and hurt like a cockatrice.

33 Thine o eyes shall looke upon strange women, and thine heart shall speake lewd things.

34 And thou shalt be as one that sleepeth in the mids of the p sea, and as he that sleepeth in the top of the mast.

35 They have stricken mee, *shalt thou say, but* I was not sicke: they have beaten mee, *but* I knew not, when I awoke: *therefore* will I q seeke it yet still.

CHAP. XXIV.

BE * not thou envious against evill men, neither desire to be with them.

2 For their heart imagineth destruction, and their lips speake mischiefe.

3 Through wisedome is an house builded, and with vnderstanding it is established.

4 And by knowledge shall the chambers be filled with all precious and pleasant riches.

5 A wise man *is* strong: for a man of vnderstanding increaseth *his* strength.

6 * For with counsell thou shalt enterprise thy warre, and in the multitude of them that can give counsell, *is* health.

7 Wisedome is high to a foole: *therefore* hee cannot open his mouth in the r gate.

8 He that imagineth to doe evill, men shall call him an authour of wickednesse.

9 The wicked thought of a foole *is* sinne, and the scorner *is* an abomination unto men.

10 *If* thou be s faint in the day of adversitie, thy strength *is* small.

11 Deliver them that are drawen t to death, and wilt thou not preserve them that are led to be slaine?

12 If thou say, Behold, we knew not of it: he that pondereth the heart, doeth not hee vnderstand it? and he that keepeth thy soule, knoweth he it not? will he not also recompense every man according to his works?

13 My sonne, eate u hony, for it is good, and the hony combe, *for it is* sweet unto thy mouth.

14 So shall the knowledge of wisedome be vnto thy soule if thou finde it, and there shall be an ‖ end, and thine hope shall not be cut off.

15 Lay no waite, O wicked man, against the house of the righteous, and spoyle not his resting place.

16 For a iust man x falleth seven times, and riseth againe: but the wicked fall into mischiefe.

17 Be thou not glad when thine enemie falleth, and let not thine heart reioyce when hee stumbleth.

18 Least the Lord see it, and it displease him, and he turne his wrath y from him.

19 * Fret not thy selfe because of the malicious, neither be envious at the wicked.

20 For there shall be none end *of plagues* to the evill man: * the light of the wicked shall be put out.

21 My sonne, feare the Lord, and the King, *and* meddle not with them that are seditious.

22 For their destruction shall rise suddenly, and who knoweth the ruine of them z both?

23 ALSO THESE THINGS PERTEINE TO THE WISE. It is not good † to have respect of any person in iudgement.

24 Hee that saith to the wicked, * Thou art righteous, him shall the people curse, and the multitude shall abhorre him.

25 But to them that rebuke *him*, shall be pleasure, and upon them shall come the blessing of goodnesse.

26 They shall kisse the lips of him that answereth upright words.

27 Prepare thy worke without, and make readie thy things in the field, a and after, build thine house.

28 Be not a witnesse against thy neighbour without cause, for wilt thou deceive with thy lips?

29 * Say not, I will do to him as he hath done to me, I b will recompense every man according to his worke.

30 I passed by the field of the slouthfull, and by the vineyard of the man destitute of vnderstanding.

31 And lo, it was all growen over with thornes, *and* nettles had covered the face thereof, and the stone wall thereof was broken downe.

32 Then I beheld, *and* I considered it well: I looked upon it, *and* received c instruction.

33 *Yet* a little sleepe, 1 a little slumber, a little folding of the hands to sleepe.

34 So thy povertie commeth *as* one that travelleth by the way, and thy necessitie like an armed man.

CHAP. XXV.

1 THESE ARE ALSO PARABLES of Salomon, which the a men of Hezekiah King of Iudah b copied out.

THE glory of God *is* to c conceale a thing: secret: but the d Kings honour *is* to search out a thing.

3 The heavens in height, and the earth in deepnesse: and the e kings heart can no man search out.

4 Take the f drosse from the silver, and there shall proceed a vessell for the finer.

5 Take g away the wicked from the King, and his throne shall be established in righteousnes.

6 Boast not thy selfe before the King, and stand not in the place of great men.

7 * For it is better, that it be said unto thee, Come up hither, then thou to be put lower in the presence of ỹ Prince whom thine eyes have seene.

8 Goe not foorth hastily to strife, least thou know not what to doe in the end thereof, when thy neighbour hath put thee to shame.

9 Debate thy matter with thy neighbour, and discover not the secret to another.

10 Least hee that heareth it, put thee to shame, and thine infame doe not h cease.

11 A word spoken in his place, *is like* apples of gold with pictures of silver.

12 He that reproveth the wise *and* the obedient eare, *is as* a golden earering, and an ornament of fine gold.

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* Chap.7.12.
m She seduceth many and causeth them to offend God.

n Which by art make wine stronger and more pleasant.

o That is, drunkennes shall bring thee to whoredome.
p In such great danger shalt thou be.
q Though drunkennesse make them more insensible then beasts, yet can they not refraine.

* Psal.37.1. chap.23.17.

* Chap.20.18.

r In the place where wisedome should be shewed.

s Man hath no triall of his strength till he be in trouble.
t None can be excused, if he helpe not the innocent when he is in danger.

u As hony is sweet and pleasant to the taste, so wisedome is to the soule.
‖ Or, reward.

x He is subiect to many perils, but God deliuereth him.

y To be avenged on thee.
* Psal 37.1. chap.23.17.

z To be corrupted. * Luke 14.10. h Least whereas thou thinkest to have an end of the matter, it put thee to further trouble.

a Meaning either of the wicked and seditious, as verse 19. and 22. or of them that feare not God, nor obey their King.
† *Ebr. to know the face.*
* Chap.17.15, isa.5.23.

b Be sure of the meanes how to compasse it, before thou take any enterprise in hand.

* Chap.20.22.
i Hee sheweth what is the nature of the wicked, to revenge wrong for wrong.

k That I might learne by anothers mans fault.
l Reade Chap.6.10.

a Whom Hezekiah appointed for this purpose.
b That is, gathered out of divers books of Salomon.
c God doeth not reveale the cause of his iudgements to man.
d Because the king ruleth by the revealed word of God, the cause of his doings must appeare, and therefore he must vse diligence in trying out of causes.
e He sheweth that it is too hard for man to attaine to the reason of all the secret doings of the King, even when he is upright, and doeth his duetie.
f When vice is removed from a king, he is a meet vessell for the Lords vse.
g It is not enough that he be pure himselfe: but that he put away others

13 As the cold of the snow i in the time of harvest, *so is* a faithfull messenger to them that send him: for he refresheth the soule of his masters.

i In the time of great heat, when men desire cold.

14 A man that boasteth of false liberalitie, *is like* k clouds and wind without raine.

k Which have an outward appearance, and are nothing within.

15 A Prince is pacified by staying of l anger, and a soft tongue breaketh the m bones.

l By not ministring occasion to provoke him further.

m That is, the heart that is bent to anger, as Chap. 25.1.

16 *If* thou have found hony, eat that is n sufficient for thee, least thou be over full, and vomit it.

n Vse moderately the pleasures of this world.

17 Withdraw thy foote from thy neighbours house, least he be weary of thee, and hate thee.

18 A man that beareth false witnesse against his neighbour, *is like* an hammer and a sword, and a sharpe arrow.

19 Confidence in an vnfaithfull man in time of trouble, *is like* a broken tooth & a sliding foot.

20 Hee that taketh away the garment in the cold season, *is like* vineger *powred* vpon o ‖ nitre, or *like* him that singeth songs to an heavy heart.

o Which melteth it, and consumeth it.
‖ *Or*, *alume*.

21 * If hee that hateth thee be hungry, give him bread to eat, and if hee be thirstie, give him water to drinke:

* *Rom.* 12. 20.

22 For thou shalt lay p coales vpon his head, and the Lord shall recompense thee.

p Thou shalt, as it were by force, overcome him, in so much that his owne conscience shall moove him to acknowledge the benefits, and his heart shall be inflamed.

23 *As* the Northwind driueth away the raine, so doeth an angry countenance the slandering tongue.

24 * It is better to dwell in a corner of the house top, then with a contentious woman in a wide house.

* *Chap.* 21. 9.

25 *As are* the cold waters to a weary soule, so *is* good newes from a farre countrey.

26 A righteous man falling downe before the wicked, *is like* a troubled well and a corrupt spring.

27 It is not good to eate much hony: * so to search their owne glory, *is not* glory.

* *Eccles.* 3. 22.

28 A man that refraineth not his appetite, *is like* a city which is q broken downe *and* without walles.

q And so is in exceeme danger.

CHAP. XXVI.

AS the snow in the Summer, and as the raine in the Harvest *are not meet*, so is honour vnseemely for a foole.

2 As the sparow by flying, and the swallow by flying *escape*, so the curse *that is* causelesse, shall not come.

3 Vnto the horse *belongeth* a whip, to the asse a bridle, and a rod to the fooles backe.

4 Answere not a foole a according to his foolishnesse, least thou also be like him.

a Consent not vnto him in his doings.

5 Answere a foole b according to his foolishnesse, least he be wise in his owne † conceit.

b Reproove him as the matter requireth.
† *Ebr. eyes.*

6 He that sendeth a message by the hand of a foole, *is as* hee that cutteth off c the feet, d and drinketh iniquitie.

c To wit, of the messenger whom he sendeth.
d That is, receiveth domage thereby.

7 *As* they that lift vp the legs of the lame, so *is* a parable in a fooles mouth.

8 As the closing vp of a *precious* stone in an heape of stones, so *is* hee that giveth glory to a foole.

9 *As* a thorne standing e vp in the hand of a drunkard, so *is* a parable in the mouth of fooles.

e Whereby he both hurteth himselfe and others.

10 f The Excellent that formed all things, both rewardeth the foole, and rewardeth the transgressours.

f Meaning, God.
* 2 *Per.* 2. 22.

11 * As a dog turneth againe to his owne vomit, *so* a foole turneth to his foolishnesse.

12 Seest thou a man wise in his owne conceit? g more hope *is* of a foole then of him.

g For the foole will rather be counselled then he: also the foole sinneth of ignorance, and the other of malice.

13 The slouthfull man saith, h A lion *is* in the way: a lion *is* in the streets.

h Read Chap. 22. 13.

14 *As* the doore turneth vpon his hinges, so *doeth* the slouthfull man vpon his bed.

15 * The slouthfull hideth his hand in *his* bosome, *and* it grieveth him to put it againe to his mouth.

* *Chap.* 19. 24.

16 The sluggard is wiser in his owne conceit, then seuen *men* that can render a reason.

17 Hee that passeth by and medleth with the strife *that belongeth* not vnto him, *is as* one that taketh a dog by the eares.

18 As hee that saineth himselfe mad, casteth firebrands, arrowes, and mortall things.

19 So *dealeth* the deceitfull man with i his friend, and saith, Am not I in sport?

i Which dissembleth himself to be that he is not.

20 Without wood the fire is quenched, and without a tale-bearer strife ceaseth.

21 * *As* the cole *maketh* burning coales, and wood a fire, so the contentious man *is apt* to kindle strife.

* *Eccles.* 28. 10.

22 * The words of a tale-bearer *are* as flatterings, and they go downe into the bowels of the belly.

* *Chap.* 18. 8.

23 *As* silver drosse overlaid vpon a potsheard, *so are* burning lips, and k an evill heart.

k They will soone breake out and vtter themselves.

24 Hee that hateth, will counterfeit with his lips, but in his heart he layeth vp deceit.

25 Though hee speake fauourably, beleeve him not: for *there are* l seven abominations in his heart.

l Meaning, many? he vseth the number certaine, for the vncertaine.

26 Hatred may be covered by deceit: *but* the malice thereof shall be discovered in the m congregation.

m In the assembly of the godly.

27 * He that diggeth a pit shall fall therein, and he that rolleth a stone, it shall returne vnto him.

* *Eccles.* 10. 8. *ecclus.* 27. 26.

28 A false tongue hateth the afflicted, and a flattering mouth causeth ruine.

CHAP. XXVII.

BOast not thy selfe of to a morrowe, for thou knowest not what a day may bring forth.

a Delay not the time, but tacke occasion when it is offered.

2 Let another man praise thee, and not thine owne mouth: a stranger, and not thine owne lips.

3 * A stone *is* heauy, and the sand weightie: but a fooles wrath *is* heauier then them both.

* *Eccl.* 22. 15.

4 Anger is cruell, and wrath *is* raging: but who can stand before b envie?

b For the enuious are obstinate, and cannot be reconciled.

5 Open rebuke *is* better then secret love.

6 The wounds of a lover *are* faithfull, and the kisses of an enemie *are* c pleasant.

c They are flattering, and seeme friendfull.

7 * The person that is full, despiseth an hony combe: but vnto the hungry soule every bitter thing is sweet.

* *Iob* 6. 6.

8 As a bird that wandreth from her nest, so is a man that wandreth from his owne place.

9 *As* oyntment and perfume reioyce the heart, so *doeth* the sweetnesse of a mans friend by hearty counsell.

10 Thine owne friend and thy fathers friend forsake thou not: neither enter into thy brothers d house in the day of thy calamitie: *for* better is a neighbour *that is* neere, then a brother farre off.

d Trust not to any worldly helpe in the day of thy trouble.

11 My sonne, be wise, and reioyce mine heart, that I may answere him that reproacheth me.

12 e A prudent man seeth the plague, and hideth himselfe: *but* the foolish goe on still, *and* are punished.

e Reade Chap. 22. 3.

13 * Take his garment that is suretie for a stranger, and a pledge of him for the stranger.

* *Chap.* 20. 16.

14 He that † praiseth his friend with a loude voyce, rising f early in the morning, it shall be counted to him as a curse.

† *Ebr. blesseth.*
f Hastily and without cause.

15 A * continuall dropping in the day of raine, and

* *Chap.* 19. 13. *and* 21. 9.

and a contentious woman are a like.

16 Hee that hideth her, hideth the winde, and *she is as* the oyle in his right hand that uttereth it selfe.

g One hasty man provoketh another to anger.

17 Yron sharpeneth yron, so doeth g man sharpen the face of his friend.

18 Hee that keepeth the figge tree, shall eate the fruit thereof: so hee that waiteth vpon his master, shall come to honour.

19 As in water face *answereth* to face, h so the heart of man to man.

h There is no difference betweene man and man by nature, but onely the grace of God maketh the difference.

20 The grave and destruction can never be full, so * the eyes of man can never be satisfied.

* Ecclus.14.9.

21 * *As is* the fining pot for silver, and the fornace for gold, so *is* every man according to his i dignitie.

* Chap.17.3.

i That is, hee is either knowen to be ambitious, and glorious, or humble and modest.

22 Though thou shouldest bray a foole in a morter among wheat brayed with a pestell, *yet* will not his foolishnesse depart from him.

23 Be diligent to know the state of thy flocke, and take heed to the herds.

24 For riches *remaine* not alway, nor the crowne from generation to generation.

25 The hay discovereth it selfe, and the grasse appeareth, and the herbes of the mountaines are gathered.

k This declareth the great goodnesse of God towards man, and the diligence that he requireth of him for the preservation of his gifts.

26 The k lambes *are* for thy cloathing, and the goats *are* the price of the field.

27 And let the milke of the goats *be* sufficient for thy food, for the food of thy familie, and for the sustenance of thy maides.

CHAP. XXVIII.

a Because their owne conscience accuseth them.
b The state of the common-weale is oftentimes changed.

THe wicked a flee when none pursueth: but the righteous are bold as a lion.

2 For the transgression of the land b *there are* many princes thereof: but by a man of vnderstanding and knowledge *a realme* likewise endureth long.

3 A poore man, if hee oppresse the poore, is like a raging raine that *leaveth* no food.

4 They that forsake the Law, praise the wicked: but they that keepe the Law, set themselves against them.

5 Wicked men vnderstand not iudgement: but they that seeke the Lord, understand all things.

* Chap.19.1.

6 * Better is the poore that walketh in his vprightnesse, then hee that perverteth *his* wayes, though he be rich.

7 Hee that keepeth the Law, is a childe of vnderstanding: but hee that feedeth the gluttons shameth his father.

e For God will take away the wicked vsurer, and give his goods to him that shall bestow them well.

8 Hee that increaseth his riches by usurie and interest, gathereth e them for him that will be mercifull vnto the poore.

d Because it is not of faith which is grounded of Gods word or Law, which the wicked contemne.

9 He that turneth away his eare from hearing the Law, even his prayer shallbe d abominable.

e And iudge that he is not wise.

10 Hee that causeth the righteous to go astray by an evill way, shall fall into his owne pit, and the vpright shall inherit good things.

* Chap.29.2.

11 The rich man is wise in his owne conceit: but the poore that hath vnderstanding, can trie e him.

f Hee is knowen by his doings to be wicked.

12 * When righteous men reioyce, *there is* great glory: but when the wicked come vp, the man f is tried.

g Which standeth in awe of God and is afraid to offend him.

13 Hee that hideth his sinnes, shall not prosper: but hee that confesseth, and forsaketh *them*, shall have mercie.

h For he can never be satisfied, but ever oppresseth and spoyleth.

14 Blessed *is* the man that g feareth alway: but he that hardeneth his heart, shall fall into evill.

15 *As* a roaring lion, and an hungry beare, *so is* h a wicked ruler over the poore people.

16 A prince destitute of vnderstanding is also a great oppressour: but hee that hateth covetousnesse, shall prolong *his* dayes.

17 A man that doeth violence against the blood of a person, shall flee vnto the grave, *and* they shall not i stay him.

i None shallbe able to deliver him.

18 Hee that walketh vprightly shall be saved: but hee that is froward in *his* wayes, shall once fall.

19 * He that tilleth his land, shallbe satisfied with bread, but he that followeth the idle, shallbe filled with povertie.

* Chap.12.11. Eccl.20,27.

20 A faithfull man shall abound in blessings, and * hee that maketh haste to be rich, shall not be innocent.

* Chap.13,11. and 20,21.

21 To have respect of persons is not good: for *that* man will transgresse for a piece of k bread.

k He will be abused for nothing.

22 A man with a wicked l eye hasteth to riches, and knoweth not that povertie shall come vpon him.

l Meaning, him that is covetous.

23 Hee that rebuketh a man, shall finde more favour at the length, then hee that flattereth with *his* tongue.

24 Hee that robbeth his father and mother, and saith, It is no transgression, is the companion of a man that destroyeth.

25 Hee that is of a proud heart, stirreth vp strife: but hee that trusteth in the Lord, shallbe m fat.

m Shall have all things in abundance.

26 Hee that trusteth in his owne heart, is a foole: but hee that walketh in wisedome, shallbe delivered.

27 Hee that giveth vnto the poore, shall not lacke: but he that hideth his eyes, *shall have* many curses.

28 * When the wicked rise vp, men hide themselves: but when they perish, the righteous increase.

* Chap.29,2.

CHAP. XXIX.

A Man that hardeneth his necke when hee is rebuked, shall suddenly be destroyed, and cannot be cured.

2 * When the righteous ‖ are in authority, the people reioyce: but when the wicked beareth rule, the people figh.

* *Chap.28,12.28.*
‖ *Or, are increased.*

3 A man that loveth wisedome reioyceth his father: but * hee that feedeth harlots wasteth *his* substance.

* Luke 15,13.

4 A king by iudgement maintaineth the countrey: but a man *receiving* gifts, destroyeth it.

5 A man that flattereth his neighbour, a spreadeth a net for his steps.

a Hee that giveth eare to the flatterer, is in danger as the bird is before the fouler.

6 In the transgression of an evill man *is* his b snare: but the righteous doeth sing and reioyce.

b He is ever ready to fall into the snare that he laieth for others.

7 The righteous knoweth the cause of the poore: but the wicked regardeth not knowledge.

8 Scornefull men bring a city into a snare: but wise men turne away wrath.

9 *If* a wise man contend with c a foolish man, whether he be angry or laugh, there *is* no rest.

c Hee can heare no admonition in what sort soever it is spoken.

10 Bloody men hate him that is vpright: but the iust have care of his soule.

11 A foole powreth out all his minde: but a wise man keepeth it in till afterward.

12 Of a prince that hearkeneth to lies, all his servants *are* wicked.

13 * The poore and the usurer meet together, *and* the Lord lighteneth both their eyes.

* Chap. 22,2.

14 A * King that iudgeth the poore in trueth, his throne shallbe established for ever.

* Chap.20,28.

15 The rod and correction give wisedome, but

but a childe set at libertie, maketh his mother ashamed.

16 When the wicked are increased, transgression increaseth: but ỹ righteous shall see their fall.

17 Correct thy sonne, and hee will give thee rest, and will give pleasures to thy soule.

18 d Where there *is* no vision, the people decay: but he that keepeth the law *is* blessed.

19 A e servant will not be chastised ẅ words: though he vnderstand, yet he will not ‖ answere.

20 Seest thou a man hasty in his matters? *there is* more hope of a foole, then of him.

31 He that delicately bringeth vp his servant from youth, at length he will be even *as* his sonne.

22 * An angry man stirreth vp strife, and a furious man aboundeth in transgression.

23 * The pride of a man shall bring him low: but the humble in spirit shall enioy glory.

24 He that is partner with a thiefe, hateth his own soule: he heareth cursing and declareth it not.

25 The feare of man bringeth a f snare: but he that trusteth in the Lord shalbe exalted.

26 Many doe seeke the face of the ruler: but every mans h iudgement *commeth* from the Lord.

27 A wicked man *is* abomination to the iust, and he that is vpright in *his* way, *is* abomination to the wicked.

CHAP. XXX.

a *To humble our selves in consideration of Gods works.* 5 *The word of God is perfit.* 11 *Of the wicked and hypocrites.* 15 *Of things that are neuer satiate.* 18 *Of others that are wonderfull.*

THE WORDES OF a AGVR THE SONNE OF IAKEH.

THe prophecie *vvhich* the man spake vnto Ithiel, *even* to b Ithiel, and Ucal.

2 Surely I am more c foolish then any man, and haue not the vnderstanding of a man in me.

3 For I have not learned wisedome, nor attained to the knowledge of holy things.

4 Who hath ascended vp to d heaven, and descended? Who hath gathered the wind in his fist? Who hath bound the waters in a garment? Who hath established all the ends of the world? What is his name, and what is his sonnes name, if thou canst tell?

5 * Every word of God is pure: he is a shield to those that trust in him.

6 * Put nothing vnto his wordes, least hee reproove thee, and thou be found a lyar.

7 Two e things have I required of thee: denie me them not before I die.

8 Remoove farre from mee vanitie and lyes: giue me not pouertie, nor riches: feede mee with foode convenient for me.

9 Least I be full, and denie *thee*, and say, f Who is the Lord? or least I be poore and steale, and take the Name of my God *in vaine*.

10 Accuse not a servant vnto his master, least he curse thee, g when thou hast offended.

11 *There is* a generation that curseth their father, and doeth not blesse their mother.

12 *There is* a generation that are pure in their owne conceit, and *yet* are not washed from their filthinesse.

13 *There is* a generation whose eyes are hauty, and their eye lids are lifted vp.

14 *There is* a generation, whose teeth *are as* swords, and their chawes *as* knives to eate vp the afflicted out of the earth, and the poore from among men,

15 The horse leach hath two b daughters *vvhich cry*, Give, give. There be three things that will not be satisfied: *yea*, foure that say not, It is enough.

16 The grave, and the barren wombe, the earth, that cannot be satisfied with water, and the fire that saith not, It is enough.

17 The eye that mocketh *his* father & despiseth the instruction of *his* mother, let the ravens i of the valley picke it out, and the yong eagles eate it.

18 There be three things hid from mee: yea, foure that I know not:

19 The way of an eagle in the ayre, the way of a serpent vpon a stone, the way of a shippe in the mids of the sea, & the way of a man with a maide.

20 Such is the way also of an adulterous woman: shee eateth and k wipeth her mouth, and saith, I have not committed iniquity.

21 For three things the earth is mooved: yea, for foure it cannot susteine it selfe.

22 For l a servant when hee reigneth, and a foole when he is filled with meate,

23 For ỹ hatefull woman, when she is manied, & for a handmaid that is m heire to her mistresse.

24 These be foure small things in the earth, yet they are n wise, and full of wisedome.

25 The pismires a people not strong, yet prepare they their meate in summer:

26 The conies a people not mighty, yet make they their houses in the rocke:

27 The grashopper hath no king, yet goe they forth all by bands:

28 The spider taketh hold o with *her* hands, and is in kings palaces.

29 There be three things that order well *their* going: yea, foure are comely in going.

30 A lion which is strong among beastes, and turneth not at the sight of any:

31 A iusty grayhound, and a goat, and a king against whom there is not rising vp.

32 If thou hast bene foolish in lifting thy selfe vp, and if thou hast thought wickedly, *lay* thine hand p upon *thy* mouth.

33 When one churneth milke, hee bringeth forth butter: and hee that wringeth his nose, causeth blood to come out, so he that forceth wrath, bringeth forth strife.

CHAP. XXXI.

a *He exhorteth to chastitie and iustice,* 10 *and sheweth the conditions of a wise and worthy woman.*

1 THE WORDS OF KING a LEMVEL: The b prophecie which his moher taught him.

WHat my sonne! and what the sonne of c my wombe! and what, O sonne of my desires!

3 Give not thy strength vnto woman, d nor thy wayes *vvhich is* to destroy kings.

4 It is not for kings, O Lemuel, it is not for kings to drinke wine, nor for princes e strong drinke,

5 Least he drinke and forget the decree, and change the iudgement of all the children of affliction.

6 Give yee strong drinke vnto him that is ready to perish, and wine vnto them that have griefe of heart.

7 Let him drinke, that hee may forget f his poverty, and remember his miserie no more.

8 Open thy mouth for the g dumbe in the

d Where there are not faithfull ministers of the word of God.
e Hee that is of a servile and rebellious nature.
‖ *Or, regard.*
* Chap. 15, 18.
* Iob 22, 29.
f He that feareth man more then God, falleth into a snare and is destroyed.
g Hee needeth not to flatter the ruler: for what God hath appointed, that shall come to him.
a Who was an excellenth man in vertue and knowledge in the time of Salomon.
b Which were Agurs scholers or friends.
c Herein he declareth his great humilitie, who would not attribute any wisedome to himselfe, but all vnto God.
d Meaning, to know the secrets of God, as though hee would say, None.
* Psal. 19, 8.
* Deut. 4, 2. and 12. 32.
e He maketh this request to God.
f Meaning, that they that put their trust in their riches, forget God, and that by too much wealth men have an occasion to the same.
g In accusing him without cause.
h The leach hath two sorkes in her tongue, which here he calleth her two daughters, whereby shee sucketh the blood, and is never satiate: even so are the covetous extortioners infatiable.
i Which haunt in the valley for carions.
k Shee hath her desires, and after counterfeiteth as though she were an honest woman.
l These commonly abuse the state whereunto they are called.
m Which is maried to her master after the death of her mistresse.
n They containe great doctrine and wisedome.
o If man be not able to compasse these common things by his wisedome, wee cannot attribute wisedome to man, but folly.
p Make a stay, and continue not in doing evill.
a That is, of Salomon, who was called Lemuel, that is, of God, because God had ordeined him to be king over Israel.
b The doctrine which his mother Bath sheba taught him.
c By this often reperition of one thing, she declareth her motherly affection.
d Meaning, that women are the destruction of kings, if they haunt them.
e That is, the King must not give himselfe to wantonnesse, and neglect of his office, which is to execute iudgement.
f For wine doth comfort the heart, as Psal. 104, 15.
g Defend their cause that are not able to helpe themselves.

cause

cause of all the children of destruction.

9 Open thy mouth, iudge righteously, and iudge the afflicted, and the poore.

10 ¶ Who shall finde a vertuous woman? for her price *is* farre above the pearles.

11 The heart of her husband trusteth in her, and he shall haue no neede of [h] spoyle.

12 Shee will doe him good, and not evill all the dayes of her life.

13 She seeketh wool and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ships of marchants: shee bringeth her foode from afarre.

15 And she ariseth, whiles it is yet night: and giveth [‖] the portion to her housholde, and the [i] ordinary to her maides.

16 She considereth a fielde, and [k] getteth it: *and* with the fruite of her hands shee planteth a vineyard.

17 She girdeth her loynes with strength, and strengtheneth her armes.

18 She feeleth that her marchandise is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the spindle.

20 Shee stretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee feareth not the snow for her familie: for all her familie is clothed with [‖] skarlet.

22 She maketh her selfe carpets: fine linnen and purple *is* her garment.

23 Her husband is knowen in the [l] gates, when he sitteth with the Elders of the land.

24 She maketh [‖] sheetes, and selleth them, and giveth girdles unto marchant.

25 [m] Strength and honour *is* her clothing, and in the latter day she shall reioyce.

26 She openeth her mouth with wisdome, and the [n] law of grace *is* in her tongue.

27 She overseeth the wayes of her household, and eateth not the bread of idlenesse.

28 Her children rise up, and [o] call her blessed: her husband also shall prayse her, *saying*,

29 Many daughters haue done vertuously: but thou surmounteſt them all.

30 Favour *is* deceitfull, and beautie *is* vanitie: *but* a woman that feareth the Lord shee shall be prayſed.

31 Give [p] her of the fruite of her hands, and let her owne workes prayse her in the [q] gates.

[h] Hee shall not needs to use any vnlawfull meanes to gaine his living.

[‖] *Or, meate, as Psal.* 111, 5.

[i] She prepareth their meat betime.

[k] She purchaseth it with the gaines of her travell.

[‖] *Or, with double.*

[l] In the assemblies and places of iudgement.

[‖] *Or, linnen cloath.*

[m] After that hee had spoken of the apparell of the body, he now declareth the apparell of the spirit.

[n] Her tongue is as a booke whereby on might learne many good things: for she delighteth to talke of the word of God.

[o] That is, doe her reverence.

[p] Confesse her diligent labours, and commend her therefore.

[q] Forasmuch as the most honourable are clad in the apparell that she made.

ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

Salomon as a Preacher and one that desired to instruct all in the way of salvation, describeth the deceiveable vanities of this world: that man should not be addicted to any thing vnder the sun, but rather inflamed with the desire of the heavenly life: therefore he confuteth their opinions, which set their felicity either in knowledge, or in pleasures, or in dignitie and riches, shewing that mans true felicitie consisteth in that, that hee is united with God, and shall enioy his presence: so that all other things must be reiected, save in asmuch as they further vs to attaine to this heavenly treasure, which is sure and permanent, and cannot be found in any other save in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none indurance. 13 All mans wisdome is but folly and griefe.

THE wordes of the [a] Preacher, the sonne of David king in Ierusalem.

2 [b] Vanitie of vanities, sayth the Preacher: vanitie of vanities, all *is* vanitie.

3 What remaineth unto man in all his [c] travel, which he suffreth vnder ỹ sunne?

4 *One* generation passeth, and *another* generation succeedeth: but the earth remaineth for [d] ever.

5 The sunne riseth, and the sunne goeth downe, and draweth to his place where he riseth.

6 The [e] winde goeth toward the South, and compasseth toward the North: the winde goeth round about, and returneth by his circuits.

7 * All the rivers goe into the sea, yet the sea is not full: *for* the rivers goe unto the place [f] whence they returne, and goe.

8 All things are full of labour: man cannot vtter it: the eye is not satisfied with seeing, nor the eare filled with hearing.

9 [g] What is it that hath bin? that that shalbe: and what is it that hath bin done? that which shall be done: & there *is* no new thing vnder the sunne.

10 Is there any thing, whereof one may say, Behold this, it is new? it hath bin ready in the old time that was before us.

11 There is no memory of the former, neither shall there be a remembrance of the latter that shall be, with them that shall come after.

12 [h] I the Preacher have been king over Israel in Ierusalem:

13 And I have given mine heart to search and find out wisedome by all things that are done vnder the heaven: (this sore travell hath God given to the sonnes of men, i to humble them thereby.)

14 I have considered all the workes that are done vnder the sunne, and behold, all *is* vanitie, and vexation of the spirit.

15 That which is [k] crooked, can none make streight: & that which faileth, cannot be numbred.

16 I thought in mine heart, and sayd, Behold, I am become great, and excell in wisedom all them that have been before me in Ierusalem: and mine heart hath seene much wisedome and knowledge.

17 And I gave mine heart to know wisedome and knowledge, [l] madnesse and foolishnesse: I knew also that this is a vexation of the spirit.

18 For in the multitude of wisedome *is* much [m] griefe, and he that increaseth knowledge, increaseth sorow.

[a] Salomon is here called a preacher, or one that assembleth the people, because he teacheth the true knowledge of God, and how men ought to passe their life in this transitory world.

[b] He condemneth the opinions of all men that set felicitie in any thing, but in God alone, seeing that in this world all things are as vanitie and nothing.

[c] Salomon doeth not condemne mans labour or diligence, but sheweth that there is no full contentation in any thing vnder the heaven, nor in any creature, forasmuch as all things are transitory.

[d] One man dieth after another, and the earth remaineth longest, even to the last day, which yet is subiect to corruption.

[e] By the sunne, wind and rivers, hee sheweth that the greatest labour and longest hath an end, and therefore there can be no felicity in this world.

* Eccles. 40, 1.

[f] The sea which compasseth all the earth, filleth the vaines thereof, the which powre out springs and rivers into the sea againe.

[g] Hee speaketh of times and seasons, and things done in them, which as they have been in times past, so come they to passe againe.

[h] Hee prooveth that if any could have attained to felicitie in this world by labour, and studie, hee chiefly should have obteined it, because he had gifts and aydes of God thereunto above all other.

[i] Man of nature hath a desire to know, and yet is not able to come to the perfection of knowledge, which is the punishment of sinne, to humble man, and to teach him to depend onely upon God.

[k] Man is not able by all his diligence to cause things to go otherwise then they doe: neither can hee number the faults that are committed, much lesse remedy them.

[l] That is, vaine things, which served unto pleasure wherein was no commoditie, but griefe and trouble of conscience.

[m] Wisedome and knowledge cannot become by without great paine of body and minde: for when a man hath attained to the highest, yet is his minde neverfully content: therefore in this world is no true felicity.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole have both one end touching the bodily death.

I Said in mine heart, Goe to now, I will proove a thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart † to give my selfe to wine, and to leade mine heart in b wisedome, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they † enioy vnder the Sunne, the *whole* number of the dayes of their life.

4 I have made my great workes: I have built me houses: I have planted me vineyards.

5 I have made me gardens and † orchards, and planted in them trees of all fruit.

6 I have made me cisternes of water, to water therewith the woods that grow with trees.

7 I have gotten servants and maides, and had children *borne* in the c house: also I had great Possession of beeves and sheepe above all that were before me in Ierusalem.

8 I have gathered unto mee also silver and gold, and the chiefe treasures of Kings and provinces: I have provided me men singers, and women singers, and the d delights of the sonnes of men, *as* a woman • taken captive, and women taken captives.

9 And I was great, and increased above all that were before me in Ierusalem: also my wisedome † remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my g portion of all my travell.

11 Then I looked on all my works that mine hands had wrought, and on the travell that I had laboured to doe: and beholde, *all* is vanitie and vexation of the spirit: and there *is* no profit vnder the Sunne.

12 ‖ And I turned to behold h wisedome, and madnes, and folly: (for who is the man that ‖ will come after the King in things, which men now have done?)

13 Then I saw that there is profit in wisedome more then in folly: as the light is more excellent then darkenesse.

14 * For the wise mans i eyes *are* in his head, but the foole walketh in darkenesse, yet I know also that the same k condition falleth to them all.

15 Then I thought in mine heart, It befalleth unto me, as it befalleth to the foole. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also in vanitie.

16 For there shall be no remembrance of the wise, nor of the foole l for ever: for that that now is, in the dayes to come, shall all be forgotten. And m how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grievous unto me: for all *is* vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had travailed vnder the Sunne, which I shall leave to the man that shalbe after me.

19 And who knoweth whether he shalbe wise or foolish? yet shall he have rule over all my labour, wherein I have travailed, and wherein I have shewed my selfe wise vnder the Sunne. This is also vanitie.

20 Therefore I went about to make mine heart n abhorre all the labour, wherein I had travailed vnder the Sunne.

21 For there is a man whose travaile is in wisedome, and in knowledge, and in equitie: yet to a man that hath not travailed therein, shall he o give his portion: this also is vanity, and a great griefe.

22 For what hath man of all his travaile and griefe of his heart, wherein hee hath travailed vnder the Sunne?

23 For all his dayes are sorowes, and his travaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There *is* no profit to man, but that he eat and drinke, and p delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haste to q outward things more then I?

26 Surely to a man that is good in his sight, *God* giveth wisedome, and knowledge, and ioy: but to the sinner hee giveth paine to gather, and to heape to give to him that is good before God: this also is vanitie, and vexation of the spirit.

a Salomon maketh this discourse with himselfe, as though he would try whether there were contentation in ease and pleasures.
† *Ebr. draw my flesh to wine.*
b Albeit I gave my selfe to pleasures, yet I thought to keepe wisedom and the feare of God in mine heart, and governe mine affaires by the same.
† *Ebr. doe.*
† *Ebr. paradisus.*
c Meaning, of the servants or slaves, which hee had bought: so the children borne in their servitude, were the masters.
d That is, whatsoever men take pleasure in.
e Which were the most beautifull of them that were taken in warre, as Iudg. 5.30. Some vnderstand by these words, no women, but instruments of musicke.
f For all this God did not take his gift of wisedome from mee.
g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanity in the next verse.
h I bethought with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which he calleth madnes.
‖ *Or, compare with the King.*
* Prov 17.24.
i Hee foreseeth things, which the foole cannot for lacke of wisedome.
k For both die and are forgotten as verse 16. or they both a like have prosperitie or adversitie.
l Meaning, in this world.
m He wondreth that men forget a wise man, being dead, as soone as they doe a foole.
n That I might seeke the true felicitie which is in God.
o Among other griefes that was not the least, to leave that which hee had gotten by great travell, to one that had taken no paine therefore, and whom hee knew not whether he were a wise man or a foole
p When man hath all laboured, hee can get no more then foode and refreshing, yet hee confesseth also that this commeth of Gods blessings, as Chap. 3.13.
q Meaning, in pleasures.

CHAP. III.

All things have their time. 14 The workes of God are perfect, and cause us to feare him. 17 God shall iudge both the iust and vniust.

TO all things *there is* an a appointed time, and a time to every purpose vnder the heaven.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke up that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to love, and a time to hate: a time of warre, and a time of peace.

9 What profit *hath* hee that worketh of the thing wherein he travaileth?

10 I have seene the travell that God hath given to the sonnes of men, b to humble them thereby.

11 He hath made every thing beautifull in his time: also hee hath set the c world in their heart, yet cannot man find out the work that God hath wrought from the beginning even to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that every man eateth and drinketh, and seeth the commoditie of all his labour: This is the d gift of God.

14 I know that whatsoever God shall doe, it shalbe for • ever: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shall be, hath now bene: for God ‖ requireth that which is past.

16 And moreover, I have seene vnder the Sunne the place of iudgement, where *was* wickednesse, and the place of iustice, where *was* iniquity.

17 I thought in mine heart, God will iudge the iust

a Hee speaketh of this diversitie of time for two causes, first to declare that there is nothing in this world perpetuall: next to teach us not to be grieved if wee have not all things at once according to our desires, neither enioy them so long as wee would wish.
b Reade Chap. 1.13.
c God hath given man a desire, and affection to seeke out the things of this world, and to labour therein.
d Reade Chap. 2.24. and these places declare that wee should doe all things with sobriety and in the feare of God, for as much as he giveth not his gifts to the intent they should be abused.
e That is, man shall never be able to let Gods worke, but he hath determined, so it shall come to passe.
f God only causeth that, which is past, to returne.

cauſe of all the children of deſtruction.

9 Open thy mouth, iudge righteouſly, and iudge the afflicted, and the poore.

10 ¶ Who ſhall finde a vertuous woman? for her price *is* farre above the pearles.

11 The heart of her husband truſteth in her, and he ſhall haue no neede of h ſpoyle.

12 Shee will doe him good, and not evill all the dayes of her life.

13 She ſeeketh wool and flaxe, and laboureth cheerefully with her hands.

14 Shee is like the ſhips of marchants: ſhee bringeth her foode from afarre.

15 And ſhe ariſeth, whiles it is yet night: and giveth ‖ the portion to her houſholde, and the i ordinary to her maides.

16 She conſidereth a fielde, and k getteth it: *and* with the fruite of her hands ſhee planteth a vineyard.

17 She girdeth her loynes with ſtrength, and ſtrengtheneth her armes.

18 She feeleth that her marchandiſe is good: her candle is not put out by night.

19 Shee putteth her hands to the wheele, and her hands handle the ſpindle.

20 Shee ſtretcheth out her hand to the poore, and putteth forth her hands to the needy.

21 Shee feareth not the ſnow for her familie: for all her familie is clothed with ‖ ſkarlet.

22 She maketh her ſelfe carpets; fine linnen and purple *is* her garment.

23 Her husband is knowen in the l gates, when he ſitteth with the Elders of the land.

24 She maketh ‖ ſheetes, and ſelleth them, and giveth girdles unto marchant.

25 m Strength and honour *is* her clothing, and in the latter day ſhe ſhall reioyce.

26 She openeth her mouth with wiſdome, and the n law of grace *is* in her tongue.

27 She overſeeth the wayes o of her houſhold, and eateth not the bread of idleneſſe.

28 Her children riſe up, and o call her bleſſed: her husband alſo ſhall prayſe her, *ſaying*,

29 Many daughters have done vertuouſly: but thou ſurmounteſt them all.

30 Favour *is* deceitfull, and beautie *is* vanitie: *but* a woman that feareth the Lord ſhee ſhall be prayſed.

31 Give p her of the fruite of her hands, and let her owne workes prayſe her in the q gates.

h Hee ſhall not needs to uſe any unlawfull meanes to gaine his living.

‖ *Or, meate, as Pſal.* 111, 15.

i She prepareth their meat betime.

k She purchaſeth it with the gaines of her travell.

‖ *Or, with double.*

l In the aſſemblies and places of iudgement.

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m After that hee had ſpoken of the apparell of the body, he now declareth the apparell of the ſpirit.

n Her tongue is as a booke whereby on might learne many good things: for ſhe delighteth to talke of the word of God.

o That is, doe her reverence.

p Confeſſe her diligent labours, and commend her therefore.

q Forasmuch as the moſt honourable are clad in the apparell that ſhe made.

ECCLESIASTES, OR THE PREACHER.

THE ARGUMENT.

SAlomon as a Preacher and one that deſired to inſtruct all in the way of ſaluation, deſcribeth the deceiveable vanities of this world: that man ſhould not be addicted to any thing under the ſun, but rather inflamed with the deſire of the heavenly life: therefore he confuteth their opinions, which ſet their felicity either in knowledge, or in pleaſures, or in dignitie and riches, ſhewing that mans true felicitie conſiſteth in that, that hee is united with God, and ſhall enioy his preſence: ſo that all other things muſt be reiected, ſave in aſmuch as they further us to attaine to this heavenly treaſure, which is ſure and permanent, and cannot be found in any other ſave in God alone.

CHAP. I.

2 All things in this world are full of vanitie, and of none indurance. 13 Al mans wiſdome is but folly and griefe.

THE wordes of the a Preacher, the ſonne of David king in Ieruſalem.

a Salomon is here called a preacher, or one that aſſembleth the people, becauſe he teacheth the true knowledge of God, and how men ought to paſſe their life in this tranſitory world.

2 b Vanitie of vanities, ſayth the Preacher: vanitie of vanities, all *is* vanitie.

b He condemneth the opinions of all men that ſet felicitie in any thing, but in God alone, ſeeing that in this world all things are as vanitie and nothing.

3 What remaineth unto man in all his c travel, which he ſuffreth vnder ☉ ſunne?

c Salomon doeth not condemne mans labour or diligence, but ſheweth that there is no full contentation in any thing vnder the heaven, nor in any creature, forasmuch as all things are tranſitory.

4 *One* generation paſſeth, and *another* generation ſucceedeth: but the earth remaineth for d ever.

d One man dieth after another, and the earth remaineth longeſt, even to the laſt day, which yet is ſubiect to corruption.

5 The ☉ ſunne riſeth, and the ☉ ſunne goeth downe, and draweth to his place where he riſeth.

6 The e winde goeth toward the South, and compaſſeth toward the North: the winde goeth round about, and returneth by his circuits.

e By the ſunne, wind and rivers, hee ſheweth that the greateſt labour and longeſt hath an end, and therefore there can be no felicity in this world.

7 * All the rivers goe into the ſea, yet the ſea is not full: *for* the rivers goe unto the place f whence they returne, and goe.

* Eccluſ. 40, 1.

f The ſea which compaſſeth all the earth, filleth the vaines thereof, the which powre out ſprings and rivers into the ſea againe.

8 All things are full of labour: man cannot vtter it: the eye is not ſatisfied with ſeeing, nor the eare filled with hearing.

9 g What is it that hath bin? that that ſhalbe: and what is it that hath bin done? that which ſhall be done: & there *is* no new thing vnder the ☉ ſunne.

g Hee ſpeaketh of times and ſeaſons, and things done in them, which as they have been in times paſt, ſo come they to paſſe againe.

10 Is there any thing, whereof one may ſay, Behold this, it is new? it hath bin ready in the old time that was before us.

11 There is no memory of the former, neither ſhall there be a remembrance of the latter that ſhall be, with them that ſhall come after.

h Hee prooveth that if any could have attained to felicitie in this world by labour, and ſtudie, hee chiefly ſhould have obteined it, becauſe he had gifts and aydes of God thereunto above all other.

12 ☉ I the Preacher have been king over Iſrael in Ieruſalem:

13 And I have given mine heart to ſearch and find out wiſedome by all things that are done vnder the heaven: (this ſore travell hath God given to the ſonnes of men, i to humble them thereby.)

i Man of nature hath a deſire to knowe, and yet is not able to come to the perfection of knowledge, which is the puniſhment of ſinne, to humble man, and to teach him to dependeonely upon God.

14 I have conſidered all the workes that are done vnder the ☉ ſunne, and behold, all *is* vanitie, and vexation of the ſpirit.

15 That which is k crooked, can none make ſtreight: & that which faileth, cannot be numbred.

k Man is not able by all his diligence to cauſe things to go otherwiſe then they doe: neither can he number the faults that are committed, much leſſe remedy them.

16 I thought in mine heart, and ſayd, Behold, I am become great, and excell in wiſedom all them that have been before me in Ieruſalem: and mine heart hath ſeene much wiſedome and knowledge.

17 And I gave mine heart to know wiſedome and knowledge, l madneſſe and fooliſhneſſe: I knew alſo that this is a vexation of the ſpirit.

l That is, vaine things, which ſerved unto pleaſure wherein was no commoditie, but griefe and trouble of conſcience.

18 For in the multitude of wiſedome *is* much m griefe, and he that increaſeth knowledge, increaſeth ſorow.

m Wiſedome and knowledge cannot become by without great paine of body and minde: for when a man hath attained to the higheſt, yet is his minde never fully content: therefore in this world is no true felicity.

CHAP.

CHAP. II.

Pleasures, sumptuous buildings, riches and possessions are but vanitie. 14 The wise and the foole have both one end touching the bodily death.

I Said in mine heart, Goe to now, I will proove a thee with ioy: therefore take thou pleasure in pleasant things: and behold, this also is vanitie.

2 I said of laughter, Thou art mad: and of ioy, What is this that thou doest?

3 I sought in mine heart † to give my selfe to wine, and to leade mine heart in b wisedome, and to take hold of folly, till I might see where is that goodnesse of the children of men, which they † enioy vnder the Sunne, the *whole* number of the dayes of their life.

4 I have made my great workes: I have built me houses: I have planted me vineyards.

5 I have made me gardens and † orchards, and planted in them trees of all fruit.

6 I have made me cisternes of water, to water therewith the woods that grow with trees.

7 I have gotten servants and maides, and had children *borne* in the c house: also I had great Possession of beeves and sheepe above all that were before me in Ierusalem.

8 I have gathered vnto mee also silver and gold, and the chiefe treasures of Kings and provinces: I have provided me men singers, and women singers, and the d delights of the sonnes of men, *as* a woman • taken captive, and women taken captives.

9 And I was great, and increased above all that were before me in Ierusalem: also my wisedome f remained with me.

10 And whatsoever mine eyes desired, I withheld it not from them: I withdrew not mine heart from any ioy: for mine heart reioyced in all my labour: and this was my g portion of all my travell.

11 Then I looked on all my works that mine hands had wrought, and on the travell that I had laboured to doe: and beholde, *all* is vanitie and vexation of the spirit: and there *is* no profit vnder the Sunne.

12 ‖ And I turned to behold h wisedome, and madnes, and folly: (for who is the man that ‖ will come after the King in things, which men now have done?)

13 Then I saw that there is profit in wisedome more then in folly: as the light is more excellent then darkenesse.

14 * For the wise mans ‖ eyes *are* in his head, but the foole walketh in darkenesse, yet I know also that the same k condition falleth to them all.

15 Then I thought in mine heart, It befalleth vnto me, as it befalleth to the foole. Why therefore doe I then labour to be more wise? And I said in mine heart, that this also is vanitie.

16 For there shall be no remembrance of the wise, nor of the foole ‖ for ever: for that that now is, in the dayes to come, shall all be forgotten. And m how dieth the wise man, as doeth the foole?

17 Therefore I hated life: for the worke that is wrought vnder the Sunne is grievous vnto me: for all *is* vanitie, and vexation of the spirit.

18 I hated also all my labour, wherein I had travailed vnder the Sunne, which I shall leave to the man that shalbe after me.

19 And who knoweth whether he shalbe wise or foolish? yet shall he have rule over all my labour, wherein I have travailed, and wherein I have shewed my selfe wise vnder the Sunne. This is also vanitie.

20 Therefore I went about to make mine heart n abhorre all the labour, wherein I had travailed vnder the Sunne.

21 For there is a man whose travaile is in wisedome, and in knowledge, and in equitie: yet to a man that hath not travailed therein, shall he o give his portion: this also is vanity, and a great griefe.

22 For what hath man of all his travaile and griefe of his heart, wherein hee hath travailed vnder the Sunne?

23 For all his dayes are sorowes, and his travaile griefe: his heart also taketh not rest in the night: which also is vanitie.

24 There *is* no profit to man, but that he eat and drinke, and p delight his soule with the profit of his labour: I saw also this, that it was of the hand of God.

25 For who could eat, and who could haste to q outward things more then I?

26 Surely to a man that is good in his sight, *God* giveth wisedome, and knowledge, and ioy: but to the sinner hee giveth paine to gather, and to heape to give to him that is good before God: this also is vanitie, and vexation of the spirit.

a Salomon maketh this discourse with himselfe, as though he would try whether there were contentation in ease and pleasures.
† *Ebr. draw my flesh to wine.*
b Albeit I gave my selfe to pleasures, yet I thought to keepe wisedom and the feare of God in mine heart, and governe mine affaires by the same.
† *Ebr. doe.*
† *Ebr. paradisits.*
c Meaning, of the servants or slaves, which hee had bought: so the children borne in their servitude, were the masters.
d That is, whatsoever men take pleasure in.
e Which were the most beautifull of them that were taken in warre, as Iudg. 5.30. Some vnderstand by these words, no women, but instruments of musicke.
f For all this God did not take his gift of wisedome from mee.
g This was the fruit of all my labour, a certaine pleasure mixt with care, which he calleth vanity in the next verf.
h I bethought with my selfe whether it were better to follow wisedome, or mine owne affections and pleasures, which he calleth madnes.
‖ *Or, compare with the King.*
* Prov 17.24.
i Hee foreseeth things, which the foole cannot for lacke of wisedome.
k For both die and are forgotten as verse 16. or they both a like have prosperitie or adversitie.
l Meaning, in this world.
m He woondreth that men forget a wise man, being dead, as soone as they doe a foole.
n That I might seeke the true felicitie which is in God.
o Among other griefes that were not the least, to leave that which hee had gotten by great travell, to one that had taken no paine therefore, and whom hee knew not whether he were a wise man or a foole
p When man hath all laboured, hee can get no more then foode and refreshing, yet hee confesseth also that this commeth of Gods blessings, as Chap. 3.13.
q Meaning, to pleasures.

CHAP. III.

All things have their time. 14 The workes of God are perfect, and cause vs to feare him. 17 God shall iudge both the iust and vniust.

TO all things *there is* an a appointed time, and a time to every purpose vnder the heaven.

2 A time to be borne, and a time to die: a time to plant, and a time to plucke vp that which is planted.

3 A time to slay, and a time to heale: a time to breake downe, and a time to build.

4 A time to weepe, and a time to laugh: a time to mourne, and a time to daunce.

5 A time to cast away stones, and a time to gather stones: a time to embrace, and a time to be farre from embracing.

6 A time to seeke, and a time to lose: a time to keepe, and a time to cast away.

7 A time to rent, and a time to sowe: a time to keepe silence, and a time to speake.

8 A time to love, and a time to hate: a time of warre, and a time of peace.

9 What profit *hath* hee that worketh of the thing wherein he travaileth?

10 I have seene the travell that God hath given to the sonnes of men, b to humble them thereby.

11 He hath made every thing beautifull in his time: also hee hath set the c world in their heart, yet cannot man find out the work that God hath wrought from the beginning even to the end.

12 I know that there is nothing good in them, but to reioyce, and to doe good in his life.

13 And also that every man eateth and drinketh, and seeth the commoditie of all his labour. This is the d gift of God.

14 I know that whatsoever God shall doe, it shalbe for e ever: to it can no man adde, and from it can none diminish: for God hath done it, that they should feare before him.

15 What is that that hath bene? that is now: and that that shall be, hath now bene: for God f requireth that which is past.

16 And moreover, I have seene vnder the Sunne the place of iudgement, where *was* wickednesse, and the place of iustice, where *was* iniquity.

17 I thought in mine heart, God will iudge the iust

a Hee speaketh of this diversitie of time for two causes, first to declare that there is nothing in this world perpetuall: next to teach us not so be grieved if wee have not all things at once according to our desires, neither enioy them so long as wee would wish.
b *Reade Chap. 1.13.*
c God hath given man a desire, and affection to seeke out the things of this world, and to labour therein.
d Reade Chap. 2.24. and these places declare that wee should doe all things with sobriety and in the feare of God, for so much as he giveth not his gifts to the intent they should be abused.
e That is, man shall never be able to let Gods worke, but he hath determined, so it shall come to passe.
f God only easeth that, which is past, to returne.

iust and the wicked: for time is g there for every purpose and for every worke.

18 I considered in mine heart the state of the children of men, that God had h purged them: yet to see too, they are in themselves as beasts.

19 For the condition of the children of men, and the condition of beasts *are* even as one i condition unto them. As the one dieth, so dieth the other: for they have al one breath, & there is no excellencie of man above the beast: for all *is* vanity.

20 All go to one place, and all was of the dust, and all shall returne to the dust.

21 Who k knoweth whether the spirit of man ascend upward, and the spirit of the beast descend downeward to the eatth?

22 Therefore I see that there is nothing better then that a man should l reioyce in his affaires, because that is his portion. For who shall bring him to see what shalbe after him?

g Meaning, with God, how soever man neglect his duetie.
h And made them pure in their first creation.
i Man is not able by his reason and iudgement to put difference betweene man and beast, as touching those things whereunto both are subiect: for the eye cannot iudge any otherwise of a man being dead, then of a beast, which is dead: yet by the word of God and faith wee easily know the diversitie, as verse 21.
k Meaning, that reason cannot comprehend that which faith beleeveth herein. l By the often repetition of this sentence, as Chap. 2.24 and Chap. 3.12,22. Chap. 5.17. and Chap. 8.15. he declareth that man by reason comprehend nothing better in this life, then to vse the gifts of God soberly and comfortably: for to know further, is a speciall gift of God revealed by his Spirit.

CHAP. IIII.

2 *The innocents are oppressed.* 4 *Mans labours are full of abuse and vanitie.* 9 *Mans societie is necessarie.* 13 *A young man poore and wise, is to be preferred to an old King that is a foole.*

a He maketh here another discourse with himselfe concerning the tyrannie of them that oppressed the poore.
d Because they are no more subiect to these oppressions.
c Hee speaketh according to the iudgement of the flesh, which cannot abide to seale or see troubles.
d The more perfite that the worke is, the more it is envied of the wicked.
e For idlenesse hee is compelled to destroy himselfe.

SO I turned and considered all the oppressions that are wrought vnder the sunne, and behold, the teares of the oppressed, and none comforter th them, and *loe*, the strength *is* of the hand of them that oppresse them, and none comforteth them.

2 Wherefore I praysed the b dead which now are dead, above the living, which are yet alive.

3 And *I count* him c better then them both, which hath not yet beene: for hee hath not seene the evill works which are wrought vnder the sun.

4 Also I beheld all travaile, and all d perfection of workes, that this is the enuie of a man against his neighbour: this also *is* vanitie and vexation of spirit.

5 The foole foldeth his hands, and e eateth up his owne flesh.

6 Better is an handfull with quietnesse, then two handfuls with labour and vexation of spirit.

7 Againe I returned, and sawe vanitie vnder the sunne.

8 There is one *alone*, and there *is* not a second, which hath neither sonne nor brother, yet *is* there none end of all his travaile, neither can his eye be satisfied with riches: neither *doeth he thinke*, For whom doe I travaile and defraud my soule of pleasures? this also is vanitie, this is an evill travaile.

9 f Two *are* better wages for their labour.

10 For if they fall, the one will lift up his fellow: but woe unto him *that is* alone: for he falleth, and there *is* not a second to lift him up.

11 Also if two sleepe *together*, then shall they have heate: but to one how should there be heate?

12 And if one overcome him, two shall stand against him: and a threefold g coard is not easily broken.

13 Better is a poore and wise childe, then an old and foolish king, which will no more be admonished.

14 For out of the prison hee commeth foorth to reigne: when as he that is i borne in his kingdome, is made poore.

f Forasmuch as when man is alone, he can neither helpe himselfe nor others, he sheweth that men ought to live in mutuall societie to the intent they may be profitable one to another, and that their things may increase.
g By this proverbe he declareth how necessary it is, that men should live in societie.
h That is, from a poore and base estate, or out of trouble and prison, as Ioseph did, Gen. 41.14.
i Meaning, that is borne a King.

15 I beheld all the living, which walke vnder the Sunne k with the second childe, which shall stand up in his place.

16 There is none l end of all the people, *nor* of all that were before them, and they that come after, shall not reioyce in him: surely this is also vanitie and vexation of spirit.

17 Take heed to thine m foote when thou entrest into the house of God, and be more neere to heare then to give the sacrifice of n fooles: for they know not that they doe evill.

k Which follow and flatter the Kings sonne, or him that shall succeede, to enter into credite with them in hope of gaine.
l They never cease by all means to creepe into favour, but when they obtaine not their greedy desires, they thinke themselves abused, as other have beene in time past, and so care no more for him.
m That is, with what affection thou commest to heare the word of God.
n Meaning of the wicked, which thinke to please God with common vses, and have neither faith nor repentance.

CHAP. V.

1 *Not to speake lightly, chiefly in Gods matters.* 9 *The covetous can never have enough.* 11 *The labourers sleepe is sweete.* 14 *Man when he dieth, taketh nothing with him.* 18 *To live ioyfully, and with a contented mind, is the gift of God.*

a Either in vowing or in praying: meaning, that we should vse all reverence to Godward.
b Hee heareth thee not for thy many words sake, or often repetitions, but considereth thy faith and fervent minde.
* Deut. 23.21.
c Heespeaketh of vowes, which are approoved by Gods word, and serve to his glory.
d Cause not thy selve to sinne by vowing rashly: as they doe which make a vow to live vnmarried, and such like.
e That is, before Gods messengers, when he shall examine thy doings, as though thy ignorance should be a iust excuse.
f Meaning, that God willl redresse these things, and therefore we must depend upon him.
g The earth are to be preferred above all things which appertein to this life.
h Kings and Princes cannot maintein their estate without tillage, which thing commendeth the excellencie of tillage.
i That is, his great abundance of riches, or the surfeiting, which commeth by his great feeding.
k When covetous men heape up riches, which turne to their destruction.
l He doeth not enioy his treasures riches.
* Iob 1 21. Wisd. 7. 6 1. tim. 6. 7.
m Meaning in value, and without profit.
n In affliction and griefe of minde.

BE not a rash with thy mouth, nor let thine heart be hastie to vtter a thing before God: for God *is* in the heavens, and thou art on the earth: therefore let thy words be b few.

2 For *as* a dreame commeth by the multitude of businesse: so the voyce of a foole *is* in the multitude of words.

3 * When thou hast vowed a vow to God, defer not to pay it: for he delighteth not in fooles: pay *therefore* that thou hast c vowed.

4 It is better that thou shouldest not vow, then that thou shouldest vow and not pay it.

5 Suffer not thy mouth to make thy d flesh to sinne: neither say before the e Angel, that this is ignorance: wherefore shall God be angry by thy voyce, and destroy the worke of thine hands?

6 For in the multitude of dreames, and vanities *are* also many words: but feare thou God.

7 If in a countrey thou seest the oppression of the poore, and the defrauding of iudgement and iustice, be not astonied at the matter: for he that is f higher then the highest, regardeth, and *there be* higher then they.

8 And the g abundance of the earth is over all: the king h *also consisteth* by the field that is tilled.

9 He that loveth silver, shall not be satisfied with silver, and he that loveth riches, *shall be* without the fruit *thereof*: this is also vanitie.

10 When goods increase, they are increased that eate them: and what good commeth to the owners thereof, but the beholding *thereof* with their eyes.

11 The sleepe of him that traveileth *is* sweete, whether hee eate little or much: but the i satietie of the rich will not suffer him to sleepe.

12 There is an evill sickneste that I have seene vnder the sunne: *to wit*, riches k reserved to the owners thereof for their evill.

13 And these riches perish by evill travell, and he begetteth a sonne, and in his l hand *is* nothing.

14 * As he came foorth of his mothers belly, he shall returne naked to goe as he came, and shall beare away nothing of his labour, which he hath caused to passe by his hand.

15 And this also is an evill sickneste, *that* in all points as he came, so shall he goe, and what profit hath he that he hath travailed for the m winde?

16 Also all his dayes he eateth in n darkneste with

with much griefe, and *in* his sorow and anger.

17 Behold then, what I have seene good, that it is comely to o eate, and to drinke, and to take pleasure in all his labour, wherein he trauaileth vnder the sunne, the *whole* number of the dayes of his life, which God giveth him: for this is his portion.

18 Also to every man to whom God hath given riches and treasures, and giveth him power to eate thereof, and to take his part, and to enioy his labour: this is the gifts of God.

19 Surely hee will not much remember the dayes of his p life, because God answereth to the ioy of his heart.

o Reade Chap. 3.22.

p Hee will take no great thought for the paines that hee hath indured in time past.

CHAP. VI.

The miserable estate of him to whom God hath given riches, and not the grace to vse them.

THere is an evill, which I saw vnder the sunne, and it is much among men:

2 A man to whom God hath given riches and treasures and honour, and hee wanteth nothing for his soule of all that he desireth: but a God giveth him not power to eate thereof, but a strange man shall eat it vp: this is vanitie, and this is an evill sickenesse.

3 If a man beget an hundreth *children* and live many yeeres, and the dayes of his yeeres be multiplyed: and his soule be not b satisfied with good things, and he be not c buried, I say that an vntimely fruit is better then he.

4 For d he commeth into vanitie, and goeth into darkenesse: and his name shall be covered with darkenesse.

5 Also he hath not seen the sunne, nor knowen it: *therefore* this hath more rest then the other.

6 And if he had lived a thousand yeeres twise tolde, and had seene no good, shall not all go to one place?

7 All the labour of man *is* for his mouth: yet the e soule is not filled.

8 For what hath the wise man more then the foole? what hath the poore that f knoweth how to walke before the living?

9 The g sight of the eye is better then to walke in the lusts: this also is vanitie, and vexation of spirit.

10 What is that that hath bene? the name thereof is now named: and it is knowen that it is man: and he cannot striue with him that is h stronger then hee.

a Hee sheweth that it is the plague of God when the rich man hath not a liberall heart to vse his riches.
b If hee can never have enough.
c As wee see oftentimes that the couetous man either falleth into crimes that deserue death, or is murthered or drowned or hanged himselfe, or such like, and so lacketh the honor of buriall, which is the last office of humanitie.
d Meaning, the vntimely fruit, whose life did neither profit or hurt any.
e His desire and affection.
f That knoweth to vse his goods well in the iudgement of men.
g To be content with that which God hath given, is better then to follow the desires that never can be satisfied.
h Meaning, God who will make him to feele that hee is mortall.

CHAP. VII.

Diuers precepts to follow that which is good, and to auoid the contrary.

a There is no state wherein man can liue to haue perfit quietnesse in this life.
* *Iob* 14. 2. *Psal.* 144. 4.
* *Prou.* 22. 1.
b He speaketh thus after the iudgement of the flesh, which thinketh death to be the end of all euils, or else, because that this corporall death is the entring into life euerlasting.
c Where we may see the hand of God, and learne to examine our liues.

SVrely there be many things that increase vanitie, *and* what auaileth it a man?

2 For who knoweth what is a good for man in the life, *and* in the number of the dayes of the life of his vanitie, seeing hee maketh them as a * shadow? for who can shew vnto man what shall be after him vnder the sunne?

3 ✣ A good name *is better* then a good ointment, and the day of b death, then the day that one is borne.

4 It is better to goe to the house of c mourning, then to goe to the house of feasting, because this is the end of all men: and the liuing shall lay it to his heart.

5 Anger is better then laughter: for by a sad looke the heart is made better.

6 The heart of the wise *is* in the house of mourning: but the heart of fooles *is* in the house of mirth.

7 Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles.

8 For like the noise of the d thornes vnder the pot, so *is* the laughter of the foole: this also is vanitie.

9 Surely oppression maketh a wise man e mad: and the reward destroieth the heart.

10 The f end of a thing is better then the beginning thereof, *and* the patient in spirit is better then the proud in spirit.

11 Be not thou of an hasty spirit to be angry: for anger resteth in the bosome of fooles.

12 Say not thou, Why is it that the former daies were better then these? for thou doest not enquire g wisely of this thing.

13 Wisedome is good with an h inheritance, and excellent to them that see the sunne.

14 For *man shall rest* in the shadow of wisedome, and in the shadow of silver: but the excellencie of the knowledge of wisedome giveth life to the possessors thereof.

15 Beholde the worke of God: for who can make * straight that which he hath made crooked?

16 In the day of wealth be of good comfort, and in the day of affliction i consider: God also hath made this contrary to that, to the intent that man should find k nothing after him.

17 I haue seene all things in the daies of my vanity: there is a iust man that perisheth in his l iustice, & there is a wicked man that continueth long in his malice.

18 Be not thou iust m ouermuch, neither make thy selfe ouerwise: wherefore shouldest thou be desolate?

19 Be not thou wicked n ouermuch, neither be thou foolish: wherefore shouldest thou perish not in thy time?

20 It is good that thou lay hold on o this: but yet withdraw not thine hand from p that: for he that feareth God shall come forth of them all.

21 Wisedome shall strengthen the wise men more then ten mighty princes that are in the city.

22 * Surely there is no man iust in the earth that doeth good and sinneth not.

23 Give not thine q heart also to all the words that men speake, least thou doe heare thy seruant cursing thee.

24 For oftentimes also thine heart knoweth that thou likewise hast ‖ cursed others.

25 All this haue I prooued by wisedome: I thought, I will be wise, but it went farre from me.

26 It is farre off, what may r it be? and it is a profound deepenesse, who can find it?

27 I haue compassed about, *both* I and mine heart to know and to enquire and to search wisdome, and reason, and to know the wickednesse of folly, and the foolishnesse of madnesse.

28 And I find more bitter then death the woman whose heart is *as* nets and snares, *and* her hands *as* bands: he that is good before God, shall be deliuered from her, but the sinner shalbe taken by her.

29 Behold, saith the Preacher, this haue I found, *seeking* one by one to s find the count:

30 And yet my soule seeketh, but I finde it not. I haue found one man of a thousand: but a woman among them all haue I not found.

31 Onely loe, this haue I found, that God hath made man righteous: but they haue sought many t inuentions.

d Which crackle for a while and profit nothing.
e A man that is esteemed wise, when hee falleth to oppression, becommeth like a beast.
f He noteth their lightnesse which enterprise a thing and suddenly leaue it off againe.
g Murmure not against God when he sendeth aduersities for mans sins.
h He answereth to them that esteeme not wisedome, except riches be ioyned therewith, shewing that both are the gifts of God, but that wisedome is farre more excellent, and may be without riches.
* *Chap.* 1. 15.
i Consider wherefore God doeth send it, and what may comfort thee.
k That man should be able to control nothing in his workes.
l Meaning, that cruell tyrants put the godly to death and let the wicked goe free.
m Boast not too much of thine owne iustice and wisedome.
n Tary not long when thou art admonished to come out of the way of wickednesse.
o To wit, on these admonitions that goe before.
p Consider, what desolation and destruction shall come, if thou doe not obey them.
* 1. *King.* 8, 36. 2 *chron.* 6 36. *Prou.* 20. 9. 1. *John* 1, 8.
q Credite them not, neither care for them.
‖ *Or, spoken euill of others.*
r Meaning, wisedome.
s That is, to come to a conclusion.
t And so are cause of their owne destruction.

CHAP.

CHAP. VIII.

2 *To obey Princes and Magiſtrates.* 17 *The workes of God paſſe mans knowledge.*

WHo is as the wiſeman? and who knoweth the interpretation of a thing? the wiſedome of a man doth make his face [a] to ſhine: and [b] the ſtrength of his face ſhallbe changed.

2 *I aduertiſe thee* to take heede to the [c] mouth of the king, and to the word of the oath of God.

3 [d] Haſt not to goe foorth of his ſight: ſtand not in an evill thing: for he will doe whatſoever pleaſeth him.

4 Where the worde of the King is, *there is* power, and who ſhall ſay vnto him, What doeſt thou?

5 He that keepeth the commandement, ſhall know none evill thing, and the heart of the wiſe ſhall know the [e] time, and iudgement.

6 For to every purpoſe there is a time and iudgement, becauſe the [f] miſerie of man is great vpon him.

7 For he knoweth not that which ſhallbe, for who can tell him when it ſhall be?

8 Man is not Lord [g] over the ſpirit to retaine the ſpirit: neither hath hee power in the day of death, nor deliverance in the battell, neither ſhall wickedneſſe deliver the poſſeſſors thereof.

9 All this have I ſeene, and have given mine heart to every worke which is wrought vnder the ſunne, *and I ſaw* a time that man ruleth over man to his owne [h] hurt.

10 And likewiſe I ſaw the wicked buried, and [i] they returned, and they that came from the holy [k] place, were yet forgotten in the city, where they had done right: this alſo is vanitie.

11 Becauſe ſentence againſt an evill worke is not [l] executed ſpeedily, therefore the heart of the children of men is fully ſet to them to doe evill.

12 Though a ſinner doe evill an hundreth times, and *God* prolongeth *his dayes*, yet I know that it ſhall be well with them that feare the Lord, and doe reverence before him.

13 But it ſhall not be well to the wicked, neither ſhall he prolong *his* dayes: *he ſhall be* like a ſhadow, becauſe he feareth not before God.

14 There is a vanitie, which is done vpon the earth, that there be righteous men to whom it commeth according to [ɱ] worke of the wicked: and there be wicked men to whom it commeth according to the worke of the iuſt: I thought alſo that this is vanitie.

15 And I prayſed ioy, for there is no goodneſſe to man vnder the ſunne, ſave [n] to eate and to drinke and to reioyce: for this is adioined to his labour the dayes of his life that God hath given him vnder the ſunne.

16 When I applied mine heart to know wiſedome, and to behold the buſineſſe that is done on earth, that neither daye nor night the eyes of man take ſleepe.

17 Then I beheld the whole worke of God, that man cannot finde out the worke that is wrought vnder the ſunne: for the which man laboureth to ſeeke it, and cannot finde it: yea, and though the wiſe man think to know it, he cannot finde it.

CHAP. IX.

1 *By no outward thing can man know whom God loueth or hateth.* 12 *No man knoweth his ende.* 16 *Wiſedome excelleth ſtrength.*

I Have ſurely given mine heart to all this, and to declare all this, that the iuſt, and the wiſe, and their workes *are* in the hand of God: and no man knoweth either love or [a] hatred of all *that is* before them.

2 All things *come* alike to all: and the ſame condition *is* to the iuſt and to the wicked, to the good and to the pure, and to the polluted, and to him that ſacrificeth, and to him that ſacrificeth not: as *is* the good, ſo *is* the ſinner, he that ſweareth, as he that feareth an oath.

3 This is evill among all that is done vnder the ſunne, that there is one [b] condition to all, and alſo the heart of the ſonnes of men is full of evill, and madnes *is* in their hearts whiles they live, and after that, *they goe* to the dead.

4 Surely whoſoever is ioyned to all the liuing, there is hope: for it is better to a [c] living dog, then to a dead lyon.

5 For the living knowe that they ſhall die, but the dead know nothing at all: neither have they any more a reward: for their remembrance is forgotten.

6 Alſo their love and their hatred, and their enuie is now periſhed, and they have no more portion for ever, in all that is done vnder the ſunne.

7 Go, eat thy bread with ioy, and drinke thy wine with a cheerefull heart: for God now [d] accepteth thy workes.

8 At all times let thy garments be [e] white, and let not oyle be lacking vpon thine head.

9 † Reioyce with the wife whom thou haſt loved all the dayes of the life of thy vanity, which *God* hath given thee vnder the ſunne all the dayes of thy vanitie: for this is thy portion in the life, and in thy trauaile wherein thou laboureſt vnder the ſunne.

10 All that thine hand ſhall finde to doe, doe it with *all* thy power: for there is neither worke nor inuention, nor knowledge, nor wiſedome in the grave whither thou goeſt.

11 I returned, and I ſaw vnder the ſunne that the race is not to the ſwift, nor the battell to the ſtrong, nor yet bread to the wiſe, nor alſo riches to men of vnderſtanding, neither yet favour to men of knowledge: but time and [f] chance commeth to them all.

12 For neither doth man know his [g] time, *but* as the fiſhes which are taken in an evill net, and as the birds that are caught in the ſnare: ſo are the children of men ſnared in the evill time, when it falleth vpon them ſuddenly.

13 I have alſo ſeene this wiſedome vnder the ſunne, and it is great vnto mee.

14 A little citie and few men in it, and a great King came againſt it, and compaſſed it about, and builded forts againſt it.

15 And there was found therein a poore and wiſe man, and hee delivered the citie by his wiſedome, but none remembred this poore man.

16 Then ſayd I, Better is wiſedome then ſtrength: yet the wiſedome of the poore is deſpiſed, and his words are not heard.

17 The words of the wiſe are more heard in quietneſſe, then the cry of him that ruleth among fooles.

18 Better is wiſedome then weapons of warre: but one ſinner deſtroyeth much good.

CHAP. X.

1 *The difference of fooliſhneſſe and wiſedome.* 12 *A ſlanderer is like a ſerpent that cannot be charmed.* 16 *Of fooliſh kings and drunken princes.* 17 *And of good Kings and Princes.*

Dead

a That is, doeth get him favour and proſperitie.
b Whereas before hee was proud and arrogant, hee ſhall become humble and meeke.
c That is, that thou obey the King and keep the oath that thou haſt made for the ſame cauſe.
d Withdraw not thy ſelfe lightly from the obedience of thy prince.
e That is, when time is to obey, and how farre he ſhould obey.
f Man of himſelfe is miſerable, and therefore ought to doe nothing to increaſe the ſame, but to worke all things by wiſdom and counſell.
g Man hath no power to ſave his owne life, and therefore muſt not raſhly caſt himſelfe into danger.
h As commeth oft times to tyrants and wicked rulers.
i That is, others as wicked as they.
k They that feared God and worſhipped him according as he had appointed.
l Where iuſtice is delayed, there ſinne reigneth.

m Which are puniſhed as though they were wicked, as Chap. 7.16.

n Read Chap. 3.22.

a Meaning, what things he ought to chuſe or refuſe: or man knoweth not by theſe outward things, that is, by proſperitie or aduerſitie, whom God doeth fauour or hate, for he ſendeth them as well to the wicked as to the godly.
b In outward things, as riches and poverty, ſickneſſe and health, there is no difference betweene the godly and the wicked: but the difference is that the godly are aſſured by faith of Gods favour and aſſiſtance.
c Hee noteth the Epicures and carnall men, which made their belly their god, and had no pleaſure, but in this life, wiſhing rather to be an abieſt and vile perſon in this life, then a man of authoritie, and ſo to die, which is meant by the dogge and lyon.
d They flatter themſelves to be in Gods favour, becauſe they have all things in abundance.
e Reioyce, be merry, and ſhare for no coſt, thus ſpeake the wicked belly-gods.
† *Ebr. regard the life.*
* Chap. 5.18.
f Thus the worldlings ſay to proove that all things are lawfull for them, and attribute that to chance and fortune, which is done by the providence of God.
g That is, he doth not foreſee what ſhall come.

DEad flies cause to stinke, and putrifie the oyntment of the apothecarie: *so doeth* a little folly him that is in estimation for wisedome, *and* for glory.

2 The heart of a [a] wise man *is* at his right hand: but the heart of a foole *is* at his left hand.

3 And also when the foole goeth by the way, his heart faileth, and he [b] telleth unto all that he is a foole.

4 If the [c] spirit of him that ruleth, rise up against thee, leave not thy place: for gentlenes pacifieth great sinnes.

5 There is an evill *that* I have seene vnder the sunne, as an [d] errour that proceedeth from the face of him that ruleth.

6 Folly is set in great excellency, and the [e] rich set in the low place.

7 I have seene servants on horses, and princes walking as servants on the ground.

8 * He that diggeth a pit, shall fall into it, & he that breaketh the hedge, a serpent shall bite him.

9 Hee that remooveth stones, shall hurt himselfe thereby, *and* he that cutteth wood, shalbe in danger thereby.

10 If the yron be blunt, and one hath not wher the edge, he must then put to more [f] strength: but the excellency to direct a thing *is* wisedome.

11 If the serpent bite, when he is not charmed: no better is a babler.

12 The words of the mouth of a wise man *have* grace: but the lips of a foole devoure himselfe.

13 The beginning of the word of his mouth *is* foolishnesse, and the latter end of his mouth *is* wicked madnesse.

14 For the foole multiplieth wordes, *saying*, Man knoweth not what shalbe: and who can tell him what shalbe after him?

15 The labour of the foolish doeth weary him: for he knoweth not to go into the [g] citie.

16 Woe to thee, O land, when thy king *is a* [h] child, and thy princes [i] eat in the morning.

17 Blessed art thou, O land, when thy King *is* the sonne [k] of nobles, and thy princes eat in time, for strength and not for drunkennes.

18 By slouthfulnes the roofe of the house goeth to decay, and by the idlenes of the hands the house dropeth thorow.

19 They prepare bread for laughter, and wine comforteth the living, but silver answereth to all.

20 Curse not the king, no not in thy thought, neither curse the rich in thy bed-chamber: for the [l] foule of the heaven shall cary the voice, and that which hath wings, shall declare the matter.

CHAP. XI.

1 *To be liberall to the poore.* 4 *Not to doubt of Gods providence.* 8 *All worldly prosperitie is but vanitie.* 9 *God will iudge all.*

CAst thy bread upon the [a] waters: for after many dayes thou shalt find it.

2 Give a portion to seven, and also to eight: for thou knowest not what evill shall be upon the earth.

3 If the [b] cloudes be full, they will power forth raine upon the earth: and if the [c] tree doe fall toward the South, or toward the North, in the place that the tree falleth, there it shall be.

4 He that obserueth the [d] wind shall not sow, and he that regardeth the clouds, shall not reape.

5 As thou knowest not which is the way of the spirit, *nor* how the bones *do grow* in the wombe of her that is with child: so thou knowest not the worke of God that worketh all.

6 In the morning sowe thy seede, and in the evening let not thine hand [e] rest: for thou knowest not whether shall prosper, this or [f] that, or whether both shall be a like good.

7 Surely the light is a pleasant thing: and it is a good thing to the eyes to see the sunne.

8 Though a man live many yeeres, *and* in them all he reioyce, yet he shall remember the dayes of [g] darknesse, because they are many, all that commeth *is* vanitie.

9 [h] Reioyce, O yong man, in thy youth, and let thine heart cheere thee in the dayes of thy youth: and walke in the wayes of thine heart, and in the sight of thine eyes: but know that for all these things, God will bring thee to iudgement.

10 Therefore take away [i] griefe out of thine heart, and curse evill [k] to depart from thy flesh: for childhood and youth *are* vanitie.

CHAP. XII.

1 *To thinke on God in youth, and not to deferre til age.* 7 *The soule returneth to God.* 11 *Wisedome is the gift of God, and consisteth in fearing him and keeping his commandements.*

REmember now thy Creator in the dayes of thy youth, whiles the evill daies come not, nor the yeeres approach, wherein thou shalt say, I have no pleasure in them;

2 Whiles the sunne is not darke, nor the light, nor the moone, nor the starres, nor the [a] cloudes returne after the raine.

3 When the [b] keepers of the house shall tremble, and the [c] strong men shall bow themselves, and the [d] grinders shall cease, because they are few, and they waxe darke that [e] looke out by the windowes:

4 And the [f] doores shall be shut without by the base sound of the [g] grinding, and he shall rise up at the voyce of the [h] bird: and all the [i] daughters of singing shall be abased:

5 Also they shall be afraid of the [k] hie thing, and feare *shalbe* in the [l] way, and the almond tree shall [m] flourish, and the [n] grashopper shall be a burden, and concupiscence shall be driven away: for man goeth to the house of his age, and the mourners goe about in the streete.

6 Whiles the [o] silver coard is not lengthened, nor the golden [p] ewer broken, nor the [q] pitcher broken at the [r] well, nor the [s] wheele broken at the [t] cisterne.

7 And dust returne to the earth as it was, and the [u] spirit returne to God that gave it.

8 Vanity of vanities, saith the Preacher, all *is* vanitie.

9 And the more wise the Preacher was, the more he taught the people knowledge, and caused them to heare, and searched forth, and prepared many parables.

10 The Preacher sought to find out pleasant words, and an vpright writing, *even* the words of trueth.

11 The words of the wise are like goads, and like nailes [x] fastened by the masters of the assemblies, *which* are given by one [y] pastour.

12 And of other thing beside these, my sonne, take thou heede: for there is none end in making

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a So that he doth all things well and iustly, where as he foole doeth the contrary.
b By his doings hee bewrayeth himselfe.
c If thy superiour be angry with thee, be thou discreete, and not moved.
d Meaning, that it is an evill thing when they that are in authority, faile and dor not their duety.
e They that are rich in wisdome and vertue.
* Psal.7.15. prou.26.27. eccius 27.26.
f Without wisedome whatsoever a man taketh in hand, turneth to his owne hurt.
g The ignorance and beastlines of the wicked is such that they know not common things, and yet will they discusse high matters.
h That is, without wisedome and counsell.
i Are given to their lustes and pleasures.
k Meaning, when he is noble for vertue and wisedome, and with the gifts of God.
l Thou canst not worke evill so secretly, but it shall be known.

a That is, be liberall to the poore, and though it seeme to be as a thing ventred on the sea, yet it shall bring thee profit.
b As the cloudes that are full, powre out raine, so the rich that have abundance, must distribute it liberally.
c He exhorteth to be liberall while wee live: for after there is no power.
d Hee that feareth inconveniences, when necessitie requireth, shall never doe his duetie.

e Be not wearie of well doing.
f That is, which of thy workes are most agreable to God.
g That is, of affliction and trouble.
h Hee derideth them that set their delite in worldly pleasures, as though God would not call them to an account.
i To wit, anger, and enuie.
k Meaning, carnall lusts, whereunto youth is given.

a Before thou come to a continuall miserie: for when the cloudes remaine after the raine, mans griefe is increased.
b The handes, which keepe the body.
c The legs.
d The teeth.
e The eyes.
f The lips, or mouth.
g When the iawes shall scarce open, and not be able to chew any more.
h He shall not be able to sleepe.
i That is, the windepipes, or the eares shall be deafe and not able to heare.
k To climbe hie because of their weaknesse, or they stoupe downe, as though they were afraid, least any thing should hit them.
l They shall tremble as they goe, as though they were afraid.
m Their head shall be as white as the blossomes of an almond tree.
n They shall be able to beare nothing.
o Meaning the marrow of the backbone and the finewes.

p The little skin that covereth the braine, which is in colour like golde
q That is the veines.
r Meaning, the liver.
s Which is the head.
t That is, the heart, out of which the head drawweth the powers of life.
u The soule incontinently goeth either to ioy or torment, and sleepeth not as the wicked imagine.
x Which are well applyed by the ministers, whom he calleth masters.
y That is, by God.

many;

many [z] bookes, and much reading is a wearinesse of the flesh.

13 Let us heare the end of all: feare God and keepe his commandements: for this is the whole *duety* of man.

14 For God will bring every worke unto iudgement, with every secret thing, whether it be good or evill.

z These things cannot be comprehended in bookes or learned by study, but God must instruct thine heart that thou mayest onely know that wisdom is the true felicity, and the way thereunto is to feare God.

AN † EXCELLENT SONG
WHICH WAS SALOMONS.

† *Ebr. a song of songs: so called because it is the chiefest of those 1005. which Salomon made, as is mentioned, 1. King. 4. 32.*

THE ARGUMENT.

IN this Song, Salomon by most svveete and comfortable allegories and parables describeth the perfite love of Iesus Christ, the true Salomon and King of peace, and the faithfull of his Church, vvhich he hath sanctified and appoynted to be his spouse, holy, chaste, and vvithout reprehension. So that here is declared the singular love of the bridegrome tovvard the bride, and his great and excellent benefites vvherevvith he doeth enrich her of his pure bountie and grace vvithout any of her deservings. Also the earnest affection of the Church vvhich is inflamed vvith the love of Christ, desiring to be more and more ioyned to him in love, and not to be forsaken for any spot or blemish that is in her.

CHAP. I.

1 *The familiar talke and mysticall communication of the spirituall love betweene Iesus Christ and his Church.* 5 *The domesticall enemies that persecute his Church.*

LEt [a] him kisse me with the kisses of his mouth: for thy love is better then wine.

2 Because of the [b] savour of thy good oyntments, thy name *is as* an oyntment powred out: therefore the [c] virgins love thee.

3 [d] Draw me: wee will run after thee: the King hath brought me into his [e] chambers: wee will reioyce and be glad in thee: we will remember thy love more then wine: the righteous doe love thee.

4 I am [f] blacke, O daughters of Ierusalem, but comely, as the tents of [g] Kedar, *and* as the [h] curtaines of Salomon.

5 Regard yee mee not because I am [r] blacke: for the [k] sunne hath looked upō me. The [l] sonnes of my mother were angry against me: they made me the keeper of ṡ vines: but I [m] kept not mine own vine.

6 Shew me, [n] *O thou* whom my soule loveth, where thou feedest, where thou liest at noone: for why should I be as she that turneth aside to the flockes of [o] thy companions?

7 [p] If thou know not, O thou the faireſt among women, get thee foorth by the steps of the flocke, and feed thy kids by the tents of the shepheards.

8 I have compared thee, O my love, to the troupe of horses in the [q] charets of Pharaoh.

9 Thy cheekes are comely with rowes of stones, and thy necke with chaines.

10 Wee will make thee borders of golde with floods of silver.

11 [r] Whiles the King was at his repast, my spikenard gave the smell thereof.

12 My wel-beloved *is as* a bundle of myrrhe unto me: hee shall lie betweene my [s] breasts.

13 My wel-beloved *is as* a cluster of camphire unto me in the vines of Engedy.

14 My love, behold, thou art faire: beholde, thou art faire: thine eyes *are like* the doves.

15 My welbeloved, behold, thou art faire, and pleasant: also our [u] bed is greene.

16 The beames of our house *are* cedars, our rafters *are* of firre.

CHAP. II.

3 *The Church desireth to rest under the shadow of Christ.* 8 *She heareth his voyce.* 14 *She is compared to the doue.* 15 *And the enemies to the foxes.*

I Am the rose of the field, *and* the lilie of the valleyes.

2 Like a lilie among the thornes, so *is* my [a] love among the daughters.

3 [b] Like the apple tree among the trees of the forest, so *is* my welbeloved among the sons *of men*: vnder his shadowe had I delite, and sate downe: and his fruit *vvas* sweet unto my mouth.

4 Hee brought mee into the wine cellar, and love *vvas* his banner over me.

5 Stay me with flagons, and comfort me with apples: for I am sicke of love.

6 His left hand *is* vnder mine head, and his right hand doeth imbrance me.

7 [c] I charge you, O daughters of Ierusalem, by the roes and by the hinds of the field, that ye stir not up, nor waken *my* love, vntill she please.

8 [d] *It is* the voyce of my welbeloved: behold, he commeth leaping by the mountains, and skipping by the hils.

9 My welbeloved is like a roe, or a yong heart: loe, he [e] standeth behind our wall, looking forth of the windowes, shewing himselfe through the [f] grates.

10 My welbeloved spake and sayd unto mee, Arise, my love, my faire one, and come thy way.

11 For behold, [g] winter is past, the raine is changed, and is gone away.

12 The flowers appeare in the earth: the time of the singing of birds is come, and the voyce of the turtle is heard in our land.

13 The figtree hath brought foorth her yong figs: and the vines with *their* small grapes have cast a savour: arise my love, my faire one, and come away.

14 My dove, that art in the [h] holes of the rocke, in the secret places of the staires, shew mee thy sight, let me heare thy voyce: for thy voyce is sweet and thy sight comely.

15 Take us the foxes, the [i] little foxes, which destroy the vines: for our vines *have* small grapes.

16 My welbeloved *is* mine, and I am his: hee feedeth among the lilies.

17 Vntill the daye breake, and the shadowes flee away: returne, my welbeloved, *and* be like a [k] roe, or a yong hart upon the mountaines of Bether.

a This is spoken in the person of the Church, or of the faithfull soule inflamed with the desire of Christ, whom she loveth.
b The feeling of thy great benefits.
c They that are pure in heart and conversation.
d The faithfull confesse that they cannot come to Christ except they be drawen.
e Meaning, the secret ioy that is not knowen to the world.
f The Church confesseth her spots and sinne, but hath confidence in the favour of Christ.
g Kedar was Ishmaels sonne, of whom came the Arabians that dwelt in tents.
h Which within were all set with precious stones and iewels.
i Considder not the Church by the outward appearance.
k The corruption of nature through sinne & afflictions.
l Mine owne brethren, which should have most favoured me.
m She confesseth her own negligence.
n The spouse feeling her fault seeth to her husband only for succour.
o Whom thou hast called to the dignitie of pastours, and they set forth their owne dreames in stead of thy doctrine.
p Christ speaketh to his Church, bidding them, that are ignorant, to goe to the pastours to learne.
q For thy spirituall beauty and excellencie there was no worldly treasure to be compared unto thee.
r The Church reioyceth that she is admitted to the company of Christ.
s Hee shall be most deare unto me.
t Christ accepteth his Church, and commandeth her beauty.
u That is, the heart of the faithfull, wherein Christ dwelleth by his Spirit.

a Thus Christ preferreth his Church above all other things.
b The spouse testifieth her great desire toward her husband, but her strength faileth her, and therefore she desireth to be comforted, and felt it.
c Christ chargeth them which have to doe in the Church as it were by a solemne oathe, that they trouble not the quietnesse thereof.
d This is spoken of Christ, who tooke upon his our nature to come to helpe his Church.
e For as much as his divinitie was hidde vnder the cloake of our flesh.
f So that we cannot have full knowledge of him in this life.
g That is, sinne and errour is driven backe by the comming of Christ, which is here described by the spring time, when all things flourish.
h Thou that art ashamed of thy sinnes, come and shew thy self vnto me.
i Suppresse the heretikes whiles they are yong, that is, when they begin to shew their malice, and destroy the vine of the Lord.
k The Church desireth Christ to be most ready to helpe her in all dangers.

CHAP. III.

1 The Church desireth to be ioyned inseparably to Christ her husband. 6 Her deliverance out of the wildernes.

a The Church by night, that is, in troubles, seeketh to Christ, but is not incontinently heard.
b Shewing that although we be not heard at the first, yet we must still continue in prayer, till we feele comfort.
c Which declareth that we must seeke unto all of whom we hope to have any succour.
d Reade Chap. 2. 7.

IN my bed by a night I sought him that my soule loved: I sought him, but I found him not.
2 I will rise *therefore* now, and go about in the city, by the streets, and by the open places, *and* will b seeke him that my soule loveth: I sought him, but I found him not.
3 The c watchmen that went about the city, found mee, *to whom I said*, Have you seene him whom my soule loveth?
4 When I had past a little from them, then I found him whom my soule loved: I tooke hold on him, and left him not, till I had brought him unto my mothers house, into the chamber of her that conceived me.
5 d I charge you, O daughters of Ierusalem, by the roes and by the hindes of the field, that ye stirre not up, nor waken *my* love untill she please.
6 Who is shee that commeth up out of the e wildernes like pillars of smoake perfumed with myrrhe and incense, *and* with all the † spices of the marchant?
7 Behold his f bed, which is Salomons: threescore strong men *are* round about it, of the valiant men of Israel.
8 They all handle the sword, *and are* expert in warre, every one *hath* his sword upon his thigh for the feare g by night.
9 King Salomon made himselfe a ‖ palace of the trees of Lebanon.
10 Hee made the pillars thereof of silver, *and* the pavement thereof of gold, the hangings thereof of purple, whose midde *was* paved with the love of the daughters of Ierusalem.
11 Come forth, ye b daughters of Zion, and beholde the King Salomon with the i crowne, wherewith his mother crowned him in the day of his mariage, and in the day of the gladnesse of his heart.

e This is referred to the Church of Israel, which was led by the wildernes fortie yeeres.
† *Ebr. powder.*
f By the bed is meant the Temple which Salomon made.
g He alludeth to the watch which kept the Temple.
‖ *Or, charet.*
h All ye that are of the number of the faithfull.
i Christ become man was crowned by the love of God with the glorious crowne of his divinity.

CHAP. IV.

1 The praise of the Church. 7 She is without blemish in his sight. 9 The love of Christ towards her.

BEhold, thou art a faire, my love: behold, thou art faire: thine eyes *are like* the doves: among thy lockes * thine haire is like the b flocke of goates, which looke downe from the mountaine of Gilead.
2 Thy teeth *are* like a flocke of *sheepe* in good order, which goe up from the washing: which every one bring out twinnes, and none is barren among them.
3 Thy lips are like a threed of scarlet, and thy talke is comely: thy temples *are* within thy locks as a piece of a pomegranate.
4 Thy necke is as the tower of David built for defence: a thousand thields hang therein, *and* all the targates of the strong men.
5 Thy two c breasts *are* as two yong roes that are twinnes, feeding among the lilies.
6 Untill the day breake, and the shadowes flie away, I will go into the mountaine of myrrhe, and to the mountaine of incense.
7 Thou art all faire my love, and there is no spot in thee.
8 d Come with me from Lebanon, *my* spouse, *even* with me from Lebanon, *and* looke from the top of Amanah, from the top of Shener, and Hermon, from the dennes of the lions, *and* from the mountaines of the leopards.

a Because Christ delighteth in his Church, hee commendeth all that is in her.
* Chap. 6. 4.
b Hee hath respect to be multitude of the faithfull, which are many in number.

c Wherein are knowledge and zeale two precious jewels.

d Christ promiseth his Church to call his faithfull from all the corners of the world.

9 My e sister, *my* spouse, thou hast wounded mine heart: thou hast wounded mine heart with one of thine f eyes, *and* with a chaine of thy necke.
10 My sister, *my* Spouse, how faire is thy love? how much better is thy love then wine? and the favour of thine oyntments then all spices?
11 Thy g lippes, *my* Spouse, droppe *as* hony combes: hony and milke are under thy tongue, and the savour of thy garment *is* as the savour of Lebanon.
12 My sister, my spouse *is as* a garden inclosed, as a spring shut up, *and* a fountaine sealed up.
13 Thy plants *are as* an orchard of pomegranates with sweet fruits, *as* camphire, spikenard,
14 *Even* spikenard, and saffron: calamus, and cynamon, with all the trees of incense, myrrhe and aloes, with all the chiefe spices.
15 h O fountaine of the gardens, O well of living waters, and the springs of Lebanon,
16 Arise, O i North, and come, O South, *and* blow on my garden, that the spices thereof may flow out: let my well beloved come to his garden, and eat his pleasant fruit.

e Christ calleth his Church sister, in respect that he had taken the flesh of man.
f In that hee made his Church beautifull & rich, he loved his gifts in her.
g Because of thy confession and thankesgiving.

h The Church confesseth that all her glory and beauty commeth of Christ, who is the true fountaine of all grace.
i She desireth Christ to comfort her and to powre the graces of his Spirit upon her, which Spirit is meant by the North and South wind.

CHAP. V.

1 Christ calleth his Church to the participation of all his treasures. 2 She heareth his voyce. 3 She confessed her nakednesse. 10 She praiseth Christ her husband.

I Am come into my a garden, my sister, my spouse, I gathered my myrrhe with my spice: I ate mine hony combe with mine hony, I dranke my wine with my milke: eate, O friends, drinke, and make you merry, O welbeloved.
2 b I sleepe, but mine heart waketh, *it is* the voyce of my welbeloved that knocketh, *saying*, Open unto me, my sister, my love, my dove, my undefiled: for mine head is full of dew, and my locks with the drops of the c night.
3 I have put off my d coate, how shall I put it on? I have washed my feete, how shall I defile them?
4 My wellbeloved put in his hand by the hole *of the doore*, and † mine heart was affectioned toward him.
5 I rose up to open to my welbeloved, and mine hands did drop downe myrrhe, and my e fingers pure myrrhe upon the handles of the barre.
6 I opened to my welbeloved: but my welbeloved was gone and past: mine heart was gone when he did speake: I sought him, but I could not find him: I called him, but he answered me not.
7 The f watchmen that were about the city, found me: they smote me, *and* wounded mee: the watchmen of the walles tooke away my vaile from mee.
8 I charge you, g O daughters of Ierusalem, if you find my welbeloved, that you tell him that I am sicke of love.
9 h O the faire among women, what is thy welbeloved more then *other* welbeloved? what is thy welbeloved more then *another* lover, that thou doest so charge us?
10 My welbeloved is white and ruddy, the chiefest of ten thousand.
11 His i head *is as* fine gold, his lockes curled, *and* blacke as a raven.
12 His eyes *are* like doves upon the rivers of waters, which are washt with milke, *and* remaine by the full *vessels*.
13 His cheekes *are* as a bedde of spices, *and as*

a The garden signifieth the kingdome of Christ, where hee prepareth the banket for his elect.
b The spouse saith that shee is troubled with the cares of worldly things, which is meant by sleeping.
c Declaring the long patience of the Lord toward sinners.
d The spouse confesseth her nakednesse, and that of her selfe she hath no-thing, or seeing that she is once made cleane, she proveth not to defile her selfe againe.
† *Ebr. my bowels were moved towards him.*
e The spouse which should be anoynted of Christ, shall not find him if she thinke to anoynt him with her good works.
f These are the false teachers, which wound the conscience with their traditions.
g She asketh of them which are godly (forasmuch as the law and salvation should come out of Zion and Ierusalem) that they would direct her to Christ.
h Thus say they of Ierusalem.
i She describeth Christ to be of perfit beauty and comeliuesse.

sweete flowers, *and* his lippes *like* lilies dropping downe pure myrrhe.

14 His handes *as* rings of golde set with the † chrysolite, his belly like white yvory covered with saphirs.

15 His legges *are as* pillars of marble set upon sockets of fine gold: his countenance as Lebanon, excellent as the cedars.

16 His mouth *is as* sweet things, and he is wholly delectable: this is my welbeloved, and this is my lover, O daughters of Ierusalem.

17 [k] O the faireſt among women, whither is thy welbeloved gone? whither is thy welbeloved turned aſide, that we may ſeeke him with thee?

CHAP. VI.

1 *The Church aſſureth herſelfe of the loue of Christ.* 3 *The praiſes of the Church.* 8 *She is but one and vndefiled.*

MY welbeloved is gone downe into his [a] garden to the beds of ſpices, to feede in the gardens, and to gather lilies.

2 I am my welbeloveds, and my welbeloved is mine, who feedeth among the lilies

3 Thou art beautifull, my love, as [b] Tirzah, comly as Ieruſalem, terrible as an army with banners.

4 [c] Turne away thine eyes from me: for they overcome mee: * thine haire is like a flocke of goats, which looke downe from Gilead.

5 Thy teeth *are* like a flocke of ſheepe, which goe up from the waſhing, which every one bring out twinnes, and none is barren among them.

6 Thy temples *are* within thy locks as a piece of a pomegranate.

7 There are [d] threeſcore Queenes, & foureſcore concubines, and of the damſels without number.

8 *But* my doue is alone, *and* my vndefiled, ſhe is the onely *daughter* of her mother, and ſhe is deare to her that bare her: the daughters have ſeene her, and counted her bleſſed: *even* the Queenes and the concubines, and they have praiſed her.

9 [e] Who is ſhee that looketh forth as the morning, faire as the moone, pure as the ſunne, terrible as an army with banners!

10 I went downe to the [f] garden of nuts, to ſee the fruits of the valley, to ſee if the vine budded, *and if* the pomegranates flouriſhed.

11 [g] I knew nothing, my ſoule ſet me [h] as the charets of my noble people.

12 Returne, returne, O [i] Shulamite, returne: returne that we may behold thee. What ſhall you ſee in the Shulamite, *but* as the company of an army?

CHAP. VII.

1 *The beauty of the Church in all her members.* 10 *She is aſſured of Chriſts loue towards her.*

HOw beautifull are thy [a] goings with ſhoes, O princes daughter! the ioynts of thy thighes *are* like iewels: the worke of the hand of a cunning workman.

2 Thy navell *is as* a round cup that wanteth not liquor: thy belly *is as* an heap of wheat compaſſed about with lilies.

3 [b] Thy two breaſts *are* as two yong roes that are twinnes.

4 Thy necke *is* like a towre of yvory; thine eyes *are like* the fiſhpooles in Heſhbon by the gate of Bath-rabbim: thy noſe *is* as the tower of Lebanon that looketh toward Damaſcus.

5 Thine head upon thee *is* as ſcarlet, and the buſh of thine head like purple: the king *is* tied [e] in the ‖ rafters.

6 How faire art thou, and how pleaſant art thou, O *my* love, in pleaſures!

7 This thy ſtature is like a palme tree, and thy breaſts like cluſters.

8 I ſaid, I will goe vp into the plame tree, I will take hold of her boughes: thy breaſtes ſhall now be like the cluſters of the vine: and the ſavour of thy noſe like apples.

9 And the roofe of thy mouth like good wine, which goeth ſtreight to my welbeloved, and cauſeth the lips of the ancient to ſpeake.

10 [d] I am my welbeloveds, and his deſire is toward me.

11 Come my welbeloved, let us go forth into the field: let vs remaine in the villages.

12 Let vs get vp early to the vines, let vs ſee if the [e] vine flouriſh, *whither* it hath budded the ſmall grape: *or whither* the pomegranates flouriſh: there will I give thee my love.

13 The mandrakes have given a ſmell, and in our gates are all ſweet things, new and olde: my welbeloved, I have kept *them* for thee.

CHAP. VIII.

1 *The Church will be taught by Chriſt.* 3 *She is wp'olden by him.* 6 *The vehement loue wherewith Chriſt loueth her.* 11 *She is the vine that bringeth forth fruit to the ſpirituall Salomon, which is Ieſus Chriſt.*

OH a that thou wereſt as my brother that ſucked the breaſts of my mother: I would finde thee without, I would kiſſe thee, then they ſhould not deſpiſe ‖ mee.

2 I will lead thee *and* bring thee into my mothers houſe: *there* thou ſhalt teach me: *and* I will cauſe thee to drinke ſpiced wine, *and* new wine of the pomegranate.

3 [b] His left hand *ſhalbe* vnder mine head, and his right hand ſhall imbrace me.

4 [c] I charge you, O daughters of Ieruſalem, that you ſtirre not vp, nor waken *my* love vntill ſhe pleaſe.

5 (Who is this that commeth vp out of the wildernes, leaning vpon her welbeloved?) I raiſed thee vp vnder an apple tree: there the mother conceived thee: there ſhe conceived ỹ bare thee.

6 [d] Set me as a ſeale on thine heart, *and* as a ſignet vpon thine arme: for love *is* ſtrong as death: ielouſie is cruell as the graue: the coales thereof *are* fiery coales, and a vehement flame.

7 Much water cannot quench love, neither can the floods drowne it: if a man ſhould give all the ſubſtance of his houſe for love, they would greatly contemne it.

8 [e] Wee have a little ſiſter, and ſhee hath no breaſts: what ſhall we do for our ſiſter when ſhe ſhalbe ſpoken for?

9 [f] If ſhe be a wall, we will build vpon her a ſilver palace: and if ſhe be a doore, we will keepe her in with boards of cedar.

10 [g] I am a wall, and my breſts *are* as towers: then was I in his eyes as one that findeth peace.

11 [h] Salomon had a vine in Baal-hamon: hee gave ỹ vineyard vnto keepers: every one bringeth for the fruit thereof a thouſand *pieces* of ſilver.

12 *But* my vineyard which is mine, *is* before me: to thee, O Salomon, *appertaineth* a thouſand *pieces of ſilver*, and two hundred to them that keep the fruit thereof.

13 O thou that dwelleſt in the [i] gardens, the companions hearken vnto thy voyce: cauſe me to heare it.

14 O my welbeloved, [k] flee away and be like vnto the roe, or to the yong hart vpon the mountaines of ſpices.

ISAIAH.

† *Ebr. Tarſhiſh.*

[k] Hearing of the excellency of Christ, the faithfull deſire to know how to find him.

[a] That is, is converſant heere in earth among men.
[b] Which was a faire and ſtrong city, 1. King 14. 17.
[c] This declareth the exceeding loue of Christ toward his Church.
* Chap. 4. 1
[d] Meaning, that the gifts are infinite which Christ giveth to his Church: or, that his faithfull are many in number.
[e] He ſheweth that the beginning of the Church was ſmall, but that it grew vp to a great multitude.
[f] He went downe into the Synagogue to ſee what fruits came of the Law, and the Prophets.
[g] I found nothing but rebellion.
[h] I ran as ſwift as the nobles of my people in their charets.
[i] O ye people of Ieruſalem: for Ieruſalem was called Shalem, which ſignifieth peace.

[a] He deſcribeth the comely beauty of the Church in every part, which is to be vnderſtood ſpiritually.

[b] Reade Chap. 4. 5.

[c] He delighteth to come neere thee, and to be in thy company.
‖ *Or, galeries.*

[d] This the ſpouſe ſpeaketh.

[e] If the people that are called to Christ, bring forth any fruit.

[a] The Church called of the Gentiles, ſpeaketh thus to the Church of Ieruſalem.
‖ *Or, me.*

[b] Reade Chap. 2. 6.

[c] Reade Chap. 3. 5.

[d] The ſpouſe deſireth Christ to be ioyned in perpetuall love with him.

[e] The Iewiſh Church ſpeaketh this of the Church of the Gentiles.
[f] If ſhe be ſure and faſt, ſhe is meet for the husband to dwell in.
[g] The Church promiſeth fidelity and conſtancie.
[h] This is the vineyard of the Lord hired out. Matt. 21. 33.
[i] Christ dwelleth in his Church, whoſe voyce the faithfull heare.
[k] The Church deſireth Christ that if he depart from them, yet that he would haſte to helpe them in their troubles.

ISAIAH.

THE ARGUMENT.

GOD, according to his promise, Deuteron. 18. 15. that hee would never leave his Church destitute of a Prophet, hath from time to time accomplished the same: whose office was not onely to declare unto the people the things to come, whereof they had a speciall revelation, but also to interprete and declare the Lavv, and to apply particularly the doctrine conteined briefly therein, to the utilitie and profit of those, to whom they thought it chiefly to appertaine, and as the time and state of things required. And principally in the declaration of the Lavv, they had respect to three things, which were the ground of their doctrine: First, to his doctrine conteined briefly in the two Tables; secondly, to the promises and threatnings of the lavv: and thirdly, to the Covenant of grace and reconciliation, grounded upon our Saviour Iesus Christ, who is the end of the Lavv. Whereunto they neither added nor diminished, but faithfully expounded the sense and meaning thereof. And according as God gave them understanding of things, they applied the promises particularly for the comfort of the Church and the members thereof, and also denounced the menaces against the enemies of the same; not for any care or regard to the enemies, but to assure the Church of their safegard by the destruction of their enemies. And as touching the doctrine of reconciliation, they have more clearely intreated it then Moses, and set forth more lively Iesus Christ, in whom this Covenant of reconciliation was made. In all the things Isaiah did excell all the Prophets, and was most diligent to set out the same, with most vehement admonitions, reprehensions, and consolations; ever applying the doctrine, as hee saw that the disease of the people required. Hee declareth also many notable prophecies which he had received of God, as touching the promise of the Messiah, his office, and kingdome. And of the favour of God toward his Church, the vocation of the Gentiles and their union with the Iewes. Which are as most principall points conteined in this booke, and a gathering of his Sermons that he preached. Which after certaine dayes that they had stood upon the Temple doore (for the manner of the Prophets was to set up the summe of their doctrine for certaine dayes, that the people might the better marke it, as Isa. 8. 1. and Habak. 2. 2.) the Priestes tooke it downe, and reserved it among the Registers: and so by Gods providence these bookes were preserved as a monument to the Church for ever. As touching his person and time, hee was of the kings stocke (for Amoz his father was brother to Azariah king of Iudah as the best writers doe agree) and prophecied more then 64 yeeres from the time of Vzziah unto the reigne of Manasseh, whose father in lavv he was (as the Ebrewes write) and of whom hee was put to death. And in reading of the Prophets, this one thing among others is to be observed, that they speake of things to come as though they were now past because of the certaintie thereof, and that they could not but come to passe, because God had ordained them in his secret counsell, and so revealed them to his Prophets.

CHAP. I.

a Isaiah reproveth the Iewes of their ingratitude and stubburnnesse, that neither for benefits nor punishments would amend. 11 He sheweth why their sacrifices are reiected, and wherein Gods true service standeth. 24 He prophecieth of the destruction of Ierusalem, 25 and of the restitution thereof.

a That is, a revelation or prophecie, which was one of the two meanes whereby God declared himselfe to his servants in old time. 2 Sam. 12. 6 and thereof the Prophets were called Seers, 1. Sam 9. 9.

b Isaiah was chiefly sent to Iudah and Ierusalem, but not onely: for in this booke are prophecies concerning other nations also.

c Called also Azariah. 2 Kings 15. 1. of these Kings read 2 Kings from Chap. 14. unto Chap. 21 and 2 Chron. from Chap. 25. unto Chap 33.

d Because men were obstinate and insensible, he calleth to the dumbe creatures, which were more prompt to obey Gods word, as Deut. 32. 1.

e Hee declareth his great mercie toward the Iewes, forasmuch as hee chose them above all other nations to be his people and children, as Deuteronom. 10. 15.

f The most dull and brute beasts doe more acknowledge their duety toward their masters, then my people doe toward mee, of whom they have received benefites without comparison.

g They were not onely wicked as were their fathers, but viterly corrupt, and by their evill example infected others.

h That is, him that sanctifieth Israel.

i What availeth it to seeke to amend you by punishment, seeing the more I correct you, the more ye rebell?

a Vision of Isaiah, b the sonne of Amoz, which hee saw concerning Iudah and Ierusalem, in the dayes of c Vzziah, Iotham, Ahaz, *and* Hezekiah Kings of Iudah.

2 Heare, O d heavens, and hearken, O earth: for the Lord hath said, I have nourished and brought up e children, but they have rebelled against me.

3 The f oxe knoweth his owner, and the asse his masters crib; *but* Israel hath not knowen; my people hath not vnderstood.

4 Ah, sinfull nation, a people laden with iniquitie; a g seede of the wicked, corrupt children; they have forsaken the Lord; they have provoked the h Holy one of Israel to anger; they are gone backward.

5 Wherefore should ye be i smitten any more? for ye fall away more and more; the whole k head is sicke, and the whole heart is heavie.

k By naming the chiefe parts of the body, he signifieth that there was no part of the whole body of the Iewes free from his rods.

6 From the l sole of the foote unto the head there *is* nothing whole therein, *but* wounds and swelling, and sores full of corruption; they have not beene wrapped, m nor bound up, nor mollified with oyle.

l Every part of the bodie aswell the least as the chiefest, was plagued.

m Their plagues were so grievous that they were incurable, and yet they would not repent.

7 Your land is waste; your cities *are* burnt with fire; strangers devoure your land in your presence, and *it is* desolate like the overthrow of n strangers.

n Meaning, of them that dwell farre off which because they looke for no advantage of that which remaineth destroy all before them.

8 And the daughter of o Zion shall remaine like a cottage in a vineyard, like a lodge in a garden of cucumbers, *and* like a besieged citie.

o That is, Ierusalem.

9 Except the Lord of hoastes p had reserved unto us even a small remnant, wee should have beene q as Sodom *and* should have beene like unto Gomorah.

p Because that he will ever have a Church to call upon his Name.

10 Heare the word of the Lord, O r princes of Sodom: hearken unto the Law of our God, O people of Gomorah.

11 What have I to doe with the multitude of your sacrifices, saith the Lord? I am full of the burnt offrings of rams, and of the fat of fed beasts: and I s desire not the blood of bullockes, nor of lambes, nor of goats.

12 When ye come to appeare before mee, who

q That is, all destroyed.

r Yee that for your vices deserved all to be destroyed, as they of Sodom, save that God of his mercie reserved a little number. Lamentations 3. 22.

s Although God commanded these sacrifices for a time, as aydes and exercises of their faith: yet because the people had not faith nor repentance, God detesteth them, Psalme 50, 13. Ieremiah 6, 20. Amos 5, 21. Micah 6, 7.

required this of your hands to tread in my courts?

13 Bring no mo oblations, t in vaine: incense is an abomination unto me: I cannot suffer *your* new moones, nor Sabbath, *nor* solemne dayes (*it is* iniquitie) nor solemne assemblies.

14 My soule hateth your u new moones and your appoynted feasts: they are a burden unto me: I am wearie to beare *them*.

15 And when you shall stretch out your hands, I will hide mine eyes from you, and though yee make many prayers, I will not heare: *for* your hands are full x of blood.

16 y Wash you, make you cleane, take away the evill of your workes from before mine eyes: cease to doe evill.

17 Learne to z doe well: seeke iudgement, relieve the oppressed: iudge the fatherlesse, *and* defend the widow.

18 Come now, a and let us reason together, saith the Lord: though your sinnes were as crimsen, they shall be made b white as snow: though they were red like scarlet, they shalbe as wool.

19 If yee c consent and obey, ye shall eate the good *things* of the land.

20 But if ye refuse and be rebellious, ye shalbe devoured with the sword: for the mouth of the Lord hath spoken it.

21 How is the d faithfull citie become an harlot? it was full of iudgement, *and* iustice lodged therein, but now e *they are* murtherers.

22 Thy f silver is become drosse: thy wine is mixt with water.

23 Thy princes *are* rebellious, and companions of g theeves: every one loveth gifts, and followeth after rewards: they iudge not the fatherlesse: neither doeth the widowes cause come before them.

24 Therefore saith the Lord God of hoasts, the h Mightie one of Israel, Ah, I will i ease me of mine adversaries, and avenge mee of mine enemies.

25 Then I will turne mine hand upon thee, and burne out thy drosse, till it k be pure, and take away all thy tinne.

26 l And I will restore thy Iudges as at the first, and thy counsellers as at the beginning: afterward shalt thou be called a citie of righteousnes, *and* a faithfull citie.

27 Zion shall be redeemed in iudgement, and they that returne in her, in m iustice.

28 And the n destruction of the transgressours and of the sinners shall be together: and they that forsake the Lord shalbe consumed.

29 For they shallbe confounded for the o okes, which yee have desired, and ye shall be ashamed of the gardens that ye have chosen.

30 For ye shall be as an oke, whose leafe fadeth: and as a garden that hath no water.

31 And the strong shall be as a p towe, and the maker thereof as a sparke: and they shall both burne together, and none shall quench *them*.

CHAP. II.

2 The Church shall be restored by Christ, and the Gentiles called. 6 The punishment of the rebellious and obstinate.

THe word that Isaiah the sonne of Amoz sawe upon Iudah and Ierusalem,

2 * It a shalbe in the last dayes, that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and b shall be exalted above the hilles, and all nations shall c flow unto it.

3 And many people shall goe, and say, Come, and let us goe up to d the mountaine of the Lord, to the house of the God of Iaakob; and hee will teach us his wayes, and we will walke in his paths. * for the e Law shall goe foorth of Zion, and the word of the Lord from f Ierusalem.

4 And g hee shall iudge among the nations, and h rebuke many people: they shall i breake their swords also into mattocks, and their speares into siethes: nation shall not lift up a sword against nation, neither shall they learne k to fight any more.

5 O house of Iaakob, come yee, and let us l walke in the Law of the Lord.

6 Surely thou m hast forsaken thy people, the house of Iaakob, because they are n full of the East *maners*, and *are* sorcerers as the Philistims, o and abound with strange children.

7 Their land also was full of p silver and gold, and there *was* none end of their r treasures: and their land was full of horses, and their charets *were* infinite.

8 Their land was also full of idoles; they worshipped the worke of their owne handes, which their owne fingers have made.

9 And a man bowed himselfe, and a man q humbled himselfe: therefore r spare them not.

10 Enter into the rocke, and hide thee in the dust from before the feare of the Lord, and from the glory of his Maiestie.

11 The high looke of man shall be humbled, and the loftinesse of men shall be abased, and the Lord onely shall be exalted in *that* day.

12 For the day of the Lord of hoastes *is* upon all the proud and hautie, and upon all that is exalted; and it shalbe made low.

13 Even upon all the cedars of Lebanon, that are high and exalted, and upon all the okes of Bashan,

14 And upon all the hie s mountaines, and upon all the hils that are lifted up,

15 And upon every hie tower, and upon every strong wall,

16 And upon t all the ships of Tarshish, and

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s Without faith and repentance.
u Your sacrifices offered in the new moones and feasts: hee condemneth hereby hypocrites, which thinke to please God with ceremonies, and they themselves are void of faith and mercy.
x He sheweth that where men be given to avarice, deceit, crueltie and extortion, which is meant by blood, there God will shew his anger, and not accept them, though they seeme never so holy, as chap. 59, 3.
y By this outward washing, he meaneth the spirituall: exhorting the Iewes to repent and amend their lives.
z This kind of reasoning by the second Table, the Scriptures use in many places against the hypocrites, who pretend most holines and religion in word, but when the charitie and love toward their brethren should appeare, they declare that they have neither faith nor religion.
a To know if I doe accuse you without cause.
b Least sinners should pretend any rigour on Gods part, hee onely willeth them to be pure in heart, and he will forgive all their sinnes, were they never so many or great.
c He sheweth that whatsoever adversitie man endureth, it ought to be attributed to his owne incredulitie and disobedience.
d That is, Ierusalem, which had promised fidelity unto me, as a wife to her husband.
e Given to covetousnes and extortion, which hee signified before by blood, ver. 15.
f Whatsoever was pure in thee before, is now corrupt, though thou have an outward shew.
g That is, they maintaine the wicked and the extortioners: and not onely doe not punish them, but are themselves such.
h When God will shew himselfe mercifull to his Church, hee calleth himselfe, The Holy one of Israel: but when he hath to doe with his enemies, hee is called Mightie, as against whom no power is able to resist.
i I will take vengeance of mine adversaries the Iewes, and so satisfie my desire by punishing them. Which thing yet hee doeth with a griefe, because of his Covenant.
k Least the faithfull among them should be overcome with his threatning, hee addeth this consolation.
l It is onely the worke of God to purifie the heart of man, which thing hee doeth because of his promise, made concerning the salvation of his Church.
m By iustice is meant Gods faithfull promise, which is the cause of the deliverance of his Church.
n The wicked shall not be partakers of Gods promise, Psal. 92, 9.
o That is, the trees and pleasant places, where ye commit idolatry, which was forbidden, Deut. 16, 22.
p The false god, wherein ye put your confidence, shalbe consumed as easily as a piece of tow.

* Mich. 4, 1.
a The decree and ordinance of God, touching the restauration of the Church, which is chiefly meant of the time of Christ.
b In an evident place to be seene and discerned.
c When the kingdome of Christ shalbe enlarged by the preaching of the doctrine. Here also is declared the zeale of the children of God, when they are called.
d Alluding to mount Zion, where the visible Church then was.
* Mich. 4, 2.
e Meaning, the whole doctrine of salvation.
f This was accomplished, when the Gospel was first preached in Ierusalem, and from thence went thorow all the world.
g The Lord, which is Christ, shall have all power given him.
h That they may acknowledge their sinnes and turne to him.
i He sheweth the fruit of the peace, which the Gospell should bring: to wit, that men should doe good one to another, whereas before they were enemies.
k He speaketh not against the use of weapons and lawfull warre, but sheweth how the hearts of the godly shalbe affected one toward another: which peace and love doeth begin and grow in this life, but shall be perfected when we are joyned with our Head Christ Iesus.
l Seeing the Gentiles will be so readie, make you haste, and shew them the way to worship God.
m The Prophet seeing the small hope that the Iewes would convert, complaineth to God, as though hee had utterly forsaken them for their sins.
n Full of the corruptions that reigned chiefly in the East parts.
o They altogether gave themselves to the fashions of other nations.
p The Prophet first condemned their superstition and idolatry: next their covetousnes, and thirdly their vaine trust in worldly meanes.
q Hee noteth the nature of the idolaters, which are never satisfied in their superstitions.
r Thus the Prophet spake, being inflamed with the zeale of Gods glory, and that hee might feare them with Gods iudgement.
s Meaning, as soone as God shall begin to execute his iudgements.
t By hie trees and mountaines are meant them that are proud and lofty, and thinke themselves most strong in this world.
u Hee condemneth their vaine confidence, which they had in strong holdes, and in their rich marchandise, which brought in vaine pleasures, wherewith mens mindes became effeminate.

upon all pleasant pictures,

17 And the hautinesse of men shall be brought low, and the loftinesse of men shalbe abased, and the Lord shall onely be exalted in that day.

18 And the idoles will he utterly destroy.

19 Then shall they goe * into the holes of the rocks, and into the caves of the earth from before the feare of the Lord, and from the glory of his maiestie, when he shall arise to destroy the earth.

20 At that day shall man cast away his silver idoles and his golden idoles (which they had made themselves to worship them) x to the mowles, and to the backs,

21 To goe into the holes of the rocks, and into the tops of the ragged rockes from before the feare of the Lord, and from the glory of his maiestie, when he shall rise to destroy the earth.

22 Cease you from the man, whose y breath is in his nostrels: for wherein is he to be esteemed?

* Hosea 10,8. Iuke 23,30. revel 6,16. and 9.6.

x They shall cast them into most vile and filthie places, when they perceive that they are not able to helpe them.

y Cast off your vaine confidence of man, whose life is so fraile, that if his nose be stopped, he is dead, and consider that you have to doe with God.

CHAP. III.

1 *For the sinne of the people, God will take away the wise men, and give them foolish princes.* 14 *The covetousnesse of the governours.* 26 *The pride of the women.*

FOr loe, the Lord God of hoastes will take away from Ierusalem and from Iudah the stay a and the strength: *even* all the stay of bread, and all the stay of water.

2 The strong man, and the man of warre, b the iudge, and the Prophet, the prudent and the aged,

3 The captaine of fifrie, and the honourable, and the counseller, and the cunning artificer, and c eloquent man.

4 And I will appoint d children *to be* their princes, and babes shall rule over them.

5 The people shalbe e oppressed one of another, and every one by his neighbour: the children shall presume against the ancient, and the vile against the honourable.

6 When every one shall f take hold of his brother of the house of his father, *and say*, Thou hast cloathing, thou shalt be our prince, and let this fall be under thine hand:

7 In that day he shall g sweare, saying, I cannot be an helper: for there is no bread in mine house, nor cloathing: *therefore* make me no prince of the people.

8 Doubtlesse Ierusalem is fallen, and Iudah is fallen downe, because their tongue and workes *are* against the Lord, to provoke the eyes of his glory.

9 The h triall of their countenance testifieth against them, yea, they declare their sinnes, as Sodom, they hide them not. Wo be unto their soules: for they have rewarded evill unto themselves.

10 i Say ye, Surely it shalbe well with the iust: for they shall eate the fruit of their works.

11 Woe be to the wicked, it shalbe evill *with him*: for the reward of his hands shalbe given him.

12 k Children *are* extortioners of my people, and women have rule over them: O my people, they that leade thee, cause thee to erre, and destroy the way of thy paths.

13 The Lord standeth up to pleade, yea, hee standeth to iudge the people.

14 The Lord shall enter into iudgement with the l Ancients of his people & the princes thereof: for yee have eaten up the vineyard: the spoyle of the poore *is* in your houses.

15 What have ye to do that ye beate my people to pieces, m and grinde the faces of the poore, saith the Lord, *even* the Lord of hoasts?

16 The Lord also saith, n Because the daughters of Zion are haughty, and walke with o stretched out neckes, and with p wandring eyes, walking and q minsing as they goe, and making a r tinkling with their feet,

17 Therefore shall the Lord make the heads of the daughters of Zion bald, and the Lord shall discover their secret parts.

18 In that day shall the Lord take away the ornament of the slippers, and the kalles, and the round tyres.

19 The sweet balles, and the bracelets, and the bonnets,

20 The tyres of the head, and the sloppes, and the headbands, and the tablets, and the earerings,

21 The rings and the mufflers,

22 The costly apparell and the vailes, and the wimples, and the crisping pinnes,

23 And the glasses and the fine linnen, and the hoods and the s launes.

24 And in stead of sweete savour, there shalbe stinke, and in stead of girdle, a rent, and in stead of dressing of the haire, baldnesse, and in stead of a stomacher, a girding of sackecloath, *and* burning in stead of beauty.

25 Thy men shall fall by the t sword, and thy strength in the battell.

26 Then shall her gates mourne and lament, and she being desolate, shall sit upon the ground.

a Because they trusted in their abundance and prosperity, he sheweth that they should be taken from them.

b The temporall governour and the minister.

c By these he meaneth that God would take away every thing that was in any estimation, and wherein they had any occasion to vaut themselves.

d Nor onely in age: but in wit, manners, knowledge and strength.

e For lacke of good regiment and order.

f He sheweth that this plague shalbe so horrible, that contrary to the common maner of men, which by nature are ambitious, none shalbe found able or willing to be their governour.

g Feare shall rather cause him to forsweare himselfe, then to take such a dangerous charge upon hun.

h When God shall examine their deeds whereupon they now set an impudent face, hee shall finde the marke of their impiete in their forehead.

i Be ye that are godly, assured that God will defend you in the middes of these troubles.

k Because the wicked people were more addict to their princes, then to the commandements of God, he sheweth that he would give them such princes, by whom they should have no helpe, but that should be manifest tokens of his wrath, because they should be fooles and effeminate.

l Meaning, that the rulers and governours had destroyed his Church, and not preserved it, according to their duetie.

m That is, wee shew all cruelty against them.

n He meaneth the people because of the arrogancy and pride of their women, which gave themselves to all wantonnes and dissolution.

o Which declared their pride.

p As a signe, that they were not chaste.

q Which shewed their wantonnes.

r They delighted them in slippers that did creeke, or had little plates sowed upon them, which tinkled as they went.

s In rehearsing all these things particularly, he sheweth the lightnesse and vanitie of such as cannot be content with comely apparell according to their degree.

t Meaning, that God will not onely punish the women, but their husbands which have suffered this dissolutenesse, and also the commonweale which hath not remedied it.

CHAP. IV.

1 *The small remnant of men after the destruction of Ierusalem.* 2 *The graces of God upon them that remaine.*

ANd in that day shall a seven women take hold of one man, saying, We will eate our owne bread, and we will weare our owne garments: onely b let us be called by thy name, *and* take away our c reproach.

2 In that day shall the d bud of the Lord be beautifull and glorious, and the fruit of the earth shall be excellent and pleasant for them that are escaped of Israel.

3 Then he that shall be left in Zion, and he that shall remaine in Ierusalem, shalbe called holy, *and* every one shallbe e written among the living in Ierusalem,

4 When the Lord shall wash the filthinesse of the daughters of Zion, and purge the f blood of Ierusalem out of the mids thereof by the spirit of g iudgement, and by the spirit of burning.

5 And the Lord shall create upon every place of mount Zion, and upon the assemblies thereof, h a cloude and smoake by day, and the shining of a flaming fire by night: for upon all the i glory *shalbe* a defence.

6 And a covering shalbe for a shadow in the day for the heate, and a place of refuge and a covert for the storme k and for the raine.

a When God shall execute this vengeance, there shall not be one man found to be the head to many women, and they contrary to womanly shamefastnesse, shall seeke unto men, and offer themselves to any condition.

b Be thou our husband, and let us be called thy wives.

c For so they thought it to be without an head and husband.

d He comforteth the Church in this desolation, which shall spring up like a bud, signifying that Gods graces should be as plentifull toward the faithfull, as though they sprang out of the earth, as Chap. 45.8. Some by the budde of the Lord meane Christ.

e He alludeth to the booke of life, whereof read Exod. 32.32. meaning, Gods secret counsell, wherein his elect are predestinate to life everla. ing.

f That is, the cruelty, extortion, avarice, and all wickednes.

g When things shall be redressed that were amisse.

h He alludeth to the pillar of the cloud, Exod. 13,21. meaning, that Gods favour and protection should appeare in every place.

i The faithfull are called the glory of God, because his image and tokens of his grace shine in them.

k God promiseth to be the defence of his Church against all troubles and dangers.

CHAP. V.

1 *Vnder the similitude of the vine, he describeth the state of the people.* 8 *Of their auarice.* 11 *Their drunkennesse.* 13 *Of their captivitie.*

NOw will a I sing to my b beloved a song of my beloved to his vineyard, * My beloved had a c vineyard in a very fruitfull hill.

2 And hee hedged it, and gathered out the stones of it, and he planted it with the best plants, d and hee built a tower in the mids thereof, and made a winepresse therein, then hee looked that it should bring forth grapes: but it brought forth e wild grapes.

3 Now therefore, O inhabitants of Ierusalem and men of Iudah, iudge, I pray you, f betweene me and my vineyard.

4 What could I have done any more to my vineyard that I have not done unto it? why have I looked that it should bring forth grapes, and it bringeth forth wild grapes?

5 And now I will tell you what I will doe to my vineyard: I g will take away the hedge thereof, and it shall be eaten up: I will breake the wall thereof, and it shallbe troden downe:

6 And I will lay it waste: it shall not be cut, nor digged, but briers and thornes shall grow up: I will also command the cloudes that they raine no raine upon it.

7 ¶ Surely the vineyard of the Lord of hoasts *is* the house of Israel, and the men of Iudah *are* his pleasant plant, and he looked for h iudgement, but behold oppression: for righteousnesse, but behold i a crying.

8 Woe unto them that ioyne house to house, *and* lay field to field, till there be no k place, that ye may be placed by your selves in the mids of the earth.

9 *This is* in mine l eares, *saith* the Lord of hoasts. Surely many houses shall be desolate, *even* great and faire without inhabitant.

10 For ten acres of vines shall yeeld one m bath, and the seed of an n homer shall yeeld an o ephah.

11 ¶ Woe unto them, that p rise up early to follow drunkennesse, and to them that continue untill q night, *till* the wine doe inflame them.

12 And the harpe and viole, timbrel and pipe, and wine *are* in their feasts: but they regard not the r worke of the Lord, neither consider the worke of his hands.

13 Therefore my people s is gone into captivitie, because they had t no knowledge, and the glory thereof *are* men famished, and the multitude thereof is dried up with thirst.

14 Therefore u hell hath enlarged it selfe, and hath opened his mouth without measure, and their glory, and their multitude, and their pomp, and he that reioyceth among them, shall descend *into it*.

15 And man shalbe brought downe, and man shall be humbled, even the eyes of the proud shall be humbled.

16 And the Lord of hoastes shall be exalted in iudgement, and the holy God shall be sanctified in iustice.

17 Then shall x the lambes feede after their maner, and the strangers shall eate the desolate places of the fat.

18 ¶ Wo unto them that draw iniquity with y cordes of vanitie, and sinne, as with cart ropes:

19 Which say, z Let him make speed: let him hasten his worke, that wee may see it: and let the counsell of the Holy One of Israel draw neere and come, that we may know it.

20 Woe unto them that speake good of evill, a and evill of good, which put darknes for light, and light for darkenesse, that put bitter for sweet, and sweet for sowre.

21 Woe unto them that are b wise in their owne eyes, and prudent in their owne sight.

22 Woe unto them that are c mighty to drinke wine, and unto them that are strong to powre in strong drinke:

23 Which iustifie the wicked for a reward, and take away the righteousnesse of the righteous from him.

24 Therefore as the flame of fire devoureth the stubble, and *as* the chaffe is consumed of the flame: *so* their d root shalbe a rottennesse, and their bud shall rise up like dust, because they have cast off the Law of the Lord of hoasts, and contemned the word of the Holy one of Israel.

25 Therefore is the wrath of the Lord kindled against his people, and he had stretched out his e hand upon them, and hath smitten them that the mountaines did tremble: and their carkeises were torne in the middes of the streets, *and* for all this his wrath was not turned away, but his hand was stretched out still.

26 And he will lift up a signe f unto the nations afarre, and will hisse unto them from the end of the earth: and behold, they shall come hastily with speed.

27 None shall g faint nor fall among them: none shall slumber nor sleep, neither shall the girdle of his loynes be loosed, nor h the latchet of his shooes be broken.

28 Whose arrowes shall be sharpe, and all his bowes bent: his horse hoofes shalbe thought like flint, and his wheeles like whirlewind.

29 His roaring *shallbe* like a lion, and he shall roare like lions whelpes: they shall i roare, and lay hold of the pray: they shall take it away, and none shall deliver it.

30 And in that day they shall roare upon them, as the roaring of the sea: and if k they looke unto the earth, behold darkenesse *and* sorow, and the light shalbe darkened in their l skie.

CHAP. VI.

1 *Isaiah sheweth his vocation by the vision of the divine maiesty.* 9 *He sheweth the obstinacie of the people.* 11 *The destruction of the land.* 13 *The remnant reserved.*

IN the yeere of the death of king Vzziah, a I saw also the Lord sitting upon an b hie throne, and lifted up, and the lower c parts thereof filled the Temple.

2 The d Seraphims stoode upon it, every one had sixe wings: with twaine he covered his e face, and with twaine he covered his f feete, and with twaine he did g flie.

3 And

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a The Prophet by this song doth set before the peoples eyes their ingratitude, and Gods mercy.
b That is, to God.
* Ier. 2, 21. mat. 21. 33.
c Meaning, that he had planted his Church in a place most plentifull and abundant.
d He spared no diligence nor cost.
e In the seventh verse he declareth what they were.
f He maketh them iudges in their owne cause, for as much as it was evident that they were the cause of their owne ruine.
g I will take no more care for it: meaning, that he would take from them his word and ministers, and all other comforts, and send them contrary plagues.
h Iudgement and righteousnesse are true fruits of the feare of God, and therefore in the cruell oppressors there is no religion.
i Of them that are oppressed.
k To wit, for the poore to dwell in.
l I have heard the complaint and cry of the poore.
m Which conteineth about ten pottles: so that every acre should but yeeld one pottell.
n Which conteineth an hundreth pottels.
o An Ephah conteineth ten pottels, and is in dry things as much as Bath in his liquors.
p That spare no pain nor diligence to follow their lustes.
q Which are never weary of their rioting and excessive pleasures, but use all meanes to provoke to the same.
r They regard not the provident care of God over them, nor for what end he hath created them, speake, as though the cause they would not up them that shall shall ever be satiate.
s That is, shall certainely goe: for so the Prophets use to thing which shall come to passe, were done already.
t Because they would not obey the word of God.
u Meaning, the grave shall swallow die for hunger and thirst, and yet for all this great destruction it
x God comforteth the poore lambes of his Church, which had bene strangers in other countreyes, promising that they should dwell in these places againe, whereof they had bene deprived by the fat and cruell tyrants,
y Which use all allurements, occasions, and excuses to harden their conscience in sin.
z He sheweth what are the words of the wicked, when they are menaced with Gods iudgements, 2. Pet. 3. 4.
a Which are not ashamed of sinne, nor care for honestie, but are growen to a desperate impietie.
b Which are contemners of all doctrine and admonition.
c Which are never weary, but shew their strength, and bragge in gluttony and drunkennes.
d Both they and their posterity. So that nothing shall be left.
e He sheweth that God had so sore punished this people, that the dumbe creatures, if they had bene to plagued, would have bin more sensible, and therefore his plagues must continue, till they begin to feele them.
f Hee will make the Babylonians to come against them at his becke, and to fight under his standard.
g They shall be prompt and iustie to execute Gods vengeance.
h The enemy shall have none impediment.
i Whereby is declared the cruelty of the enemie.
k The Iewes shall find no succour.
l In the land of Iudah.

a God sheweth not himselfe to man in his maiestie, but according as mans capacitie is able to comprehend him, that is, by visible signes, as John Baptist saw the holy Ghost in the forme of a dove.
b As a Iudge ready to give sentence.
c Of his garment, or of his throne.
d They were Angels, so called, because they were of a fierie colour, to signifie that they burnt in the love of God, or were light as fire to execute his will.
e Signifying, that they were not able to endure the brightnesse of Gods glory.
f Whereby was declared that man was not able to see the brightnesse of God in them.
g Which thing declareth the prompte obedience of the Angels to execute Gods commandement.

3 And one cried to another, and said, h Holy, holy, holy *is* the Lord of hoasts: the whole i world is full of his glory.

4 And the lintels of the doore cheekes k moovid at the voyce of him that caried, and the house was filled with smoke.

5 Then I said, l Woe is me: for I am vndone, because I am a man of polluted lips, and I dwell in the mids of a people of polluted lips: for mine eyes have seene the King, *and* Lord of hoasts.

6 Then flew one of the Seraphims unto mee with an hote cole in his hand, *which* he had taken from the m altar with the tongs:

7 And he touched my mouth, and said, Loe, this hath touched thy lips, and thine iniquity shall be taken away, and thy n sinne shallbe purged.

8 Also I heard the voyce of the Lord, saying, Whom shall I send? and who shall goe for vs? Then I said, Here am I, send me.

9 And he said, Goe, and say unto this people, o Yee shall heare indeed, but yee shall not vnderstand: ye shall plainely see, and not perceive.

10 Make the heart of this people fat, make their eares heavie, and shut their eyes, least they see with their eyes, and heare with their eares, and vnderstand with their heart, and convert, and he heale them.

11 Then said I, Lord, p how long? And hee answered, Vntill the cities be wasted without inhabitant, and the houses without man, and the land be vtterly desolate.

12 And the Lord have removed men farre away, and *there be* a great desolation in the mids of the land.

13 But yet in it *shall be* q a tenth, and shall returne, and shall be eaten up as an elme r or as an oke, which have a substance in them, when they cast *their leaves*: *so* the holy seed shall be the substance thereof.

h This oft repetition signifieth, that the Holy Angels cannot satisfie themselves, in praysing God, to teach vs that in all our lives we should give our selves to the continuall praise of God.

i His glory doeth not only appeare in the heavens, but through all the world, and therefore all creatures are bound to praise him.

k Which things were to confirme the Prophet, that it was not the voyce of man: and by the smoke was signified the blindnesse that should come upon the Iewes.

l He speaketh this for two causes: the one, because hee that was a mortall creature, and therefore had more need to glorifie God then the Angels, did it not: and the other, because the more neere that man approacheth to God, the more doth he know his owne sinne and corruption.

m Of the burnt offrings, where the fire never went out.

n This declareth that man cannot render due obedience to God, till he have purged vs. o Whereby is declared that for the malice of man God will not immediatly take away his word, but he will cause it to be preached to their condemnation, when as they will not learne thereby to obey his will, and be saved: hereby he exhorteth the ministers to doe their duety, and answereth to the wicked murmurers, that through their owne malice their heart is hardened. Matt. 13.14. actes 28,26 rom.11.8. p As he was mooved with the zeale of Gods glory so was he touched with a charitable affection toward the people. p Meaning, the tenth part: or as some write, it was revealed to Isaiah for the confirmation of his prophecie, that ten Kings should come before their captivitie, as were from Vzziah to Zedekiah. q For the fewnes they shall seeme to be eaten up: yet they shall after flourish as a tree, which in winter loseth leaves, and seemeth to be dead, yet in Summer is fresh and greene.

CHAP. VII.

1 *Ierusalem is besieged.* 4 *Isaiah comforteth the king.*
14 *Christ is promised.*

* 2. *Kings* 16,5.

AND in the dayes of * Ahaz, the sonne of Iotham, the sonne of Vzziah king of Iudah, Rezin the king of ‖ Aram a came up, and Pekah the sonne of Remaliah king of Israel, to Ierusalem to fight against it, but he could not overcome it.

‖ *Or, Syria.*

a To wit, the second time: for in the first battel Ahaz was overcome.

2 And it was tolde the house of b David, saying, Aram is ioyned with c Ephraim: therefore his heart was d mooved, and the heart of his people, as the trees of the forest are mooved by the winde.

b Meaning, the Kings house.

c That is, Israel, because that tribe was the greatest. Gen. 48. 19.

d For feare,

3 ¶ Then saide the Lord unto Isaiah, Goe foorth now to meete Ahaz (thou and e Shear-iashub thy sonne) at the end of the conduit of the vpper poole, in the path of the fullers field,

e That is to say, the rest shall returne, which name Isaiah gave his sonne, to signifie that the rest of the people should returne out of their captivitie,

4 And say unto him, Take heed, and be still: feare not, neither be faint hearted for the two tailes of these smoking f firebrands, for the furious wrath of Rezin and of Aram, and of Remaliahs sonne.

f Which have but a little smoke and shall quickly be quenched.

5 Because Aram hath taken wicked counsell against thee, *and* Ephraim and Remaliahs sonne, saying,

g Which was an Israelite, and as seemeth, enemy to the house of David.

6 Let vs goe up against Iudah, and let vs waken them up, and made a breach therein for vs, and set a king in the mids thereof, *even* the sonne of g Tabeal.

h Counting from the five and twentieth yeere of the reigne of Vzziah, at what time Amos prophecied this thing, and now Isaiah confirmeth that the Israelites should be led in o perpetuall captivity, which thing came to passe within 20. yeere after that Isaiah did this message.

7 Thus saith the Lord God, It shall not stand, neither shall it be.

8 For the head of Aram *is* Damascus, and the head of Damascus *is* Rezin: and within five and h threescore yeere, Ephraim shall be destroyed from being a people.

9 And the head of Ephraim *is* Samaria, and the head of Samaria *is* Remaliahs sonne. If ye beleeve not, surely ye shall not be established.

10 ¶ And the Lord spake againe unto Ahaz, saying,

11 Aske i a signe for thee of the Lord thy God: aske it *either* in the depth beneath, or in the height above.

i For the confirmation of this thing that thine enemies shall be destroyed and thou preserved.

12 But Ahaz said, I will not aske, neither will I k tempt the Lord.

k Not to beleeve Gods word without a signe, is to tempt God: but to refuse a signe when God offereth it for the aid and helpe of our infirmitie, is to rebell against him.

13 Then he said, Heare you now, O house of David, is it a small thing for you to grieve l men, that you will also grieve my God?

l You thinke you have to doe with men, when ye contemne Gods messengers: but it is God against whom you bend your selves.

14 Therefore the Lord m himselfe will give you a signe. Beholde, the virgine shall conceive and beare a sonne, and he shall call his name ‖ Immanuel.

‖ *Or, God with vs, which name can agree to none, but to him that is both God and man.*

15 n Butter and hony shall he eate, till he have knowledge to refuse the evill, and to chuse the good.

m Forasmuch as thou art vnworthy, the Lord for his owne promise sake will give a signe, which shall be that Christ the Saviour of his Church, and the effect of all signes and miracles shallbe revealed.

n Meaning, that Christ is not onely God, but man also, because he shallbe nourished as other men vntill the age of discretion.

16 For afore the o chield shall have knowledge to eschew the evill, and to chuse the good, the land that thou abhorrest, shallbe forsaken of both her kings.

o Nor meaning Christ, but any child: for before a child can come to the yeeres of discretion, the kings of Samaria and Syria shall be destroyed.

17 The Lord shall bring upon thee, and upon thy people, and upon thy Fathers house (the dayes that are not come from the day that p Ephraim departed from Iudah) *even* the King of q Asshur.

p Since the time that the twelve Tribes rebelled vnder Roboam. q In whom thou hast put thy trust.

18 And in that day shall the Lord hisse for the r flie that is at the vttermost parts of the floods of Egypt, and for the Bee which is in the land of Asshur.

r Meaning, the Egyptians: for by reason the countrey is hote and moist, it is full of flies, as Assyria is full of bees.

19 And they shall come and shall light all in the desolate valleys and in the holes of the rocks, and upon the thornie places, and upon all bushie ſ places.

ſ Signifying, that no place shall be free from them.

20 In that day shall the Lord shave with a rasor that is hired, *even* by them beyond the River, by the King of Asshur, the head and the haire of the t feet, and it shall confirme the beard.

t That is, that which is from the belly downeward: meaning, that he would destroy both great and small.

21 And in the same day shall a man u nourish a yong kow, and two sheepe.

u Hee that before had a great number of cattell, shall be content with one kow and two sheepe.

22 And for the x abundance of milke, that they shall give, hee shall eate butter: for butter and hony shall every one eate, which is left within the land.

x The numbers of men shall be so small, that a few beasts shall be able to nourish all abundantly.

23 And at the same day every place, wherein shall be a thousand vines, shall be at a thousand *pieces* of silver: *so* it shall be for the briers and for the thornes.

24 With arrowes and with y bowe shall one come thither: because all the land shall be briers and thornes.

25 But on z all the mountaines, which shall be digged with the mattocke, there shall not come thither the feare of briers and thornes: but they shall be for the sending out of bullockes, and for the treading of sheepe.

y As they that go to seeke wilde beasts amoug their bushes.
z The mountains contrary to their wont, shall be tilled by y such as shall flee to them for succour.

CHAP. VIII.

1 *The captivitie of Israel and Iudah by the Assyrians.* 6 *The infidelitie of the Iewes.* 9 *The destruction of the Assyrians.* 14 *Christ the stone of stumbling to the wicked.* 19 *The worde of God must be enquired at.*

MOreover the Lord said unto me, Take thee a [a] great roll, and write it [b] with a mans pen, Make speed, to the spoyle: haste to the pray:

2 Then I tooke unto me [c] faithfull witnesses to record, Uriah the Priest, and Zechariah the sonne of Ieberechiah.

3 After, I came unto the [d] Propheteſſe, which conceived, and bare a sonne, Then said the Lord to me, Call his name, ‖ Maher-shalahash-baz.

4 For before the [e] childe shall have knowledge to cry, My father, and my mother, he shall take away the riches of Damascus, and the spoyle of Samaria, before the king of Asshur.

5 ¶ And the Lord spake yet againe unto me, saying,

6 Because this people had refused the waters of [g] Shiloah that runne softly, and reioyce with Rezin, and the sonne of Remaliah,

7 Now therefore, behold, the Lord bringeth up upon them the waters of [h] the river mightie and great, *even* the King of Asshur with all his glory, and hee shall come up upon all their rivers, and goe over all their bankes,

8 And shall breake into Iudah, *and* shall overflow, and passe through, *and* shall come up to the [i] necke, and the stretching out of his wings shall fill the breadth of thy land, O [k] Immanu-el.

9 Gather together on heapes, O ye [l] people, and ye shall be broken in pieces, and hearken all ye of farre countreys: gird your selves, and you shall be broken in pieces: gird your selves, and you shall be broken in pieces.

10 Take counsell together, yet it shall be brought to nought: pronounce a decree, yet shall it not stand: for God is with us.

11 For the Lord spake thus to me, in taking [m] of *mine* hand, and taught me, that I should not walke in the way of this people, saying,

12 Say ye not, A [n] confederacie, to all them to whom this people saith a confederacie, neither feare you [o] their feare, nor be afraid of them.

13 [p] Sanctifie the Lord of hoastes, and let him be your feare, and let him be your dread.

14 And he shall be as a [q] Sanctuarie: *but* as a stumbling stone, and as a rocke to fall upon, to both the houses of Israel, *and* as a snare and as a net to the inhabitans of Ierusalem.

15 And many among them shall stumble, and shall fall, and shall be broken, and shall be snared, and shall be taken.

16 [r] Binde up the testimonie: seale up the Law among my disciples.

17 Therefore I will waite upon the Lord that hath hid his face from the house of Iaakob, and I will looke for him.

18 Beholde, I and the [s] children whom the Lord hath given me, *are* as signes and as wonders in Israel, [t] by the Lord of hoastes, which dwelleth in Mount Zion.

19 And when they shall say unto you, Enquire at them that have a spirit of divination, and at the soothsayers which whisper and murmure, [u] Should not a people enquire at their God? from the [x] living to the dead?

20 To the [y] Law, and to the testimonie, if they speake not according to this worde: *it is* because there *is* no [z] light in them.

21 Then he that is afflicted and famished, shall goe to and fro in [a] it: and when he shall be hungry, he shall even fret himselfe, [b] and curse his king and his gods, and shall looke upward.

22 And when he shall looke to the earth, behold trouble, and [c] darkenesse, vexation, *and* anguish, and he *is* driven to darkenesse.

a That thou maiest write in great letters, to the intent it may be more easily read.
b Meaning, after the common fashion, because all men might reade it.
c Because the thing was of great importance, he tooke these two witnesses, which were of credit with the people, when he set this up upon the doore of the Temple, albeit Uriah was a flattering hypocrite. 2 Kin 16, 11.
d Meaning, to his wife, and this was done in a vision.
‖ *Or, make speed to the spoile: haste to the pray.*
e Before any child be able to speake.
f That is, the army of Assyria.
g Which was a fountaine at the foote of mount Zion, out of the which ran a small river through the city: meaning, that they of Iudah, distrusting their owne power, which was small, desired such power and riches as they saw in Syria and Israel.
h That is, the Assyrians which dwell beyond Euphrates.
i It shall be ready to drowne them.
k He speaketh this to Messiah, or Christ, in whom the faithfull were comforted, and who would not suffer his Church to be destroyed vtterly.
l To wit, ye that are enemies to the Church, as the Assyrians, Egyptians, Syrians, &c.
m To encourage me that I should not shrinke for the infidelitie of this people, and so neglect mine office.
n Consent not yee that are godly, to the league and friendship that this people seek with strangers and idolaters.
o Meaning, that they should not feare the thing that they feared, which have no hope in God.
p In putting your trust onely in him, in calling upon him in adversitie, patiently looking for his helpe, and fearing to doe any thing contrary to his will.
q He will defend you which are his elect, and reiect all the rest, which is meant of Christ, against whom the Iewes should stumble and fall, Luke 2, 34. 1 Cor. 1, 23. 1 Pet. 2, 7, 8.
r Though all forsake me, yet yee that are mine, keepe my word sure sealed in your hearts.
s Meaning, them that were willing to heare and obey the word of God, whom the world hated, as though they were monsters and not worthy to live.
t This was a consolation in their troubles, knowing that nothing could come unto them, but by the will of the Lord.
u Answere the wicked thus, Should not Gods people seeke succour one by at him?
x That is, will they refuse to be taught of the Prophet, who is the mouth of God, and seeke helpe at the dead, which is the illusion of Satan?
y Seeke remedie in the word of God, which is declared.
z They have no knowledge, but are blinde leaders of the blinde.
a This is in Iudah, where they should have had rest, if they had not thus grievously offended God.
b In whom afore they put their trust.
c They shall thinke that heaven and earth and all creatures are bent against them to trouble them.

CHAP. IX.

1 *The vocation of the Gentiles.* 6 *A prophecie of Christ.* 14 *The destruction of the ten tribes for their pride and contempt of God.*

YEt [a] the darkenesse shall not *be* according to the affliction, [b] that it had when at the first hee touched lightly the land of Zebulun and the lande of Naphtali, nor afterward *when* hee was more grievous by the way of the sea beyond Iorden in Galile of [c] the Gentiles.

2 The people that [d] walked in darkenes, have seene a great [e] light, they that dwelled in the land of the shadow of death, upon them hath the light shined.

3 Thou hast [g] multiplied the nation, *and* not increased *their* ioy: they have reioyced before thee according to the ioy in harvest, *and* as men reioyce when they divide a spoyle.

4 For the [h] yoke of their burthen, and the staffe of their shoulder, *and* the rod of their oppressour hast thou broken, as in the day of Midian.

5 Surely every battell of the warriour *is* with noise, and with tumbling of garments in blood: but *this* shall be [i] with burning, *and* devouring of fire.

6 For unto us a childe is borne, *and* unto us a Sonne is given: and the governement is upon

a He comforteth the Church againe after these great threatnings, promising to restore them to great glory in Messiah.
b Wherewith Israel was punished, first by Tiglath-pilesar, which was a light scourge in respect of that which they suffered afterward by Shalmanesar, who carried the Israelites away captives.
c Whereas the Iewes and Gentiles dwelt together by reason of those twenty cities, which Salomon gave to Hiram.
d Which were captive in Babylon: and the Prophet speaketh of that thing which should come to passe after, as though it were nowe done.
e Meaning, the comfort of their deliverance.
f This captivitie and deliverance were figures of our captivitie by sinne, and of our deliverance by Christ through the preaching of the Gospel. Matth. 4, 15, 16.
g Their number was greater when they went into captivitie, then when they returned, but their ioy was greater at their returne, Hag 2, 10.
h Thou gavest them perfite ioy by dilivering them, and by destroying the tyranny, that had kept them in cruell bondage, as thou diddest deliver them by Gideon from the Midianites, Iudg. 7, 22.
i He speaketh of the deliverance of his Church, which he hath delivered miraculously from his enemies, but especially by the comming of Christ, of whom he prophecieth in the next verse.

his

his ſhoulder, and he ſhall call his name, Wonderfull, Counſeller, The mightie God, The everlaſting [k] Father, The prince of peace.

7 The encreaſe of *his* government and peace ſhall have none end: he ſhall ſit vpon the throne of David, and vpon his kingdome, to order it, and to ſtabliſh it with iudgement, and with iuſtice, from henceforth, *even* for ever: the zeale of the Lord of hoaſtes will performe this.

8 ¶ The Lord hath ſent a word into Iaakob, and it lighted vpon [m] Iſrael.

9 And all the people ſhall know, *even* Ephraim, and the inhabitant of Samaria, that ſay in the pride and preſumption of their heart,

10 The [n] brickes are fallen, but we will build it with hewen ſtones: the wild figge trees are cut downe, but we will change them into cedars.

11 Neverthelesſe, the Lord will raiſe vp the adverſaries of [o] Rezin againſt him, and ioyne his enemies together.

12 Aram before and the Philiſtims behinde, and they ſhall deuoure Iſrael with open mouth: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

13 For the people turneth not vnto him that ſmiteth them, neither doe they ſeeke the Lord of hoaſtes.

14 Therefore will the Lord cut off from Iſrael head and taile, branch and ruſh, in one day.

15 The ancient and the honourable man, he is the head: and the prophet that teacheth lies, he is the taile.

16 For the leaders of the people cauſe them to erre: and they that are led by them are deuoured.

17 Therefore ſhall the Lord have no pleaſure in their yong men, neither will he have compaſſion of their fatherleſſe and of their widowes: for every one is an hypocrite and wicked, and every mouth ſpeaketh follie: *yet* for all this his wrath is not turned away, but his hand *is* ſtreched out ſtill.

18 For wickedneſſe [p] burneth as a fire: it deuoureth the briers and the thornes, and will kindle in the thicke places of the foreſt: and they ſhall mount vp *like* the lifting vp of ſmoke.

19 By the wrath of the Lord of hoaſts ſhall the land be darkened, and the people ſhall be as the meate of the fire: no man ſhall [q] ſpare his brother.

20 And he ſhall ſnatch at the right hand, and be hungry: and he ſhall eate on the left hand, and ſhall not be ſatisfied: every one ſhall eate the [r] fleſh of his owne arme.

21 Manaſſeh Ephraim: and Ephraim Manaſſeh, *and* they both ſhalbe againſt Iudah: *yet* for all this *his* wrath is not turned away, but his hand *is* ſtretched out ſtill.

CHAP. X.

1 Of wicked lawmakers. 5 God will puniſh his people by the Aſſyrians and after deſtroy them. 21 The remnant of Iſrael ſhall be ſaued.

WOe vnto them that decree wicked decrees, and [a] write grieuous things,

2 To keepe backe the poore from iudgement, and to take away the iudgement of the poore of my people, that widowes may be their pray, and that they may ſpoyle the fatherleſſe.

3 What will ye doe now in the day of viſitation, and of deſtruction, which ſhall come from [b] farre? to whom will yee flee for helpe? and where will ye leave your [c] glory?

4 [d] Without mee *every one* ſhall fall among them that are bound, and they ſhall fall downe among te ſlaine: *yet* for all this his wrath is not turned away, but his hand *is* ſtretched out ſtill.

5 ¶ O [e] Aſſhur, the rodde of my wrath: and the ſtaffe in their hands is mine indignation.

6 I will ſend [f] him to a diſſembling nation, and I will giue him a charge againſt the people of my wrath to take the ſpoyle and to take the pray, and to tread them vnder feete like the mire in the ſtreete.

7 But hee thinketh not ſo, neither doeth his heart eſteeme it ſo: but hee imagineth to deſtroy and to cut off not a few nations.

8 For he ſaith, Are not my princes altogether Kings?

9 Is not Calno as [g] Carchemiſh? Is not Hamath like Arpad? Is not Samaria as Damaſcus?

10 Like as mine hand hath found the kingdoms of the idols, ſeeing their idoles *were* aboue Ieruſalem, and aboue Samaria:

11 Shall not I, as I have done to Samaria, and to the idols thereof, ſo doe to Ieruſalem, and to the idoles thereof?

12 ¶ But when the Lord hath accompliſhed [h] all his worke vpon mount Zion and Ieruſalem, I will viſite the fruite of the proud heart [i] of the king of Aſſhur, and his glorious and proud lookes.

13 Becauſe hee ſayde, By the power of mine owne hand have I done it, and by my wiſedome, becauſe I am wiſe: therefore I have removed the borders of the people, and have ſpoyled their treaſures, and have pulled downe the inhabitants like a valiant man.

14 And mine hand hath found as a neſt the riches of the people, and as one that gathereth egges that are left, ſo have I gathered all the earth: and there was none to mooue the wing or to open the mouth, or to whilper.

15 Shall the [k] axe boaſt it ſelfe againſt him that heweth therewith? or ſhall the ſaw exalt it ſelfe againſt him that mooueth it? as if the rod ſhould lift vp it ſelfe againſt him that taketh it vp, *or* the ſtaffe ſhould exalt it ſelfe *as it were* no wood.

16 Therefore ſhall the Lord God of hoaſts ſend among his fat men leanneſſe, and vnder his glory he ſhall kindle a burning, like the burning of fire.

17 And the light of Iſrael ſhalbe as a [l] fire, and the Holy one thereof as a flame, and it ſhall burne and deuoure [m] his throns & his briers in one day:

18 And ſhall conſume the glory of his foreſt, and of his fruitfull fieldes both ſoule [n] and fleſh: & he ſhalbe as the [o] fainting of a ſtandard bearer.

19 And the reſt of the trees of his foreſt ſhall be few, that a childe may tell them.

20 ¶ And at that day ſhall the remnant of Iſrael and ſuch as are eſcaped of the houſe of Iaakob, ſtay no more vpon him that ſmote them, but ſhall [p] ſtay vpon the Lord, the Holy one of Iſrael in trueth.

21 The remnant ſhall returne, *even* the remnant of Iaakob vnto the mighty God.

22 For though thy people, O Iſrael, be as the ſand of the ſea, *yet* ſhall the remnant of them returne. The conſumption [q] decreed ſhall overflow with righteouſneſſe.

23 For the Lord God of hoaſtes ſhall make the conſumption even [r] determined, in the middes of all the land.

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k The authour of eternity, and by whom the Church and every member thereof ſhall be preſerued for ever, and haue immorall life.

l His ſingular love and care for his elect.

m This is another prophecie againſt them of Samaria: which were mockers and contemners of Gods promiſes & dmeuaces.

n We were but weake, when the enemie overcame us, but wee will make our ſelues ſo ſtrong, that we will neither care for our enemies, nor feare Gods threatnings

o Rezin king of Syria: who was in league with Iſrael, was ſlaine by the Aſſyrians, after whoſe death Aram, that is, the Syrians were againſt Iſrael, which on the other ſide were aſſayled by the Philiſtims.

p Wickedneſſe as a bellowes kindleth the fire of Gods wrath, which conſumeth all his obſtinate enemies.

q Though there were no forreine enemie, yet they ſhall deſtroy one another.

r Their greedineſſe ſhalbe inſatiable, ſo that one brother ſhall eate up another, as though he ſhould eat his owne fleſh.

a Which write and pronounce a wicked ſentence to oppreſſe the poore: meaning, that the wicked magiſtrates, which were the chiefe cauſe of miſchiefe, ſhould be firſt punished.

b To wit, from Aſſyria.

c Your riches and authority, that they may be ſafe, and that ye may receive them againe.

d Becauſe they have forſaken me, ſome ſhall goe into captivity, and the reſt ſhall be ſlaine.

e God calleth for the Aſſyrians to be the executioners of his vengeance.

f That is, the Aſſyrians againſt the Iewes, which are but hypocrites: and in the fixt and ſeventh verſe is declared the difference of the worke of God, and of the wicked in one very thing and acte: for Gods intention is to chaſtiſe them for their amendment, and the Aſſyrians purpoſe is to deſtroy them to enrich themſelves: thus in reſpect of Gods iuſtice, it is Gods worke, but in reſpect of their owne malice, it is the worke of the deuill.

g Seeing that I have overcome aſwell one city as another, ſo that none could reſiſt, ſhall Ieruſalem be able to eſcape mine hands?

h When hee hath ſufficiently chaſtiſed his people (for he beginneth at his owne houſe) then will he burne the rods.

i Meaning of Sanacherib.

k Here we ſee that no creature is able to doe any thing, but as God appointeth him, and that they are all but inſtruments to doe his worke: though their intentions be divers, as verſe 6.

l Meaning, that God is a light to comfort his people, and a fire to burne his enemies.

m That is, the Aſſyrians.

n To wit, body and ſoule vtterly.

o When the battell is loſt, and the ſtandard taken.

p This is the end of Gods plagues toward his, to bring them to him, and to forſake all truſt in others.

q This ſmall number which ſeemed to be conſumed, and yet according to Gods decree

r God will deſtroy this land, as he hath determined, and after ſave a ſmall portion,

is ſaved, ſhall be ſufficient to fill all the world with righteouſneſſe.

24 Therefore thus sayth the Lord God of hoasts, O my people, that dwellest in Zion, be not afraid of Asshur: he shal smite thee with a rod, & shal lift vp his staffe against thee after ỹ maner of f Egypt.

25 But yet a very little time, and the wrath shal be consumed, and mine anger in their destruction.

26 And the Lord of hoasts shall rayse vp a scourge for him, according to the plague of t Midian in the rocke Oreb: and as his staffe was vpon the u Sea, so hee will lift it vp after the maner of Egypt.

27 And at that day shall his burden be taken away from off thy shoulder, and his yoke from off thy necke: and the yoke shalbe destroyed because of x the anoynting.

28 He is come to y Aiath: he is passed into Migron: at Michmash shall he lay vp his armour.

29 They have gone over the foord: they lodged in the lodging at Geba: Ramah is afraid: Gibeah of Saul is fled away.

30 Lift vp thy voyce, O daughter Gallim, cause Laish to heare, O poore Anathoth.

31 Madmenah is removed: the inhabitants of Gebim have gathered themselves together.

32 Yet there is a time that he will stay at Nob: he shall lift vp his hand toward the mount of the daughter Zion, the hill of Ierusalem.

33 Behold, the Lord God of hoasts shall cut off the z bough with feare, and they of high stature shalbe cut off, and the high shalbe humbled.

34 And he shall cut away the thicke places of the forest with yron, and Lebanon shall have a mightie fall.

CHAP. XI.

1 Christ borne of the roote of Isai. 2 His vertues and kingdome. 6 The fruites of the Gospel. 10 The calling of the Gentiles.

BVt there shall come a a rodde foorth of the stocke of Isai, and a graffe shall grow out of his rootes.

2 And the Spirit of the Lord shall rest vpon him: the Spirit of wisedome and vnderstanding, the Spirit of counsell and strength, the Spirit of knowledge, and of the feare of the Lord,

3 And shall make him prudent in the feare of the Lord: for hee shall not iudge after the sight of his eyes, neither reproue by the hearing of his eares.

4 But with righteousnesse shall hee iudge the poore, and with equitie shall he reproue for the meeke of the earth: and he shall b smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked.

5 And iustice shalbe the girdle of his loynes, and faithfulnesse the girdle of his reines.

6 The c wolfe also shall dwell with the lambe, and the leopard shall lie with the kid, and the calfe, and the lyon, and the fat beast together, and a little childe shall leade them.

7 And the kow and the beare shall feede: their yong ones shall lye together: and the lyon shall eate straw like the bullocke.

8 And the sucking childe shall play vpon the hole of the aspe, and the weaned childe shall put his hand vpon the cockatrice hole.

9 Then shall none hurt nor destroy in all the mountaine of mine holinesse: for the earth shall be full of the knowledge of the Lord, as d the waters that couer the sea.

10 And in that day the roote of Isai, which shall stand vp for a signe vnto the e people, the nations shall seeke vnto it, and his f rest shall be glorious.

11 And in the same day shall the Lord *stretch out* his hand g againe the second time, to possesse the remnant of his people, (which shalbe left) of Asshur, and of Egypt, and of Pathros, and of Ethiopia, and of Elam, and of Shinear, and of Hamath, and of the yles of the sea.

12 And he shall set vp a signe to the nations, and assemble the dispersed of Israel, and gather the scattered of Iudah from the foure corners of the world.

13 The hatred also of Ephraim shall depart, and the aduersaries of Iudah shall be cut off: Ephraim shall not enuie h Iudah, neither shall Iudah vexe Ephraim:

14 But they shall flee vpon the shoulders of the Philistims toward the West: they shall spoyle them of the East together: Edom and Moab shall be the stretching out of their hands, and the children of Ammon *in* their obedience.

15 The Lord also shall vtterly destroy the i tongue of the Egyptians sea, and with his mightie wind shall lift vp his hand k over the river, and shall smite him in *his* seven streames, and cause men to walke *therein* with shooes.

16 And there shall be a path to the remnant of his people which are left of Asshur, like as it was vnto Israel in the day that he came vp out of the land of Egypt.

CHAP. XII.

A thanksgiuing of the faithfull for the mercies of God.

ANd thou a shalt say in that day, O Lord, I will praise thee: though thou wast angry with me, thy wrath is turned away, and thou comfortest me.

2 Behold, God *is* my b saluation: I will trust, & wil not feare: for the Lord God *is* * my strength and song: he is also become my saluation.

3 Therefore with ioy shall yee c draw waters out of the wels of salvation.

4 And yee shall say in that day, * Praise the Lord: call vpon his Name: declare his workes among the people: make mention of them, for his Name is exalted.

5 Sing vnto the Lord, for he hath done excellent things: this is knowen in all the world.

6 Cry out, and shout, d O inhabitant of Zion: for great *is* the Holy one of Israel in the mids of thee.

CHAP. XIII.

The Medes and Persians shall destroy Babylon.

THe a burden of Babel, which Isaiah the sonne of Amoz did see.

2 Lift vp a standard vpon the high mountaine: lift vp the voyce vnto them: wagge the b hand, that they may goe into the gates of the nobles.

3 I have commanded them, that I have c sanctified: and I have called the mighty to my wrath, *and* them that reioyce in my d glory.

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§ As the Egyptians did punish thee.
t Reade Chap. 9.4.
u When the Israelites passed through by the lefting up of Moses rod, and the enemies were drowned, Exod. 14.28.
x Because of the promise made to that kingdome, whereby Christs Kingdome was prefigured.
y He describeth by what way the Assyrians should come against Ierusalem to confirme the faithfull, when it should come to passe that as their plague was come, so should they be delivered
z Feare and destruction shall come upon Iudah for the princes and the people shall be all led away captives.

a Because the captivitie of Babylon was a figure of the spirituall captivity under sinne, hee sheweth that our true deliverance must come by Christ: for as David came out of Ishai a man without dignitie, so Christ should come of a poore carpentess house as out of a dead stocke, Chap. 53.2.
b All these properties can agree to none, but onely unto Christ for it is he that toucheth the hearts of the faithfull and mortifieth their concupiscences: and to the wicked he is the savour of death and to them that shall perish: so that all the world shall be smitten with his rodde, which is his word.
c Men because of their wicked affections are named by the names of beasts wherein the like affections reigne: but Christ by his Spirit shall reforme them, and worke in them such mutuall charitie, that they shall be like lambes, favouring and loving one another, and cast off all their cruell affections, Chap. 65.25.
d It shall be in as great abundance as the waters in the sea,

e He prophecieth of the calling of the Gentiles.
f That is, the Church, which he also calleth his rest. Psal. 132.14.
g For God first deliuered his people out of Egypt, and now promiseth to deliver them out of their enemies hands, as from the Parthians, Persians, Caldeans, and them of Antiochia, among whom they were dispersed: and this is chiefly meant of Christ, who calleth his people being dispersed through all the world.
h Here he describeth the consent that shallbe in his Church, and their victory against their enemies.
i Meaning, a corner of the sea, that entereth into the land, and hath the forme of a tongue.
k To wit, Nilus, the great river of Egypt, which entreth into the sea with seven streames.

a Hee sheweth how the Church shall praise God, when they are delivered from their captivitie.
b Our salvation standeth onely in God, who giveth vs an assured confidence, constancie, and occasion, to praise him for the same.
* Exod. 15.2. Psal. 118.14.
c The graces of God shal be so abundant, that yee may receive them in as great plentie, as waters out of a fountaine that is full.
‡ 1. Chron. 16.8.
d Yee that are of the Church.

a That is, the great calamitie, which was prophecied to come on Babel, as a most grievous burden, which they were not able to beare. In these twelve chapters following, he speaketh (whom they knew) of the plagues wherewith God would smite the strange nations to declare that God chastised the Israelites as his children, and these others as his enemies: and also if that God spare not these that are ignorant, that they must not thinke strange, if he punish them which have knowledge of his Law, and keepe it not. b To wit, the Medes and Persians. c That is, prepared and appointed to execute my iudgements. d Which willingly goe about to the worke wherevnto I appoynt them, but how the wicked doe this, reade Chap. 10.6.

4 The noiſe of a multitude *is* in the mountains like a great people: a tumultuous voyce of the kingdomes of the nations gathered together: the Lord of hoſts numbreth the hoſte of the battell.

5 They come from a farre countrey, from the end of the heaven: *even* the Lord with the e weapons of his wrath to deſtroy the whole land.

e The army of the Medes and the Perſians againſt Babylon.

6 Howle f you, for the day of the Lord is at hand: it ſhall come as a deſtroyer from the Almighty.

f Ye Babylonians.

7 Therefore ſhall all hands be weakened, and all mens hearts ſhall melt.

8 And they ſhalbe afraid: anguiſh and ſorrow ſhall take *them*, and they ſhall have paine, as a woman that trauaileth: every one ſhalbe amazed at his neighbour, and their faces *ſhalbe like* g flames of fire.

g The Babylonians anger and griefe ſhalibe ſo much, that their faces ſhall burne as fire.

9 Behold, the day of the Lord commeth, cruell, with wrath and fierce anger to lay the land waſte: and he ſhall deſtroy the ſinners out of it.

10 For the h ſtarres of heaven and the planets thereof ſhall not give their light: the ſunne ſhalbe darkened in his going forth, and the moone ſhall not cauſe her light to ſhine.

h They that are overcome ſhall thinke that all the powers of heaven and earth are againſt them. Ezek. 32.7. Ioel 3.15. Matt. 24.29.

11 And I will viſite the wickedneſſe vpon the i world, and their iniquity vpon the wicked, and I will cauſe the arrogancie of the k proud to ceaſe, and will caſt downe the pride of tyrants.

i Hee compareth Babylon to the whole world, becauſe they ſo eſteemed themſelves by reaſon of their great empire.

k Hee noteth the principall vice, whereunto they are moſt given, as are all that abound in wealth.

12 I will make a l man more precious then fine gold, even a man above the wedge of gold of Ophir.

l Hee noteth the great ſlaughter that ſhall be, ſeeing the enemy ſhall neither for gold, or ſilver ſpare a mans life, as ver. 17.

13 Therefore I will ſhake the heaven, and the earth ſhall remooue out of her place in the wrath of the Lord of hoaſtes, and in the day of his fierce anger.

14 And m it ſhall be as a chaſed Doe, and as a ſheepe that no man taketh vp; every man ſhall turne to his owne people, and flee each one to his owne land.

m Meaning, the power of Babylon with their hired ſouldiers.

15 Every one that is found, ſhall be ſtriken through: and whoſoever ioyneth himſelfe, ſhall fall by the ſword.

16 * Their n children alſo ſhall be broken in pieces before their eyes: their houſes ſhalbe ſpoiled, and their wives raviſhed.

* *Pſal.* 137. 9.

n This was not accompliſhed when Cyrus tooke Babylon, but after the death of Alex. ander the great.

17 Behold, I will ſtirre vp the Medes againſt them, which ſhall not regard ſilver, nor be deſirous of gold.

18 With bowes alſo ſhall they deſtroy the children, and ſhall haue no compaſſion vpon the fruit of the wombe, and their eyes ſhall not ſpare the children.

19 And Babel the glory of kingdoms, the beauty and pride of the Caldeans, ſhalbe as the deſtruction of God * in Sodom and Gomorah.

* *Gen.* 19. 24. *Ierem.* 50, 40.

20 It ſhall not be inhabited for euer, neither ſhall it be dwelled in from generation to generation: neither ſhall the o Arabian pitch his tents there, neither ſhall their ſhepheards make their folds there.

o Who vſeth to go from countrey to countrey to find paſture for their beaſts, but there ſhall they finde none.

21 But p Zijm ſhall lodge there, & their houſes ſhalbe full of Ohim: Oſtriches ſhall dwell there, and the Satyrs ſhall dance there,

p Which were either wild beaſts, or foules, or wicked ſpirits, whereby Satan deluded man, as by the fairies, goblins, and ſuch like fantaſies.

22 And Iim ſhall cry in their palaces, and dragons in their pleaſant palaces: and the time thereof is ready to come, and the dayes thereof ſhall not be prolonged.

CHAP. XIIII.

1 The returne of the people from captivity. 4 The deriſion of the King of Babylon. 11 The death of the king. 29 The deſtruction of the Philiſtims.

FOr a the Lord will haue compaſſion of Iaakob, and will yet chuſe Iſrael, and cauſe them to reſt in their owne land: and the ſtranger b ſhall ioyne himſelfe vnto them, and they ſhall cleaue to the houſe of Iaakob.

a Hee ſheweth why God wil haſte to deſtroy his enemies, to wit, becauſe he will deliuer his Church.

b Meaning, that the Gentiles ſhall be ioyned with the Church, and worſhip God.

2 And the people ſhall receiue them & bring them to their owne place, and the houſe of Iſrael ſhall poſſeſſe them in the lande of the Lord, for c ſervants and hand-maydes: and they ſhall take them priſoners, whoſe captives they were, and have rule over their oppreſſours.

c Signifying, that the Iewes ſhould be ſuperiors to the Gentiles, and that they ſhould be brought vnder the ſeruice of Chriſt by the preaching of the Apoſtles, whereby all are brought to the ſubiection of Chriſt, 2. Cor. 10, 5.

3 ¶ And in that day when the Lord ſhall give thee reſt from thy ſorow, and from thy feare, and from the ſore bondage, wherein thou diddeſt ſerve.

4 Then ſhalt thou take vp this proverbe againſt the King of Babel, and ſay, How hath the oppreſſour ceaſed? and the gold thirſtie *Babel* reſted?

5 The Lord hath broken the rodde of the wicked, *and* the ſcepter of the rulers:

6 Which ſmote the people in anger with a continuall plague, *and* ruled the nations in wrath: if any were perſecuted, he did d not let.

d That is, hee ſuffred all violence and iniuries to be done.

7 The whole world is at e reſt *and* is quiet: they ſing for ioy.

e Meaning, that when tyrants reigne, there can be no reſt nor quietneſſe, and alſo how deteſtable a thing tyrannie is, ſeeing the inſenſible creatures haue occaſion to reioyce at their deſtruction.

8 Alſo the firre trees reioyced of thee, *and* the cedars of Lebanon, *ſaying*, Since thou art layde downe, no hewer came vp againſt vs.

9 Hell beneath is mooved for thee to f meete thee at thy comming, rayſing up the dead for thee, *even* all the princes of the earth, and hath raiſed from theirs thrones all the Kings of the nations.

f As though they feared, leaſt thou ſhouldeſt trouble be dead, as thou diddeſt the liuing: and here hee deſcribeth the proud tyrannie of the wicked, which know not that all creatures wiſh their deſtruction, that they may reioyce.

10 All they ſhall cry and ſay vnto thee, Art thou become weake alſo as wee? art thou become like vnto vs?

11 Thy pompe is brought downe to the grave, *and* the ſound of the viols: the wormes g is ſpred vnder thee, and the wormes cover thee.

g In ſtead of thy coſtly carpets and coverings.

12 How art thou fallen from heaven, O h Lucifer, ſonne of the morning? *and* cut downe to the ground, which diddeſt caſt lottes vpon the nations?

h Thou that thoughteſt thy ſelfe moſt glorious and as it were placed in the heaven: for the morning ſtarre that goeth before the ſunne, is called Lucifer, to whom Nebuchad-nezzar is compared.

13 Yet thou ſaydeſt in thine heart, I will aſcend into heaven, and exalt my throne above beſide the ſtarres of God: I will ſit alſo vpon the mount of the congregation in the ſides of the i North.

14 I will aſcend above the height of the clouds, *and* I will be like the moſt high.

15 But thou ſhalt be brought downe to the grave, to the ſide of the pit.

16 They that ſee thee, ſhall k looke vpon thee *and* conſider thee, *ſaying*, Is this the man that made the earth to tremble, *and* that did ſhake the kingdomes?

k To ſee them at thee.

17 He made the world as a wilderneſſe, and deſtroyed the cities thereof, *and* opened not l the houſe of his priſoners.

l Meaning, Ieruſalem, whereof the Temple was of the North-ſide. Pſal. 48, 2. whereby he meaneth that tyrants fight againſt God, when they perſecute his Church, and would ſet themſelves in his place.

18 All the kings of the nations, *even* they all ſleepe in glory, every one in his owne houſe.

19 But thou art m caſt out of thy grave like an abominable branch: *like* the rayment of thoſe that are ſlaine, *and* thruſt thorow with a ſword, which goe downe to the ſtones of the pit, as a carkeiſe troden vnder feete.

m In marveiling at thee.

20 Thou ſhalt not be ioyned with them in the

Libertie: noting his crueltie. m Thou waſt not buried in the ſepulchre of thy fathers, thy tyrannie was ſo abhorred.

grave,

grave, becauſe thou haſt deſtroyed thine owne land, *and* ſlaine thy people: the ſeed of the wicked ſhall not be renowmed for ever.

21 [a] Prepare a ſlaughter for his children, for the iniquitie of their fathers: let them not riſe vp nor poſſeſſe the land, nor fill the face of the world with enemies.

22 ¶ For I will riſe vp againſt them (ſaith the Lord of hoaſts) and wil cut off from Babel the name and the remnant, and the ſonne, and the nephew, ſayth the Lord.

23 And I will make it a poſſeſſion to the [‖] hedgehog, and pooles of water, & I will ſweepe it with the beſome of deſtruction, ſayth the Lord of hoaſtes.

24 The Lord of hoaſtes hath ſworne, ſaying, Surely like as I have purpoſed, ſo ſhall it come to paſſe, and as I have conſulted, it ſhall ſtand:

25 [o] That I will breake to pieces Aſſhur in my land, and vpon my mountaines will I tread him vnder foote, ſo that his yoke ſhall depart from [p] them, and his burden ſhall be taken from off their ſhoulder.

26 This is the counſell that is conſulted vpon the whole world, and this is the hand ſtretched out over all the nations,

27 Becauſe the Lord of hoaſtes hath determined, and who ſhall diſannull it? and his hand is ſtretched out, and who ſhall turne it away?

28 ¶ In the yeere that king Ahaz died, was this [q] burden.

29 Reioyce not, (thou whole [r] Paleſtina) becauſe the rod of him that did beate thee is broken: for out of the ſerpents roote ſhall come forth a cockatrice, and the fruit thereof *ſhall be* a fiery flying ſerpent.

30 For the [ſ] firſt borne of the poore ſhall be fed, and the needy ſhall lie downe in ſafety: and I will kill thy roote with famine, and [t] it ſhall ſlay thy remnant.

31 Howle, O gate, crie, O citie: thou whole land of Paleſtina art diſſolved, for there ſhall come from the [u] North a ſmoke, and none *ſhall be* [x] alone, at his time appointed.

32 What ſhall then one anſwere the [y] meſſengers of the Gentiles? that the Lord hath ſtabliſhed [z] Zion, and the poore of his people ſhall truſt in it.

CHAP. XV.

A prophecie againſt Moab.

THe [a] burden of Moab. Surely [b] Ar of Moab was deſtroyed, *and* brought to ſilence in a night: ſurely Kir of Moab was deſtroyed, *and* brought to ſilence in a night.

2 [c] He ſhall goe vp to the Temple, and to Dibon to the hie places to weepe: for [d] Nebo and for Medeba ſhall Moab howle: vpon all [e] their heades *ſhall be* baldneſſe, and every beard ſhaven.

3 In their ſtreets ſhall they be girded with ſackecloath: on the toppes of their houſes, and in their ſtreetes every one ſhall howle, *and* come downe with weeping.

4 And Heſhbon ſhall ery, and Elealeh: their voyce ſhall be heard vnto Iahaz: therefore the warriours of Moab ſhall ſhout: the ſoule of every one ſhall lament in himſelfe.

5 Mine [f] heart ſhall crie for Moab: his fugitives *ſhall flee* vnto Zoar, [g] an heifer of three yeere olde: for they ſhall goe vp with weeping by the mounting vp of Luhith: and by the way of Horonaim they [h] ſhall raiſe vp a cry of deſtruction.

6 For the waters of Nimrim ſhall be dried vp: therefore the graſſe is withered, the herbes conſumed, *and* there was no greene herbe.

7 Therefore what *every man* hath left, and their ſubſtance ſhall they beare to the [i] brooke of the willowes.

8 For the cry went round about the borders of Moab, *and* the howling thereof vnto Eglaim, and the ſkriking thereof vnto Beer-Elim.

9 Becauſe the waters of Dimon ſhall be full [k] of blood: for I will bring more vpon Dimon, even lions [l] vpon him that eſcapeth of Moab, and to the remnant of the land.

CHAP. XVI.

The cauſes wherefore the Moabites are deſtroyed.

SEnd [a] yee a lambe to the ruler of the world from the rocke of the wilderneſſe, vnto the mountaine of the daughter Zion.

2 For it ſhall be as a bird that [b] flieth, and a neſt forſaken: the daughters of Moab ſhall be at the foordes of Arnon.

3 Gather a counſel, execute iudgement, [c] make thy ſhadow as the night in the midday: hide them that are chaſed out: bewray not him that is fled.

4 Let my baniſhed dwell with thee: Moab, be thou their covert from the face of the deſtroyer: for the extortioner [d] ſhall ende: the deſtroyer ſhall be conſumed, *and* the oppreſſour ſhall ceaſe out of the land.

5 And in mercy ſhall the throne be prepared, [e] and he ſhall ſit vpon it in ſtedfaſtneſſe, in the tabernacle of David, iudging, and ſeeking iudgement, and haſting iuſtice.

6 Wee have heart of the pride of Moab (hee is very proud) *even* his pride, and his arrogancie, and his indignation, *but* his lies *ſhall* not *be* ſo.

7 Therefore ſhall Moab howle vnto Moab, every one ſhall howle: for the foundations of Kir-hareſeth ſhall yee mourne, yet they ſhall be [g] ſtriken.

8 For the vineyards of Heſhbon are cut downe *and* the vine of Sibmah: [h] the lordes of the heathen have broken the principall vines thereof: they are come vnto [i] Iaazar: they wandred in the wilderneſſe: her goodly branches ſtretched out themſelves, *and* went over the ſea.

9 Therefore will [k] I weepe with the weeping of Iaazar, and of the vine of Sibmah, O Heſhbon: and Elealeh, I will make thee drinke with my teares, becauſe vpon thy ſummer fruits, and vpon thy harveſt [l] a ſhouting is fallen.

10 And gladnes is taken away, and ioy out of the plentifull field: and in the vineyards ſhall be no ſinging nor ſhouting for ioy: the treader ſhall not tread wine in the wine preſſes: I have cauſed the reioycing to ceaſe.

11 Wherefore, my [m] bowels ſhall ſound like an harpe for Moab, and mine inward parts for Kir-hareſh.

12 And when it ſhall appeare that Moab ſhall be weary of his high places, then ſhall he come to his [n] temple to pray, but he ſhall not prevaile.

13 This is the word that the Lord hath ſpoken againſt Moab ſince that time.

14 And now the Lord hath ſpoken, ſaying,

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a Hee called to the Medes and Perſians, and all thoſe that ſhould execute Gods vengeance.

‖ Or, *tortels*.

o As I have begun to deſtroy the Aſſyrians in Sanacherib: ſo will I continue and deſtroy them wholly, when I ſhall deliver you from Babylon

p From the Iewes.

q Reade Chap. 13.1.

r Hee willeth the Philiſtims not to reioyce becauſe the Iewes are diminiſhed in their power, for their ſtrength ſhall be greater then ever it was.

ſ The Iſraelites, which were brought to moſt extreme miſerie.

t To wit, my people.

u That is, from the Iewes, or Aſſyrians: for they were brought to moſt extreme miſerie.

x But they ſhall be all ready, and ioyne together.

y Which ſhall come to enquire of the ſtate of the Church.

z They ſhall anſwere that the Lord doth defend his Church, and them that ioyne themſelues there vnto.

a Reade Chap. 13.1

b The chiefe citie, whereby the whole countrey was meant.

c The Moabites, ſhall flee to their idoles for ſuccour, but it ſhall be too late.

d Which were cities of Moab.

e For as in the weſt parts the people uſed to let their haire grow long, when they mourned, ſo in the Eaſt part they cut it off.

f The Prophet ſpeaketh this in the perſon of the Moabites: or as one that felt the great iudgement of God: for God ſhould come vpon them, that it was a citie that ever lived in pleaſure, and never felt ſorow.

g Meaning,

h Hee deſcribeth the miſerable diſſipation and flight of the Moabites.

i To hide themſelves, and their goods there.

k Of them that are ſlaine.

l So that by no meanes they ſhould eſcape the hand of God: thus will God puniſh the enemies of his Church.

a That is, offer a ſacrifice, whereby he deſireth their long delay, which wou'd not repent when the Lord called them, ſhewing them that it is now too late, ſeeing the vengeance of God is vpon them.

b There is no remedy, but you muſt flee.

c Hee ſheweth what Moab ſhould have done, when Iſrael their neighbour was in affliction, to whom becauſe they would give no ſhadow nor comfort, they are now left comfortleſſe.

d The Aſſyrians ſhall oppreſſe the Iſraelites, but for a while.

e Meaning, Chriſt.

f Their vaine confidence and proud brags ſhall deceive them, Iere. 48.2.

g For all your mourning, yet the citie ſhall be deſtroyed, even vnto the foundation.

h That is, the Aſſyrians and other enemies.

i Meaning, that the countrey of Moab was now deſtroyed, and all the precious things thereof were caried into the bordars, yea into other countreyes, and over the ſea.

k He ſheweth that the plague was ſo great, that it would have mooved any man to lament with them, as Pſal 143.5.

l The enemies are come vpon thee, and ſhout for ioy, when they cary thy commodities from

n They ſhall uſe all

thee, as Ierem. 48.33.

m For very ſorrow and compaſſion.

meanes to ſeeke helpe of their idoles, and all in vaine: for Chemoz their great god ſhall not be able to helpe them.

o In three yeeres as ỹ yeeres of an p hireling, and the glory of Moab ſhall be condemned in all the great multitude, and the remnant ſhall be very ſmall *and* feeble.

o He appointed a certaine time to puniſh the enemies in.
p Who will obſerve juſtly the time for the which he is hired, and ſerve no longer, but will ever long for it.

CHAP. XVII.

1 *A prophecie of the deſtruction of Damaſcus and Ephraim,* 7 *calamitie moveth to repentance.*

a Reade chap.13,1.
b The chiefe citie of Syria.
c It was a contrey of Syria by the river Arnon.
d It ſeemeth that the Prophet would comfort the Church in declaring the deſtruction of the two kings of Syria and Iſrael, when as they had conſpired the overthrow of Iudah.
e The ten tribes gloried in their multitude and alliance with other nations: therefore he ſaith that they ſhall be brought downe, and the Syrians alſo.
f Meaning, of the ten tribes, which boaſted themſelves of their nobilitie, proſperitie, ſtrength and multitude.
g As the abundance of corne doth not feare the harveſt men that ſhould cut it downe: no more ſhall the multitude of Iſrael make the enemies to ſhrinke, whom God ſhall appoint to deſtroy them.
h Which valley was plentifull and fertile.
i Becauſe God would have his covenant ſtable, he promiſeth to reſerve ſome of thi. people, and to bring them to repentance.
k He ſheweth that Gods corrections ever bring forth ſome fruite, and cauſe his to turne from their ſinnes, and to humble themſelves to him.
l As the Canaanites left their cities, when God did place the Iſraelites there, ſo the cities of Iſrael ſhall no more be able to defend their inhabitants then buſhes, when God ſhall ſend the enemies to plague them.

THe a burden of b Damaſcus, Behold, Damaſcus is taken away from being a citie, for it ſhall be a ruinous heape.

2 The cities of c Aroer *ſhall be* forſaken: they ſhall be for the flockes: for they ſhall lie *there*, and none ſhall make them afraide.

3 The munition alſo ſhall ceaſe from d Ephraim, and the kingdome from Damaſcus, and the remnant of Aram ſhalbe as the e glory of the children of Iſrael, ſaith the Lord of hoaſtes.

4 And in that day the glory of f Iaakob ſhall be made cleane.

5 And it ſhalbe as when the harveſt man gathereth g the corne, and reapeth the eares with his arme, and he ſhalbe as he that gathereth the eares in the valley of h Rephaim.

6 Yet a gathering of grapes ſhall i be left in it: as the ſhaking of an olive tree, two *or* three beries *are* in the top of the upmoſt boughes, *and* foure *or* five in the high branches of the fruite thereof, ſaith the Lord God of Iſrael.

7 At that day ſhall a man looke to his k maker, and his eyes ſhall looke to the holy one of Iſrael.

8 And hee ſhall not looke to the altars, the workes of his owne hands, neither ſhall he looke to thoſe things which his one fingers have made, as groves and images.

9 In that day ſhall the cities of their ſtrength be as the forſaking of boughes & branches, which l they did forſake, becauſe of the children of Iſrael, and there ſhall be deſolation.

10 Becauſe thou haſt forgotten the God of thy ſalvation, and haſt not remembred the God of thy ſtrength, therefore ſhalt thou ſet pleaſant plants, and ſhalt graffe ſtrange m vine branches.

11 In the day ſhalt thou make thy plant to grow, and in the morning ſhalt thou make thy ſeede to flouriſh: *but* the harveſt ſhall be gone in the day n of poſſeſſion, and *there ſhall be* deſperate ſorow.

12 o Ah, the multitude of many people, they ſhall make a ſound like the noiſe of the ſea: for the noyſe of the people ſhall make a ſound like the noyſe of mightie waters.

13 The people ſhall make a ſound like the noyſe of many waters: *but God* ſhall p rebuke them, and they ſhall flee farre off, and ſhall be chaſed as the chaffe of the mountaines before the winde, and as a rouling thing before the whirlewinde.

14 And loe, in the euening there *is* q trouble: *but* afore the morning it is gone. This *is* the portion of them that ſpoyle us, and the lot of them that robbe us.

m Which are excellent, and brought out of other countreyes.
n As the Lord threatneth the wicked in his Law, Levit 26,26.
o The Prophet lamenteth, conſidering the horrible plague that was prepared againſt Iſrael by the Aſſyrians, which were infinite in number, and gathered of many nations.
p Hee addeth this for the conſolition of the faithfull which were in Iſrael.
q Hee compareth the enemies the Aſſyrians to a tempeſt, which riſeth over night, and in the morning is gone.

CHAP. XVIII.

1 *Of the enemies of the Church.* 7 *And of the vocation of the Gentiles.*

OH, the a land ſhadowing with wings, which is beyond the rivers of Ethiopia.

2 Sending ambaſſadours by the ſea, even in veſſels of b reedes upon the waters, *ſaying*, c Goe, yee ſwift meſſengers, to a nation that is ſcattered abroad, and ſpoyled, unto a terrible d people from their beginning even hitherto: a nation by little and little even troden vnder foot: whoſe land the e floods have ſpoyled.

3 All yee the inhabitants of the world, and dwellers in the earth, ſhall ſee when f hee ſetteth up a ſigne in the mountaines, and when he bloweth the trumpet, ye ſhall heare.

4 For ſo the Lord ſaid unto mee, I will g reſt and behold in my tabernacle, as h the heate drying up the raine, *and* as a cloud of dew in the heat of harveſt.

5 For afore the harveſt, when the floure is finiſhed, and the fruit is riping in the floure, then hee ſhall cut downe the branches with hookes, and ſhall take away, *and* cut off the boughes:

6 They ſhall be left together unto the foules of the mountaines, and to the i beaſts of the earth: for the foule ſhall ſummer upon it, and every beaſt of the earth ſhall winter upon it.

7 At that time ſhall a k preſent be brought unto the Lord of hoaſts (a people that is ſcattered abroad, and ſpoyled, and of a terrible people from their beginning hitherto, a nation by little and little even troden vnder foot, whoſe land the rivers have ſpoyled) to the place of the name of the Lord of hoaſtes, *even* the mount Zion.

a He meaneth that part of Ethiopia, which lieth toward the ſea, which was ſo full of ſhips that the ſailes (which he compareth to wings) ſeemed to ſhadow the ſea.
b Which in thoſe countreyes were great, inſomuch as they made ſhips of them for ſwiftneſſe.
c This may be taken, that they ſent others to comfort the Iewes, and to promiſe them helpe againſt their enemies, and ſo the Lord did threaten to take away their ſtrength, that the Iewes ſhould not truſt therein: or that they did ſolicitie the Egyptians, and promiſed them aide to goe againſt Iuda.
d To wit, the Iewes who became of Gods people, made all other nations afraid of the like, as God threatned, deute. 28, 37.
e Meaning, the Aſſyrians, as chap. 8, 7.
f When the Lord prepared to fight againſt the Ethiopians.
g I will ſtay a while from puniſhing the wicked.
h Which two ſeaſons are moſt profitable for the riping of fruites, whereby hee meaneth, that hee will ſeeme to favour them, and give them abundance for a time, but hee will ſuddenly cut them off.
i Not onely men ſhall contemne them, but the bruite beaſtes.
k Meaning, that God will pitie his Church, and receive that little remnant as an offring unto himſelfe.

CHAP. XIX.

1 *The deſtruction of the Egyptians by the Aſſyrians.* 18 *Of their converſion to the Lord.*

THe a burden of Egypt. Behold, the Lord b rideth upon a ſwift cloud, and ſhall come into Egypt, and the idoles of Egypt ſhalbe mooved at his preſence, and the heart of Egypt ſhall melt in the mids of her.

2 And I will ſet the Egyptians againſt the Egyptians: ſo every one ſhall c fight againſt his brother, and every one againſt his neighbour, citie againſt citie, *and* kingdome againſt kingdome.

3 And the d ſpirit of Egypt ſhall faile in the mids of her, and I will deſtroy their counſell, and they ſhall ſeeke at the idoles, and at the ſorcerers, and at them that have ſpirits of divination, and at the ſoothſayers.

4 And I will deliver the Egyptians into the hand of the cruell lords, and a mightie king ſhall rule over them, ſaith Lord God of hoaſtes.

5 Then the waters of the ſea ſhall e faile, and the river ſhall be dried up, and waſted.

6 And the f rivers ſhall goe farre away: the rivers of defence ſhall be empted and dried up: the reedes and flags ſhall be cut downe.

a Reade chap.13,1.
b Becauſe the Egyptians truſted in the defence of their countrey, in the multitude of their idoles, and in the valiantneſſe of their men, the Lord ſheweth that hee will come over all their munitions in a ſwift cloud, and that their idoles ſhall tremble at his comming, and that mens hearts ſhall faint.
c As he cauſed the Ammonites, Moabites and Idumeans to kill one another, when they came to deſtroy the Church of God, 2. Chron. 20. 22. chap 49. 26.
d Meaning, their policie and wiſedome
e Hee ſheweth that the ſea and Nilus their great river, whereby they thought themſelves moſt ſure, ſhould not be able to defend them from his anger, but that hee would ſend the Aſſyrians among them, that ſhould keepe them vnder as ſlayes.
f For Nilus ranne into the ſea by ſeven ſtreames, as though they were ſo many rivers.

7 The grasse in the river, *and* at the g head of the rivers, and all that groweth by the river shall wither, *and* be driven away, and be no more.

8 The fishers also shall h mourne, and all they that cast angle into the river, shall lament, and they that spread their net upon the waters, shall be weakened.

9 Moreover, they that worke in flaxe of divers sorts, shalbe confounded, & they that weave nets.

10 For their nets shall be broken, and all they that make ponds *shalbe* heavie in heart.

11 Surely the princes of i Zoan *are* fooles: the counsell of the wise counsellers of Pharaoh, is become foolish: how say yee unto Pharaoh, I k am the sonne of the wise? I am the sonne of the ancient kings?

12 Where are now the wise men, that they may tell thee, or may know what the Lord of hoastes hath determined against Egypt?

13 The Princes of Zoan are become fooles: the princes of l Noph are deceived, they have deceived Egypt, *even* the m corners of the tribes thereof.

14 The Lord hath mingled among them the spirits n of errours: and they have caused Egypt to erre in every worke thereof, as a drunken man ereth in his vomit.

15 Neither shall there be any worke in Egypt, which the head may o doe, nor the tayle, the branch nor the rush.

16 In that day shall Egypt be like unto women: for it shall be afraide and feare because of the mooving of the hand of the Lord of hoastes, which he shaketh ouer it.

17 And the land of Iudah shalbe a feare p vnto Egypt: every one that maketh mention of it, shall be afraide thereat, because of the counsell of the Lord of hoastes, which he hath determined upon it.

18 In that day shall five cities in the land of Egypt q speake the language of Canaan, and shall r sweare by the Lord of hoasts: one shall be called the citie of s destruction.

19 In that day shall the altar of the Lord be in the midst of the land of Egypt, and t a pillar by the border thereof unto the Lord.

20 And it shalbe for a signe and for a witnesse unto the Lord of hoastes in the land of Egypt: for they shall cry unto the Lord, because of the oppressours, and he shall send them u a Saviour, and a great man, and shall deliver them.

21 And the Lord shalbe knowen of the Egyptians, and the Egyptians shall know the Lord in that day, and doe x sacrifice and oblation, and shall vow vowes unto the Lord, and performe *them*.

22 So the Lord shall smite Egypt, he shall smite and heale it: for he shall returne unto the Lord, and he shalbe intreated of them and shall heale them.

23 In that day shall there be a path from y Egypt to Asshur, and Asshur shall come into Egypt, and Egypt into Asshur: so the Egyptians shall worship with Asshur.

24 In that day shall Israel be the third with Egypt and Asshur, *even* a blessing in the midst of the land.

25 For the Lord of hoasts shall blesse it, saying, Blessed *be* my people Egypt and Asshur, the worke of mine hands, and Israel mine inheritance.

g The Ebrew word is mouth, whereby they meane the spring out of the which the water guusheth.
h The Scriptures use to describe the destruction of a countrey by taking away of the commodities thereof, as by vines, flesh, fish, and such other things, whereby countreyes are enriched.
i Called also Tanes, a famous citie upon Nilus.
k Hee noteth the flatterers of Pharaoh: who perswaded the king that hee was wise and noble, and that his house was most ancient, and so hee flattered himselfe, saying, I am wise.
l Or, Memphis, others Alexandria, and now called the great Cairo.
m The principall upholders thereof me the chiefest cause of their destruction.
n For the spirit of wisdome he hath made them drunken & giddie with the spirit of error.
o Neither the great nor the small, the strong nor the weake.
p Considering that through their occasion the Iewes made not God their defence: but put their trust in them, and were therefore now punished, they shall feare least the like light upon them.
q Shall make one confession of faith with the people of God: by the speech of Canaan, meaning the language wherein God was then served.
r Shall renounce their superstitions and protest to serve God aright.
s Meaning, of five cities, five should serve God, and the five remaine in their wickednes: and so of the sixt part there should be but one lost.
t There shall be evident signes and tokens, that Gods religion is there: which maner of speech is taken of the Patriarkes, and ancient times when God hath not as yet appointed the place, and full maner how he would be worshipped.
u This declareth that this prophecie should be accomplished in the time of Christ.
x By these ceremonies hee comprehendeth the spirituall service under Christ.
y By these two nations, which were then chiefe enemies of the Church, hee sheweth that the Gentiles and the Iewes should be ioyned together in one faith and religion, and should be all one fold under Christ their shepheard.

CHAP. XX.

a *The three yeeres captivitie of Egypt and Ethiopia described by the three yeeres going naked of Isaiah.*

IN the yeere that a Tartan came to b Ashdod, (when c Sargon king of Asshur sent him) and had fought against Ashdod, and taken it,

2 At the same time spake the Lord by the hand of Isaiah the sonne of Amoz, saying, Goe, and loose the d sackecloath from thy loynes, and put off thy shooe from thy foot. And he did so, walking naked and barefoote.

3 And the Lord sayd, Like as my servant Isaiah had walked naked and barefoote three yeeres *as* a signe and wonder upon Egypt, and Ethiopia,

4 So shall the king of Asshur take away the captivitie of Egypt, and the captivitie of Ethiopia, *both* yong men and old men, naked and barefoote, with their buttockes uncovered, to the shame of Egypt.

5 And they shall feare, and be ashamed of e Ethiopia their expectation, and of Egypt their f glorie,

6 Then shall the inhabitants of this g yle say in that day, Behold, such is our expectation, whither wee fledde for helpe to be delivered from the king of Asshur, and how shall we be delivered?

a Who was captaine of Sanecherib, 2. King. 18, 17.
b A citie of the Philistims.
c The Ebrewes write that Sanecherib was so called.
d Which signifieth that the Prophet did lament the miserie that he saw prepared, before the three yeeres that hee went naked and barefooted.
e In whose ayde they trusted.
f Of whom they boasted and gloried.
g Meaning, Iudea, which was compassed about with the sea with waters.

CHAP. XXI.

1 *Of the destruction of Babylon by the Persians and Medes.* 11 *The ruine of Idumea,* 13 *and of Arabia.*

THE burden of the a desert sea. As the whirlewinds in the South vse to passe from the wilderneſſe, *so* shall it b come from the horrible land.

2 A grievous vision was shewed unto mee, The c Transgressour *against* a transgressour, and the destroyer *against* a destroyer. Goe up d Elam, besiege Media: I have caused all the mourning e thereof to cease.

3 Therefore are my f loynes filled with sorow: sorowes have taken me as the sorowes of a woman that travaileth: I was bowed downe when I heard it, *and* I was amazed when I saw it.

4 Mine heart failed: fearefulnesse troubled me: the night g of my pleasures hath hee turned into feare unto me.

5 Prepare thou the table: watch in the watch tower: eat, drinke: h arise, ye princes, anoynt the shielde:

6 For thus hath the i Lord said unto me, Goe, set a watchman, to tell what he seeth.

7 And hee saw a charet with two horsemen: k a charet of an asse, *and* a charet of a camell: and he hearkened *and* tooke diligent heede.

8 And hee cried, A l lion: my Lord, I stand continually upon the watch towre in the day time, and I am set in my watch every night:

9 And beholde, this mans charet commeth with two horsemen. And m he answered and sayd, * Babel is fallen: it is fallen, and all the images of her gods hath he broken unto the ground.

10 O n my threshing, and the † corne of my floore. That which I have heard of the Lord of hoasts the God of Israel, have I shewed unto you.

11 ¶ The burden of o Dumah, he calleth unto

a On the sea side betweene Iudea and Caldea was a wildernesse, whereby he meaneth Caldea.
b That is, the ruine of Babylon by the Medes and Persians.
c The Assyrians and Caldeans, which had destroyed other nations, shall be overcome of the Medes and Persians: and this he prophecied an hundred yeere before it came to passe.
d By Elam he meaneth the Persians.
e Because they shall finde no succour: they shall mourne no more, or, I have caused them to cease mourning, whom Babylon had afflicted.
f This the Prophet speaketh in the person of the Babylonians.
g He prophecieth the death of Belshazzar, as Dan. 5. 30 who in the midst of his pleasures was destroyed.
h Whiles they are eating & drinking, they shall be commanded to runne to their weapons.
i To wit, in a vision by the spirit of prophecie.
k Meaning, charets of men of warre, and others that caried the bagaage.
l Meaning, Darius, which overcame Babylon.
m The watchman whom Isaiah set up, told him who came toward Babylon, and the Angel declared that it should be destroyed: all this was done in a vision.
* *Iere* 51. 8. *reuel.* 14. 8.
n Meaning, Babylon.
† *Ebr. sonne.*
o Which was a citie of the Ismaelites, and was so named of Dumah, Gene. 25, 14.

mee

mee out of p Seir, Watchman, what was in the night? Watchman, what was in the night?

12 The watchman ſayd, The q morning commeth, and alſo the night. If ye will aſke, inquire: returne *and* come.

13 ¶ The burden againſt Arabia. In r the foreſt of Arabia ſhall yee tary all night, *even* in the wayes of Dedanim.

14 O inhabitants of the land of Tema, bring forth ſ water to meet the thirſty, *and* prevent him that fleeth with his bread.

15 For they flee from the drawen ſwords, *even* from the drawen ſword, and from the bent bow, and from the grieuouſnes of warre.

16 For thus hath the Lord ſayd vnto me, Yet a yeere t according to the yeeres of an u hireling, and all the glory of Kedar ſhall faile.

17 And the reſidue of the number of the ſtrong archers of the ſonnes of x Kedar ſhallbe few: for the Lord God of Iſrael hath ſpoken it.

p A mountaine of the Idumeans.
q He deſcribeth the vnquietnes of the people of Duman, who were night and day in feare of their enemies, and ever ran to and fro to enquire newes.
r For feare, the Arabians ſhall flee into the woods, and be appointeth wha way they ſhall take.
ſ Signifying, that for feare they ſhall not ſtir to eat nor drinke.
t He appointeth them reſpite for one yeere only, and then they ſhould be deſtroyed.
u Reade Chap 16, 14.
x Which was the name of a people of Arabia: and by the horrible deſtruction of all theſe nations, he teacheth the Iewes that there is no place for refuge or to eſcape Gods wrath, but onely to remaine in his Church, and to liue in his feare.

CHAP. XXII.

y Hee prophecieth of the deſtruction of Ieruſalem by Nebuchadnezzar. 15 A threatning againſt Shebna. 20 To whoſe office Eliakim is preferred.

THe burden of the a valley of viſion. What b aileth thee now that thou art wholly gone vp vnto the houſe tops?

2 Thou that art full of c noyſe, a citie full of bruit, a ioyous citie, thy ſlaine men ſhall not *be* ſlaine d with ſword, nor die in battell.

3 All thy princes ſhall flee together from the bowe: they ſhalbe e bound: all that ſhalbe found in thee, ſhalbe bound together, which have fled from f farre.

4 Therefore ſayd I, Turne away from me, I will weep g bitterly: labour not to comfort me for the deſtruction of the daughter of my people.

5 For *it is* a day of trouble, and of ruine, and of perplexitie by the Lord God of hoaſtes in the valley of viſion, breaking downe the citie: and a h crying vnto the mountaines.

6 ¶ And Elam i bare the quiver in a mans charet with horſemen, and Kir vncouered the ſhield.

7 And thy chiefe valleyes were full of charets, and the horſemen ſet themſelves in aray againſt the gate.

8 And he diſcouered the k couering of Iudah: and thou diddeſt locke in that day to the armour of the houſe of the foreſt.

9 And yee have ſeene l the breaches of the citie of David: for they were many, and ye gathered the waters of the lower poole.

10 And yee numbred the houſes of Ieruſalem, and the houſes have yee broken downe to fortifie the wall.

11 And have alſo made a ditch betweene the two walles, for the m waters of the old poole, and have not looked vnto the maker o thereof, neither had reſpect vnto him that formed it of old.

a Meaning, Iudea, which was compaſſed about with mountaines, and was called the valley of viſions, becauſe of the Prophets, which were alwayes there, whom they named Seers.
b He ſpeaketh to Ieruſalem, whoſe inhabitants were fled up to the houſe tops for feare of their enemies.
c Which waſt wont to be full of people and ioy.
d But for hunger.
e And led into captiuity.
f Which have fled from other places to Ieruſalem for ſuccour.
g Hee ſheweth what is the duety of the godly, when Gods plagues hang over the Church, and eſpecially of the miniſters Ierem. 9, 1.
h That is, the ſhout of the enemies whom God had appointed to deſtroy the city.
i He putteth them in minde how God delivered them once from Sanecherib, who brought the Perſians and Cyrenians with him, that they might by returning to God avoyde that great plague which they ſhould elſe ſuffer by Nebuchad-nezzar.
k The ſecret place where the armour was: to wit, in the houſe of the foreſt. 1 King 7. 2.
l Ye fortified the ruinous places which were neglected in time of peace: meaning, the whole City, and the City of David, which was within the compaſſe of the other.
m Either to pull downe ſuch as might hurt, or elſe to know what men they were able to make.
n. To prouide if neede ſhould be of warre.
o To God that made Ieruſalem: that is, they truſted more in theſe worldly meanes, than in God.

12 And in that day did the Lord God of hoaſts call vnto weeping and mourning, and to baldnes and girding with ſackcloath.

13 And behold, ioy and gladnes, ſlaying oxen and killing ſheepe, eating fleſh, and drinking wine, Eating and drinking, for to morrow we ſhall die.

14 And it was declared in the eares of the Lord of hoaſts. Surely this iniquity ſhall not be purged from you, till ye die, ſayth the Lord God of hoaſts.

15 Thus ſayth the Lord God of hoaſts, Goe, get thee to that p treaſurer, to Shebna, the ſteward of the houſe, *and ſay*,

16 What haſt thou to doe here? and whom haſt thou q here? that thou ſhouldeſt here hewe thee out a ſepulchre, as he that heweth out his ſepulchre in a hie place, or that graueth an habitation r for himſelfe in a rocke?

17 Behold, the Lord will cary thee away with a great captivity, and will ſurely couer thee.

18 Hee will ſurely rolle *and* turne thee like a ball in a large countrey: there ſhalt thou die, and there the charets of thy glory *ſhallbe* the ſhame of thy lords houſe.

19 And I will drive thee from thy ſtation, and out of thy dwelling will he deſtroy thee.

20 And in that day will I u call my ſervant Eliakim the ſonne of Hilkiah,

21 And with thy garments will I cloathe him, and with thy girdle will I ſtrengthen him: thy power alſo will I commit into his hand, and hee ſhall be a father of the inhabitants of Ieruſalem, and of the houſe of Iudah.

22 And the x key of the houſe of David will I lay vpon his ſhoulder: ſo hee ſhall open, and no man ſhall ſhut; and he ſhall ſhut, and no man ſhall open.

23 And I will faſten him as a y naile in a ſure place, and he ſhall be for the throne of glory to his fathers houſe.

24 And they ſhall hang vpon him all the glory of his fathers houſe, *even* of the nephewes and poſterity z all ſmall veſſels, from the veſſels of the cups, even to all the inſtruments of muſicke.

25 In that day ſaith the Lord of hoaſts, ſhall the a naile that is faſtened in the ſure place, depart and ſhallbe broken and fall, and the burden that was vpon it, ſhallbe cut off: for the Lord hath ſpoken it.

p In ſtead of repentance ye were ioyfull and made great cheere, contemning the admonitions of the Prophets ſaying, Let us eate and drinke, for our Prophets ſay that we ſhall die to morrow.
q Becauſe the Ebrew word doeth alſo ſignifie one that doeth nouriſh and cherish, there are of the learned that thinke that this wicked man did nouriſh ſecret friendſhip with the Aſſyrians and Egyptians to betray the Church, and to prouide for himſelfe againſt all dangers: in the meane ſeaſon he packt craftily, and got of the beſt offices into his hand vnder Hezekiah, ever aſpiring to the higheſt.
r Meaning, that hee was a ſtranger, and came vp of nothing.
ſ Whereas hee thought to make his name immortall by his famous ſepulchre, he died moſt miſerably among the Aſſyrians.
t Signifying, that whatſoever dignitie the wicked attaine vnto, at length it will turne to the ſhame of thoſe princes, by whom they are preferred.
u To be ſteward againe, out of the which office hee had beene put, by the craft of Shebna.
x I will commit vnto him the full charge and goverenement of the Kings houſe.
y I will eſtabliſh him, and confirme him in his office: of this phraſe, reade Ezra 9. 9.
z Meaning, that both ſmall and great that ſhall come of Eliakim, ſhall have prayſe and glory by his faithfull offices.
a Hee meaneth Shebna, who in mans iudgement ſhould never have fallen.

CHAP. XXIII.

1 A Prophecie againſt Tyrus. 17 A promiſe that it ſhall be reſtored.

THe a burden of Tyrus. Howle yee ſhippes of b Tarſhish: for c it is deſtroyed, ſo that there is none houſe: none ſhall come from the land of d Chittim: it is e revealed vnto them.

2 Be ſtill, ye that dwell in the yles: the marchants of Zidon, *and* ſuch as paſſe over the ſea, have f repleniſhed thee.

3 The g ſeede of Nilus *growing* by the abundance of waters, *and* the harveſt of the river *was* her revenues, and ſhe was a mart of the nations.

4 Be aſhamed, thou Zidon: for the h ſea hath ſpoken, *euen* the ſtrength of the ſea, ſaying, I have not i trauailed, nor brought forth children, neither

a Reade Chap. 13. 1
b Ye of Cilicia that come thither for marchandiſe.
c Tyrus is deſtroyed by Nebuchadnezzar.
d By Chittim they meane all the yles and countreyes Weſtward from Paleſtina.
e All men know of this deſtruction.
f Haue haunted thee, and enriched thee.
g Meaning, the corne of Egypt, which was ſedde by the overflowing of Nilus.
h That is, Tyrus, which was the chiefe part of the ſea.
i I have no people left in me, and am as a barren woman that never had childe.

nouriſhed

nourished yong men, *nor* brought up virgins.

5 When the fame commeth to the Egyptians, they shall be [k] sory, concerning the rumour of Tyrus.

6 Goe you over to [l] Tarshish: howle, ye that dwell in the yles.

7 Is not this that your glorious *city*? her antiquitie *is* of ancient dayes: her owne feete shall leade her afarre off to be [a] sojourner.

8 Who hath decreed this against Tyrus (that [m] crowneth *men*) whose marchants *are* princes? whose chapmen *are* the nobles of the world?

9 The Lord of hosts hath decreed this, to stain the pride of all glory, and to bring to contempt all them that be glorious in the earth.

10 Passe through thy land like a flood *to* the [n] daughter of Tarshish: there is no more strength.

11 He stretched out his hand vpon the sea: he shooke the kingdomes, the Lord hath given a commaundement concerning the place of marchandise, to destroy the power thereof.

12 And he sayd, Thou shalt no more reioyce when thou art oppressed: [o] O virgin [p] daughter of Zidon: rise vp goe out vnto Chittim: yet there thou shalt have no rest.

13 Behold the land of the Caldeans: this was no people: [p] Asshur founded it by the inhabitants of the wildernesse: they set up the towers thereof: they raised the palaces thereof, *and* hee [r] brought it to ruine.

14 Howle yee shippes of Tarshish, for your [s] strength is destroyed.

15 And in that day shall Tyrus be forgotten seuentie yeeres (according to the yeeres of one King) at the ende of [t] seuentie yeeres shall Tyrus [u] sing as an harlot.

16 Take an harpe *and* go about the city (thou harlot that hast beene forgotten) [x] make sweete melody, sing moe songs that thou mayest be remembred.

17 And at the ende of seuenty yeeres shall the Lord visit Tyrus, and she shall returne to her [y] wages, and shall commit fornication with all the kingdomes of the earth, *that are* in the world.

18 Yet her occupying and her wages shall be [z] holy vnto the Lord: it shall not be layd vp nor kept in store, but her marchandise shall be for them that dwell before the Lord, to eate sufficiently, and to have durable cloathing.

3 The earth shall be cleane emptied, and vtterly spoyled: for the Lord hath spoken this word.

4 The earth lamenteth and fadeth away, the world is feebled and decayed: the proud people of the earth are weakened.

5 The earth [c] also deceiveth, because of the inhabitants thereof: for they transgressed the lawes: they changed the ordinances, *and* brake the everlasting Covenant.

6 Therefore hath the [d] curse devoured the earth, and the inhabitants thereof are desolate. Wherefore the inhabitants of the land are [e] burned up, and few men are left.

7 The wine faileth, the vine hath no might: all that were of merry heart, doe mourne.

8 The mirth of tabrets ceaseth: the noyse of them that reioyce, endeth: the ioy of the harpe ceaseth.

9 They shall not drinke wine with mirth: strong drinke shalbe bitter to them that drinke it.

10 The citie of [f] vanitie is broken downe: every house is shut vp, that no man may come in.

11 There is a crying for wine in the streetes: all ioy is darkened: the [g] mirth of the world is gone away.

12 In the cities is left desolation, and the gate is smitten with destruction.

13 ¶ Surely thus shall it be in the mids of the earth, among the people, [h] as the shaking of an olive tree, *and* as the grapes when the vintage is ended.

14 They shall lift vp their voyce: they shall shout for the magnificence of the Lord: they shall reioyce from [i] the sea.

15 Wherefore prayse yee the Lord in the valleyes, *even* the Name of the Lord God of Israel, in the yles of the sea.

16 From the vttermost part of the earth wee have heard prayses, *even* glory to the [k] iust, and I sayd, [l] My leanenesse, my leanenesse, woe is me: the transgressours have offended: yea the transgressours have grievously offended.

17 Feare, and the pit, and the snare *are* vpon thee, O inhabitant of the earth.

18 And hee that fleeth from the noyse of the feare, shall fall into the pit: and he that commeth up out of the pit, shalbe taken in the snare: for the [m] windowes from on high are open, and the foundations of the earth doe shake.

19 The earth is vtterly broken downe: the earth is cleane dissolved: the earth is mooved exceedingly.

20 The earth shall reele to and fro like a drunken man, and shalbe removed like a tent, and the iniquity thereof shall be heavie upon it: so that it shall fall, and rise no more.

21 ¶ And in that day shall the Lord [n] visit the hoast above that is on high, even the kings of the world that are upon the earth.

22 And they shall be gathered together as the prisoners in the pit: and they shalbe shut up in the prison, and after many dayes shall they be [o] visited.

23 [p] Then the moone shalbe abashed, and the sunne ashamed, when the Lord of hoasts shall reigne in mount Zion and in Ierusalem: and glory shall be before his ancient men.

k Because these two countreyes were ioyned in league together.
l Tyrus willeth other marchants so goe to Cilicia, and to come no more there.
m Who maketh her marchants like princes.
a Thy strength will no more serve thee: therefore flee to other countreys for succour.
o For Tyrus was never touched nor afflicted before.
p Because Tyrus was build by them of Zidon.
q The Caldeans which dwelt in tents in the wildernes, were gathered by the Assyrians into cities.
r The people of the Chaldeans destroyed the Assyrians: whereby the Prophet meaneth, that seeing the Caldeans were able to overcome the Assyrians, which were so great a nation, much more shall these two nations of Caldea and Assyria be able to overthrow Tyrus.
s That is, Tyrus by whom ye are enriched.
t Tyrus shall lie destroyed seuentie yeeres which hee calleth the reigne of one King, or a mans age.
u Shall use all craft and subtilitie to entise men againe unto her.
x She shall labour by all meanes to recover her first credit: as an harlot when their long forgotten seeketh by all meanes to entertaine her lovers.
y Though shee have bene chastised of the Lord, yet she shall returne to her olde wicked practises, and for gaine shall give her selfe to all mens lusts like an harlot.
z Hee sheweth that God yet by the preaching of the Gospel will call Tirus to repentance, and turne her heart from avarice and filthy gaine, unto the true worshipping of God, and liberalitie toward his Saints,

CHAP. XXIIII.

A prophecie of the curse of God for the sinnes of the people.
13 A remnant reserved shall prayse the Lord.

a This prophecie is as a conclusion of that which hath bene threatned to the Iewes, and other nations from the 13. chap. and therefore by the earth the meaneth those lands which were before named.

BEhold, the Lord maketh the [a] earth empty, and hee maketh it waste: hee turneth it vpside downe, and scattereth abroad the inhabitants thereof.

2 And there shall be like people, like [b] Prieft, and like servant, like master, like maide, like mistresse, like buyer, like seller, like lender, like borrower, like giver, like taker to usury.

b Because this was a name of dignitie, it was also applied to them, which were not of Aarons family, and so signifieth also a man of dignity, as 2. Sam. 8. 18. and 20. 25. 1. Chron. 18. 17. and by these words the Prophet signifieth an horrible confusion, where there shall be neither religion, order, nor policy. Hosea 4. 9.

c That is, rendreth not her fruit for the sinne of the people, whom the earth deceived of their nourisure, because they deceived God of his honour.
d Written in the Law, as Levit. 26. 14. Deut. 28. 16. thus the Prophets vsed to apply perticularly the menaces and promises, which are generall in the Law.
e With heate and drought, or els that they were consumed with the fire of Gods wrath.
f Which as it was without order, so now should it be brought to desolation and confusion: and this was not onely meant to Ierusalem but of all the other wicked cities.
g Because they did not vse Gods benefits a right, their pleasures should faile, and they fall to mourning.
h Hee comforteth the faithfull, declaring that in this great desolation the Lord will assemble his Church which shall prayse his Name, as chap. 10. 22.
i From the utmost coasts of the world, where the Gospel shall be preached, as verse 16.
k Meaning, to God, who will publish his Gospel thorow all the world.
l ¶ I am consumed with care, considering the affliction of the Church, both by forreine enemies and domesticall. Some reade, my secret, my secret: that is, it was revealed to the Prophet, that the good should be preserved, and the wicked destroyed.
m Meaning, that Gods wrath and vengeance should be over and under them: so that they should not escape no more then they did at Noahs flood.
n There is no power so high or mighrie, but God will visit him with his rods.
o Not with his rods, as verse 21. but shall be comforted.
p When God shall restore his Church, the glory thereof shall so shine, and his ministers (which are called his ancient men) that the sunne and the moone shallbe darkein comparison thereof.

CHAP.

CHAP. XXV.

A thankeſgiving to God in that that he ſheweth himſelfe iudge of the world, by puniſhing the wicked, and maintaining the godly.

O Lord, thou a art my God: I will exalt thee, I will praiſe thy Name: for thou haſt done wonderfull things, *according to* the counſels of old, with a ſtable trueth.

2 For thou haſt made of a b city an heape, of a ſtrong city, a ruine: *even* the place c of ſtrangers of a city, it ſhall never be built.

3 Therefore ſhall the d mighty people give glory unto thee: the city of the ſtrong nations ſhall feare thee.

4 For thou haſt bin a ſtrength unto the poore, *even* a ſtrength to the needy in his trouble, a refuge againſt the tempeſt, a ſhadow againſt the heath: for the blaſte of the mighty is like a ſtorme *againſt* the wall.

5 Thou ſhalt bring downe the noyſe of the ſtrangers, f as the heate in a drie place; hee will bring downe the ſong of the mighty, *as* g the heate in the ſhadow of a cloud.

6 And in this h mountaine ſhall the Lord of hoaſtes make unto all people a feaſt of fat things, *even* a feaſt of fined *wvines*, and of fat things full of marow, of *wvines* fined *and* purified.

7 And he will deſtroy in this mountaine i the covering that covereth all people, and the vaile that is ſpread upon all nations.

8 He will deſtroy death for ever: and the Lord God will k wipe away the teares from all faces, and the rebuke of his people will he take away out of all the earth: for the Lord hath ſpoken it.

9 And in that day ſhall men ſay, Lo, this is our God: we have wayted for him, and hee will ſave us. This is the Lord, we have wayted for him, we will reioyce and be joyfull in ſalvation.

10 For in this mountaine ſhall the hand of the Lord reſt, and l Moab ſhalbe threſhed under him even as ſtraw is threſhed in m Madmenah.

11 And he ſhall ſtretch out his hand in the middeſt of them (as hee that ſwimmeth ſtretcheth *them* out to ſwimme) and with the ſtrength of his hands ſhall he bring downe their pride.

12 The defence alſo of the height of thy walles ſhall he bring downe and lay low, *and* caſt them to the ground, *even* unto the duſt.

a Thus the Prophet giveth thanks to God, becauſe hee will bring under ſubiection theſe nations by his corrections, and make them of his Church, which before were his enemies.
b Not onely of Ieruſalem, but alſo of theſe other cities which have bin thine enemies.
c That is, a place whereas all vagabonds may live without danger, and as it were at eaſe, as in a palace.
d The arrogant and proud, which before would not know thee, ſhall by thy corrections feare and glorifie thee.
e The rage of the wicked is furious, till God breake the force thereof.
f Meaning, that as the heath is abated by the raine, ſo ſhall God bring downe the rage of the wicked.
g As a cloud ſhadoweth from the heath of the ſunne, ſo ſhall God aſſwage the reioycing of the wicked againſt the godly.
h To wit, in Zion, whereby he meaneth his Church, which ſhould under Chriſt be aſſembled of the Iewes and the Gentiles, and is here deſcribed under figure of a coſtly bancket, as Matt 22,2. kept backe from Chriſt. with perfit ioy, Revel. 7,17. and 21,4.
i Meaning, that ignorance and blindnes, whereby we are
k He will take away all occaſions of ſorow and fill his
l By Moab are meant all the enemies of his Church.
m There were two cities of this name: one in Iudah, 1 Chro. 2,49. and another in the land of Moab, Ierem. 48,2. which ſeemeth to have bin a plentifull place of corne, Chap. 10, 31.

CHAP. XXVI.

A ſong of the faithfull, wherein is declared, in what conſiſteth the ſalvation of the Church, and wherein they ought to truſt.

IN that day ſhall a this ſong be ſong in the land of Iudah, Wee have a ſtrong citie: b ſalvation ſhall *God* ſet for walles and bulwarks.

2 c Open ye the gates that the righteous nation, which keepeth the trueth, may enter in.

3 By an aſſured d purpoſe wilt thou preſerve perfect peace, becauſe they truſted in thee.

4 Truſt in the Lord for ever: for in the Lord God *is* ſtrength for evermore.

5 For he will bring downe them that dwell on hie: e the hie city hee will abaſe; *even* unto the ground will he caſt it downe, and bring it unto duſt.

6 The foot ſhall tread it downe, *even* the feet of the f poore, and the ſteps of the needy.

7 The way of the iuſt *is* righteouſnes: thou wilt make equall the righteous path of the iuſt.

8 Alſo wee, O Lord, have wayted for thee in the way of thy g iudgements: the deſire of *our* ſoule *is* to thy Name, and to the remembrance of thee.

9 With my ſoule have I deſired thee in the night, and with my ſpirit within me will I ſeeke thee in the morning: for ſeeing thy iudgements *are* in the earth, the inhabitants of the world ſhall learne h righteouſnes.

10 Let mercy i be ſhewed to the wicked, *yet* he will not learne righteouſnes: in the land of uprightnes will he do wickedly, and will not behold the maieſty of the Lord.

11 O Lord, they will not beholde thine high hand: *but* they ſhall ſee it, and be confounded k with the zeale of the people, and the fire of thine l enemies ſhall devoure them.

12 Lord unto us thou wilt ordeine peace: for thou alſo haſt wrought all our works for us.

13 O Lord our God, *other* m lords beſide thee, have ruled us, *but* wee will remember thee onely, *and* thy Name.

14 The n dead ſhall not live, *neither* ſhall the dead ariſe, becauſe thou haſt viſited and ſcattered them, and deſtroyed all their memory.

15 Thou haſt increaſed o the nation, O Lord: thou haſt increaſed the nation: thou art made glorious, thou haſt enlarged all the coaſts of the earth.

16 Lord, in trouble have they p viſited thee: they powred out a prayer when they chaſtening *vvas* upon them.

17 Like as a woman with child, that draweth neere to the travaile, is in ſorow, *and* crieth in her paines, ſo have we bene in thy q ſight, O Lord.

18 Wee have conceived, wee have borne in paine, as though we ſhould have brought foorth r wind: there was no help in the earth, neither did the inhabitants of ſ the world fall.

19 t Thy dead men ſhall live: *even* with my body ſhall they riſe. Awake and ſing, ye that dwell in duſt: for thy u dew *is* as the dew of herbes, and the earth ſhall caſt out the dead.

20 Come, my people: x enter thou into thy chambers, and ſhut thy doores after thee: hide thy ſelfe for a very little while, untill the indignation paſſe over.

21 For lo, the Lord commeth out of his place, to viſit the iniquity of the inhabitants of the earth upon them: and the earth ſhall diſcloſe her y blood, and ſhall no more hide her ſlaine.

g Wee have conſtantly aboade in the adverſities wherewith thou had afflict us.
h Meaning, that by afflictions men ſhall learne to feare God.
i The wicked though God ſhew them evident ſignes of his grace, ſhalbe never the better.
k Through envy and indignation, againſt thy people.
l The fire and vengeance, wherewith thou doeſt deſtroy thine enemies.
m The Babyloniens which have not governed according to thy word.
n Meaning, that the reprobate, even in this life ſhall haue the beginning of everlaſting death.
o To wit, the company of the faithfull by the calling of the Gentiles.
p That is, the faithfull by the rods were mooved to pray unto thee for deliverance.
q To wit, in extreme ſorow.
r Our ſorowes haue none end, neither did we enioy the comfort that we looked for.
ſ The wicked and men without religion were not deſtroyed.
t Hee comforteth the faithfull in their afflictions, ſhewing them that even in death they ſhall have life: and that they ſhould moſt certainely riſe to glory, the contrary ſhould come to the wicked, as vſ. 14.
u As herbs dead in winter flouriſh againe by the raine in the ſpring time: ſo they that lie in the duſt ſhall riſe up to ioy, when they feele the dew of Gods grace.
x Hee exhorteth the faithfull to be patient in their afflictions, and to wait upon Gods worke.
y The earth ſhall vomite and caſt out the innocent blood, which it hath drunke, that it may crie for vengeance againſt the wicked.

CHAP. XXVII.

A prophecie againſt the kingdome of Satan. 2 *And of the ioy of the Church for deliverance.*

IN that a day the Lord with his ſore and great and mighty b ſword ſhall viſite Liviathan, that piercing ſerpent, even Liviathan, that crooked ſerpent, and he ſhall ſlay the dragon that is in the ſea.

2 In that day ſing of the vineyard c of redde wine.

3 I the Lord doe keepe it: I will water it every moment: leaſt any aſſaile it, I will keepe it night and day.

a At the time appointed.
b That is, by his mighty power, and by his word. Hee propheciеth here of the deſtruction of Satan and his kingdome under the name of Liviathan, Aſshur, and Egypt.
c Meaning, of the beſt wine, which this vineyard, that is, the Church ſhould bring forth, as moſt agreeable to the Lord.

4 Anger [d] is not in mee: who would ſet the briers and the thorns *againſt* me in battell? I would go thorow them, I would burne them together.

5 Or will he [e] feele my ſtrength, that he may make peace with me, *and* be at one with me?

6 [f] Hereafter Iaakob ſhall take roote: Iſrael ſhall flouriſh and grow: and the world ſhallbe filled with fruit.

7 Hath hee ſmitten [g] him, as he ſmote thoſe that ſmote him? or is he ſlaine according to the ſlaughter of them that were ſlaine by him?

8 In [h] meaſure in the branches thereof wilt thou contend with it, *when* hee bloweth with his rough wind in the day of the Eaſt winde.

9 By this therefore ſhall the iniquity of Iaakob be purged, and this is all the [i] fruit, the taking away of his ſin: when he ſhall make all the ſtones of the altars, as chalke ſtones broken in pieces, *that* the groves and images may not ſtand up.

10 Yet the [k] defenced city *ſhallbe* deſolate, *and* the habitation *ſhallbe* forſaken, and left like a wildernes. There ſhall the calfe feed, and there ſhall he lie and conſume the branches thereof.

11 When the boughs of it are dry, they ſhallbe broken: the [l] women come and ſet them on fire: for it is a people of none underſtanding: therefore he that made them ſhall not have compaſsion of them, and he that formed them, ſhall have no mercy on them.

12 And in that day ſhall the Lord threſh from the chanell of the [m] river unto the river of Egypt, and ye ſhallbe gathered, one by one, O children of Iſrael.

13 In that day alſo ſhall the great trumpet be [n] blowen, and they ſhall come, which periſhed in the land of Aſſhur, and they that were chaſed into the land of Egypt, and they ſhall worſhip the Lord in the holy Mount at Ieruſalem.

d Therefore he will deſtroy the kingdome of Satan, becauſe he loveth his Church for his owne mercies ſake, and cannot be angry with it, but wifheth that he may powre his anger upon the wicked infidels, whom he meaneth by briers and thornes.

e He marveileth that Iſrael will not come by gentlenesſe, except God make them to feele his rods, and ſo bring them unto him.

f Though I afflict and diminiſh my people for a time, yet ſhall the root ſpring againe and bring foorth in great abundance.

g Hee ſheweth that God puniſheth his in mercy, and his enemies in iuſtice.

h That is, thou wilt not deſtroy the root of thy Church, though the branches thereof ſeeme to periſh by the ſharp wind of affliction.

i He ſheweth that there is no true repentance, nor full reconciliation to God, till the heart be purged from all idolatry, and the monuments thereof be deſtroyed. k Notwithſtanding his favour that he will ſhew them after, yet Ieruſalem ſhallbe deſtroyed, and graſſe for cattell ſhall grow in it. l God ſhall not have need of mighty enemies: for the very women ſhall doe it to their great ſhame. m He ſhall deſtroy all from Euphrates to Nilus: for ſome fled toward Egypt, thinking to have eſcaped. n In the time of Cyrus, by whom they ſtould be delivered: but this was chiefly accompliſhed under Chriſt.

CHAP. XXVIII.

Againſt the pride and drunkennes of Iſrael. 9 *The untowardnes of them that ſhould learne the word of God.* 24 *God doeth all things in time and place.*

WOe to the [a] crowne of pride, the drunkards of Ephraim: for his glorious beauty *ſhallbe* a fading floure, which is upon the head of the [b] valley of them that be fatte, *and* are overcome with wine.

2 Beholde, the Lord hath a mightie and [c] ſtrong *hoaſte* like a tempeſt of haile, *and* a whirlewind that overthroweth, like a tempeſt of mightie waters that overflowe, which throw to the ground mightily.

3 They ſhallbe troden under foot, *even* the crown *and* the pride of the drunkards of Ephraim.

4 For his glorious beautie ſhall be a fading floure, which is upon the head of the valley of them that be fatte, *and* as [d] the haſty fruite afore Summer, which when hee hath looketh upon it, ſeeth it, while it is in his hand, he eateth it.

5 In that day ſhall the Lord of hoaſtes be for a crowne of glory, and for a diademe of beauty unto the [e] reſidue of his people:

6 And for a ſpirit of iudgement to him that ſitteth in iudgement, and for [f] ſtrength unto them that turne away the battell to the gate.

7 But [g] they have erred becauſe of wine, and are out of the way by ſtrong drinke: the Prieſt and the prophet have erred by ſtrong drinke: they are ſwallowed up with wine; they have gone aſtray through ſtrong drinke: they faile in viſion: they ſtumble in iudgement.

8 For all *their* tables are full of filthy vomiting: no place *is cleane*.

9 [h] Whom ſhall hee teach knowledge? and whom ſhall hee make to underſtand the things that he heareth? them that are weaned from the milke, *and* drawen from the breſts.

10 For [i] precept *muſt be* upon precept, precept upon precept, line unto line, line unto line, there a little, *and* there a little.

11 For with a ſtammering [k] tongue, and with a ſtrange language ſhall he ſpeake unto this people.

12 Unto whom [l] hee ſayd, [m] This is the reſt: [n] give reſt unto him that is weary, and this is the refreſhing, but they would not heare.

13 Therefore ſhall the word of the [o] Lord be unto them precept upon precept, precept upon precept, line unto line, line unto line, there a little *and* there a little: that they may go and fall backward and be broken, and be ſnared, and be taken.

14 Wherefore heare the word of the Lord, ye ſcornefull men, that rule this people, which is at Ieruſalem.

15 Becauſe ye have ſaid, We have made a [p] covenant with death, and with hell are we at agreement: though a ſcourge runne over, and paſſe thorow, it ſhall not come at us: for we have made [q] falſhood our refuge, and under vanitie are wee hidde,

16 Therefore thus ſaith the Lord God, Behold, I will lay in Zion a ſtone, a [r] tried ſtone, a precious corner ſtone, a ſure foundation. He that beleeveth, [s] ſhall not make haſte.

17 Iudgement alſo will I lay to the rule, and [t] righteouſnes to the balance, and the [u] haile ſhall ſweepe away the vaine confidence, and the waters ſhall overflow [x] the ſecret place.

18 And your covenant with death ſhallbe diſannulled, and your agreement with hell ſhall not ſtand: when a ſcourge ſhall runne over and paſſe thorow, then ſhall ye be troden downe by it.

19 When it paſſeth over, it ſhall take you away: for it ſhall paſſe thorow every morning in the day and in the night, and there ſhallbe onely [y] feare, to make *you* to underſtand the hearing.

20 For the bed is [z] ſtreight, that it cannot ſuffice, and the covering narrow, that one cannot wrappe himſelfe.

21 For the Lord ſhall ſtand as in mount [a] Perazim: he ſhallbe wroth as in the valley [b] of Gibeon, that he may do his worke, his ſtrange worke, and bring to paſſe his acte, his ſtrange acte.

22 Now therefore be no mockers, leaſt your bonds increaſe: for I have heard of the Lord of hoaſtes a conſumption, even determined upon the whole earth.

23 Hearken ye, and heare my voyce: hearken ye, and heare my ſpeech.

a Meaning, the proud kingdome of the Iſraelites, which were drunken with worldly proſperity.

b Becauſe the Iſraelites for the moſt part dwelt in plentifull valleys, he meaneth hereby the valley of them that had abundance of worldly proſperity, and were as it were crowned therewith as with garlands.

c He ſeemeth to meane the Aſſyrians, by whom the ten tribes were caried away.

d Which is not of long continuance, but is ſoone ripe and firſt eaten.

e Signifying, that the faithfull, which put not their truſt in any worldly proſperity, but made God their glory, ſhallbe preſerved,

f He will give counſell to the governour, & ſtrength to the captaine, to drive the enemies in at their owne gates.

g Meaning, the hypocrites which were among them, and were altogether corrupt in life and doctrine, which is here meant by drunkennes and vomiting.

h For there was none that was able to underſtand any good doctrine: but were fooliſh and as unmeet as yong babes.

i They muſt have one thing oft times told.

k Let one teach what he can, yet they ſhall no more underſtand him, then if he ſpake in a ſtrange language.

l That is, the Prophet, whom God ſhould ſent.

m This is the doctrine, whereupon ye ought, to ſtay and reſt.

n Shew to them that are weary and have need of reſt, what is the true reſt.

o Becauſe they will not receive the word of God, when it is offred, it commeth of their owne malice. if after their hearts be ſo hardned, that they care not for it, as before, Chap. 6. 9.

p They thought they had ſhifts to avoyd Gods iudgements, and that they could eſcape though all other periſhed.

q Though the prophets condemned their idoles and vaine truſt of falſhood and vanity, yet the wicked thought in themſelves that they would truſt in theſe things.

r That is, Chriſt, by whom all the building muſt be tried and upholden. Pſal. 118. 22. mat. 21. 42. act. 4. 11. rom. 9. 33. 1. pet. 2. 6.

f He ſhallbe quiet, and ſeeke none other remedies, but be content with Chriſt.

t In the reſtitution of his Church iudgement and iuſtice ſhall reigne.

u Gods correction and afflictions.

x Affliction ſhall diſcover their vaine confidence, which they kept ſecret to themſelves.

y Terrour and deſtruction ſhall make you to learne that which exhortations and gentlenes could not bring you unto.

z Your affliction ſhallbe ſo ſore, that you are not able to endure it.

a When David overcame the Philiſtims, 2. Sam. 5. 20. 1. Chron. 14. 11.

b Where Ioſhua diſcomfited five kings of the Amorites, Ioſh. 10. 12.

24 Doeth the plow-man plow all the day, to ſowe? doeth he open, and breake the clots of his ground?

25 When he hath made it c plaine, will he not then ſow the fitches, and ſow cummin, and caſt in wheate by meaſure, and the appoynted barley and rye in their place?

26 For his God doth inſtruct him to have diſcretion, *and* doeth teach him.

27 For fitches ſhall not be threſhed with a threſhing inſtrument, neither ſhall a cart wheele be turned about upon the cummin: but the fitches are beaten out with a ſtaffe, and cummin with a rod.

28 Bread *corne* when it is threſhed, hee doeth not alway threſh it; neither doeth the wheele of his cart *ſtill* make a noyſe, neither will he breake it with the teeth thereof.

29 This alſo commeth from the Lord of hoaſts, which is wonderfull in counſell, *and* excellent in workes.

c As the plowman hath his appoynted time, and divers inſtruments for his labour, ſo hath the Lord for his vengeance: for he puniſheth ſome at one time, and ſome at another, ſome after one ſort, and ſome after another, ſo that his choſen ſeed is beaten and tried, but not broken, as are the wicked.

CHAP. XXIX.

1 *A prophecie againſt Ieruſalem.* 13 *The vengeance of God on them that follow the traditions of men.*

A Ha altar, altar of the citie that David dwelt in: adde yeere unto yeere: b let them kill lambes.

2 But I will bring the altar into diſtreſſe, and there ſhall be heavineſſe and ſorow, and it ſhall be unto me like c an altar.

3 And I will beſiege thee as a circle, and fight againſt thee on a mount, and will caſt up ramparts againſt thee.

4 So ſhalt thou be humbled, *and* ſhalt ſpeake out of the d ground, and thy ſpeech ſhall be *as* out of the duſt: thy voyce alſo ſhall be out of the ground like him that hath a ſpirit of divination and thy talking ſhall wiſper out of the duſt.

5 Moreover, the multitude of thy e ſtrangers ſhallbe like ſmall duſt, and the multitude of ſtrong men ſhall be as chaffe that paſſeth away: and it ſhalbe in a moment, *even* ſuddenly.

6 Thou ſhalt be viſited of the Lord of hoaſtes with thunder, and ſhaking, and a great noyſe, a whirlewinde, and a tempeſt, and a flame of a devouring fire.

7 And the f multitude of all the nations that fight againſt the altar ſhalbe as a dreame *or* viſion by night: even all they that make the warre againſt it, and ſtrong holds againſt it, and lay ſiege unto it.

8 And it ſhall be like as an hungry man dreameth, and behold, g he eateth: and when he awaketh, his ſoule is emptie: or like as a thirſtie man dreameth, and loe, he is drinking, and when he awaketh, behold, he is faint, and his ſoule longeth: ſo ſhall the multitude of all nations be that fight againſt mount Zion.

9 h Stay your ſelves and wonder: they are blinde, and make *you* blinde: they are drunken, but not with wine: they ſtagger, but not by ſtrong drinke.

10 For the Lord hath covered you with a ſpirit of ſlumber, and hath ſhut up your eyes: the Prophet, and your chiefe Seers hath hee covered.

11 And the viſion of them all is become unto you, as the wordes of a booke that is ſealed up, which they deliver to one that can reade, ſaying, Reade this, I pray thee, Then ſhall he ſay, I can i not; for it is ſealed.

a The Ebrewe word Ariel ſignifieth the Lyon of God, and ſignifieth the Altar, becauſe the altar ſeemed to devoure the ſacrifice that was offred to God, as Ezek 43.16.

b Your vaine confidence in your ſacrifices ſhall not laſt long.

c Your citie ſhall be full of blood, as an altar whereon they ſacrifice.

d Thy ſpeach ſhall be no more ſo loftie, but abaſed and low as the very charmers: which are in low places, and whiſper, ſo that their voyce can ſcarce heard.

e Thine hired ſouldiers in whom thou truſteſt, ſhall be deſtroyed as duſt or chaffe in a whirlewinde.

f The enemies that I will bring to deſtroy thee, and that which thou makeſt thy vaine truſt, ſhall come at unwares, even as a dreame in the night. Some reade, as if this were a comfort to the Church for the deſtruction of the enemies.

g That is, hee thinketh that he eateth.

h Muſe hereon as long as ye liſt, yet ſhall ye find nothing but occaſion to be aſtonied: for your Prophets are blinde, and therefore cannot direct you.

i Meaning, that it is all alike, either to reade, or not to reade, except God open the heart to underſtand.

12 And the booke is given unto him that can not Reade, ſaying, Reade this, I pray thee. And he ſhall ſay, I cannot reade.

13 Therefore the Lord ſaid, Becauſe this people k come neere unto me with their mouth, and honour me with their lips, but have remooved their heart farre from me, and their l feare toward mee was taught by the precept of men.

14 Therefore behold, I will againe doe a marveilous worke in this people, *even* a marveilous worke, and a wonder: for the wiſedome of their wiſe men ſhall m periſh, and the underſtanding of their prudent men ſhallbe hid.

15 Woe unto them that n ſeeke deepe to hide *their* counſell from the Lord: for their works are in darkneſſe, and they ſay, Who ſeeth us? and who knoweth us?

16 Your turning *of deviſes* ſhall it not be eſteemed o as the potters clay? for ſhall the worke ſay of him that made it, Hee made mee not? or the thing formed, ſay of him that faſhioned it, Hee had none underſtanding?

17 Is it not yet but a litle while, and Lebanon ſhalbe p turned into Carmel? and Carmel ſhall be counted as a foreſt?

18 And in that day ſhall the deafe heare the words of the booke, and the eyes of the blind ſhall ſee out of obſcuritie, and out of darkeneſſe.

19 The meeke in the Lord ſhall receive ioy againe, and the poore men ſhall reioyce in the Holy one of Iſrael.

20 For the cruell man ſhall ceaſe, and the ſcornfull ſhall be conſumed: and all that haſted to iniquitie, ſhalbe cut off:

21 Which made a man to ſinne in the q word, and tooke him in a ſnare: which reproved *them* in the gate, and made the iuſt to fall without cauſe.

22 Therefore thus ſayeth the Lord unto the houſe of Iaakob, *even* hee that redeemed Abraham: Iaakob ſhall not now be confounded, neither now ſhall his face be pale.

23 But when he ſeeth his children, the worke of mine hands, in the mids of him, they ſhall ſanctifie my Name, and ſanctifie the Holy one of Iaakob, and ſhall feare the God of Iſrael.

24 Then they that erred in ſpirit, r ſhall have underſtanding, and they that murmured, ſhall learne doctrine.

k Becauſe they are hypocrites and not ſincere in heart, as Mat. 13.8.

l That is, their religion was learned by mans doctrine, & not by my word.

m Meaning, that whereas God is not worſhipped according to his word, both magiſtrates and miniſters are but fooles and without underſtanding.

n This is ſpoken of them which in heart deſpiſed Gods word, and mocked at the admonitions, but outwardly bare a good face.

o For all your craft ſayth the Lord, you cannot be able to eſcape mine hands no more then the clay, that is in the potters hands, hath power do deliver it ſelfe.

p Shall there not be a change of all things? and Carmel that is a plentifull place in reſpect of that it ſhalbe then, may be taken as a foreſt, as Chap. 32. 15. and thus hee ſpeaketh to comfort the faithfull.

q They that went about to find fault with the Prophets words, and would not abide admonitions, but would intangle them and bring them into danger.

r Signifying, That except God give underſtanding, and knowledge, man cannot but ſtill erre and murmure againſt him.

CHAP. XXX.

1 *He reproveth the Iewes, which in their adverſitie uſed their owne counſels,* 2 *and ſought helpe of the Egyptians.* 10 *deſpiſing the Prophets.* 16 *Therefore he ſheweth what deſtruction ſhall come upon them,* 18 *but offereth mercie to the repentant.*

WOe to the a rebellious children, ſayeth the Lord, that take counſell, but not of mee, and b cover with a covering, but not by my ſpirit: that they may lay ſinne upon ſinne:

2 Which walke foorth to goe downe into Egypt (and have not asked at my mouth) to ſtrengthen themſelves with the ſtrength of Pharaoh, and truſt in the ſhadow of Egypt.

3 But the ſtrength of Pharaoh ſhall be your ſhame, and the truſt in the ſhadow of Egypt your confuſion.

4 For his c princes were at Zoan, and his ambaſſadours came unto Hanes.

5 They ſhallbe all aſhamed of the people that cannot profit them, nor helpe, nor do them good, but *ſhallbe* a ſhame and alſo reproch,

a Who contrary to their promiſe take not me for their protector, and contrary to my commandement ſeeke helpe at ſtrangers.

b They ſeeke ſhifts to cloke their doings, and not godly meanes.

c The chiefe of Iſrael went into Egypt in ambaſſie to ſeeke helpe, and abode at theſe cities.

6 ¶ The d burdens of the beasts of the South, in a land of trouble and anguish, from whence shall come the yong and old lyon, the viper and fiery flying serpent *against them* that shall beare their riches upon the shoulders of the colts, and their treasures upon the bounches of the camels, to a people that cannot profit.

7 For the Egyptians are vanitie, and they shall helpe in vaine. Therefore have I cryed unto e her, Their strength f *is* to sit still.

8 Now goe, *and* write g it before them in a table, and note it in a booke, that it may be for the h last day for ever and ever:

9 That it is a rebellious people, lying children, *and* children that would not i heare the Law of the Lord.

10 Which say unto the Seers, See not: and to the Prophets, Prophecie not unto us right things: *but* speake flatterings things unto us: prophecie k errours.

11 Depart out of the way: goe aside out of the path: cause the Holy one of Israel to cease from us.

12 Therefore thus saith the Holy one of Israel, Because you have cast off this word, and trust in l violence, and wickednes, and stay thereupon,

13 Therefore this iniquitie shalbe unto you as a breach that falleth, *or* a swelling in an hie wall, whose breaking commeth suddenly in a moment.

14 And the breaking thereof is like the breaking of a potters pot, which is broken without pity, and in the breaking thereof is not found m a sheard to take fire out of the hearth, or to take water out of the pit.

15 For thus said the n Lord God, the Holy one of Israel, In rest and quietnesse shall ye be saved: in quietnesse and in confidence shall be your strength, but ye would not.

16 For ye have said, No, but wee will flee away upon o horses. Therefore shall ye flee. We will ride upon the swiftest. Therefore shall your persecuters be swifter.

17 A thousand *as* one *shall flee* at the rebuke of one: at the rebuke of five shall yee flee, till yee be left as a ship mast upon the p top of a mountaine, and as a beaken upon an hill.

18 Yet therefore will the Lord wait, that hee may have q mercy upon you, and therefore will he be exalted, that he may have compassion upon you: for the Lord *is* the God of r judgement, Blessed *are* all they that wait for him.

19 Surely a people shall dwell in Zion, *and* in Ierusalem: thou shalt weepe no more: he will certainely have mercie upon thee at the voyce of thy cry: when hee heareth thee, he will answere thee.

20 And when the Lord hath given you the bread of adversarie, and the water of affliction, thy raine shall be no more kept backe, but thine eyes shall see thy ‖ raine.

21 And thine eares shall heare a word behind thee, saying, This is the way, s walke ye in it, when thou turnest to the right hand, and when thou turnest to the left.

22 And yee shall t pollute the covering of the images of silver, and the rich ornament of thine images of gold, *and* cast them away as a menstruous cloath, and thou shalt say unto it, u Get thee hence.

23 Then shall hee give raine unto thy seede, when thou shalt sowe the ground, and bread of the increase of the earth, and it shalbe fat and as oyle: in that day shall thy cattell be fed in large pastures.

24 The oxen also and the yong asses, that till the ground, shall eate cleane provender, which is winnowed with the shovell and with the fanne.

25 And upon every hie x mountaine, and upon every hie hill shall there be rivers, *and* streames of waters, in the day of the great slaughter, when the towers shall fall.

26 Moreover, the light of the moone shall be as the light of the y Sunne, and the light of the Sunne shall be seven fold, and like the light of seven dayes in the day that the Lord shall binde up the breach of his people, and heale the stroke of their wound.

27 Behold, z the Name of the Lord commeth from farre, his face is burning, and the burden thereof *is* heavie: his lips are full of indignation, and his tongue *is* as a devouring fire.

28 And his spirit *is* as a river that overfloweth up to the necke: it divideth asunder, to fanne the nations with the fanne of a vanitie, and there *shall be* a bridle to cause them to erre in the iawes of the people.

29 *But* there shall be a song unto you as in the b night, when a solemne feast is kept; and gladnesse of heart, as he that commeth with a pipe to goe unto the mount of the Lord, to the Mightie one of Israel.

30 And the Lord shall cause his glorious voyce to be heard, and shall declare the lightning downe of his arme with the anger of *his* countenance, and flame of a devouring fire, with scattering and tempest, and hailestones.

31 For with the voyce of the Lord shall Asshur be destroyed, which smote with the c rod.

32 And in every place that the staffe shall passe, it shall d cleave fast, which the Lord shall lay upon him with e tabrets and beards and with battels, *and* lifting up *of hands* shall he fight f against it.

33 For g Tophet is prepared of old; it is even prepared for the h King; he hath made it i deepe and large: the burning thereof *is* fire and much wood; the breath of the Lord, like a river of brimstone, doeth kindle it.

d That is, a heavy sentence or prophecie against the beasts that caried their treasures into Egypt, by the wildernes, which was South from Iudah, Signifying that if the beasts should not be spared, the men should be punished much more grievously.
e To wit, to Ierusalem.
f And not to come to and fro to seeke helpe.
g That is, this prophecied.
h That it may be a witnesse against them for all posteritie.
i Bee sheweth what was the cause of their destruction, and bringeth also all miserie to man: to wit, because they would not heare the word of God, but delighted to be flattered, and led in errour.
k Threaten us not by the word of God, neither be so rigorous, nor talke unto us in the Name of the Lord, as Iere. 11.21.
l Meaning, in their stubbornes against God and the admonitions of his Prophets.
m Signifying, that the destruction of the wicked shall be without recovery.
n Oftimes by his Prophets he put you in remembrance of this, that you should onely depend on him.
o We will trust to escape by our horses.
p Whereas all the trees are cut downe save two or three to make masses.
q He commendeth the great mercies of God, who with patience waiteth to call sinners to repentance.
r Not onely in punishing, but in using moderation in the same, as Ier. 30.11. and 30.11.
‖ *Or, instructour.*
s God shall direct all thy ways, and appoint thee how to goe either hither or thither.
t Ye shall cast away your idols, which you have made of gold and silver, with all that belongeth unto them, as a most filthy thing, and polluted.
u Shewing, that there can be no true repentance, except both in heart and deed we shew our selves enemies to idolatry.
x By these divers maners of speach he sheweth that the felicitie of the Church shalbe so great, that none is able sufficiently to expresse it.
y When the Church shallbe restored, the glory thereof shall passe seven times the brightnesse of the Sunne: for by the Sunne and Moone, which are two excellent creatures, he sheweth what shallbe the glory of the children of God in the kingdome of Christ.
z This threatning is against the Assyrians the chiefe enemies of the people of God.
a To drive thee to nothing: and thus God consumeth the wicked by that meanes, where by he cleanseth his.
b Ye shall rejoyce at the destruction of your enemies, as they that sung for joy of the solemne feast, which began in the evening.
c Gods plague.
d It shall destroy.
e With joy and assurance of the victory.
f Against Babel: meaning, the Assyrians and Babylonians.

g Here it is taken for hell, where the wicked are tormented; reade 2 King. 23.10.
h So that their estate or degree cannot exempt the wicked.
i By these figurative speaches he declareth the condition of the wicked after this life.

CHAP. XXXI.

1 *He curseth them that forsake God, and seeke for the helpe of men.*

WOe unto them that a goe downe into Egypt for helpe, and stay upon horses, and trust in charets, because they are many, and in horsemen, because they be very strong; but they looke not unto the Holy one of Israel, nor b seeke unto the Lord.

2 But he yet is c wisedst, therefore he will bring evill, and not turne backe his word, but hee will arise against the house of the wicked, and against the helpe of them that worke vanitie.

3 Now the Egyptians *are* men and not God, and their horses flesh, and not spirit; and when the Lord shall stretch out his hand, the d helper shall

a There were two speciall causes, why the Israelites should not ioyne amitie with the Egyptians first, because the Lord had commanded them never to returne thither, Deut. 17.16. and 28.68. least they should forget the benefit of their redemption: and secondly, least they should be corrupted with the superstitions and idolatry of the Egyptians, and so forsake God, Ierem. 2.18.
b Meaning, that they forsake the Lord, that put their trust in worldly things: for they cannot trust in both.
c And knoweth their craftie enterprises, and will bring all to nought.
d Meaning, both the Egyptians and the Israelites.

shall fall, and he that is holpen shall fall, and they shall altogether faile.

4 For thus hath the Lord spoken unto me, As the lion or lions whelpe roareth upon his pray, against whom *if* a multitude of shepheards be called, he will not be afraid at their voyce, neither will humble himselfe at their noyse: so shall the Lord of hoasts come e downe to fight for mount Zion, and for the hill thereof.

5 As birds that flie, so shall the Lord of hoasts defend Ierusalem by defending and delivering, by passing through and preserving it.

6 O ye children of Israel, turne againe, in as much as ye are f sunken deepe in rebellion.

7 For in that day every man shall g cast out his idoles of silver, and his idoles of gold, which your hands have made you, *even* a sinne.

8 h Then shall Asshur fall by the sword, not of man, neither shall the sword of man devoure him, and hee shall flee from the sword, and his young men shall faint.

9 And he shall goe for feare to his i towre, and his princes shalbe afraid of the standard, saith the Lord, whose k fire is in Zion, and his fornace in Ierusalem.

e He sheweth the Iewes, that if they would put their trust in him, he is so able, that none can resist his power: and so carefull over them, as a bird over her young, which ever flyeth about them for their defence: which similitude the scripture useth in divers places, as Deut. 32. 11. mat. 23. 37.

f He toucheth their conscience, that they might earnestly feele their grievous sinnes, and so truely repent, for as much as now they are almost drowned and past recovery.

g By these fruits your repentance shalbe knowen, as Chap. 2. 18.

h When your repentance appeareth.

i This was accomplished soone after when Sanecheribs armie was discomfited, and he fled to his castle in Nineveh for succour.

k To destroy his enemies.

CHAP. XXXII.

The conditions of good rulers and officers describeth by the government of Hezekiah, who was the figure of Christ.

BEhold, a a King shall reigne in iustice, and the princes shall b rule in iudgement.

2 And *that* man shall be as an hiding place from the wind, and as a refuge for the tempest, as rivers of water in a dry place, *and* as the shadow of a great rocke in c a weary land.

3 The eyes of d the seeing shall not be shut, and the eares of them that heare, shall hearken.

4 And the heart of the foolish shall understand knowledge, and the tongue of the stutters shalbe ready to speake distinctly.

5 A e niggard shall no more be called liberall, nor the churle rich.

6 But the niggard will speake of niggardnes, and his heart will worke iniquitie, and do wickedly, and speake falsely against the Lord, to make empty the hungry soule, and to cause the drinke of the thirstie to faile.

7 For the weapons of the churle *are* wicked: he deviseth wicked counseis to undoe the poore with lying words, and to speake *against* the poore in iudgement.

8 But the liberall man will devise of liberall things, and he will continue *his* liberalitie.

9 f Rise up ye women that are at ease: heare my voice, ye f careles daughters, hearken to my words.

10 Ye women that are careless, shalbe in feare g above a yeere in dayes, h for the vintage shall faile, *and* the gatherings shall come no more.

11 Yee women that are at ease, be astonied: feare, O ye careless women: put of the cloathes: make bare, and gird *sackcloath* upon the loynes.

12 Men shall lament for the i teates, *even* for the pleasant fields, *and* for the fruitfull vine.

13 Upon the land of my people shall growe thornes *and* briers, yea, upon all the houses of

a This prophecie is of Hezekiah, who was a figure of Christ, and therefore it ought chiefly to be referred to him.

b By iudgement and iustice is meant an upright government, both in policie, and religion.

c Where men are weary with travelling for lacke of water.

d He promiseth to give the true light, which is the pure doctrine of Gods word, and understanding, and zeale of the same, are contrary to the threatnings against the wicked, Chap. 6. 9. and 29. 10.

e Vice shall no more be called vertue, nor vertue esteemed by power and riches.

f He prophecieth of such a calamitie to come, that they will not spare the women & children, and therefore willeth them to take heed and provide.

g Meaning, that the affliction should continue long, and when one yeere were past, yet they should looke for new plagues.

h God will take from you the meanes and occasions, which made you to contemne him: to wit, abundance of worldly goods.

i By the teates hee meaneth the plentifull fields, whereby men are nourished as children with the teate: or, the mothers for sorow and heavinesse shall lacke milke.

ioy in the city of reioycing.

14 Because the palace shalbe forsaken, *and* the ‖ noyse of the city shalbe left: the towre and fortresse shall be dennes for ever, *and* the delight of wild asses, *and* a pasture for flocks.

15 Untill the k Spirit be powred upon us from above, and the wildernes become a fruitfull field, and the l plenteous field be counted as a forest.

16 And iudgement shall dwell in the desert, and iustice shall remaine in the fruitfull field.

17 And the worke of iustice shalbe peace, even the worke of iustice and quietnesse, and assurance for ever.

18 And my people shall dwell in the tabernacle of peace, and in sure dwellings, and in safe resting places.

19 When it haileth, it shall fall on the forest, and the m citie shalbe in the low place.

20 Blessed are ye n that sowe upon all waters, and o drive *thither* the feet of the oxe and the asse.

‖ Or, *multitude.*

k That is, when the Church shall be restored: thus the Prophets, after they have denounced Gods iudgements against the wicked, use to comfort the godly, least they should faint.

l The field which is now fruitfull, shalbe but as a barren forest in comparison of that it shall be then, as Chap. 29. 17. which shall be fulfilled in Christs time, for then they that were before as the barren wildernes, being regenerate shalbe fruitfull, and they that had some beginning of godlinesse, shall bring foorth fruits in such abundance, that their former life shall seeme but as a wildernes, where no fruits were.

m They shall not need to build it in high places for feare of the enemie: for God will defend it, and turne away the stormes from hurting of their commodities.

n That is, upon fat ground and well watered, which bringeth foorth in abundance, or in places which before were covered with waters, and now made dry for your uses.

o The fields shall be so ranke, that they shall send out their cattell to eate up the first croppe, which abundance shall be signes of Gods love and favour toward them.

CHAP. XXXIII.

The destruction of them by whom God hath punished his Church.

WOe to thee that a spoylest, and wast not spoyled: and doest wickedly, and they did not wickedly against thee: when thou shalt b cease to spoyle, thou shalt be spoyled: when thou shalt make an end of doing wickedly, c they shall doe wickedly against thee.

2 d O Lord, have mercy upon us, wee have waited for thee: be thou, *which wast* e their arme in the morning, our helpe also in time of trouble.

3 At the noyse of the tumult, the f people fled: at thine g exalting the nations were scattered.

4 And your spoyle shall be gathered *like* the gathering of h caterpillers: and i he shall goe against them like the leaping of grashoppers.

5 The Lord is exalted: for hee dwelleth on hie: he hath filled Zion with iudgement and iustice.

6 And there shall be stabilitie of k the times, strength, salvation, wisedome, and knowledge: *for* the feare of the Lord shalbe his treasure.

7 Behold, l their messengers shall cry without, & the m ambassadours of peace shall weep bitterly.

8 The n pathes are waste: the wayfaring man ceaseth: he hath broken the covenant: he hath contemned the cities: he regardeth no man.

9 The earth mourneth and fainted: Lebanon is ashamed, and hewen downe: o Sharon is like a wildernes, and Bashan is shaken and Carmel.

10 Now will I p arise, saith the Lord: now will I be exalted, now will I lift up my selfe.

11 q Ye shall conceive chaffe, *and* bring forth stubble: the fire of your breath shall devoure you.

12 And the people shall be *as* the burning of

a Meaning, the enemies of the Church, as were the Caldeans and Assyrians, but chiefly of Sanherib, but not onely.

b When thine appointed time shall come that God shall take away thy power: and that which thou hast wrongfully gotten, shalbe giuen to others, as Amos 5. 11.

c The Caldeans shall do like to the Assyrians, as the Assyrians did to Israel, and the Medes and Persians shall do the same to the Caldeans.

d He declareth hereby what is the chiefe refuge of the faithfull, when troubles come, to pray, and seeke helpe of God.

e Which helpedst our fathers so soone as they called upon thee.

f That is, the Assyrians fled before the armie of the Caldeans, or the Caldeans for feare of the Medes and Persians.

g When thou, O Lord, diddest lift up thine arme to punish thine enemies.

h Yee that as caterpillars destroyed with your numbers the whole world, shall have no strength to resist your enemies the Caldeans: but shall be gathered on an heape and destroyed.

i Meaning, the Medes and Persians against the Caldeans.

k That is, in the dayes of Hezekiah.

l Sent from Sanecherib.

m Whom they of Ierusalem sent to intreat of peace.

n These are the words of the ambassadours, when they returned from Sanecherib.

o Which was a plentifull countrey, meaning, that Sanecherib would destroy all.

p To helpe and deliver my Church.

q This is spoken against the enemies, who thought all was their owne: but he sheweth that their enterprise shalbe in vaine, and that the fire which they had kindled for others, should consume them.

lime: *and as* the thornes cut vp, ſhall they be burnt in the fire.

13 Heare, yee that are r farre off, what I have done, and ye that are neere, know my power.

14 The f ſinners in Zion are afraid: a feare is come vpon the hypocrites: who among vs ſhall dwell with the devouring fire? who among vs ſhall dwell with the everlaſting burnings?

15 Hee that walketh in iuſtice, and ſpeaketh righteous things, refuſing gaine of oppreſſion, ſhaking his hands from taking of gifts, ſtopping his eares from hearing of blood, and ſhutting his eyes from ſeeing evill,

16 He ſhall dwell on t high: his defence *ſhallbe* the munitions of rocks: bread ſhalbe given him, *and* his waters ſhalbe ſure.

17 Thine eyes ſhall u ſee the King in his glory: they ſhall behold the x land farre off.

18 Thine heart y ſhall meditate feare, Where is the ſcribe? where is the receiver? where is he that counted the towers?

19 Thou ſhalt not ſee a fierce people, a people of a darke ſpeach, that thou canſt not perceive, *and* of a ſtammering tongue that thou canſt not vnderſtand.

20 Looke vpon Zion the citie of our ſolemne feaſts: thine eyes ſhall ſee Ieruſalem a quiet habitation, a tabernacle that cannot be remooved: and the ſtakes thereof can never be taken away, neither ſhall any of the cords thereof be broken,

21 For ſurely there the mightie Lord *will be* vnto vs, *as* a place z of floods, *and* broad rivers whereby ſhall paſſe no ſhip with oares, neither ſhall great ſhip paſſe thereby,

22 For the Lord *is* our Iudge, the Lord *is* our law-giver, the Lord *is* our King, he will ſave vs.

23 Thy a cords are looſed: they could not well ſtrengthen their maſt, neither could they ſpread the ſaile: then ſhall the b pray be devided for a great ſpoile: *yea*, the lame ſhall take away the pray,

24 And none inhabitant ſhall ſay, I am ſicke: the people that dwell therein, ſhall have their iniquitie forgiven.

r His vengeance ſhall be ſo great, that all the world ſhall talke thereof.
f Which doe not beleeve the words of the Prophet, and the aſſurance of their deliverance.
x Meaning, that God will be a ſure defence to all them that live according to his word.
u They ſhall ſee Hezekiah delivered from his enemies, and reſtored to honour and glory.
x They ſhalbe no more ſhut in as they were of Sanherib, but go where it pleaſeth them.
y Before that this liberty commeth thou ſhalt thinke that thou art in great danger: for the enemie ſhall ſo ſharply aſſaile you, that one ſhall crie, where is the clerke that writeth the names of them that are taxed? another, Where is the receiver? an other ſhall cry for him that valueth the rich houſes. But God will deliver you from this feare.
z Let us be content with this ſmall river of Shiloah, and not deſire the great ſtreames and rivers, whereby the enemies may bring in ſhips and deſtroy us.
a Hee derideth the Aſſyrians and enemies of the Church, declaring their deſtruction as they that periſh by the pyracke. b Hee comforteth the Church, and ſheweth that they ſhallbe enriched with all benefits both of body and ſoule.

CHAP. XXXIV.

1 *Hee ſheweth that God puniſheth the wicked for the love that he beareth toward his Church.*

COme neere, ye a nations and heare, & hearken, ye people: let the earth heare and all that is therein, the world and all that proceedeth thereof.

2 For the indignation of the Lord *is* vpon all nations, and *his* wrath vpon all their armies: he hath b deſtroyed them *and* delivered them to the ſlaughter.

3 And their ſlaine ſhall be caſt out, and their ſtinke ſhall come vp out of their bodies, and the mountaines ſhalbe melted with their blood.

4 And all the hoaſte of heaven c ſhalbe diſſolved, and the heavens ſhalbe folden like a booke: and all their hoaſtes ſhall fall as the leafe falled from the vine, and as it falled from the figtree.

5 For my ſword ſhalbe d drunken in the heaven: behold, it ſhall come downe vpon Edom, even vpon the people of e my curſe to iudgement.

6 The ſword of the Lord is filled with blood: it is made fat with the fat *and* with the blood of the f lambes and the goats, with the fat of the kidneis of the rams: for the Lord hath a ſacrifice in g Bozrah, and a great ſlaughter in the land of Edom.

7 And the h vnicorne ſhall come downe with them, and the heifers with the bulles, and their land ſhall be drunken with blood, and their duſt made fat with fatneſſe,

8 For *it is* the day of the Lords vengeance, *and* the yeere of recompenſe for the iudgement of Zion.

9 And the rivers thereof ſhall be turned into pitch, and the duſt thereof into i brimſtone, and the land thereof ſhalbe burning pitch.

10 It ſhall not be quenched night nor day: the ſmoake thereof ſhall go vp evermore: it ſhalbe deſolate from generation to generation; none ſhall paſſe through it for ever.

11 But the pelicane k and the hedgehog ſhall poſſeſſe it, and the great owle, and the raven ſhall dwell in it, and he ſhall ſtretch out vpon it the line of l vanitie, and the ſtones of emptineſſe.

12 m The nobles thereof ſhall call to the kingdome, and there ſhalbe none, and all the princes thereof ſhalbe as nothing.

13 And it ſhall bring forth thornes in the palaces thereof, nettles, and thiſtles in the ſtrong holds thereof, and it ſhalbe an habitation for dragons, and a court for oſtriches.

14 There ſhall n meet alſo Ziim and Iim, and the Satyre ſhall crie to his fellow, and the ſcrichowle ſhall reſt there, and ſhall finde for her ſelfe a quiet dwelling.

15 There o ſhall the owle make her neſt, and lay and hatch, and gather them vnder her ſhadow: there ſhall the vultures alſo be gathered, every one with her make.

16 Seeke in the p booke of the Lord, and reade: none of q theſe ſhall faile, none ſhall want her make: for r his mouth hath commanded, and his very ſpirit hath gathered them.

17 And he hath caſt the f lot for them, and his hand hath devided vnto them by line: they ſhall poſſeſſe it for ever: from generation to generation ſhall they dwell in it.

f That is both of young and old, poore and rich of his enemies.
g That famous citie ſhalbe conſumed as a ſacrifice burnt to aſhes.
h The mighty and rich ſhallbe alſwell deſtroyed as the inferiours.
i Hee alludeth to the deſtruction of Sodome and Gomorah, Gen. 19, 24.
k Reade chap. 13. 21. and Zeph. 2, 14.
l In vaine ſhall any man go about to build it againe.
m Meaning, there ſhalbe neither order nor policie, nor ſtate of common-weale.
n Reade Chap. 13. 21.
o Signifying, that Idumea ſhould be an horrible deſolation and barren wilderneſſe.
p That is, in the Law where ſuch curſes are threatned againſt the wicked.
q To wit, beaſtes and foules.
r That is, the mouth of the Lord.
f He hath given the beaſtes and foules Idumea for an inheritance.

CHAP. XXXV.

1 *The greatnes of them that beleeve in Chriſt.* 3. *Their office which preach the Goſpel.* 8 *The fruits that follow thereof.*

THe a deſert and the wilderneſſe ſhall reioyce, and the waſte ground ſhalbe glad and flouriſh as the roſe.

2 It ſhall flouriſh abundantly, and ſhall greatly reioyce alſo and ioy: the glory of Lebanon ſhall be given vnto it: the beauty of b Carmel, and of Sharon, they ſhall c ſee the glory of the Lord, *and* the excellencie of our God.

3 d Strengthen the weake hands, and comfort the feeble knees,

4 Say vnto them that are fearefull, Be you ſtrong, feare not: behold, your God commeth with e vengeance, *even* God with a recompenſe, he will come and ſave you.

5 Then ſhall the eyes of the f blind be lightened, and the eares of the deafe be opened.

6 Then ſhall the lame man leape as an hart, and the dumbe mans tongue ſhall ſing: for in the g wilderneſſe ſhall waters breake out, and rivers in the deſert.

a Hee prophecieth of the reſtauration of the Church both of the Iewes and Gentiles vnder Chriſt, which ſhall be fully accompliſhed at the laſt day: albeit as yet it is compared to a deſert and wilderneſſe.
b The Church which was before compared to a barren wilderneſſe, ſhall by Chriſt be made moſt plenteous and beautifull.
c He ſheweth that the preſence of God is the cauſe that the Church doth bring forth fruit and flouriſh.
d Hee willeth all to encourage one another, and ſpecially the miniſters to exhort and ſtrengthen the weake, that they may patiently abide the comming of God, which is at hand. e To deſtroy your enemies. f When the knowledge of Chriſt is revealed. g They that were barren and deſtitute of the graces of God, ſhall have them given by Chriſt.

b He prophecieth of the deſtruction of the Edomites and other nations which were enemies to the Church.
b God hath determined in his counſell, and hath given ſentence for their deſtruction.
c Hee ſpeaketh this in reſpect of mans iudgement, who in great feare and horrible troubles, thinketh that heaven and earth periſheth.
d I have determined in my ſecret counſell, and in the heavens to deſtroy them till my ſword be weary with ſhedding of blood. e They had an opinion of holineſſe, becauſe they came of the Patriarke Iehak, but in effect were accurſed of God, and enemies vnto the Church, as the Papiſts are,

7 And the drie ground shallbe as a poole, and the thirstie as springs of water: in the habitation of dragons, where they lay, *shallbe* a place for reeds and rushes.

8 And there shallbe a path and a way, and the way shall be called [h] holy: the polluted shall not passe by it: for [i] he shallbe with them, and walke in the way, and the fooles shall not erre.

9 There shall be [k] no lyon, nor noysome beasts shall ascend by it, neither shall they be found there, that the redeemed may walke.

10 Therefore the [l] redeemed of the Lord shall returne and come to Zion with praise: and everlasting ioy shall be upon their heads: they shall obtaine ioy and gladnesse, and forow and mourning shall flee away.

h It shallbe for the Saints of God and not for the wicked.
i God shall leade and guide them, alluding to the bringing forth of Egypt.
k As he threatneth to the wicked to be destroyed here by, Chap. 30. 6.
l Whom the Lord shall deliver from the captivitie of Babylon.

CHAP. XXXVI.

a Sanherib sendeth Rabshakeh to besiege Ierusalem. 19 His blasphemies against God.

NOw [a] in the [b] fourteenth yeere of King Hezekiah, Saneherib King of Asshur came up against all the strong cities of Iudah, and tooke them.

2 And the King of Asshur sent Rabshakeh from Lachish toward Ierusalem unto king Hezekiah, with a great hoast, and he stood by the conduit of the upper poole in the path of the fullers field.

3 Then came foorth unto him Eliakim the sonne of Hilkiah the [c] steward of the house, and Shebna [d] the chancellour, and Ioah the sonne of Asaph the recorder.

4 And [e] Rabshakeh said unto them, Tell you Hezekiah, I pray you, Thus saith the great king, the King of Asshur, What confidence is this, where in thou trustest?

5 I say, [f] Surely *I have* eloquence, *but* counsell and strength *are* for the warre: on whom then doest thou trust, that thou rebellest against me?

6 Loe, thou trustest in this broken staffe of reede, on Egypt, whereupon if a man leane, it will goe into his hand, and pearce it: so *is* [g] Pharaoh King of Egypt unto all that trust in him.

7 But if thou say unto me, We trust in the Lord our God, is not that hee, whose hie places and whose altars Hezekiah tooke downe, and said to Iudah and to Ierusalem, Ye shall worship before this altar?

8 Now therefore give hostages to my Lord the king of Asshur, and I will give thee two thousand horses, if thou be able on thy part to set riders upon them.

9 For how canst thou ‖ despise any captaine of the [h] least of my lords servants? and put thy trust on Egypt for charets and for horsemen?

10 And am I now come up without the Lord to this land to destroy it? The Lord sayd unto me, [i] Goe up against this land and destroy it.

11 ¶ Then said Eliakim, and Shebnah and Ioah unto Rabshakeh, [k] Speake, I pray thee, to thy servants in the Aramites language (for we understand it) and talke not with us in the Iewes tongue, in the audience of the people that are on the wall.

12 Then said Rabshakeh, Hath my master sent mee to thy master, and to thee, to speake these wordes, and not to the men that sit on the wall? that they may eate their owne doung, and drinke their owne † pisse with you?

13 So Rabshakeh stood, and cried with a loud voyce in the Iewes language, and said, Heare the words of the great King, of the King of Asshur.

14 Thus saith the king, Let not Hezekiah deceive you: for he shall not be able to deliver you.

15 Neither let Hezekiah make you to trust in the Lord, saying, The Lord will surely deliver us: this citie shall not be given over into the hand of the king of Asshur.

16 Hearken not to Hezekiah: for thus sayth the king of Asshur, Make I appointment with me, and come out to me, that every man may eate of his owne vine, and every man of his owne fig-tree, and drinke every man the water of his owne well.

17 Till I come and bring you to a land like your owne land, *even* a land of wheate and wine, a land of bread and vineyardes,

18 Least Hezekiah deceive you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Asshur?

19 Where is the god of [m] Hamath, and of Arpad? where is the god of Sepharuaim? or how have they delivered Samaria out of my hand?

20 Who is hee among all the gods of these lands, that hath delivered their countrey out of mine hand, that the Lord should deliver Ierusalem out of mine hand?

21 Then they [n] kept silence, and answered him not a worde: for the kings commandement was, saying, Answere him not.

22 Then came Eliakim the sonne of Hilkiah the steward of the house, and Shebna the chancellor, and Ioah the sonne of Asaph the recorder, unto Hezekiah with rent cloathes, and tolde him the words of Rabshakeh.

a This historie is rehearsed because it is as a seale and confirmation of the doctrine afore, both for the threatnings and promises: to wit, that God would suffer his Church to be afflicted, but at length would send deliverance.
b When he had abolished superstition, and idolatry, and restored religion yet God would exercise his Church to trie their faith and patience.
c For he was now restored to his office, as Isaiah had prophecied, Chap. 22. 20.
d This declareth that there were few godly to be found in the kings house, when he was driven to send this wicked man in such a weightie matter.
e Saneheribs chiefe captaine.
f He speaketh this in the person of Hezekiah, falsly charging him that he put his trust in his wit and eloquence, whereas his onely confidence was in the Lord.
g Satan laboured to pull the godly King from one vaine confidence to another: to wit, from trust in the Egyptians, whose power was weake and would deceive them, to yeeld himselfe to the Assyrians, and so not to hope for any helpe of God.
‖ *Or, turne backe.*
h He reproacheth to Hezekiah his small power, which is not able to resist one of Saneheribs least captaines.
i Thus the wicked to deceive us, will pretend the Name of the Lord: but we must trie the spirits, whether they be of God or no.
k They were afraid, least by his words he should have stirred up the people against the King, and also pretented to grow to some appoynment with him.

† *Ebr. the water of their feet.*

1 The Ebrew word signifieth blessing, whereby this wicked captaine would have perswaded the people, that their condition should be better under Saneherib then under Hezekiah.
m That is, of Antiochia in Syria, of the which these two other cities also were: whereby we see how every towne had his peculiar idole, and how the wicked make God an idole because they do not understand that God maketh them his scourge, and punish cities for sinne.
n Not that they did not shew by evident signes that they did detest his blasphemie: for they had now rent their cloathes, but they knew it was in vaine to use long reasoning with this infidell, whose rage they shou'd have so much more provoked.

CHAP. XXXVII.

a Hezekiah asketh counsell of Isaiah, who promiseth him the victorie. 10 The blasphemie of Saneherib. 15 Hezekiahs prayer. 36 The armie of Saneherib is slaine of the Angel. 38 And he himselfe of his owne sonnes.

AND * when the King Hezekiah heard it, hee [a] rent his cloathes, and put on sackecloath and came into the house of the Lord.

2 And hee sent Eliakim the steward of the house, and Shebna the chancellor, with the Elders of the Priests, cloathed in sackecloth unto [b] Isaiah the Prophet the sonne of Amoz.

3 And hee said unto him, Thus saith Hezekiah, This day is a day of tribulation and of rebuke and blasphemie: for the children are come to the [c] birth, and there is no strength to bring foorth.

4 If so be the Lord thy God hath [d] heard the words of Rabshakeh, whom the King of Asshur his master hath sent to raile on the living God, and to reproach him with words, which the Lord thy God hath heard, then [e] lift thou up *thy* prayer for the remnant that are left.

5 So the servants of the King Hezekiah came to Isaiah.

6 And Isaiah said unto them, Thus say unto your master, Thus saith the Lord, Be not afraid of the wordes that thou hast heard, wherewith the servants of the King of Asshur have blasphemed me,

* 2. Kings 19. 1.
a In signe of grief and repentance.
b To have comfort of him by the word of God, that his faith might be confirmed and so his prayer be more earnest: teaching hereby that in all dangers these two are the onely remedies, to seeke unto God and his ministers.
c We are in as great sorow as a woman that travaileth of child, and cannot be delivered.
d That is, will declare by effect that he hath heard it: for when God deferreth to punish, it seemeth to the flesh, that hee knowes not the sinne, or heareth not the cause.
e Declaring that the ministers office doeth not onely stand in comforting by the word, but also in praying for the people.

7 Behold, I will send a blast upon him, and he shall heare a f noise, and returne to his owne land, and I will cause him to fall by the sword in his owne land.

8 ¶ So Rabshakeh returned, and found the King of Asshur fighting against g Libnah: for he had heard that he was departed from Lachish.

9 Hee heard also men say of Tarhakah, King of Ethiopia, *Beholde*, he is come out to fight against thee: and when hee heard it, hee sent *other* messengers to Hezekiah, saying,

10 Thus shall ye speake to Hezekiah King of Iudah, saying, Let not thy God h deceive thee, in whom thou trustest, saying, Ierusalem shall not be given into the hand of the King of Asshur.

11 Behold, thou hast heard what the Kings of Asshur have done to all lands in destroying them, and shalt thou be delivered?

12 Have the gods of the nations delivered them, which my fathers have destroyed? *as* i Gozan, and k Haran, and Rezeph, and the children of Eden, which were at Telassar?

13 Where is the king of Hamath, and the King of Arpad, and the King of the citie of Sepharuaim, Hena, and Iuah?

14 ¶ So Hezekiah received the letter of the hand of the messengers, and read it, and hee went up into the house of the Lord, and Hezekiah spread it before the Lord.

15 And Hezekiah prayed unto the Lord, saying,

16 O Lord of hoastes, God of Israel, which l dwellest betweene the Cherubims, that art very God alone over all the kingdomes of the earth: thou hast made the heaven and the earth.

17 Encline thine eare, O Lord, and heare: open thine eyes, O Lord, and see, and heare all the words of Sancherib, who hath sent to blaspheme the living God.

18 Trueth it is, O Lord, that the Kings of Asshur have destroyed all lands and m their countrey,

19 And have cast their gods in the fire: for they were no gods, but the worke of mens hands, *even* wood or stone: therefore they destroyed them.

20 Now therefore, O Lord our God, save thou us out of his hand, that n all the kingdomes of the earth may know, that thou onely art the Lord.

21 ¶ Then Isaiah the sonne of Amoz sent unto Hezekiah, saying, Thus saith the Lord God of Israel, Because thou hast prayed unto me, concerning Sancherib king of Asshur,

22 This is the word that the Lord hath spoken against him, The o virgin, the daughter of Zion, hath despised thee, *and* laughed thee to scorne: the daughter of Ierusalem hath shaken her head at thee.

23 Whom hast thou railed on and blasphemed? and against whom hast thou exalted *thy* voyce, and lifted up thine eyes on hie? *even* against the p holy One of Israel.

24 By thy servants hast thou railed on the Lord, and said, By the multitude of my charets I am come up to the top of the mountaines to the sides of Lebanon, and will cut downe the hie cedars thereof, *and* the faire firre-trees thereof, and I will goe up to the heights of his top, *and* to the forest of his fruitfull places.

25 I have digged, q and drunke the waters, and with the plant of my feete have I dried all the rivers closed in.

26 Hast thou not heard how I have of olde time made it, r and have formed it long agoe? and should I now bring it, that it should be destroyed, *and laid* on ruinous heapes, *as* cities defenced?

27 Whose inhabitants have † small power, *and* are afraid and confounded: they are like the grasse of the field and greene herbe, *or* grasse on the house tops, or corne blasted s afore it be growen.

28 But I know thy dwelling, and thy t going out and thy comming in, and thy furie against mee.

29 Because thou rageste against me, and thy tumult is come up unto mine eares, therefore will I put mine u hooke in thy nostrels, and my bridle in thy lips, and will bring thee backe againe the same way thou x camest.

30 And this shall be a y signe unto thee, *O Hezekiah*, Thou shalt eare this yeere such as groweth of it selfe: and the z second yeere such things as grow without sowing: and in the third yeere, sow ye and reape, and plant vineyards, and eate the fruite thereof.

31 And a the remnant that is escaped of the house of Iudah, shall againe take root downeward and beare fruit upward.

32 For out of Ierusalem shall goe a remnant, and they that escape out of mount Zion: the zeale of the Lord of hoasts shall doe this.

33 Therefore thus saith the Lord concerning the King of Asshur, He shall not enter into this citie, nor shoot an arrow there, nor come before it with shield, nor cast a mount against it.

34 By the same way that he came, he shall returne, and not come into this citie, saith the Lord.

35 For I will defend this citie to save it, for mine owne sake, and for my servant b Davids sake.

36 ¶ * Then the Angel of the Lord went out, and smote in the campe of Asshur, an hundreth fourescore, and five thousand: so when they arose early in the morning, behold, they were all dead corpses.

37 So Sancherib king of Asshur departed, and went away and returned and dwelt at c Nineveh.

38 And as he was in the Temple worshipping of Nisroch his god, Adramelech and Sharezer his sonnes * slewe him with the sword, and they escaped into the land of ‖ Ararat: and d Esarhaddon his sonne reigned in his stead.

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f Of the Egyptians and Ethiopians, that shall come and fight against him.

g Which was a citie toward Egypt, thinking thereby to have stayed the force of his enemies.

h Thus God would have him to utter a most horrible blasphemie before his destruction: as to call the authour of all trueth, a deceiver: some gather hereby that Shebnah had disclosed unto Sancherib the answere that Isaiah sent to the king.

i Which was a citie of the Medes.

k Called also Charre a citie in Mesopotamia, whence Abraham came after his fathers death.

l He groundeth his prayer on Gods promise, who promised to heare them from betweene the Cherubims.

m Meaning, the ten tribes.

n He declareth for what cause he prayed, that they might be delivered: to wit, that God might be glorified thereby through all the world.

o Whom God had chosen to himselfe as a chaste virgin, and ever whom he had care to preserve her from the lusts of the tyrant, as a father would have over his daughter.

p Declaring hereby that they that are enemies to Gods Church, fight against him whose quarrell his Church onely maintaineth.

q He boasteth of his policie, in that that he can finde meanes to nourish his army: and of his power in that that his army is so great, that it is able to drie up whole rivers, and to destroy the waters which the Iewes had closed in.

r Signifying, that God made not his Church to destroy it: but to preserve it, and therefore he saith that he formed it of old, even in his eternall counsell which cannot be changed.

† *Ebr. are short in hand.*

s He sheweth that the state and power of most flourishing cities endureth but a moment in respect of the Church, which shall remaine for ever, because God is the maintainer thereof.

t Meaning, his counsels and enterprises.

u Because Sancherib shewed himselfe, as a devouring fish and furious beast, he useth these similitudes, to teach how he will take him and guide him.

x Thou shalt lose thy labour.

y God giveth signes after two sorts: some goe before the thing, as the signes that Moses wrought in Egypt, which were for the confirmation of their faith, and some go after the thing, as the sacrifice, which they were commanded to make three dayes after their departure: and these latter are to keepe the benefits of God in our remembrance: of the which sort this here is.

z He promiseth that for two yeeres the ground or it selfe should feede them.

a They whom God hath delivered out of the hands of the Assyrians, shall prosper: and this properly belongeth to the Church.

b For my promise sake made to David.

c Which was the chiefest citie of the Assyrians.

d Who was also called Sardanapalus, in whose dayes tenne yeeres after Sancheribs death the Caldeans overcame the Assyrians by Merodach their king.

CHAP. XXXVIII.

1 *Hezekiah is sicke.* 5 *He is restored to health by the Lord, and liveth fifteene yeeres after.* 10 *He giveth thanks for his benefit.*

A Bout * that a time was Hezekiah sicke unto the death, and the Prophet Isaiah sonne of Amoz came unto him, and said unto him, Thus saith the Lord, Put thine house in an order, for thou shalt die, and not live.

2 Then Hezekiah b turned his face to the wall, and prayed to the Lord,

* 2 Kings 20, 1.

a Soone after that the Assyrians were slaine: so that God will have the exercise of his children continuall, that they may learne onely to depend upon God and aspire to the heaven.

b For his heart was touched with feare of Gods iudgement, seeing hee had so quickely after his deliverance from so great calamitie, as one unworthy to remaine in that estate, and also foreseeing the great change that should come in the Church, forasmuch as he left no sonne to reigne after him: for as yet Manasseh was not borne: and when he reigned, we see what a tyrant he was.

3 And sayd, I beseech thee, Lord, remember now how I have walked before thee in trueth, and with a perfit heart, and have done that which is good in thy sight: and Hezekiah wept sore.

4 ¶ Then came the worde of the Lord to Isaiah, saying,

5 Goe, and say vnto Hezekiah, thus saith the Lord God of David thy father, I have heard thy prayer, *and* seene thy teares: behold I will adde unto thy dayes fifteene yeeres.

6 And I will deliver thee c out of the hand of the king of Asshur, and this citie: for I will defend this citie.

7 And d this signe shallt thou have of the Lord, that the Lord will doe this thing that he hath spoken,

8 Behold, I will bring againe the shadow of the degrees (whereby it is gone downe in the diall of Ahaz by the e sunne) ten degrees backward: so the sunne returned by ten degrees, by the which degrees it was gone downe.

9 f The writing of Hezekiah king of Iudah, when he had bene sicke, and was recovered of his sicknesse.

10 I sayd in the g cutting off of my dayes, I shall goe to the gates of the grave: I am deprived of the residue of my yeeres.

11 I said, h I shall not see the Lord, *even* the Lord in the land of the living: I shall see man no more among the inhabitants of the world.

12 Mine habitation is departed, and is remooved from me, like a shepheards tent: I i have cut off like a weaver my life: he will cut me off from the height: from day k to night, thou wilt make an ende of me.

13 I reckoned l to the morning: but he brake all my bones like a lion, from day to night wilt thou make an ende of me.

14 Like a crane or a swallow, so did I m chatter: I did mourne as a dove: mine eyes were lift vp on high: O Lord, n it hath oppressed mee, comfort me.

15 What shall I say, o for he hath said it to me, and he hath done it: I shall walke p weakely all my yeeres in the bitternesse of my soule.

16 O Lord, q *to them* that ouerlive them, and to all *that are* in them, the life of my spirit *shall be* knowen, that thou causedst me to r sleepe and hast given life to me.

17 Behold, for f felicitie I had bitter griefe, but it was thy pleasure *to deliver* my soule from the pit of corruption: for thou hast cast all my t sinnes behind thy backe.

18 For u the grave cannot confesse thee: death cannot praise thee: they that goe downe into the pit, cannot hope for thy trueth.

19 *But* the living, the living, he shall confesse thee, as I *doe* this day: the father to the x children shall declare thy trueth.

20 The Lord *was ready* to save mee: therefore wee will sing my song, all the dayes of y our life in the house of the Lord.

21 Then said Isaiah, Take a lumpe of dry figs and z lay it vpon the boile, and he shall recouer.

22 Also Hezekiah a had sayd, What is the signe, that I shall goe vp into the house of the Lord?

CHAP. XXXIX.

Hezekiah is reproued because hee shewed his treasures vnto the ambassadours of Babylon.

AT * the same time, a Merodach Baladan, the sonne of Baladan, King of Babel, sent b letters, and a present to Hezekiah: for he had heard that he had bene sicke, and was recouered.

2 And Hezekiah was c glad of them, and shewed them the house of the treasures, the silver, and the golde, and the spices, and the precious oyntment, and all the house of his armour, and all that was found in his treasures; there was nothing in his house, nor in all his kingdome that Hezekiah shewed them not.

3 Then came Isaiah the Prophet vnto king Hezekiah, and said vnto him, What sayd these men? and from whence came they to thee? And Hezekiah said, They are come from a farre countrey vnto me, from Babel.

4 Then sayd hee, What have d they seene in thine house? And Hezekiah answered, All that is in mine house have they seene; there is nothing among my treasures, that I have not shewed them.

5 And Isaiah sayd to Hezekiah, Heare the word of the Lord of hoastes,

6 Behold, the dayes come, that all that is in thine house, and which thy fathers have laid vp in store vntill this day, shallbe c caried to Babel: nothing shall be left, saith the Lord.

7 And of thy sonnes, that shall proceede out of thee, *and* which thou shalt beget, shall they take away, and they shalbe e eunuches in the palace of the King of Babel.

8 ¶ Then said Hezekiah to Isaiah, The word of the Lord is good, which thou hast spoken: and hee sayd, Yet let there be peace, and trueth in my dayes.

CHAP. XL.

a Remission of sinnes by Christ. 3 The comming of Iohn Baptist. 13 The Prophet reproueth the Idolaters, and them that trust not in the Lord.

COmfort a yee, comfort yee my people, will your God say.

2 Speake comfortably to Ierusalem, and crie vnto her, that her b warfare is accomplished, that her iniquity is pardoned; for shee hath receiued of the Lords hand c double for all her sinnes.

3 A d voyce cryeth in the e wildernesse, f Prepare ye the way of the Lord: make streight in the desert a path for our God,

4 Every valley shalbe exalted, and every g mountaine and hill shalbe made low; and the crooked shalbe streight, and the rough places plaine.

5 And the glory of the Lord shalbe reuealed, and all h flesh shall see it together: for the mouth of the Lord hath spoken it.

y Hee sheweth what is the vse of the Congregation and Church, to wit, to giue the Lord thankes for his benefits.
z Read 2 King. 20.7.
a As verse 7.

* 2 King. 20.12.
a This was the first king of Babylon, which ouercame the Assyrians in the tenth yeere of his reigne.
b Partly mooued with the greatnesse of the miracle, partly because he shewed himselfe enemie to his enemies, but chiefly because he would ioyne with them whom God fauoured, and have their helpe, if occasion served.
c Reade 2. King. 20.13. & 2. Chron. 32.25. 31.
d He asketh him of the particulars, to make him vnderstand the craft of the wicked, which he before being ouercome with their flattery and blinded with ambition, could not see.
e By the grieuousnes of the punishment is declared how greatly God detested ambition & vaine glory.
f That is, officers and seruants.
g Reade 2. King. 20, 19.

a This is a consolation for the Church, assuring them, that they shalbe neuer destitute of Prophets whereby he exhorteth the true ministers of God that then were, and those also that should come after him, to comfort the poore afflicted, and to assure them of their deliuerance both of body and soule.
b The time of her affliction.

* n To wit, sorow and griefe both of the body and mind. o God hath declared by his Prophet that I shall die, and therefore I will yeeld vnto him. p I shall have no releasse, but continuall sorowes whiles I liue. q They that shall ouerliue the men that are now alive, and all they that are in these yeeres shall acknowledge this benefite. r That after that thou hadst condemned me to death thou restoredst me to life. s Whereas I thought to have lived in rest and ease being deliuered from mine enemie, I had griefe vpon griefe. t He esteemeth more the remission of his sinnes, and Gods fauour then a thousand liues. u For as much as God hath placed man in this world to glorifie him, the godly take it as a signe of his wrath, when their dayes were shortened, either because that they seemed vnworthy for their sinnes to liue longer in his service, or for their zeale to. Gods glory, seeing that there are so few in earth that do regard it as Psal 65. and 115.17. x All posterity shall acknowledge, and the fathers according to their duety toward their children shall instruct them in thy graces, and mercies toward me.

c Meaning, sufficient, as chap. 61.7. and *full correction* or double grace, whereas she deserved double punishment. d To wit of the Prophets. e That is, in Babylon and other places, where they were kept in captiuity, and misery. f Meaning Cyrus and Darius which should deliuer Gods people out of captiuity, and make them a ready way to Ierusalem: and this was fully accomplished when Iohn the Baptist brought tidings of Iesus Christes comming, who was the true deliuerer of his Church from sinne and Satan, Matth. 3.3. g Whatsoeuer may let or hinder this deliverance, shall be removed. h This miracle shallbe so great, that it shallbe knowen through all the world.

6 A i voyce ſayd, Crie. And he ſaid, What ſhall I cry? All fleſh *is* graſſe, and all the k grace thereof *is* as the floure of the field.

7 The graſſe withereth, the floure fadeth, becauſe the l Spirit of the Lord bloweth vpon it: ſurely the people *is* graſſe.

8 The graſſe withereth, the floure fadeth: but the m word of our God ſhall ſtand for ever.

9 ¶ O Zion, that bringeſt good tidings, get thee vp into the high n mountaine: O Ieruſalem, that bringeſt good tidings, lift vp thy voyce with ſtrength: lift it vp, be not afraid: ſay vnto the cities of Iudah, Behold o your God.

10 Behold, the Lord God will come with power, and p his arme ſhall rule for him: behold, his reward *is* with him, and his worke before him.

11 He ſhall feede his flocke like a ſhepheard: he ſhall gather the lambes with his arme, and cary them in his boſome, *and* ſhall guide them with q young.

12 Who hath meaſured the waters in his r fiſt? and counted heaven with the ſpan, and comprehended the duſt of the earth in a meaſure? and weighed the mountaines in a weight, and the hils in a balance?

13 Who hath inſtructed the ſpirit of the Lord? or *was* ſ his counſellor, *or* taught him?

14 Of whom tooke he counſell, and *who* inſtructed him and taught him in the way of iudgment? or taught him knowledge, and ſhewed vnto him the way of vnderſtanding?

15 Behold, the nations *are* as a drop of a bucket, and are counted as the duſt of the balance: behold, he taketh away the yles as a litle duſt.

16 And Lebanon *is* not ſufficient for fire, nor the beaſts thereof ſufficient for a burnt offering.

17 All nations before him *are* as t nothing, and they are counted to him, leſſe then nothing, and vanitie.

18 To whom then u will yee liken God? or what ſimilitude will yee ſet vp vnto him?

19 The workeman melteth an image, or the goldſmith beateth it out in golde, or the goldeſmith *maketh* ſilver plates.

20 Doth not x the poore chuſe out a tree that will not rot; for an oblation? hee ſeeketh alſo vnto him a cunning workeman, to prepare an image that ſhall not be mooued.

21 Know ye nothing? have ye not heard y it? hath it not bene told you from the beginning? have ye not vnderſtood it by the z foundation of the earth?

22 He ſitteth vpon the circle of the earth, and the inhabitants thereof *are* as groſhoppers, hee ſtretcheth out the heavens as a curtaine, and ſpreadeth them out, as a tent to dwell in.

23 Hee bringeth the princes to nothing, *and* maketh the iudges of the earth, as vanitie.

24 As though they were not planted, as though they were not ſowen, as though their ſtocke tooke no roote in the earth: for hee did even a blow vpon them, and they withered, and the whirlewinde will take them away as ſtubble.

25 To whom now will yee liken mee, that I ſhould be like *him*, ſaith the Holy one?

26 Lift vp your eyes on high, and behold who hath created theſe things, and bringeth b out their armies by number, and calleth them all by names: by the greatneſſe of *his* power & mighty ſtrength nothing faileth.

27 Why ſayeſt thou, O Iaakob, and ſpeakeſt O Iſrael, c My way is hid from the Lord, and my iudgement is paſſed over of my God?

28 Knoweſt thou not? *or* haſt thou not heard, that the everlaſting God, the Lord hath created the d ends of the earth? he neither fainteth, nor is weary: there *is* no ſearching of his e vnderſtanding.

29 *But* he giueth ſtrength vnto him that fainteth, and vnto him that hath no ſtrength, he encreaſeth power.

30 f Even the young men ſhall faint, and be weary, and the young men ſhall ſtumble and fall.

31 But they that waite vpon the Lord, ſhall renew *their* ſtrength: they ſhall lift vp the wings, as the eagles: they ſhall runne, and not be weary, and they ſhall walke and not faint.

CHAP. XLI.

a Gods mercie in chuſing his people. 6 Their idolatrie.
27 Deliuerance promiſed to Zion.

KEepe a ſilence before me, O ylands, and let the people b renew *their* ſtrength: let them come neere, and let them ſpeake: let vs come together into iudgement.

2 Who raiſed vp c iuſtice from the Eaſt, *and* called him to his foote? *and* gaue the nations before him, and ſubdued the kings? he gaue them as duſt to his ſword, *and* as ſcattered ſtubble vnto his bow.

3 Hee purſued them, and paſſed ſafely by the way that he had not gone with his feete.

4 Who hath wrought and done it? he that calleth the d generations from the beginning. I the Lord *am* the e firſt, and with the laſt I am the ſame.

5 The yles ſaw it, and did f feare, *and* the ends of the earth were abaſhed, drew neere, and g came,

6 Every man helped his neighbour, and ſayd to his brother, h Be ſtrong.

7 So the workeman comforted the founder, *and* hee that ſmote with the hammer, him that ſmote by courſe, ſaying, It is ready for the ſodering, and hee faſtened it with nailes that it ſhould not be mooued.

8 ¶ But thou, Iſrael, art my i ſervant, *and* thou Iaakob, whom I have choſen, the ſeede of Abraham my friend.

9 For I have taken thee from the ends of the earth, and called thee before the chiefe thereof, and ſayd vnto thee, Thou art my ſervant: I have choſen thee, and not caſt thee away.

10 Feare thou not, for I am with thee: be not afraid, for I am thy God: I will ſtrengthen thee, and helpe thee, and will ſuſteine thee with the k right hand of my iuſtice.

11 Behold, all they that prouoke thee, ſhalbe aſhamed, and confounded: they ſhalbe as nothing, and they that ſtrive with thee ſhall periſh.

12 Thou ſhalt ſeeke them and ſhalt not l finde them: *to vvit*, the men of thy ſtrife, *for* they ſhall be as nothing, and the men that warre againſt thee, as a thing of nought.

13 For I the Lord thy God will hold thy right hand, ſaying vnto thee, Feare not, I will help thee.

14 Feare not thou m worme, Iaakob, *and* yee

i. The voyce of God which ſpake to the Prophet Iſaiah.

k Meaning all mans wiſedome and naturall powers, Iames 1, 10. 1. pet. 1. 24.

l The ſpirit of God ſhall diſcouer the vanitie in all that ſeeme to have any excellencie of themſelues.

m Though conſidering the frailtie of mans nature many of the Iewes ſhould periſh, and ſo not be partakers of this deliuerance, yet Gods promiſe ſhould be fulfilled, and they that remained, ſhould feele the fruite thereof.

n To publiſh this benefite through all the world.

o He ſheweth at one word the perfection of all mans felicitie, which is to haue Gods preſence.

p His power ſhall be ſufficient without helpe of any other, and ſhall haue all meanes in himſelfe to bring his will to paſſe.

q He ſhall ſhew his care and fauour ouer them that are weake and tender.

r Declaring that as God onely hath all power, ſo doeth he vſe the ſame for the defence and maintenance of his Church.

ſ He ſheweth Gods infinite wiſdome for the ſame.

t He ſpeaketh all this to the intent that they ſhould neither feare man nor put their truſt in any, ſaue onely in God.

u Hereby he armeth them againſt the idolatrie, wherewith they ſhould be tempted in Babylon.

x He ſheweth the rage of the idolaters, ſeeing that the poore that haue not to ſuffice their owne neceſſities, will defraude themſelues to ſerue their idoles.

y Haue yee not the word of God, which plainely condemneth idolatry?

z Can you not learne by the viſible creatures whom God hath made to ſerue your vſe, that you ſhould not ſerue them nor worſhip them?

a So that his power appeareth in every place wherſoever wee turne our eyes.

b Who hath ſet in order the infinite number of the ſtarres.

c He rebuketh the Iewes, becauſe they did not reſt on the prouidence of God but thought that hee had forſaken them in their troubles.

d And therefore all power is in his hand to deliuer when his time commeth.

c Shewing that men muſt patiently abide, and not curiouſly ſeeke out the cauſe of Gods delay in our afflictions.

f They that truſt in their owne vertue, and do not acknowledge that all commeth of God.

a God as though hee pleaded his cauſe with all nations, requireth ſilence that hee may be heard in his right.

b That is, gather all their power and ſupports.

c Who called Abraham, who was the paterne of Gods iuſtice in deliuering his Church) from the idolatrie of the Caldeans to goe to and fro at his commandement, and placed him in the land of Canaan.

d Who hath created man and maintained his ſucceſſion.

e Though the world ſet vp never ſo many gods yet they diminiſh nothing of my glory: for I am all one, vnchangeable, which haue ever bene, and ſhall be for ever.

f Conſidering mine excellent workes among my people.

g They aſſembled themſelues, and conſpired againſt me to maintaine their idolatrie.

h Hee noteth the obſtinacie of the idolaters to maintaine their ſuperſtitions.

i And therefore ought ſeeft not to pollute thy ſelfe with the ſuperſtition of the Gentiles.

k That is, by my ſelfe faithfull and iuſt.

l Becauſe they ſhall be deſtroyed

m Thus he calleth them becauſe they were contemned of all the world, and that they conſidering their owne poore eſtate, ſhould ſeeke vnto him for helpe.

men of Israel: I will helpe thee, saith the Lord, and thy redeemer the holy One of Israel.

15 Behold, I will make thee a roler, and a new threshing instrument having teeth: thou shalt threshe the [n] mountaines, and bring them to powder, and shalt make the hiles as chaffe.

16 Thou shalt fanne them, and the wind shall cary them away, and the whirlewind shall scatter them: and thou shalt reioyce in the Lord, *and* shalt glory in the holy One of Israel.

17 *When* [o] the poore and the needy seeke water, and there *is* none (their tongue faileth for thirst: I the Lord will heare them: I the God of Israel will not forsake them.)

18 I will open rivers in the tops of the hilles, and fountaines in the mids of the valleyes: I will make the wildernesse as a poole of water, and the waste [p] land as springs of water.

19 I will set in the wilderneſſe the cedar, the Shittah, and the myrrhe tree, and the pine tree, *and* I will set in the wildernesse the firre tree, the elme and the boxe tree together.

20 Therefore let them see and know, and let them consider and vnderstand together that the hand of the Lord hath done this, and the holy One of Israel [q] hath created it.

21 [r] Stand to your cause, saith the Lord: bring forth your strong reasons saith the King of Iaakob.

22 Let them bring them foorth, and let them tell vs what shall come, let them shewe the former things what they be, that we may consider them, and know the latter end of them: either declare us things for to come.

23 Shew the things that are to come hereafter, that we may know that ye are gods: yea, doe good or do evill, that we may declare it, and behold it together.

24 Behold, yee are of no value, and your making is of nought: *man* hath [s] chosen an abomination by them.

25 ¶ I have raised up [t] from the North, and he shall come: from the East sunne shall he [u] call upon my name, and shall come upon [x] princes as upon clay, and as the potter treadeth mire vnder the foot.

26 Who hath declared from the beginning, that we may know? or before time, that we may say, Hee is righteous? Surely there is none that sheweth: surely there is none that declareth: surely there is none that heareth [y] your words.

27 *I am* the first, *that saith to* Zion, Behold, behold [z] them: and I will give to Ierusalem [a] one that shall bring good tidings.

28 But when [b] I beheld, there was none: and when I enquired of them, there *was* no counseller, and when I demaunded of them, they answered not a word.

29 Behold, they are all vanitie: their worke is of nothing, their images are wind and confusion.

n I will make thee able to destroy all thine enemies, be they never so mightie: and this chiefly is referred to the kingdome of Christ.

o That is, they that shalbe afflicted in the captivitie of Babylon.

p God will rather change the order of nature then they should want any thing, that cry to him by true faith in their miseries: declaring to them hereby that they shall take nothing by the way, when they returne from Babylon.

q That is, hath appointed and determined that it shall come so to passe.

r He biddeth the idolaters to proove their religion, and to bring foorth their idoles, that they may be tried whether they know all things, and can do all things: which if they cannot doe, he concludeth that they are no gods, but vile idoles.

s So that a man cannot make an idole, but he must do that which God detesteth and abhorreth: for hee chuseth his owne devises and forsaketh the Lords.

t Meaning, the Chaldeans.

u That is, Cyrus, who shall doe all things in my name and by my direction: whereby hee meaneth that both their captivitie, and deliverance shall be ordered by Gods providence and appointment.

x Both of the Chaldeans and others.

y Meaning, that none of the Gentiles gods can worke any of these things.

z That is, the Israelites which returne from the captivitie.

a To wit a continuall succession of Prophets and ministers.

b When I looked whether the idoles could doe these things, I found that they had neither wisedome nor power to doe any thing: therefore he concludeth that all are wicked, that trust in such vanities.

CHAP. XLII.

a *The obedience and humilitie of Christ.* b *Why hee was sent into the world.* 11 *The vocation of the Gentiles.*

BEholde, [a] my servant: [b] I will stay upon him: mine elect, *in whom* my soule [c] deliteth: I have put my Spirit upon him: hee shall bring foorth [d] iudgement to the Gentiles.

2 He shall not [e] cry, nor lift up, nor cause his voyce to be heard in the streete.

3 A [f] bruised reede shall hee not breake, and the smoking [g] flaxe shall he not quench: he shall bring foorth iudgement in [h] trueth.

4 Hee shall not faile nor be discouraged till he have [i] set iudgement in the earth: and the [k] yles shall wait for his Law.

5 Thus saith God the Lord (he that created the heavens and spread them abroad: hee that stretched foorth the earth, and the buds thereof: hee that giveth breath unto the people upon it, and spirit to them that walke therein.)

6 I the Lord have called thee in [l] righteousnesse, and will hold [m] thine hand, and I will keepe thee, and give thee for a [n] covenant of the people, *and* for a light of the Gentiles,

7 That thou mayest open the eyes of the blind, *and* bring out the prisoners from the prison: and them that sit in darkenesse, out of the prison house.

8 I am the Lord, this is my Name, and my [o] glory will I not give to another, neither my praise to graven images.

9 Beholde, the former things are [p] come to passe, and new things doe I declare: before they come forth, I tell you of them.

10 Sing unto the Lord a new song, *and* his praise from the end of the earth: ye that go downe to the sea, and all that is therein; the yles and the inhabitants thereof.

11 Let the wilderneſſe and the cities thereof lift up *their voyce*, the townes that [q] Kedar doeth inhabite: let the inhabitans of the rockes sing: let them shout from the top of the mountaines.

12 Let them give glory unto the Lord, and declare his praise in the yles.

13 The Lord shall goe forth as a [r] gyant; hee shall stirre up *his* courage like a man of warre: he shall shout and cry, *and* shall prevaile against his enemies.

14 I have a long time holden me peace, I have bene still *and* refrained my selfe: now will I cry like a [s] travelling woman: I will destroy and devoure at once.

15 I will make waste mountaines, and hils, and drie up all their hearbs, and I will make the floods ylands, and I will drie up the pooles.

16 ¶ And I will bring the [t] blind by a way, that they knew not, *and* lead them by pathes that they have not knowen: I will make darkenesse light before them, and crooked things streight. These things will I doe unto them, and not forsake them.

17 They shall be turned backe; they shall be greatly ashamed, that trust in graven images, and say to the molten images, Yee are our gods.

18 ¶ Heare, yee deafe: and ye blind, regarde, that ye may see.

19 Who is blind but my [u] servant? or deafe as my [x] messenger, that I sent? who is blinde as the [y] perfite, and blind as the Lords servant?

20 Seeing many things, but thou keepest them not? opening the eares, but he heareth not?

d He shall declare himselfe overcomer over the Gentiles, and call them by his worde and rule them by his Spirit.

e His comming shall not be with pompe and noyse, as earthly princes.

f He will not hurt the weake and feeble, but suppose and comfort them.

g Meaning, the weeke of a lampe, or candle which is almost out, but he will cherish it and snuffe it, that it may shine brighter.

h Although hee favour the weake, yet will hee not spare the wicked, but will iudge them according to trueth and equitie.

i Till he have set all things in good order.

k The Gentiles shall be desirous to receive his doctrine.

l Meaning, unto a lawfull and iust vocation.

m To assist and give thee.

n As him, by whom the promise made to all nations in Abraham shall be fulfilled.

o I will not suffer my glory to be diminished which I should doe if I were not faithfull in performing the same, and the idolaters thereby would enrol their idoles above me.

p As in time past I have beene true in my promises, so will I be in time to come.

q Meaning the Arabians, vnder whom hee comprehendeth all the people of the East.

r He sheweth the zeale of the Lord, and his power in the conservation of his Church.

s I will haste to execute my vengeance, which I have so long deferred as a woman that desireth to be delivered, when shee is in travell.

t That is, my poore people which are in perplexitie and care.

u To wit Israel, which should have most light because of my Law.

x The Priest to whom my word is committed, which should not onely heare it himselfe, but cause others to heare it.

y As the priests and prophets that should be lights to others?

The Prophets vse to make mention of Christ after that they have declareth any great promise, because hee is the foundation whereupon all the promises are made and ratified.

b For I have committed all my power to him, as to a most faithfull steward: Some reade, I will establish him: to wit, in his office by giving him the fulnesse of my Spirit.

c He only is acceptable unto me, and they that come unto me by him: for there is no other meanes of reconciliation, Mat. 12, 18. & 17, 5. Ioh. 14, 6.

21 The Lord is willing for his righteousneſſe ſake, *that* he may magnifie the Law and exalt it.

22 But this people is [z] robbed and ſpoyled, and ſhalbe all ſnared in dungeons, and they ſhalbe hid in priſon houſes: they ſhalbe for pray, and none ſhall deliver: a ſpoyle, and none ſhall ſay, [a] Reſtore.

23 Who among you ſhall hearken to this, *and* take heede, and heare for [b] afterwards?

24 Who gave Iaakob for a ſpoyle, and Iſrael to the robbers? Did not the Lord, becauſe we have ſinned againſt him? for they would not walke in his wayes, neither be obedient unto his Law.

25 Therefore he hath powred upon him his fierce wrath, and the ſtrength of battell: and it ſet him on fire round about, and hee knew not, and it burned him up, yet he conſidered not.

z Becauſe they will not acknowledge this benefit of the Lord, who is ready to deliver them, he ſuffereth them to be ſpoyled of their enemies through their owne faults and incredulitie.

a There ſhall be none to ſuccour them, or to will the enemie to reſtore that which hee hath ſpoyled.

b Meaning, Gods wrath.

CHAP. XLIII.

1 The Lord comforteth his people. Hee promiſeth deliverance to the Iewes. 11 There is no God but one alone.

BVt now thus ſaith the Lord, [a] that created thee, O Iaakob: and he that formed thee, O Iſrael, [b] Feare not: for I have redeemed thee: I have called thee by thy name, thou art mine.

2 When thou paſſeſt through the [c] waters, I will be with thee, and through the floods, that they doe not overflow thee. When thou walkeſt thorow the very fire, thou ſhalt not be burnt, neither ſhall the flame kindle upon thee.

3 For I am the Lord thy God, the holy one of Iſrael, thy Saviour: I gave [d] Egypt for thy ranſome, Ethiopia, and Seba for thee.

4 Becauſe thou waſt precious in my ſight, *and* thou waſt honourable, and I loved thee, therefore will I give [e] man for thee, and people for thy ſake.

5 Feare not, for I am with thee: I will bring thy ſeed from the [f] Eaſt, and gather thee from the Weſt.

6 I will ſay to the North, Give: and to the South, Keepe not backe: bring my ſonnes from farre, and my daughters from the ends of the earth.

7 Every one ſhall be called by my [g] Name: for I created him for my glory, formed him and made him.

8 I will bring foorth the blinde people, and they ſhall have eyes, and the deafe, and they ſhall have eares.

9 Let all the nations be gathered [h] together, and let the people be aſſembled: who among them can declare this, and ſhew vs former things? let them bring forth their [i] witneſſes, that they may be iuſtified: but let them [k] heare, and ſay, It *is* trueth.

10 You [l] are my witneſſes, ſayth the Lord, and my [m] ſervant, whom I have choſen: therefore yee ſhall know and beleeve mee, and yee ſhall vnderſtand that I am: before mee there was no God formed, neither ſhall there be after me.

11 I, *even* I am the Lord, and beſide me there is no Saviour.

12 I have declared, and I have ſaved, and I have ſhewed, when there was no ſtrange *god* among you: therefore you are my witneſſes, ſayeth the Lord, that I am God.

13 Yea, before the day *was*, I am, and there is none that can deliver out of mine hand: I will do it, and who ſhall let it?

a After theſe threatnings he promiſeth deliverance to his Church, becauſe hee hath regenerate them, adopted them, and called them.

b When thou feelt dangers and conſpiracies on all ſides, remember this benefit and the love of thy God, and it ſhall encourage thee.

c By water and fire he meaneth all kind of troubles and perils.

d I turned Sanherib's power againſt theſe countries, and made them to ſuffer that affliction which thou ſhouldeſt have done, and ſo were as the payment of thy ranſome, chap. 37. 9.

e I will not ſpare any man rather then thou ſhouldeſt periſh, for God more eſteemeth one of his faithfull then all the wicked in the world.

f He propheſieth of their deliverance from the captivity of Babylon, and of the calling of the vniverſall Church, alluding to that which is written, Deut. 30, 3.

g Meaning, that he could no be vnmindfull of them, except his owne Name and glory.

h Signifying, that no power can reſiſt him in doing this miraculous worke, nor all their idoles ase able to doe the like, as Chap. 41. 22.

i To proove that the things which are ſpoken of them, are true.

k Shewing, that the malice of the wicked hindreth them in the knowledge of the trueth, becauſe they will not heare when God ſpeaketh by his word.

l The Prophets and people to whom I have given my Law.

m Meaning ſpecially Chriſt, and by him all the faithfull.

14 Thus ſaith the Lord your redeemer, the holy one of Iſrael, For your ſake I have ſent to Babel, and [n] brought it downe: they are all fugitives, and the Caldeans cry in [o] the ſhips.

15 I am the Lord your holy one, the creater of Iſrael, your King.

16 Thus ſayth the Lord which maketh a way in [p] the Sea, and a path in the mighty [q] waters.

17 When he [r] bringeth out the [ſ] charet and horſe, the armie and the power lie together, *and* ſhall not riſe, they are extinct, and quenched as towe.

18 Remember ye not the former things, neither regard the things of old.

19 Behold, I do a new thing: now ſhall it come forth: ſhall you not know it? I will even make a way in the [t] deſert, *and* floods in the wilderneſſe.

20 The wilde [u] beaſts ſhall honour mee, the dragons and the oſtriches, becauſe I gave water in the deſert, *and* floods in the wilderneſſe to give drinke to my people, even to mine elect.

21 This people have I formed for my ſelfe: they ſhall ſhew forth my prayſe.

22 And thou haſt not [x] called upon mee, O Iaakob, but thou haſt [y] wearied me, O Iſrael.

23 Thou [z] haſt not brought mee the ſheepe of thy burnt offrings, neither haſt thou honored me with thy ſacrifices. I have not cauſed thee to ſerve with an offering, nor wearied thee with incenſe.

24 Thou broughteſt me no ſweet [a] ſaviour with money, neither haſt thou made mee drunke with the fat of thy ſacrifices, but thou haſt made me to [b] ſerve with thy ſinnes, *and* wearied me with thine iniquities.

25 I, *even* I am hee that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes.

26 Put me in [c] remembrance: let vs be iudged together: count thou that thou mayſt be iuſtified.

27 Thy [d] firſt father hath ſinned, and thy [e] teachers have tranſgreſſed againſt me.

28 Therefore I have [f] prophaned the rulers of the Sanctuary, and have made Iaakob a curſe, and Iſrael a reproach.

n By Darius and Cyrus.

o They ſhall cry when they would eſcape by water, ſeeing that the courſe of Euphrates is turned another way by the enemie.

p When he deliuered Iſrael from Pharao, Exod. 14, 22.

q When the Iſraelites paſſed through Iordan. Ioſh. 3, 17.

r When he deliuered his people out of Egypt.

ſ Pharaoh and his mighty armie.

t Meaning, that their deliverance out of Babylon ſhould be more famous then that from Egypt was, Ier. 23, 7. hag. 2, 10. 2. cor. 5, 17. revel. 21, 5, 17.

u They ſhall have ſuch abundance of all things as they returne home, even in the drie and barren places, that the very beaſts ſhall feele my benefits, and ſhall acknowledge them: much more men ought to be thankfull for the ſame.

x Thou haſt not worſhipped mee as thou oughteſt to have done.

y Becauſe thou haſt not willingly received that which I did command thee, thou diddeſt grieve me.

Whereby hee ſheweth that his mercies were the onely cauſe of their deliverance, forasmuch as they had deſerved the contrary.

z Meaning, in true faith and obedience.

a Either for the compoſition of the ſweet ointment, Exod 30, 34. or for the ſweet inſenſe, Exod. 30, 7.

b Thou haſt made mee to beare an heavie burden by thy ſinnes.

c If I forget any thing that may make for thy iuſtification, put me in remembrance and ſpeake for thy ſelfe.

d Thine anceſtors.

e Thy Prieſts and thy Prophets.

f That is, reiected, abhorred, and deſtroyed them in the wildernesſe and at other times.

CHAP. XLIIII.

1 The Lord promiſeth comfort, and that hee will aſſemble his Church of divers nations. 9 The vanitie of idoles. 17 The beaſtlineſſe of idolaters.

YEt now heare, O Iaakob my ſervant, and Iſrael whom I have choſen.

2 Thus ſaith the Lord, that made thee, and formed [a] thee from the wombe: hee will helpe thee. Feare not, O Iaakob, my ſervant, and thou righteous [b] whom I have choſen.

3 For I will powre water upon the [c] thirſtie, and floods upon the dry ground: I will powre my ſpirit upon thy ſeed, and my bleſſing upon thy buds.

4 And they [d] ſhall grow as among the graſſe, *and* as the willowes by the rivers of waters.

5 One ſhall ſay, I am the Lords: another

a He created and choſe thee from the beginning of his owne mercie, and before thou couldeſt merite any thing.

b Whom God accepteth as righteous or which hadſt occaſion thereunto becauſe of the Law, and of thine holy vocation.

c Becauſe man of himſelfe is as the drie and barren land, he promiſeth to moyſten him with the waters of his holy Spirit: Ioel 2, 28. Iohn 7, 38. acts 2, 17.

d That is, thy children and poſteritie ſhall increaſe wonderfully after their deliverance from Babylon.

e ſhalbe

e ſhallbe called by the name of Iaakob: and another ſhall ſubſcribe with his hand unto the Lord, and name himſelfe by the name of Iſrael.

6 Thus ſaith the Lord the King of Iſrael and his redeemer, the Lord of hoaſtes, f I am the firſt and I am the laſt, and without me *is* there no God.

7 And who is like mee, that ſhall g call and ſhall declare it, and ſet h it in order before me, ſince I appointed the i ancient people? and what is at hand, and what things are to come? let k them ſhew unto them.

8 Feare yee not, neither be afraid: have not I told thee of olde, and have declared it? l you are even my witneſſes, whether there be a God beſide me, and that there is no God that I know not.

9 All they that make an image, are vanitie, and m their delectable things ſhall nothing profit: and they are their owne witneſſes, n that they ſee not nor know: therefore they ſhall be confounded.

10 Who hath made a o god, or molten an image, that is P profitable for nothing?

11 Beholde, all that are of the q fellowſhip thereof, ſhall be confounded: for the workemen themſelves are men: let them all be gathered together, and r ſtand up, *yet* they ſhall feare, and be confounded together.

12 The ſmith *taketh* an inſtrument, and worketh in the coles, and faſhioneth it with hammers, and worketh it with the ſtrength of his armes, yea, he is ſ an hungred, and his ſtrength faileth, he drinketh no water, and is faint.

13 The carpenter ſtretcheth forth a line, he faſhioneth it with a red threed, he plaineth it, and he purtrayeth it with the compaſſe, and maketh it after the figure of a man, *and* according to the beautie of a man, that it may remaine in t an houſe.

14 Hee will hew him downe cedars, and take the pine tree and the oake, and taketh courage among the trees of the foreſt; hee planteth a firre tree, and the raine doeth nouriſh it.

15 And man burneth thereof; for hee will take thereof and u warme himſelfe: he alſo kindleth it, and baketh bread; yet hee maketh a god, and worſhippeth it; hee maketh it an idole, and boweth unto it.

16 Hee burneth the halfe thereof even in the fire, *and* upon the halfe thereof hee x eateth fleſh: he rofteth the rofte, and is ſatisfied, alſo he warmeth himſelfe and ſaith, Aha, I am warme, I have bene at the fire.

17 And the reſidue thereof he maketh a god, *even* his idole, he boweth unto it, and worſhippeth and prayeth unto it, and ſaith, Deliver mee; for thou art my god.

18 They have not knowen, nor vnderſtood: y for *God* hath ſhut their eyes that they cannot ſee, *and* their heart, that they cannot vnderſtand.

19 And none † conſidereth in his heart, neither *is* there knowledge nor vnderſtanding to ſay, I have burnt halfe of it, even in the fire, and have baked bread alſo upon the coales thereof: I have rofted fleſh, and eaten it, and ſhall I make the reſidue thereof an abomination? ſhall I bowe to the ſtocke of a tree?

20 He feedeth z of aſhes a ſeduced heart hath deceived him, that hee cannot deliver his ſoule, nor ſay, Is there not a lie in my right hand?

21 a Remember theſe (O Iaakob and Iſrael) for thou art my ſervant: I have formed thee; thou art my ſervant: O Iſrael forget me not.

22 I have put away thy tranſgreſſions like a cloud, and thy ſinnes as a miſt; turne unto mee, for I have redeemed thee.

23 b Reioyce yee heavens; for the Lord hath done it; ſhowt, ye lower parts of the earth; braſt foorth into prayſes, yee mountaines, O foreſt and every tree therein: for the Lord hath redeemed Iaakob, and will be glorified in Iſrael.

24 Thus ſaith the Lord thy redeemer, and hee that formed the from the wombe, I am the Lord that made all things, that ſpread out the heavens alone, and ſtretched out the earth by my ſelfe.

25 I deſtroy the c tokens of the ſoothſayers, and make them that coniecture, fooles, and turne the wiſe men backeward, and make their knowledge fooliſhneſſe.

26 ¶ He confirmeth the word of his d ſervant, and performeth the counſell of his meſſengers, ſaying to Ieruſalem, Thou ſhall be inhabited: and to the cities of Iudah, Yee ſhall be built up, and I will repaire the decaied places thereof.

27 He ſaith to the e deepe, Be drie, and I will drie up thy floods.

28 He ſaith to f Cyrus, *Thou art* my ſhepheard, and he ſhall performe all my deſire: ſaying alſo to Ieruſalem, Thou ſhalt be built, and to the Temple, Thy foundation ſhall be ſurely layd.

CHAP. XLV.

x *The deliverance of the people by Cyrus.* 9 *God is iuſt in all his workes.* 20 *The calling of the Gentiles.*

THus ſaith the Lord unto a Cyrus his b anoynted, whoſe right hand I have holden to c ſubdue nations before him: therefore will I weaken the loynes of kings, and open the doores before him, and the gates ſhall not be ſhut.

2 I will go before thee, and make the d crooked ſtraight: I will breake the braſen doores, and burſt the yron barres.

3 And I will give thee the treaſures of darkeneſſe, and the things hid in ſecret places, that thou mayeſt e know that I am the Lord which call thee by thy name, even the God of Iſrael.

4 For Iaakob my ſervants f ſake, and Iſrael mine elect, I will even call *thee* by thy name, *and* name thee, though thou haſt not knowen me.

5 I am the Lord, and there is none other, there is no God beſides mee: I g girded thee, though thou haſt not knowen me.

6 That they may know from the riſing of the ſunne, and from the Weſt, that there is none beſides me. I am the Lord, and there is none other.

7 I forme the h light, and create darkeneſſe: I

e By this diverſity of ſpeach he meaneth one thing, that is, that the people ſhall be holy, and receive the true religion of God, as Pſal. 87. 5.

f I am alwayes like my ſelfe, that is, mercifull toward my Church and moſt able to maintaine it, as Chap. 41. 4 and 43. 12. reveal. 1, 17. and 22. 13.

g And appoint them that ſhall deliver the Church.

h That is, declare unto me how I ought to proceed herein.

i God calleth the Iſraelites ancient, becauſe he preferred them to all other in his eternall election.

k Meaning, their idoles.

l Reade Chap. 43. 10.

m Whatſoever they beſtow upon their idoles, to make them to ſeeme glorious.

n That is, the idolaters ſeeing their idoles blinde, muſt need: be witneſſes of their owne blindneſſe, and feeling that they are not able to help them, muſt confeſſe that they have no power.

o Meaning, that whatſoever is made by the hand of man, if he be eſteemed as God, is moſt deteſtable.

p Whereby appeareth their blaſphemy, which call images the bookes of the laitie, ſeeing that they are not onely here called vnprofitable, but Chap. 41. 24. abominable, and Ieremie calleth them the worke of errours, Iere. 10, 15. Habakkuk, a lying teacher. 2, 18.

q That is, which by any way conſent either to the making or worſhipping.

r. Signifying, that the multitude ſhall not then ſave the idolaters when God will take vengeance, although they execute themſelves thereby among men.

ſ He deſcribeth the raging affection of the idolaters, which forget their owne neceſſities to ſet foorth their devotion toward their idoles.

t To place it in ſome Temple.

u He ſetteth foorth the obſtinacie and malice of the idolaters, which though they ſee by dayly experience that their idoles are no better then the reſt of the matter whereof they are made yet their refuſe the one part, and make a god of other, as the Papiſts make their cake god, and the reſt of their idoles.

x That is, he either maketh a table or trenchers.

y The Prophet giveth here an anſwere to all them that wonder how it is poſſible that any ſhould be ſo blinde to commit ſuch abomination, ſaying, that God hath blinded their eyes, and hardened their hearts.

† *Ebr. turneth.*

z He is abuſed as one that would eate aſhes, thinking to ſatisfie his hunger.

a Shewing that mans heart is moſt inclined to idolatrie, and therefore hee warneth his people by theſe examples, that they ſhould not cleave to any but to the living God, when they ſhould be among the idolaters.

b He ſheweth that the worke of the Lord toward his people ſhall be ſo great, that the inſenſible be mooved therewith.

c He armeth them againſt the ſoothſayers of Babylon, which would have borne them in hand, that they knew by the ſtarres, that God would not deliver them, and that Babylon ſhould ſtand.

d Of Iſaiah and the reſt of his Prophets, which did aſſureth the Church of Gods favour and deliverance.

e Hee ſheweth that Gods worke ſhould be no leſſe notable in this their deliverance, then when hee brought them out of Egypt, thorow the ſea.

f To aſſure them of their deliverance, hee nameth the perſon by whom it ſhould be, more then an hundreth yeare before he was borne.

a To aſſure the Iewes of their deliverance againſt the great tentations that they ſhould abide, he nameth the perſon and the meanes.

b Becauſe Cyrus ſhould execute the office of a deliverer, God called him his anoynted for a time, but after another ſort then he called David.

c To guide him in the deliverance of my people.

d I will take away all impediments and lets.

e Not that Cyrus did know God to worſhip him aright, but he had a certaine particular knowledge as prophane men may have of his power, and ſo was compelled to deliver Gods people.

f Not for any thing that is in thee, or for thy worthineſſe.

g I have given thee ſtrength, power and authoritie.

h I ſend peace and warre proſperitie, and adverſitie, as Amos 3, 6.

make

make peace, and create evill: I the Lord doe all theſe things.

8 Ye heavens ſend the dewe from above, and let the cloudes drop downe i righteouſnes, let the earth open, and let ſalvation and iuſtice growe foorth: let it bring them foorth together: I the Lord have k created him.

9 l Woe be vnto him that ſtriveth with his maker, the potſheard with the potſheards of the earth: ſhall the clay ſay to him that faſhioneth it, What makeſt thou? or thy worke, m It hath none hands?

10 Woe unto him that ſayeth to *his* father, What haſt thou forgotten? or to *his* mother, What haſt thou brought forth?

11 Thus ſaith the Lord, the onely one of Iſrael, and his maker, Aske me n of things to come concerning my ſonnes, and concerning the workes of mine hands: commend you me.

12 I have made the earth, and created man upon it: I, whoſe hands have ſpread out the heavens, I have even commaunded all their o armie.

13 I have raiſed p him up in righteouſnes, and I will direct all his wayes: hee ſhall build my citie, and he ſhall let go my captives, not for q price nor reward, ſaith the Lord of hoaſtes.

14 Thus ſayeth the Lord, The labour r of Egypt, and the merchandiſe of Ethiopia, and of the Sebeans, men of ſtature ſhall come unto thee, and they ſhall be ſ thine: they ſhall follow thee, *and* ſhall goe in chaines: they ſhall fall downe before thee, and make ſupplication unto thee, *ſaying*, Surely God is in thee, and there *is* none other God beſides.

15 Verely, thou O God t hideſt thy ſelfe, O God, the Saviour of Iſrael.

16 All they ſhalbe aſhamed and alſo confounded: they ſhall goe to confuſion together, that are the makers of images.

17 *But* Iſrael ſhall be ſaved in the Lord, with an everlaſting ſalvation: ye ſhall not be aſhamed nor confounded world without end.

18 For this ſayth the Lord (that created heaven, God himſelfe that formed the earth, and made it: he that prepared it, he created it not in vaine: he formed it to be u inhabited) I am the Lord, and there *is* none other.

19 I have not ſpoken in ſecret, *neither* x in a place of darkenes in the earth: I ſaid not in vaine unto the ſeede of Iaakob: ſeeke you mee: I the Lord doe ſpeake righteouſnes, and declare righteous things.

20 Aſſemble your ſelves, and come: drawe neere together, y yee abiect of the Gentiles: they have no knowledge, that ſet up the wood of their idole, and pray unto a god, that cannot ſave them.

21 Tell ye and bring them, and let them take counſell together, who hath declared this from the beginning, *or* hath told it of old? Have not I the Lord? and there *is* none other God beſide mee, a iuſt God, and a Saviour: there *is* none beſide me.

22 Looke unto me, and yee ſhall be ſaved: all

i Hee comforteth the Iewes, as if hee would ſay, Though when yee looke to the heavens and earth for ſuccour yee ſee nothing now but figues of Gods wrath, yet will cauſe them to bring foorth moſt certaine tokens of your deliverance, and of the performance of my promiſe: which is meant by righteouſneſſe.

k I have appointed Cyrus to this uſe and purpoſe.

l Hereby hee bridleth their impatience, which in diverſitie and couble murmure againſt God, and will not tary his pleaſure: willing that man ſhould match with his like, and not contend againſt God.

m That is, it is not perfectly made.

n Inſtead of murmuring, humble your ſelves, and aske what yee will for the conſolation of my children, and you ſhall be ſure of it, as yee are of theſe things which are at your commandement. Some reade it with an interrogation, and make it the application of the ſimilitude.

o That is, the ſtarres.

p To wit, Cyrus, that I may ſhew by him the faithfulneſſe of my promiſe in delivering my people.

q Meaning, freely and without ranſome or any grievous condition,

r Theſe people were tributaries to the Perſians, and ſo king Artahſhaſhte gave this money toward the building of the Temple, Ezra. 7.27.

ſ Whereas to fore they were thine enemies, they ſhall now honour thee, and thou ſhalt rule them: which was accompliſhed in the time of Chriſt.

t Hereby hee exhorteth the Iewes to patience, though their deliverance be deferred for a time: ſhewing that they ſhould not repent their long patience, but the wicked and idolaters ſhall be deſtroyed.

u To wit, of men, but chiefly of his Church.

x As doe the falſe gods, which give uncertaine anſweres.

y All yee idolaters which though you ſeeme to have never ſo much worldly dignitie, yet in Gods ſight you are vile and abiect.

z the endes of the earth ſhall be ſaved: for I am God, and there *is* none other.

23 I have ſworne by my ſelfe: the word is gone out of my mouth in a righteouſneſſe, and ſhall not returne, That every b knee ſhall bowe unto mee, *and* every tongue ſhall ſweare *by me*.

24 Surely c hee ſhall ſay, In the Lord have I righteouſneſſe and ſtrength: he ſhall come unto him, and all that d provoke him ſhallbe aſhamed.

25 The whole ſeede of Iſrael ſhalbe iuſtified, and glorie in the Lord.

z He calleth the idolaters to repentance, willing them to looke unto him with the eye of faith.

a That is, that the thing which I have promiſed ſhall be faithfully performed.

b The knowledge of God and the true worſhipping ſhall be thorow all the world, Rom. 14.11. Phil. 2.10. whereby he ſignifieth that wee muſt not onely ſerve God in heart, but declare the ſame alſo by outward profeſſion.

c Meaning, the faithfull ſhall feele and confeſſe this.

d All the contemners of God.

CHAP. XLVI.

1 *The deſtruction of Babylon and of their idoles.* 3 *He calleth the Iewes to the conſideration of his workes.*

a These were the chiefe idoles of Babylon.

BEl is bowed downe: a Nebo is fallen: their idoles were upon the beaſts, and upon the cattell: they which did beare you, *were* laden with a wearie burden.

b Becauſe they were of gold and ſilver, the Medes and Perſians caried them away.

2 c They are bowed downe, *and* fallen together, for they could not rid them of the burden, and their d ſoule is gone into captivitie.

c The beaſts that caried the idoles, fell downe vnder their burden.

d He deſcribeth the idoles, which had neither ſoule nor ſenſe.

3 Heare ye me, O houſe of Iaakob, and all that remaine of the houſe of Iſrael, which are e borne of mee *from* the wombe, and brought up of mee *from* the birth.

e He ſheweth the difference betweene the idoles and the true God: for they muſt be caried of others, but God himſelfe carieth his, as Deut. 32.11.

4 Therefore unto olde age, I the ſame, even I will beare *you* vntill the hoare haires: I have made *you*: I will alſo beare *you*, and I will carie *you*, and I will deliver *you*.

f Seeing I have begotten you, I will nouriſh and preſerve you for ever.

5 ¶ To whom will ye make me like, or make me equall, or g compare me that I ſhould be like him?

g The people of God, ſetting their owne calamitie, and the flouriſhing eſtate of the Babylonians, ſhould be tempted to think that their God was not ſo mightie as the idoles of their enemies: therefore he deſcribeth the originall of all the idols to make them to be abhorred of all men: ſhewing that the moſt that can be ſpoken in their commendation, is but to proove them vile, Baruch. 6.25.

6 They draw gold out of the bag, and weigh ſilver in the balance, *and* hire a goldſmith to make a god of it, *and* they bowe downe and worſhip it.

7 They beare it upon the ſhoulders: they cary him and ſet him in his place: ſo doth he ſtand, *and* cannot remoove from his place. Though one cry unto him, yet can he not anſwere, nor deliver him out of his tribulation.

8 Remember this, and be aſhamed: bring it againe to h minde, O you tranſgreſſers.

h Become wiſe, meaning, that all idolaters are without wit or ſenſe, *like* mad men.

9 Remember the former things of olde: for I am God, and there *is* none other God, and there *is* nothing like me.

10 Which declare the laſt thing from the beginning, and from of olde: the things that were not done, ſaying, My counſell ſhall ſtand, and I will doe whatſoever I will.

11 I call a i bird from the Eaſt, *and* the man of my k counſell from farre: as I have ſpoken, ſo will I bring it to paſſe: I have purpoſed it, and I will doe it.

12 Heare mee yee ſtubburne hearted, that are farre from l iuſtice.

13 I bring m neere my iuſtice: it ſhall not be farre off, and my ſalvation ſhall not tarie: for I will give ſalvation in Zion, *and* my glorie unto Iſrael.

e That is Cyrus, which ſhall come as ſwift as a bride, and fight againſt Babylon.

k Him by whom I have appointed to execute that which I have determined.

l Which by our incredulitie would let the performance of my promiſe.

m He ſheweth that mans incredulitie cannot aboliſh the promiſe of God, Rom. 3.3.

CHAP. XLVII.

The deſtruction of Babylon, and the cauſes wherefore.

COme downe and ſit in the duſt: O a virgine daughter Babel, ſit on the ground; there is no

a Which haſt lived in wealth and wantonneſſe, and haſt not yet beene overcome by any enemie,

b throne,

b throne, O daughter of the Caldeans; for thou shalt no more be called, Tender and delicate.

2 Take the millstones, and c grinde meale; loose thy lockes: d make bare the feete: vncover the leg, *and* passe thorow the floods.

3 Thy filthines shallbe discovered, and thy shame shallbe seene: I will take vengeance, and I will not meet *thee as* a e man.

4 f Our redeemer, the Lord of hoastes *is* his Name, the holy One of Israel.

5 g Sit still, and get thee into darkenesse, O daughter of the Caldeans; for thou shalt no more be called, The lady of kingdomes.

6 I was wroth with my people: I have polluted mine inheritance, and given them into thine hand, thou didst shew them no h mercy, but thou didst lay thy very heauy yoke upon the ancient.

7 And thou saidest, I shallbe a lady for ever, so that thou didst not set thy minde to these things, neither didst thou remember the latter end thereof.

8 Therefore now heare, thou that art given to pleasures, and dwellest careles, She saith in her heart, I am and none els: I shall not sit *as* a widow, neither shall know the losse of children.

9 But these two things shall come to thee suddenly on one day, the losse of children and widowhood; they shall come upon thee in their i perfection, for the multitude of thy divinations, and for the great abundance of thine inchanters.

10 For thou hast trusted in thy wickednesse; thou hast said, None seeth me. Thy k wisdome and thy knowledge, they have caused thee to rebel, and thou hast said m thine heart, I am, and none els.

11 Therefore shall evill come upon thee, and thou shalt not know the mourning thereof: destruction shall fall upon thee, which thou shalt not be able to put away: destruction shall come upon thee suddenly, or thou beware.

12 Stand now among thine inchanters, and in the multitude of thy soothsayers (with whome thou hast l wearied thy selfe from thy youth) if so be thou mayest have profit, *or* if so be thou maiest have strength.

13 Thou art wearied in the multitude of thy counsels: let now the astrologers, the starre gazers and prognosticators stand up, and save thee from these things that shall come upon thee.

14 Behold, they shall be as stubble; the fire shall burne them; they shall not deliver their owne lives from the power of the flame: there *shallbe* no coales m to warme at, *nor* light to sit by.

15 Thus shall they serve thee, with whom thou hast wearied thee, *even* thy merchants from thy youth; every one shall wander to his owne n quarters: none shall save thee.

CHAP. XLVIII.

1. *The hypocrisie of the Iewes is reproved.* 12. *The Lord alone will be worshipped.* 20 *Of their deliverance out of Babylon.*

HEare yee this, O house of Iaakob, which are a called by the name of Israel, and are come out of b the waters of Iudah: which sweare by the name of the Lord, and make mention of the God of Israel, *but* not in trueth nor in righteousnesse.

2 For they are called of the holy citie, and stay themselves c upon the God of Israel, whose Name *is* the Lord of hoastes.

3 I have declared the former things of old, and they went out of my mouth, and I shewed d them: I did them suddenly and they came to passe.

4 Because I knew that e thou art obstinate, and thy necke *is* an yron sinew, and thy brow brasse,

5 Therefore I have declared it to thee of old: before it came to passe, I shewed f it thee, lest thou shouldest say, Mine idole hath done them, and my carved image, and my molten image hath commanded them.

6 Thou hast heard, behold all this, and will not yee g declare it? I have shewed thee now things, even now, and hid things, which thou knewest not.

7 They are created now, and not of olde, and even before this thou heardest them not, lest thou shouldest say, Behold, I h knew them.

8 Yet thou heardest them not, neither diddest know them, neither yet was thine eare opened of olde; for I knew that thou wouldest grievously transgresse; therefore have I called thee a transgressour from the i wombe.

9 For my Names sake will I defer my wrath and for my praise, will I refraine it from thee, k that I cut thee not off.

10 Behold, I have fined thee, but l not as silver; I have m chosen thee in the fornace of affliction,

11 For mine owne sake, for mine owne sake will I doe it; for how should *my Name* n be polluted? o surely I will not give my glory unto another.

12 Heare me, O Iaakob and Israel, my called, p I am, I am the first, and I am the last.

13 Surely mine hand hath laid the foundation of the earth, and my right hand hath spanned the heavens: when I call them, q they stand up together.

14 All you, assemble your selves, and heare: which among them hath declared these things? The Lord hath loved r him, he will do his will in Babel, and his arme *shallbe* against the Caldeans.

15 I, *even* I have spoken it, and I have called him, I have brought him, and his way shall prosper,

16 Come neere unto me: heare ye this: I have not spoken it in secret from the s beginning: from the time that the thing was, I was there, and now the Lord God and his Spirit hath t sent me.

17 Thus saith the Lord thy redeemer, the Holy one of Israel I am the Lord thy God, which teach thee u to profite, and leade thee by the way that thou shouldest goe.

18 Oh, that thou hadst hearkened to my commandements! then had thy prosperitie bin as the flood, & thy righteousnesse as the waves of the sea.

19 Thy seed also had bene as the sand, and the fruite of thy body like the gravell thereof: his x name should not have bene cut off nor destroyed before me.

20 y Goe yee out of Babel: flee yee from the Chaldeans with a voyce of ioy: tell and declare this? shew it forth to the end of the earth: say ye The Lord hath redeemed his servant Iaakob.

21 And they z were not thirstie: he led them thorow the wilderneſse: hee caused the waters to flow out of the rocke for them: for he clave the rocke and the water gushed out.

22 There is no a peace, saith the Lord, unto the wicked.

a He decreeth their hypocrisie which vaunteth themselves to be Israelites, and were not so indeede.
b Meaning, the fountaine and stocke.
c They make a shew, as though they would have none other God.
d He sheweth that they could not accuse him in any thing, forasmuch as he had performed what soever he had promised.
e I have done for thee more then I promised, that thy stubburnesse and impudencie might have bene overcome.
f How thou shouldest be delivered out of Babylon.
g Will ye not acknowledge this my benefits, and declare it unto others?
h Shewing that mans arrogancie is the cause why God doth not declare all things at once, least they should attribute this knowledge to their owne wisedome.
i From the time that I brought thee out of Egypt: for that deliverance was as the birth of the Church.
k As it was my free mercy that I did chuse thee: so is it my free mercy that must save thee.
l For I had respect to thy weaknesse and infirmitie: for in silver there is some pureneſse, but in vs there is nothing but drosse.
m I tooke thee out of the fornace where thou shouldest have bene consumed.
n God ioyneth the salvation of his with his owne honour: so that they cannot perish but his glorie should be diminished, as Deut. 32. 27.
o Reade Chap. 42, 8.
p Reade Chap. 41. 4.
q To obey me, and to doe whatsoever I command them.
r Meaning, Cyrus, whom he had chosen to destroy Babylon.
s Since the time that I declared my selfe to your fathers.
t Thus the Prophet speaketh for himselfe, and to assure them of these things.
u What things shall doe thee good.
x That is the prosperous estate of Israel.
y After that he had forewarned them of their captivitie, and of the cause thereof, he sheweth them the great ioy that shall come of their deliverance.
z Hee sheweth that it shall be as easie to deliver them, as he did their fathers out of Egypt.
a Thus hee speaketh that the wicked hypocrites, should not abuse Gods promise, in whom was neither faith nor repentance, as Chap. 57. 21.

CHAP. XLIX.

1. *The Lord God exhorted all nations to beleeue his promises.*

6 Christ

6 Christ is the salvation of all that beleeve, and will deliver them from the tyranny of their enemie.

HEare yee me, O yles, and hearken, yee people from farre. The Lord hath called a me from b the wombe, and made mention of my name from my mothers belly.

2 And he hath made my mouth like a sharpe c sword: vnder the shadow of his hand hath he d hid me, and made me a chosen shaft, *and* hid me in his quiver,

3 And sayd unto me, Thou art my servant e Israel, for I will be glorious in thee.

4 And I sayd, I have f laboured in vaine: I have spent my strength in vain and for nothing; but my iudgement *is* with the Lord, and my worke with my God.

5 And now sayeth the Lord that formed me from the wombe to be his servant, that I may bring Iaakob againe to him (though Israel be not gathered, g yet shall I be glorious in the eyes of the Lord; and my God shalbe my strength.)

6 And hee sayd, It is a small thing that thou shouldest be my servant to rise up the tribes of Iaakob, and to restore the desolations of Israel: I will also give h thee for a light of the Gentiles, that thou mayest be my salvation unto the end of the world.

7 Thus saith the Lord the redeemer of Israel, *and* his holy One, to him that is despised in soule, to a nation that is abhorred, to a i servant of rulers, Kings shall see, and k arise, and princes shall worship, because of the Lord, that is faithfull: and the holy One of Israel, which hath chosen thee.

8 Thus sayth the Lord, l In acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and will give m thee for a covenant of the people, that thou maiest raise up the n earth, and obtaine the inheritance of the desolate heritages:

9 That thou mayest say to the o prisoners, Goe foorth; and to them that are in darkenesse, Shew your selves; they shall feede in the wayes, and their p pastures shall be in all the tops of the hilles.

10 They shall not be hungry, neither shall they be thirsty, neither shall the heate smite them, nor the sunne, for he that hath compassion q on them, shall leade them; even to the springs of water shall he drive them.

11 And I will make all my mountaines, as a way, and my paths shall be exalted.

12 Behold, these shall come from farre: and loe, these from the North and from the West, and these from the land of r Sinim.

13 Reioyce, O s heavens; and be ioyfull, O earth; braste forth into prayse, O mountaines; for God hath comforted his people, and will have mercy upon his afflicted.

14 But Zion sayd, The Lord hath t forsaken me, and my Lord hath forgotten me.

15 Can a woman forget her child, and not have compassion on the sonne of her wombe? though they should forget, yet will I not forget thee.

16 Behold, I have graven thee upon the palme of *mine* u handes: they x walles *are* ever in my sight.

17 Thy builders make y haste: thy destroyers and they that made thee waste, are departed from thee.

18 Lift up thine eyes round about and behold: all these gather themselves together *and* come to thee: as I live, sayth the Lord, thou shalt surely z put them all upon thee as a garment, and gird thy selfe with them like a bride.

19 For thy desolations, and thy waste places, and thy land destroyed, shall surely be now narow for them that shall dwell in it, and they that dwell devoure thee, shall be farre away.

20 The children of thy barrennesse shall say againe in thine eares, The place is straite for mee: give place to me that I may dwell.

21 Then shalt thou say in thine heart, Who hath begotten mee these, seeing I am barren and desolate, a captive and a wanderer to and fro? and who hath nourished them? behold, I was left alone: whence are these?

22 Thus sayth the Lord God, Behold, I will lift up mine hand to the a Gentiles and set up my standart to the people, and they shall bring thy sonnes in *their* armes: and thy daughters shall be caried upon *their* shoulders.

23 And Kings b shall be thy nursing fathers, and Queenes shall be thy nurses: they shall worship thee with *their* faces toward the earth, and licke up the c dust of thy feete: and thou shalt know that I am the Lord: for they shall not be ashamed that write for me.

24 Shall the pray be d taken from the mightie? or the iust captivitie delivered?

25 But thus saith the Lord, e Even the captivitie of the mighty shall be taken away: and the pray of the tyrant shall be delivered: for I will contend with him that contend with thee, and I will save thy children,

26 And will feede them that spoyle thee, with f their owne flesh, and they shall be drunken with their owne blood, as with sweete wine; and all flesh shall know that I the Lord am thy Saviour and the Redeemer, the mightie one of Iaakob.

CHAP. L.

1 The Iewes forsaken for a time. 2 Yet the power of God is not diminished. 5 Christs obedience and victorie.

THus sayth the Lord, Where is that a bill of your mothers divorcement, b whom I have cast off? or who is the creditor c to whom I sold you? Behold, for your iniquities are ye sold, and because of your transgressions is your mother forsaken.

2 d Wherefore came I, and there was no man? I called, and none answered; is mine hand e shortened; that it cannot helpe? or have I no power to deliver? Behold, at my rebuke I dry up the sea: I make the floods desert; their fish rotteth for want of water, and dieth for thirst.

3 I cloathe the heavens with darkenesse, and make a f sacke their covering.

4 The Lord God hath given g mee a tongue of the learned, that I should know *to minister* a word in time to him that is h weary; he will raise

a This is spoken in the person of Christ, to assure the faithfull that these promises should come to passe: for they were all made in him and in him should be performed.
b This is meant of the time that Christ should be manifested to the world, as Psal. 22.
c By the sword and shaft, he signifieth the vertue and efficacie of Christs doctrine.
d God hath taken me to his protection and defence: this chiefly is meant of Christ, and may also be applied to the ministers of his word.
e By Israel is meant Christ, and all the body of the faithfull, as the members, and their head.
f Thus Christ in his members complaineth, that his labour and preaching take none effect, yet hee is contented, that his doings are approoved of God.
g Though the Iewes refuse my doctrine, yet God will approove my ministery.
h To declare my Gospell, to the Gentiles. Chap. 41.6. acts 13.47. luk. 2.32.
i Meaning, the Iewes, whom tyrants kept in bondage.
k The benefit of their deliverance shall be so great, that great and small shall acknowledge it, and reverence God for it.
l Thus he speaketh of his Church when he would shew his mercie toward it, 2. Cor. 6.2.
m Meaning, Christ alone.
n Signifying, that before Christ renew the earth by his word, there is nothing but confusion and disorder.
o To them that are in the prison of sinne and death.
p Being in Christs protection, they shall be safe against all dangers, and free from the feare of the enemies.
q Meaning, that there should be nothing in their way from Babylon that should hinder or hurt them: but this is accomplished spiritually.
r Meaning, the South countrey, so that Christ shall deliver his from all the parts of the world.
s Reade Chap. 44.23.
t Hee obiecteth what the faithfull might say in their long affliction, and answereth therevnto to comfort them, with a most proper similitude, and full of consolation.

a Because I would not forget thee.
x Meaning, the good order of policie, and discipline.
y I have a continuall care to build thee up againe, and to destroy thine enemies.
z Hee sheweth what are the ornaments of the Church: to have many children, which are assembled by the word of God, and governed by his Spirit.
a He sheweth that Christ will not only gather this great number of the Iewes, but also of the Gentiles.
b Meaning, that Kings shall be converted to the Gospel, and bestow their power and authoritie for the preservation of the Church.
c Being ioyned with the Church, they shall humble themselves to Christ their head, and give him all honour.
d He maketh this as an obiection, as though the Caldeans were strong, and had them in iust possession.
e This is the answere to their obiection, that none is stronger then the Lord, neither hath a more iust citie unto them.
f I will cause them to destroy one another, as Iudge. 7.22. 2 Chron. 20, 22. Chap. 19.2.

a Meaning, that he hath not forsaken her, but through her owne occasion, as Hose 2.2.
b Which should declare that I have cut her off: meaning, that they could shew none.
c Signifying, that he solde them not for any debt or poverty, but that they solde themselves to sinnes to buy their owne lustes and pleasures.
d He commeth by his Prophets and ministers, but they would not beleeve their doctrine and convert.
e Am I not able to helpe you, as I have holpen your fathers of olde, when I dryed up the red Sea, and killed the fish in the rivers, and also afterward in Iorden?
f As I did in Egypt in token of my displeasure, Exod. 10, 21.
g The prophet doth represent here the person and charge of them that are inwardly called to the ministery of Gods word.
h To him that is oppressed by affliction and misery.

i As they that are taught, and made meet by him.
k I did not shrinke from God for any persecution or calamity. Whereby he sheweth that the true ministers of God can sooke for none other recompense of the wicked, but after this sort, and also what is their comfort.
l Shewing that it is a rare thing that any should obey aright Gods true ministers, though they labour to bring them from hell to heaven.
m You have sought consolation by your owne devises, and have refused the light, and consolation which God hath offered: therefore ye shal remaine in sorow, and not be comforted.

me up in the morning, in the morning he will waken mine eare to heare, i as the learned.

5 The Lord God hath opened mine eare, and I was not rebellious, neither turned I backe.

6 I gave my backe unto the k smiters, and my cheekes to the nippers: I hidde not my face from shame and spitting.

7 For the Lord God will helpe me, therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed.

8 He is neere that iustifieth me: who will contend with me? Let us stand together? who is mine adversary? let him come neere to me.

9 Behold, the Lord God will helpe me: who is he that can condemne me? lo, they shall waxe old as a garment: the moth shall eate them up.

10 l Who is among you that feareth the Lord? let him heare the voyce of his servant: he that walketh in darkenesse and hath no light, let him trust in the Name of the Lord, and stay upon his God.

11 Behold, all you kindle m a fire, and are compassed about with sparkes: walke in the light of your fire, and in the sparkes that ye have kindled. This shall ye have of mine hand, ye shall lie downe in sorow.

CHAP. LI.

1 *To trust in God alone by Abrahams example.* 7 *Not to feare men.* 17 *The great affliction of Ierusalem,* 22 *and her deliverance.*

a He comforteth the Church, that they should not be discouraged for their small number.
b That is, to Abraham, of whom ye were begotten, and to Sarah, of whom we were borne.
c As plentifull as Paradise, Gen. 2, 3.
d I will rule and governe my Church by my word and doctrine.
e The time that I will accomplish my promise.
f My power and strength.
g Beforewarneth them of the horrible changes and mutations of all things, and how he will preserve his church in the midst of all these dangers.

HEare me a yee that follow after righteousnes, *and* yee that seeke the Lord: looke unto the brocke, *whence* you are hewen, and to the hole of the pit, *whence* ye are digged.

2 Consider Abraham your father, and Sarah that bare you: for I called him alone, and blessed him and increased him.

3 Surely the Lord shall comfort Zion: he shall comfort all her desolations, and he shall make her desert c like Eden, and her wildernes like the garden of the Lord: ioy and gladnesse shall be found therein: praise, and the voyce of singing.

4 Hearken yee unto me my people, and give eare unto me, O my people: for d a Law shall proceed from me, and I will bring forth my iudgement for the light of the people.

5 My e righteousnes is neere: my salvation goeth forth, and mine f arme shall iudge the people: the yles shall wait for me, and shall trust unto mine arme.

6 Lift up your eyes to the heavens, and looke upon the earth beneath: for the g heavens shall vanish away like smoake, and the earth shall waxe olde like a garment, and they that dwell therein, shall perish in like maner: but my salvation shall be for ever, and my righteousnes shall not be abolished.

h He putteth them in remembrance of his great benefit for their deliverance out of Egypt, that thereby they might learne to trust in him constantly.
i Meaning, Egypt, Psal. 87, 4.
k To wit, Pharaoh, Ezek. 29, 3.

7 Hearken unto me ye that know righteousnesse, the people in whose heart *is* my Law. Feare ye not the reproach of men, neither be ye afraid of their rebukes.

8 For the moth shall eate them up like a garment, and the worme shall eate them like wood: but my righteousnes shall be for ever, and my salvation from generation to generation.

9 Rise up, Rise up, and put on strength, O arme of the Lord: rise up as h in the olde time in the generations of the world. Art not thou the same, that hath cut i Rahab, and wounded the k dragon?

10 Art not thou the same, which hath dried the Sea, *even* the waters of the great deepe, making the depth of the sea a way for the redeemed to passe over?

11 Therefore the redeemed of the Lord shall l returne and come with ioy unto Zion, and everlasting ioy shalbe upon their head: they shall obtaine ioy and gladnes: *and* sorow and mourning shall flee away.

l From Babylon.

12 I, *even* I am hee that comfort you. Who art thou that thou shouldest feare a mortall man, and the sonne of man, which shall be made as grasse?

13 And forgettest the Lord thy maker, that hath spred out the heavens, and laid the foundations of the earth? and hast feared continually all the day, because of the rage of the oppressour, which is ready to destroy? Where is now the rage of the oppressour?

14 The captive m hasteneth to be loosed, and that hee should not die in the pit, nor that his bread should faile.

m He comforteth them by the short time of their banishment: for in seventy yeeres they were restored, and the greatest empire of the world destroyed.

15 And I am the Lord thy God that divided the sea, when his waves roared: the Lord of hosts *is* his Name.

16 And I have put my words in thy n mouth, and have defended thee in the shadow of mine hand, that I may plant the o heavens, and lay the foundation of the earth, and say unto Zion, Thou art my people.

n Meaning, of Isaiah, and of all true ministers, who are defended by his protection.
o That all things may be restored in heaven and earth, Ephes. 1, 10.

17 Awake, awake, and stand up, O Ierusalem, which hast drunke at the hand of the Lord the p cup of his wrath: thou hast drunken the dregs of the cup of trembling, and wrung them out.

p Thou hast beene iustly punished and sufficiently as Chap. 40, 2. & this punishment in the elect is by measure, and according as God giveth grace to beare it: but in the reprobate it is the iust vengeance of God to drive them to an insensiblenes and madnesse, as Ier. 25, 15, 16.

18 There is none to guide her among all her sonnes, whom she hath brought foorth: there is none that taketh her by the hand of all the sonnes that she hath brought up.

19 These two q things are come unto thee: who will lament thee? desolation and destruction and famine, and the sword: by whom shall I comfort thee?

q Whereof the one is outward, as of the things that come to the body as war, and famine, and the other is inward and appertaineth to the minde: that is, to be without comfort: therefore he saith, How shall thou be comforted?

20 Thy sonnes have fainted, and lie at the head of all the streetes as a wilde bull in a net, and are full of the wrath of the Lord, *and* rebuke of thy God.

21 Therefore heare now this, thou miserable and drunken, but r not with wine.

r But with trouble and feare.

22 Thus saith thy Lord God, even God that pleadeth the cause of his people, Behold I have taken out of thine hand the cup of trembling, *even* the dregges of the cup of my wrath: thou shalt drinke it no more.

23 But I will put it into their hand that spoyle thee, which have sayd to thy soule, Bowe downe that we may goe over, and thou hast laid thy body as the ground, and as the streetes to them that went over.

CHAP. LII.

1 *A consolation to the people of God.* 7 *Of the messengers thereof.*

a No wicked tyrannie, which shall subuert Gods true religion, and oppresse the conscience.
b Put off the garments of sorow and heavines, and put on the apparell of ioy and gladnesse.

ARise, arise: put on thy strength, O Zion: put on the garments of thy beauty, O Ierusalem, the holy Citie: for hencefoorth there shall no a more come into thee the uncircumcised and the uncleane.

2 Shake thy selfe from the b dust, arise, and sit downe, O Ierusalem: loose the bands of thy neck, O thou captive daughter Zion.

3 For thus sayeth the Lord, Yee were solde

for c nought; therefore ſhall ye be redeemed without money.

4 For thus ſayth the Lord God, My people went d downe aforetime into Egypt to ſoiourne there, and Aſshur e oppreſſed them without cauſe.

5 Now therefore what have I heere, ſaith the Lord, that my people is taken away for nought, and they that rule over them, make them to howle, ſayth the Lord? and my Name all the day continually is f blaſphemed?

6 Therefore my people ſhall know my name: therefore *they ſhall know* in that day, that I am he that doe ſpeake: Behold, it is I.

7 How g beautifull upon the mountaines are the feete of him, that declareth *and* publiſheth peace! that declareth good tidings, *and* publiſheth ſalvation, ſaying unto Zion, thy God reigneth!

8 h The voyce of thy watchman *ſhalbe heard*: they ſhall lift up their voyce, and ſhout together: for they ſhall ſee eye to eye, when the Lord ſhall bring againe Zion.

9 O yee deſolate places of Ieruſalem, be glad and reioyce together, for the Lord hath comforted his people: hee hath redeemed Ieruſalem.

10 The Lord hath made i bare his holy arme in the ſight of all the Gentiles, and all the ends of the earth ſhall ſee the ſalvation of our God.

11 k Depart, depart ye: goe ye out from thence, and touch no uncleane thing, go out of the mids of her, be ye cleane, that I beare the veſſels of the Lord.

12 For ye ſhall not go out m with haſte, nor depart by fleeing away: but the Lord will go before you, & the God of Iſrael will gather you together.

13 Behold, my n ſervant ſhall proſper: he ſhalbe exalted and extolled, and be very hie.

14 As many were aſtonied at thee (his viſage was ſo o deformed of men, and his forme of the ſonnes of men) ſo p ſhall he ſprinkle many nations: the Kings ſhall ſhut their q mouthes at him: for that which had not bin told them, ſhall they ſee, and that which they had not heard ſhall they r underſtand.

4 Surely, hee hath borne our infirmities, and carieſt f our ſorowes, yet wee did iudge him as g plagued and ſmitten of God, and humbled.

5 But he was wounded for our tranſgreſſions: he was broken for our iniquities: the h chaſtiſement of our peace *was* upon him, and with his ſtripes are we healed.

6 All we like ſheep have gone aſtray: we have turned every one to his owne way, and the Lord hath laid upon him the i iniquity of us all.

7 Hee was oppreſſed, and hee was afflicted, yet did hee not k open his mouth: hee is brought as a ſheepe to the ſlaughter, and as a ſheepe before her ſhearer is dumbe, ſo he opened not his mouth.

8 Hee was taken out from l priſon, and from iudgement: m and who ſhall declare his age? for he was cut out of the land of the living: for the tranſgreſsion of my people was he plagued.

9 n And he made his grave with the wicked, and with the rich in his death, though hee had done no wickednes, neither *was* any deceit in his mouth.

10 Yet the Lord would breake him and make him ſubiect to infirmities: when o he ſhall make his ſoule an offring for ſinne, hee ſhall ſee *his* ſeed *and* ſhall prolong *his* dayes, and the will of the Lord ſhall proſper in his hand.

11 He ſhall ſee of the p travell of his ſoule, *and* ſhalbe ſatisfied, by his knowledge ſhall my q righteous ſervant iuſtifie many: for he ſhall beare their iniquities.

12 Therefore will I give him a portion with the great, and hee ſhall divide the ſpoyle with the ſtrong, becauſe r he hath powred out his ſoule unto death; and he was contend with the tranſgreſſours, and he bare the ſinne f of many, and prayed for the treſpaſſers.

a The prophet ſheweth that very few ſhall receive this their preaching of Chriſt, and of their deliverance by him. Ioh. 12. 38. rom. 10, 16.

b Meaning, that none can beleeve, but whoſe hearts God toucheth with the vertue of his holy Spirit.

c The beginning of Chriſts kingdome ſhalbe ſmall and contemptible in the ſight of man, but it ſhall growe wonderfully, and flouriſh before God.

d Reade Chap. 11. 1.

e. Which was by Gods ſingular providence for the comfort of ſinners, Hebr. 4. 15.

f. That is, the puniſhment due to our ſinnes: for the which he hath both ſufferred and made ſatisfaction, Mat. 8, 17. 1. pet. 2. 24.

g We iudgeth evill, thinking that he was puniſhed for his owne ſinnes, and not for ours.

h He was chaſtiſed for our reconciliation, 1. Cor. 15, 3.

i Meaning, the puniſhment of our iniquity, and not the fault it ſelfe.

k But willingly and patiently obeyed his fathers appoyntment. Mat. 26, 63. act. 8, 32.

l From the croſſe and grave after that he was condemned.

m Though he died for ſinne, yet after his reſurrection he ſhall live for ever: and this his death is to reſtore life to his members, Rom. 6, 9.

n God the Father delivered him into the hands of the wicked, and to the powers of the world to do with him what they would.

o Chriſt by offring up himſelfe ſhall give life to his Church, and ſo cauſe them to live with him for ever.

p That is, the fruit and effect of his labour, which is the ſalvation of his Church.

q Chriſt ſhall iuſtifie by faith through his word, whereas Moſes could not iuſtifie by the law.

r Becauſe he humbled himſelfe, therefore he ſhalbe exalted to glory, Phil. 2, 7, &c. to verſ. 12.

f That is, of all that beleeve in him.

CHAP. LIII.

1 *Of Chriſt and his kingdome, whoſe word fewe will beleeve.*
6 *All men are ſinners.* 11 *Chriſt is our righteouſneſſe,*
12 *and is dead for our ſinnes.*

WHo a will beleeve our report? and to whom is the b arme of the Lord revealed?

2 But hee ſhall growe up before him as a branch, and as a c roote out of a dry d ground; he hath neither forme nor beauty: when we ſhall ſee him, there ſhall be no forme that we ſhould deſire him.

3 He is deſpiſed and reiected of men; he is a man full of ſorowes, and hath experience of e infirmities: we hid as it were our faces from him: he was deſpiſed, and we eſteemed him not.

a After that hee hath declared the death of Chriſt, he ſpeaketh to the Church, becauſe it ſhould feele the fruits of the ſame, and calleth her barren, becauſe that in the captivity ſhe was a widdow without hope to have any children.

b The Church in this her affliction and captivity ſhall bring forth more children, then when ſhe was at libertie: or this may be ſpoken by admiration, conſidering the great number that ſhould come of her.

c Her deliverance under Cyrus was as her childhood, and therefore this was accompliſhed, when ſhe came to heritage, which was under the Goſpel.

c Signifying, that for the great number of children that God ſhould give her, ſhe ſhould ſeeme to lack roome to lodge them.

d The afflictions which thou ſuffereſt at the beginning.

e When as thou waſt refuſed for thy ſinnes, Chap. 50, 1.

f That did regenerate thee by his holy Spirit.

God of the whole g world.

g His glory shall shine through the whole world, which seemed before to be shut up in Iudea.

6 For the Lord hath called thee, being as a woman forsaken, and afflicted in spirit, and *as* a h young wife when thou wast refused, saith thy God.

h As a wife which was forsaken in thy youth.

7 For a little while have I forsaken thee, but with great compassion will I gather thee.

8 For a moment in *mine* anger, I hid my face from thee for a little season, but with everlasting mercie have I had compassion on thee, saith the Lord thy redeemer.

i As sure as the promise that I made to Noah, that the waters should no more overflow the earth.

9 For this is unto me *as* the i waters of Noah; for as I have sworne that the waters of Noah should no more goe over the earth, so have I sworne that I would not be angry with thee, nor rebuke thee.

10 For the mountaines shall remoove, and the hilles shall fall downe; but my mercie shall not depart from thee, neither shall the covenant of my peace fall away, saith the Lord, that hath compassion on thee.

11 O thou afflicted and tossed with tempest, that hast no comfort, behold, I will lay thy stones with the k carbuncle, and lay thy foundation with saphire,

k Hereby he declareth the excellent estate of the Church under Christ.

12 And I will make thy windowes of l emerauds, and thy gates shining stones, and all thy borders of pleasant stones.

l Or, iasper, or pearle.

13 And all thy children *shall be* taught of the Lord, and much peace shall be to thy children.

14 In m righteousnesse shalt thou be established, *and* be farre from oppression; for thou shalt not feare it; and from feare, for it shall not come neere thee.

m By the bearing of his word and inward mooving of his spirit.

15 Beholde, *the enemies* shall gather himselfe, but without n mee: whosoever shall gather himselfe in thee, o against thee, shall fall.

n In stablitie and sureness, so that it shall stand for ever.

16 Beholde, I have created the p smith that bloweth the coales in the fire, and him that bringeth foorth an instrument for his worke, and I have created the destroyer to destroy.

m And therefore shall not prevaile.

o Meaning, the domesticall enemies of the Church, as are the hypocrites.

17 But all the weapons that are made against thee, shall not prosper: and every tongue that shall rise against thee in iudgement, thou shalt condemne. This is the heritage of the Lords servants, and their righteousnesse *is* of me, saith the Lord.

p Signifying hereby, that man can doe nothing, but so farre as God giveth power: for seeing that all are his creatures, he must needs governe and guid them

CHAP. LV.

a Christ by proposing his graces and gifts to his Church, exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lusts, and so thirst not after these waters. 8 Gods counsels are not as mans. 12 The ioy of the faithfull.

HO, every one that a thirsteth, come ye to the waters, and ye that have b no silver, come, buy and eate: come, I say, buy c wine and milke without silver and without money.

a Christ by proposing his graces and gifts to his Church exempteth the hypocrites which are full with their imagined workes, and the Epicures, which are full with their worldly lusts, and so thirst not after these waters.

b Signifying, that Gods benefits can not be bought for money.

2 Wherefore doe ye lay out silver, *and* not for bread? d and your labour without being satisfied? hearken diligently unto me, and eate that which is good, and let your soule delight in e fatnesse.

c By waters, wine, milke and bread, he meaneth all things necessary to the spirituall life, as these are necessary to his corporall life. d He reproveth their ingratitude, which refuse these things that God offereth willingly, and in the meanes time spare neither cost nor labour to obtaine those which are nothing profitable. e You shall be fed abundantly.

3 Encline your eares, and come unto mee; heare, and your soule shall live, and I will make an everlasting covenant with you, *even* the f sure mercies of David.

f The same covenant which through my mercie I ratified and confirmed to David, that it should be eternall, 2. Sam. 7, 13. acts 14. 34.

4 Behold, I gave g him for a witnesse to the people, for a prince and a master unto the people.

g Meaning Christ, of whom David was a figure.

5 Behold, thou shalt call a nation that thou knowest not, h and a nation that knew not thee, shall runne unto thee because of the Lord thy God, and the Holy one of Israel: for he hath glorified thee.

h To wit, the Gentiles, which before thou diddest not receive to be thy people.

6 Seeke ye the Lord while he may i be found: call ye upon him while hee is neere.

i When he offereth himselfe by y preaching of his word.

7 Let the wicked k forsake his wayes, and the unrighteous his owne imaginations, and returne unto the Lord, and hee will have mercy upon him; and to our God, for hee is very ready to forgive.

k Hereby he sheweth that repentance must be ioyned with faith, and how we cannot call upon God aright, except the fruits of our faith appeare.

8 For my l thoughts *are* not your thoughts, neither *are* your wayes my wayes, saith the Lord.

l Although you are not soone reconciled one to another and iudge mee by your selves, yet I am most easie to be reconciled, yea, I offer my mercies to you.

9 For as the heavens are higher then the earth, so are my wayes higher then your wayes, and my thoughts above your thoughts.

10 Surely as the raine commeth downe, and the snow from heaven, and returneth not thither but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread unto him that eateth,

m If these small things have their effect as dayly experience sheweth, much more shall my promise, which I have made and confirmed, bring to passe the things which I have spoken for your deliverance.

11 So shall my m word be, that goeth out of my mouth: it shall not returne unto me voyd, but it shall accomplish that which I will, and it shall prosper in the thing whereto I sent it.

n Reade Chap. 44. 23. and 49. 13.

12 Therefore ye shall goe out with ioy, and be led foorth with peace; the n mountaines and the hils shall breake foorth before you into you, and all the trees of the field shall clap *their* hands.

o To set forth his glory.

13 For thornes there shall grow firre-trees; for nettles shall grow the myrrhe-tree, and it shall be to the Lord o for a name, *and* for an everlasting p signe that shall not be taken away.

p Of Gods deliverance, and that he will never forsake his Church.

CHAP. LVI.

1 An exhortation to iudgement and iustice. 10 Against shepheards that devoure their flocke.

THus saith the Lord, a Keepe iudgement and doe iustice, for my salvation is at hand to come, and my b righteousnes to be revealed.

a God sheweth what he requireth of them after that he hath delivered them: to wit, the workes of charitie whereby true faith is declared.

b Which I will declare toward you, and powre into to your hearts by my Spirit.

2 Blessed *is* the man that doeth this, and the sonne of man which layeth hold on it; hee that keepeth the c Sabbath, and polluteth it not, and keepeth his hand from doing any evill.

c Vnder the Sabbath he comprehendeth the whole service of God and true religion.

3 And let not the sonne of the strangers, which d is ioyned to the Lord, speake and say, The Lord hath surely separated me from his people; neither let the Eunuch say, Behold, I am a dry tree.

d Let none thinke himselfe unmeete to receive the graces of the Lord: for the Lord will take away all impediments, and will forsake none which will keepe his true religion, and beleeve in him,

4 For thus saith the Lord unto the Eunuches that keepe my Sabbaths, and chuse the thing that pleaseth me, and take hold of my covenant,

e Meaning, in his Church.

5 Even unto them will I give in mine e House and within my wals, a place, and a f name better then of the sonnes and of the daughters; I will give them an everlasting name, that shall not be put out.

f They shall be called after my people, and be of the same religion:

6 Also the strangers that cleave unto the Lord, to serve him, and to love the Name of the Lord, and to be his servants; every one that keepeth the Sabbath, and polluteth it not, and embraceth my covenant,

7 Them will I bring also to mine holy mountaine, and make them ioyfull in mine House of prayer; their burnt g offerings and their sacrifices *shall be* accepted upon mine altar: for mine

yea, under Christ the dignitie of the faithfull shall be greater then the Iewes were in that time.

g Hereby he meaneth the spirituall service of God, to whom the faithfull offer continuall thankesgiving, yea themselves and all that they have, as a lively and acceptable sacrifice.

house shall be called an house of prayer for b all people.

8 The Lord God saith, which gathereth the scattered of Israel, Yet will I gather to them those that are to be gathered to them.

9 All ye i beasts of the field, come to devoure, *even* all ye beasts of the forest.

10 Their k watchmen are all blind: they have no knowledge: they are all dumbe dogs: they can not barke: they lie and sleepe and delight in sleeping.

11 And these greedy dogs can never have enough; and these shepheards cannot understand: *for* they all looke to their owne way, every one for his advantage, *and* for his owne purpose.

12 Come, I will bring wine, and wee will fill our selves with strong drinke, and to l morow shallbe as this, *and* much more abundant.

h Not onely for the Iewes, but for all others, Matt. 21,13.

i Meaning, the enemies of the Church, as the Babylonians, Assyrians, &c. thus he speaketh to feare the hypocrites and to assure the faithfull that when this commeth, they may know it was told them before.

k He sheweth that this affliction shall come through the fault of the governours, prophets, and pastors, whose ignorance, negligence, avarice and obstinacie provoked Gods wrath against them.

l We are well yet, and to morow shall be better: therefore let us not feare the plagues before they come: thus the wicked contemned the abominations and exhortations which were made them in the Name of God.

CHAP. LVII.

1 *God taketh away the good, that hee should not see the horrible plagues to come.* 3 *Of the wicked idolaters,* 9 *and their vaine confidence.*

THe righteous perisheth, and no man considereth it in heart, and mercifull men are taken away, and no man understandeth that the righteous is taken away a from the evill *to come.*

2 b Peace shall come: they shall rest in their beds, *every one* that walketh before him.

3 But you c witches children, come hither, the feed of the adulterer and of the whore.

4 On whom have ye iested? upon whom have ye gaped and thrust out your tonge? are not ye rebellious children, *and* a false seed?

5 Inflamed with idoles under every greene tree: and sacrificing the d children in the valleys under the tops of the rocks?

6 Thy portion *is* in the smoothe stones e of the river: they, they are thy lot: even to them hast thou powred a drinke-offering: thou hast offered a sacrifice. Should I delight in *these?*

7 Thou hast made thy g bed upon a very hie mountaine: thou wentest up thither, even thither wentest thou to offer sacrifice.

8 Behind the h doores also and posts hast thou set up thy remembrance: for thou hast discovered thy selfe *to another*, then mee, and wentest up, *and* diddest i enlarge thy bed, and make a covenant betweene thee and them, and lovedst their bed in *every* place where thou sawest it.

9 Thou wentest k to the kings with oyle, and diddest increase thine oyntments, *and* send thy messengers farre off, and diddest humble thy selfe unto hell.

10 Thou weariedst thy selfe in thy manifold iourneys, yet saydest thou not, l There is no hope: thou m hast found life by thine hand, therefore thou wast not grieved.

a From the plague that is at hand, and also because God will punish the wicked.

b The soule of the righteous shallbe in joy, and their body shall rest in the grave unto the time of the resurrection, because they walked before the Lord.

c He threateneth the wicked hypocrites, who under the presence of the name of Gods people, derided Gods word and his promises: boasting openly that they were the children of Abraham, but because they were not faithfull and obedient as Abraham was, he calleth them bastards, and the children of sorcerers, which forsooke God, and fledde to wicked meanes for succour.

d Reade Levit. 18. 21. 2. King. 23. 10.

e Meaning, every place was polluted with their idolatry: or every faire stone that they found, they made an idole of it.

f In the sacrifices which you offering before these idoles thought you did serve God.

g To wit, thine altars in an open place, like an impudent harlot, that careth not for the sight of her husband.

h In stead of setting up the word of God in the open places on the posts and doores to have it in remembrance, Deut. 6, 9. and 27, 1. thou hast set up signes and markes of thine idolatry in every place.

i That is, diddest increase thine idolatry more and more.

k Thou diddest seeke the favour of the Assyrians by gifts and presents to helpe thee against the Egyptians: and when they failed thou soughtest to the Babylonians, and more and more diddest torment thy selfe.

l Although thou sawest all thy labors to be in vaine, yet wouldest thou never acknowledge thy fault, and leave off.

m Hee derideth their unprofitable diligence, which thought to have made all sure, and yet were deceived.

11 And whom diddest thou reverence or feare, seeing thou hast n lied unto mee, and hast not remembred mee, neither set thy mind thereon? is it not *because* I holde my peace, and that of long o time? therefore thou feareſt not me.

12 I will declare thy righteousnesse p and thy workes, and they shall not profit thee.

13 When thou cryest, let them that thou hast gathered together, deliver thee: but the wind q shall take them all away: vanitie shall pull them away: but he that trusteth in me shall inherite the land, and shall possesse mine holy Mountaine.

14 r And he shall say, Cast up, cast up: prepare the way: take up the stumbling blocks out of the way of my people.

15 For thus saith he that is hie and excellent, hee that inhabiteth the eternitie, whose Name is the Holy one, I dwell in the high and holy place: with him also that is of a contrite and humble spirit to revive the spirit of the humble, and to give life to them that are of a contrite heart.

16 For I will not contend for ever: neither will I be alwaies wroth, f for the spirit should faile before me: and I have made the breath.

17 For his t wicked covetousnesse I am angry with him, and have smitten him: I hid mee, and was angry, yet he went away, and turned after the way of his owne heart.

18 I have seene his wayes, and will u heale him: I will leade him also, and restore comfort unto him, and to those that lament him.

19 I create the x fruit of the lips, *to be* peace: peace unto them that are y farre off, and to them that are neere, sayth the Lord: for I will heale him.

20 But the wicked *are* like the raging sea, that can z not rest, whose waters cast up myre and dirt.

21 There is no peace, sayth my God, to the wicked.

n Broken promise with me.

o Meaning, that the wicked abuse Gods lenitie, and grow to further wickednesse.

p That is, by naughtinesse, idolatries, and impieties which the wicked call Gods service: thus he derideth their obstinacie.

q Meaning, the Assyrians and others whose helpe they looked for.

r God shall say to Darius and Cyrus.

f I will not use my power against frail man, whose life is but a blast.

t That is, for the vices and faults of the people, which is meant here by covetousnesse.

u Though they were obstinate, yet I did not withdraw my mercy from them.

x That is, I frame the speach and words of my messengers which shall bring peace.

y As well to him that is in captivitie as to him that remaineth at home.

z Their evill conscience doth ever torment them, and therefore they can never have rest, Reade Chap. 48, 22.

CHAP. LVIII.

1 *The Office of Gods ministers.* 2 *The workes of the hypocrites.* 6 *The fast of the faithfull.* 13 *Of the true Sabbath.*

CRie a aloude, spare not: lift up thy voyce like a trumpet, and shew my people their transgression, and to the house of Iaakob their sinnes.

2 Yet they b seeke mee daily, and will know my waies, even as a nation that did righteously, and had not forsaken the statutes of their God: they aske of me the ordinances of iustice: they will draw neere unto God, *saying,*

3 c Wherefore have we fasted, and thou seest it not? we have punished our selves, and thou regardest it not. Beholde, in the day of your fast you will seeke d *your* will, and require all your debts.

4 Behold, ye fast to strife and debate, and to smite with the fist of wickednesse: ye shall not fast as *yee doe* to day, to make your voyce to be e heard above.

5 Is it such a fast that I have chosen, that a man should afflict his soule for a day, and to bowe

a The Lord thus speaketh to the Prophet, willing him to use all diligence and severitie to rebuke the hypocrites.

b They will seeme to worship me and have outward holinesse.

c He setteth forth the malice and disdaine of the hypocrites, which grudge against God, if their workes be not accepted.

d Thus he convinceth the hypocrites by the second table, and by their duety toward their neighbour, that they have neither faith nor

e So long as you use contention and oppression, your fasting and prayers shall not be heard.

downe his head, as a bul-rush, and to lie downe in sackecloath and ashes? wilt thou call this a fasting, or an acceptable day to the Lord?

6 Is not this the fasting that I have chosen? to loose the bands of wickednesse, to take off the heavy burdens, and to let the oppressed goe free, and that ye breake every f yoke?

f That you leave off all your extortions.

7 Is it not to deale thy bread to the hungry, and that thou bring the poore that wander, unto thine house? when thou seest the naked, that thou cover him, and hide not thy selfe from g thine owne flesh?

g For in him thou seest thy selfe as in a glasse.

8 Then shall thy h light breake foorth as the morning, and thine health shall grow speedily: thy i righteousnes shall goe before thee, *and* the glory of the Lord shall embrace thee.

h That is, the prosperous estate wherewith God will blesse thee.

i The Testimony of thy goodnesse shall appeare before God and man.

9 Then shalt thou call, and the Lord shall answere: thou shalt cry, and he shall say, Here I am: if thou take away from the mids of thee the yoke, the putting foorth of the k finger, and wicked speaking:

k Whereby is meant all maner of iniurie.

10 If thou l powre out thy soule to the hungry, and refresh the troubled soule: then shall thy light spring out in the m darknesse, and thy darknesse *shalbe* as the noone day.

l That is, have compassion on their miseries.

m Thine adversitie shalbe turned into prosperity.

11 And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones, and thou shalt be like a watered garden, and like a spring of water, whose waters faile not.

n Signifying that of the Iewes should come such as should build againe the ruines of Ierusalem and Iudea: but chiefly this is meant of the spirituall Ierusalem, whose builders were the Apostles.

12 And they shall be of thee, that shall build the olde n waste places: thou shalt raise up the foundations for many generations, and thou shalt be called the repairer of the breach, *and* the restorer of the paths to dwell in.

o If thou refraine thy selfe from thy wicked works.

13 If thou o turne away thy foote from the Sabbath, from doing thy will on mine Holy day, and call the Sabbath a delight to consecrate it, *as* glorious to the Lord, and shalt honour him, not doing thine owne wayes, nor seeking thine owne will, nor speaking a vaine word,

14 Then shalt thou delight in the Lord, and I will cause thee to mount upon the high places of the earth, and feed thee with the heritage of Iaakob thy father: for the mouth of the Lord hath spoken it.

CHAP. LIX.

1 *The wicked perish through their owne iniquities.* 12 *The confession of sinnes.* 16 *God alone will preserve his Church though all men faile.*

BEhold, * the Lords hand is not shortened, that it cannot save: neither is his eare heavie, that it cannot heare.

* Num. 11,23. chap. 50,2.

2 But * your iniquities have separated betweene you and your God, and your sinnes have hid *his* face from you, that he will not heare.

* Ierem. 5,25.

3 For your handes are defiled with a blood, and your fingers with iniquitie: your lips have spoken lies, *and* your tongue hath murmured iniquitie.

a Reade Chap. 1,15.

4 No man calleth for iustice: no man b contendeth for trueth: they trust in vanity, and speake vaine things: they conceive mischiefe, and c bring forth iniquitie.

b All men winke at the iniuries and oppressions, and none go about to remedie them.

c According to their wicked devices, they hurt their neighbours.

5 They hatch cockatrice d egges, and weave the spiders e web: hee that eateth of their egges, died, and that which is trode upon, breaketh out into a serpent.

d Whatsoever commeth from them is poyson, and bringeth death.

6 Their webs shall be no garment, neither shall they cover themselves with their labors: *for* their workes *are* workes of iniquities, and the worke of crueltie *is* in their hands,

e They are profitable to no purpose.

7 Their feete turne to evill, and they make haste to shed innocent blood: their thoughts are wicked thoughts: desolation and destruction *is* in their paths.

8 The way of peace they know not, and there *is* none equitie in their goings: they have made them crooked paths: whosoever goeth therein, shall not know peace.

9 Therefore is f iudgement farre from us, neither doeth g iustice come neere unto us: we wait for light, but lo, it *is* darknesse: for brightnes, *but* we walke in darknesse.

f That is, Gods vengeance to punish our enemies.

g Gods protection to defend us.

10 We grope for the wall like the h blind, and we grope as one without eyes: we stumble at the noone day as in the twilight: *vve are* in solitary places, as dead men.

h We are altogether destitute of counsell, and can finde no end of our miseries.

11 We roare all like i beares, and mourne like doves: we looke for equitie, but there *is* none: for health, *but* it is farre from us.

i We expresse our sorowes by outward signes, some more, some lesse.

12 For our trespasses are many before thee, and our k sinnes testifie against us: for our trespasses *are* with us, and we know our iniquities.

k This confession is generall to the Church, to obtaine remission of sinnes, and the Prophets did not exempt themselves from the same.

13 In trespassing and lying against the Lord, and we have departed away from our God, *and* have spoken of cruelty and rebellion, conceiving and uttering out of the heart l false matters.

l To wit, against our neighbours.

14 Therefore m iudgement is turned backeward, and iustice standeth farre off: for trueth is fallen in the street, and equity cannot enter.

m There is neither iustice, nor uprightnesse among men.

15 Yea, trueth faileth, and he that refraineth from evill, maketh himselfe n a pray: and when the Lord saw it, it displeased him, that there *vvas* no iudgement.

n The wicked will destroy him.

16 And when hee saw that there *vvas* no man, hee wondered that none would offer himselfe. o Therefore his arme did p save it, and his righteousnes it selfe did sustaine it.

o Meaning, to doe iustice, and to remedie the things that were so farre out of order.

p That is, his Church: or his arme did helpe it selfe, and did not seeke ayde of any other.

17 For he put on righteousnesse: as an habergion, and an q helmet of salvation upon his head, and hee put on the garments of vengeance for cloathing, and was clad with zeale as a cloke.

q Signifying, that God hath all meanes at hand to deliver his Church and to punish their enemies.

18 As *to make* recompence, as to require the furie of the adversaries *vvith* a recompence to his enemies: he will fully repayre the r ylands.

r To wit, your enemies, which dwell in divers places, and beyond the sea.

19 So shall they feare the Name of the Lord from the West, and his glory from the rising of the Sunne; for the enemy shall f come like a flood, *but* the Spirit of the Lord shall chase him away.

f He sheweth that there shalbe great affliction in the Church, but God will ever deliver his.

20 And the redeemer shall come unto Zion, and unto t them that turne from iniquitie in Iaakob, saith the Lord.

t Whereby hee declareth that the true deliverance from sinne and Satan belongeth to none, but to the children of God, whom he iustifieth.

21 And I will make this my Covenant with them, saith the Lord, My Spirit that is upon thee, and my words, which I have put in thy mouth, u shall not depart out of thy mouth, nor out of the mouth of thy seede, nor out of the mouth of the seed of thy seed, saith the Lord, from henceforth even for ever.

u Because the doctrine is made profitable by the vertue of the Spirit, he joyneth the one with the other, and promiseth to give them both to his Church forever.

CHAP. LX.

3 *The Gentiles shall come to the knowledge of the Gospel.* 8 *They shall come to the Church in abundance.* 16 *They shall have abundance though they suffer for a time.*

ARise, *O Ierusalem*; be bright, for thy a light is come, and the glory of the Lord is risen upon thee.

a The time of thy prosperitie and felicitie: whereas speaking of Babylon, he commanded her to goe downe, Chap. 47,1.

2 For beholde, darknesse shall cover the b earth, and grosse darknesse the people; but the

b Signifying that all men are in darknesse till God give them the light of his Spirit, and that this light shineth to none, but to those that are in his Church.

Lord ſhall ariſe upon thee, and his glory ſhall be ſeene upon thee.

3 And the Gentiles ſhall walke in c thy light, and Kings at the brightneſſe of thy riſing up.

4 Lift up thine eyes round about, and behold: all d theſe are gathered, *and* come to thee: thy ſonnes ſhall come from farre, and thy daughters ſhalbe nouriſhed at *thy* ſide.

5 Then thou ſhalt ſee and ſhine: thine heart ſhalbe aſtonied e and enlarged, becauſe the multitude of the ſea ſhall be converted unto thee, and the riches of the Gentiles ſhall come unto thee.

6 The f multitude of camels ſhall cover thee: and the dromedaries of Midian and of Ephah: all they of Sheba ſhall come: they ſhall bring golde and incenſe, and ſhew foorth the praiſes of the Lord.

7 All the ſheepe of g Kedar ſhall be gathered unto thee: the rams of Nebaioth ſhall ſerve thee: they ſhall come up to be accepted upon mine h altar: and I will beautifie the houſe of my glory.

8 Who are theſe i that flie like a cloude, and as the doves to their windowes?

9 Surely the yles ſhall wait for mee; and the ſhips k of Tarſhiſh, as at the beginning, that they may bring thy ſonnes from farre, *and* their ſilver and their gold with them unto the Name of the Lord thy God, and to the Holy one of Iſrael, becauſe he hath glorified thee.

10 And the ſonnes of ſtrangers ſhall build up thy walles, and their l Kings ſhall miniſter unto thee: for in my wrath I ſmote thee, but in my mercy I had compaſſion on thee.

11 Therefore thy gates ſhall be open continually: neither day nor night ſhall they be ſhut, that men may bring unto thee the riches of the Gentiles, and that their kings may be brought.

12 For the nation and the m kingdome, that will not ſerve thee, ſhall periſh: and thoſe nations ſhalbe utterly deſtroyed.

13 The n glory of Lebanon ſhall come unto thee, the firre-tree, the elme and the boxe-tree together to beautifie the place of my Sanctuary: for I will glorifie the pl ce of my o feet.

14 The ſonnes alſo of them that afflicted thee, ſhall come and bowe unto thee: and all they that deſpiſed thee, ſhall fall p downe at the ſoles of thy feete: and they ſhall call thee, The citie of the Lord Zion of the Holy one of Iſrael.

15 Whereas thou haſt bene forſaken and hated, ſo that no man went *by thee*, I will make thee an eternall glory, and a ioy from generation to generation.

16 Thou ſhalt alſo ſucke the milke of the Gentiles, and ſhalt ſucke the q breaſts of Kings: and thou ſhalt know, that I the Lord am thy Saviour, and thy Redeemer, the mightie one of Iaakob.

17 For braſſe will I bring gold, and for yron will I bring ſilver, and for wood braſſe, and for ſtones yron. I will alſo made thy governement r peace, and thine exactours righteouſneſſe.

18 Violence ſhall no more be heard of in thy land, neither deſolation, nor deſtruction within thy borders: but thou ſhalt ſ call ſalvation, thy walles, and praiſe, thy gates.

19 Thou ſhalt have no more Sunne to ſhine by day, neither ſhall the brightneſſe of the t Moone ſhine unto thee: for the Lord ſhall be thine everlaſting light, and thy God, thy glory.

20 Thy Sunne ſhall never goe downe, neither ſhall thy Moone be hid: for the Lord ſhall be thine everlaſting light, and the dayes of thy ſorow ſhalbe ended.

21 Thy people alſo ſhalbe all righteous: they ſhall poſſeſſe the land for ever, the u graffe of my planting ſhall be the worke of mine hands, that I may be glorified.

22 A little one ſhall become as a x thouſand, and a ſmall one as a ſtrong nation: I the Lord will haſten it in due time.

CHAP. LXI.

1 *He prophecith that Chriſt ſhall be anoynted, and ſent to preach,*
10 *The ioy of the faithfull.*

THe * Spirit of the Lord God *is* a upon mee, therefore hath the Lord anoynted mee, he hath ſent mee to preach good tidings unto the poore, to bind up the b broken hearted, to preach libertie to the c captives, and to them that are bound, the opening of the priſon,

2 To preach the d acceptable yeere of the Lord, and the day of e vengeance of our God, to comfort all that mourne,

3 To appoynt unto them that mourne in Zion, *and* to give unto them beautie for f aſhes, the oyle of ioy for mourning, the garment of gladneſſe for the ſpirit of heavineſſe, that they might be called g trees of righteouſnes, the planting of the Lord, that he might be glorified.

4 And they ſhall build the old waſte places, *and* raiſe up the former deſolations, and they ſhall repaire the cities that were deſolate and waſte through many h generations.

5 And the ſtrangers ſhall ſtand and feede your ſheepe, and the ſonnes of the ſtrangers ſhall be your plowmen, and dreſſers of your vines.

6 But yee ſhall be named the k Prieſtes of the Lord, and men ſhall ſay unto you, The miniſters of our God: Ye ſhall eate the l riches of the Gentiles, and ſhalbe exalted with their glory.

7 For your ſhame *you ſhall receive* m double, and for confuſion, n they ſhall reioyce in o their portion: for in their land they ſhall poſſeſſe the p double: everlaſting ioy ſhalbe unto them.

8 For I the Lord love iudgement, *and* hate q robberie for burnt offering, and I will direct their worke in truth, and will make an everlaſting covenant with them.

9 And r their ſeed ſhalbe knowen among the Gentiles, and their buddes among the people. All that ſee them, ſhall know them, that they are the ſeed which the Lord hath bleſſed.

10 ¶ I will greatly reioyce in the Lord, *and* my ſoule ſhall be ioyfull in my God: for he hath cloathed me with the garments of ſalvation, and covered mee with the robe of righteouſneſſe: he hath decked me like a bridegrome, and as a bride tyreth her ſelfe with her iewels,

11 For as the earth bringeth foorth her bud, and as the garden cauſeth to grow that which is ſowen in it: ſo the Lord God will cauſe righteouſnes to grow, and praiſe before all the heathen.

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c Meaning, that Iudea ſhould be as the morning ſtarre, and that the Gentiles ſhould receive light of her.
d An infinite number from all countreyes, as chap. 49.18.
e For ioy, as the heart is drawen in for ſorow.
f Meaning, that every one ſhall honour the Lord with that wherewith he is able: ſignifying, that it is no true ſerving of God except we offer our ſelves to ſerve his glory, and all that we have.
g That is, the Arabians, that have great abundance of kattell.
h Becauſe the Altar was a figure of Chriſt, Hebr. 13.10. he ſheweth that nothing can be acceptable to him, which is not offered to him by this Altar, who was both the offering and the altar it ſelfe.
i Shewing what great number ſhall come to the Church, and with what great diligence and zeale.
k The Gentiles that are now enemies, ſhall become friends and ſetters foorth of the Church.
l Meaning, Cyrus and his ſucceſſors, but chiefly this is accompliſhed in them that ſerve Chriſt, being converted by his Goſpel.
m He ſheweth that God hath given all power and authority herein earth for the uſe of his Church: and that they which will not ſerve and profite the ſame, ſhall be deſtroyed.
n There is no thing ſo excellent which ſhall not ſerve the neceſſitie of the Church.
o Signifying, that Gods Maieſtie is not included in the Temple, which is but the place for his feete, that we may learne to aſſe us to the heavens.
p To worſhip their head Chriſt by obeying his doctrine.
q Both hie and low ſhall be ready to helpe and ſuccour thee.
r Thy governours ſhall love thee, and ſeeke thy wealth and proſperitie.
ſ Meaning, not a temporall ſalvatie, but a ſpirituall, which is fulfilled in Chriſts kingdome.

t Signifying, that all worldly meanes ſhall ceaſe, and that Chriſt ſhalbe all in all, as Revel. 21. and 22.5.
u The children of the Church.
x Meaning, that the Church ſhould be miraculouſly multiplied.

* Luke 4.18.
a Thus apperteineth to all the Prophets and miniſters of God, but chiefly to Chriſt, of whoſe abundant grace every one receiveth according as it pleaſeth him to diſtribute.
b To them that are lively touched with the feeling of their ſinnes.
c Which are in the bondage of ſinne.
d The time when it pleaſed God to ſhew his good favour to man, which S. Paul calleth the fulneſſe of time, Gal. 4.4.
e For when God deliverеth his Church, he puniſheth his enemies.
f Which was the ſigne of mourning.
g Trees that bring forth good fruits, as Matt. 3.8.
h That is, for a long time.
i They ſhalbe ready to ſerve you in all your neceſſities.
k This is accompliſhed in the time of Chriſt, by whom all the faithfull are made Prieſts and Kings. 1.Pet.2.9. revel. 1.6. and 5.10. 1 Reade Chap. 6. 11.16.
m Abundant recompence, as this word is uſed, Chap. 40.2.
n That is, the Iewes.
o To wit, of the Gentiles.
p Whereas the Gentiles had dominion over the Iewes in times paſt, now they ſhall have double authoritie over them and poſſeſſe twiſe ſo much.
q I will not receive their offerings which are extortioners, deceivers, hypocrites, or that deprive mee of my glory.
r That is, of the Church.
ſ He ſheweth what ſhall be the affection, when they feele this their deliverance.

CHAP. LXII.

1 The great desire that the Prophets have had for Christs comming, 6 The diligence of the Pastours to preach.

FOr Zions sake I will not, holde my tongue, and for Ierusalems sake I will not rest, untill the righteousnesse thereof breake foorth as the [b] light, and salvation thereof as a burning lampe.

2 And the Gentiles shall see thy righteousnes, and all Kings thy glory: and thou shalt be called by [c] a new name, which the mouth of the Lord shall name.

3 Thou shalt also be a [d] crowne of glory in the hand of the Lord, and a royall diademe in the hand of thy God.

4 It shall no more be said unto thee, [e] Forsaken, neither shall it be said any more to thy land, Desolate, but thou shalt be called ‖ Hephzi-bah, and thy land ‖ Beulah: for the Lord delighteth in thee, and thy land shall have an [f] husband.

5 For *a*, a young man marieth a virgin, *so* shall thy sonnes [g] marry thee: and *as* a bridegrome is glad of the bride, *so* shall thy God reioyce over thee.

6 I have set [h] watchmen upon thy walles, O Ierusalem, which all the day and all the night continuall shall not cease: [i] yee that are mindfull of the Lord, keepe not silence,

7 And give him no rest, till he repaire, and untill he set up Ierusalem the [k] praise of the world.

8 The Lord hath sworne by his right hand and by his strong arme, Surely I will no more give thy corne to be meat for thine enemies, and surely the sonnes of the strangers shall not drinke thy wine, for the which thou hast laboured.

9 But they that have gathered it, shall eat it, and praise the Lord, and the gatherers thereof shall drinke it in the courts of my Sanctuary.

10 [l] Goe through, goe through the gates: prepare you the way for the people: cast up, cast up the way, and gather out the stones, *and* set up a standart for the people.

11 Beholde, the Lord hath proclaimed unto the ends of the world, [m] tell the daughter Zion, Behold, thy Saviour commeth: Behold, his wages *is* with him, and [n] his worke *is* before him.

12 And they shall call them, The holy people, the redeemer of the Lord, and thou shalt be named, A [o] citie sought out *and* not forsaken.

a The Prophet saith that he will never cease to declare unto the people the good tidings of their deliverance.
b Till they have full deliverance: and this the Prophet speaketh to encourage all other ministers to the setting foorth of Gods mercies toward his Church.
c Thou shalt have a more excellent fame then thou hast had hitherto.
d He shall esteeme thee as deare and precious as a king doeth his crowne.
e Thou shalt no more be contemned as a woman forsaken of her husband.
‖ *Or, my delight in her.*
‖ *Or, married.*
f That it may be replenished with children.
g Forasmuch as they confesse one faith and religion with thee, they are in the same bond of marriage with thee, and they are called the children of the Church, in asmuch as Christ maketh her plentifull to bring forth children unto him.
h Prophets, Pastours, and ministers.
i He exhorteth the ministers never to cease to call upon God by prayer for the deliverance of his Church, and to teach others to doe the same.
k For the restauration whereof all the world shall praise him.
l Signifying the great number that should come to the Church, and what meanes he would prepare for the restitution of the same, as Chap. 57, 14.
m Ye Prophets and Ministers shew the people of this their deliverance: which was chiefly meant of our salvation by Christ, Zach. 9, 9. matth. 21, 5.
n He shall have all power to bring his purpose to passe, as Chap. 40, 10.
o That is, one over whom God hath had a singular care to recover her when she was lost.

CHAP LXIII.

1 God shall destroy his enemies for his Churches sake. 7 Gods benefits toward his Church.

WHo is this that commeth [a] from Edom, with red garments from Bozrah? hee is glorious in his apparell, and walketh in his great strength. [b] I speake in righteousnes, *and* am mighty to save.

2 [c] Wherefore is thine apparell red, and thy garments like him that treadeth in the wine presse?

3 I have troden the wine-presse alone, and of all people there *was* none with me: for I will tread them in mine anger, and tread them under foote in my wrath, and their blood shall be sprinkled upon my garments, and I will staine all my raiment.

4 For the day of vengeance *is* in mine heart, and the [d] yeere of my redeemer is come.

5 And I looked, and there was none to helpe, and I wondered that there was none to uphold: therefore mine owne [e] arme helped mee, and my wrath it selfe susteined me.

6 Therefore I will tread downe the people in my wrath, and make them [f] drunken in mine indignation, and will bring downe their strength to the earth.

7 I will [g] remember the mercie of the Lord, *and* the prayses of the Lord, according unto all that the Lord hath given us, and for the great goodnesse toward the house of Israel, which hee hath given them according to his tender love, and according to his great mercies.

8 For hee said, Surely they are my [h] people, children that will not lie: So hee was their Saviour.

9 In all their troubles hee was [i] troubled, and the Angel [k] of his presence saved them: in his love and in his mercie he redeemed them, and hee bare them and caried them alwayes continually.

10 But they rebelled and vexed his holy Spirit: therefore was he turned to be their enemie, *and* he fought against them.

11 Then he [l] remembred the old time of Moses and his people, saying, Where is hee that brought them up out of the sea with the [m] shepheard of his sheepe? Where is hee that put his holy Spirit within [n] him?

12 He led *them* by the right hand of Moses with his owne glorious arme, dividing the water before them, to make himselfe an everlasting Name.

13 Hee ledde them through the deepe, as an [o] horse in the wildernesse, that they should not stumble.

14 As the beast goeth downe into the valley, the Spirit of the Lord gave them rest: so diddest thou leade thy people, to make thy selfe a glorious Name.

15 [p] Looke downe from heaven, and behold from the dwelling place of thine holinesse, and of thy glory, Where is thy [q] zeale and thy strength, the multitude of thy mercies, and of thy compassion? they are restrained from [r] me.

16 Doubtlesse thou art our Father: though [s] Abraham be ignorant of us, and Israel know us not, *yet* thou, O Lord, art our Father, *and* our redeemer: thy Name *is* for ever.

17 O Lord, why hast [t] thou made us to erre from thy wayes? *and* hardened our heart from thy feare? Returne for thy [u] servants sake, *and* for the tribes of thine inheritance.

18 The people of thine holinesse have pos-

a This prophecie is against the Idumeans and enemies which persecuted the Church, on whom God will take vengeance, and is here set forth all bloody after that he hath destroyed them in Bozrah, the chiefe citie of the Idumeans: for these were their greatest enemies, and under the title of circumcision and the kindred of Abraham, claimed to themselves the chiefe religion, and hateth the true worshippers, Psal. 137, 7.
b God answereth them that asked this question, Who is this? &c. and saith, Yee see now performed indeed the vengeance which my Prophets threamed.
c Another question, to the which the Lord answereth.
d Shewing that when God punisheth his enemies, it is for the profite and deliverance of his Church.
e God sheweth that he hath no needs of mans helpe for the deliverance of his, and though men refuse to do their duties through negligence and ingratitude, yet he himselfe will deliver his Church, and punish the enemies, reade Chap. 59, 16.
f I will so astonish them and make them so giddy, that they shall not know which way to goe.
g The Prophet speaketh this to moove the people to remember Gods benefits in times past, that they may be confirmed in their troubles.
h For I did chuse them to be mine, that they should be holy, and not deceive mine expectation.
i He bare their afflictions and griefes as though they had beene his owne.
k Which was a witnesse of Gods presence, and this may be referred to Christ in whom belongeth the office of Salvation.
l That is, the people of Israel, being afflicted, called to remembrance Gods benefits, which he had bestowed upon their fathers in times past.
m Meaning, Moses.
n That is, in Moses that he might well governe the people: some referre this giving of the spirit to the people.
o Peaceable and gentle, as an horse is led to his pasture.
p Having declared Gods benefits shewed to their forefathers, he turned himselfe to God by prayer, desiring him to continue the same graces toward them.
q Thy great affection, which thou bearest towards us.
r Meaning, from the whole body of the Church.
s Though Abraham would refuse us to be his children, yet thou wilt not refuse to be our father.
t By taking away the holy Spirit from us, by whom wee were governed: and so for our ingratitude diddest deliver us up to our owne concupiscence, and did'st punish sinne by sinne according to thy iust iudgement.
u Meaning, for the Covenants sake made to Abraham, Izhak, and Iaakobhis servants.

x That is, in respect of the promise, which is perpetuall: albeit they had now possessed the land of Canaan, a thousand and foure hundreth yeeres: and thus they lament, to moove God rather to remember his Covenant, then to punish their sinnes.

sed it, but a little x while: for our adversaries have troden downe thy Sanctuarie.

19 We have bene *as they*, over whom thou never baredst rule, and upon whome thy name was not called.

CHAP. LXIIII.

1 *The Prophet prayeth for the sinnes of the people.* 6 *Mans righteousnesse is like a filthy cloath.*

a The Prophet continueth his prayer, desiring God to declare his Church by miracles, and mighty power, as he did in mount Sinai.
b Meaning, the raine, haile, fire, thunder, and lightnings.
c S. Paul useth the same kinde of admiration, 1. Cor. 2.9. marveiling at Gods great benefite shewed to his Church, by the preaching of the Gospel.
d Thou shewedst favour toward our fathers, when they trusted in thee, and walked after thy Commandements.
e They confidered thy great mercies.
f That is, in thy mercies, which he calleth the wayes of the Lord.
g Thou wilt have pitie upon us.
h We are justly punished and brought into captivitie, because we have provoked thee to anger, and though we would excuse our selves, yet our righteousnes, and best vertues are before thee as vile clouts or (as some reade) like the menstruous cloathes of a woman.

OH, that thou wouldest a breake the heavens, *and* come downe, *and* that the mountaines might melt at thy presence!

2 As the melting fire burned, *as* the fire caused b the waters to boile, (that thou mightest declare thy Name to thine adversaries) the people did tremble at thy presence.

3 When thou diddest terrible things, which we looked not for, thou camest downe, *and* the mountaines melted at thy presence.

4 For since the beginning of the world, they have not c heard nor understood with the eare, neither hath the eye seene *another* God beside thee, which doth *so* to him that waiteth for him.

5 Thou diddest meet him, d that rejoyced *in thee*, and did justly: they remembred thee in thy e waies: behold, thou art angry, for we have sinned, *yet* in f them *is* continuance, and we g shall be saved.

6 But we have all beene as an uncleane thing, and all our h righteousnes *is* as filthy cloutes, and we all doe fade like a leafe, and our iniquities like the winde have taken us away.

7 And there *is* none that calleth upon thy Name, neither that stirreth up himselfe to take hold of thee: for thou hast hid thy face from us, and had consumed us because of our iniquities.

8 But now, O Lord, thou art our Father: we are the i clay, and thou art our potter, and we all are the worke of thine hands.

9 Be not angry, O Lord, k above measure, neither remember iniquitie for ever: Loe, we beseech thee, behold, we are all thy people.

10 l Thine holy cities lie waste: Zion is a wilderness, *and* Ierusalem a desert.

11 The house of our Sanctuarie, and of our glory, m where our fathers praised thee, is burnt up with fire, and all our pleasant things are wasted.

12 Wilt thou holde thy selfe still n at these things, O Lord? wilt thou holde thy peace and afflict us above measure?

i Albeit, O Lord, by thy iust iudgement thou mayest utterly destroy us as the potters may his pot, yet we appeale to thy mercies, whereby it hath pleased thee to adopte us to be thy children. k For so the flesh iudgeth when God doeth not immediately send succour. l Which were dedicated to thy service, and to call upon thy Name. m Wherein wee rejoyced and worshipped thee. n That is, at the contempt of thine owne glorie? though our sinnes have deserved this, yet thou wilt not suffer thy glory thus to be diminished.

CHAP. LXV.

1 *The vocation of the Gentiles, and the reiection of the Iewes.* 13 *The ioy of the elect, and the punishment of the wicked.*

a Meaning, the Gentiles which knew not God, should seeke after him, when he had mooved their hearts with his holy Spirit, Rom. 10.20.
b He sheweth the cause of the reiection of the Iewes, because they would not obey him for any admonitions of his Prophets, by whom he called them continually and stretched out his hand to draw them.

I have beene sought of them that a asked not: I was found of them that sought mee not: I sayd, Behold me, behold mee, unto a nation that called not upon my Name.

2 I have b spread out mine handes all the day unto a rebellious people, which walked in a way that was not good, *even* after their owne

c imaginations.

3 A people that provoked mee ever unto my face: that sacrificeth in d gardens, and burneth incense upon e bricks.

4 Which remaine among the f graves, and lodge in the deserts, which eate g swines flesh, and the broth of things pulluted *are* in their vessels.

5 Which say, h Stand apart, come not neere to me; for I am holier then thou; these are a smoake in my wrath, *and* a fire that i burneth all the day.

6 Behold, it is k written before me, I will not keepe silence, but will render it and recompense it into their bosome.

7 Your iniquities, and the iniquities of your fathers, *shall be* l together (saith the Lord) which have burnt incense upon the mountaines, and blasphemed me upon the hilles; therefore will I measure their old worke into their bosome.

8 Thus saith the Lord, As the wine is found in the cluster, and one saith, Destroy it not, for a m blessing *is* in it, so will I doe for my servants sakes, that I may not destroy them whole.

9 But I will bring a seede out of Iaakob, and out of Iudah that shall inherite my mountaine; and mine elect shall inherite it, and my servants shall dwell there.

10 And n Sharon shallbe a sheepefold, and the valley of Achor shall be a resting place for the cattell of my people, that have sought me.

11 But ye are they that have forsaken the Lord, and forgotten mine holy Mountaine, and have prepared a table for the o multitude, and furnish the drinke offerings unto the number.

12 Therefore will I p number you to the sword, and all you shall bowe downe to the slaughter, because I called, and ye did not answere, I q spake, and ye heard not, but did evill in my sight, and did chuse that thing which I would not.

13 Therefore thus saith the Lord God, Behold, my servants shall r eat, and ye shallbe hungry; behold, my servants shall drinke, and ye shall be thirstie; behold, my servants shall rejoyce, and ye shall be ashamed.

14 Behold, my servant shall sing for ioy of heart, and yee shall crie for sorow of heart, and shall howle for vexation of minde.

15 And ye shall leave your name as a curse unto my f chosen; for the Lord God shall slay you, and call his servants by r another name.

16 He that shall bleesse in the u earth, shall bleesse himselfe in the true God; and he that sweareth in the earth, shall sweare by the true God; for the former x troubles are forgotten, and shall surely hide themselves from mine eyes.

17 For loe, I will create y new heavens and a new earth; and the former shall not be remembred nor come into minde.

18 But be you glad and rejoyce for ever in the things that I shall create; for behold, I will create Ierusalem, *as* a rejoycing, and her people *as* a ioy.

19 And I will rejoyce in Ierusalem, and ioy in my people, and the voyce of weeping shall be

c He sheweth that to delight in our owne fantasies in the declining from God and the beginning of all superstition and idolatry.
d Which were dedicate to idols.
e Meaning, their altars, which he thus named by contempt.
f To consult with spirits, and to conjure devils, which was forbidden, Deut. 18.11.
g Which was contrary to Gods Commandement, Levit. 11.7. deut. 14.8.
h He sheweth that hypocrisie is ever joyned with pride and contempt of others.
i Their punishment shall never have end.
k So that the remembrance thereof cannot be forgotten.
l Sallbe both punished togethers: and this declareth how the children are punished for their fathers faults, to wit, when the same faults or like are found in them.
m That is, it is profitable, meaning, that God will not destroy the faithfull branches of his vineyard, when he destroyeth the rotten stocks, that is, the hypocrites.
n Which was a plentifull place in Indea to feede sheepe, as Achor was for cattell.
o By the multitude and number be meaneth their innumerable idoles of whome they thought they could never have ynough.
p Seeing you can not number your gods, I will number you with the sword.
q By my Prophets, whom ye would not obey.
r By these words, Eate and drinke, he meaneth, the blessed life of the faithfull, which have alwayes consolation and full thinges in their God, though sometimes they lacke these corporall things.
s By swearing is meant the praising of God for his benefits, and the true worshipping of him, which shall not be onely in Indea, but thorow all the world.
t Then by the name of the Iewes.
u By blessing, and
x I will no more suffer my Church to be desolate as in times past.
y I will so alter and change the state of my church, that it shall seeme to dwell in a new world.

no more heard in her, nor the voyce of crying.

20 There ſhall be no more there a childe of yeeres, nor an olde man that hath z not filed his dayes: for he that ſhallbe an hundreth yeeres olde, ſhall die *as* a yong man: but the ſinner being a an hundreth yeeres olde ſhall be accurſe.

21 And they ſhall b build houſes, and inhabite them, and they ſhall plant vineyards, and eate the fruit of them.

22 They ſhall not build, and another inhabite: they ſhall not plant, and another eate: for as the dayes of the tree are the dayes of my people, and mine elect ſhall enioy in olde age the worke their hands.

23 They ſhall not labour in vaine, nor bring forth in feare: for they are the ſeede of the bleſſed of the Lord, and their buds with them.

24 Yea, before they call, I will anſwere, and whiles they ſpeake, I will heare.

25 The c wolfe and the lambe ſhall feede together, and the lion ſhall eate ſtraw like the bullocke: and to the ſerpent duſt *ſhallbe* his meate. They ſhall no more hurt nor deſtroy in all mine holy Mountaine, ſaith the Lord.

CHAP. LXVI.

1 God dwelleth not in Temples made with hands. 3 He deſpiſeth ſacrifices done without mercy and faith. 5 God comforteth them that are troubled for his ſake. 19 The vocation of the Gentiles. 23 The perpetuall Sabbath. 24 The puniſhment of the wicked is everlaſting.

THus ſayeth the Lord, * The a heaven *is* my throne, and the earth *is* my footeſtoole: where is that houſe that ye will build unto me? and where is that place of my reſt?

2 For all theſe things hath mine hand made, b and all theſe things have bene, ſaith the Lord: and to him will I looke, even to him that is poore, and of c a contrite ſpirit, and trembleth at my words.

3 He that killeth a bullocke, *is as* if he d ſlew a man: he that ſacrificeth a ſheepe, *as* if he cut off a dogges necke: he that offereth an oblation, *as* if he offered ſwines blood: he that remembreth incenſe *as* if he bleſſed an idole: yea, they have choſen their owne wayes, and their ſoule delighteth in their abominations.

4 Therefore will I e chuſe out their deluſions, and I will bring their feare upon them, becauſe I called and none would anſwere: I ſpeake, and they would not heare: but they did evill in my ſight, and choſe the things which I would not.

5 Heare the word of the Lord, all yee that tremble at his f word, Your brethren that hated you, and caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but hee ſhall appeare to your ioy, and they ſhall be aſhamed.

6 g A voyce ſoundeth from the citie, *even* a voyce from the Temple, the voyce of the Lord, that recompenſeth his enemies fully.

7 Before h ſhe travailed, ſhe brought foorth: and before her paine came, ſhe was delivered of a manchilde.

8 Who hath heard ſuch a thing? who hath ſeene ſuch things? ſhall the earth be brought forth in one i day? or ſhall a nation be borne at once? for aſſoone as Zion traveiled, ſhe brought forth her children.

9 Shall I k cauſe to travell, and not bring foorth? ſhall I cauſe to bring foorth, and ſhalbe barren, ſaith thy God?

10 Reioyce ye with Ieruſalem, and be glad with her, all ye that love her: reioyce for ioy with her, all ye that mourne for her.

11 That ye may ſucke, l and be ſatisfied with the breaſts of her conſolation: that ye may milke out, and be delighted with the brightneſſe of her glory.

12 For thus ſaith the Lord, behold, I will extend m peace over her like a flood, and the glory of the n Gentiles like a flowing ſtreame: then ſhall ye ſucke, ye ſhall be o borne upon *her* ſides, and be ioyfull upon *her* knees.

13 As one whom his mother comforteth, ſo will I comforth you, and ye ſhall comforted in Ieruſalem.

14 And when ye ſee this, your hearts ſhall reioyce, and your p bones ſhall flouriſh like an herbe: and the hand of the Lord ſhall be knowen among his ſervants, and *his* indignation againſt his enemies.

15 For behold, the Lord will come with fire, and his charets like a whirlewinde, that he may q recompenſe his anger with wrath, and his indignation with the flame of fire.

16 For the Lord will iudge with fire, and with his ſword all fleſh, and the ſlame of the Lord ſhall be many,

17 They that ſanctifie themſelves, and purifie themſelves in the gardens behinde one *tree* in the mids eating f ſwines fleſh, and ſuch abomination, even the mouſe, ſhalbe conſumed together, ſayth the Lord.

18 For I *will viſit* their workes, and their imaginations, *for* it ſhall come that I will gather all nations, and tongues, and they ſhall come, and ſee my r glory.

19 And I will ſet a u ſigne among them, and will ſend thoſe that x eſcape of them unto the nations of y Tarſhith, z Pul, and a Lud, *and* to them that draw the b bow, to c Tubal, and d Lvan, yles a farre off, that have not heard my fame, neither have ſeene my glory, and e they ſhall declare my glory among the Gentiles.

20 And they ſhall bring all your f brethren for an offering unto the Lord out of all nations, upon g horſes, and in charets, and in horſelitters, and upon mules, and ſwift beaſts, to Ieruſalem mine holy Mountaine, ſaith the Lord, as the children of Iſrael offer in a cleane veſſell in the Houſe of the Lord.

21 And I will take of them for h Prieſts, and for Levites, ſaith the Lord.

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z Meaning, in this wonderfull reſtauration of the Church there ſhould be no weaknes of youth, nor infirmities of age, but all ſhould be freſh and flouriſhing: and this is accompliſhed in the heavenly Ieruſam, when all ſinnes ſhall ceaſe, and the teares ſhall be wiped away.

a Whereby he ſheweth that the infidels and unrepentant ſinners have no part of this benedi&tion.

b He propoſeth to the faithfull the bleſſings which are contained in the Law, and ſo under temporall things comprehendeth the ſpirituall promiſes.

c Reade Chap. 11, 6.

* *Acts 7. 48, 49.*

a My maieſtie is ſo great, that it filleth both heaven and earth, and therefore cannot be included in a temple like an idole: condemning hereby their vaine confidence, which truſted in the Temple and ſacrifices.

b Seeing that both the Temple and the things therein, with the ſacrifices, were made and done by his appoyntment, he ſheweth that he had no neede thereof, and that he can be without them, Pſal. 50, 10.

c To him that is humble and pure in hearts, which receiveth my doctrine with reverence and feare.

d Becauſe the Iewes thought themſelves holy by offering of their ſacrifices, and in the meane ſeaſon had neither faith nor repentance, God ſheweth that he doth no leſſe deteſt theſe ceremonies then hee doeth the ſacrifices of the heathen, who offered men, dogs and ſwine to their idoles, which things were expreſly forbidden in the Law.

e I will diſcover their wickednes and hypocriſie, wherewith they thinke to blind mine eyes, to all the world.

f He encourageth the faithfull by promiſing to deſtroy their enemies, which pretended to be as brethren, but were hypocrites, and hated them that feared God.

g The enemies ſhall ſhortly heare a more terrible voyce, even fire and ſlaughters, ſeeing they would not heare the gentle voyce of the Prophets, which called them to repentance.

h Meaning, that the reſtauration of the Church ſhould be ſo ſudden and contrary to all mens opinions, as when a woman is delivered before ſhe looked for it, and that without paine in travaile.

i This ſhall paſſe the capacitie of man to ſee ſuch a multitude that ſhall come up at once, meaning vnder the preaching of the Goſpel, whereof they that came up out of Babylon, were a figure.

k Declaring hereby, that as by his power and prouidence woman travelleth and is delivered: ſo hath he power to bring foorth his Church at his time appointed.

l That ye may reioyce for all the benefits that God beſtoweth upon his Church

m I will give her felicitie and proſperitie great abundance.

n Reade Chap. 60. 16.

o Ye ſhallbecheriſhed as her dearly beloved children.

p Ye ſhall have new ſtrength and new beautie.

q Tois vengeance God began to execute at the deſtruction of Babylon, and hath ever continued it againſt the enemies of his Church, and will doe till the laſt day, which ſhall be the accompliſhment thereof.

r Meaning, the hypocrites.

f Whereby are meant them that did maliciouſly tranſgreſſe the Law, by eating beaſts forbidden, even to the mouſe, which nature abhorreth.

t The Gentiles ſhalbe partakers of that glory, which before I ſhewed to the Iewes.

u I will make theſe that eſcape, that they periſh not with the reſt of the infidels:

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whereby he alludeth to the marking of the poſtes of his people, whom hee preſerved: Exod. 12. 7.

x I will ſcatter the reſt of the Iewes, which eſcaped deſtruction, into divers nations.

y That is Cicilia.

z Meaning, Africa.

a To wit, Lydia or Aſia minor.

b Signifying the Parthians.

c Italie.

d Grecia.

e Meaning, the Apoſtles, Diſciples, and others, which hee did firſt chuſe of the Iewes to preach vnto the Gentiles,

f That is, the Gentiles which by faith ſhall be made the children of Abraham as you are.

g Whereby hee meaneth that no neceſſarie meanes ſhall want, when God ſhall call the Gentiles to the knowledge of the Goſpel.

h To wit, of the Gentiles, as hee did Luke, Timothie, and Titus, firſt: and others after to preach his word.

i Hereby he signifieth the kingdome of Christ wherein his Church shallbe renewed, and whereas before there were appointed seasons to sacrifice, in this there shall be one continuall Sabbath, so that all times and seasons shall be meete.

22 For as the new i heavens, and the new earth, which I will make, shall remaine before me, sayth the Lord, so shall your seede and your name continue.

23 And from moneth to moneth, and from Sabbath to Sabbath shall all flesh come to worship before me, sayth the Lord.

24 And they shall goe forth, and looke upon the k carkeises of the men that have transgressed against me: for their l worme shall not die, neither shall their fire be quenched, and they shallbe an abhorring m unto all flesh.

k As he that declared the felicitie that shall be within the Church for the comfort of the godly, so doth hee shew what horrible calamitie shall come to the wicked, that are out of the Church. l Meaning, a continuall torment of conscience, which shall ever gnaw them, and never suffer them to be at rest. Marke 9.44. m This is the iust recompense for the wicked, which contemning God and his word, shall be by Gods iust iudgement abhorred of all his creatures.

IEREMIAH.

THE ARGUMENT.

THe Prophet Ieremiah borne in the citie of Anathoth in the countrey of Beniamin, vvas the sonne of Hilkiah, vvhom some thinke to be he that found out the booke of the Lavv, and gave it to Iosiah. This Prophet had excellent gifts of God, and most evident revelations of prophecie, so that by the commandement of the Lord he beganne very yong, to prophecie, that is, in the thirteeneth yeere of Iosiah, and continued eightеene yeere vnder the sayd King, and three moneths vnder Iehoahaz, and vnder Iehoiakim eleven yeeres, and three monethe vnder Iehoiachin, and vnder Zedekiah eleven yeeres, unto the time that they vvere caried avvay into Babylon. So that this time amounteth to above fourtie yeere besides the time that he prophecied after the captivitie. In this booke hee declareth vvith teares, and lamentation, the destruction of Ierusalem, and the captivitie of the people, for their idolatrie, covetousnesse, subtilties, crueltie, excesse, rebellion and contempt of Gods vvord, and for the consolation of the Church revealeth the iust time of their deliverance. And here chiefly are to be considered three things. First the rebellion of the vvicked, vvhich, vvaxe more stubborne and obstinate, vvhen the Prophets doe admonish them most plainely of their destruction. Next how the Prophets and Ministers of God ought not to be discouraged in their vocation, though they be persecuted and rigorously handled of the vvicked, for Gods cause. And thirdly though God shevv his iust iudgement against the vvicked, yet vvill hee ever shevv himselfe a preserver of his Church, and vvhen all meanes seeme to mans iudgement to be abolished, then vvill he declare himselfe victorious in preserving his.

CHAP. I.

1 In what time Ieremiah prophecied. 6 Hee acknowledgeth his imperfection, and is strengthened of the Lord. 11 The Lord sheweth him the destruction of Ierusalem. 17 He commandeth him to preach his word without feare.

a That is, the sermons and prophecies.

THe words of Ieremiah the sonne of b Hilkiah one of the Priests that were at c Anathoth in the land of Beniamin.

b which is though to be the booke of the Lavv vnder king Iosiah, 2. King. 22, 8.

c This was a citie about three miles distant from Ierusalem, and belonged to the Priests, the sonnes of Aaron. Iosh. 21, 18.

2 To whom the d word of the Lord came in the dayes of Iosiah the sonne of Amon king of Iudah in the thirteenth yeere of his reigne:

d This is spoken to confirme his vocation and office, forasmuch as he did not presume of himselfe to preach and prophecie, but was called thereunto by God.

3 And also in the dayes of Iehoiakim the e sonne of Iosiah king of Iudah unto the end of the eleventh yeere of Zedekia, the sonne of Iosiah king of Iudah, *even* unto the carying away of Ierusalem captive in the fifth f moneth.

e Meaning the new hevv of Iosiah: for Iehoahaz was his father, who reigned but three moneths and therefore is not mentioned, no more is Ioachin that reigned no longer.

f Of the eleventh yeere of Zedekiah, who was also called Mattaniah, and at this time the Iewes were caried away into Babyloo by Nebuchadnezzar.

4 Then the word of the Lord came unto me, saying,

5 Before I g formed thee in the wombe, I knew thee, and before thou camest out of the wombe, I sanctified thee, *and* ordeined thee to be a Prophet unto the h nations.

g The scripture vseth this maner of speech, to declare that God hath appointed his ministers to their offices before they were borne, as Isa. 49, 1. Gal. 1, 15.

h For Ieremiah did not onely prophecie against the Iewes, but also against the Egyptians, Babylonians, Moabites, and other nations.

6 Then sayd I, i Oh, Lord God, behold, I can not speake, for I am a childe.

i Considering the great iudgements of God, vvhich according to his threatning should come upon the world, hee was mooved with a certaine compassion on the one side to pitie them that should thus perish, and on the other side by the infirmitie of mans nature, knowing how heard a thing it was to enterprise such a charge, as Isa. 6, 11. Exod. 3, 11. and 4, 11.

7 But the Lord sayd unto me, Say not, I am a childe: for thou shalt goe to all that I shall send thee, and whatsoever I command thee shalt thou speake.

8 Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord.

k which declared that God maketh them meete, and assureth them, whom he calleth to set forth his glory: giving them all meanes necessary for the same. Exod. 4, 12. Isa. 6, 7.

9 Then the Lord stretched out his hand, and k touched my mouth, and the Lord sayd unto me, Behold, I have put my words in thy mouth.

10 Beholde, this day have I set thee over the l nations, and over the kingdomes, to plucke up, and to roote out, and to destroy, and throw downe, to build, and to plant.

l Heer sheweth what is the authoritie of Gods true ministers, which by his word have power to beare downe whatsoever lifteth it selfe up against God: and to plant and assure the humble, and such as give themselves to the obedience of Gods word. 2. Corinth. 10, 4. Hebr. 4, 12. and these are the keyes which Christ hath left to loose, and binde. Mat. 18, 18.

11 After this the word of the Lord came vnto me, saying, Ieremiah, what seest thou? And I sayd, I see a m rod of almond tree.

m He toyneth the signe with the word, for a more ample confirmation: figuifying by the rod of the Almond tree, which first budded, the hastie comming of the Babylonians against the Iewes.

12 Then sayd the Lord unto mee, Thou hast seene aright: for I will hasten my word to performe it.

13 Againe the word of the Lord came unto me the second time, saying, What seest thou? And I sayd, I see a seething n pot looking out of the North.

n Signifying, that the Caldeans, and Assyrians should be as a pot to seethe the Iewes which boiled in their pleasures and lust.

14 Then sayd the Lord unto me, Out of the o North shall a plague be spread upon all the inhabitants of the land.

o Syria and Assyria were Northward in respect of Ierusalem, which were the Caldeans dominion.

15 For loe, I will call all the families of the kingdomes of the North, saith the Lord, and they shall come, and every one shall set this throne in the entring of the gates of Ierusalem, and on all the walles thereof round about, and in all the cities of Iudah.

p I will give them charge and power to execute my vengeance against the idolaters which have forsaken me for their idoles.

16 And I will declare unto them my p iudgements touching all the wickednesse of them that have forsaken mee, and have burnt incense unto other gods, and worshipped the workes of their owne hands.

17 Thou therefore trusse up thy loynes, and raise and speake unto them all that I command

thee:

thee: be not afraid of their faces, leaſt I q deſtroy thee before them.

18 For I, behold, I this day have made thee a defenced citie, and an r yron pillar and walles of braſſe againſt the whole land, againſt the Kings of Iudah, *and* againſt the Princes thereof, againſt the Prieſts thereof, and againſt the people of the land.

19 For they ſhall fight againſt thee, but they ſhall not prevaile againſt thee: for I am with thee to deliver thee, ſayth the Lord.

q Which declareth that Gods vengeance is prepared againſt them, which dare not execute their duety faithfully, either for feare of man, of for any other cauſe, 1. Cor. 9.16.

r Signifying on the one part, that the more that Satan and the world rage againſt Gods Miniſters, the more preſent will he be to helpe them, Ioſh. 1.5. heb. 13.5. and on the other part, that they are vtterly vnmeete to ſerve God in his Church, which are afraid and doe not reſiſt wickedneſſe, whatſoever danger depend thereon, Iſa. 50.7. Ezek. 3.8.

CHAP. II.

2 God rehearſeth his benefits done vnto the Iewes. 9 Againſt the prieſts and falſe prophets. 12 The Iewes are deſtroyed becauſe they forſake God.

MOreover the worde of the Lord came vnto me, ſaying,

2 Goe and cry in the eares of Ieruſalem, ſaying, Thus ſayth the Lord; I remember thee, with the a kindneſſe of thy youth *and* the love of thy marriage, when thou wenteſt after me in the wildernes b in a land that was not ſowen.

3 Iſrael *was as* a thing c hallowed vnto the Lord, *and* his firſt fruits: all they d that eate it, ſhall offend: evill ſhall come vpon them, ſaith the Lord.

4 Heare ye the word of the Lord, O houſe of Iaakob, and all the families of the houſe of Iſrael,

5 Thus ſayth the Lord, What iniquitie have your fathers found in mee, that they are gone e farre from me, and have walked after vanitie, and are become f vaine?

6 For they ſayd not, Where is the Lord that brought vs vp out of the land of Egypt, that led vs through the wilderneſſe, through a deſert, and waſte land, through a drie land and by g the ſhadow of death, by a land that no man paſſed through, and where no man dwelt?

7 And I brought you into a plentifull countrey, to eat the fruit thereof, and the commodities of the ſame: but when ye entred, yee defiled h my land, and made mine heritage an abomination.

8 The Prieſts ſaid not, i Where is the Lord? and they that ſhould miniſter the k Law, knewe me not: the l paſtours alſo offended againſt mee, and the prophets prophecied in m Baal, and went after *things* that did not profite.

9 Wherefore I will yet n plead with you, ſaith the Lord, and I will plead with your childrens children.

10 For go ye to the yles of o Chittim, and behold, and ſend vnto p Kedar, and take diligent heed, and ſee whether there be ſuch things.

11 Hath *any* nation changed their gods, which yet are no gods? but my people have changed their q glory, for that which doeth not r profite.

12 O yee ſ heavens, be aſtonied at this: be afraid and vtterly confounded, ſayth the Lord.

13 For my people have committed two evils: they have forſaken mee, the fountaine of living waters, to digge them pits, *even* broken pits that can holde no water.

14 Is Iſrael a t ſervant, or is hee borne in the houſe? why *then* is he ſpoiled?

15 The u Lions roared vpon him *and* yelled, and they have made his land waſte: his cities are burnt without x an inhabitant.

16 Alſo the children of y Noph and Tahapanes have z broken thine head.

17 Haſt not thou procured this vnto thy ſelfe, becauſe thou haſt forſaken the Lord thy God, when he a led thee by the way?

18 And what haſt thou now to doe in the way of b Egypt? to drinke the water of Nilus? or what makeſt thou in the way of Aſſhur? to drinke the water of the c River?

19 Thine owne wickednes ſhall d correct thee, and thy turnings backe ſhall reproove thee: know therefore and behold, that it is an evill thing, and bitter, that thou haſt forſaken the Lord thy God, and that my feare *is* not in thee, ſaith the Lord God of hoaſtes.

20 For of old time I have broken thy yoke, *and* burſt thy bonds, and thou ſaiddeſt, e I will no more tranſgreſſe, but *like* an harlot thou runneſt about vpon all hie hils, and vnder all greene trees.

21 Yet I had planted thee a noble vine, whoſe f plants were all naturall: how then art thou turned vnto me into the plants of a ſtrange vine?

22 Though thou waſh thee with g nitre, and take thee much ſope, *yet* thine iniquitie is marked before me, ſaith the Lord God.

23 How canſt thou ſay, I am not polluted, neither have I h followed Baalim? behold thy wayes in the valley, and know what thou haſt done: *thou art like* a ſwift i dromedarie, that runneth by his wayes.

24 *And as* a wilde k aſſe vſed to the wildernes that ſnuffeth vp the winde by occaſion at her pleaſure: who can turne her backe? all they that ſeeke her, will not wearie themſelves, *but* will finde her in her l moneth.

25 Keepe thou thy feet from m bareneſſe, and thy throat from thirſt: but thou ſaiddſt deſperately, No, for I have loved ſtrangers, and them will I follow.

26 As the n theefe is aſhamed when he is found, ſo is the houſe of Iſrael aſhamed, they, their kings, their princes and their prieſts, and their prophets.

27 Saying to a tree, Thou art my o father, and to a ſtone, Thou haſt begotten me; for they have turned their backe vnto me, and not their face: but in the time of their trouble they will ſay, Ariſe and helpe vs.

28 But where are thy gods, that thou haſt made thee? let them arise, if they can helpe thee

t Signifying, that when men forſake Gods word, which is the fountaine of life, they reiect God himſelfe, and ſo fall to their owne inventions, and vaine confidence, and procure to themſelves deſtruction, Ioua. 2.8. zecha. 10.2.

u Have I ordered them like ſervants and not like dearely beloved children? Exod. 4.22. therefore it is their faults onely, if the enemy ſpoile them.

x The Babylonians, Caldeans, and Aſſyrians.

y Not one ſhall be left to dwell there.

z Thatis, the Egyptians: for theſe were two great cities in Egypt.

a Have grit vouſly vexed thee at ſundry times.

b Shewing that God would have ſtill let them aright, if they would have followed him.

c To ſeeke helpe of man, as though God were not able enough to defend the, which is to drinke of the puddles, and to leave the fountaine, read Iſa. 31.1.

d To wit, Euphrates.

e Meaning, that the wicked are inſenſible, till the puniſhment for their ſinne waken them, as verſe 26. iſa. 3.9.

f When I delivered thee out of Egypt, Exod. 19.8. deut. 5.27. ioſh. 24.16. ezra. 10.12. nehe. 8.6.

† *Ebr. ſeed was all true.*

g Though thou vſe all the purifications and ceremonies of the law, thou canſt not eſcape puniſhment.

a According to that grace and favour which I ſhewed thee from the beginning, when did firſt chuſe thee to be my people, and maried thee to my ſelfe. Ezek. 16.8.

b When I had delivered thee out of Egypt.

c Choſen above all other to ſerve the Lord onely, and the firſt offered to the Lord of all other nations.

d Whoſoever did challenge this people, or elſe did annoy them, was puniſhed

e That is, fallen to moſt vile idolatry.

f Altogether given to vanitie, and are become blind and inſenſible as the idoles that they ſerve.

g Where for lacke of all things neceſſary for life, ye could locke for nothing every houre but preſent death.

h By your idolatry and wicked maners. Pſal. 78.58. and 106.38.

i They taught not the people to ſeeke after God.

k As the Scribes, which ſhould have expounded the Law to the people.

l Meaning, the Princes and Miniſters: ſignifying, that all eſtates were corrupt.

m That is, ſpake vaine things, and brought the people from the true worſhip of God to ſerve idoles: for by Baal, which was the chiefe idole of the Moabites, are meant all idoles.

n Signifying that hee would not as hee might, ſtraightway condemne them, but ſheweth them by evident examples their great ingratitude that they might be aſhamed and repent.

o Meaning, the Grecians and Italians.

p *Vnto Arabia.*

q That is, God which is their glory, and who maketh them glorious above all other people, reproouing the Iewes that they were leſſe diligent to ſerve the true God, then were the idolaters to honour their vanities.

r Meaning, the idoles which were their deſtruction. Pſal. 106.36.

ſ He ſheweth that the inſenſible creatures abhorre this vile ingratitude; and as it were tremble for feare of Gods great iudgement againſt the ſame.

except thou turne to me by faith and repentance.

h Meaning, that hypocrites derie that they worſhip the idoles, but that they honour God in them, and therefore they call their doings, God ſervice.

i Hee compareth the idolaters to theſe beaſts, becauſe they never ceaſe running to and fro: for both valleys end hilles are full of their idolatry.

k He compareth the idolaters to a wilde aſſe: for ſhe can never be tamed nor yet wearied: for as ſhe runneth ſhe can take her wind at every occaſion.

l That is, when ſhe is with foale, and therefore the hunters wait their time: ſo though thou canſt not be turned backe now from thine idolatrie, yet when thine iniquitie ſhall be at the full, God will meete with thee.

m Hereby he warneth them that they ſhould not go into ſtrange countries to ſeeke helpe: for they ſhould but ſpend their labour, and hurt themſelves, which is here meant by the bare foot and thirſt, Iſa. 57.10.

n As a theefe will not acknowledge his faults till he be taken with the deede, and ready to be puniſhed, ſo they will not confeſſe their idolatrie, till the plagues due to the ſame light vpon them.

o Meaning, that idolaters ſpoyle God of his honour: and where as he hath taught to call him the father of all fleſh, they attribute this title to their idoles.

in

in the time of thy trouble: for according p to the number of thy cities, are thy gods, O Iudah.

29 Wherefore will q ye pleade with mee? yee all have rebelled against me, saith the Lord.

30 I have smitten you children in vaine, they received no correction: your r owne sword hath deuoured your Prophets like a destroying lyon.

31 O generation, take heed to the words of the Lord: have I bene *as* a s wildernesse vnto Israel? or a land of darknesse? Wherefore saith my people *then*, We are lords, t wee will come no more vnto thee?

32 Can a maid forget her ornament, or a bride her attire? yet my people have forgotten mee, dayes without number.

33 Why doest thou prepare thy way, to u seeke amitie? even therefore will I teach *thee*, that thy wayes *are* wickednesse.

34 Also in thy x wings is found the blood of the soules of the poore innocents: I have not found it in holes, but vpon all these *places*.

35 Yet thou sayest, Because I am guiltlesse, surely his wrath shall turne from me: behold, I will enter with thee into iudgement, because thou sayest, I have not sinned.

36 Why runnest thou about so much to change thy wayes? for thou shalt be confounded of Egypt, y as thou art confounded of Asshur.

37 For thou shalt go foorth from thence, and thine hands vpon z thine head, because the Lord hath reiected thy confidence, and thou shalt not prosper thereby.

p Thou thoughtest that thy gods of blocks and stones could have holpen thee, because they were many in number and present in every place: but now let vs see whether either the multitude, or their presence can deliuer thee from my Plague, Chap. 11, 13

q As though I did you iniurie in punishing you, seeing that your faults are so euident.

r That is, you have killed your Prophets, that exhorted you to repentance, as Zechariah, Isaiah, &c.

s Haue I not given them abundance of all things?

t But will trust in our owne power and policie.

u With strangers.

x The Prophets and the faithfull are slaine in every corner of your countrey.

y For the Assyrians had taken away the ten tribes out of Israel and destroyed Iudah euen vnto Ierusalem: and the Egyptians slew Iosiah, and vexed the Iewes in sundry sorts.

z In signe of lamentation, as 2. Sam. 13, 19.

CHAP. III.

God calleth his people vnto repentance. 14 He promiseth the restitution of his Church. 20 He reproueth Iudah and Israel, comparing them to a woman disobedient to her husband.

a THey a say, If a man put away his wife, and shee goe from him, and become another mans, shall hee returne againe vnto her? shall not this land b be polluted? but thou hast played the harlot with many c louers: yet d turne againe to me, saith the Lord.

2 Lift vp thine eyes vnto the high places, and behold, where thou hast not played the harlot: thou hast sit *waiting* for them in the wayes, as the e Arabian in the wildernesse: and thou hast polluted the land with thy whoredoms, and with thy malice.

3 Therefore the showres have bene restrained, and the f latter raine came not, and thou haddest a g whores forehead: thou wouldst not be ashamed.

4 Diddest thou not still cry h vnto me, Thou art my father, *and* the guide of my youth?

5 Will he keepe *his anger* for ever? will hee reserve it to the end? thus hast thou spoken, but thou doest evill, euen more and more.

6 The Lord said also vnto me, in the dayes of Iosiah the King, Hast thou seene what this rebell i Israel hath done? *for* shee hath gone vp vpon every hie mountaine, and vnder every greene tree, and there played the harlot.

7 And I sayde, when shee had done all this, Turne thou vnto me: but she returned not, as her rebellious sister Iudah saw.

a According as it is written, Deut. 24. 4.

b If he take such one to wife againe.

c That is, with idoles, and with them whom thou hast put thy confidence in.

d And I will not cast thee off, but reserue thee, according to my mercy.

e Which dwelleth in tents and waiteth for them that passe by to spoyle them.

f As God threatned by his Law, Deut. 28, 24.

g Thou wouldest neuer be ashamed of thine actes and repent: and this impudencie is common to idolaters, which will not giue ouer, though they be neuer so manifestly conuicted.

h He sheweth that the wicked in their miseries will cry vnto God and vse outward prayer as the godly doe, but because they turne not from their euill, they are not heard, Isa. 58, 3, 4.

i Meaning, the ten tribes.

8 When I saw, how that by all occasions rebellious Israel had played the harlot, I cast k her away, and gaue her a bill of diuorcement: yet her rebellious sister Iudah was not afrayd, but shee went also and played the harlot.

9 So that for the l lightnes of her whoredome she hath euen defiled the land: for she hath committed fornication with stones and stockes.

10 Neuertheless for all this, her rebellious sister Iudah hath not returned vnto mee with m her whole heart, but fainedly, saith the Lord.

11 And the Lord said vnto mee, The rebellious Israel hath n iustified her selfe more then the rebellious Iudah.

12 Goe and cry these words toward o the North, and say, Thou disobedient Israel, returne, saith the Lord, *and* I will not let my wrath fall vpon you: for I am mercifull, saith the Lord, and I will not alway keepe *mine anger*.

13 But know thine iniquitie: for thou hast rebelled against the Lord thy God, and hast p scattered thy wayes to the strange *gods* vnder every greene tree, but yee would not obey my voyce, saith the Lord.

14 O yee disobedient children, turne againe, saith the Lord, for I am your Lord, and I will take you one of a citie, and two of a tribe, and will bring you to Zion,

15 And I will give you pastours according to mine heart, which shall feed you with knowledge and vnderstanding.

16 Moreover, when yee be increased and multiplied in the land, in those dayes, saith the Lord, they shall say no more, The q Arke of the covenant of the Lord: for it shall come no more to minde, neither shall they remember it, neither shall they visite it, for that shall be no more done.

17 At that time they shall call Ierusalem, r The throne of the Lord, and all the nations shall be gathered vnto it, *even* to the Name of the Lord in Ierusalem: and thencefoorth they shall followe no more the hardnesse of their wicked heart.

18 In those dayes the house of Iudah shall walke with the house of Israel, and they shall come together out of the land of the s North, into the land that I haue given for an inheritance vnto your fathers.

19 But I said, How did I take thee for children, and give thee a pleasant land, *euen* the glorious heritage of the armies of the heathen, and say, Thou shall call me, *saying*, My father, and shall not turne from me?

20 But *as* a woman rebelleth against her t husband: so haue ye rebelled against me, O house of Israel, saith the Lord.

21 u A voyce was heard vpon the high places weeping, and supplications of the children of Israel: for they have perverted their way, *and* forgotten the Lord their God.

22 O ye disobedient children, returne, *and* I will heare your rebellions. x Behold, wee come vnto thee, for thou art the Lord our God.

23 Truely *the hope* of the hilles *is* but vaine, *nor* the multitude of mountaines: but in the Lord our God is the health of Israel.

24 For confusion hath deuoured our y fathers labours, from our youth, their sheepe and their bullockes, their sonnes and their daughters.

25 We lie downe in our confusion, and our shame

k And gaue her into the hands of the Assyrians.

l The Ebrew word may either signifie lightnesse, and wantonnesse, or noise and bruit.

m Iudah fained for a time that she did returne, as vnder Iosiah and other good kings, but she was neuer truely touched, or wholly reformed, as appeared when occasion was offered by any wicked prince.

n Israel hath not declared herselfe so wicked as Iudah, which yet hath had more admonitions and examples to call her to repentance.

o Whereas the Israelites were now kept in captiuity by the Assyrians, to whom he promiseth mercy, if they will repent.

p There was no way, which thou diddest not haunt to seeke after the idols, and to trot a pilgrimage.

q This is to be vnderstood of the commiug of Christ, for then they shall not seeke the Lord by ceremonies, and all figures shall cease.

r Meaning, the Church, where the Lord will be present to the worlds end, Matth. 28, 20.

s Where they are now in captiuity.

t The Ebrew word signifieth a friend or companion, and here may be taken for a husband, as it is vsed also, Hos. 3, 1.

u Signifying, that God, whom they had forsaken, would bring their enemies vnto them, who should leade them captiue, and make them to cry and lament

x This is spoken in the person of Israel to the shame of Iudah, which stayed so long to turne vnto God.

y For their idolatry Gods vengeance hath light vpon them and their,

z They iustifie not themselves, or say that they would follow their fathers, but condemne their wicked doings and desire

shame covereth vs: z for we have sinned against the Lord our God, we and our fathers from our youth, even unto this day, and have not obeyed the voyce of the Lord our God.

forgiveneſſe of the ſame, as Ezra. 9, 7. Pſal. 106, 6. Iſa. 64, 6.

CHAP. IIII.

1 True repentance. 4 Hee exhorteth to the circumciſion of the heart. 5 The deſtruction of Iudah is prophecied for the malice of their hearts. 19 The Prophet lamenteth it.

a That is, wholly, and without hypocriſie. Io. 2.12. not diſſembling to turne and ſerve God as they doe which ſerve him by halfes, as Hoſe. 7.16.

b Thou ſhalt deteſt the name of idols, Pſal. 16.4. and ſhalt with reverence ſweare by the living God, when thine oath may advance Gods glory, and profite others: and hereby ſwearing hee meaneth the true religion of God.

c He willeth them to plucke up the impietie and wicked affection and worldly reſpects out of their heart, that the true ſeede of Gods word may be ſowen therein. Hoſe 10, 12. and this is the true circumciſion of the heart, Deut 10,16. rom. 2, 29. col. 2, 11.

d He wearneth them of the great dangers that ſhall come upon them by the Caldeans, except they repent and turne to the Lord.

e He ſpeaketh this to admoniſh them of the great danger when every man ſhall prepare to ſave himſelfe, but it ſhall be too late, 2 King. 25.4.

f Meaning, Nebuchad-nezzar King of Babylon. 2 King. 24,1.

g That is, the falſe propher, which ſtill prophecied peace and ſecuritie.

h By the falſe propheis which promiſed peace and tranquilitie: and thus thou haſt puniſhed their rebellious ſtubbornes by cauſing them to hearken unto lies which would not beleeve thy truth, 1. King. 22,23. Ezech. 14,9. 2. Theſſ 2, 11.

i The Northwinde whereby he meaneth Nebuchad-nezzar.

k But to carie away both corne, and chaffe.

l Meaning that Nebuchad-nezzar ſhould come as ſuddenly, as a cloud that is caried with the wind.

m This is ſpoken in the perſon of all the people, who in their affliction ſhould crie thus.

n Which was a city in the vtmoſt border of Iſrael Northward toward Babylon.

o Which was in the mid-way betweene Dan and Ieruſalem.

1 IF Iſrael, if thou returne, a rerurne unto mee, ſaith the Lord: and if thou put away thine abominations out of my ſight, then ſhalt thou not remoove.

2 And thou ſhalt b ſweare, The Lord liveth in trueth, in iudgement and in righteouſneſſe, and the nations ſhall be bleſſed in him, and ſhall glorie in him.

3 For thus ſaith the Lord to the men of Iudah, and to Ieruſalem,

4 Breake up c your fallow ground, and ſow not among the thornes: be circumciſed to the Lord, and take away the foreskins of your hearts, ye men of Iudah, and inhabitants of Ieruſalem, leaſt my wrath come foorth like fire, and burne, that none can quench it, becauſe of the wickedneſſe of your inventions.

5 d Declare in Iudah, and ſhew foorth in Ieruſalem, and ſay, Blow the trumpet in the land: cry, and gather together, and ſay, Aſſemble your ſelves, and let vs goe into ſtrong cities.

6 Set up the ſtandart in Zion: e prepare to flee, *and* ſtay not: for I will bring a plague from the North, and a great deſtruction.

7 The f lion is come up from his den, and the deſtroyer of the Gentiles is departed, *and* gone foorth of his place to lay thy land waſte, *and* thy cities ſhallbe deſtroyed without an inhabitant.

8 Wherefore girde you with ſackcloath: lament, and howle, for the fierce wrath of the Lord is not turned backe from vs.

9 And in that day, ſaith the Lord, the heart of the king ſhall perish, and the heart of the princes and the Prieſts ſhall be aſtoniſhed, and the g Prophets ſhall wonder.

10 Then ſaid I, Ah, Lord God, ſurely thou haſt h deceived this people, and Ieruſalem, ſaying, Ye ſhall have peace, and the ſword pearceth unto the heart.

11 At that time ſhall it be ſaid to this people and to Ieruſalem, A dry i winde in the hie places of the wilderneſſe *commeth* toward the daughter of my people, *but* neither k to fan nor to cleanſe,

12 A mightie wind ſhall come unto me from thoſe *places*, and now will I alſo give ſentence upon them.

13 Behold, hee ſhall come upon the l clouds, and his charets *ſhalbe* as a tempeſt: his horſes are lighter then eagles. m Woe unto us, for wee are deſtroyed.

14 O Ieruſalem, waſh thine heart from wickedneſſe, that thou mayeſt be ſaved: how long ſhall they wicked thoughts remaine within thee?

15 For a voyce declareth from n Dan, and publiſheth affliction from mount o Ephraim.

16 Make ye mention of the heathen, *and* publiſh in Ieruſalem, Behold, the ſcoutes come from a farre countrey, and cry out againſt the cities of Iudah.

17 They have compaſſed her about as the watchmen of the p field, becauſe it hath provoked me unto wrath, ſaith the Lord.

18 Thy wayes and thine inventions have procured thee theſe things, ſuch is thy wickednelle; therefore it ſhall be bitter, therefore it ſhall pierce unto thine heart.

19 My belly, my q belly, I am pained, even at the very heart: mine heart is troubled within me: I cannot be ſtill: for my ſoule hath heard the ſound of the trumpet, *and* the alarme of the battell.

20 Deſtruction upon deſtruction is cryed, for the whole land is waſted, ſuddenly are my r tents deſtroyed, *and* my curtaines in a moment.

21 How long ſhall I ſee the ſtandart, *and* heare the ſound of the trumpet?

22 For my people is fooliſh, they have not knowen me: they are fooliſh children, and have none vnderſtanding: ſ they are wiſe to doe evill, but to doe well they have no knowledge.

23 I have looked upon the earth, and loe, it was without forme and t voide: and to the heavens, and they had no light.

24 I behelde the mountaines: and loe, they trembled, and all the hils ſhooke.

25 I beheld, and loe there was no man, and all the birds of the heaven were departed.

26 I beheld, and loe, the fruitfull place *was* a wilderneſſe, and all the cities thereof were broken downe at the preſence of the Lord, and by his fierce wrath.

27 For thus hath the Lord ſay, The whole land ſhallbe deſolate: yet will I u not make a full ende.

28 Therefore ſhall the earth mourne, and the heavens above ſhall be darkened, becauſe I have pronounced it: I have thought it, and will not repent, neither will I turne backe from it.

29 Thy whole citie ſhall flee, for the noiſe of the horſemen and bowmen: they ſhall goe into thickets, and climbe up upon the rockes: every citie ſhallbe forſaken, and not a man dwell therein.

30 And when thou ſhalt be deſtroyed, what wilt thou doe? Though thee x cloatheſt thy ſelfe with ſcarlet, though thou deckeſt thee with ornaments of golde, though thou painteſt thy face with colours, yet ſhall thou trimme thy ſelfe in vaine: *for* thy lovers will abhorre thee *and* ſeeke thy life.

31 For I have heard a noyſe as of a woman travailing, or as one labouring of her firſt child, *even* the voyce of the daughter Zion that ſigheth and ſtretcheth out her hands: y woe is me now: for my ſoule fainteth becauſe of the murtherers.

p Which keepe the ſiuits ſo ſtraitly, that nothing can come in nor out: ſo ſhould the Babylonians compaſſe Iudah.

q He ſheweth that the true miniſters are lively touched with the calamities of the Church, ſo that all the parts of their body feele the griefe of their heart, albeit with zeale to Gods glory they pronounce his iudgements againſt the people.

r Meaning, the cities, which were as easily caſt downe as a tent.

ſ Their wiſedome and policie tend to their owne deſtruction and pulleth them from God.

t By theſe maner of ſpeeches hee ſheweth the horrible deſtruction that ſhould come upon the land, and alſo condemneth the obſtinacie of the people, who repent not at the feare of theſe terrible things, ſeeing that the inſenſible creatures are mooved therewith, as if the order of nature ſhould be changed, Iſa. 13, 10. and 24.23 Eze. 32.7. Ioel 2.31 and 3.15.

u But for his mercies ſake, he will reſerve himſelfa reſidue to be his Church, and to praiſe him in earth. Iſa. 2 9.

x Neither iby ceremonies nor rich gifts ſhall deliver thee.

y As the prophets were mooved to pitie the deſtruction of their people, ſo they declared it to the people to moove them to repentance, Iſa. 22, 4 Chap. 9, 1.

CHAP. V.

1 In Iudah no righteous man is found, neither among the people nor the rulers. 15 Wherefore Iudah is deſtroyed of the Caldeans.

1 RVnne to and fro by the ſtreets of Ieruſalem, and behold now, and know, and inquire in the open places thereof, if yee can finde a man, *or* if there be any that executeth iudgement, and ſeeketh the trueth, and I will ſpare a it.

a That is, the citie.

2 For though they ſay, The b Lord liveth, yet doe they ſweare falſly.

b Though they pretend religion and holineſſe, yet all is but hypocriſie: for vnder this kind of ſwearing is contained the true religion.

c Doeth not thou love vprightnesse and faithfull dealing?
d Thou hast oftimes punished them, but all is in vaine, Isa.9.13.

3 O Lord, are not thine eyes vpon the c truth? thou hast d striken them, but they have not sorowed: thou hast consumed them, *but* they have refused to receive correction: they have made their faces harder then a stone, *and* have refused to returne.

4 Therefore I sayd, Surely they are poore, they are foolish, for they know not the way of the Lord, *nor* the iudgement of their God.

e He speaketh this to the reproach of them which should governe and teach others, and yet are farther out of the way then the simple people.
f Meaning, Nebuchad-nezzar and his armie.

5 I will get me vnto the e great men, and will speake vnto them: for they have knowen the way of the Lord, *and* the iudgement of their God: but these have altogether broken the yoke, and burst the bonds.

6 Wherefore a f lyon out of the forests shall slay them, and a wolfe of the wilderneſſe shall destroy them: a leopard shall watch over their cities: every one that goeth out thence, shall be torne in pieces, because their trespasses are many, *and* their rebellions are increased.

g He sheweth that to sweare by any thing then by God, is to forsake him.

7 How should I spare thee for this? thy children have forsaken me, and, g sworne by them that are no gods: though I fed them to the full, yet they committed adulterie, and assembled themselves by companies in the harlots houses.

8 They rose up in the morning *like* fed horses: *for* every man * neyed after his neighbours wife.

* Ezek.22.11.

9 Shall I not visite for these things, saith the Lord? shall not my soule be avenged on such a nation as this?

h He commandeth the Babylonians and enemies to destroy them.
i Reade Chap 4.27.

10 h Climbe up upon their walles, and destroy them, but make not a full end: i take away their battlements, for they are not the Lords.

11 For the house of Israel, and the house of Iudah have grievously trespassed against me, saith the Lord.

k Because they gave no credit to the words of his Prophets, as Is. 28.15.
l Their words shall be of one effect, but vaine.
m They are not sent of the Lord, and therefore that which they threaten to vs, shall come upon them.

12 They have k denied the Lord, and sayd, It is not thee, neither shall the plague come upon vs, neither shall we see sword nor famine.

13 And the Prophets shalbe *as* l wind, and the word is m not in them: thus shall it come unto them.

n Meaning Ieremiam.
o To wit, the Babylonians and Caldeans.

14 Wherefore thus sayth the Lord God of hoasts, Because yee speake such words, beholde, I will put my words into n thy mouth, like a fire, and this people shall be *as* wood, and it shall devoure them.

p Who shall kill many with their arrowes.

15 Loe, I will bring a nation upon you o from farre, O house of Israel, saith the Lord, which is a mightie nation, and an ancient nation, a nation whose language thou knowest not, neither vnderstandest what they say.

16 Whose quiver is as an p open sepulchre: they are all very strong.

17 And they shall eate thine harvest and thy bread: they shall devoure thy sonnes and thy daughters: they shall eate up thy sheepe and thy bullockes: they shall eate thy vines and thy figge-trees: they shall destroy with the sword thy fenced cities, wherein thou diddest trust.

q Here the Lord declareth his vnspeakeable favour toward his Church, as Chap.4.27.
* Chap.16.10.
r Meaning, the Prophet Ieremiah.

18 Nevertheleſſe, at those dayes, saith the Lord, I will not make a full end of q you.

19 And when * yee shall say, Wherefore doth the Lord our God doe these things unto vs? then shalt r thou answere them, Like as yee have forsaken mee and served strange gods in your land, so shall yee serve strangers in a land that is not yours.

20 Declare this in the house of Iaakob, and publish it in Iudah, saying,

21 Heare now this, O foolish people and † without vnderstanding, which have * eyes and see not, which have eares and heare not.

† Ebr. without heart.
* Isa.6.9. matt.13. 14. acts 28.27. Rom.11.8.

22 Feare yee not mee, saith the Lord? or will ye not be afraid at my presence, which have placed the sand for the * bounds of the sea by the perpetuall decree that it cannot passe it, and though the waves thereof rage, yet can they not prevaile, though they roare, *yet* can they not passe over it?

* Iob.26.10.

23 But this people hath an vnfaithfull rebellious heart: they are departed and gone.

24 For they say not in their heart, Let vs now feare the Lord our God, that giveth raine both early and late in due season: he reserveth unto vs the appointed weekes of the harvest.

25 *Yet* your s iniquities have turned away these things, and your sinnes have hindred good things from you.

s If there be any stay, there we receive not Gods blessings in abundance, we must consider that it is for our owne iniquities, Isa.59.1.2.

26 For among my people are found wicked persons, that lay waite as hee that setteth snares: they have made a pit, to catch men.

27 As a cage is full of birds, so are their houses full of deceit: thereby they are be come great and waxen rich.

28 They are waxen fat *and* shining: they doe overpasse the deeds of the wicked: * they execute no iudgement, no not the iudgement of the fatherlesse: yet they t prosper, though they execute no iudgement for the poore.

* Isa.1.23. Ezech.7.9.
t They feele not the plague of God for it.

29 Shall I not visit for these things, saith the Lord? or shall not my soule be avenged on such a nation as this?

30 An horrible and filthy thing is committed in the land.

u Meaning that there could be no thing but disorder, where the ministers were wicked persons and corrupt.

31 The u prophets prophecie lyes, and the priests † receive *gifts* in their hands, and my people delite therein. What will yee then doe in the end thereof?

† Or, beare rule.

CHAP. VI.

The comming of the Assyrians and Caldeans. 16 Her exhorteth the Iewes to repentance.

a He speaketh to them chiefly because they should take heede by the example of their brethren, the other halfe of their tribe, which were now caried away prisoners.

O Yee children of a Beniamin, prepare to flee out of the middes of Ierusalem, and blow the trumpet in b Teko: set up a standart upon c Beth-haccerem: for a plague appeareth out of the North and great destruction.

b Which was a citie in Iudah, five miles from Bethlehem. 2.Chr.11.6.

2 I have compared the daughter of Zion to d a beautifull and daintie woman.

c Reade Neh.3.14.
d I have intreated her gently, and given her abundance of all things.

3 The Pastors with their flockes e shall come unto her: they shall pitch *their* tents round about by her, *and* every one shall feed in his place.

e She shall so destroyed, that the sheepe may be fed in her.

4 f Prepare warre against her: raise, and let vs goe up toward the South: woe unto us: for the day declineth, and the shadowes of the evening are stretched out.

f He speaketh this in the person of the Babylonians, which complaine that the time faileth them before they have brought their enterprises to passe.

5 Arise, and let vs goe up by night, and destroy her palaces.

g He sheweth the cause why it should be destroyed, and how it commeth of himselves.

6 For thus hath the Lord of hoastes said, Hew downe wood, and cast a mount against Ierusalem: this citie must be visited; all oppresison is in the mids of it.

h He warneth them to amend by his correction, and turne to him by repentance.

7 As the fountaine casteth out her waters, so shee casteth out the malice, g crueltie and spoyle is continually heard in her before me, *with* sorow and strokes.

8 Be thou instructed, O h Ierusalem, least my soule depart from thee, least I make thee desolate

a a land that none inhabiteth.'

9 Thus sayth the Lord of hoastes, They shall gather as a vine, the residue of Israel: turne i backe thine hand as the grape gatherer into the baskets.

i He exhorteth the Babylonians to be diligent to search out all and to leave none.

10 Vnto whom shall I speake, and admonish that they may heare? behold, their eares *are* k vncircumcised, and they cannot hearken: behold, the word of the Lord is unto them as a reproach: they have no delite in it.

k They delight to heare vaine things, and to shut up their eares to true doctrine.

11 Therefore I am full of the wrath of the Lord: I am weary with holding it: I will powre it out upon the m children in the street, and likewise upon the assembly of the yong men: for the husband shall even be taken with the wife, *and* the aged with him that is full of dayes.

l As the Lord had given him his word to be as a fire of his indignation to burne the wicked, Chap. 5. 14. so hee kindleth it now when he seeth that all remedies are past.

12 And their houses *with* their lands and wives also shall be turned unto strangers: for I will stretch out mine hand upon the inhabitants of the land, saith the Lord.

m None shallbe spared.

13 For from the least of them, even unto the greatest of them, every one is given unto covetousnes, & from the Prophet even unto the Priest, they all deale falsly.

14 They have healed also the hurt of the daughter of my people with sweet words, saying, n Peace, peace, when there is no peace.

n When the people began to feare Gods iudgements, the false prophets comforted them by flatterings, shewing that God would send peace and not warre.

15 Were they ashamed when they had committed abomination? nay, they were not ashamed, no, neither could they have shame: therefore they shall fall among the † slaine: when I shall visite them, they shall be cast downe, saith the Lord.

† *Or, them that fall.*

16 Thus saith the Lord, Stand in the wayes and behold, and aske for the o olde way, which is the good way, and walke therein, and ye shall find rest for your soules: but they sayd, Wee will not walke *therein*.

o Wherein the patriarkes and Prophets walked, directed by the word of God: signifying that there is no true way, but that which God prescribeth.

17 Also I set p watchmen over you, *which said*, Take heed to the sound of the trumpet: but they said, We will not take heed.

p Prophets which should warne you of the danger that were at hand.

18 Heare therefore, ye q Gentiles, and thou Congregation know, what is among them.

q God taketh all the world to witnesse, and the insensible creatures, of the ingratitude of the Iewes.

19 Heare, O earth, behold, I will cause a plague to come upon this people, *even* the fruit of their owne imaginations: because they have not taken heed unto my wordes, nor to my Law, but cast it off.

20 To what purpose bringest thou mee r incense from Sheba, and sweet calamus from a farre countrey? Your burnt-offrings are not pleasant, nor your sacrifices sweete unto me.

r Reade Isa. 1. 11. and Amos 5. 21.

21 Therefore thus saith the Lord, Beholde, I will lay s stumbling blockes before this people, and the fathers and the sonnes together shall fall upon them: the neighbour and his friend shall perish.

s From Babylon by Dan, which was North from Ierusalem.

22 Thus saith the Lord, Behold, a people commeth from the t North countrey, and a great nation shall arise from the sides of the earth.

23 With bow and shield shall they be weaponed: they are cruell and will have no compassion: their voyce roareth like the sea, and they ride upon horses well appointed, like men of warre against thee, O daughter Zion.

24 Wee have heard their fame, *and* our hands waxe feeble: sorow is come upon vs, as the sorow of a woman in travaile.

t For feare of the enemye bee speaketh this in the person of the Iewes.

25 Goe not forth into the field, nor walke by the way: for the sword of the enemy *and* feare *is* on every side.

26 O daughter of my people, gird thee with sackcloth, and wallow thy selfe in the ashes: make lamentation, and bitter mourning *as* for thine onely sonne: for the destroyer shall suddenly come upon us.

27 I have set u thee for a defence *and* fortresse among my people, that thou mayest know and try their wayes.

u Meaning, Ieremiah, whom God had appointed to try out the godly from the wicked, as a founder doth the pure metall from the drosse.

28 They are all rebellious traitours, walking craftily; *they are* bralle and yron, they all are destroyers.

29 The x bellowes are burnt; the lead is consumed in the fire; the founder melteth in vaine: for the wicked are not taken away.

x All the paine and labour that hath beene taken with them, is lost.

30 They shall call them reprobate silver, because the Lord hath reiected them.

CHAP. VII.

1 Ieremiah is commanded to shew unto the people the worde of God, which trusteth in the outward service of the Temple. 13 The evills that shall come to the Iewes for the despising of their Prophets. 21 Sacrifices doth not the Lord chiefly require of the Iewes, but that they should obey his word.

THe wordes that came to Ieremiah from the Lord, saying,

2 Stand in the gate of the Lords house, and cry this word there, and say, Heare the word of the Lord, all yee of Iudah that enter in at these gates to worship the Lord.

3 Thus saith the Lord of hoastes, the God of Israel, * Amend your wayes and your workes, and I will let you dwell in this place.

* *Chap. 26. 13.*

4 Trust not in a lying words, saying, The Temple of the Lord, the Temple of the Lord, this is the Temple of the Lord.

a Beleeve not the false prophets, which say that for the Temples sake, and the sacrifices there, the Lord will preserve you, and so nourish you in your sinne, and vaine confidence.

5 For if you amende *and* redresse your wayes and your workes; if you execute iudgement betweene a man and neighbour,

6 *And* oppresse not the stranger, the fatherlesse, and the widow, and shed no innocent blood in this place, neither walke after other gods to your destruction,

7 Then b will I let you dwell in this place in the land that I gave unto your fathers for ever and ever.

b God sheweth on what condition he made his promise to this Temple: that they should be an holy people unto him, as he would be a faithfull God to them

8 Behold, you trust in lying words, that cannot profit.

9 Will you steale, murder, and commit adulterie, and sweare falsly, and burne incense unto Baal, and walke after other gods whom ye know not?

c As theeves hid in holes and dennes thinke themselves safe, so when you are in my Temple, you thinke to be covered with the holinesse thereof, and that I cannot see your wickednes. Matth. 21, 13.

10 And come and stand before mee in this House, whereupon my Name is called, and say, We are delivered, though wee have done all these abominations?

11 Is this house become c a denne of theeves, whereupon my Name is called before your eyes? Behold, even I see it, saith the Lord.

d Because they depended so much on the Temple, which was for his promise, that he would be present and defend them where the Arke was, he sendeth them to Gods iudgements against Shilo, where the Arke had remained about 300. yeeres.

12 But goe ye now unto my place which was in Shilo, d where I set my Name at the beginning, and beholde, what I did to it for the wickednesse of my people Israel.

13 Therefore now because yee have done all these workes, saith the Lord, (and I e rose up early and spake unto you: but when I spake, yee would not heare me, neither when I called, would ye answere,)

e That is I never ceased to warne you, as Isai. 65. 2. Pro. 1. 23.

and after was taken, the Priestes slaine, and the people miserably discomfited. 1. Sam. 4. 11. chap. 26. 6.

f He sheweth what is the onely remedie to redresse our faults: to suffer God to lead vs in the way, and to obey his calling, Isai. 66. 4.

14 Therefore

14 Therefore will I doe unto this house, whereupon my Name is called, wherein also yee trust, even unto the place that I gave to you, and to your fathers, as I have done unto Shilo.

15 And I will cast g you out of my sight, as I have cast out all your brethren, *even* the whole seed of Ephraim.

16 Therefore thou shalt not h pray for this people, neither lift up cry or prayer for them, neither intreat me, for I will not heare thee.

17 Seest thou not what they do in the cities of Iudah, and in the streets of Ierusalem?

18 The children gather wood, and the fathers kindle the fire, and the women knead the dough to make cakes to i the Queene of heaven, and to powre out drinke-offrings unto other gods, that they may provoke me unto anger.

19 Doe they provoke me to anger, sayth the Lord, and not themselves to the confusion of their owne faces?

20 Therefore thus sayth the Lord God, Behold, mine anger and my wrath shallbe powred upon this place; upon man and upon beasts, and upon the tree of the field, and upon the fruit of the ground, and it shall burne and not be quenched.

21 Thus saith the Lord of hoasts, the God of Israel, Put your burnt-offrings unto your sacrifices, and eat the flesh.

22 For k I spake not unto your fathers, nor commaunded them, when I brought them out of the land of Egypt, concerning burnt-offrings and sacrifices.

23 But this thing commanded I them, saying, Obey my voyce, and I will be your God, and yee shall be my people: and walke ye in all the wayes which I have commaunded you, that it may be well unto you.

24 But they would not obey, nor incline their eare, but went after the counsels, *and* the stubburnnesse of their wicked heart, and went backward and not forward.

25 Since the day that your fathers came up out of the land of Egypt, unto l this day, I have even sent unto you all my servants the Prophets, m rising up early every day, and sending them.

26 Yet would they not heare mee, nor encline their eare, but hardened their necke, *and* did worse then their fathers.

27 Therefore shall thou speake all these words unto them, but they n will not heare thee: thou shalt also cry unto them, but they will not answere thee.

28 But thou shalt say unto them, This is a nation that heareth not the voyce of the Lord their God, nor receiveth discipline: trueth is perished, and is cleane gone out of their mouth.

29 Cut off thine o haire, O Ierusalem, and cast it away, and take up a complaint on the hie places: for the Lord hath reiected and forsaken the generation of his p wrath.

30 For the children of Iudah have done evill in my sight, sayth the Lord: they have set their abominations in the house, wherevpon my Name is called to pollute it.

31 And they have built the hie place of q Topheth, which is in the valley of Ben-Hinnom to burne their sonnes and their daughters in the fire, which I r commanded them not, neither came it in mine heart.

32 Therefore behold, the dayes come, sayth the Lord, that it shall no more be called Topheth, nor the valley of Ben-hinnom, but the valley of slaughter: for they shall bury in Topheth till there be no place.

33 And the carkeises of this people shall be meate for the fowles of the heaven, and for the beasts of the earth, and none shall fray them away.

34 * Then I will cause to cease from the cities of Iudah, and from the streetes of Ierusalem the voyce of mirth, and the voyces of gladnesse, the voyce of the bridegrome, and the voyce of the bride: for the land shall be desolate.

* Ezek.26.13.

CHAP. VIII.

1 The destruction of the Iewes. 4 The Lord moveth the people to amendment. 10 Hee reprehendeth the lying doctrine and the covetousnesse of the Prophet and Priests.

AT that time, sayth the Lord, they shall bring out the bones of the kings of Iudah, and the bones of their Princes, and the bones of the Priests, and the bones of the Prophets, and the bones of the inhabitants of Ierusalem out of their a graves.

2 And they shall spread them before the sunne and the moone, and all the hoast of heaven, whom they have loved, and whom they have served, and whom they have followed, and whom they have sought, and whom they have worshipped: they shall not be gathered nor be buried, *but* shall be as doung upon the earth.

3 And death shall be desired b rather then life of all the residue that remaineth of this wicked familie, which remaine in all the places where I have scattered them, sayeth the Lord of hoastes.

4 Thou shalt say unto them also, Thus sayth the Lord, Shall they c fall, and not arise? shall he turne away and not turne againe?

5 Wherefore is this people of Ierusalem turned backe by a perpetuall rebellion? they gave themselves to deceit, *and* would not returne.

6 I hearkened and heard, *but* none spake aright: no man repented him of his wickednesse, saying, What have I done? every d one turned to their race, as the horse rusheth into the battell.

7 Even the storke in the ayre knoweth her appointed times, and the turtle, and the crane and the swallow observe the time of their comming, but my people knoweth not the e iudgements of the Lord.

8 How doe ye say, We are wise, and the Law of the Lord *is* with vs? Loe, certainely in vaine made he it, the pen of the scribes is in vaine.

9 The f wise men are ashamed: they are afraid and taken: loe, they have reiected the word of the Lord, and what wisedome is in them?

10 Therefore will I give their wives unto others, *and* their fields to them that shall possesse them: * for every one from the least even unto the greatest is given to covetousnesse, *and* from the Prophet even unto the Priest, every one dealeth falsly.

11 For they have healed the hurt of the daughter of my people with sweete wordes, saying, h Peace, peace, when there is no peace.

12 Were they ashamed when they had committed abomination? nay, they were not ashamed, neither could they have any shame: therefore shall they fall among the slaine: when I shall visit them, they shall be cast downe, sayeth the Lord.

13 I will

g I will send you into captivity as I have done Ephraim, that is, the ten tribes.

h To assure them that God had determined with himselfe to punish their wickednesse, hee sheweth that the prayer of the godly can nothing availe them, whiles they remaine in their obstinacy against God, and will not vse the meanes that he vseth to call them to repentance. Chap.11.14. and 14.11.

i That is, they sacrifice to the Sunne, Moone and Starres which they called the queene of heaven, chap.44.17.

2 king.23.5

k Shewing that it was not his chiefe purpose and intent, that they should offer sacrifices: but that they should regard, wherefore they were ordeined: to wit, to be ioyned to the word as seales and confirmations of remissions of sinnes in Christ: for without the word they were vaine and vnprofitable.

l Which was about foureteene hundreth yeeres.

m Reade verf.13.

n Whereby he sheweth that the pastours ought not to leave their flockes in their obstinacie: for the Lord will vse the vnanes of his servants to make the wicked more faultie, and to prove his.

o In signe of mourning, as Iob 1,20. Mich.1,6.

p Against whom he had iust occasion to powre out his wrath.

q Of Topheth, reade 2.King.23.10.

r But commanded the contrary, as Levit. 18.21. and 20.3. deut.18.10.

a The enemie for greedinesse of gaine shall rifle your graves, and lay you before those idoles, which in your life you worshipped to see if they can helpe you.

b Because of the afflictions that they shall feele through Gods iudgements.

c Is there no hope that they will returne?

d They are full of hypocrisie, and every one followeth his owne fantasie without any consideration.

e He accuseth them in that that they are more ignorant of Gods iudgements, then these birds are of their appointed seasons to discerne the cold and heat, as Iesa.1.3.

f The Law doeth not profite you, neither needs it to have beene written for ought that you have learned by it.

g They that seeme wise, may be ashamed of their ignorance: for all wisedome consisteth in Gods word.

* *Isa.56.12. chap.5.31. and 6.13.*

h Reade chap.6.14.

13 I will surely consume them, saith the Lord: there shalbe no grapes on the vine, nor figs on the figtree, and the leafe shall fade, and the things that I have given them shall depart from them.

14 Why doe we stay? i assemble your selves, and let us enter into the strong cities, and let us be quiet there: for the Lord our God hath put us to silence, and given us water with k gall to drinke, because we have sinned against the Lord.

15 * We looked for peace, but no good *came*, *and* for a time of health, and behold troubles.

16 The neying of his horses was heard from l Dan, the whole land trembled at the noise of the neying of his strong *horses*: for they are come, and have devoured the land with all that is in it, the city, and those that dwell therein.

17 For behold, I will m send serpents *and* cockatrices among you, which will not be charmed, and they shall sting you, saith the Lord.

18 I would have n comforted my selfe against sorow, *but* mine heart is heavy in me.

19 Behold, the voyce of the cry of the daughter of my people *for feare of them* of a farre country, Is not the Lord in Zion? is not her king in her? Why o have they provoked mee to anger with their graven images, and with the vanities of a strange *god*?

20 The p harvest is past, the Summer is ended, and we are not holpen.

21 I am q sore vexed for the hurt of the daughter of my people, I am heavy, *and* astonishment hath taken me.

22 Is there no balme r at Gilead? is there no Physician there? Why then is not the health of the daughter of my people recovered?

i He speaketh in the person of the people, who when the enemie commeth, will turne about to hide themselves, and acknowledge that it is Gods hand.
k That is, hath brought us into extreme affliction, and thus they shall not attribute this plague to fortune, but to Gods iust iudgement. Chap. 9.15. and 23.15.
* Chap. 14.19.
l Reade Chap. 4.15.
m God threatneth to send the Babylonians among them, who shall utterly destroy them in such sort, as by no meanes they shall escape.
n Reade Chap. 4.19.
o Thus the Lord speaketh.
p The people wonder that they have so long time looked for succor in vaine.
q The Prophet speaketh this.
r Meaning, that no mans helpe or meanes could save them: for in Gilead was precious balme, Chap. 46.11. or else deriding the vaine confidence of the people, who looked for helpe at their Priests, who should have beene the Phisicians of their soules, and dwelt at Gilead, Hos. 6.8.

CHAP. IX.

1 *The complaint of the Prophet for the malice of the people.*
24 *In the knowledge of God ought we onely to reioyce.* 26 *The vncircumcision of the heart.*

O H, that my head were *full* of a water, and mine eyes a fountaine of teares, that I might weep day and night for the slaine of the daughter of my people.

2 Oh, that I had in the wildernes a b cottage of wayfaring men, that I might leave my people, and go from them: for they be all c adulterers, and an assembly of rebels.

3 And they bende their tongues *like* their bowes for d lies: but they have no courage for the trueth upon the earth, for they proceed from evill to worse, and they have not knowen mee, saith the Lord.

4 Let every one take heed of his neighbour, and trust you not in any e brother: for every brother will vse deceit, and every friend will deale deceitfully.

5 And every one will deceive his friend, and will not speake the trueth: *for* they f have taught their tongue to speake lies, and take great paines to do wickedly.

6 Thine habitation is in the mids of deceivers: g because of *their* deceit they refuse to know me, saith the Lord.

a The Prophet sheweth the great compassion that he had toward this people, seeing that he could never sufficiently lament the destruction that he saw to hang over them, which is a speciall note to discerne the true pastors from the hirelings, reade Chap. 4.19.
b He sheweth that this were more quietnesse and greater safety for him to dwell among the wilde beasts then among this wicked people, save that God hath enioyned him this charge.
c Vtterly turned from God.
d To belye and slander their neighbours.
e Meaning, that all were corrupt, and none could find an honest man. f They have so practised deceite, that they cannot forsake it. g They had rather forsake God, then leave their wicked trade.

7 Therefore thus sayeth the Lord of hoastes, Behold, I will h melt them, and trye them: for what should I *else* doe for the daughter of my people?

h With the fire of affliction.

8 Their tongue * *is* as an arrow shot out, *and* speaketh deceite: one speaketh peaceably to his neighbour with his mouth, but in his heart he layeth wait for him.

* Psal. 28 3. and 120.4.

9 Shall I not visit them for these things, saith the Lord? or shall not my soule be avenged on such a nation as this?

10 Upon the i mountaines will I take up a weeping and a lamentation, and upon the faire places of the wildernes a mourning, because they are burnt up, so that none can passe thorow them, neither can men heare the voyce of the flocke: both the foule of the aire, and the beast are fled away *and* gone.

i Signifying, that all the palaces about Ierusalem should be destroyed.
k Meaning, that they are all without sense and understanding, and that God hath taken his spirit from them.

11 And I will make Ierusalem an heape, *and* a den of dragons, and I will make the cities of Iudah waste without an inhabitant.

12 Who is k wise to understand this? and to whom the mouth of the Lord hath spoken, even he shall declare it. Why doth the land perish, *and* is burnt up like a wildernesse, that none passeth thorow?

l He sheweth that the children cannot excuse themselves by their fathers: for both father and child if they be wicked shall perish.
m Read Chap. 3.14.
n Seeing you cannot lament your owne sinnes, call for those foolish women, whom of a superstition you have to lament for the dead, that they by their fained teares may provoke you to some sorow.

13 And the Lord saith, because they have forsaken my Law, which I set before them, and have not obeyed my voyce, neither walked thereafter,

14 But have walked after the stubburnnesse of their owne heart, and after Baalims, which l their fathers taught them.

15 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will feed this people with wormewood, and give them waters of gall m to drinke:

o As though they were weary of us, because of our iniquities, Lev. 18, 28. and 20.22.

16 I will scatter them also among the heathen, whom neither they nor their fathers have knowen, and I will send a sword after them, till I have consumed them.

p He derideth the superstition of the women which made an arte of mourning, and taught to weepe with fained teares.

17 Thus sayth the Lord of hoastes, Take heed, and call for n the mourning women, that they may come, and send for skilfull women, that they may come.

q Signifying, that there is no meanes to deliver the wicked from Gods iudgements: but when they thinke to be most sure, and most farre off, then are they soonest taken.

18 And let them make haste, and let them take up a lamentation for us, that our eyes may cast out teares, and our eye-liddes guish out of water.

19 For a lamentable noise is heard out of Zion, How are wee destroyed, *and* utterly confounded, for we have forsaken the land, and our dwellings o have cast us out.

r Forasmuch as none can save himselfe by his owne labour, or any worldly meanes, he sheweth that it is vaine to put our trust therein, but that we trust in the Lord, and reioyce in him, who onely can deliver vs. 1. Cor. 1, 31.

20 Therefore heare the word of the Lord, O ye women, and let your eares regard the wordes of his mouth, and p teach your daughters to mourne, and every one her neighbour to lament.

21 For death is come up into our q windowes, *and* is entred into our palaces, to destroy the children without, and the young men in the streets.

2. Cor. 10, 17.

22 Speake, Thus saith the Lord, The carkeises of men shall lie, even as the doung upon the field, and as the handfull after the mower, and none shall gather *them*.

s These three points are necessary to know aright: his mercy, wherein consisteth our salvation: his iudgement, which he executeth continually against the wicked: and his iustice, whereby he defendeth and maintaineth the faithfull,

23 Thus sayeth the Lord, Let not the r wise man glory in his wisedome, nor the strong man glory in his strength, neither the rich man glory in his riches.

24 But let him that glorieth, glorie in this, that he vnderstandeth and knoweth me: for I am the Lord, which s shew mercy, iudgement, and righ-

righteouſneſſe in the earth: for in theſe things I delight, ſaith the Lord.

25 Behold, the dayes come, ſaith the Lord, that I will viſit all them which are c circumciſed with the vncircumciſed:

26 Egypt and Iudah, and Edom, and the children of Ammon, and Moab, and all the vtmoſt corners of them that dwell in the wildernes: for all *theſe* nations *are* vncircumciſed, and all the houſe of Iſrael *are* vncircumciſed in the heart.

c Meaning, both Iewes and Gentiles, as in this next verſe he ſheweth the cauſe, read Chap. 4.4.

CHAP. X.

2 *The conſtellations of the ſtarres are not to be feared.* 5 *The weakeneſſe of idols.* 6 *Of the power of God.* 21 *Their Paſtors are become bruit beaſtes.*

HEare yee the word of the Lord that he ſpeaketh unto you, O houſe of Iſrael.

2 Thus ſaith the Lord, Learne not the way of the heathen, and be not afraid for the a ſignes of heaven, though the heathen be afraid of ſuch.

3 For the b cuſtomes of the people are vaine: for one cutteth a tree out of the foreſt (which is the worke of the hands of the carpenter) with the axe.

4 And *another* decketh it c with ſilver, and with golde: they faſten it with nailes and hammers that it fall not:

5 The *idols* ſtand up as the palme tree, but ſpeake not: they are borne becauſe they cannot go: feare them not, for they cannot doe evill, neither can they doe good.

6 There is none like vnto thee, O Lord: d thou art great, and thy Name *is* great in power.

7 Who would not feare thee, O king of nations? for to thee appertaineth *the dominion*: for among all the wiſe men of the Gentiles, and in all their kingdomes there is none like thee.

8 But altogether they dote, and are fooliſh: *for* the ſtocke is a e doctrine of vanitie.

9 Silver plates are brought from Tarſhiſh, and gold f from Vphaz, *for* the worke of the workeman, and the hands of the founder: the blew ſilke, and the purple *is* their cloathing: all theſe things are made by cunning men.

10 But the Lord *is* the God of trueth: he is the living God, and an everlaſting King: at his anger the earth ſhall tremble, and the nations cannot abide his wrath.

11 (Thus ſhall you ſay unto them, The gods g that have not made the heavens and the earth, ſhall periſh from the earth, and from vnder theſe heavens.)

12 He hath made the earth by his power, and eſtabliſhed the world by his wiſedome, and hath ſtretched out the heaven by his diſcretion.

13 Hee giveth by *his* voyce the multitude of water in the heaven, and hee cauſeth the cloudes to aſcend from the ends of the earth: hee turneth lightnings to raine, and bringeth forth the wind out of his treaſures.

a God forbiddeth his people to give credit or feare the conſtellations and coniunctions of ſtarres and planets, which have no power of themſelves, but are governed by him, and their ſecret motions and influences are not knowen to man, and therefore there can be no certaine iudgement thereof, Deut. 18.9.

b Meaning not only in the obſervation of the ſtarres, but their lawes and ceremonies whereby they confirme their idolatry, which is forbidden. Deut. 12.30.

c The Prophets vſe thus plainely and ſimply to ſet forth the vile abſurdity of the idolaters, that men might learne to be aſhamed of that wherevnto their corrupt nature is moſt ſubiect, reade Iſa. 44.12.

d He teacheth the people to lift up their eyes to God, who hath all power, and therefore ought onely to be feared: and therein he ſheweth them not onely the evill that they ought to eſchew: but the good which they ought to follow, Revel. 15.4.

e Becauſe the people thought that

14 Every man is a h beaſt by *his owne* knowledge: every founder is confounded by the graven image: for his melting is but falſhood, and there is no breath therein.

15 They are vanitie, *and* the worke of errors: in the time of their viſitation they ſhall periſh.

16 The i portion of Iaakob *is* not like them: for he is the maker of all things, and Iſrael *is* the rod of his inheritance: the Lord of hoaſtes *is* his Name.

17 k Gather up thy wares out of the land, O thou that dwelleſt in the ſtrong place.

18 For thus ſayth the Lord, Behold, at this time I will throw as with a ſling the inhabitants of the land, and will trouble them, and they ſhall find it *ſo*.

19 Woe is me for my deſtruction, *and* my grievous plague: but I thought, Yet it l is my ſorow, and I will beare it.

20 m My Tabernacle is deſtroyed, and all my cords are broken: my children are gone from me, and are not: there is none to ſpread out my tent any more, and to ſet up my curtaines.

21 For the Paſtours n are become beaſtes, and have not ſought the Lord: therefore have they none vnderſtanding: and all the *flockes* of their paſtures are ſcattered.

22 Behold, the noiſe of the bruit is come, and a great commotion out of the o North countrey, to make the cities of Iudah deſolate, *and* a denne of dragons.

23 O Lord, I know that p the way of man is not in himſelfe, neither *is it* in man to walke and to direct his ſteps.

24 O Lord, correct mee, but with q iudgement, not in thine anger, leaſt thou bring me to nothing.

25 Powre out r thy wrath upon the heathen that know thee not, and upon the families that call not on thy Name: for they have eaten up Iaakob, and devoured him, and conſumed him, and have made his habitation deſolate.

h The more that man thinketh to do any thing well by his owne wiſedome, and not as God inſtructeth him, the more doth he proove himſelfe to be a vile beaſt.

i By theſe words Portion and Rod, he ſignifieth their inheritance, meaning, that God ſhould be all ſufficient for them, and that their felicity conſiſted in him alone, and therefore they ought to renounce all other helps and ſuccours as of idols, &c. Deut. 32.9. Pſal. 16.5.

k The Prophet willeth the Iewes to prepare themſelves to this captivity, ſhewing that it was now at hand that they ſhould feele the things whereof he had told them.

l It is my iuſt plague, and therefore I will take it patiently, whereby he teacheth the people how to behave themſelves toward God.

m He ſheweth how Ieruſalem ſhall lament.

n The governours and miniſters.

o Reade Chap. 4.15.

p He ſpeaketh this becauſe that Nebuchad-nezzar purpoſed to have made warre againſt the Moabites and Ammonites, but hearing of Zedekiah rebellion, he turned his power to go againſt Ieruſalem, Ezek. 21.21. therefore the Prophet ſayth, that this was the Lords direction.

q Conſidering that God had revealed unto him the certitude of their captivitie Chap. 7.16. he onely prayeth, that he would puniſh them with mercy, which Iſaiah calleth in meaſure, Chap. 27.8. meaſuring his rods by their infirmity, 1. Cor. 10.13. for here by iudgement is meant not onely the puniſhment, but alſo the mercifull moderation of the ſame, as Chap. 30.11.

r Foraſmuch as God cannot onely be knowen and glorified by his mercy, that hee vſeth toward his Church, but alſo by his iuſtice in puniſhing his enemies, hee praieth that this glory may fully appeare both in the one and the other, Pſal. 79.6.

CHAP. XI.

3 *A curſe of them that obey not the word of Gods covenant.* 10 *The people of Iudah following the ſteps of their fathers, worſhip ſtrange gods.* 15 *The Lord forbiddeth Ieremiah to pray for them.*

THe word that came to Ieremiah from the Lord, ſaying,

2 Heare yee the words of this covenant, and ſpeake unto the men of Iudah, and to the inhabitants of Ieruſalem,

3 And ſay thou unto them, Thus ſayeth the Lord God of Iſrael, a Curſed be the man that obeyeth not the words of this covenant,

4 Which I commanded unto your fathers, when I brought them out of the land of Egypt, from the yron fornace, ſaying, Obey my voyce, and doe according to all theſe things which I commaund you: ſo ſhall yee be my people, and I

a He calleth the Iewes to the conſideration of Gods mercies, who freely choſe them, made a covenant of eternall felicity with them and how he ever performed it on his behalfe, and how they ever ſhewed themſelves rebellious and ingrate toward him, and brake it on their part, and ſo are ſubiect to the curſe of the Law, Deut. 27.26.

to have images, was a meane to ſerve God, and to bring them to the knowledge of him, he ſheweth that nothing more diſpleaſeth God, and bringeth man into greater errors and ignorance of God: and therefore he calleth them the doctrine of vanitie, the worke of errours, verſe 15. and Habak. 2.18. called them the teachers of lyes: contrary to that wicked opinion, that they are the bookes of the lay people.

f Whereas they found the beſt gold: ſhewing that they thought nothing too deare for their idols, ſome read Ophir, as 1. King. 9.28.

g This declareth that all that hath bene in this chapter ſpoken of idols, was to arme the Iewes when they ſhould be in Caldea among the idolaters, and now with one ſentence he inſtructeth them both how to proteſt their owne religion againſt the idolaters, and how to anſwere them to their ſhame which ſhould exhort them to idolatrie, and therefore he writeth this ſentence in the Caldeans tongue for a memoriall, whereas all the reſt of writing is Ebrewe.

will be your God,

5 Thus I may confirme the oathe, that I have sworne unto your fathers, to give them a lande, which floweth with milke and hony, as *appeareth* this day. Then answered b I, and said, So be it, O Lord.

b Thus he speaketh in the person of the people, which agreed to the covenant.

6 Then the Lord said unto me, Crie all these words in the cities of Iudah, and in the streetes of Ierusalem, saying, Heare ye the words of this covenant, and doe them.

7 For I have protested unto your fathers, when I brought them up out of the land of Egypt unto this day, c rising earely and protesting, saying, Obey my voyce.

c Reade Chap. 7, 13.

8 Nevertheless they would not obey, nor encline their eare: but every one walked in the stubburnesse of his d wicked heart: therefore I will bring upon them all the e words of this covenant which I commanded them to doe, but they did it not.

d According to his owne fantasie, and not as my word appointed him.
e Meaning, the menaces and curses conteined in the Law. Levit. 26. 14. deut. 28, 16.

9 And the Lord said unto me, A f conspiracie is found among the men of Iudah, and among the inhabitants of Ierusalem.

f That is, a generall consent to rebell against me.

10 They are turned backe to the iniquities of their forefathers, which refused to heare my wordes: and they went after other gods to serve them: *thus* the house of Israel and the house of Iudah have broken my covenant, which I made with their fathers.

11 Therefore thus saith the Lord, Behold, I will bring a plague upon them, which they shall not be able to escape, and though they crie unto me, g I will not heare them.

g Because they will not pray with true faith and repentance, but for the smart and griefe which they feele, Prou. 1, 28.

12 Then shall the cities of Iudah, and the inhabitants of Ierusalem go, and crie unto the gods unto whom they offer incense, but they shall not be able to helpe them in time of their trouble.

h Reade Chap. 2, 28

13 h For according to the number of thy cities were thy gods, O Iudah, and *according* to the number of the streetes of Ierusalem have ye set up altars of confusion, *even* altars to burne incense unto Baal.

i Reade Chap. 7, 16. and 14, 11.

14 Therefore thou shalt not i pray for this people, neither lift up a cry or prayer for them: for when they cry unto me in their trouble, I will not heare them.

k My people of Israel, whom I have hitherto so greatly loved.
l Meaning, that they offer not in the Temple to God, but upon the altars of Baal and the idoles, and so reioyced in their wickednes.

15 What should my k beloved *tarie* in mine house, seeing they have committed abomination with many, and the holy flesh l goeth away from thee: yee when thou doest evill, thou reioycest.

16 The Lord called thy name, A greene olive tree, faire, *and* of goodly fruit: *but* with m noyse and great tumult he hath set fire upon it, and the branches of it are broken.

m Of the Babylonians and Caldeans.

17 For the Lord of hoastes that planted thee, hath pronounced a plague against thee: for the wickednes of the house of Israel, and of the house of Iudah, which they have done against themselves to provoke me to anger in offering incense unto Baal.

18 And the Lord hath taught mee, and I know it, *even* then thou shewedst me n their practises.

n Which went about privily to conspire my death.

19 But I was like a lambe, *or* a bullocke, that is brought to the slaughter, and I knew not that they hath devised thus against mee, *saying*, Let us o destroy the tree with the fruit thereof, and cut him out of the land of the living, that his name may be no more in memorie.

o Let vs destroy the Prophet and his doctrine. Some reade, Let vs corrupt his meat with wood, meaning, poyson.

20 But O Lord of hoastes, that iudgest righteously, and triest the reines and the heart, let me see thy p vengeance on them: for unto thee have I opened my cause.

p Thus he spake, not for hatred, but being mooved with the spirit of God, he desireth the advancement of Gods glory and the verifying of his word, which is by the destruction of the enemies.

21 The Lord therefore speaketh thus of the men of q Anathoth, (that seeke thy life, and say, r Prophecie not in the name of the Lord, that thou die not by our hands.)

q To wit, both the Priests and the rest of the people: for this towne was the Priests, and they dwelt in it, reade Chap. 1, 1.

22 Thus therefore saith the Lord of hoasts, Behold, I will visit them: the yong men shall die by the sword: their sonnes and their daughters shall die by famine,

23 And none of them shall remaine: for I will bring a plague vpon the men of Anathoth, *even* the yeere of their visitation.

r Not that they could not abide to heare God (when they would shew themselves most holy) but because they could not abide to be sharpely reproved, and therefore desired to be flattered, Isa. 30, 10. and to be maintained in their pleasures, Michah 2, 11. and not to heare vice condemned, Amos 7, 12.

CHAP. XII.

s The Prophet marveileth at the prosperitie of the wicked, although he confesse God to be righteous. 7 The Iewes are forsaken of the Lord. 10 He speaketh against pastors and preachers, that seduce the people. 14 The Lord threatneth destruction unto the nations that troubled Iudah.

O Lord, if I dispute with thee, thou art a righteous: yet let me talke with thee of *thy* iudgements: wherefore doeth the way of the wicked b prosper: *why* are all they in wealth that rebelliously transgresse?

s The Prophet confesseth God to be iust in al his doings, although man be not able to give a reason of all his actes.

2 Thou hast planted them, and they have taken root: they grow, and bring forth fruit, thou art neere in their mouth, and farre from their c reines.

b This question hath bene alway a great tentation to the godly, to see the wicked enemies of God in prosperitie, and his deare children in adulterie, as Iob 21, 7. Psalme 37. 1. and 73, 3. Habac. 1, 3.

c They professe God in mouth, but deny him in heart, which is here meant by the reines. Isa. 29, 13. matth. 15, 8.

3 But thou, Lord, knowest mee: thou hast seene me, and tried mine heart toward thee: pull them out like sheepe for the slaughter, and d prepare them for the day of slaughter.

d The Ebrewe word is, Sanctifie them, meaning, that God would be sanctified in the destruction of the wicked: to whom God for a while giveth prosperitie, that afterward they should the more feele his heavie iudgement

4 How long shall the land mourne, and the herbes of every fielde wither, for the wickednesse of them that dwell therein? the beasts are consumed, and the birds, because they said, e He will not see our last ende.

e Abusing Gods lenitie and his promises, when they lacke their riches, which were a signe of his mercie.

5 If thou hast runne with the f footmen, and they have wearied thee, then how canst thou match thy selfe with horses? and if thou thoughtest thy selfe safe in a peaceable land, what wilt thou doe in the swilling of Iorden?

f By the footmen, meane them of Anathoth: and by the horsemen, them of Ierusalem, which should trouble the Prophet worse then his owne countreymen did.

6 For even thy brethren and the house of thy father, even they have dealt vnfaithfully with thee, and they have cried out altogether upon thee: *but* beleeve them not, though they speake faire to thee.

g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries, labour to put him to silence.

7 I have forsaken g mine house: I have left mine heritage: I have given the dearely beloved of my soule into the hands of her enemies.

8 Mine heritage is unto me, as a h lion in the forest: it crieth out against me, therefore have I hated it.

h Ever ramping and raging against me and my Prophets.

9 Shall mine heritage be unto mee, as a bird

they flattered themselves as though God would ever be mercifull, and not utterly destroy them: therefore they hardened themselves in sinne, till at length the beasts and insensible creatures felt the punishment of their stubburne rebellion against God. f Some thinke that God reproveth Ieremiah, in that that hee would reason with him, saying, that if he were not able to match with men, that he were farre unable to dispute with God. Others, by the footmen, meane them of Anathoth: and by the horsemen, them of Ierusalem, which should trouble the Prophet worse then his owne countreymen did. g God willeth the Prophet to denounce his iudgements against Ierusalem, notwithstanding that they shall both by threatnings and flatteries, labour to put him to silence. h Ever ramping and raging against me and my Prophets.

i of divers colours? are not the birds about her, *saying*, Come, assemble all the beasts of the field, come to eate her?

10 Many pastours have destroyed my k vineyard, and troden my portion vnder foote: of my pleasant portion they have made a desolate wildernesse.

11 They have layd it waste, and it, being waste, mourneth unto mee, *and* the whole land lyeth waste, because no man setteth *his* minde on it.

12 The destroyers are come upon all the high places in the wildernesse: for the sworde of the Lord shall devoure from the one end of the land, even to the *other* end of the land: no flesh shall have peace.

13 m They have sowen wheate, and reaped thornes: they were n sicke, *and* had no profit: and they were ashamed of o your fruits, because of the fierce wrath of the Lord.

14 Thus saith the Lord against all mine evill p neighbours, that touch the inheritance, which I have caused my people Israel to inherite, Beholde, I will plucke them out of their land, and plucke out the house of Iudah from among them.

15 And after that I have plucked them out, I q will returne, and have compassion on them, and will bring againe every man to his heritage, and every man to his land.

16 And if they will learne the r wayes of my people, to sweare by my Name, (The f Lord liveth, as they taught my people to sweare by Baal) then shall they be built t in the middes of my people.

17 But if they will not obey, then will I vterly plucke up, and destroy that nation, sayeth the Lord.

i In stead of bearing my liverie, and wearing only my colours, they have change and diversitie of colours of their idols and superstitions: therefore their enemies as thicke as the foules of the aire shall come about them to destroy them.

k He prophecieth of the destruction of Ierusalem by the captaines of Nebuchad-nezzar, whom he calleth pastors.

l Because no man regardeth my word, or the plagues that I have sent upon the land.

m To wit, the Prophets.

n They lamented the sinnes of the people.

o For in stead of amendment, you grew worse and worse, as Gods plagues testified.

p Meaning, the wicked enemies of his Church, which blasphemed his Name, and whom he would punish after that he hath delivered his people.

q After that I have punished the Gentiles, I will have mercie upon them.

r The true doctrine and manner to serve God.

f Reade Chap. 4.2.

t They shall be of the number of the faithfull, and have a place in my Church.

CHAP. XIII.

The destruction of the Iewes is prefigured. 11 Why Israel was received to be the people of God, and why they were forsaken. 15 He exhorteth them to repentance.

THus saith the Lord unto mee, Goe, and buy thee a linnen girdle, and put it upon thy loynes and put it not in water.

2 So I bought the girdle according to the commandement of the Lord, and put it upon my loynes.

3 And the word of the Lord came unto mee the second time, saying,

4 Take the girdle that thou hast bought, which is upon thy loynes, and arise, goe toward a Perath, and hide it there in the cleft of the rocke.

5 So I went, and hid it by Perath, as the Lord had commanded me.

6 And after many dayes the Lord sayd unto mee, Arise, goe toward Perath, and take the girdle from thence, which I commanded thee to hide there.

7 Then went I to Perath, and digged, and tooke the girdle from the place where I had hid it, and behold, the girdle was corrupt, *and* was profitable for nothing.

8 Then the word of the Lord came unto me, saying,

9 Thus saith the Lord, After this maner will I destroy the pride of Iudah, and the great pride of Ierusalem.

10 This wicked people have refused to heare my word, and walke after the stubburnnesse of their owne heart, and walke after other gods to serve them, and to worship them: therefore they shall be as this girdle, which is profitable to nothing.

11 For as the girdle cleaveth to the loynes of a man, so have I tied to me the whole house of Israel, and the whole house of Iudah, saith the Lord, that they might be my people: that they might have a name, and praise, and glory, but thy would not heare.

12 Therefore thou shalt say unto them this word, Thus saith the Lord God of Israel, Every b bottell shall be filled with wine, and they shall say unto thee, doe we not know that every bottell shall be filled with wine?

13 Then shalt thou say unto them, Thus saith the Lord, Behold, I will fill all the inhabitants of this land, even the kings that sit upon the throne of David, and the Priests and the Prophets, and all the inhabitants of Ierusalem with drunkennesse.

14 And I will c dash them one against another, even the fathers and the sonnes together, saith the Lord: I will not spare, I will not pitie, nor have compassion, but destroy them.

15 Heare and give eare, be not proud: for the Lord hath spoken it.

16 Give glory to the Lord your God before he bring d darknesse, and or ever your feet stumble in the darke mountaines, and whiles you looke for e light, hee turne it into the shadow of death *and* make it as darknesse.

17 But if ye will not heare this, my soule shall f weepe in secret for *your* pride, and mine eye shall weepe and drop downe teares, because the Lords flocke is caried away captive.

18 Say unto the g King and to the Queene: Humble you selves, sit downe, for the crowne of your glory shall come downe from your heads.

19 The cities of h the South shall be shut up, and no man shall open them: all Iudah shall be caried away captive: it shall be wholly caried away captive:

20 Lift up your eyes, and behold them that come from the North: where is the i flocke that was given thee, *even* thy beautifull flocke?

21 What wilt thou say when he shall visit thee? (for thou hast k taught them to be captaines *and* as chiefe over thee) shall not sorow take thee as a woman in travaile?

22 And if thou say in thine heart, Wherefore come these things upon mee? For the multitude of thine iniquities are thy skirts l discovered *and* thy heeles made bare.

23 Can the blacke Moore change his skin? or the leopard his spots? *then* may ye also doe good, that are accustomed to doe evill.

24 Therefore will I scatter them, as the stubble that is taken away with the South wind.

25 This is thy portion, *and* the part of thy measures from mee, saith the Lord, because thou hast forgotten me, and trusted in lyes.

26 Therefore I have also discovered thy skirts upon thy face, m that thy shame may appeare.

27 I have seene thine adulteries, and thy n neyings, the filthinesse of thy whoredome on the hils in

a Because this river Parath or Euphrates was farre from Ierusalem, it is evident that this was a vision, whereby was signified that the Iewes should passe over Euphrates to be captives in Babylon, and there for length of time should seeme to be sorten, although they were ioyned to the Lord before as a girdle about a man.

b Every one of you shall be filled with spirituall drunkennesse, and be without all knowledge to seeke how to help your selves.

c I shall be as easie for me to destroy the greatest and the strongest, as it is for a man to breake earthen bottels.

d That is, affliction and miserie by the Babylonians, Isa. 8.22.

e Meaning, for help and support of the Egyptians.

f You shall surely be led away captive, and I, according to mine affection towards you, shall weepe and lament for your stubburnnesse.

g For Iehoiachin and his mother rendred themselves by Ieremiahs counsell to the king of Babylon, 2. King. 24.12.

h That is, of Iudah, which lieth South ward from Babylon.

i He asketh the king, where his people is become.

k By seeking to strangers for help, thou hast made them skilfull to fight against thee.

l The cloake of hypocrisie shall be pulled off, and thy shame seene.

m As thine iniquities have bene the manifest to all world, so shall thy shame and punishment.

n He compareth idolaters to horses inflamed after mares.

o There is no place ſo hie nor low, wherein the markes and tokens of thoſe idolatry appeare not.

in o the fields, *and* thine abominations. Wo unto thee, O Ieruſalem: wilt thou not be made cleane? when ſhall it once bee?

CHAP. XIV.

1 *Of the dearth that ſhould come.* 7 *The prayer of the people aſking mercie of the Lord.* 10 *The vnſatisfiable people are not heard.* 12 *Of prayer, faſting, and of falſe prophets that ſeduce the people.*

THe word of the Lord that came vnto Ieremiah, concerning the a ‖ dearth.

2 Iudah hath mourned, and the gates thereof are deſolate, they have bene b brought to heavineſſe vnto the ground, and the crye of Ieruſalem goeth up.

3 And their nobles have ſent their inferiours to the water, who came to the walles, *and* found no water: they returned with their veſſels empty: they were aſhamed and confounded: and c covered their heads.

4 For the ground was deſtroyed, becauſe there was no raine in the earth: the plowmen were aſhamed, *and* covered their heads.

5 Yea, the hinde alſo calved in the field, and forſooke d it, becauſe there was no graſſe.

6 And the wilde aſſes did ſtand in the high places, and drew in their wind like e dragons: their eyes did faile, becauſe there was no graſſe.

7 f O Lord, though our iniquities teſtifie againſt vs, deale *with vs* according to thy Name: for our rebellions are many, we ſinned againſt thee.

8 O thou hope of Iſrael, the ſaviour thereof in the time of trouble, why art thou as a g ſtranger in the land, as one that paſſeth by, to tary for a night?

9 Why art thou as a man aſtonied, and as h a ſtrong man that cannot helpe? yet thou, O Lord, art in the mids of vs, and thy name is called upon vs: forſake vs not.

10 Thus ſaith the Lord unto this people, Thus have they delighted to wander: they have not refrained their feet, therefore the Lord hath no delight in them: *but* hee will now remember their iniquity, and viſit their ſinnes.

11 Then ſaid the Lord unto mee, i Thou ſhalt not pray to doe this people good.

12 When they faſt, I will not heare their cry, and when they offer burnt offering, and an oblation, I will not accept them: but I will conſume them by the ſword, and by the famine, and by the peſtilence.

13 Then anſwered I, Ah Lord God, behold, the k prophets ſay unto them, Yee ſhall not ſee the ſword, neither ſhall famine come upon you, but I will give you aſſured peace in this place.

14 Then the Lord ſaid unto me, The prophets prophecie lies in my name: * I have not ſent them, neither did I command them, neither ſpake I vnto them, *but* they prophecie unto you a falſe viſion, and divination, and vanity, and deceitfulneſſe of their owne heart.

15 Therefore thus ſaith the Lord, Concerning the prophets that prophecie in my Name, whom I have not ſent, yet they ſay, Sword and famine ſhall not be in this land, by ſword and famine ſhall thoſe prophets be conſumed.

16 And the people to whom theſe prophets do prophecie ſhall be caſt out in the ſtreetes of Ieruſalem, becauſe of the famine, and the ſword, and there ſhall be none to bury them: *both* they and their wives, and their ſonnes, and their daughters: for I will powre their wickednes upon them.

17 Therefore thou ſhalt ſay this word unto them, Let mine eyes drop downe l teares night and day without ceaſing: for the virgine daughter of my people is deſtroyed with a great deſtruction, *and* with a ſore grievous plague.

18 For if I goe into the field, behold the ſlaine with the ſword: and if I enter into the citie, behold them that are ſicke for hunger alſo: moreover, the Prophet alſo and the Prieſt go a wandring m into a land that they know not.

19 Haſt thou vtterly reiected n Iudah, or hath thy ſoule abhorred Zion? why haſt thou ſmitten vs, that wee cannot be healed? Wee looked for peace, and there is no good, and for the time of health, and behold trouble.

20 We o acknowledge, O Lord, our wickedneſſe, *and* the iniquitie of our fathers: for we have ſinned againſt thee.

21 Doe not abhorre *vs*: for thy Names ſake caſt not downe the throne of thy glory: remember *and* breake not thy covenant with vs.

22 Are there any among the p vanities of the Gentiles, that can give raine? or can the heavens give ſhowres? Is it not thou, O Lord our God? therefore we will waite upon thee: for thou haſt made all theſe things.

l The falſe prophets promiſed peace and aſſurance, but Ieremiah calleth to teares and repentance for their affliction, which is at hand, as Chap. 9.1. Lam. 1.16. and 2.18.

m Both high and low ſhalbe led captives into Babylon.

n Though the Prophet knoew that God had caſt off the multitude, which were hypocrites, and baſtard children, yet he was aſſured that for his promiſe ſake he would have ſtill a Church, for the which he prayeth.

o He teacheth the Church a forme of prayer to humble themſelves to God by true repentance, which is the onely meane to avoyd this famine, which was the beginning of Gods plagues.

p Meaning, their idols, reade Chap. 10.15.

CHAP. XV.

1 *The Lord would heare no prayer for the Iewes.* 3 *But that he meaneth to deſtroy them with foure plagues.*

THen ſaid the Lord unto me, a Though Moſes and Samuel ſtood before me, *yet* mine affection could not be toward this people: caſt *them* out of my ſight, and let them depart.

2 And if they ſay unto thee, Whither ſhall we depart? then tell them, Thus ſaith the Lord, * Such as are *appointed* to death, unto death: and ſuch as are for the ſword, to the ſword: and ſuch as are for the famine, to the famine: and ſuch as are for the captivitie, to the captivitie.

3 And I will appoint over them foure kindes, ſaith the Lord, the ſword to ſlay, and the b dogs to teare in pieces, and the foules of the heaven, and the beaſts of the earth to devoure, and to deſtroy.

4 I will c ſcatter them alſo in all kingdomes of the earth, d becauſe of Manaſſeh the ſonne of Hezekiah King of Iudah, for that which he did in Ieruſalem.

5 Who ſhall then have pitie upon thee, O Ieruſalem? or who ſhall be ſory for thee? or who ſhall go to pray for thy peace?

6 Thou haſt forſaken me, ſayeth the Lord, *and* gone backward: therefore will I ſtretch out mine hand againſt thee, and deſtroy thee: *for* I e am wearie with repenting.

7 And I will ſcatter them with the fanne f in the gates of the earth: I have waſted, *and* deſtroyed the people, yet they would not returne from their wayes.

8 Their widowes g are increaſed by me aboue the ſand of the ſea: I have brought upon them, *and* againſt the ‖ aſſembly of the yong men, a deſtroyer at noone day: I have cauſed *him* to fall upon them, *and* the citie, ſuddenly and ‖ ſpeedily.

9 Shee that hath borne h ſeven, hath beene make weake: her heart hath failed; the ſunne hath failed i her; whiles it was day, ſhe hath bene confounded, and aſhamed, and the reſidue of them

a Which came for lacke of raine, as verſe 4.
‖ *Or, reſtraint.*
b The word ſignifieth to be made blacke, and ſo is here taken for extreme ſorow.
c To wit, with aſhes in tokens of ſorow.
d Meaning, that the brute beaſtes for drought were compelled to forſake their young, contrary to nature, and to goe ſeeke water which they could not finde.
e Which are ſo hote of nature, that they cannot be cooled with drinking of water, but ſtill gape for the aire to refreſh them.
f He ſheweth the only way to remedie Gods plagues, which is by vnfained confeſſion of our ſinnes, and returning to him by repentance.
g That take h no care for vs.
h As one that hath ſtrength to helpe, and yet is afraid to put to his hand.
i Reade Chap. 7. 16. and 11.14.
k He pitieth the people, and accuſeth the falſe prophets, which deceived them: but the Lord anſwered, that both the prophets, which deceived, and the people, which ſuffered themſelves to be ſeduced, ſhall periſh. Chap. 23.15. and 27.8, 9. and 29.8.
* *Chap. 23.21. and 27.10, 15. and 29.9.*
a Meaning, that if there were any man living mooved with ſo great zeale toward the people as were theſe two, yet that he would not grant their requeſt, for aſmuch as he had determined the contrary. Ezek. 14.14.
* Zach. 11.9.
b The dogs, birds, and beaſts ſhould devoure them that were ſlaine.
c The word ſignifieth to runne to and fro for fere and vnquietneſſe of conſcience, as did Kain.
d Not that the people was puniſhed for the kings ſinne onely, but for their owne ſinnes alſo, becauſe they conſented to his wickednes.
e King. 21.9.
e That is, I will not call back my plagues or ſpare thee any more.
f Meaning the cities.
g Becauſe I had ſlaine their husbands.
‖ *Or, mother.*
‖ *Or, fearefully.*
h She that had many, loſt all he children.
i She was deſtroyed in the mids of her proſperity.

will I deliver unto the ſword before their enemies, ſaith the Lord.

10 ¶ k Woe is me, my mother, that thou haſt borne me a contentious man, and a man that ſtriveth with the whole earth: I have neither † ſent on vſury, nor men have lent unto me on vſury, *yet* every one doth curſe me.

11 The Lord ſaid, m Surely thy remnant ſhall have wealth: ſurely I will cauſe thine enemie to intreat thee in the time of trouble, and in the time of affliction.

12 Shall the n yron breake the yron, and the braſſe *that commeth* from the North?

13 Thy ſubſtance and thy treaſure will I give to be ſpoiled without ‖ gaine, and that for all thy ſinnes even in all thy borders.

14 And I will make thee to go with thine enemies into a land that thou knoweſt not, for a fire is kindled in mine anger, *which* ſhall burne you.

15 O Lord, thou knoweſt, remember me, and viſit me, and revenge my of my o perſecuters: take me not away in the continuance of thine anger: know that for thy ſake I have ſuffered rebuke.

16 Thy words were found *by me*, and I did p eate them, and thy word was unto me the ioy and reioycing of mine heart: for thy Name is called upon me, O Lord God of hoaſtes.

17 I ſate not in the aſſembly of the mockers, neither did I reioyce, but ſat alone q becauſe of thy plague: for thou haſt filled me with indignation.

18 Why is mine heavineſſe continuall, and my plagine deſperate *and* cannot be healed, *why* art thou unto me r as a liar, *and as* waters that faile?

19 Therefore thus ſaith the Lord, If thou ſ returne, then will I bring thee againe, *and* thou ſhalt ſtand before me: and if thou take away the t precious from the vile, thou ſhalt be u according to my word: let them returne x unto thee, but returne not thou unto them.

20 And I will make thee unto this people a ſtrong braſen wall, and they ſhall fight againſt thee, but they ſhall not y prevaile againſt thee: for I am with thee to ſave thee, and to deliver thee, ſaith the Lord.

21 And I will deliver thee out of the hand of the wicked, and I will redeeme thee out of the hand of the tyrants.

k These are the Prophets words, complaing of the obſtinacie of the people, and that he was reſerved to ſo wicked a time, wherein alſo he ſheweth what is the condition of Gods miniſters to wit, to have all the World againſt them, though they give none occaſion.

l Which is an occaſion of contention and hatred.

m In their perplexitie the Lord comforted me, and ſaid that my laſt dayes ſhould be quiet: and by the enemy he meaneth here, Nebuzzardan the captaine of Nebuchadnezzar, who gave Ieremiah the choiſe either to remaine in his country, or to go whither he would: or by the enemie he meaneth the Iewes, which ſhould afterward know Ieremiah's felicity, and therefore favour him.

n As for the people, though they ſeemed ſtrong as yron, yet ſhould they not be able to reſiſt the hard yron of Babylon, but ſhould be led captives.

‖ Or, *ranſome*.

o He ſpeaketh not this for deſire of revengeance, but willing that God would deliver his Church of them to whom he knew to be hardened, and incorrigible.

p I received them with a great ioy, as he that is affamiſhed eateth meat.

q I had nothing a doe with the wicked contemners of thy word, but lamented bitterly for thy plagues: ſhewing what the faithfull ſhould do when they ſee tokens of Gods anger.

r And haſt not affliſted mee according to the promiſe? wherein appeareth that in the Saints of God is imperfection of faith, which through impatiencie is ſometimes aſſailed, as Chap. 20. 7.

ſ If thou forget theſe carnall conſiderations, and faithfully execute thy charge.

t That is, ſeeke to win the good from the bad.

u To wit, as my mouth hath pronounced, Chap. 1. 18. and as heereafolloweth, verſe 20.

x Conforme not thy ſelfe to their wick-dnes, but let them follow thy godly example.

y I will learne thee with an invincible ſtrength and conſtancie, ſo that all the powers of the world ſhall not overcome thee.

CHAP. XVI.

2 *The Lord forbidding Ieremiah to marrie, foreweth him what ſhould be the afflictions upon Iudah.* 13 *The captivitie of Babylon.* 15 *Their deliverance.* 19 *The calling of the Gentiles.*

THe word of the Lord came alſo unto mee, ſaying,

2 Thou ſhalt not take a thee a wife, nor have ſonnes nor daughters in this place.

3 For thus ſayth the Lord concerning the ſonnes, and concerning the daughters, that are borne in this place, and concerning their mothers that beare them, and concerning their fathers that beget them in this land,

4 They ſhall die of deaths *and* diſeaſes: they ſhall not be lamented, neither ſhall they be buried, *but* they ſhalbe as dung upon the earth, and they ſhall be conſumed by the ſword, and by famine, and their carkeiſes ſhall be meat for the foules of the heaven, and for the beaſts of the earth.

a Meaning, that the affliction ſhould be ſo horrible in Ieruſalem, that wife and children ſhould but increaſe his ſorow.

5 For thus ſaith the Lord, b Enter not into the houſe of mourning, neither goe to lament, nor be mooved for them: for I have taken my peace from this people, ſaith the Lord, *even* mercy and compaſſion.

6 Both the great and the ſmall ſhall die in this land: they ſhall not be buried, neither ſhall men lament for them, c nor cut themſelves, nor make themſelves bald for them.

7 They ſhall not ſtretch out *the hands* for them in the mourning to comfort them for the dead, neither ſhall they give them the d cup of conſolation to drinke of their father or for their mother.

8 Thou ſhalt not alſo goe into the houſe of feaſting, to ſit with them to eat and to drinke.

9 For thus ſaith the Lord of hoaſtes, the God of Iſrael, Behold, I will cauſe to ceaſe out of this place in your eyes, even in your dayes, the voyce of mirth, and the voyce of gladneſſe, the voyce of the bridegrome, and the voyce of the bride.

10 And when thou ſhalt ſhew this people all theſe words, and they ſhall ſay unto thee, * Wherefore hath the Lord pronounced all this great plague againſt vs? or what is e our iniquitie? and what is our ſinne that wee have committed againſt the Lord our God?

11 Then ſhalt thou ſay unto them, Becauſe your fathers have forſaken me, ſaith the Lord, and have walked after other gods, and have ſerved them, and worſhipped them, and have forſaken me, and have not kept my Law,

12 (* And ye have done worſe then your fathers: for behold, you walke every one after the ſtubburnnes of his wicked heart, and will not heare me.)

13 Therefore will I drive you out of this land into a land that ye know not, *neither* you nor your fathers, and there ye ſhall ſerve other gods day and night: for I will ſhew you no grace.

14 * Beholde therefore ſaith the Lord, the dayes come that it ſhall no more be ſaid, The Lord liveth, which brought up the children of Iſrael out of the land of Egypt,

15 But, The Lord liveth, that brought up the children of Iſrael f from the land of the North, and from all the landes where hee had ſcattered them, and I will bring them againe into their land that I gave unto their fathers.

16 Behold, ſaith the Lord, I will ſend out many g fiſhers, and they ſhall fiſh them, and after will I ſend over many hunters, and they ſhall hunt them from every mountaine, and from every hill, and out of the caves of the rocks.

17 For mine eyes *are* upon all their wayes: they are not hid from my face, neither is their iniquitie hid from mine eyes.

18 And firſt I will recompenſe their iniquitie and their ſinne double, becauſe they have defiled my land, *and* have filled mine inheritance with their filthie h carions and their abominations.

19 O Lord, *thou art* my i fornace, and my ſtrength and my refuge in the day of affliction: the Gentiles ſhall come unto thee from the endes of the world, and ſhall ſay, Surely our fathers have inherited k lies, *and* vanitie, wherein there was no profit.

20 Shall a man make gods unto himſelfe, and hey are no gods?

b Signifying, that the affliction ſhould be ſo great, that one ſhould not have leaſure to comfort another.

c That is, ſhould not rent their cloathes in ſigne of mourning.

d For in theſe great extremities all conſolation and comfort ſhall be in vaine.

* Chap. 5. 19.

e Becauſe the wicked are alwayes rebellious and diſſemble their owne ſinnes, and murmure againſt Gods iudgements, as though he had no iuſt cauſe to puniſh them. he ſheweth him what to anſwere.

* Chap. 7. 16.
* Chap. 23. 7.

f Signifying the benefit of their deliverance out of Babylon ſhould be ſo great, that it ſhould aboliſh the remembrance of their deliverance from Egypt: but he hath here chiefly reſpect to the ſpirituall deliverance vnder Chriſt.

g By the fiſhers and hunters are meant the Babylonians and Caldeans: who ſhould deſtroy them in ſuch ſort, that if they eſcaped the one, the other ſhould take them.

h That is, their ſonnes and daughters, which they offered to Molech.

i He wondreth at the great mercy of God in this deliverance which ſhall not onely extend to the Iewes, but alſo to the Gentiles.

k Our fathers were moſt vile idolaters, therefore it commeth only of Gods mercy, that he performeth his promiſe, and hath not vtterly caſt vs off.

21 Behold,

21 Beholde, therefore I will this once [1] teach them: I will shewe them mine hande and my power, and they shall know that my Name is the Lord.

1 They shall once againe feele my power and mercie for their deliuerance, that they may learne to worship me.

CHAP. XVII.

1 *The forwardnesse of the Iewes.* 5 *Cursed be those that put their confidence in man.* 9 *Mans heart is wicked.* 10 *God is the searcher of the heart.* 13 *The liuing waters are forsaken.* 21 *The right keeping of the Sabbath commanded.*

THe sinne of Iudah is [a] written with a pen of yron, *and* with the point of a diamond, *and* graven upon the [b] table of their heart, and upon the hornes of your [c] altars.

a The remembrance of their contempt of God cannot passe, albeit for a time he deferre the punishment, for it shall be manifest to men and Angels.

b In stead of the Law of God, they have written idolatrie and all abominations in their heart.

c Your sinnes appeare in all the altars that you have erected to idoles.

2 [d] They remember their altars as their children, with their groves by the greene trees upon the high hils.

d Some reade, So that their children remember their altars, that is, follow their fathers wickednesse.

3 [e] O my mountaine in the field, I will give thy substance, *and* all thy treasures to be spoyled, for the sinnes of thy high places throughout all thy borders.

e Zion that was my mountaine, shall now be left as a waste field.

4 And thou shalt rest, [f] and in thee *shalt be a rest* from thine heritage that I gave thee, and I will cause thee to serve thine enemies in the land, which thou knowest not: for yee have kindled a fire in mine anger, *which* shall burne for ever.

f Because thou wouldest not give the land rest, at such times, stayes, and yeeres as I appointed, thou shalt hereafter be caried away, and it shall rest for lacke of labourers.

5 [g] Thus saith the Lord, [g] Cursed *be* the man that trusteth in man, and maketh flesh his arme, and withdraweth his heart from the Lord.

g The Iewes were given to worldly policies, and thought to make themselves strong by the friendship of the Egyptians, Isa. 31, 3. and strangers, and in the meane season did not depend on God, and therefore he denounceth Gods plagues against them, shewing that they preferre corruptible man to God, which is immortall. Isa. 2. 22. Chap. 48. 6. 7.

6 For he shall be like the heath in the wildernesse, and shall not see when *any* good commeth, but shall inhabite the parched places in the wilderneſſe, in a salt land, and not inhabited.

7 Blessed *be* the man that trusteth in the Lord, and whose hope the Lord is.

8 [h] For he shall be as a tree that is planted by the water, which spreadeth out her roots by the river, and shall not feele when the heat commeth, but her leafe shall be greene, and shall not care for the yeere of drought, neither shall cease from yeelding fruit.

h Reade Psal. 1. 3.

9 [i] The heart is deceitfull and wicked above all things, who can know it?

i Because the wicked have ever some excuse to defend their doings, he sheweth, that their owne lewde imaginations deceive them, and bring them to these inconveniences: but God will examine their deeds by the malice of their hearts, 1. Sam. 16, 7. 1. Chron. 28, 9. Psal. 7, 10. Chap. 11, 20. and 20, 12. Revel. 2, 23.

10 I the Lord search the heart, *and* trie the reines, even to give every man according to his wayes, *and* according to the fruite of his workes.

11 [k] *As* the Partrich gathereth *the young*, which shee hath not brought foorth: *so* he that getteth riches, and not by right, shall leave them in the middes of his dayes, and at his end shall be a foole.

k As the partrich by calling gathered others which forsake her, when they see that shee is not their damme: so the covetous man is forsaken of his riches, because he commeth by them falsely.

12 *As* a glorious throne [l] exalted from the beginning, *so is* the place of our Sanctuary.

l Shewing that the godly ought to glory in nothing, but in God, who doeth exalt his, and hath left a signe of his favour in his Temple.

13 O Lord, the hope of Israel, that forsake thee, shall be confounded: they that depart from thee, shallbe written [m] in the earth, because they have forsaken the Lord, the fountaine of living waters.

m In Their names shall not be registred in the booke of life.

14 Heale mee, O Lord, and I shall be whole: [n] save me, and I shall be saved: for thou art my prayse.

n He desireth God to preserve him that he fall not into temptation, considering the great contempt of Gods word, and the multitude that fall from God.

15 Behold, [o] they say unto me, Where is the word of the Lord? let it come now.

o The wicked say that my prophecie shall not come to passe because thou deferrest time of thy vengeance.

16 But [p] I have not thrust in my selfe for a pastour after thee, neither have I desired the day of misetie, thou knowest that which came out of my lips was *right* before thee.

p I am assured of my vocation, and therefore know that the thing which thou speakest by me, shall come to passe, and that I speake not of any worldly affliction.

17 Be not [q] terrible unto me: thou art mine hope in the day of adversitie.

q However the wicked deale rigorously with me, yet let me finde comfort in thee.

18 Let them be confounded, that persecute me, but let not me be confounded: let them be afraid, but let not me be afraid: bring upon them the day of adversitie, [r] and destroy them with double destruction.

r Reade Chap. 11. 20.

19 Thus hath the Lord saith unto me, Goe and stand in the [s] gate of the children of the people, whereby the Kings of Iudah come in, and by the which they goe out, and in all the gates of Ierusalem,

s Whereas thy doctrine may be best understood both of high and lowe.

20 And say unto them, Heare the word of the Lord, yee kings of Iudah, and all Iudah, and all the inhabitants of Ierusalem, that enter in by these gates.

21 Thus saith the Lord, Take heede to your soules, and beare no burden in the [t] Sabbath day, nor bring it in by the gates of Ierusalem,

t By naming the Sabbath day, he comprehendeth the thing that is thereby signified: for if they transgressed in the ceremony, they must needs be culpable of the rest, reade Exod. 20. 8 and by the breaking of this one commandement, he maketh them transgressours of the whole lawe, forasmuch as the first and second table are conteined herein.

22 Neither carie foorth burdens out of yo ur houses in the Sabbath day: neither doe yee any worke, but sanctifie the Sabbath, as I commanded your fathers.

23 But they obeyed not, neither inclined their eares, but made their neckes stiffe, and would not heare, nor receive correction.

24 Nevertheleſſe, if ye will heare me, saith the Lord, and beare no burden through the gates of the citie in the Sabbath day, but sanctifie the Sabbath day, so that ye do no worke therein,

25 Then shall the Kings and the Princes enter in at the gates of this citie, and shall sit * upon the throne of David, and shall ride upon charets and upon horses, *both* they and their princes, the men of Iudah, and the inhabitants of Ierusalem: and this citie shall remaine for ever.

* *Chap.* 22. 4.

26 And they shall come from the cities of Iudah, and from about Ierusalem, and from the land of Beniamin, and from the plaine, and from the mountaines, and from the South, which shall bring burnt offerings, and sacrifices, and meat offerings, and incense, *and* shall bring sacrifice of praise into the house of the Lord.

27 But if ye will not heare me to sanctifie the Sabbath day, and not to beare a burden, nor to go through the gates of Ierusalem in the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devoure the palaces of Ierusalem, and it shall not be quenched.

CHAP. XVIII.

2 *God sheweth by the example of a potter, that it is in his power to destroy the despisers of his word.* 18 *The conspiracie of the Iewes against Ieremiah.* 19 *His prayer against his adversaries.*

THe word which came to Ieremiah from the Lord, saying,

2 Arise and go downe into the potters house, and there shall I shew thee my words.

3 Then I went downe to the potters house, and behold, he wrought a worke on the wheeles.

4 And the vessel that he made of a clay, was broken in the hand of the potter, so he returned, and made it another vessel, as seemed good to the potter to make it.

a As the potter hath power over the clay to make what pot he will, or to breake them, when he hath made them: so have I power over you to doe with you as seemeth good to me, Isa. 45. 9. wisd. 15. 7. Rom. 9, 20, 21.

5 Then the word of the Lord came unto me, saying,

6 O house of Iſrael, cannot I doe with you as this potter, ſayth the Lord? behold, as the clay is in the potters hand, ſo are you in mine hand, O house of Iſrael.

7 I will ſpeake ſuddenly againſt a nation, or againſt a kingdome to plucke it up, and to roote it out, and to deſtroy it.

8 But if the nation againſt whome I have pronounced, turne from their wickednes, I will b repent of the plague that I thought to bring upon them.

9 And I will ſpeake ſuddenly concerning a nation, and concerning a kingdome to build it and to plant it.

10 But if it doe evill in my ſight, and heare not my voyce, I will repent of the good that I thought to doe for them.

11 Speake thou now therefore unto the men of Iudah, and to the inhabitants of Ieruſalem, ſaying, Thus ſaith the Lord, Behold, I prepare a plague for you, and purpoſe a thing againſt you: returne you therefore every one from his evill way, and make your wayes and your workes good.

12 But they ſaid c deſperately, Surely we will walke after our owne imaginations, and doe every man *after* the ſtubburneſſe of his wicked heart.

13 Therefore thus ſaith the Lord, Aske now among the heaven, who hath heard ſuch things? the virgin of Iſrael hath done very filthily.

14 Will a man forſake the ſnow of Lebanon, *which commeth* from the rocke of the field? d or ſhall the cold flowing waters, that come from another place, be forſaken?

15 Becauſe my people hath forgotten me, *and* have burnt incenſe to vanitie, and *their prophets* have cauſed them to ſtumble in their wayes *from* the e ancient wayes, to walke in the paths *and* way that is not troden,

16 To make their land deſolate, *and* a perpetuall deriſion, *ſo that* every one that paſſeth thereby ſhal be aſtoniſhed and wagge of his head,

17 I will ſcatter them with an Eaſt winde before the enemie: I will ſhew them the backe, and f not the face in the day of their deſtruction.

18 Then ſaid they, Come, and let us imagine ſome deuice againſt Ieremiah: for the Law g ſhall not periſh from the Prieſt, nor counſell from the wiſe, nor the word from the Prophet: come, and let us ſmite him with the h tongue, and let us not give heed to any of his words.

19 Hearken unto mee, O Lord, and heare the voyce of them that contend with me.

20 Shall evill be recompenſed for good? for they have digged a pit for my ſoule: remember that I ſtood before thee, to ſpeake good for them, *and* to turne away thy wrath from them.

21 Therefore, i deliver up their children to famine, and let them drop away by the force of the ſword, let their wives be robbed of their children, and be widowes: and let their husbands be put to death, *and* let their yong men be ſlaine by the ſword in the battell.

22 Let the crye be heard from their houſes, when thou ſhalt bring an hoaſte ſuddenly upon them: for they have digged a pit to take me, and hid ſnares for my feet.

23 Yet Lord thou knoweſt all their counſell againſt me *tendeth* to death: forgive not their iniquitie, neither put out their ſinne from thy ſight, but let them be overthrowen before thee: deale *thus* with them in the time of thine anger.

CHAP. XIX.

Hee prophecieth the deſtruction of Ieruſalem for the contempt and deſpiſing of the word of God.

THus ſaid the Lord, Goe, and buy an earthen bottell of a potter, and *take* of the ancients for the people, and of the ancients of the Prieſts,

2 And goe forth vnto the valley of Ben-hinnom, which is by the entry of the i Eaſtgate: and thou ſhalt preach there the words, that I ſhall tell thee,

3 And ſhalt ſay, Heare yee the word of the Lord, O a Kings of Iudah, and inhabitants of Ieruſalem, Thus ſaith the Lord of hoaſtes, the God of Iſrael, Behold, I will bring a plague upon this place, the which whoſoever heareth, his eares ſhall b tingle.

4 Becauſe they have forſaken me, and prophaned this place, and have burnt incenſe in it unto other gods, whome *neither* they, nor their fathers have knowen, nor the Kings of Iudah (they have filled this places alſo with the blood of innocents,

5 And they have built the hie places of Baal, to burne their ſonnes with fire for burnt offrings vnto Baal, which I c commanded not, nor ſpake it, neither came it into my mind)

6 Therefore behold, the dayes come, ſaith the Lord, that this place ſhall no more be called d Topheth, nor the valley of Ben-hinnom, but the valley of ſlaughter.

7 And I will bring the counſell of Iudah and Ieruſalem to nought in this place, and I will cauſe them to fall by the ſword before their enemies, and by the hand of them that ſeeke their liues: and their carkeiſes will I give to be meat for the foules of the heaven, and to the beaſtes of the field.

8 * And I will make this citie deſolate, and an hiſſing, *ſo that* every one that paſſeth thereby, ſhall be aſtoniſhed and hiſſe becauſe of all the plagues thereof.

9 * And I will feed them with the fleſh of their ſonnes, and with the fleſh of their daughters, and every one ſhall eate the fleſh of his friend in the ſiege and ſtraitneſſe, wherewith their enemies that ſeeke their lives, ſhall hold them ſtrait.

10 Then ſhalt thou breake the bottell in the ſight of the men that goe with thee,

11 And ſhalt ſay vnto them, Thus ſaith the Lord of hoaſts, Even ſo will I breake this people and this citie, as one breaketh a e potters veſſell, that cannot be made whole againe, and they ſhall burie *them* in Topheth till there be no place to burie.

12 Thus will I doe vnto this place, ſaith the Lord, and to the inhabitants thereof, and I will make this citie like Topheth.

13 For the houſes of Ieruſalem, and the houſes of the Kings of Iudah ſhalbe defiled as the place of Topheth, becauſe of all the f houſes vpon whoſe g rootes they have burnt incenſe vnto all the hoaſt of heaven, and have powred out drinke offrings vnto other gods.

14 Then came Ieremiah from Topheth, where the Lord had ſent him to prophecie, and he ſtood in the court of the Lords houſe, and ſaid to all the people,

15 Thus

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th When the Scripture attributeth repentance unto God, it is not that he doeth countra y to that which he ha h ordained in his ſecret counſell: but when hee threatneth, it is a calling to repentance, and when he giveth man grace to repent, the threatning (which ever conteineth a conditi. on in it) taketh no place: and this the ſcripture calleth repentance in God, becauſe it ſo appeareth to mans iudgement.

c As man that had no remorſe but were altogether bent to rebellion and to their owne ſelfe-will.

d As no man that hath thirſt refuſeth freſh conduit waters which he hath at home, to goe and ſeeke waters abroad to quench his thirſt: ſo they ought not to ſeeke for helpe and ſuccour at ſtrangers and leave God which was preſent with them.

e That is, the way of truth which God had taught by his Lawe, reade Chap 6.16.

f I will ſhew mine anger and not my favour toward them.

g This argument the wicked have ever vſed againſt the ſervants of God. The Church cannot erre: we are the Church, and therefore whoſoever ſpeaketh againſt vs, they ought to die 2 King.21.24. Chap.7.24. and 20.2. Malac.2.4. and thus the falſe Church perſecuteth the true Church, which ſtandeth not in outward pompe, and in multitude, but is knowen by the graces of the holy Ghoſt.

h Let vs ſlander him and accuſe him: for we ſhall be beleeved.

i Seeing the obſtinate malice of the adverſaries, which grew dayly more and more, the Prophet being moved with Gods Spirit, without any carnall affection prayeth for their deſtruction, becauſe he knewe that it ſhould tend to Gods glory, and profit of his Church.

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a By Kings here and in other places are meant counſellers and governours of the people: which he calleth the ancients, verſ. 1.

b Reade of this phraſe, 1.Sam.3.11.

c Whereby is declared, that whatſoever is not commanded by Gods word touching his ſervice, is againſt his word.

d Reade Chap.7. 31. and 2 King. 23. 10. Ma. 30,33.

* *Chap.18.16. and 49.13. and 50.13.*

* *Leuit.26.29. Lament.4.10.*

e This viſible figure was to confirme them touching the aſſurance of this plague, which the Lord threatned by his prophet.

f Hee noteth the great rage of the idolaters, which left no place free from their abominations, inſomuch as they polluted their owne houſes therewith, as we ſee yet among the Papiſts.

g Read Deute. 29.24

15 Thus ſaith the Lord of hoaſtes, the God of Iſrael, Behold, I will bring upon this city, and upon all her townes, all the plagues that I have pronounced againſt it, becauſe they have hardened their neckes, and would not heare my wordes.

CHAP. XX.

1 Ieremiah is ſmitten and caſt into priſon for preaching of the word of God. 3 He propheſieth the captivitie of Babylon. 7 He complaineth that hee is a mocking ſtocke for the word of God. 9 Hee is compelled by the ſpirit to preach the word.

WHen Paſhur, the ſonne of Immer, the prieſt, which was appointed gouernour in the houſe of the Lord, heard that Ieremiah propheſied theſe things,

2 Then Paſhur ſmote Ieremiah the Prophet, and put him in the a ſtockes that were in the hie gate of Beniamin, which was by the houſe of the Lord.

3 And on the morning, Paſhur brought Ieremiah out of the ſtockes. Then ſaid Ieremiah unto him, The Lord hath not called thy name Paſhur, but ‖ Magor-miſſabib.

4 For thus ſaith the Lord, Behold, I will make thee to be a terrour to thy ſelfe, and to all thy friendes, and they ſhall fall by the ſword of their enemies, and thine eyes ſhall behold it, and I will give all Iudah into the hand of the king of Babel, and hee ſhall cary them captive into Babel, and ſhall ſlay them with the ſword.

5 Moreover, I will deliver all the ſubſtance of this citie, and all the labours thereof, and all the precious things thereof, and all the treaſures of the Kings of Iudah will I give into the hand of their enemies, which ſhall ſpoyle them, and take them away and cary them to Babel.

6 And thou Paſhur, and all that dwell in thine houſe, ſhall goe into captivitie, and thou ſhalt come to Babel, and there thou ſhalt die, and ſhalt be buried there, thou and all thy b friendes, to whom thou haſt propheſied lies.

7 O Lord, thou haſt deceived mee, and I am c deceived: thou art ſtronger then I, and haſt d prevailed: I am in deriſion dayly: every one mocketh me.

8 For ſince I ſpake, I cryed out of wrong, and proclaimed * deſolation: therefore the word of the Lord was made a reproach unto me, and in deriſion dayly.

9 Then I ſayd, I will not make mention of him, nor ſpeake any more in his Name. But *his word* was in mine heart as a burning fire ſhut up in my bones, and I was wearie with forbearing, and I could not *ſtay*.

10 For I had heard the rayling of many, *and* feare on every ſide. f Declare, *ſayd they*, and wee will declare it: all my familiars watched for mine halting, *ſaying*, It may be that he is deceived: ſo we ſhall prevaile againſt him, and we ſhall execute our vengeance upon him.

11 ‖ But the Lord is with mee like a mighty gyant: therefore my perſecuters ſhall be overthrowen, and ſhall not prevaile, *and* ſhalbe greatly confounded: for they have done vnwiſely, *and their* everlaſting ſhame ſhall never be forgotten.

12 * But, O Lord of hoaſtes, that tryeſt the righteous, and ſeeſt the reines and the heart, let mee ſee thy vengeance on them: for unto thee have I opened my cauſe.

13 Sing unto the Lord, praiſe ye the Lord: for he hath delivered the ſoule of the poore from the hand of the wicked.

14 ¶ h Curſed *be* the day wherein I was borne: and let not the day wherein my mother bare me, be bleſſed.

15 Curſed *be* the man that ſhewed my father, ſaying, A man child is borne unto thee, and comforted him.

16 And let that man be as the i cities, which the Lord hath overturned and repented not: and let him heare the cry in the morning, and the ſhouting at noone tide,

17 Becauſe he hath not ſlaine mee, *even* from the wombe, or that my mother might have bene my grave, or her wombe a perpetuall k conception.

18 How is it, *that* I came forth of the wombe, to ſee labour and ſorow, that my dayes ſhould be conſumed with ſhame?

CHAP. XXI.

He propheſieth that Zedekiah ſhalbe taken, and the city burned.

THE worde which came unto Ieremiah from the Lord, when king Zedekiah ſent unto him Paſhur, the ſonne of Malchiah, and Zephaniah, the ſonne of Maaſeiah the Prieſt, ſaying,

2 a Inquire, I pray thee, of the Lord for vs (for Nebuchad-nezzar king of Babel maketh warre againſt vs) if ſo be that the Lord will deale with vs according to all his wonderous workes, that he may returne up from vs.

3 Then ſaid Ieremiah, Thus ſhall you ſay to Zedekiah,

4 Thus ſaith the Lord God of Iſrael, Behold, I will b turne backe the weapons of warre that are in your hands, wherewith ye fight againſt the king of Babel, and againſt the Caldeans, which beſiege you without the walles, and I will aſſemble them into the mids of this city.

5 And I my ſelfe will fight againſt you with an outſtretched hand, and with a mighty arme, even in anger and in wrath, and in great indignation.

6 And I will ſmite the inhabitants of this citie, both man and beaſt: they ſhall die of a great peſtilence.

7 And after this, ſaith the Lord, I will deliver Zedekiah the king of Iudah, and his ſervants, and the people, and ſuch as are left in this citie, from the peſtilence, from the ſword, and from the famine, into the hand of Nebuchad-nezzar king of Babel, and into the hand of their enemies, and into the hand of thoſe that ſeeke their lives, and he ſhall ſmite them with the edge of the ſword: he ſhall not ſpare them, neither have pitie nor compaſſion.

8 ¶ And unto this people thou ſhalt ſay, Thus ſaith the Lord, Behold, I ſet before you the c way of life, and the way of d death.

9 * He that abideth in this city, ſhall die by the ſword, and by the famine, and by the peſtilence: but he that goeth out, and falleth to the Caldeans, that beſiege you, he ſhall live, and his life ſhall be unto him for a e pray.

10 For I have ſet my face againſt this city, for evill and not for good, ſaith the Lord: it ſhall be given into the hand of the king of Babel, and he ſhall burne it with fire.

11 ¶ And *ſay* unto the houſe of the King of Iudah, Heare ye the word of the Lord.

12 O houſe of David, Thus ſaith the Lord, † Excute iudgement f in the morning, and deliver the oppreſſed out of the hand of the oppreſſour, leaſt

a Thus we ſee that the thing which neither the King, nor the princes, nor the people durſt enterprife againſt the Prophet of God, this Prieſt as a chiefe inſtrument of Satan firſt attempted, reade Chap. 18.18.
‖ *Or, feare round about.*
b Which have ſuffered themſelves to be abuſed by thy falſe prophecies.
c Herein apeareth the impatiencie, which oftentimes overcommeth the ſervants of God, when they ſee not their labours to profit, and alſo feele their owne weakeneſſe, reade chap. 15.18.
d Thou diddeſt thruſt me foorth to the worke againſt my will.
e He ſheweth that he did his office in that he reprooved the people of their vices, and threatned them with Gods iudgements: but becauſe hee was derided and perſecuted for this, hee was diſcouraged, and thought to have ceaſed to preach, ſave that Gods ſpirit did force him thereunto.
f Thus the enemies conferred together to know what they had heard him ſay, that they might accuſe him thereof, reade Iſa. 29.21.
g Here he ſheweth how his faith did ſtrive againſt tentation, and ſought to the Lord for ſtrength.
* 1. *Sam.* 16.7. 2. *Chron.* 28.9. *Pſalme* 7.9. *Chap.* 11.20. *and* 17.10

h How the children of God are overcomen in this battell of the fleſh and the Spirit, and into what inconveniences they fall till God raiſe them up againe: reade Iob 3.1. and chap. 15.10.
i Alluding to the deſtruction of Sodom and Gomorah. Gen. 19.25.
k Meaning that the fruit thereof might never come to profit.

a Now that the King was touched with repentance of his ſinnes, and ſo ſought to God, as did Hezekiah, when he ſent to Iſaiah, 2 Kin. 19.1. Iſh. 37.2. but becauſe the Prophet might pray unto God to take this preſent plague away, as Pharaoh fought unto Moſes. Exod 9.28.
b To writ, from your enemies to deſtroy your ſelves.

c By yeelding your ſelves to Nebuchad-nezzar.
d By reſting him.
* Cap. 38.2.

e As a thing recovered from extreme danger. chap. 37.2. and 39.18. and 45.5.

* Chap. 22.3.
† Be diligent to doe iuſtice.
f

leaſt my wrath goe out like fire, and burne that none can quench it, becauſe of the wickedneſſe of your workes.

13 Beholde, I *come* againſt thee, g O inhabitant of the valley, *and* rocke of the plaine, ſaith the Lord, which ſay, Who ſhall come downe againſt vs? or who ſhall enter into our habitations?

14 But I will viſite you according to the fruit of your workes, ſaith the Lord, and I will kindle a fire h in the foreſt thereof, and it ſhall devoure round about it.

g Meaning, Ieruſalem which was builded parton the hill, and part in the valley, and was compaſſed about with mountaines.

h That is, in the houſes thereof, which ſtood as thicke as trees in the foreſt.

CHAP. XXII.

a He exhorteth the King to iudgement and righteouſneſs. 9 Why Ieruſalem is brought into captivity. 11 The death of Shallum the ſonne of Ioſiah is prophecied.

THus ſayd the Lord, Goe downe to the houſe of the King of Iudah, and ſpeake there this thing,

2 And ſay, Heare the word of the Lord, O King of Iudah, that ſitteſt upon the throne of David, thou and thy ſervants, and thy people that enter in by theſe gates.

3 Thus ſaith the Lord, * Execute yee iudgement and righteouſneſſe, and deliver the oppreſſed from the hand of the oppreſſor, and vexe not the ſtranger, the fatherleſſe, nor the widow: doe no violence, nor ſhedde innocent blood in this place.

4 For if ye doe this thing, then ſhall the kings ſitting upon the throne of David enter in by the gates of this Houſe, * and ride upon chariots and upon horſes, *both* he and his ſervants and his people.

5 But if yee will not heare theſe wordes, I b ſweare by my ſelfe, ſayeth the Lord, that this Houſe ſhall be waſte.

6 For thus hath the Lord ſpoken upon the kings houſe of Iudah, Thou art c Gilead unto me, *and* the head of Lebanon, *yet* ſurely I will make thee a wildernes, *and as* cities not inhabited.

7 And I will d prepare deſtroyers againſt thee every one with his weapons, and they ſhall cut downe thy chiefe e cedar trees, and caſt them in the fire.

8 f And many nations ſhall paſſe by this city, and they ſhall ſay every man to his neighbour, Wherefore hath the Lord done this unto this great citie?

9 Then ſhall they anſwere, Becauſe they have forſaken the covenant of the Lord their God, and worſhipped other gods, and ſerved them.

10 ¶ Weepe not for the dead, and be not mooved for them; *but* weepe for him g that goeth out: for hee ſhall returne no more, nor ſee his native countrey.

11 For thus ſaith the Lord, As touching h Shallum the ſonne of Iudah King of Iudah, which reigned for Ioſiah his father, which went out of this place, he ſhall returne thither.

12 But he ſhall die in the place, whither they have ledde him captive, and ſhall ſee this land no more.

13 ¶ Woe unto him that buildeth his houſe by i vnrighteouſneſſe, and his chambers without equitie: hee vſeth his neighbour without wages, and giveth him not for his worke.

14 Hee ſayth, I will build me a wide houſe and large chambers: ſo he will make himſelfe large windowes, and ſeeling with cedar, and paint them with vermillion.

15 Shalt thou reigne, becauſe thou cloſeſt thy ſelfe in Cedar? did not thy * father eate and drinke and proſper, when he executed iudgement and iuſtice?

16 When hee iudged the cauſe of the afflicted and the poore, hee proſpered: was not this becauſe he knew me, ſaith the Lord?

17 But thine eyes and thine heart are but only for thy covetouſneſſe, and for to ſhed innocent blood, and for oppreſſion, and for deſtruction, *even* to doe this.

18 Therefore thus ſaith the Lord againſt Iehoiakim, the ſonne of Ioſiah king of Iudah, They ſhall not lament k him, *ſaying*, Ah, my brother, or ah ſiſter: neither ſhall they mourne for him, *ſaying*, Ah, lord, or ah, his glory.

19 He ſhall be buried, as an aſſe m is buried, *even* drawen and caſt foorth without the gates of Ieruſalem.

20 ¶ Goe up to n Lebanon, and cry: ſhowte in o Baſhan, and cry by the paſſages: for all thy lovers are deſtroyed.

21 I ſpake unto thee when thou waſt in proſperity: *but* thou ſaydeſt, I will not heare, this hath bene thy maner from thy youth, that thou wouldeſt not obey my voyce.

22 The winde ſhall feede all thy paſtors, p and thy lovers ſhall goe into captivity: and then ſhalt thou be aſhamed and confounded of all thy wickedneſſe.

23 Thou that dwelleſt in Lebanon, *and* makeſt thy neſt in the q cedars, how beautifull ſhalt thou be when ſorowes come upon thee, as the ſorow of a woman in travaile?

24 As I live, ſaith the Lord, though r Coniah the ſonne of Iehoiakim king of Iudah, were the ſignet of my right hand, yet would I plucke thee thence.

25 And I will give thee into the hand of them that ſeeke thy life, and into the hand of them, whoſe face thou feareſt, even into the hand of Nebuchad-nezzar king of Babel, and into the hand of the Caldeans.

26 And I will cauſe them to carie thee away, and thy mother that bare thee into another countrey, where yee were not borne, and there ſhall ye die.

27 But to the land wherevnto they deſire to returne, they ſhall not returne thither.

28 Is not this man Coniah *as* a deſpiſed *and* broken idole? or *as* a veſſell, wherein is no pleaſure? wherefore are they caried away, hee and his ſeede, and caſt out into a land that they know not?

29 O earth, earth, earth, heare the word of the Lord.

30 Thus ſaith the Lord, Write this t man deſtitute of *children*, a man that ſhall not proſper in his dayes: for there ſhall be no man of his ſeede that ſhall proſper and ſit upon the throne of David, or beare rule any more of Iudah.

* *Chap.21.12.*

a This was his ordinary maner of preaching before the King, from Ioſiah unto Zedekiah, which was about fourty yeares.

* *Chap.17.25.*

b Shewing that there is none greater then he is, Heb. 6.13. and that he will moſt certainly performe his oathe.

c He compareth Ieruſalem to Gilead, which was beyond Iorden, and the beauty of Iudea to Lebanon.

d The Ebrewe word ſignifieth to ſanctifie, becauſe the Lord doth dedicate to his vſe and purpoſe ſuch as he prepareth to execute his worke. Iſa.13.3. chap.6.4. and 12.3.

e Thy buildings made of Cedar trees.

f As they that wonder at a thing which they thought would never have come to paſſe. Deut.29. 24. 1.King.9.8.

g Signifying that they ſhould loſe their king: for Iehoiachin went foorth to meete Nebuchad-nezzar and yeelded himſelfe, and was caried into Babylon. 2.Kng.24.12.

h Whom ſome thinke to be Iehoiachin, and that Ioſiah was his grandfather: but as ſeemeth, this was Iehoiakim, as verſe 18.

i By bribes, and extortion.

k Meaning, Ioſiah, who was not given to ambition, and ſuperfluity, but was content with mediocritie, and did onely delight in ſetting forth Gods glory, and to doe iuſtice to all.

l For every one ſhall have enough to lament for himſelfe.

m Not honourably among his fathers, but as carions are caſt in a hole, becauſe their ſticke ſhould not infect. reade 2. King. 24.9. Joſephus Antiq. 10, 8. writteth that the enemie ſlew him in the citie, and commaunded him to be caſt before the walles vnburied, looke Chap. 36.30.

n To call to the Aſſyrians for helpe.

o For this was the way out of Iudea to Aſſyria, whereby is meant that all helpe ſhould faile: for the Caldeans have ſubdued both them and the Egyptians.

p Both thy governours and they that ſhould helpe thee, ſhall vaniſh away as winde.

q Thou that art built of the faire Cedar trees of Lebanon.

r Who was called Iehoiachin, or Ieconiah, whom he calleth here Coniah in contempt, who though his kingdome could never depart from him, becauſe he came of the Rocke of David, and therefore for the promiſe ſake could not be taken from his houſe: but hee abuſed Gods

promiſe, and therefore was iuſtely deprived of the kingdome. f Hee ſheweth that all poſteritities ſhall be witneſſes of his iuſt plague, as though it were regiſtred for perpetual memorie. t Not that hee had no children (for after that he begate Salathiel in the captivitie, Matth. 1.12.) but that none ſhould reigne after him as King.

CHAP. XXIII.

1 Againſt falſe paſtors. 5 A prophecie of the great Paſtour Ieſus Chriſt.

Woe

WOe *be* unto a the pastours that destroy and scatter the b sheepe of my pasture, sayth the Lord.

2 Therefore thus sayth the Lord God of Israel unto the Pastours that c feede my people, Yee have scattered my flocke, and thrust them out, and have not visited them: behold, I will visite you for the wickednesse of your workes, sayth the Lord.

3 And I will gather the d remnant of my sheepe out of all countries, whither I had driven them, and will bring them againe to their foldes, and they shall grow and increase:

4 And I will set up shepheards over them, which shall feed them: and they shall dread no more nor be afraid, neither shall any of them be lacking, saith the Lord.

5 Behold, the dayes come, saith the Lord, that I will raise unto David a righteous e branch, and a King shall reigne and prosper, and shall execute iudgement and iustice in the earth.

6 In his dayes Iudah shall be saved, and * Israel shall dwell safely, and this is the Name whereby they shall call him, * The Lord our righteousnesse.

7 Therefore behold, the dayes come, saith the Lord, that they shall no more say, The f Lord liveth, which brought up the children of Israel out of the land of Egypt.

8 But the Lord liveth, which brought up and led the seede of the house of Israel out of the North countrey, and from all countreys where I had scattered them, and they shall dwell in their owne land.

9 Mine heart breaketh within me, because of the g prophets, all my bones shake: I am like a drunken man (and like a man whom wine hath † overcome) for the presence of the Lord and for his holy words.

10 For the land is full of adulterers, *and* because of oathes the land mourneth, the pleasant places of the wildernesse are dried up, and their ‖ course is evill, and their force is not right.

11 For both the Prophet and the Priest ‖ doe wickedly: and their wickednesse have I found in mine † House, saith the Lord.

12 Wherefore their way shall be into them as slippery *wayes* in the darknesse: they shalbe driven foorth and fall therein: for I will bring a plague upon them, *even* the yeere of their visitation, saith the Lord.

13 And I have seene foolishnesse in the prophets of Samaria that prophecied in Baal, and caused my people Israel to erre.

14 I have seene also in the prophets of Ierusalem k filthines: they commit adulterie and walke in lies: they strengthen also the hands of the wicked, that none can l returne from his wickednesse: they are all unto mee as Sodom, and the inhabitants thereof as Gomorah.

15 Therefore thus sayth the Lord of hoastes concerning the prophets, Behold, I will feede them with m wormewood, and make them drinke the water of gall: for from the prophets of Ierusalem is ‖ wickednesse gone foorth into all the land.

16 Thus sayth the Lord of hoastes, Heare not the words of the prophets that prophecie unto you, and teach you vanitie: they speake the vision of their owne n heart, *and* not out of the mouth of the Lord.

17 They say still unto them that despise mee, The Lord hath sayd, Yee o shall have peace: and they say unto every one that walketh after the stubburnesse of his owne heart, No evill shall come upon you.

18 For p who hath stood in the counsell of the Lord that he hath perceived, and heard his word? Who hath marked his word and heard it?

19 Beholde, the tempest of the Lord goeth forth in *his* wrath, and a violent whirlewind shall fall downe upon the head of the wicked.

20 The anger of the Lord shall not returne vntill he have executed, and till he have performed the thoughts of his heart: in the latter dayes yee q shall understand it plainely.

21 * I have not send these prophets, sayth the Lord, yet they ranne: I have not spoken to them, and yet they prophecied.

22 But if they had stood in my counsell, and r had declared my words to my people, then they should have turned them from their evill way, and from the wickednesse of their inventions.

23 Am I a God *at hand*, sayth the Lord, and not a God ſfarre off?

24 Can any hide himselfe in secret places that I shall not see him, saith the Lord? Doe not I fill heaven and earth, saith the Lord?

25 I have heard what the prophets sayd, that prophecied lyes in my Name, saying, I t have dreamed, I have dreamed.

26 How long? † Doe the prophets delight to prophecie lies, even prophecying the deceit of their owne heart?

27 Thinke they to cause u my people to forget my Name by their dreames, which they tell every man to his neighbour, as their forefathers have forgotten my Name for Baal?

28 The prophet that hath a dreame, let him x tell a dreame, and he that hath my word, let him speake my word faithfully: y what is the chaffe to the wheat, saith the Lord?

29 Is not my word even like a fire, saith the Lord: and like an hammer, that breaketh the stone?

30 Therefore behold, I *will come* against the prophets, saith the Lord, that z steale my word every one from his neighbour.

31 Behold, I *will come* against the prophets, saith the Lord, which have tweet tongues, and say, a He sayth.

32 Behold, I *will come* against them that prophecie false dreames, sayeth the Lord, and doe tell them, and cause my people to erre by their lyes, and by their flatteries, and I sent them not, nor commaunded them: therefore they bring no profite unto this people, sayth the Lord.

33 And when this people, or the propher, or a Priest shall take thee, saying, What is the b burden of the Lord? thou shalt then say unto them, What burden? I will even forsake you sayth the Lord.

34 And the prophet, or the priest, or the a people that shall say, The c burden of the Lord, I b

a Meaning the princes, governours and false prophets, as Ezek. 34. 2.
b For the which I have especiall care, and have prepared good pastures for them.
c Whose charge is to feed the flocke, but they eat the fruit thereof. Ezek. 34. 3.
d Thus the Prophets ever vse to mixe the promises with the threatnings, least the godly should be too much beaten downe, and therefore he sheweth how God will gather his Church after this dispersion.
e This prophecie is of the restitution of the Church in the time of Iesus Christ, who is the true branch reade Isa. 11. 1. and 45. 8. chap 35. 25. dan 9. 24.
* *Deut.* 33. 28.
* *Chap.* 33. 16.
f Read Chap. 16. 14.

g Meaning the false prophets which deceive the people: wherein appeareth his great love toward his nation, reade Chap. 14. 13.
† *Ebr. passed over, or troubled.*
h They runne headlong to wickednes, and seeke vaine helpe.
‖ *Or, are hypocrites.*
i My Temple is full of their idolatries and superstitions.

k They which should have profited by my rods against Samaria, are become worse then they.
l Though to the world they seeme holy fathers, yet I detest them as I did the abominable cities.
m Read chap. 8. 14.
‖ *Or, hypocrisie.*
n Which they have invented of their owne braine.

o Reade Chap. 6. 14 and 8. 11.
p Thus they did deride Jeremiah, as though the word of God were not revealed unto him: so also spake Zedekiah to Michah. 1 King. 22. 24.
q Both that God hath sent me and that my wordes shall be true.
* *Chap.* 14. 13 14. *and* 27. 15. *and* 29. 8, 9.
r He sheweth the difference between the true Prophets and the false, between the hireling and the true minister.
ſ Doe not I see your falsehood, howsoever you cloke it, & wheresoever you commit it?
t I have a prophecie revealed unto me, as Num. 12. 6.
† *Ebr. I have in the heart of the Prophets?*
u He sheweth that Satan raiseth up false prophets to bring the people from God.
x Let the false prophets declare that it is his owne fantasie, and not slander my word as though it were a cloke to cover his lies.
y Meaning that it is not sufficient for Gods ministers to abstaine from lies, and to speake the word of God: but that there be judgement in all ledging it, and that it may appeare to be applied to the same purpose that it was spoken. Ezek 3 17. 1 cor. 2. 13. and 4. 2. 2 tim. 2. 15. 2 pet. 4. 10. 12.
z Which set forth in my Name that which I have not commanded.

a To wit, the Lords people.
b The Prophets called their threatnings Gods burden, which the sinners were not able to sustaine, therefore the wicked in deriding the word, would aske of the prophets, what was the burden, as though they would say, You seeke nothing else, but to lay burdens on our shoulders: and thus they reiected the word of God, as a grievous burden.
c Because this word was brought to contempt and derision, hee will teach them another manner of speach, and withall cause this word burden to cease, and teach them to aske with reverence, What saith the Lord?

will

will even visit every such one, and his house.

35 Thus shall yee say every one to his neighbour, and every one to his brother, What hath the Lord answered? and what hath the Lord spoken?

d The thing which they mocke and contemne, shall come upon them.

36 And the burden of the Lord shall ye mention no more: for every mans d word shall be his burden: for yee have perverted the words of the liuing God, the Lord of hoasts our God.

37 Thus shalt thou say to the Prophet, What hath the Lord answered thee? and what hath the Lord spoken?

38 And if you say, The burden of the Lord. Then thus sayeth the Lord, Because yee say this word, The burden of the Lord, and I have sent vnto you, saying, Ye shall not say, The burden of the Lord.

‖ Or, take you away.

39 Therefore behold, I, even I will vtterly ‖ forget you, and I will forsake you, and the citie that I gave you and your fathers, *and cast you* out of my presence,

† Chap. 20, 11.

40 And will bring * an everlasting reproach vpon you, and a perpetuall shame which shall never be forgotten.

CHAP. XXIV.

1 The vision of the baskets of figges. 5 Signifieth that part of the people should be brought againe out of captivitie. 8 And that Zedekiah and the rest of the people should be caried away.

THe Lord shewed mee, and beholde, two a baskets of figges were set before the Temple of the Lord, after that Nebuchad-nezzar king of Babel had caried away captiue Ieconiah the sonne of Iehoiakim king of Iudah, and the princes of Iudah with the workemen, and the cunning men of Ieruſalem, and hath brought them to Babel.

a The good figges signified them that were gone into captivitie and so saved their life: as chap. 21. 8 and the naughty figges them that remained, which were yet subiect to the sword, famine and pestilence.

2 One basket *had* very good figges, *even* like the figges that are first *ripe*, and the other basket *had* very naughty figs, which could not be eaten, they were so evill.

3 Then sayd the Lord vnto mee, What seest thou, Ieremiah? And I say, Figges: the good figges very good, and the naughtie very naughtie, which cannot be eaten, they are so evill.

4 Againe the word of the Lord came vnto me, saying,

5 Thus saith the Lord the God of Israel, Like these good figges, so will I know them that are caried away captive of Iudah to be good, whom I have sent out of this b place, into the land of the Caldeans.

b Whereby he approoveth the yeelding of Ieconiah and his company, because they obeyed the Prophet, who exhorted them thereunto.

6 For I will set mine eyes upon them for good, and I will bring them againe to this land, and I will build them and not destroy them, and I will plant them, and not roote them out.

7 And I will give them c an heart to knowe me, that I am the Lord, and they shalbe * my people, and I will be their God: for they shall returne unto me with their whole heart.

c Which declareth that man of himselfe can know nothing, till God give the heart and understanding.

8 * And as the naughty figges which cannot be eaten, they are so evill (surely thus saith the Lord) so will I give Zedekiah the King of Iudah, and his princes, and the residue of Ieruſalem, that remaine in this land, and them that dwell d in the land of Egypt:

* Chap. 31. 33. hebr. 8. 10.

* Chap. 29. 17.

d Which fled thither for succour.

9 I will even give them for a terrible plague to all the kingdoms of the earth, *and* for a reproach and for a proverbe, for a common talke, and for a curse, in all places where I shall cast them.

10 And I will send the sword, the famine, and the pestilence among them, till they be consumed out of the land, that I gave vnto them, and to their fathers.

CHAP. XXV.

1 Hee prophecieth that they shall be in captivitie seuenty yeers, 12 and that after the seuenty yeers the Babylonians should be destroyed. 15 The destruction of all nations is prophecied.

THe word that came to Ieremiah concerning all the people of Iudah, in the a fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah, that was in the first yeere of Nebuchad-nezzar king of Babel:

a That is, in the third yeere accomplished and in the beginning of the fourth: for though Nebuchad-nezzar began to reigne in the ende of the third yeere of Iehoiakims reigne, yet that yeere is not here counted, because it was alm ſt expired. Dan. 1. 1

2 The which Ieremiah the Prophet spake vnto all the people of Iudah, and to all the inhabitants of Ieruſalem, saying,

3 From the thirteenth yeere of Iosiah the sonne of Amon king of Iudah, even vnto b this day (that is the three & twentieth yeere) the word of the Lord hath come vnto mee, and I have spoken vnto you c rising earely and speaking, but ye would not heare.

b Which was the fifth yeere and the ninth moneth of Iehoiakims reigne.

c That is, I have spared no deligence or labour, Chap. 7. 13.

4 And the Lord hath sent vnto you all his seruants the Prophets, rising early, and sending *them* but ye would not heare, nor encline your eares, to obey.

5 They d sayd, Turne againe now every one from his evill way, and from the wickednesse of your inuentions, and yee shall dwell in the land that the Lord hath given vnto you, and to your fathers for ever and ever.

d Hee sheweth that the Prophets, wholly with one consent did labour to pull the people from those vices, which then reigned, to wit, from idolatry and the vaine confidence of men: for vnder these two all other were conteined. 2 King. 17. 13. chap. 18. 11. and 35 15. Ionah 3 8.

6 And goe not after other gods to serve them and to worship them, and prouoke me not to anger with the works of your hands, and I will not punish you.

7 Nevertheleſſe, yee would not heare mee, sayeth the Lord, but haue provoked mee to anger with the workes of your hands to your owne hurt.

8 Therefore thus saith the Lord of hoasts, Because ye have not heard my words.

9 Behold, I will send and take *to me* all the e families of the North, saith the Lord, and Nebuchad-nezzar the king of Babel my f servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations g round about, and will destroy them, and make them an astonishment and an hissing, and a continuall desolation.

e The Caldeans and all their power.

f So the wicked and Satan himselfe are Gods servants, because he maketh them to serve him by constraint, and turneth that which they doe of malice, to his honour and glory.

g As the Philistims, Ammonites, Egyptians and others.

10 * Moreover, I will ‖ take from them the voyce of mirth and the voyce of gladnesse, the voyce of the bridegrome, and the voyce of the bride, the noise of the h millstones, and the light of the candle.

* Chap. 16. 9.

‖ Or, destroy.

h Meaning that bread and all things that should serve unto their feastes, should be taken away.

11 And this whole land shall be desolate, and an astonishment, *and* these nations shall serve the king of Babel seuenty yeeres.

12 And when the i seventy yeeres are accomplished, I will visit k the king of Babel and that nation, sayth the Lord, for their iniquities, even the land of the Caldeans, and will make it a perpetuall desolation.

i This revelation was for the confirmation of his prophecie, because he told them of the time that they should enter and remaine in captivitie. 2 Chron. 36. 22. Ezra. 1. 1. chap. 29. 10. dan. 9. 2.

k For seeing the iudgement began at his owne house, the enemies must needes be punished most grieuously, Ezek 9. 6. 1. pet. 4. 17.

13 And I will bring vpon that land all my wordes which I have pronounced against it, *euen* all that is written in this booke, which Ieremiah hath prophecied against all nations.

14 For many nations, and great kings shall

even

even [l] serve themselves of them; thus will I recompense them according to their deeds, and according to the workes of their owne hands.

15 For thus hath the Lord God of Israel spoken unto me, [m] Take the cup of wine of this *mine* indignation at mine hand, and cause all the nations, to whom I send thee, to drinke it.

16 And they shall drinke, and be mooved, and be mad, because of the sword that I will send among them.

17 Then tooke I the cup at the Lords hand, and made all people to drinke, unto whom the Lord hath sent me:

18 *Even* Ierusalem, and the cities of Iudah, and the kings thereof, and the princes thereof, to make them desolate, an astonishment, an hissing, and a curse, [n] as *appeareth* this day:

19 Pharaoh *also*, King of Egypt, and his servants, and his princes, and all his people:

20 And all sorts of people, and all the Kings of the land [o] of Vz: and all the kings of the land of the Philistims, and [p] Ashkelon, and Azzah, and Ekron, and the remnant of Ashdod:

21 [q] Edom, and Moab, and the Ammonites.

22 And all the kings of Tyrus: and all the kings of Zidon, and the kings of the [r] Yles, that are beyond the sea.

23 And [s] Dedan, and Tema, and Buz, and all that dwell in the vttermost corners,

24 And all the kings of Arabia, and all the Kings of Arabia that dwell in the [t] desert,

25 And all the Kings of Zimri, and all the kings of [u] Elam, and all the kings of the Medes,

26 And all the kings of the North, farre and neere one to another, and all the kingdomes of the world, which are upon the earth, and the king of [x] Sheshach shall drinke after them.

27 Therefore say thou unto them, Thus sayth the Lord of hoastes, the God of Israel, Drinke and be drunken, and spewe and fall, and rise no more, because of the sword, which I will send among you.

28 [y] But if they refuse to take the cup at thine hand to drinke, then tell them, Thus saith the Lord of hoastes, Ye shall certainly drinke.

29 For loe, [x] I begin to plague the city, where my Name is called upon, and should you go free? Ye shall not goe quite: for I will call for a sword upon all the inhabitants of the earth, sayeth the Lord of hoastes.

30 Therefore prophecie thou against them all these words, and say unto them, * The Lord shall roare from above, and thrust out his voyce from his holy habitation: hee shall roare upon his habitation, and cry aloud, as they that presse the grapes, against all the inhabitants of the earth.

31 The sounds shall come to the ends of the earth: for the Lord hath a controversie with the nations, and will enter into iudgement with all flesh, *and* hee will give them that are wicked, to the sword, saith the Lord.

32 [y] Thus saith the Lord of hoastes, Behold, a plague shall goe forth from nation to nation, and a * great whirlewind shall be raised up from the coastes of the earth.

33 And [y] the slaine of the Lord shall be at that day, from *one* end of the earth, even unto the *other* end of the earth: they shall not be mourned, neither gathered nor buried, *but* shall be as dongue upon the ground.

34 Howle, [z] ye shepheards, and cry, and wallow your selves in the ashes, yee principall of the flocke: for your dayes of slaughter are accomplished, and of your dispersion, and yee shall fall like [a] precious vessels.

35 And the [b] flight shall faile from the shepheards, and the escaping from the principall of the flocke.

36 A voyce of the cry of the shepheards, and an howling of the principall of the flocke, *shall be heard:* for the Lord hath destroyed their pasture.

37 And the † best pastures are destroyed because of the wrath and indignation of the Lord.

38 He hath forsaken his covert, as the lyon: for their land is waste, because of the wrath of the oppressour, and because of the wrath of his indignation.

CHAP. XXVI.

Ieremiah moveth the people to repentance. 7 He is taken of the false prophets and priests, and brought to iudgement. 23 Vriah the Prophet is killed of Iehoiakim contrary to the will of God.

IN the beginning of the reigne of Iehoiakim the sonne of Iosiah King of Iudah, came this word from the Lord, saying,

2 Thus saith the Lord, Stand in the [a] court of the Lords House, and speake unto all the cities of Iudah, which come to worship in the Lords House, all the words that I commaund thee to speake unto them: keepe not [b] a word backe,

3 If so be they will hearken, and turne every man from his evill way, that I may [c] repent mee of the plague, which I have determined to bring upon them, because of the wickednesse of their workes.

4 And thou shalt say unto them, Thus saith the Lord, If ye will not heare me to walke in my Lawes, which I have set before you,

5 And to heare the words of my servants the Prophets, whom I sent unto you, both rising up early, and sending *them*, and will not obey *them*,

6 Then will I make this House like [d] Shiloh, and will make this citie [e] a curse to all nations of the earth.

7 So the Priests, and the Prophets, and all the people heard Ieremiah speaking these words in the House of the Lord.

8 Now when Ieremiah had made an end of speaking all that the Lord had commanded *him* to speake unto all the people, then the Priests, and the Prophets, and all the people tooke him, and said, Thou shalt die the death.

9 Why hast thou prophecied in the name of the Lord, saying, [f] This House shalbe like Shiloh, and this citie shall be desolate without an inhabitant? and all the people were gathered against Ieremiah in the house of the Lord.

10 And when the Princes of Iudah heard of these things, they came up from the kings house into the House of the Lord, and sate downe in the entrie of the [g] new gate of the Lords *House*.

11 Then spake the Priests, and the Prophets unto the Princes, and to all the people, saying, † This man is worthy to die: for he hath prophecied against this citie, as ye have heard with your eares.

12 Then spake Ieremiah unto all the Princes and to all the people, saying, The Lord hath [h] sent mee to prophecie against this House and against this citie all the things that ye have heard.

13 Therefore now amend your wayes, and your

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l That is, of the Babylonians, as Chap 27.7.

m Signifying the extreme afflictions that God had appointed for every one, as Psal. 75.8. Isa. 51.17. and this cup which the wicked drinke, is more bitter then that which he giveth to his children, for he measureth the one by mercy, and the other by iustice.

n For now it beginneth and shall so continue till it be accomplished.

o Reade Iob 1.1.

p Which were cities of the Philistims.

q Edom is but taken for the whole countrey, and Vz for a part thereof.

r As Grecia, Italy and the rest of those countreyes.

s These were people of Arabia which came of Dedan the sonne of Abraham and Keturah.

t For there were two countreies so named, the one called pleasfull, and the other barren, or desert.

u Or, Persia.

x That is, of Babylon, as Chap. 51.41.

x That is, Ierusalem, reade vers. 12.

* *Ioel* 3.16. *Amos* 1.2.

* *Chap.* 30.23.

y They which are slaine at the Lords appointment.

z Ye that are chiefe rulers, and governours.

a Which are most easily broken.

b It shall not helpe them to seeke to flee.

† *Ebr. peaceable.*

a That is, in the place of the Temple whereunto the people resort out of all Iudah to sacrifice.

b To the intent that they should pretend no ignorance, as Acts 20.27.

c Reade chap. 18.8.

d Reade chap. 7.12.

e So that when they would curse any, they shall say, God do to thee as to Ierusalem.

f Because of Gods promise to the Temple, Psal. 132. 14. that hee would for ever remaine there. The hypocrites thought this Temple could never perish, and therefore thought it blasphemie to speake against it, Matth. 26.61. Acts 6.13. not considering that this was meant of the Church, where God will remaine for ever.

g So called, because it was repaired by Ioatham, 2 King. 15.35.

† *Ebr. iudgement of death belong to this man.*

h He both sheweth the cause of his doings plainly, and also threatneth them that they should nothing availe, though they should put him to death, but heape greater vengeance upon their heads.

your works, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced against you.

14 As for me, behold, I am in your hands: doe with me as ye thinke good and right:

15 But know ye for certaine, if that yee put me to death, yee shall surely bring innocent blood upon your selves, and upon this city, and upon the inhabitants thereof: for of a truth the Lord hath sent me unto you, to speake all these words in your eares.

16 Then saide the Princes and all the people unto the Priests, and to the Prophets, This man is not worthy to die: for he hath spoken unto vs in the Name of the Lord our God.

17 ¶ Then rose up certaine of the Elders of the land, and spake to all the assembly of the people, saying,

18 Michah the Morashite * prophecied in the dayes of Hezekiah king of Iudah, and spake to all the people of Iudah, saying, Thus sayeth the Lord of hoastes, Zion shall be plowed *like* a field, and Ierusalem shall be an heape, and the mountaine of the i house *shalbe* as the hie places of the forest.

19 Did Hezekiah king of Iudah, and all Iudah put him to death? did he not feare the Lord, and prayed before the Lord, and the Lord repented him of the k plague, that he hath pronounced against them? Thus might we procure great evill against our soules.

20 And there was also a man that prophecied in the Name of the Lord, *one* Vrijah the sonne of Shemaiah, of Kiriath-iarem, who prophecied against this citie, and against this land, according to all the words of Ieremiah.

21 Now when Iehoiakim the king with all his men of power, and all the princes heard his words, the King sought to slay him. But when Vrijah heard it, he was afraide and fled, and went into Egypt.

22 Then Iehoiakim the king l sent men into Egypt, *even* Elnathan the soone of Achbor, and certaine with him into Egypt,

23 And they fet Vrijah out of Egypt, and brought him unto Iehoiakim the king, who slew him with the sword, and m cast his dead body into the graves of the children of the people.

24 But the hand of Ahikam n the sonne of Shaphan was with Ieremiah that they should not give him into the hand of the people to put him to death.

* *Mich.1.1. and 3.12.*
i That is, of the House of the Lord, to wit Zion, and these examples the godly alledged to deliver Ieremiah out of the Priests hands, whose rage else would not have beene satisfied but by his death.
k So that the city was not destroyed, but by miracle was delivered out of the hands of Sancherib.
l Here is declared the fury of tyrants, who cannot abide to heare Gods word declared, but persecute the ministers thereof, and yet in the end they prevaile nothing but provoke Gods iudgements so much the more.
m As in the first Hezekiahs example is to be followed, so in this other Iehoiakims act is to be abhorred: for Gods plague did light on him, and his household.
n Which declareth that nothing could have appeased their furie, if God had not mooved this noble man to stand valiantly in his defence.

CHAP. XXVII.

1 *Ieremiah at the commaundement of the Lord sendeth bondes to the King of Iudah and to the other Kings that were neere, whereby they are monished to be subiects unto Nebuchadnezzar.* 9 *Hee warneth the people, and the King and rulers that they beleeve not false Prophets.*

IN the beginning of the reigne of a Iehoiakim the sonne of Iosiah King of Iudah came this word unto Ieremiah from the Lord, saying,

2 Thus sayeth the Lord to mee, Make thee b bonds and yokes, and put them upon thy necke,

3 And send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Ierusalem unto Zedekiah the king of Iudah,

4 And command them to say unto their masters, Thus sayeth the Lord of hoastes the God of Israel, Thus shall ye say unto your masters,

5 I have made the earth, the man, and the beast that are upon the ground, by my great power, and by my outstretched arme, and have given it unto whom it pleased me.

6 But now I have given all these landes into the hand of Nebuchad-nezzar the king of Babel my c servant, and the beastes of the fielde have I also given him to serve him.

7 And all nations shall serve him, and his d sonne, and his sonnes sonne vntill the very time of his land come also: then many nations and great kings shall e serve themselves of him.

8 And the nation and kingdome which will not serve the same Nebuchad-nezzar king of Babel, and that will not put their necke vnder the yoke of the king of Babel, the same nation will I visite, saith the Lord, with the sword, and with the famine, and with the pestilence, vntill I have wholly *given* them into his hands.

9 Therefore heare not your prophets nor your soothsayers, nor your dreamers, nor your inchanters, nor your sorcerers which say unto you thus, Ye shall not serve the king of Babel.

10 For they prophecie a lie unto you to cause you to go farre from your land, and that I should cast you out, and you should perish.

11 But the nation that put their neckes vnder the yoke of the king of Babel, and serve him, those will I let remaine still in their owne land, saith the Lord, and they shall occupy it, and dwell therein.

12 ¶ I spake also to Zedekiah king of Iudah according to all these wordes, saying, Put your neckes vnder the yoke of the king of Babel, and serve him and his people, that ye may live.

13 Why will ye die, thou, and thy people by the sword, by the famine, and by the pestilence, as the Lord hath spoken against the nation, that will not serve the king of Babel?

14 Therefore heare not the words of the prophets that speake unto you, saying, Yee shall not serve the king of Babel: for they prophecie a lye unto you.

15 For I have not * sent them, sayth the Lord, yet they prophecie a lie in my Name, that I might cast you out, and that yee might perish, *both* you, and the Prophets that prophecie unto you.

16 ¶ Also I spake to the Priests, and to all this people, saying, Thus saith the Lord, Heare not the words of your prophets that prophecie unto you, saying, Behold, * the vessels of the house of the Lord shall now shortly be f brought againe from Babel: for they prophecie a lye unto you.

17 Heare them not, *but* serve the king of Babel, that ye may live: wherefore should this city be desolate?

18 But if they be Prophets, and if the word of the Lord be with them, let them g intreate the Lord of hoastes, that the vessels, which are left in the House of the Lord, and in the house of the king of Iudah, and at Ierusalem, go not to Babel.

19 For thus saith the Lord of hoastes, concerning the * pillars, and concerning the sea, and concerning the bases, and concerning the residue of the vessels that remaine in this citie,

20 Which Nebuchad-nezzar King of Babel tooke not, when hee caried * away captive Iecon-iah

c Reade Chap. 25.9.
d Meaning, Euilmerodach, and his sonne Belshazar.
e They shall bring him and his kingdome in subiection, as Chap. 25.14.
* *Chap.14.14. and 23.21. and 29.9.*
* *Chap.28.3.*
f Which were taken when Iechoniah was led captive into Babel.
g For it was not onely the Prophets office to shew the word of God, but also to pray for the sinnes of the people. Gen.20.7. which these could not doe because they had no expresse word: for God had pronounced the countrary.
* *2 King.25.13.*
* *2. King.24.12.15.*

a As touching the disposition of these prophecies, they that gathered them into a booke, did not altogether observe the order of times, but did set some afore, which should be after and contrari wise, which if the reader marke well, he shall avoide many doubts, and make the reading much more easie.

b By such signes the Prophets vsed sometimes to confirme their prophecies which notwithstanding they could not doe of themselves, but in as much as they had a revelation for the same, Isa. 20.2. and therefore the false Prophets to get more credit, did vse also such visible signes, but they had no revelation, 1.King.22.11.

niah the sonne of Iehoiakim king of Iudah from Ierusalem to Babel, with all the nobles of Iudah, and Ierusalem.

21 For thus saith the Lord of hoastes the God of Israel, concerning the vessels that remaine in the house of the Lord, and in the house of the king of Iudah, and at Ierusalem,

22 They shall be brought to Babel, and there they shalbe vntill the day that I visit [b] them, saith the Lord: then will I bring them up, and restore them vnto this place.

b That is, for the space of seventy yeerestill I have caused the Medes and Persians to overcome the Caldeans.

CHAP. XXVIII.

1 The false prophecie of Hananiah. 12 Ieremiah reproveth Hananiah, and prophecieth.

AND that same yeere in the beginning of the [a] reigne of Zedekiah King of Iudah, in the [b] fourth yeere, *and* in the fifth moneth, Hananiah the sonne of Azzur the prophet, which was of [c] Gibeon, spake to me in the house of the Lord in the presence of the Priests, and of all the people, and said,

a When Ieremiah began to beare these bonds and yokes.
b After that the land hast rested, as Levit. 25.2.
c This was a city in Beniamin belonging to the sonnes of Aaron, Iosh. 21.17.

2 Thus speaketh the Lord of hoastes, the God of Israel, saying, I have broken the yoke of the King of Babel.

3 † Within two yeeres space I will bring into this place all the vessels of the Lords House, that Nebuchad-nezzar king of Babel tooke away from this place, and caried them into Babel.

† *Heb. two yeeres of dayes.*

4 And I will bring againe to this place Ieconiah the sonne of Iehoiakim King of Iudah, with all them that were caried away captive of Iudah, and went into Babel, sayeth the Lord: for I will breake the yoke of the king of Babel.

5 Then the Prophet Ieremiah sayde unto the [d] Prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the House of the Lord,

6 Even the Prophet Ieremiah said, So be it: the [e] Lord so do, the Lord confirme thy words which thou hast prophecied, to restore the vessels of the Lords house, and all that is caried captive from Babel, into this place.

d He was so esteemed though hee was a false prophet.
e That is, I would wish the same for Gods honour and wealth of my people, but he hath appointed the contrary.

7 But heare thou now this word that I will speake in thine eares, and in the eares of all the people.

8 The Prophets that have bene before mee, and before thee in time past, [f] prophecied against many countreys, and against great kingdomes, of warre, and of plagues, and of pestilence.

f Meaning, that the Prophets that did either denounce warre or peace were tried either true or false by the successe of their prophecies, albeit God maketh to come to passe sometime that which the false prophet speaketh to trie the faith of his, Deut. 13.3.

9 *And* the Prophet which prophecieth of peace, when the word of the Prophet shall come to passe, *then* shall the Prophet be knowen that the Lord hath truely sent him.

10 Then Hananiah the Prophet tooke the yoke from the Prophet Ieremiahs necke, and [g] brake it.

g This declareth the impudencie of the wicked hirelings, which have no zeale to the trueth, but are led with ambition to get the favour of men, and therefore cannot abide any that might discredite them, but burst forth into rages and contrary to their owne conscience, passe not what lies they report, or how wickedly they do, so that they may maintaine their estimation.

11 And Hananiah spake in the presence of all the people, saying, Thus saith the Lord, Even so will I breake the yoke of Nebuchad-nezzar king of Babel, from the necke of all nations within the space of two yeeres: and the Prophet Ieremiah went his way.

12 ¶ Then the word of the Lord came unto Ieremiah the Prophet, (after that Hananiah the Prophet had broken the yoke from the necke of the Prophet Ieremiah) saying,

13 Goe and tell Hananiah, saying, Thus saith the Lord, Thou hast broken the yokes of wood, but thou shalt make for them yokes of yron.

14 For thus saith the Lord of hoastes the God of Israel, I have put a [h] yoke of yron upon the necke of all these nations, that they may serve Nebuchad-nezzar King of Babel: for they shall serve him, and I have given him the [i] beastes of the field also.

h That is, a hard and cruel servitude.
i Signifying that all should be his, as Dan. 2 38.

15 Then sayd the Prophet Ieremiah, unto the Prophet Hananiah, Heare now Hananiah, the Lord hath not sent thee, but thou makest this people to trust in a lye.

16 Therefore thus sayth the Lord, Behold, I will cast thee from off the earth: this yeere thou shalt die, because thou hast spoken rebelliously against the Lord.

k Seeing this thing was evident in the eyes of the people, and yet they returned not to the Lord: it is manifest, that miracles cannot mooved us neither the word it selfe, except God touch the heart.

17 So Hananiah the Prophet [k] died the same yeere in the seventh moneth.

CHAP. XXIX.

1 Ieremiah writeth unto them that were in captivity in Babylon. 10 He prophecieth their returne after seventie yeeres. 16 Hee prophecieth the destruction of the King and of the people that remaine in Ierusalem. 21 He threateneth the prophets that seduce the people. 25 The death of Shemaiah is prophecied.

NOw these are the words of the ‖ booke that Ieremiah the Prophet sent from Ierusalem unto [a] the residue of the Elders, which were caried away captives, and to the Priests, and to the Prophets, and to all the people, whom Nebuchad-nezzar had caried away captive from Ierusalem to Babel:

‖ *Or, Letter.*
a For some dyed in the way.

2 (After that Ieconiah the King, and the [b] Queene, and the eunuches, the * princes of Iudah, and of Ierusalem, and the workemen, and cunning men were departed from Ierusalem.)

b Meaning, Ieconiahs mother.
* Chap. 24.1.

3 By the hand of Elasah the sonne of Shaphan and Gemariah the sonne of Hilkiah, (whom Zedekiah king of Iudah [c] sent unto Babel to Nebuchad-nezzar king of Babel) saying,

c To entreate of some equall conditions.

4 Thus hath the Lord of hoastes the God of Israel spoken unto all that are caried away captives, whom I have [d] caused to be caried away captives from Ierusalem unto Babel:

d To wit, the Lord, whose worke this was.

5 Build you houses to dwell in, and plant you gardens, and eate the fruits of them.

6 Take you wives, and beget sonnes and daughters, and take wives for your sonnes, and give your daughters husbands, that they may beare sonnes and daughters, that yee may be increased there, and not diminished.

7 And seeke the prosperity of the city, whither I have caused you to be caried away captives, and [e] pray unto the Lord for it: for in the peace thereof shall you have peace.

e The Prophet speaketh not this for the affection that he bare to the tyrant, but that they should pray for the common rest and quietnes, that their troubles might not be increased, and that they might with more patience and lesse griefe waite for the time of their deliverance, which God had appointed most certaine: for els not onely the Israelites, but all the world, yea, and the insensible creatures should rejoyce when these tyrants should be destroyed, as Isa. 24.4.

8 ¶ For thus sayeth the Lord of hoastes the God of Israel, Let not your prophets and your soothsayers that be among you, deceive you, neither give eare to your dreames, which you dreame.

9 For they prophecie you a lye in my Name: I have not sent them, saith the Lord.

10 But thus saith the Lord, that after seventie yeeres be accomplished at Babel, I will visit you, and performe my good promise toward you, and cause you to returne to this place.

11 For I know the thoughts, that I have thought towards you, sayth the Lord, *even* the thoughts of peace, and not of trouble, to give you an end, and *your* hope.

12 Then shall you cry unto mee, and yee shall goe and pray unto me, and I will heare you,

13 And ye shall seeke mee, and finde *mee*, because

f When your oppreſſion ſhall be great, and your afflictions cauſe you to repent your diſobedience, and alſo when the ſeventy yeeres of your captivity ſhalbe expired, 2. Chro. 36. 22. Ezra. 1. 1. chap. 25. 12. dan. 9. 2.

cauſe ye ſhall ſeeke me with all f your heart.

14 And I will be found of you, ſaith the Lord, and I will turne away your captivitie, and I will gather you from all the nations, and from all the places, whither I have caſt you, ſayeth the Lord, and will bring you againe unto the place, whence I cauſed you to be caried away captive.

15 ¶ Becauſe ye have ſaid, The Lord hath raiſed vs up g Prophets in Babel.

g As Ahab Zedekiah, and Shemaiah.

16 Therefore thus ſayeth the Lord of the King, that ſitteth upon the throne of David, and of all the people that dwell in this citie, your brethren that are not gone forth with you into captivitie:

h Whereby he aſſureth them, that there ſhalbe no hope of returning before the time appointed.

17 *Even* thus ſayeth the Lord of hoaſtes, Behölde, I will ſend upon them the h ſword, the famine, and the peſtilence, and will make them like vile i figs that cannot be eaten, they are ſo naughtie.

i According to the compariſon, Chap. 24. 1. 2.

18 And I will perſecute them with the ſword, with the famine, and with the peſtilence: and I will make them a terror to all kingdomes of the earth, *and* k a curſe, and aſtoniſhment, and an hiſſing and a reproach among all the nations whither I have caſt them.

k Reade Chap 26, 6.

19 Becauſe they have not heard my wordes, ſayeth the Lord, which I ſent unto them by my ſervants the Prophets, l riſing up earely and ſending *them*, but yee would not heare, ſayeth the Lord.

l Reade Chap 7. 13 &25, 3 & 26, 5.

20 ¶ Heare ye therefore the word of the Lord, all ye of the captivity, whom I have ſent from Ieruſalem to Babel.

21 Thus ſaith the Lord of hoaſtes, the God of Iſrael, of Ahab the ſonne of Kolaiah, and of Zedekiah the ſonne of Maaſeiah, which prophecie lyes unto you in my Name, Behölde, I will deliver them into the hand of Nebuchad-nezzar King of Babel, and he ſhall ſlay them before your eyes.

22 And all they of the captivitie of Iudah, that are in Babel, ſhall take up this curſe againſt them, and ſay, The Lord make thee like Zedekiah, and like Ahab, whom the King of Babel burnt m in the fire.

m Becauſe they gave the people hope of ſpeedy returning.

23 Becauſe they have committed n villeny in Iſrael, and have committed adultery with their neighbours wives, and have ſpoken lying words in my Name, which I have not commaunded them, even I know it, and teſtifie it, ſayeth the Lord.

n Which was adulterie, and falſifying the word of God.

24 ¶ Thou ſhalt alſo ſpeake to Shemaiah the ‖ Nehelamite, ſaying,

‖ *Or, dreamer.*

25 Thus ſpeaketh the Lord of hoaſtes, the God of Iſrael, ſaying, Becauſe thou haſt ſent letters in thy name unto all the people, that are at Ieruſalem, and to Zephaniah the ſonne of Maaſeiah the Prieſt, and to all the Prieſts, ſaying,

o Shemaiah the falſe prophet flattereth Zephaniah the chiefe Prieſt, as though God had given him the ſpirit and zeale of Iehoiada, to puniſh whoſoever areſpaſſed againſt the word of God, of the which hee would have made Ieremiah one, calling him a raver and a falſe prophet.

26 The Lord hath made thee Prieſt, for o Iehoiada the Prieſt, that yee ſhould be officers in the Houſe of the Lord, for ever man that raveth and maketh himſelfe a Prophet, to put him in priſon and in the ſtockes.

27 Now therefore, why haſt thou not reprooved Ieremiah of Anathoth, which prophecieth unto you?

28 For, for this cauſe he ſent unto vs in Babel, ſaying, This *captivitie* is long: build houſes to dwell in, and plant gardens, and eate the fruits of them.

29 And Zephaniah the Prieſt read this letter in the eares of Ieremiah the Prophet.

30 Then came the word of the Lord unto Ieremiah, ſaying,

31 Send to all them of the captivitie, ſaying, Thus ſayeth the Lord of Shemaiah the Nehelamite, Becauſe that Shemaiah hath prophecied vnto you, and I ſent him not, and he cauſed you to truſt in a lye,

32 Therefore thus ſaith the Lord, Behold, I will viſite Shemaiah the Nehelamite, and his ſeed: he ſhall not have a man p to dwell among this people, neither ſhall he behold the good, that I will doe for my people, ſaith the Lord, becauſe he hath ſpoken rebelliouſly againſt the Lord.

p He and his ſeede ſhalbe deſtroyed, ſo that none of them ſhould ſee the benefite of this deliverance.

CHAP. XXX.

1 *The returne of the people from Babylon.* 16 *He menaceth the enemies,* 18 *and comforteth the Church.*

THe worde that came to Ieremiah from the Lord, ſaying,

2 Thus ſpeaketh the Lord God of Iſrael, ſaying, Write thee all the words that I have ſpoken unto thee, in a a booke.

a Becauſe they ſhould be aſſured and their poſterity confirmed in the hope of this deliverance promiſed.

3 For loe, the dayes come, ſaith the Lord, that I will bring againe the captivitie of my people Iſrael and Iudah, ſayth the Lord: for I will reſtore them unto the land, that I gave to their fathers, and they ſhall poſſeſſe it.

4 Againe, theſe are the words that the Lord ſpake concerning Iſrael, and concerning Iudah.

5 For thus ſaith the Lord, We have heard a b terrible voyce, of feare and not of peace.

b He ſheweth that before that this deliverance ſhall come, the Caldeans ſhould be extremely afflicted by their enemies, and that they ſhould be in ſuch perplexitie and ſorow as a woman in her travell, as Iſa. 13. 8.

6 Demaund now and behold, if man travell with childe: wherefore doe I behold every man with his hands on his loynes as a woman in travell, and all faces are turned into a paleneſſe?

7 Alas, for this c day is great: none *hath bene* like it: it is even the time of Iaakobs trouble, yet ſhall he be delivered from it.

c Meaning that the time of their captivitie ſhould be grievous.

8 For in that d day, ſaith the Lord of hoaſtes, I will breake e his yoke from off thy necke, and breake thy bonds, and ſtrangers ſhall no more ſerve themſelves f of him.

d When I ſhall viſit Babylon.

e Of the King of Babylon.

9 But they ſhall ſerve the Lord their God, and g David their King, whom I will raiſe up unto them.

f To wit, of Iaakob,

g That is, Meſſiah which ſhould come of the ſtocke of David according to the fleſh, and ſhould be the true Paſtour, as Ezek. 34. 23. who is ſet foorth, and his kingdome that ſhould be everlaſting in the perſon of David. Hoſ. 3. 5.

10 Therefore feare not, O my ſervant Iaakob, ſaith the Lord, neither be afraid, O Iſrael: for loe, I will deliver thee from a farre *countrey*, and thy ſeede from the land of their captivitie, and Iaakob ſhall turne againe, and ſhall be in reſt and proſperitie, and none ſhall make him afraid.

h Read Chap. 10. 24.

11 For I am with thee, ſayth the Lord, to ſave thee: though I vtterly deſtroy all the nations where I have ſcattered thee, yet I will not vtterly deſtroy thee, but I will correct thee by iudgement, and not h vtterly cut thee off.

i Meaning, that no man is able to finde out a meane to deliver them, but that it muſt be the worke of God.

12 For thus ſaith the Lord, Thy bruiſing is incurable, *and* i thy wound is dolorous.

13 There is none to iudge thy cauſe, *or to lay* a plaiſter: there are no medicines, nor helpe for thee.

14 All thy k lovers have forgotten thee: they ſeeke thee not: for I have ſtriken thee with the wound of an enemie, *and* with a ſharpe chaſtiſement for the multiude of thine iniquities, *becauſe* thy ſinnes were increaſed.

k The Aſſyrians and Egyptians whom thou diddeſt entertaine with gifts, who left thee in thine affliction.

15 Why cryeſt thou for thine affliction? thy ſorow is incurable, for the multitude of thine iniquities: *becauſe* thy ſinnes were increaſed, I have done theſe things unto thee.

16 l Therefore

16 l Therefore all they that devoure thee, shall be devoured, and all thine enemies every one shall go into captivity, and they that spoile thee, shall be spoiled, and all they that robbe thee, will I give to be robbed.

17 For I will restore health unto thee, and I will heale thee of thy wounds, sayth the Lord, because they called thee, The cast away, *saying*, This is Zion whom no man seeketh after.

18 Thus sayth the Lord, Behold, I will bring againe the captivitie of Iaakobs tents, and have compassion on his dwelling places, and the citie shalbe builded upon her owne heape, m and the palace shall remaine after the maner thereof.

19 And out of them shall proceed n thankesgiving, and the voyce of them that are ioyous, and I will multiply them, and they shall not be few: I will also glorifie them, and they shall not be diminished.

20 Their children also shall be as afore time, and their congregation shalbe established before me: and I will visit all that o vexe them.

21 And their o noble *ruler* shall be of themselves, and their governour shall proceed from the mids of them, and I will cause him to draw neere and approach unto mee: for who is this that directeth his p heart to come unto me, saith the Lord?

22 And ye shalbe my people, and I will be your God.

23 Beholde, q the tempest of the Lord goeth forth with wrath: the whirlewind that hangeth over, shall light upon the head of the wicked.

24 The fierce wrath of the Lord shall not returne, untill he have done, and untill he have performed the intents of his heart: in the r latter dayes ye shall understand it.

CHAP. XXXI.

1 He rehearseth Gods benefits after their returne from Babylon. 23 And the spirituall ioy of the faithfull in the Church.

AT the a same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people.

2 Thus saith the Lord, The people which b escaped the sword, found grace in the wildernesse: c he walketh *before* Israel to cause him to rest.

3 The Lord hath appeared unto me d of old, *saying*: e Yea I have loved thee with an everlasting love, therefore with mercy I have drawen thee.

4 Againe I will build thee, and thou shalt be builded, O virgin Israel: thou shalt still f be adorned with thy timbrels, and shalt goe forth in the dance of them that be ioyfull.

5 Thou shalt yet plant vines upon the mountaines of g Samaria, and the planters that plant them, h shall make them common.

6 For the dayes shall come, that the i watchmen upon the mount of Ephraim shall crie, Arise, and let us go up unto k Zion to the Lord our God.

7 For thus sayth the Lord, Reioyce with gladnesse for Iaakob, and shoute for ioy among the chiefe of the l Gentiles, publish praise and say, O Lord, save thy people, the remnant of Israel.

8 Behold, I will bring them from the North countrey, and gather them from the coasts of the world, *with* the blind and the lame among them, *with* the woman with child, and her that is delivered also: a great company shall returne hither.

9 They shall come m weeping, and with mercy will I bring them againe: I will leade them by the rivers of n water in a straight way, wherein they shall not stumble: for I am a father to Israel, and Ephraim is o my first borne.

10 q Heare the word of the Lord, O yee Gentiles, and declare in the yles afarre off, and say, He that scattered Israel, will gather him, and will keepe him, as a shepheard *doeth* his flocke.

11 For the Lord hath redeemed Iaakob, and ransomed him from the hand p of him, that was stronger then he.

12 Therefore they shall come, and reioyce in the height of Zion, and shall runne to the bountifulnesse of the Lord, *even* for the q wheate and for the wine, and for the oyle, and for the increase of sheepe and bullockes: and their soule shalbe as a watered garden, and they shall have no more sorow.

13 Then shall the virgin reioyce in the r dance, and the yong men and the old men together: for I will turne their mourning into ioy, and will comfort them, and give them ioy for their sorowes

14 And I will replenish the soule of the Priests with s fatnes, and my people shalbe satisfied with my goodnes, saith the Lord.

15 Thus saith the Lord, A voyce was heard on hie, a mourning, *and* bitter weeping, t Rahel weeping for her children, refused to be comforted for her children, because they were not.

16 Thus saith the Lord, Refraine thy voyce from weeping, and thine eyes from teares: for thy worke shall be rewarded, saith the Lord, and they shall come againe from the land of the enemy:

17 And there is hope in thine end, sayth the Lord, that *thy* children shall come againe to their owne borders.

18 I have heard u Ephraim lamenting *thus*, Thou hast corrected me, and I was chastised as an x untamed calfe: y convert thou me, and I shalbe converted: for thou art the Lord my God.

19 Surely after that I was converted, I repented, and after that I was instructed, I smote upon my z thigh: I was ashamed, yea, even confounded, because I did beare the reproach of my youth.

20 Is Ephraim a my deare sonne or pleasant child? yet since I spake unto him, I still b remembred him: therefore my bowels are troubled for him. I will surely have compassion upon him, saith the Lord.

21 Set thee up c signes: make thee heaps: set thine heart toward the path and way, that thou hast walked: turne againe, O virgin of Israel: turne againe to these thy cities.

22 How long wilt thou goe astray, O thou rebellious daughter? for the Lord hath created d a new thing in the earth: A WOMAN shall e compasse a man.

23 Thus sayth the Lord of hoastes the God of Israel, Yet shall they say this thing in the land of

l Herein is commended Gods great mercy toward his, who doth not destroy them for their sinnes, but correct and chastise them till he have purged and pardoned them, and so burneth the rods by the which he did punish them, Isa. 33.1.

m Meaning, that the citie and the Temple should be restored to their former estate.

n He sheweth how the people shall with praise and thankesgiving acknowledge his benefit.

o Meaning, Zerubbabel, who was the figure of Christ, in whom this was accomplished.

p Signifying, that Christ doth willingly submit himselfe to the obedience of God his father.

q Least the wicked hypocrites should flatter themselves with these promises, the Prophets sheweth what shall be their portion.

r When this Messiah and deliver is sent.

a When this noble governour shal come, meaning, Christ, not onely Iudah, and Israel, but the rest of the world shall be called.

b Which were delivered from the cruelty of Pharaoh.

c To wit, God.

d The people thus reason as though he were not so beneficiall to them now, as he had bene of old.

e Thus the Lord answereth that his love is not changeable.

f Thou shalt have still occasion to reioyce: which is meant by tabrets, & dancing, as their custome was after notable victories, Exod. 5.20. iudg. 5.2. and chap. 11.34.

g Because the Israelites, which were spiritually understood the ten tribes never returned to Samaria, therefore this must be under the kingdome of Christ, which was the restauration of the true Israel.

h That is, shall eate the fruit thereof, as Levit. 20.23. deut. 20.6.

i The ministers of the word.

k They shall exhort all to the embracing of the Gospel, as Levit. 2.3.

l Hee sheweth what shall be the concord and love of all under the Gospel, when none shall be refused for their infirmities: and every one shall exhort one another to embrace it.

m That is, lamenting their sinnes, which had not given eare to the Prophets, and therefore it followeth that God received them to mercy, Chap. 50.4. Some take it that they should weepe for ioy.

n Where they found no impediments, but abundance of all things.

o That is, my dearely beloved, as the first child is to the father.

p That is, from the Babylonians, and other enemies.

q By these temporall benefits hee meaneth the spirituall graces which are in the Church, and whereof these should be ever plenty. If. 58.11.12.

r In the company of the faithfull, which ever praise God for his benefits.

s Meaning, the spirit of wisedome, knowledge, and zeale.

t To declare the greatnes of Gods mercy in delivering the Iewes, he sheweth them that they were like to the Beniamites or Israelites, that is, utterly destroyed and caried away, in so much, that if Rahel the mother of Beniamin could have risen againe to seeke for her children, she should have found none remaining.

u That is, the people that were led captive.

x Which was wanton and could not be subiect to the yoke.

y He sheweth how the faithfull use to pray: that is, desire God turne them forasmuch as they cannot turne of themselves.

z In signe of repentance and detestation of my sinne.

a As though he would say: No, for by his iniquity hee did what lay in him to cast me off.

b To wit, in pity him for my promises sake.

c Marke by what way thou diddest go into captivitie, and thou shalt turne againe by the same.

d Because their deliverance from Babylon, was a figure of their deliverance from sinne, hee sheweth how this should be procured, to wit, by Iesus Christ, whom a woman should conceive and beare in her wombe. Which is a strange thing in earth, because he should be borne of a virgin without man, or hee meaneth that Ierusalem, which was like a barren woman in her captivity, should be fruitfull as then, that is, ioyned in marriage, and whom God blesseth with children.

e Which is a strange thing in earth, because he should be borne of a virgin without man, or hee meaneth that Ierusalem, which was like a barren woman in her captivity, should be fruitfull as then, that is, ioyned in marriage, and whom God blesseth with children.

Iudah, and in the cities thereof, when I ſhall bring againe their captivity. The Lord bleſſe thee, O habitation of Iuſtice *and* holy mountaine.

24 And Iudah ſhall dwell in it, and all the cities thereof together, the husbandmen and they that go forth with the flocke.

25 For I have ſatiate the weary ſoule, and I have repleniſhed every ſorowfull ſoule.

26 Therefore I awaked and behelde, and my ſleepe e was ſweet unto me.

27 Behold, the dayes come, ſaith the Lord, that I will ſow the houſe of Iſrael, and the houſe of Iudah f with the ſeede of man, and with the ſeede of beaſt.

28 And like as I have watched upon them, to plucke up and to roote out, and to throw downe, and to deſtroy, and to plague *them*, ſo will I watch over them, to builde and to plant *them*, ſayth the Lord.

29 In thoſe dayes ſhall they ſay no more, The fathers have g eaten a ſowre grape, and the childrens teeth are ſet on edge.

30 But every one ſhall die for his owne iniquity, every man that eateth the ſowre grape, his teeth ſhalbe ſet on edge.

31 ¶ Behold, the dayes come, ſaith the Lord, that I will make a h new covenant with the houſe of Iſrael, and with the houſe of Iudah.

32 Not according to the covenant that I made with their fathers, when I tooke them by the hand to bring them out of the land of Egypt, the which my covenant they i brake, although I was ‖ an husband unto them, ſaith the Lord.

33 But this ſhall be the covenant that I will make with the houſe of Iſrael, After k thoſe dayes, ſaith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God, and they ſhalbe my people.

34 And they ſhall l teach no more every man his neighbour, and every man his brother, ſaying, Know the Lord: for they ſhall all know me from the leaſt of them unto the greateſt of them, ſayth the Lord; for I will forgive their iniquity, and will remember their ſinnes no more.

35 Thus ſaith the Lord, which giveth m the ſunne for a light to the day, *and* the courſes of the moone and of the ſtarres for a light to the night, which breaketh the ſea, when the waves thereof roare: his Name *is* the Lord of hoaſts.

36 If theſe ordinances depart out of my ſight, ſaith the Lord, then ſhall the ſeed of Iſrael ceaſe from being a nation before me, for ever.

37 Thus ſaith the Lord, If the heavens can be meaſured, n or the foundations of the earth be ſearched out beneath, then will I caſt off all the ſeed of Iſrael, for all that they have done, ſaith the Lord.

38 Behold, the dayes come, ſaith the Lord, that the o city ſhalbe built to the Lord from the tower of Hananeel, unto the gate of the corner.

39 And the line of the meaſure ſhall go forth in his preſence upon the hill Gareb, and ſhall compaſſe about to Goath.

40 And the whole valley of the dead bodies, and of the aſhes, and all the fields unto the brook of Kidron, *and* unto the corner of the horſgate toward the Eaſt, *ſhalbe* holy unto the Lord, neither ſhall it be plucked up, nor deſtroyed any more for ever.

CHAP. XXXII.

Ieremiah is caſt into priſon becauſe he prophecied that the citie ſhould be taken of the king of Babylon. 7 Hee ſheweth that the people ſhould come againe to their owne poſſeſſion.
38 The people of God are his ſervants, and he is their Lord.

THe word that came unto Ieremiah from the Lord, in the a tenth yeere of Zedekiah king of Iudah, which was the eighteenth yeere of Nebuchad-nezzar.

2 For then the king of Babels hoaſte beſieged Ieruſalem: and Ieremiah the Prophet was ſhut up in the court of the priſon, which was in the King of Iudahs houſe.

3 For Zedekiah king of Iudah had ſhut him up, ſaying, Wherefore doeſt thou prophecie, and ſay, Thus ſaith the Lord, * Behold, I will give this city into the hands of the King of Babel, and hee ſhall take it:

4 And Zedekiah the king of Iudah ſhall not eſcape out of the hand of the Caldeans, but ſhall ſurely be delivered into the hands of the king of Babel, and ſhall ſpeake with him mouth to mouth, and his eyes ſhall behold his face,

5 And he ſhall leade Zedekiah to Babel, and there ſhall he be, untill b I viſit him, ſaith the Lord: though yee fight with the Caldeans, ye ſhall not proſper.

6 ¶ And Ieremiah ſaid, The word of the Lord came unto me, ſaying,

7 Behold, Hanameel, the ſonne of Shallum thine uncle, ſhall come unto thee and ſay, c Buy unto thee my fielde, that is in Anathoth: for the ‖ title by kindred *appertaineth* unto thee d to buy it.

8 So Hanameel, mine uncles ſonne, came unto mee in the court of the priſon, according to the word of the Lord, and ſaid unto me, Buy my e field, I pray thee, that is in Anathoth, which is in the countrey of Beniamin: for the right of the poſſeſſion *is* thine, and the purchaſe *belongeth* unto thee: buy it for thee. Then I knew that this was the word of the Lord.

9 And I bought the field of Hanameel, mine uncles ſonne, that was in Anathoth, and weighed him the ſilver, *even* ſeven f ſhekels, and ten *pieces* of ſilver.

10 And I writ it in the booke and ſigned it, and tooke witneſſes, and weighed him the ſilver in the balances.

11 So I tooke the booke of the poſſeſſion, being ſealed g *according* to the Law, and cuſtome, with the booke that was open.

12 And I gave the booke of the poſſeſſion unto Baruch the ſonne of Neriah, the ſonne of Maaſeiah, in the ſight of Hanameel mine uncles ſonne, and in the preſence of the witneſſes, written in the booke of the poſſeſſion, before all the Iewes that ſate in the court of the priſon.

13 And I charged Baruch before them, ſaying,

14 Thus ſaith the Lord of hoaſts the God of Iſrael, Take the writings, *even* this booke of the poſſeſſion, both that is ſealed, and this booke that is open, and put them in an earthen h veſſell, that they may continue a long time.

15 For the Lord of hoaſtes, the God of Iſrael ſaith thus, Houſes and fields, and vineyards ſhall be poſſeſſed againe in this land.

16 ¶ Now when I had delivered the booke of the poſſeſſion unto Baruch the ſonne of Neriah, I prayed unto the Lord, ſaying,

17 Ah

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e Having underſtood this viſion of the Meſſiah to come in whom the two houſes of Iſrael and Iudah ſhould be ioyned, I reioyced.

f I will multiply and enrich them with people and cattell.

g The wicked uſed this proverb, when they did murmure againſt Gods iudgements pronounced by the Prophets, ſaying, That their fathers had committed the fault, and that the children were puniſhed, Ezek. 18, 3.

h Though the covenant of redemption made to the fathers, and this which was given after, ſeeme divers, yet they are all one and grounded on Ieſus Chriſt, ſave that this is called new, becauſe of the manifeſtation of Chriſt, and the abundant graces of the holy ghoſt given to his Church under the Goſpel.

i And ſo were the occaſion of their owne divorcement through their infidelity. Iſa. 50, 1.

‖ *Or, maiſter.*

k In the time of Chriſt, my law ſhall in ſtead of tables of ſtone be written in their hearts by mine holy Spirit, Ebrew. 8, 10.

l Under the kingdome of Chriſt there ſhalbe none blinded with ignorance, but I will give them faith, and acknowledge of God for remiſſion of their ſinnes and dayly increaſe the ſame: ſo that it ſhall not ſeeme to come ſo much by the preaching of my miniſters, as by the inſtruction of my holy Spirit, Iſa. 54, 13. but the full accompliſhing hereof is referred to the kingdome of Chriſt, when we ſhalbe ioyned with our head.

m If the ſunne, moone and ſtarres cannot but give light according to mine ordinance, ſo long as this world laſteth, ſo ſhall my Church never faile, neither ſhall any thing hinder it: and as ſure as I will have a people, ſo certaine is it, that I will leave them my word for ever to governe them with.

n The one and the other is impoſſible.

o As it was performed, Nehem 3, 2. By this deſcription hee ſheweth that the citie ſhould be as ample, and beautifull as ever it was: but hee alludeth to the ſpirituall Ieruſalem, whoſe beauty ſhould be incomparable.

a So that Ieremiah had now prophecied from the thirteenth yeere of Ioſiah unto the laſt yeere ſave one of Zedekiahs reigne, which was almoſt fourtie yeeres.

* Chap 29, 16, 17, and 34, 2.

b *Till I take Zedekiah away by death: for he ſhall not die by the ſword:* as chap. 34, 4.

c Whereby was meant that the people ſhould returne againe out of captivity and enioy their poſſeſſions and vineyards, as verſ. 15. and 44.

‖ *Or, right to redeeme it.*

d Becauſe he was next of the kinred, as Ruth 4, 4.

e Of the poſſeſſion of the Leuites, reade Leuit. 25, 32.

f Which mounteth too of our money about ten ſhillings ſixpence, if this ſhekel were the common ſhekel, read Geo. 23, 15. for the ſhekel of the Temple was of double values, and ten pieces of ſilver were halfe a ſhekel: for twenty made the ſhekel.

g According to the cuſtome the inſtrument or evidence was ſealed up with the common ſeale, and a copy thereof remained, which contained the ſame in effect, but was not ſo authenticall as the other, but was left open to be ſeene if any thing ſhould be called into doubt.

h And ſo to bide them in the ground, that they might be preſerved as a token of their deliverance.

17 Ah Lord God, behold, thou haſt made the heaven and the earth by thy great power, and by thy ſtretched out arme, and there is nothing ‖ hard unto thee.

‖ *Or, hid.*

18 * Thou ſheweſt mercy unto thouſands, and recompenſeſt the iniquitie of the fathers into the boſome of their i children after them: O God the great and mighty, whoſe name *is* the Lord of hoaſts,

* Exod. 34. 7. deut. 5. 9.

i Becauſe the wicked are ſubiect to the curſe of God, he ſheweth that their poſteritie which by nature are under this malediction, ſhall be puniſh both for their owne wickedneſſe, and that the iniquitie of their fathers which is likewiſe in them, ſhall be alſo revenged on their head.

19 Great in counſell, and mighty in worke, (for thine eyes are open upon all the wayes of the ſons of men, to given to every one according to his wayes, and according to the fruit of his works.)

20 Which haſt ſet ſignes and wonders in the land of Egypt unto this k day, and in Iſrael and among *all* men, and haſt made thee a Name, as *appeareth* this day,

k Meaning, that his miracles in delivering his people, ſhould never be forgotten.

21 And haſt brought thy people Iſrael out of the land of Egypt with ſignes, and with wonders, and with a ſtrong hand, and a ſtretched out arme, and with great terrour,

22 And haſt given them this land, which thou diddeſt ſweare to their fathers to give them, *even* a land that floweth with milke and hony,

23 And they came in, and poſſeſſed it, but they obeyed not thy voyce, neither walked in thy Law: all that thou commandeſt them to do, they have not done: therefore thou haſt cauſed this whole plague to come upon them.

24 Beholde, the l mounts, they are come into the citie to take it, and the citie is given into the hand of the Caldeans, that fight againſt it by the meanes of the ſword, and of the famine, and of the peſtilence, and what thou haſt ſpoken, is come to paſſe, and behold, thou ſeeſt it.

l The word ſignifieth any thing that is caſt up, as a mount or rampart, and is alſo uſed for engins of warre, which were layd on an hie place to ſhoote into a city before that gunnes were in uſe.

25 And thou haſt ſaid unto me, O Lord God, Buy unto thee the field for ſilver, and take witneſſes: for the citie ſhallbe given into the hand of the Caldeans.

26 ¶ Then came the word of the Lord unto Ieremiah, ſaying,

27 Behold, I am the LORD GOD of all m fleſh; is there any thing too hard for me?

m That is, of every creature: who as they are his worke, ſo doth he governe and guid them as pleaſeth him, whereby he ſheweth that as he is the authour of this their captivity for their ſinnes, ſo will hee for his mercies be their redeemer to reſtore them againe to libertie.

28 Therefore thus ſaith the Lord, Behold, I will give this citie into the hand of the Caldeans, and into the hand of Nebuchad-nezzar king of Babel, and he ſhall take it.

29 And the Caldeans ſhall come and fight againſt this citie, and ſet fire on this citie, and burne it with the houſes, upon whoſe roofes they have offered incenſe unto Baal, and powred drinke offering unto other gods, to provoke mee unto anger.

30 For the children of Iſrael, and the children of Iudah have ſurely done evill before me, from their n youth: for the children of Iſrael have ſurely provoked mee to anger with the workes of their hands, ſaith the Lord.

n From the time that I brought them out of Egypt, and made them my people, and called them my firſt borne.

31 Therefore this citie hath bene unto me *as a provocation* of mine anger, and of my wrath, from the day that they built it, even unto this day, that I ſhould remoove it out of my ſight.

32 Becauſe of all the evill of the children of Iſrael, and of the children of Iudah, which they have done to provoke mee to anger, *even* they, their Kings, their Princes, their Prieſts, and their Prophets, and the men of Iudah, and the inhabitants of Ieruſalem.

33 And they have turned unto mee the backe and not the face: though I taught them, o riſing up earely, and inſtructing them, yet they were not obedient to receive doctrine.

o Reade Pro. 1. 24. iſa. 65. 2. chap. 7. 13. and 13. 3. and 26, 5. and 29. 19. and 2 Chron. 36. 15. chap. 35. 14. & 44. 4. and 2 chron. 36. 15.

34 But they ſet their abominations in the houſe (whereupon my Name was called) to defile it.

35 And they built the high p places of Baal, which are in the valley of q Ben-hinnom, to cauſe their ſonnes and their daughters to r paſſe through *the fire* unto Molech, which I commanded them not, neither came it into my minde, that they ſhould doe ſuch abomination, to cauſe Iudah to ſinne.

p That is, the altars which were made to offer ſacrifice upon to their idoles.
q Reade Chap. 7. 31.
r Read 2. King. 21. 6.

36 And now ſ therefore, thus hath the Lord God of Iſrael ſpoken concerning this citie, whereof ye ſay, It ſhallbe delivered into the hand of the king of Babel by the ſword, and by the famine, and by the peſtilence.

ſ Reade Chap. 30, 16.

37 * Behold, I will gather them out of all countreys, wherein I have ſcattered them in mine anger, and in my wrath, and in great indignation, and I will bring them againe unto this place, and I will cauſe them to dwell ſafely.

* Deut. 30, 3.

38 And they ſhallbe * my people, and I will be their God.

* Chap. 30, 22.

39 And I will give them t one heart and one way, that they may feare mee for ever for the wealth of them, and of their children after them.

t One conſent and one religion, as Ezek. 11. 19. and 36. 27.

40 And I will make an everlaſting u covenant with them, that I will never turne away from them to doe them good, but I will put my feare in their hearts, that they ſhall not depart from me.

u Read Chap. 31. 32, 33.

41 Yea, I will delight in them to doe them good, and I will plant them in this land aſſuredly with my whole heart, and with all my ſoule.

42 For thus ſaith the Lord, Like as I have brought all this great plague upon this people, ſo will I bring upon them all the good that I have promiſed them.

43 And the fields ſhallbe poſſeſſed in this land, whereof ye ſay, it is deſolate without man or beaſt, and ſhallbe given into the hand of the Caldeans.

44 Men ſhall buy x fields for ſilver, and make writings and ſeale them, and take witneſſes in the land of Beniamin, and round about Ieruſalem, and in the cities of Iudah, & in the cities of the mountaines, and in the cities of the plaine, and in the cities of the South: for I will cauſe their captivity to returne, ſaith the Lord.

x This is the declaration of that which was ſpoken verſe 8.

CHAP. XXXIII.

1 *The Prophet is monifhed of the Lord to pray for the deliverance of the people which the Lord promiſed.* 8 *God forgiveth ſinnes for his owne glory.* 15 *Of the birth of Chriſt.*
20 *The kingdome of Chriſt in the Church ſhall be ended.*

MOreover the word of the Lord came unto Ieremiah the ſecond time (while hee was yet ſhut up in the a court of the priſon) ſaying,

a Which was in the kings houſe at Ieruſalem, as Chap. 32. 1, 2.

2 Thus ſaith the Lord, the b maker thereof, the Lord that formed it, and eſtabliſhed it, the Lord is his Name.

b To wit, of Ieruſalem, who as he made it, ſo will he preſerve it, read Iſa. 37. 26.

3 Call unto mee, and I will anſwere thee, and ſhew thee great and mightie things, which thou knoweſt not.

c Read Chap. 32. 24

4 For thus ſaith the Lord God of Iſrael, concerning the houſes of this citie, and concerning the houſes of the Kings of Iudah, which are deſtroyed by the c mounts, and by the ſword,

d The Iewes thinke to overcome the Caldeans, but they ſeeke their owne deſtruction.

5 They come to d fight with the Caldeans, but it *is* to fill themſelves with the dead bodies of men, whom I have ſlaine in mine anger and in my wrath: for I have hid my e face from this citie, becauſe of all their wickedneſſe.

e He ſheweth that Gods favor is cauſe of all proſperity, as his anger is of all adverſitie.

f In the midſt of his threatnings God remembreth his, and comforteth them.

6 ¶ Behold, I f will give it health and amendment: for I will cure them, and will reveale unto them the abundance of peace, and trueth.

7 And I will cauſe the captivitie of Iudah and the captivitie of Iſrael to returne, and will build them as at the firſt.

8 And I will g cleanſe them from all their iniquitie, whereby they have ſinned againſt me: yea, I will pardon all their iniquities, whereby they have ſinned againſt mee, and whereby they have rebelled againſt mee.

9 And it ſhall be to mee a name, a h joy, a praiſe, and an honour before all the nations of the earth, which ſhall heare all the good that I doe unto them: and they ſhall feare and tremble for all the goodneſſe, and for all the wealth, that I ſhew unto this *citte*.

10 Thus ſaith the Lord, Againe there ſhall be heard in this place (which ye ſay ſhall be deſolate, without man, and without beaſt, *even* in the cities of Iudah, and in the ſtreetes of Ieruſalem, that are deſolate without man, and without inhabitants, and without beaſt.)

11 The voyce of ioy and the voyce of gladnes, the voyce of the bridegrome, and the voyce of the bride, the voyce of them that ſhall ſay, i Prayſe the Lord of hoaſtes, becauſe the Lord is good: for his mercie *endureth* for ever, *and* of them that offer *the ſacrifice* of prayſe in the houſe of the Lord, for I will cauſe to returne the captivitie of the land, as at the firſt, ſaith the Lord.

12 Thus ſaith the Lord of hoaſts, Againe in this place, which is deſolate, without man, and without beaſt, and in all the cities thereof there ſhall be dwelling for ſhepheards to reſt their flocks.

13 In the cities of the k mountaines, in the cities in the plaine, and in the cities of the South, and in the land of Beniamin and about Ieruſalem, and in the cities of Iudah ſhall the ſheepe paſſe againe, under the hand of him that telleth them, ſaith the Lord.

14 Beholde, the dayes come, ſaith the Lord, that I will performe that good thing, which I have promiſed unto the houſe of Iſrael, and to the houſe of Iudah.

15 In thoſe dayes, and at that time will I cauſe l the Branch of righteouſneſſe to grow up unto David, and he ſhall execute iudgement and righteouſneſſe in the land.

16 In thoſe dayes ſhall Iudah be ſaved, and Ieruſalem ſhall dwell ſafely, and hee that ſhall call m her, is the Lord our n righteouſnes.

17 For thus ſaith the Lord, David ſhall never want a man to ſit upon the throne of the houſe of Iſrael.

18 Neither ſhall the Prieſts and Levites want a man before me to offer o burnt offrings, and to offer meat offrings, and to do ſacrifice continually.

19 ¶ And the word of the Lord came unto Ieremiah, ſaying,

20 Thus ſaith the Lord, If you can breake my covenant of the p day, and my covenant of the night, that there ſhould not be day and night in their ſeaſon,

21 Then may my covenant be broken with David my ſervant, that he ſhould not have a ſonne to reigne upon his throne, and with the Levites, *and* Prieſts my miniſters.

22 As the army of heaven cannot be numbred, neither the ſand of the ſea meaſured: ſo will I multiply the ſeede of David my ſervant, and the Levites, that miniſter unto me.

23 ¶ Moreover, the word of the Lord came to Ieremiah, ſaying,

24 Conſidereſt thou not what q this people have ſpoken, ſaying, The two families, which the Lord hath choſen, hee hath even caſt them off? thus they have deſpiſed my people, that they ſhould be no more a nation before them.

25 Thus ſaith the Lord, If my covenant be not with day and night, *and if* I have not appointed the order of heaven and earth,

26 Then will I caſt away the ſeede of Iaakob and David my ſervant, and not take of his ſeed to be rulers over the ſeede of Abraham, Izhak, and Iaakob: for I will cauſe their captivitie to returne, and have compaſſion on them.

CHAP. XXXIIII.

1 He threatneth that the citie, and the King Zedekiah ſhall be given into the hands of the king of Babylon. 11 He rebuketh their cruelnie toward their ſervants.

THe word which came unto Ieremiah from the Lord (when a Nebuchad-nezzar king of Babel, and all his hoaſte, and all the kingdomes of the earth, *that were* under the power of his hand, and all people fought againſt Ieruſalem, and againſt all the cities thereof) ſaying,

2 Thus ſaith the Lord God of Iſrael, Goe, and ſpeake to Zedekiah king of Iudah, and tell him, Thus ſaith the Lord, behold, * I will give this citie into the hand of the king of Babel, and he ſhall burne it with fire,

3 And thou ſhalt not eſcape out of his hand, but ſhalt ſurely be taken, and delivered into his hand, and thine eyes ſhall behold the face of the king of Babel, and hee ſhall ſpeake with thee mouth to mouth, and thou ſhalt goe to Babel.

4 Yet heare the word of the Lord, O Zedekiah king of Iudah, thus ſaith the Lord of thee, Thou ſhalt not die by the ſword,

5 *But* thou ſhalt die in b peace: and according to the burning for thy fathers the former kings which were before thee, ſo ſhall they burne *odours* for thee, and they ſhall lament thee, *ſaying*, Oh c Lord: for I have pronounced the word, ſaith the Lord.

6 Then Ieremiah the Prophet ſpake all theſe wordes unto Zedekiah king of Iudah in Ieruſalem,

7 (When the king of Babels hoaſte fought againſt Ieruſalem, and againſt all the cities of Iudah, that were left, *even* againſt Lachiſh, and againſt Azekah: for theſe ſtrong cities remained of the cities of Iudah.)

8 This *is* the word that came unto Ieremiah from the Lord, after that the king Zedekiah had made a covenant with all the people, which were at Ieruſalem, d to proclaime libertie unto them.

9 That every man ſhould let his e ſervant go free, and every man his handmaid, which was an Ebrew or an Ebreweſſe, and that none ſhould ſerve himſelfe of them, *to wit*, of a Iew his brother.

10 Now when all the princes, and all the people which had agreed to the covenant, heard that every one ſhould let his ſervant goe free, and every one his handmaid, and that none ſhould ſerve themſelves of them any more, they obeyed and let them goe.

11 But afterward they † repented and cauſed the ſervants and the handmaides, whom they had let goe free, to returne, and held them in ſubiection as ſervants and handmaids.

12 Therefore the word of the Lord came unto Ieremiah from the Lord, ſaying,

13 Thus ſaith the Lord God of Iſrael, I made a covenant

g Declaring that there is no deliverance nor ioy, but whereas we feele remiſſion of ſinne.

h Whereby hee ſheweth that the Church wherein is remiſſion of ſinnes, is Gods honour and glory, ſo that whoſoever is enemy to it, laboureth to diſhonour God.

i Which was a ſong appointed for the Levites to praiſe God by, 1. Chron. 16. 8. pſal. 105. 1. Iſa. 12. 4. Pſal. 106. 1. and pſ. 107. 1. and Pſal. 118. 1. and pſal. 136. 1.

k Meaning, that all the countrey of Iudah ſhall be inhabited againe.

l That is, I will ſend the Meſſiah which ſhall come of the houſe of David, of whom this prophecie is meant, as teſtifie all the Iewes, and that which is written, Chap. 23. 5.

m To wit, Chriſt that ſhall call his Church.

n This is, Chriſt is our Lord God, our righteouſneſſe, ſanctification, and redemption, 1. Cor. 1. 30.

o That is chiefly meant of the ſpirituall ſacrifice of thankeſgiving, which is left to the Church in the time of Chriſt, who was the everlaſting Prieſt, and the everlaſting ſacrifice figured by the ſacrifices of the Law. p Reade Chap. 31. 35.

q Meaning, the Caldeans and other infidels which thought God had utterly caſt off Iudah and Iſrael or Beniamin, becauſe hee did correct them for a time for their amendement.

a Who commonly of Ieremiah was called Nebuchad-rezzar, and of others Nebuchad-nezzar.

* 2 Chron. 36. 19. Chap. 29. 16. 37. and 32. 3.

b Not of any violent death.

c The Iewes ſhall lament for their lord and king.

d When the enemie was at hand, and they ſaw themſelves in danger, they would ſeeme holy, and ſo began ſome kinde of reformation: but ſoone after they uttered their hypocriſie.

e According to the Lawe. Exod. 21. 2. Deut. 15. 12.

† *Ebr. returneth.*

covenant

couenant with your fathers, when I brought them out of the land of Egypt, out of the house of ‖ seruants, saying,

‖ Or, bondage.

14 * At the terme of seuen yeeres, let yee goe euery man his brother an Ebrewe which hath bene sold vnto thee: and when hee hath serued thee sixe yeeres, thou shalt let him goe free from thee: but your fathers obeyed me not, neither enclined their eares.

* Deut. 15, 1, 12.

15 And ye were now turned, and had done right in my sight in proclaiming libertie, euery man to his neighbour, and ye had made a couenant before mee in f the house, wherevpon my Name is called.

f Meaning, in the Temple, to declare that it was a most solemne and streight couenant, made in the Name of the Lord.

16 But ye repented, and polluted my Name: for yee haue caused euery man his seruant, and euery man his handmayd, whom yee had set at liberty at their pleasure, to returne, and hold them in subjection to be vnto you as seruants and as handmayds.

17 Therefore thus saith the Lord, Ye haue not obeyed me, in proclaiming freedome euery man to his brother, and euery man to his neighbour: behold, I proclaime a libertie for you, sayth the Lord, to g the sword, to the pestilence, and to the famine, and I will make you a terrour to all the kingdomes of the earth.

g That is, I giue the sword liberty to destroy you.

18 And I will giue those men that haue broken my Couenant, and haue not kept the wordes of the Couenant, which they had made before me, when they h cut the calfe in twaine, and passed betweene the parts thereof.

h As touching this maner of solemne couenant which the ancient vsed by passing betweene the two parts of a beast, to signifie that the transgressour of the same couenant should be so diuided in pieces, reade Gen. 15, 10.

19 The princes of Iudah, and the princes of Ierusalem, the Eunuches, and the Priests, and all the people of the land, which passed betweene the parts of the calfe.

20 I will euen giue them into the hand of their enemies, and into the hands of them that seeke their life: and their dead bodies shall be for meat vnto the foules of the heaven, and to the beasts of the earth.

21 And Zedekiah king of Iudah, and his princes will I giue into the hand of their enemies, and into the hand of them that seeke their life, and into the hand of the king of Babels hoasts, which i are gone vp from you.

i To fight against the Egyptians, as Chap. 37, 11.

22 Behold, I will command, saith the Lord, and cause them to returne to this citie, and they shall fight against it, and take it and burne it with fire: and I will make the cities of Iudah desolate without an inhabitant.

CHAP. XXXV.

He purposeth the obedience of the Rechabites, and thereby confoundeth the pride of the Iewes.

a For the disposition and order of these prophecies, reade Chap. 17, 1.

THe word which came vnto Ieremiah from the Lord, in the dayes a of Iehoiakim the sonne of Iosiah king of Iudah, saying,

2 Go vnto the house of the b Rechabites, and speake vnto them, and bring them into the house of the Lord into one of the chambers, and give them wine to drinke.

b They came of Hobab Moses father in law, who was no Israelite, but after ioyned with them in the seruice of God.

3 Then tooke I Iaazaniah, the sonne of Ieremiah the sonne of Habazziniah, and his brethren, and all his sonnes, and the whole house of the Rechabites.

4 And I brought them into the house of the Lord, into the chamber of the sonnes of Hanan the sonne of Igdaliah a man c of God, which was by the chamber of the princes, which was aboue the chamber of Maaseiah the sonne of Shallum, the keeper of the ‖ treasure.

c That is, a Prophet.

‖ Or, doore.

5 And I set before the sonnes of the house of the Rechabites pots full of wine, and cuppes, and d said vnto them, Drinke wine.

d The Prophet saith not, The Lord saith thus, for then they ought to haue obeyed, but he rendereth to another end: that is, to declare their obedience to man, seeing the Iewes would not obey God himselfe.

6 But they said, We will drinke no wine: for e Ionadab the sonne of Rechab our father commanded vs, saying, f Yee shall drinke no wine, *neither* you nor your sonnes for ever.

e Whom Iehu the King of Israel sauoured for his zeale, 2 King. 10, 15.

f Teaching them hereby to flee all occasion of intemperancie, ambition and auarice, and that they might know that they were strangers in the earth: and be ready to depart at all occasions.

7 Neither shall you build house, nor sow seed, nor plant vineyard, nor haue any, but all your dayes yee shall dwell in tents, that yee may liue a long time in the land where ye be strangers.

8 Thus haue wee obeyed the voyce of Ionadab the sonne of Rechab our father, in all that he hath charged vs, and we drinke no wine all our dayes, *neither* we, our wiues, our sonnes, nor our daughters.

9 Neither build we houses for vs to dwell in, neither haue we vineyard, nor field, nor seed,

10 But we haue remained in tents, and haue obeyed, and done according to g all that Ionadab our father commanded vs.

g Which was now for the space of three hundreth yeeres from Iehu to Iehoiakim.

11 But when Nebuchad-nezzar king of Babel came vp into the land, we said, Come, and let vs goe to Ierusalem, from the hoaste of the Caldeans, and from the hoaste of Aram: so we h dwell at Ierusalem.

h Which declareth that they were not so bound to their vow, that it could not be broken for any necessitie: for where they were commanded to dwell in tents, they dwell now at Ierusalem for feare of the warres.

12 Then came the word of the Lord vnto Ieremiah, saying,

13 Thus sayth the Lord of hoastes, the God of Israel, Goe, and tell the men of Iudah, and the inhabitants of Ierusalem, Will i yee not receiue doctrine to obey my words, saith the Lord?

i Whom I haue chosen to be my children, seeing the children of an heathen man, obeyed the commandement of their father.

14 The commandement of Ionadab the sonne of Rechab that hee commanded his sonnes, that they should drinke no wine, is surely kept: for vnto this day they drinke none, but obey their fathers commandement: notwithstanding I haue spoken vnto you, k rising early, and speaking, but ye would not obey me.

k I haue most diligently exhorted and warned you both by my selfe and my Prophets.

15 I haue sent also vnto you all my seruants the Prophets: rising vp early, and sending *them*, saying, * Returne now euery man from his euill way, and amend your workes, and goe not after other gods to serue them, and ye shall dwell in the land which I haue giuen vnto you, and to your fathers, but ye would not encline your eare, nor obey me.

* Chap. 18, 11. and 25, 5.

16 Surely the sonnes of Ionadab the sonne of Rechab, haue kept the commandement of their father, which he gaue them, but this people hath not obeyed me.

17 * Therefore thus saith the Lord of hoastes, the God of Israel, Behold, I will bring vpon Iudah, and vpon all the inhabitants of Ierusalem, all the euill that I haue pronounced against them, because I haue l spoken vnto them, but they would not heare, and I haue called vnto them, but they would not answere.

* Chap. 18, 11. and 25, 5.

l That is, by his Prophets and ministers, which sheweth that it is as much, as though he should speake to himselfe, when he sendeth his ministers to speake in his Name.

18 And Ieremiah said vnto the house of the Rechabites, Thus saith the Lord of hoasts, the God of Israel, Because ye haue obeyed the commandement of Ionadab your father, and kept all his precepts, and done according vnto all that he hath commanded you,

19 Therefore thus saith the Lord of hoasts, the God of Israel, Ionadab the sonne of Rechab shall m not want a man, to stand before me for ever.

m His posterity shall continue and be in my fauour for euer.

CHAP. XXXVI.

Baruch writeth as Ieremiah inditeth, the booke of the curse against Iudah and Israel. 9 Hee is sent with the booke vnto the people, and readeth it before them all.

14. He is called before the rulers, and readeth it before them also.
23 The king casteth it in the fire. 28 There is another written at the commandement of the Lord.

Reade Chap. 25. 1.

A Nd in the fourth [a] yeere of Iehoiakim the ſonne of Ioſiah king of Iudah came this word vnto Ieremiah from the Lord, ſaying,

2 Take thee a roule *or* booke, and write therein all the words that I have ſpoken to thee againſt Iſrael, and againſt Iudah, and againſt all the nations, from the day that I ſpake vnto thee, *even* [b] from the dayes of Ioſiah vnto this day.

3 It may be that the houſe of Iudah will heare of all the evill, which I determined to doe vnto them, that they may returne every man from his evill way, that I may forgive their iniquitie and their ſinnes.

4 Then Ieremiah called Baruch the ſonne of Neriah, and Baruch wrote [c] at the mouth of Ieremiah all the words of the Lord, which he had ſpoken vnto him, vpon a roule *or* booke.

5 And Ieremiah commanded Baruch, ſaying, I am [d] ſhut vp, *and* cannot goe into the Houſe of the Lord.

6 Therefore goe thou, and reade the roule wherein thou haſt written at my mouth the words of the Lord, in the audience of the people in the Lords houſe vpon the [e] faſting day: alſo thou ſhalt reade them in the hearing of all Iudah, that come out of their cities.

7 It may be that they will [f] pray before the Lord, and every one returne from his evill way: for great is the anger and the wrath that the Lord hath declared againſt this people.

8 So Baruch the ſonne of Neriah did according vnto all, that Ieremiah the Prophet commanded him, reading in the booke the words of the Lord in the Lords houſe.

9 ¶ And in the fift [g] yeere of Iehoiakim the ſonne of Ioſiah King of Iudah, in the ninth moneth, they proclaimed a faſt before the Lord to all the people in Ieruſalem, and to all the people that came from the cities of Iudah vnto Ieruſalem.

10 Then read Baruch in the booke the words of Ieremiah in the houſe of the Lord, in the chamber of Gemariah the ſonne of Shaphan the Secretary, in the higher court at the entrie of the [h] new gate of the Lords houſe in the hearing of all the people.

11 When Michaiah the ſonne of Gemariah, the ſonne of Shaphan had heard out of the booke all the words of the Lord,

12 Then hee went downe to the Kings houſe into the Chancellours chamber, and loe, all the princes ſate there, *even* Eliſhama the Chancellor, and Delaiah the ſonne of Shemaiah, and Elnathan the ſonne of Achbor, and Gemariah the ſonne of Shaphan, and Zedekiah the ſonne of Hananiah, and all the princes.

13 Then Michaiah declared vnto them all the words that hee had heard when Baruch read in the booke in the audience of the people.

14 Therefore all the princes ſent Iehudi the ſonne of Nethaniah, the ſonne of Shelemiah, the ſonne of Cuſhi, vnto Baruch, ſaying, Take in thine hand the roule, wherein thou haſt read in the audience of the people, and come. So Baruch the ſonne of Neriah tooke the roule in his hand, and came vnto them.

15 And they ſaid vnto him, Sit downe now, and reade it, that we may heare. So Baruch read it in their audience.

16 Now when they had heard all the words, they were [i] afraid both one and other, and ſaid vnto Baruch, We will certifie the King of all theſe words.

17 And they examined Baruch, ſaying, Tell vs now, how diddeſt thou write all theſe words at his mouth?

18 Then Baruch anſwered them, He pronounced all theſe words vnto me with his mouth, and I wrote *them* with ynke in the booke.

19 Then ſaid the princes vnto Baruch, Goe, [k] hide thee, thou and Ieremiah, and let no man know where ye be.

20 ¶ And they went in to the king to the court, but they laide vp the roule in the chamber of Eliſhama the Chancellour, and tolde the King all the words, that he might heare.

21 So the King ſent Iehudi to fetch the roule, and hee tooke it out of Eliſhama the Chancellours chamber, and Iehudi reade it in the audience of the King, and in the audience of all the princes, which ſtood beſide the King.

22 Now the King ſate in the winter houſe, in the [l] ninth moneth, and there was a fire burning before him.

23 And when Iehudi had read three or foure ſides, he cut it with the pen-kniſe, and caſt it into the fire that was on the hearth, vntill all the roule was conſumed in the fire, that was on the hearth.

24 Yet they were not afraide, nor rent [m] their garments, *neither* the King, nor any of his ſervants that heard all theſe words.

25 Nevertheleſſe, Elnathan, and Delaiah, and Gemariah had beſought the King, that he would not burne the roule: but he would not heare them.

26 But the King commaunded Ierahmeel the ſonne of Hammelech, and Seraiah the ſonne of Azriel, and Shelemiah the ſonne of Abdiel, to take Baruch the Scribe, and Ieremiah the Prophet, but the Lord [n] hid them.

27 ¶ Then the word of the Lord came to Ieremiah (after that the King had burnt the roule and the words that Baruch wrote at the mouth of Ieremiah) ſaying,

28 Take thee againe [o] another roule, and write in it all the former words that were in the firſt roule which Iehoiakim the King of Iudah hath burnt.

29 And thou ſhalt ſay to Iehoiakim King of Iudah, Thus ſaith the Lord, thou haſt burnt this roule, ſaying, [p] Why haſt thou written therein, ſaying, That the King of Babel ſhall certainely come and deſtroy this land, and ſhall take thence *both* man and beaſt?

30 Therefore thus ſaith the Lord of Iehoiakim King of Iudah, He ſhall have [q] none to ſit vpon the throne of David, and his [r] dead body ſhall be caſt out in the day to the heate, and in the night to the froſt.

31 And I will viſite him and his ſeede, and his ſervants for their iniquitie, and I will bring vpon them, and vpon the inhabitants of Ieruſalem, and vpon the men of Iudah all the evill that I have pronounced againſt them: but they would not heare.

32 Then tooke Ieremiah another roule, and gave it to Baruch the Scribe the ſonne of Neriah, which wrote therein at the mouth of Ieremiah all the words of the booke which Iehoiakim King of Iudah had burnt in the fire, and there were added beſides them many like words.

CHAP.

a Which were twenty and three yeere, as Chap. 25. 3. counting from the thirteenth yeere of Ioſiahs reigne.

b As he did indite.

c Meaning, in priſon through the malice of the Prieſts.

d Which was proclaimed for feare of the Babylonians, as their cuſtome was when they feared warre, or any great plague of God.

e He ſheweth that faſting without prayer and repentance, availeth nothing, but is meere hypocriſie.

f The faſt was then proclaimed, and Baruch read this roule, which was a litle before that Ieruſalem was firſt taken, and then Iehoiakim, and Daniel and his companions were led away captiver.

g Which is the Eaſt gate of the Temple.

i The godly were afraid, ſeeing God ſo offended: and the wicked were aſtonied for the horrour of the puniſhment.

k They that were godly among the princes gave this counſell, by whoſe meanes it is like that Ieremiah was delivered: for they knew the rage of the king and of the wicked to be ſuch, that they could not eſcape without danger of their lives.

l Which conteined part of November, and part of December.

m Shewing that the wicked in ſtead of repenting when they heare Gods iudgements, grow into further malice againſt him and his word.

n Thus we ſee the continuall care that God hath ever over his to preſerve them from the rage of the wicked.

o Though the wicked thinke to have aboliſhed the word of God, when they have burnt the booke thereof: yet this declareth that God will not onely raiſe it vp againe, but alſo increaſe it in greater abundance to their condemnation, as verſe 32.

p Theſe are Iehoiakims words.

q Though Iehoiachin his ſonne ſucceed him, yet becauſe he reigned but three monethsit was eſteemed as no reigne.

r Read Chap. 22. 19.

CHAP. XXXVII.

1 Zedekiah ſucceedeth Iechoniah. 3 Hee ſendeth unto Ieremiah to pray for him. 12 Ieremiah going into the land of Beniamin is taken. 15 He is beaten and put in priſon.

AND * king Zedekiah the ſonne of Ioſiah reigned for a Coniah the ſonne of Iehoiakim, whom Nebuchad-nezzar king of Babel b made king in the land of Iudah.

2 But neither he, nor his ſervants, nor the people of the land would obey the words of the Lord which hee ſpake by the † miniſterie of the Prophet Ieremiah.

3 And Zedekiah the king c ſent Iehucal the ſonne of Shelemiah, and Zaphaniah the ſonne of Maaſeiah the Prieſt to the Prophet Ieremiah, ſaying, Pray now unto the Lord our God for vs.

4 (Now Ieremiah went d in and out among the people: for they had not put him into the priſon.

5 Then Pharaohs hoaſte was e come out of Egypt: and when the Caldeans that beſieged Ieruſalem, heard tidings of them, they † departed from Ieruſalem)

6 Then came the word of the Lord unto the Prophet Ieremiah, ſaying,

7 Thus ſaith the Lord God of Iſrael, Thus ſhall ye ſay to the King of Iudah, that ſent you unto me to enquire of me, Beholde, Pharaohs hoaſte, which is come forth to helpe you, ſhall returne to Egypt into their owne land.

8 And the Caldeans ſhall come againe, and fight againſt this citie, and take it and burne it with fire.

9 Thus ſaith the Lord, ‖ Deceive not your ſelves, ſaying, The Caldeans ſhall ſurely depart from vs: for they ſhall not depart.

10 For though ye had ſmitten the whole hoaſt of the Caldeans that fight againſt you, and there remained, *but* wounded men among them, *yet* ſhould every man riſe up in his tent, and burne this citie with fire.

11 ¶ When the hoaſte of the Caldeans was broken up from Ieruſalem, becauſe of Pharaohs armie,

12 Then Ieremiah went out of Ieruſalem to goe into the f land of Beniamin, ſeparating himſelfe thence from among the people.

13 And when he was in the g gate of Beniamin, there was a chiefe officer, whoſe name was Irijah the ſonne of Shelemiah, the ſonne of Hananiah, and he tooke Ieremiah the Prophet, ſaying, Thou † fleeſt to the Caldeans.

14 Then ſaid Ieremiah, That is falſe, I flie not to the Caldeans: but he would not heare him, ſo Irijah tooke Ieremiah, and brought him to the princes.

15 Wherefore the princes were angry with Ieremiah, and ſmote him, and laid him in priſon in the houſe of Iehonathan the Scribe: for they had made that the h priſon.

16 When Ieremiah was entred into the dungeon, and into the priſons, and had remained there a long time.

17 Then Zedekiah the king ſent, and tooke him out, and the king asked him ſecretly, in his houſe, and ſaid, Is there any word from the Lord? And Ieremiah ſaid, Yea: for, ſaid he, thou ſhalt be delivered into the hand of the king of Babel.

18 Moreover, Ieremiah ſaid unto king Zedekiah, What have I offended againſt thee, or againſt thy ſervants, or againſt this people, that ye have put me in priſon?

19 * Where are nowe your prophets, which prophecied unto you, ſaying, The king of Babel ſhall not come againſt you, nor againſt this land?

20 Therefore heare nowe, I pray thee, O my lord the King: let my prayer be † acceptable before thee, that thou cauſe me not to returne to the houſe of Iehonathan the ſcribe, leaſt I die there.

21 Then Zedekiah the King commaunded, that they ſhould put Ieremiah in the court of the priſon, and that they ſhould given him daily a piece of bread out of the bakers ſtreete vntill, all the i bread in the citie were eaten up. Thus Ieremiah remained in the court of the priſon.

CHAP. XXXVIII.

1 By the motion of the rulers Ieremiah is put into a dungeon. 14 At the requeſt of Ebed-melech the King commaundeth Ieremiah to be brought forth of the dungeon. 17 Ieremiah ſheweth the King how he might eſcape death.

THEN Shephatiah the ſonne of Mattan, and Gedaliah the ſonne op Paſhhur, and Iucal the ſonne of Shelemiah, and Paſhhur the ſonne of a Malchiah, heard the wordes that Ieremiah had ſpoken unto all the people, ſaying,

2 Thus ſaith the Lord, He that remaineth in this city, ſhall die by the ſword, by the famine and by the peſtilence: but he that goeth foorth to the Caldeans, ſhall live: for he ſhall have his life for b a praye, and ſhall live.

3 Thus ſaith the Lord, This citie ſhall ſurely be given into the hand of the king of Babels armie, which ſhall take it.

4 Therefore the Princes ſaid unto the king, We beſeech you, let this man be put to death: for thus he ‖ weakeneth the hands of the men of warre c that remaine in this citie, and the hands of all the people, in ſpeaking ſuch wordes unto them: for this man ſeeketh not the wealth of this people, but the hurt.

5 Then Zedekiah the king † ſaid, Behold, he is in your hands, for the king can d denie d you nothing.

6 Then tooke they Ieremiah, and caſt him into the dungeon of Malchiah the ſonne of Hammelech, that was in the court of the priſon: and they let downe Ieremiah with coards: and in the dungeon there was no water but myre: ſo Ieremiah ſtucke faſt in the myre.

7 Now when Ebed-melech the † blacke Moore, one of the Eunuches which was in the kings houſe, heard that they had put Ieremiah in the dungeon: (then the king ſate in the e gate of Beniamin)

8 And Ebed-melech went out of the kings houſe, and ſpake to the king, ſaying,

9 My lord the king, f theſe men have done evill in all that they have done to Ieremiah the Prophet, whom they have caſt into the dungeon, and he dieth for hunger in the place where he is: for there is no more bread in the citie.

10 Then the king commanded Ebed-melech, the blacke Moore, ſaying, Take from hence thirty men † with thee, and take Ieremiah the Prophet out of the dungeon before he die.

11 So Ebed-melech tooke the men with him, and went to the houſe of the king vnder the treaſurie, and tooke there olde rotten *ragges*, and olde worne *clouts*, and let them downe by coards into the dungeon to Ieremiah.

12 And Ebed-melech the blacke More ſayd unto Ieremiah, Put now theſe old rotteth *ragges* and worne, vnder thine arme-holes, betweene

* 2. *King.* 24. 17. 2. *Chron.* 36, 10. *Chap.* 52. 1.
a Who was called Iehoiachin, or Ieconiah.
b And called him Zedekiah, whereas before his name was Mattaniah. 2. King 24. 17.
† *Ebr. hand.*
c Becauſe he was afraid of the Caldeans that came againſt him.
d That is, was out of priſon, and at libertie.
e To helpe the Iewes.
‖ *Ebr. went vp.*

‖ *Or, liſt not vp your mindes.*

f As ſome thinke, to go to Anathoth his owne towne.
g By the which men went into the countrey of Beniamin.

† *Ebr. falleſt.*

h Becauſe it was a vile and ſtreight priſon.

* *Chap.* 28. 4.

† *Ebr. fall.*
i That is, ſo long as there was any bread in the city: thus God prouideth for his, that he will cauſe their enemies to preſerue them to that end wherevnto he hath appoynted them.

a For Zedekiah had ſent theſe to Ieremiah, to enquire at the Lord for the ſtate of the countrey now when Nebuchadnezzar came, as Chap. 21. 1.
b Reade Chap. 21. 9. and 45. 5.

‖ *Or, diſcourageth.*
c Thus we ſee how the wicked when they cannot abide to heare the trueth of Gods wordes, ſeeke to put the miniſters to death, as tranſgreſſours of polices.
d Wherein he grieuouſly offended in that that not onely hee would not heare the trueth ſpoken by the Prophet, but alſo gave him to the luſts of the wicked to be cruelly intreated.

† *Ebr. Cuſhite, or Ethiopian.*
e To heare matters and give ſentence.
f Heereby is declared that the Prophet found more favour at this ſtrangers hands, then he did by all them of his countrey, which was to their great condemnation.

† *Ebr. vnder thine hand.*

the coards. And Ieremiah did ſo.

13 So they drewe up Ieremiah with coards, and tooke him up out of the dungeon, and Ieremiah remained in the g court of the priſon.

g Where the king had ſet him before to be at more liberty, as Chap. 37. 21.

14 ¶ Then Zedekiah the king ſent, and tooke Ieremiah the Prophet vnto him, into the third entry that is in the Houſe of the Lord, and the king ſayd vnto Ieremiah, I will aske thee a thing: hide nothing from me.

15 Then Ieremiah ſaid to Zedekiah, If I declare it vnto thee, wilt thou not ſlay me? and if I give thee counſell, thou wilt not heare me.

16 So the King ſware ſecretly vnto Ieremiah, ſaying, As the Lord liveth, that made vs theſe ſoules, I will not ſlay thee, nor give thee into the hands of thoſe men that ſeeke thy life.

17 Then ſayd Ieremiah vnto Zedekiah, Thus ſaith the Lord God of hoaſtes the God of Iſrael, If thou wilt goe foorth vnto the king of Babels h princes, then thy ſoule ſhall live, and this citie ſhall not be burnt up with fire, and thou ſhalt live, and thine houſe.

h And yeeld thy ſelfe vnto them.

18 But if thou wilt not goe forth to the king of Babels princes, then ſhall this citie be given into the hand of the Caldeans, and they ſhall burne it with fire, and thou ſhalt not eſcape out of their hands.

19 And Zedekiah the king ſayd vnto Ieremiah, I am carefull for the Iewes that are fled vnto the Caldeans, leaſt they deliver mee into their hands, and they i mocke me.

i Which declareth that he more feared the reproch of men, then the threatnings of God.

20 But Ieremiah ſaid, They ſhall not deliver *thee*: hearken vnto the voyce of the Lord, I beſeech thee, which I ſpeake vnto thee: ſo ſhall it be well vnto thee, and thy ſoule ſhall live.

21 But if thou wilt refuſe to goe forth, this is the word that the Lord hath ſheweth me,

22 And behold, all the women that are k left in the king of Iudahs houſe, ſhall be brought forth to the king of Babels princes, and thoſe *women* ſhall ſay, Thy friends have perſwaded thee, and have prevailed againſt thee: thy feet are faſtened in the myre, *and* they are turned backe.

k When Ieconiah, and his mother, with others, were caried away, theſe women of the Kings houſe were left: which ſhall be taken, ſaith the Prophet, and tell the king of Babel how Zedekiah hath beene ſeduced by his familiar friends and falſe prophets, which have left him in the myre.

23 So they ſhall bring out all thy wives, and thy children to the Caldeans and thou ſhalt not eſcape out of their hands, but ſhalt be taken by the hand of the king of Babel: and this city ſhalt thou cauſe to be burnt with fire.

24 Then ſaid Zedekiah vnto Ieremiah, Let no man know of theſe words, and thou ſhalt not die.

25 But if the princes vnderſtand that I have talked with thee, and they come vnto thee, and ſay vnto thee, Declare vnto vs now, what thou haſt ſaid vnto the king, hide it not from vs, and we will not ſlay thee: alſo what the king ſaid vnto thee.

l Herein appeareth the infirmitie of the Prophet, who did diſſemble to ſave his life albeit it was not to the denial of his doctrine, or to the hurt of any.

26 Then ſhalt thou ſay vnto them, I humbly beſought the king that he would not cauſe mee to returne to Iehonathans houſe, to die there.

27 Then came all the princes vnto Ieremiah and asked him, And he told them according to all theſe words that the king had commanded: ſo they left off ſpeaking with him, for the matter was not perceived.

28 So Ieremiah aboade ſtill in the court of the priſon vntill the day that Ieruſalem was taken: and he was *there* when Ieruſalem was taken.

CHAP. XXXIX.

1 *Nebuchad-nezzar beſiegeth Ieruſalem.* 4 *Zedekiah fleeing, is taken of the Caldeans.* 6 *His ſonnes are ſlaine.* 7 *His eyes are thruſt out.* 11 *Ieremiah is provided for.* 16 *Ebed-melech is delivered from captivitie.*

IN * the ninth yeere of Zedekiah king of Iudah in the tenth moneth, came Nebuchad-nezzar king of Babel and all his hoaſte againſt Ieruſalem, and they beſieged it.

* 2. *King.* 25. 1. *Chap.* 52. 4.

2 *And* in the eleventh yeere of Zedekiah in the fourth moneth, the ninth *day* of the moneth, the citie was broken a up

a The gates and walles were broken downe.

3 And all the princes of the King of Babel came in, and ſate in the middle gate, *even* Neregal, Sharezer, Samgarnebo, Sarſechim, Rab-ſaris, Neregal, Sharezer, Rab-mag, with all the reſidue of the princes of the king of Babel.

4 And when Zedekiah the king of Iudah ſaw them, and all the men of warre, then they fledde, and went out of the citie by night, through the kings garden, *and* by the b gate betweene the two wals, and he went toward the wildernesse.

b Which was a poſterne doore, reade 2. King. 2. 5, 14.

5 But the Caldeans hoaſte purſued after them, and overtooke Zedekiah in the deſert of Iericho: and when they had taken him, they brought him to Nebuchad-nezzar king of Babel unto c Riblah in the land of Hamath, where he gave iudgement upon him.

c Which is called Antiochia in Syria.

6 Then the king of Babel ſlew the ſonnes of Zedekiah in Riblah before his eyes: alſo the king of Babel ſlew all the nobles of Iudah.

7 Moreover he put out Zedekiahs eyes, and bound him in chaines to cary him to Babel.

8 And the Caldeans burnt the kings houſe, and the houſes of the people with fire, and brake downe the walles of Ieruſalem.

9 Then Nebuzar-adan the ‖ chiefe ſteward caried away captive into Babel the remnant of the people that remained in the citie, and thoſe that were fled and fallen vnto him, with the reſt of the people that remained.

‖ *Or, captaine of the guard.*

10 But Nebuzar-adan the chiefe ſteward left the d poore that had nothing in the land of Iudah, and gave them vineyards and fields at the ſame time.

d For the rich and the mighty which put their truſt in their ſhifts and meanes, whereby Gods iuſt iudgements moſt rigorouſly handled.

11 Now Nebuchad-nezzar king of Babel gave charge concerning Ieremiah † unto Nebuzar-adan the chiefe ſteward, ſaying,

† *Ebr. by the hand of.*

12 Take him, and † looke well to him, and doe him no harme, but do unto him * even as he ſhall ſay unto thee.

† *Ebr. ſet thine eyes upon them.*

13 So Nebuzar-adan the chiefe ſteward ſent, and Nebuſhaz-ban, Rabſaris, and Neregal, Sharezar, Rab-mag, and all the King of Babels princes:

e Thus God preſerved his Prophet by his meanes, whom he made the ſcourge to puniſh the king and them that were his enemies.

14 Even they ſent, and tooke Ieremiah out of the court of the priſon, and committed him unto f Gedaliah the ſonne of Ahikam the ſonne of Shaphan, that he ſhould cary him home; ſo he dwelt among the people.

f Whom the King of Babel had now appointed governour over the reſt of the Iewes that he left behind.

15 Now the worde of the Lord came unto Ieremiah, while he was ſhut up in the court of the priſon, ſaying,

16 Go and ſpeake to Ebed-melech the blacke Moore, ſaying, Thus ſaith the Lord of hoaſtes the God of Iſrael, Beholde, I will bring my words upon this citie for evill, and not for good, and they ſhall be *accompliſhed* in that day before thee.

17 But I will deliver thee in that day, ſaith the Lord, and thou ſhalt not be given into the hand of the men whom thou feareſt.

18 For I will ſurely diliver thee, and thou ſhalt not fall by the ſword, but thy life ſhall be for a pray unto thee, becauſe thou g haſt put thy truſt in me, ſaith the Lord.

g Thus God recompenſed his zeale and favour, which he ſhewed to his Prophet in his troubles.

CHAP.

CHAP. XL.

4 Ieremiah hath licence to go whither he will. 6 He dwelleth with the people that remaine with Gedaliah.

THe worde which came to Ieremiah from the Lord after that Nebuzar-adan the chiefe ſteward had let him go from Ramath, when he had taken him being bound in chaines among all that were caried away captiue of Ieruſalem and Iudah, which were caried away captiue vnto Babel.

a From this second verſe vnto Chap. 42. 7. it ſeemeth to be as a parentheſis, and ſeparated matter: and there this ſtorie beginneth againe, and this viſion is declared what it was.

2 a And the chiefe ſteward tooke Ieremiah and ſayd vnto him, The Lord thy God hath pronounced this plague vpon this place.

b God mooued this infidell to ſpeake this to declare the great blindneſſe and obſtinacie of the Iewes, which could not feele that which this heathen man confeſſed.

3 Now the Lord hath brought it, and done according as he hath ſaid: becauſe ye haue b ſinned againſt the Lord, and haue not obeyed his voyce, therefore this thing is come vpon you.

4 And now behold, I looſe thee this day from the chaines which were on thine hands: if it pleaſe thee to come with me into Babel, come, and I will looke well vnto thee: but if it pleaſe thee not to come with mee into Babel, † tarie ſtill: beholde, all the land *is* ‖ before thee: whither it ſeemeth good, and convenient for thee to goe, thither goe.

† Hebr. ceaſe.

‖ Or, at thy commandement.

5 For yet he was not returned: therefore *hee ſayd*, Returne to Gedaliah the ſonne of Ahikam, the ſonne of Shaphan, whom the king of Babel hath made gouernour ouer all the cities of Iudah, and dwell with him among the people, or goe whereſoeuer it pleaſeth thee to goe. So the chiefe ſteward gaue him vitailes and a reward, and let him goe.

6 Then went Ieremiah vnto Gedaliah the ſonne of Ahikam, to c Mizpah, and dwelt there with him among the people that were left in the land.

c Which was a citie of Iudah.

7 Now when all the captaines of the hoaſte, d which were in the fieldes, *euen* they and their men heard, that the king of Babel had made Gedaliah the ſonne of Ahikam gouernour in the land, and that he had committed vnto him men, and women, and children, and of the poore of the land, that were not caried away captiue to Babel.

d Which were ſcattered abroad for feare of the Caldeans.

8 Then they came to Gedaliah to Mizpah, euen e Ishmael the ſonne of Nethaniah, and Iohanan, and Ionathan the ſonnes of Kareah, and Seraiah the ſonne of Tanehumeth, and the ſonnes of Ephai, the Netophathite, and Iezaniah the ſonne of Maachathi, they and their men.

e Who was of the kings blood and after ſleweth him, Chap. 41, 2.

9 And Gedaliah the ſonne of Ahikam, the ſonne of Shaphan *ſware vnto them, and to their men, ſaying, Feare not to ſerue the Caldeans: dwell in the land, and ſerue the king of Babel, and it ſhall be well with you:

* 2 King. 25, 24.

10 As for me, Behold, I will dwell at Mizpah to ‖ ſerue the Caldeans, which will come vnto vs: but you, gather you wine, and ſummer fruits, and oyle, and put them in your veſſels, and dwell in your cities, that ye haue ‖ taken.

‖ Or, to vexe them, or, to intreate them for you.

‖ Or, choſen to dwell in.

11 Likewiſe when all the Iewes that were in f Moab, and among the Ammonites, and in Edom, and that were in all the countreys, heard that the king of Babel had left a remnant of Iudah, and that hee had ſet over them Gedaliah the ſonne of Ahikam the ſonne of Shaphan,

f Which were fled alſo for feare of the Caldeans.

12 Euen all the Iewes returned out of all places where they were driven, and came to the land of Iudah to Gedaliah vnto Mizpah, and gathered wine and ſummer fruits, very much.

13 Moreouer Iohanan the ſonne of Kareah, and all the captaines of the hoaſt, that were in the fields, came to Gedaliah to Mizpah,

14 And ſayd vnto him, Knoweſt thou not that g Baalis the King of the Ammonites hath ſent Ishmael the ſonne of Nethaniah to ſlay thee? But Gedaliah the ſonne of Ahikam beleeued them not.

g For vnder the colour of entertaining of Iſhmael, he ſought onely to make them to deſtroy one another.

15 Then Iohanan the ſonne of Kareah ſpake to Gedaliah in Mizpah ſecretly, ſaying, Let mee goe, I pray thee, and I will ſlay Ishmael the ſonne of Nethaniah, and no man ſhall know it. Wherefore ſhould he kill thee, that all the Iewes, which h are gathered vnto thee, ſhould be ſcattered, and the remnant in Iudah periſh?

h Thus the godly, which thinke no harme to others, are ſooneſt deceiued, and neuer lacke ſuch as conſpire their deſtruction.

16 But Gedaliah the ſonne of Ahikam ſayd vnto Iohanan the ſonne of Kareah, Thou ſhalt h not do this thing: for thou ſpeakeſt falſly of Ishmael.

CHAP. XLI.

2 Ishmael killeth Gedaliah guiltleſſly, and many other with him. 11 Iohanan followeth after Ishmael.

BUt in the a ſeuenth moneth came Ishmael the ſonne of Nethaniah, the ſonne of Eliſhama of the ſeede royall, and the princes of the b king, and ten men with him, vnto Gedaliah the ſonne of Ahikam to Mizpah, and there they did c eate bread together in Mizpah.

a The citie was deſtroyed in the fourth moneth: and in the ſeuenth moneth, which contained part of September, and part of October, was the gouernour Gedaliah ſlaine.

b Meaning, Zedekiah.

c They did eate together as familiar friends.

2 Then aroſe Ishmael the ſonne of Nethaniah with theſe ten men that were with him, and ſmote Gedaliah the ſonne of Ahikam the ſonne of Shaphan with the ſword, and ſlew him whom the king of Babel had made gouernour ouer the land.

3 Ishmael alſo ſlew all the Iewes that were with Gedaliah at Mizpah, and all the Caldeans that were found there, *and* the men of warre.

4 Now the ſecond day that he had ſlaine Gedaliah, and no man knew it.

5 There came men from Shechem, from Shiloh, and from Samaria, *euen* foureſcore men hauing their beards ſhauen, and their cloathes rent and cut, with d offrings and incenſe in their hands to offer in the houſe of the Lord.

d For they thought that the Temple had not bene deſtroyed, and therefore came vp to the feaſt of Tabernacles: but hearing of the burning thereof in the way, they ſhewed theſe ſignes of ſorow.

6 And Ishmael the ſonne of Nethaniah went foorth from Mizpah to meete them, weeping, as hee went: and when he met them, hee ſayd vnto them, Come e to Gedaliah the ſonne of Ahikam.

e For his death was kept ſecret, and he fained that he lamented for the deſtruction of Ieruſalem and the Temple: but after ſlew them when they ſeemed to fauour Gedaliah.

7 And when they came into the midſt of the citie, Ishmael the ſonne of Nethaniah ſlew them, *and caſt them* into the midſt of the pit, he and the men that were with him.

8 But ten men were found among them, that ſaid vnto Ishmael, Slay vs not: for we haue treaſures in the field, of wheate, and of barley, and of oyle, and of hony: ſo hee ſtayed, and ſlew them not among their brethren.

9 Now the pit wherein Ishmael had caſt the dead bodies of the men (whom he had ſlaine becauſe of Gedaliah) is it, which Aſa the king had f made becauſe of Baſha king of Iſrael, *and* Ishmael the ſonne of Nethaniah filled it with them that were ſlaine.

f Aſa fortified Mizpah for feare of the enemie, and caſt ditches and trenches, 1 King. 15, 22.

10 Then Ishmael caried away captiue all the reſidue of the people that were in Mizpah, *euen* the Kings daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the chiefe ſteward had committed to Gedaliah the ſonne of Ahikam, and Ishmael the ſonne of Nethaniah caried them away captiue, and departed to goe ouer to the Ammonites.

11 But when Iohanan the ſonne of Kareah, and all

all the g captaines of the hoaſte that were with him, heard of all the euill that Iſhmael the ſonne of Nethaniah had done,

12 Then they all tooke *their* men, and went to fight with Iſhmael the ſonne of Nethaniah, and found him by the great waters that are in Gibeon.

13 Now when all the people whom Iſhmael caried away captiue, ſaw Iohanan the ſonne of Kareah, and all the captaines of the hoaſte, that were with him, they were glad.

14 So all the people that Iſhmael had caried away captiue from Mizpah, returned and came againe, and went vnto Iohanan the ſonne of Kareah.

15 But Iſhmael the ſonne of Nethaniah, eſcaped from Iohanan with eight men, and went to the h Ammonites.

16 Then tooke Iohanan the ſonne of Kareah, and all the captaines of the hoaſte that were with him, all the remnant of the people, whom Iſhmael the ſonne of Nethaniah had caried away captiue from Mizpah, (after that he had ſlaine Gedaliah the ſonne of Ahikam) *even* the ſtrong men of warre, and the women, and the children, and the eunuches, whom he had brought againe from Gibeon.

17 And they departed and dwelt in Geruth i Chimham, which is by Beth-lehem, to goe *and* to enter into Egypt,

18 Becauſe of the Caldeans: for they feared them, becauſe Iſhmael the ſonne of Nethaniah had ſlaine Gedaliah the ſonne of Ahikam, whom the king of Babel made governour in the land.

CHAP. XLII.

a The captaines aske counſell of Ieremiah what they ought to doe. 7 Hee admoniſheth the remnant of the people not to goe into Egypt.

THen all the captaines of the hoaſte, and Iohanan the ſonne of Kareah, and Iezaniah the ſonne of Hoſhaiah, and all the people from the leaſt vnto the moſt, came,

2 And ſayde vnto Ieremiah the Prophet, † Heare our prayer we beſeech thee, and pray for vs vnto the Lord thy God, even for all this remnant (for we are left, *but* a few of many, as thine eyes doe behold.)

3 That the Lord thy God may ſhew vs the way wherein wee may walke, and the thing that we may doe.

4 Then Ieremiah the Prophet ſayd vnto them, I have heard *you*: behold I will pray vnto the Lord your God according to your words, and whatſoeuer thing the Lord ſhall anſwere you, I will declare it vnto you: I will keepe nothing backe from you.

5 Then they ſayd to Ieremiah, b The Lord be a witneſſe of trueth, and faith betweene vs, if we doe not even according to all things for the which the Lord thy God ſhall ſend thee to vs.

6 Whether it be good or euill, we will obey the voyce of the Lord God, to whom wee ſend thee, that it may be well with vs, when we obey the voyce of the Lord our God.

7 ¶ c And ſo after ten dayes came the word of the Lord vnto Ieremiah.

8 Then called hee Iohanan the ſonne of Kareah, and all the captaines of the hoaſt, which were with him, and all the people from the leaſt to the moſt,

9 And ſayd vnto them, Thus ſayth the Lord God of Iſrael, vnto whom yee ſent me to preſent your prayers before him,

10 If ye will dwell in this land, then I will build you, and not deſtroy *you*, and I will plant you, and not roote *you* out: for I d repent me of the euill that I have done vnto you.

11 Feare not for the king of Babel, of whom ye are afraid: be not afraid of him, ſaith the Lord: for I am with you, to ſaue you, and to deliuer you e from his hand,

12 And I will grant you mercy that hee may have compaſſion vpon you, and he ſhall cauſe you to ‖ dwell in your owne land.

13 But if ye ſay, We will not dwell in this land, neither heare the voyce of the Lord your God,

14 Saying, Nay, but we will goe into the land of Egypt, where we ſhall ſee no warre, nor heare the ſound of the trumpet, nor have hunger of bread, and there will we dwell.

15 (And now therefore heare the word of the Lord, ye remnant of Iudah: thus ſaith the Lord of hoaſtes, the God of Iſrael, If yee ſet your faces to enter into Egypt, and goe to dwell there,)

16 Then the ſword that ye feared, f ſhall take you there in the land of Egypt, and the famine, for the which ye care, ſhall there hang vpon you in Egypt, and there ſhall ye die.

17 And all the men that ſet their faces to enter into Egypt to dwell there, ſhall die by the ſword, by the famine, and by the peſtilence, and none of them ſhall remaine, nor eſcape from the plague, that I will bring vpon them.

18 For thus ſaith the Lord of hoaſts, the God of Iſrael, As mine anger and my wrath hath bene powred forth vpon the inhabitants of Ieruſalem: ſo ſhall my wrath be powred foorth vpon you, when ye ſhall enter into Egypt, and ye ſhall be a deteſtation, and an aſtoniſhment, and a g curſe, and a reproach, and ye ſhall ſee this place no more.

19 O ye remnant of Iudah, the Lord hath ſayd concerning you, Goe not into Egypt: know certainely that I have admoniſhed you this day.

20 Surely ye h diſſembled in your hearts when ye ſent me vnto the Lord your God, ſaying, Pray for vs vnto the Lord our God, and declare vnto vs even according vnto all that the Lord our God ſhall ſay, and we will doe it.

21 Therefore I have this day declared it you, but you have not obeyed the voyce of the Lord your God, nor any thing for the which he hath ſent me vnto you.

22 Now therefore, know certainly that ye ſhall die by the ſword, by the famine, and by the peſtilence i in the place whither ye deſire to goe and dwell.

CHAP. XLIII.

Iohanan carieth the remnant of the people into Egypt, contrary to the minde of Ieremiah. 8 Ieremiah propheſieth the deſtruction of Egypt.

NOw when Ieremiah had made an end of ſpeaking vnto the whole people all the words of the Lord their God, for the which the Lord their God had ſent him to them, *even* all theſe words,

2 Then ſpake a Azariah the ſonne of Hoſhaiah, and Iohanan the ſonne of Kareah, and all the b proud men, ſaying vnto Ieremiah, c Thou ſpeakeſt falſly: the Lord our God hath d not ſent thee to ſay, Goe not into Egypt to dwell there,

3 But Baruch the ſonne of Neriah e provoketh

g Which had bin captaines vnder Zedekiah.

h For Baalis the king of the Ammonites was the cauſe of this murther.

i Which place David of old had given to Chimham the ſonne of Barzillai the Gileadite, 2. Sam. 19. 38.

† Ebr. *Let our prayer fall before thee, as Chap. 36. 7.*

a This declareth the nature of hypocrites, which would know of Gods word what they ſhould doe, but will not follow it, but in aſmuch as it agreeth with that thing, which they have purpoſed to doe.

b There are none more ready to abuſe the Name of God and take it in vaine, then the hypocrites, which to colour their falſehood uſe it without all reverence, and make it a meanes for them to deceive the ſimple and the godly.

c Here is declared the viſion and the occaſion thereof, whereof mention was made, Chap. 40. 1.

d Reade Chap. 18. 8.

e Becauſe all kings hearts and wayes are in his hands, he can turne them and diſpoſe them as it pleaſeth him, and therefore they neede not to feare man, but onely obey God, Prov. 21. 1.

‖ *Or, returne.*

f Thus God turneth the policie of the wicked to their owne deſtruction: for they thought themſelves ſure in Egypt, and there Nebuchadnezzar deſtroyed them and the Egyptians, Chap. 46. 25.

g Reade Chap. 25. 6. and 24. 12. ſhewing that this ſhould come upon them for their infidelity and ſtubburnneſſe.

h For ye were fully minded to goe into Egypt, whatſoever God ſpake to the contrary.

i To wit, in Egypt.

a Who was alſo called Iezaniah, Chap. 42. 1.

b This declareth that pride is the cauſe of rebellion, and contempt of Gods miniſters.

c When the hypocriſie of the wicked is diſcovered, they braſt forth into open rage: for they can abide nothing but flattery, reade Iſa. 30. 10.

d He ſheweth what is the nature of the hypocrites: to wit, to faine that they would obey God and imbrace his word, if they were aſſured that his meſſengers ſpake the trueth: though indeede they be moſt farre from all obedience.

e Thus the wicked doe not onely contemne and hurt the meſſengers of God, but ſlander, and ſpeake wickedly of all them that ſupport or favour the godly.

thee

thee against vs, for to deliver vs into the hand of the Caldeans, that they might slay vs, and cary vs away captives into Babel.

4 So Iohanan the sonne of Kareah, and all the captaines of the hoaste, and all the people obeyed not the voyce of the Lord, to dwell in the land of Iudah.

5 But Iohanan the sonne of Kareah, and all the captaines of the hoaste tooke all the remnant of Iudah that were returned from all f nations, whither they had bene driven, to dwell in the land of Iudah:

6 *Even* men and women, and children, and the kings daughters, and every person that Nebuzar-adan the chiefe steward had left with Gedaliah the sonne of Ahikam, the sonne of Shaphan, & Ieremiah the g Prophet, and Baruch the sonne of Neriah.

7 So they came into the land of Egypt: for they obeyed not the voyce of the Lord: thus came they to h Tahpanhes.

8 ¶ Then came the word of the Lord unto Ieremiah in Tahpanhes, saying,

9 Take great stones in thine hand, and i hide them in the clay in the bricke kill, which is at the entry of Pharaohs house in Tahpanhes in the sight of the men of Iudah,

10 And say unto them, Thus saith the Lord of hoastes the God of Israel, Behold, I will send and bring Nebuchad-nezzar the king of Babel k my servant, and will set his throne upon these stones that I have hid, and he shall spread his pauilion over them.

11 And when he shall come, he shall smite the land of Egypt: l such as are *appointed* for death, to death, and such as are for captiuitie, to captivitie, and such as are for the sword, to the sword.

12 And I will kindle a fire in the houses of the gods of Egypt, and he shall burne them and cary them away captives, & he shall aray himselfe with the land of Egypt, as a m shepheard putteth on his garment, and shall depart from thence in peace.

13 He shall breake also the images of ‖ Beth-shemesh, that is in the land of Egypt, and the houses of the gods of the Egyptians shall he burne with fire.

f As from the Moabites, Ammonites, and Edomites, Chap. 40, 11.

g Whom these wicked lead away by force.

h A citie in Egypt neere to Nilus.

i Which signified that Nebuchadnezzar should come even to the gates of Pharaoh, where were his bricked killes for his buildings.

k Reade chap. 25, 9

l Every one shall be slaine by that meanes that God hath appointed, Chap. 15, 2.

m Meaning, most easily and suddenly shall he cary the Egyptians away.

‖ *Or, the house of the Sunne.*

CHAP. XLIV.

Hee reproveth the people for their idolatry. 15 *They that set light by the threatning of the Lord, are chastened.* 26 *The destruction of Egypt, and of the Iewes therein, is prophecied.*

THe worde that came to Ieremiah concerning all the Iewes, which dwell in the lande of Egypt, and remained at Migdol and at a Tahpanhes, and at Noph, and in the countrey of Pathros, saying,

2 Thus sayth the Lord of hoastes the God of Israel, Yee have seene all the evill that I have brought upon Ierusalem, and upon all the cities of Iudah: and behold, this day they are desolate and no man dwelleth therein.

3 Because of their wickednesse which they have committed, to provoke me to anger in that they went to burne incense, *and* to serve other gods whom they knew not, *neither* they *nor* you, nor your fathers,

4 Howbeit I sent unto you all my servants the Prophets b rising early, and sending *them*, saying, Oh doe not this abominable thing that I hate.

5 But they would not heare nor incline their eare to turne from their wickednes, and to burne no more incense unto other gods.

6 Wherefore c my wrath, and mine anger was powred forth, and was kindled in the cities of Iudah, and in the streetes of Ierusalem, and they are desolate, *and* wasted, as *appeareth* this day.

a These were all famous and strang cities in Egypt, where the Iewes that were fled, dwelt for their safety: but the Prophet declareth that there is no hold so strong that can preserve them from Gods vengeance.

b Reade Chap. 7. 25. and 26, 3. and 36. 5. & 29. 19. & 32. 33.

c He setteth before their eyes Gods iudgements against Iudah and Ierusalem for their idolatry, that they might beware by their example, and not with the like wickednesse provoke the Lord: for then they should be double punished,

7 Therefore now thus sayth the Lord of hoasts the God of Israel, wherefore commit ye *this* great evill against your soules, to cut off from you man and woman, child and suckling, out of Iudah, and leave you none to remaine?

8 In that ye provoke me unto wrath with the works of your hands, burning incense unto other gods in the land of Egypt, whither yee be gone to dwell: that ye might bring destruction unto your selves, and that ye might be a curse and a reproach among all nations of the earth.

9 Have ye forgotten the wickednesse of your fathers, and the wickednesse of the d kings of Iudah, and the wickednesse of their wives, and your owne wickednesse, and the wickednesse of your wives, which they have committed in the land of Iudah, and in the streetes of Ierusalem?

10 They are not ‖ humbled unto this day, neither have they feared nor walked in my law nor in my statutes, that I set before you and before your fathers.

11 Therefore thus saith the Lord of hoasts, the God of Israel, Behold, I will set my face against you * to evill, and to destroy all Iudah.

12 And I will take the remnant of Iudah that e have set their faces to go into the land of Egypt there to dwell, and they shall all be consumed *and* fall in the land of Egypt: they shall *even* be consumed by the sword *and* by the famine: they shall die from the least unto the most, by the sword, and by the famine, and they shall be a detestation and an astonishment, and a f curse and a reproach.

13 For I will visit them that dwell in the land of Egypt, as I have visited Ierusalem, by the sword, by the famine, and by the pestilence,

14 So that none of the remnant of Iudah which are gone into the land of Egypt to dwell there shall escape or remaine, that they should returne into the land of Iudah to the which they † have a desire to returne to dwell there: for none shall returne, but g such as shall escape.

15 Then all the men which knew that their wives had burnt incense unto other gods, and all the women that stood by, a great multitude, even all the people that dwelt in the land of Egypt in Pathros, answered Ieremiah, saying,

16 The word that thou hast spoken unto vs in the Name of § Lord, we will h not heare it of thee,

17 But wee will doe whatsoever thing goeth out of our owne mouth, *as* to burne incense unto i the Queene of heaven, and to powre out drinke offrings unto her, as we have done, *both* we and our fathers, our kings and our princes in the cities of Iudah, and in the streetes of Ierusalem: for *then* † had wee k plenty of vitailes, and were well and ‖ felt none evill.

18 But since we left off to burne incense to the Queene of heaven, and to powre out drinke offerings unto her, wee have had ‖ scarcenesse of all things, and have beene consumed by the sword and by the famine.

19 And when we burnt incense unto § Queene of heaven, and powred out drinke offerings unto her, did wee make her cakes ‖ to make her glad,

d He sheweth that we ought to keepe in memory Gods plagues from the beginning, that considering them, we might live in his feare, and know if he have not spared our fathers; yea, kings, princes, and rulers, and also whole countreys, and nations for their sinnes, that we vile wormes, cannot looke to escape punishment for ours.

‖ *Or, beaten downe.*

* *Amos 9, 4.*

e Which have fully set their minds, and are gone thither on purpose. Whereby he excepteth the innocents as Ieremiah and Baruch that were forced: therefore the Lord sheweth that he will set his face against them: that is, purposely destroy them.

f Reade Chap. 26, 6. and 42, 18.

† *Ebr. lift vp their soules.*

g Meaning, but a few.

h This declareth how dangerous a thing it is to decline once from God, and to follow our owne fantasies: for Satan ever suffereth such, and doth not leave them till he have brought them to extreme impudentie and madnesse, even to iustifie their wickednes against God and his Prophets.

i Reade Chap. 7. 18. It seemeth that the Papists gathered of this place *Salve Regina*, and *Regina coeli laetare*, calling the virgin Mary Queene of heaven, and so of the blessed virgine and mother of our Saviour Christ, made an idole: for here the Prophet condemneth their idolatrie.

† *Ebr. we were satiate with bread.* K This is still the argument of idolaters, which esteeme religion by the belly, and in stead of acknowledging Gods workes, who sendeth both plenty and dearth, health and sickenesse, they attribute it to their idoles, and so dishonour God. ‖ *Or, sow.* ‖ *Or, want.* ‖ *Or, to appease her.*

and

and powre out drinke offerings unto her without our husbands?

20 Then said Ieremiah unto all the people, to the men, and to the women, and to all the people which had given him that answere, saying,

21 Did not the Lord remember the incense, that yee burnt in the cities of Iudah, and in the streetes of Ierusalem, *both* you and your fathers, your kings, and your Princes, and the people of the land, and † hath he not considered it?

22 So that the Lord could no longer forbeare, because of the wickednes of your inventions, *and* because of the abominations, which yee have committed: therefore is your land desolate, and an astonishment, and a curse, *and* without inhabitant, as *appeareth* this day.

23 Because you have burnt incense, and because yee have sinned against the Lord, and have not obeyed the voyce of the Lord, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this plague is come upon you, as *appeareth* this day.

24 Moreover Ieremiah said unto all the people and to all the women, Heare the word of the Lord, all Iudah, that are in the land of Egypt.

25 ¶ Thus speaketh the Lord of hoasts, the God of Israel, saying, Yee and your wives have both spoken with your mouthes, and fulfilled with your [m] hand, saying, We will performe our vowes that wee have vowed to burne incense to the Queene of heaven, and to powre out drinke offerings to her: yee will performe your vowes, and doe the things that ye have vowed.

26 Therefore heare the word of the Lord, all Iudah that dwell in the land of Egypt, Behold, I have sworne by my great Name, saith the Lord, that my Name [n] shall no more be called upon by the mouth of any man of Iudah, in all the land of Egypt, saying, The Lord God liveth.

27 Behold, I will watch over them for evill, and not for good, and all men of Iudah that are in the land of Egypt, shall be consumed by the sword, and by the famine, untill they be utterly destroyed.

28 Yet a small number that escape the sword, [o] shall returne out of the land of Egypt into the land of Iudah: and all the remnant of Iudah that are gone into the land of Egypt to dwell there, shall know whose words shall stand, mine or theirs.

29 And this shall be a signe unto you, saith the Lord, when I visit you in this place, that ye may know that my wordes shall surely stand against you for evill.

30 Thus saith the Lord, Behold, I will [p] give Pharaoh Hophra King of Egypt into the hand of his enemies, and into the hand of them that seeke his life: as I gave Zedekiah king of Iudah into the hand of Nebuchad-nezzar king of Babel his enemie, who also sought his life.

CHAP. XLV.

Ieremiah comforteth Baruch, assuring him that hee should not perish in the destruction of Ierusalem.

THe worde that Ieremiah the Prophet spake unto [a] Baruch the sonne of Neriah, [*] when hee had written these [b] wordes in a booke at the mouth of Ieremiah, in the fourth yeere of Iehoiakim, the sonne of Iosiah king of Iudah, saying,

2 Thus sayth the Lord God of Israel unto thee, O Baruch,

3 Thou diddest say, Woe is me now: for the Lord hath laid sorow unto my sorow: I [c] fainted in my mourning, and I can finde no rest.

4 Thus shalt thou say unto him, The Lord saith thus, Behold, that which I have built, will I [d] destroy, and that which I have planted, will I plucke up, even this whole land.

5 And seekest [e] thou great things for thy selfe? seeke them not: for behold, I will bring a plague upon all flesh, saith the Lord: but thy life will I give thee for [f] a pray in all places, whither thou goest.

CHAP. XLVI.

1 He prophecieth the destruction of Egypt. 27 Deliverance is promised to Israel.

THe words of the Lord, which came to Ieremiah the Prophet against the [a] Gentiles,

2 *As* against Egypt, against the army of [b] Pharaoh Necho king of Egypt, which was by the river Perath in Carchemish, which Nebuchad-nezzar king of Babel smote in the fourth yeere of Iehoiakim the sonne of Iosiah king of Iudah.

3 [c] Make ready buckler and shield, and goe forth to battell.

4 Make readie the horses, and let the horsemen get up, and stand vp with *your* sallets, fourbish the speares, and put on the brigandines.

5 [d] Wherefore have I seene them afraid, *and* driven backe? for their mighty men are smitten, and are fled away, and looke not backe: *for* feare *was* round about, saith the Lord.

6 The swift shall not flee away, nor the strong man escape: they shall stumble, and fall toward the North by the river Perath.

7 Who is this that commeth up as [f] a flood, whose waters are mooved like the rivers?

8 Egypt riseth up like the flood, and *his* waters are mooved like the rivers, and he saith, I will goe up, *and* will cover the earth: I will destroy the city with them that dwell therein.

9 Come up ye horses, and rage ye charets, and let the valiant men come forth, [g] the blacke Mores, and the Libyans that beare the shield, and the Lydians that handle *and* bend the bow.

10 ¶ For this is the day of the Lord God of hoastes, *and* a day of vengeance, that hee may avenge him of his enemies: for the sword shall devoure, and it shall be saciate, and made drunke with their blood: for the Lord God of hoasts hath [h] a sacrifice in the North countrey [i] by the river Perath.

11 Goe up unto Gilead, [k] and take balme, O virgine, the daughter of Egypt: in vaine shalt thou use many [m] medicines: *for* thou shalt have no health.

12 The nations have heard of thy shame, and thy cry hath filled the land: for the strong hath stumbled against the strong, *and* they are fallen both together.

13 ¶ The word that the Lord spake to Ieremiah the Prophet, how Nebuchad-nezzar king of Babel should come and smite the land of Egypt.

14 Publish in Egypt and declare in Migdol, and proclaime in Noph, and in Tahpanhes, *and* say, Stand still and prepare thee, for the sword shall devoure round about thee.

15 Why are thy valiant men put backe? they could not stand, because the Lord did drive them.

16 Hee made many to fall, and one fell upon another: and they said, Arise, let us goe againe to our [n] owne people, and to the land of our nativitie from the sword of the violent.

17 They did cry there, Pharaoh king of Egypt, *and*

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1 This teacheth vs how great danger it is for the husbands to permit their wives any thing whereof they be not assured by Gods word: for thereby they take an occasion to iustifie their doings, and their husbands shall give an account thereof before God, reade Isa. 3.12.5.

† *Ebr. is it not come vp into his heart?*

m You have committed double evil in making wicked vowes, and in performing the same.

n This declareth an horrible plague toward idolaters, seeing that God will not vouchsafe to have his name mentioned by such as have polluted it.

o We see therefore that God hath a perpetuall care over his, whersoever they are scattered: for though they be but two or three, yet he will deliver them when thee destroyeth his enemies.

p He sheweth the meanes whereby they should be destroyed to assure them of the certaintie of the plague, and yet they remaine still in their obstinacie till they perish: for Iosephus lib. 20. de Antiq. cap. 12. writeth, that five yeeres after the taking of Ierusalem, Nebuchad-nezzar the yonger having overcome the Moabites and the Ammonites, went against Egypt, and slew the king, and so brought these Iewes and others into Babylon.

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a Which was Ieremiahs disciple, and wrote his prophecies vnder him.

b Whereof reade Chap. 36, 9, 10.

c Baruch mooved with an inconsiderate zeale of Ieremiahs imprisonment, but chiefly for the destruction of the people, & the Temple, maketh this lamentation, as Psal. 6, 6.

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a That is, nine nations, which are round about the land of Egypt.

b Reade 2. king 23, 29. and 24, 7. and 2. chron. 35, 20.

c He warneth the Egyptians to prepare themselves to warre.

d The Prophet had this vision of the Egyptians, which should be put to flight by the Babylonians at Carchemish.

e The Babylonians shall discomfite them at the river Euphrates.

f He derideth the boastings of the Egyptians, who thought by their riches and power to have overcome all the world, alluding to the river Nilus, which at certaine times overfloweth the countrey of Egypt.

g For these nations tooke part with the Egyptians.

h He calleth the slaughter of Gods enemies a sacrifice, because it is a thing that doeth please him, Isa. 34, 6.

i That is, at Carchemish.

k For at Gilead did grow most soveraigne balme for wounds.

l So called because Egypt had not yet bene overcome by the enemie.

m He sheweth that no salve or medicine can prevaile where as God giveth the wound.

n As they that should repent that they helped the Egyptians.

d Meaning, that God might destroy this people, because he had planted them.

e Thinkest thou to have honour and credite? wherein he sheweth his infirmity.

f Reade chap. 21, 9.

and of a great multitude, o hath paſſed the time appointed.

18 As I live, ſaith the King, whoſe Name is the Lord of hoaſtes, ſurely as Tabor *is* in the mountaines, and as Carmel *is* in the ſea: *ſo* ſhall p it come.

19 O thou daughter dwelling in Egypt, make thee geare to goe into captivitie: for Noph ſhall be waſte and deſolate, without an inhabitant.

20 Egypt *is like* a q faire calfe, *but* deſtruction commeth: out of the North it commeth.

21 Alſo her hired men r *are* in the middes of her like fat calves: they are alſo turned back and fled away together: they could not ſtand, becauſe the day of their deſtruction was come upon them, *and* the time of their viſitation.

22 The voyce thereof ſhall goe foorth like a ſ ſerpent: for they ſhall march with an armie, and come againſt t her with axes, as hewers of wood.

23 They ſhall cut downe u her foreſt, ſaith the Lord: for they cannot be counted, becauſe they are more then the x graſhoppers, and are innumerable.

24 The daughter of Egypt ſhalbe confounded: ſhe ſhalbe delivered into the hands of the people of the North.

25 ¶ Thus ſayth the Lord of hoaſtes, the God of Iſrael, Behold, I will viſite thy y common people of No and Pharaoh, and Egypt, with their gods and their kings, even Pharaoh, and all them that truſt in him.

26 And I will deliver them into the hands of thoſe that ſeeke their lives, and into the hand of Nebuchad-nezzar king of Babel, and into the hands of his ſervants, and afterward ſhee ſhall dwell as z in the old time, ſaith the Lord.

27 ¶ a But feare not thou, O my ſervant Iaakob, and be not thou afraid, O Iſrael: for behold, I will deliver thee from a farre *countrey*, and thy ſeed from the land of their captivitie, and Iaakob ſhall returne and be in reſt, and proſperitie, and none ſhall make him afraide.

28 Feare thou not, O Iaakob my ſervant, ſaith the Lord, for I am with thee, and I will vtterly deſtroy all the nations, whither I have driven thee: but I will not vtterly deſtroy thee, but correct b thee by iudgement, and not vtterly cut thee off.

CHAP. XLVII.

The word of the Lord againſt the Philiſtims.

THe words of the Lord that came to Ieremiah the Prophet, againſt the Philiſtims, before that Pharaoh ſmote Azzah.

2 Thus ſaith the Lord, Behold, waters riſe vp out of the b North, and ſhalbe as a ſwelling flood, and ſhall overflow the land, and all that is therein, and the cities with them that dwell therein: then the men ſhall cry, and all the inhabitants of the land ſhall howle.

3 At the noiſe *and* ſtamping of the hoofes of his ſtrong *horſes*, at the noiſe of his charets, and at ỳ rumbling of his wheeles: the fathers ſhall not looke backe to *their* children, for feeblenes of d hands,

4 Becauſe of the day that commeth to deſtroy all the Philiſtims, and to deſtroy Tyrus, and Zidon, *and* all the reſt that take their part: for the Lord will deſtroy the Philiſtims, the remnant of the yle of e Caphtor.

5 f Baldneſſe is come upon Azzah, Aſhkelon is cut vp *with* the reſt of their valleys. How long wilt g thou cut thy ſelfe?

6 O thou ſword of the Lord, how long will it be or thou ceaſe! turne againe into thy ſcabberd, reſt and be ſtill.

7 How can it h ceaſe, ſeeing the Lord hath given it a charge againſt Aſhkelon, and againſt the ſea banke? even there hath he appoynted it.

CHAP. XLVIII.

The word of the Lord againſt the Moabites. 26 Becauſe of their pride and cruelitie.

COncerning Moab, thus ſayeth the Lord of hoaſtes, the God of Iſrael, Woe unto a Nebo: for it is waſted: Kiriathaim is confounded *and* taken: Miſgab is confounded and afraid.

2 Moab ſhall boaſt no more of Heſhbon: *for* they have deviſed evill againſt it. b Come, and let vs deſtroy it, that it be no more a nation: alſo thou ſhalt be deſtroyed, c O Madmen, *and* the ſword ſhall purſue thee.

3 A voyce of crying *ſhalbe* from Horonaim *with* deſolation and great deſtruction.

4 Moab is deſtroyed: her little ones have cauſed their cry to be heard.

5 For at the going up of d Luhith, the mourners ſhall goe up with weeping: for in the going downe of Horonaim, the enemies have heard a cry of deſtruction.

6 Flee and ſave your lives, and be like unto the e heath in the wilderneſſe.

7 For becauſe thou haſt truſted in thy f works and in thy treaſures, thou ſhalt alſo be taken, and g Chemoſh ſhall go forth into captivity with his Priests and his Princes together.

8 And the deſtroyer ſhall come upon all cities, and no city ſhall eſcape: the valley alſo ſhall periſh and the plaine ſhall be deſtroyed as the Lord hath ſpoken.

9 Give wings unto Moab, that it may flee and get away: for the cities thereof ſhall be deſolate, without any to dwell therein.

10 h Curſed *be he* that doeth the worke of the Lord ‖ negligently, and curſed *be he* that keepeth backe his ſword from blood.

11 Moab hath bene at reſt from his youth, and hee hath ſetled on his lees, and hath not beene i powred from veſſell to veſſell, neither hath hee goe into captivitie: therefore his taſte remained in him, and his ſent is not changed.

12 ¶ Therefore behold, the dayes come, ſayth the Lord, that I will ſend vnto him ſuch as ſhall carie him away, and ſhall emptie his veſſels, and breake their bottels.

13 And Moab ſhallbe aſhamed of Chemoſh, as the houſe of Iſrael was aſhamed of k Bethel their confidence.

14 How thinke you *thus*, We are mightie and ſtrong men of warre?

15 Moab is deſtroyed, & his cities † burnt up, & his choſen yong men are gone down to ſlaughter, ſaith the King, whoſe name *is*, The Lord of hoaſts.

16 The deſtruction of Moab is ready to come, and his plague haſteth faſt.

17 All ye that are about him, mourne for him, and all ye that know his name, ſay, l How is the ſtrong ſtaffe broken, *and* the beautifull rod!

18 Thou daughter that doeſt inhabite Dibon, come downe from *thy* glory, and ſit in thirſt: for the deſtroyer of Moab ſhall come upon thee, *and* he ſhall deſtroy thy ſtrong holds.

19 Thou that dwelleſt in Aroer, ſtand by the way, and behold: aske him that fleeth and that eſcapeth, *and* ſay, What is done?

20 m Moab is confounded: for it is deſtroyed, howle and cry, tell yee it in Arnon, that Moab is made waſte,

21 And

o Hee derideth them which ſhall impute their overthrow to lacke of counſell and policie, or to fortune, and not obſerving of time: not conſidering that it is Gods iuſt iudgement.

p To wit, that the Egyptians ſhalbe deſtroyed.

q They have abundance of all things, and therefore are diſobedient and proud.

r As verſe 9.

ſ They ſhall be ſcarce able to ſpeake for feare of the Caldeans.

t Meaning, Egypt.

u That is, they ſhall ſlay the great and mightie men of power.

x To wit, Nebuchad-nezzars armie.

y Some take the Ebrew word Amon for the Kings name of No, that is, of Alexandria.

z Meaning, that after the ſpace of fourty yeeres Egypt ſhould be reſtored Iſa. 19. 23. Ezek. 29. 13.

a God comforteth all his that were in captivitie, but ſpecially the ſmall Church of the Iewes, whereof were Ieremiah and Baruch which remained among the Egyptans: for the Lord never forſaketh his, Iſa. 44. 2. chap. 30. 10.

b Read chap. 10. 24.

a Which was alſo called Gaza, a citie of the Philiſtims.

b He meaneth the armie of the Caldeans, Iſa. 8. 7, 8.

c The great feare ſhall take away their naturall affection.

d Their heart ſhall ſo faile them.

e For the Caphtorims, which are alſo called Cappadocians, had deſtroyed in olde time the Philiſtims, and dwelt in their lande even to Gaza, Deut. 2. 23.

f They that pilled off their haire for ſorow and beavies.

g As the heathen vſed in their mourning, which the Lord forbade his people to doe, Deut. 14. 1.

h Meaning, that it is not poſſible that the wicked ſhould by any meanes eſcape or ſtay the Lord, when he will take vengeance.

a Theſe were cities of the Moabites, which Nebuchad-nezzar toocke before hee went to fight againſt Necho king of Egypt.

b Thus ſhall the Babylonians encourage one another.

c Reade Iſa. 25, 10.

d Horonaim and Luhith were two places whereby the Moabites ſhould flee, Iſa. 15. 5.

e Hide your ſelves in barren places, where the enemy will not purſue after you, chap. 17. 6.

f That is, the idoles which are the workes of thine hands. Some reade, in thy poſſeſſions, for ſo the word may ſignifie, as 1. Sam. 25. 2.

g Both thy great idole, and his maintainers ſhalbe led away captives, ſo that they ſhall then know that it is in vaine to looke for helpe at idoles, Iſa. 15. 2.

b He ſheweth that God would puniſh the Caldeans, if they did not deſtroy the Egyptians, and that with a courage, and calleth this executing of his vengeance againſt his enemies, his worke: though the Caldeans fought another end. Iſa. 10, 12.

‖ *Or, deceitfully.*

i Hath not beene removed as the Iewes have, but have lived at eaſe, and as a wine that feedeth it ſelfe on his lees.

k As the calfe of Beth-el was not able to deliver the Iſraelites: no more ſhall Chimoſh deliver the Moabites.

† *Ebr. gone vp, or deſtroyed.*

l How are they deſtroyed that put their truſt in their ſtrength and riches?

m Thus they that flee ſhall ſuffer.

21 And iudgement is come upon the plaine countrey, upon Holon and upon Iahazah, and upon Mephaath,

22 And upon Dibon, and upon Nebo, and upon the houſe of Diblathaim,

23 And upon Kiriathaim, and upon Bet-gamul, and upon Beth-meon,

24 And upon Kerioth, and upon Bozrah, & upon all the cities of the land of Moab far or neere.

25 The [n] horne of Moab is cut off, and his arme is broken, ſaith the Lord.

26 Make ye him [o] drunken: for hee magnified himſelfe againſt the Lord: Moab ſhall ‖ wallow in his vomite, and he alſo ſhall be in deriſion.

27 For diddeſt not thou deride Iſrael, as though hee had beene found among theeves? for when thou ſpeakeſt of him, thou art [p] mooved.

28 O yee that dwell in Moab, leave the cities, and dwell in the rockes, and be like the dove that maketh her neſt in the ſides of the holes mouth.

29 * We have heard the pride of Moab (*hee is* exceeding proud) his ſtoutneſſe, and his arrogancie, and his pride, and the hautineſſe of his heart.

30 I know his wrath, ſaith the Lord, [q] but it ſhall not *be* ſo: *and* his diſſimulations *ſhall not* [r] they doe not right.

31 [r] Therefore will I howle for Moab, and will cry out for all Moab: *mine heart* ſhall mourne for the men of Kir-heres.

32 O vine of Sibmah, I will weepe for thee, as I wept for Iazer: thy plants are gone over the ſea, they are come to the ſea [ſ] of Iazer: the deſtroyer is fallen upon thy ſummer fruits, & upon thy vintage.

33 And ioy, and gladneſſe is taken from the plentifull field, and from the land of Moab: and I have cauſed wine to faile from the winepreſſe: none ſhall treade with ſhouting: *their* ſhouting *ſhall be* no ſhouting.

34 From the cry of Heſhbon unto Elaleh *and* unto Iahaz have they made their noyſes: from Zoar unto Horonaim, the [t] heifer of three yeere old *ſhall goe lowing*: for the waters alſo of Nimrim ſhalbe waſted.

35 Moreover, I will cauſe to ceaſe in Moab, ſaith the Lord, him that offreth in the hie places, and him that burneth incenſe to his gods.

36 Therefore mine heart ſhall ſound for Moab like a [u] ſhaume, and mine heart ſhall ſound like a ſhaume for the men of Kir-heres, becauſe the riches that he hath gotten is periſhed.

37 * For every head ſhall be ‖ balde, and every beard plucked: upon all the hands ſhall be cuttings, and upon the loynes ſackecloath.

38 *And* mourning ſhall be upon all the houſe tops of Moab, and in all the ſtreets thereof: for I have broken Moab like a veſſell wherein is no pleaſure, ſaith the Lord.

39 They ſhall howle, *ſaying*, How is hee deſtroyed? how hath Moab turned thee backe with ſhame? ſo ſhall Moab be a deriſion, and a feare to all them about him.

40 For thus ſaith the Lord, Behold, [x] he ſhall flee as an eagle, and ſhall ſpread his wings over Moab.

41 The cities are taken, and the ſtrong holdes are wonne, and the mighty mens hearts in Moab at that day ſhalbe as the heart of a woman in travaile.

42 And Moab ſhalbe deſtroyed from being a people, becauſe hee hath ſet up himſelfe againſt the Lord:

43 [y] Feare, and pit, and ſnare *ſhall be* upon thee, O inhabitant of Moab, ſaith the Lord.

44 He that eſcapeth from the feare, ſhall fall in the pit, and he that getteth up out of the pit, ſhalbe taken in the ſnare: for I will bring upon it, *even* upon Moab the yere of their viſitation, ſaith ℣ Lord.

45 They that fled, ſtood under the ſhadow [z] of Heſhbon, becauſe of the force: for [a] the fire came out of Heſhbon, and a flame from Sihon, and devoured the corner of Moab, and the top of the ſeditious children.

46 Woe *be* unto thee, O Moab: the people of [b] Chemoſh periſheth: for thy ſonnes are taken captives, and thy daughters *led* into captivitie.

47 Yet will I bring againe the captivitie of Moab in the [c] latter dayes, ſaith the Lord. Thus farre of the iudgement of Moab.

CHAP. XLIX.

1 The word of the Lord againſt the Ammonites, 7 Idumea, 23 Damaſcus, 28 Kedar, 34 and Elam.

VNto the children of [a] Ammon thus ſaith the Lord, Hath Iſrael no ſonnes? or hath he none heire? Why *then* hath their king [b] poſſeſſed Gad? and his people dwelt in [c] his cities?

2 Therefore behold, the dayes come, ſaith the Lord, that I will cauſe a noiſe of war to be heard in [d] Rabbah of the Ammonites, and it ſhall be a deſolate heape, and her daughters ſhall be burnt with fire: then ſhall Iſrael poſſeſſe thoſe that poſſeſſed him, ſaith the Lord.

3 Howle, O Heſhbon, for Ai is waſted: cry yee daughters of Rabbah: gird you with ſackecloath: mourne and runne to and fro by the hedges: for their king ſhall go into captivity, *and* his Prieſts, and his Princes likewiſe.

4 Wherefore glorieſt thou in the [e] valleyes? thy valley floweth away, O rebellious daughter: thee truſted in her treaſures, *ſaying*, Who ſhall come unto me?

5 Beholde, I will bring [f] a feare upon thee, ſaith the Lord God of hoaſtes, of all thoſe that be about thee, and yee ſhall be ſcattered every man [g] right forth, and none ſhall gather him that fleeth.

6 And [h] afterward I will bring againe the captivity of the children of Ammon.

7 ¶ To Edom thus ſaith the Lord of hoaſtes, Is wiſedome no more in [i] Teman? is counſell periſhed from *their* children? is their wiſedome vaniſhed?

8 Flee, yee inhabitants of Dedan (k they are turned backe, and have conſulted to dwell) for I have brought the deſtruction of Eſau upon him, *and* the time of his viſitation.

9 If the [l] grape gatherers come to thee, would they not leave *ſome* grapes? If theeves come by night, they will deſtroy till they have enough.

10 For I have diſcovered Eſau: I have uncovered his ſecrets, and he ſhall not be able to hide himſelfe: his ſeed is waſted, and his brethren and his neighbours, and there ſhall be none *to ſay*,

11 Leave thy [m] fatherles children, *and* I will preſerve them alive, and let thy widowes truſt in me.

12 For thus ſayth the Lord, [n] Beholde, They whoſe iudgement was not to drinke of the cup, have aſſuredly drunken, and art thou he that ſhall eſcape free? thou ſhalt not go free, but thou ſhalt ſurely drinke of it.

13 For I have ſworne by my ſelfe, ſayeth the Lord, that [o] Bozrah ſhall be waſte, and for a reproach, and a deſolation, and a curſe, and all the cities thereof ſhall be perpetuall deſolations.

14 I have heard a rumour from the Lord, and an

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n That is, his power and ſtrength.

o He willed the Caldeans to lay affliction ynough upon them, till they be like drunken men that fall downe to their ſhame and are derided of all.

p Or, *ſhall be ſwift, or clap his hands.*

p Thou reioyceſt to heare of his miſtrie. Iſa. 16.6.

q He ſhall not execute his malice againſt his neighbours.

r Reade Eſa. 16, 7.

ſ Which citie was in the vtmoſt border of Moab: and hereby he ſignifieth that the whole land ſhould be deſtroyed, and the people caried away.

t Reade Iſa. 15, 5.

u Their cuſtome was to play on flutes of inſtruments, heavie and grave tunes at burials and in the time of mourning, as Matt. 9. 23.

* Iſa. 15. 2, 3. *ezek.* 7, 18.

‖ Or, *ſhaven.*

x That is, Nebuchad-nezzar, as Chap. 49. 22.

y He that eſcapeth one danger ſhalbe taken of another, Iſa. 24. 17.

z They fled thither, thinking to have ſuccour of the Amorites.

a The Amorites had deſtroyed the Moabites in times paſt, and now becauſe of their power, the Moabites ſhall ſeeke to them for helpe.

b Which vanted themſelves of their idole, as though hee could have defended them.

c That is, they ſhall be reſtored by the Meſſiah.

a They were ſeparated from the Moabites by the river Arnon, and after that the ten tribes were caried away into captivitie, they invaded the countrey of Gad.

b To wit, of the Ammonites.

c Meaning, of the Iſraelites.

d Which was one of the chiefe cities of the Ammonites, as were Heſhbon and Ai: there was alſo a citie called Heſhbon among the Moabites.

e In thy plentifull countrey.

f Signifying, that power and riches cannot prevaile, when as God will execute his iudgements.

g That is, without looking backe, and as every one can find a way to eſcape.

h In the time of Chriſt, when the Gentiles ſhall be called.

i Which was a citie of Edom, called by the name of Teman Eliphaz ſonne, who came of Eſau.

k The enemies that ſhall diſſemble as though they fled away, ſhall turne backe and invade your land, and poſſeſſe it.

l Meaning, that God would utterly deſtroy them and not ſpare one, though the grape gatherers leave ſome grapes, and theeves ſeeke but till they have enough. Obad. 1. 5.

m The deſtruction ſhall be ſo great, that there ſhall be none left to take care over the widowes and the fatherleſſe.

n I have not ſpared mine owne people, and how ſhould I pittie thee? o Which was a chiefe citie of Edom.

ambaſſadour

ambassadour is sent unto the heathen, *saying*, Gather you together, and come against ᵖ her, and rise up to the battell.

15 For loe, I will make thee but small among the heathen, and despised among men.

16 Thy ‖ feare, *and* the pride of thine heart hath deceived thee, thou that dwellest in the clefts of the rocke, and keepest the height of the hill: though thou shouldest make thy nest as hie as the egle, I will bring thee downe from thence, sayth the Lord.

17 ¶ Also Edom shall be desolate: every one that goeth by it, shall be astonished, and shall hisse at all the plagues thereof.

18 As in the overthrow of Sodom and of Gomorah, and the place thereof neere about, sayeth the Lord: no man shall dwell there, neither shall the sonne of man remaine in it.

19 Behold, ᵠ he shall come up like a lion from the swelling of Iorden unto the strong dwelling place: for I will make *Israel* to rest, *even* I will make ʳ him to haste away from her, and who is a chosen man that I may appoynt against her? for who is like mee? and who will appoynt me the time? and who is the ˢ shepheard that will stand before me?

20 Therefore heare the counsell of the Lord that he hath devised against Edom, and his purpose that he hath conceived against the inhabitants of Teman: surely the least ᵗ of the flocke shall draw them out: surely ᵘ he shall make their habitations desolate with them.

21 The earth is mooved at the noise of their fall: the cry of their voyce is heard in the red sea.

22 Behold, he shall come up, and fly as the egle, ˣ and spread his wings over Bozrah, and at that day shall the heart of the strong men of Edom be as the heart of a woman in travaile.

23 ¶ Vnto ʸ Damascus *hee sayeth*, Hamath is confounded and Arpad, for they have heard evill tidings, and they are faint hearted *as one* on the fearefull sea that cannot rest.

24 Damascus is discouraged, *and* turneth her selfe to flight, ᶻ and feare hath seised her: anguish and sorowes have taken her as a woman in travaile.

25 How is the glorious ᵃ citie not reserved, the citie of my ioy?

26 Therefore her young men shall fall in her streetes, and all her men of warre shall be cut off in that day, saith the Lord of hoasts.

27 And I will kindle a fire in the wall of Damascus, which shall consume the palaces of ᵇ Benhadad.

28 ¶ Vnto ᶜ Kedar, and to the kingdomes of Hazor, which Nebuchad-nezzar king of Babel shall smite, thus saith the Lord, Arise, *and* goe up unto Kedar, and destroy the men of the East.

29 Their tents and their flockes shall they take away: yea, they shall take to themselves their ᵈ curtaines and all their vessels, and their camels, and they shall cry unto them, Feare is on every side.

30 Flee, get you farre off (ᵉ they have consulted to dwell) O ye inhabitants of Hazor, saith the Lord: for Nebuchad-nezzar king of Babel hath taken counsell against you, and hath devised a purpose against you.

31 ᶠ Arise, *and* get you up unto the wealthy nation that dwelleth without care, sayeth the Lorp, which have neither gates nor barres, *but* dwell one.

32 And their camels shall be a bootie, and the multitude of the cattell a spoyle, and I will scatter them into all windes, and to the vtmost corners, and I will bring their destruction from all the sides thereof, saith the Lord.

33 And Hazor shalbe a dwelling for dragons, *and* desolation for ever: there shall no man dwell there, nor the sonnes of men remaine in it.

34 ¶ The wordes of the Lord that came to Ieremiah the Pophet, concerning ᵍ Elam, in the beginning of the reigne of Zedekiah king of Iudah, saying,

35 Thus sayth the Lord of hoastes, Behold, I will breake the ʰ bow of Elam, *even* the chiefe of their strength.

36 And upon Elam I will bring the foure windes from the foure quarters of heaven, and will scatter them towards all these windes, and there shall be no nation, whither the fugitives of Elam shall not come.

37 For I will cause Elam to be afraid before their enemies, and before them that seeke their lives, and will bring upon them a plague, *even* the indignation of my wrath, sayeth the Lord, and will send the sword after them, till I have consumed them.

38 And I will set my ⁱ throne in Elam, and I will destroy *both* the king and the princes from thence, saith the Lord: but ᵏ in the latter dayes I will bring againe the captiuitie of Elam, saith the Lord.

CHAP. L.

Hee prophecieth the destruction of Babylon, and the deliverance of Israel, which was in captivitie.

THe word that the Lord spake concerning Babel, *and* concerning the land of the Caldeans by the † ministerie of Ieremiah the Prophet;

2 Declare among the nations, and publish it, and set up a standart, proclaime it *and* conceale it not: say, ᵃ Babel is taken, Bel is confounded, ᵇ Merodach is broken downe: her idoles are confounded, *and* their images are burst in pieces.

3 For out of the North ᶜ there commeth up a nation against her, which shall make her land waste, and none shall dwell therein: they shall flee, *and* depart, both man and beast.

4 In those dayes, and at that time, sayth the Lord, the children of Israel shall ᵈ come, they, and the children of Iudah together, going, and ᵉ weeping shall they go, and seeke the Lord their God.

5 They shall aske the way to Zion, with their faces thitherward, *saying*, Come, and let vs cleave to the Lord in a perpetuall covenant that shall not be forgotten.

6 ¶ My people hath bene *as* lost sheepe: their ᶠ shepheards have caused them to goe astray, and have turned them away to the mountaines: they have gone from ᵍ mountaine to hill, *and* forgotten their resting place.

7 All that found them have devoured them, and their enemies said, Wee offend not, because they have sinned against the Lord, ʰ the habitation of iustice, even the Lord the hope of their fathers.

8 ⁱ Flee from the middes of Babel, and depart out of the land of the Caldeans, and be yee as the hee goates ᵏ before the flocke.

9 For loe, I will raise and cause to come up against Babel a multitude of mightie nations from the North countrey, and they shall set them selves in aray against her: whereby shee shall be taken: their arrowes *shalbe* as of a strong man, which is expert, *for* none shall returne in vaine.

10 And Caldea shall be a spoyle: all that spoyle her,

ᵖ That is, Bozrah.

‖ Or, idole.

ᵠ To wit, Nebuchad-nezzar after he hath overcome Iudah, which is meant by the swelling of Iorden, shall come against mount Seir and Edom.

ʳ That is, the Israelites, whom the Edomites kept as prisoners, to haste away from thence.

ˢ The captaine and governour of the army, meaning, Nebuchad-nezzar.

ᵗ They shall not be able to resist his petie captaines.

ᵘ To visit, the enemy.

ˣ As Chap. 48. 40. was said of Moab.

ʸ Which was the chiefe city of Syria, whereby hee meaneth the whole countrey.

ᶻ When shee heard the sudden commings of the enemie.

ᵃ He speaketh this in the person of the king and of them of the countrey, who shall wonder to see Damascus the chiefe city destroyed.

ᵇ Who was king of Syria, 1. King. 20. 26. and had built these palaces, which were still called the palaces of Ben-hadad.

ᶜ Meaning the Arabians, and their borderers.

ᵈ Because they vsed to dwell in tents, he nameth the things that pertaine thereunto.

ᵉ The enemies will dwell in your places.

ᶠ He sheweth that they of Hazor will flee to the Arabians for succour, but that shall not auaile them.

ᵍ That is, Persia, so called of Elam the sonne of Shem.

ʰ Because the Persians were good archers, he sheweth that the thing wherein they put their trust, should not profit them.

ⁱ I will place Nebuchad-nezzar there, and in these prophecies Ieremiah speaketh of those countreys, which should be subdued vnder the first of those foure monarchies whereof Daniel maketh mention.

ᵏ This may be referred to the Empire of the Persians and Medes after the Caldeans, or vnto the time of Christ, as chap. 48, 47.

† Ebr. hand.

ᵃ After that God had vsed the Babylonians service to punish other nations, that sheweth that their turne shall come to be punished.

ᵇ These were two of their chiefe idoles.

ᶜ To wit, the Medes and the Persians.

ᵈ When Cyrus shall take Babel.

ᵉ Read Chap. 31, 9.

ᶠ Their governours and ministers by their examples have provoked them to idolatry.

ᵍ They have committed idolatry in every place.

ʰ For the Lord dwelt among them in his Temple, and would have maintained them by his iustice against their enemies.

ⁱ When God shall deliver you by Cyrus.

ᵏ That is, most forward and without feare.

her, l ſhalbe ſatisfied, ſaith the Lord.

l Shallbe made rich thereby.

11 Becauſe yee were glad and reioyced in deſtroying mine heritage, *and* becauſe ye are growen fat, as calves in the graſſe, m and neyed like ſtrong *horſes*.

m For ioy of the victory, that ye had againſt my people.

12 *Therefore* your mother ſhalbe ſore confounded, and ſhe that bare you ſhall be aſhamed, behold, the vttermoſt of the nations *ſhalbe* a deſert, a drie land, and a wildernes.

13 Becauſe of the wrath of the Lord it ſhall not be inhabited, but ſhalbe wholy deſolate: every one that goeth by Babel, ſhall be aſtoniſhed, n and hiſſe at all her plagues.

n In ſigne of contempt and diſdain.

14 o Put your ſelves in aray againſt Babel round about: all ye that bend the bowe, ſhoot at her, ſpare no arrowes: for ſhe hath p ſinned againſt the Lord.

o He ſpeaketh to the enemies the Medes and Perſians.

p Though the Lord called the Babylonians his ſervants, and their worke his worke in puniſhing his people, yet becauſe they did it not to glorifie God, but for their owne malice, and to profite themſelves, it is here called ſinne.

15 Crie againſt her round about: ſhe hath ‖ given her hand: her foundations are fallen, *and* her walles are deſtroyed: for it is the vengeance of the Lord: take vengeance upon her: as ſhee hath done, doe unto her.

‖ *Or, yeelded, or made peace.*

16 Deſtroy the q ſower from Babel, and him that handleth the ſieth in the time of harveſt: becauſe of the ſword of the oppreſſor they ſhall turne every one to his people, and they ſhall flee every one to his owne land.

q Deſtroy her ſo that none be left to labour the ground, or to take the fruit thereof.

17 Iſrael *is like* ſcatterd ſheepe: the lions have diſperſed them: firſt the king of r Aſſhur hath devoured him, and laſt this Nebuchad-nezzar king of Babel hath broken his bones.

r Meaning Tiglath-pilezar, who caried away the ten tribes.

18 Therefore thus ſaith the Lord of hoaſts the God of Iſrael, Behold, I will viſit the king of Babel, and his land, as I have viſited the King of Aſſhur.

19 And I will bring Iſrael againe to his habitation: hee ſhall feed on Carmel and Baſhan, and his ſoule ſhalbe ſatisfied upon the mount Ephraim and Gilead.

s That is, Babylon: thus the Lord raiſed up Cyrus.

20 In thoſe dayes, and at that time, ſaith the Lord, the iniquity of Iſrael ſhalbe ſought for, and there ſhall be none: and the ſinnes of Iudah, and they ſhall not be found: for I will be mercifull unto them whom I reſerve.

21 Goe up againſt the land of the rebels, *even* againſt it and againſt the inhabitans * of ‖ Pekod: deſtroy, and lay it waſte after them, ſaith the Lord, and doe according to all that I haue commanded thee.

* Ezek. 23.23.

‖ *Or, of them that ſhould be viſited*

22 A cry of battell is in the land, and of great deſtruction.

23 How is the u hammer of the whole world deſtroyed, and broken! how is Babel become deſolate among the nations!

u Nebuchadnezzar, who had ſmitten downe all the princes and people of the world.

24 I have ſnared thee, and thou art taken, O Babel, and thou waſt not aware: thou art found, and alſo caught, becauſe thou haſt ſtriven againſt the Lord.

25 The Lord hath opened his treaſure, and hath brought foorth the weapons of his wrath: for this is the worke of the Lord God of hoaſts in the land of the Caldeans.

‖ *Ebr. from the end.*

26 Come againſt her † from the vtmoſt border: open her ſtore houſes, tread on her as on ſheaves, and deſtroy her vtterly: let nothing of her be left.

x Her princes and knight-emen.

27 Deſtroy all her x bullockes: let them goe downe to the ſlaughter. Woe unto them, for their day is come, *and* the time of their viſitation.

y Of the Iewes which ſhould be delivered by Cyrus.

28 The voyce of them that y flee, and eſcape out of the land of Babel to declare in Zion the vengeance of the Lord our God, *and* the vengeance of his Temple.

29 Call up the archers againſt Babel: all ye that bend the bowe, beſiege it round about: let none thereof eſcape: * recompenſe her according to her worke, *and* according to all that ſhee hath done, doe vnto her: for ſhee hath bene proud againſt the Lord, *even* againſt the holy One of Iſrael.

* Revel. 18.6.

30 Therefore ſhall her yong men fall in the ſtreetes: and all her men of warre ſhalbe deſtroyed in that day, ſaith the Lord.

31 Behold, I *come* unto thee, O proude *man*, ſaith the Lord God of hoaſts: for thy day is come *even* the time that I will viſit thee.

32 And the proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devoure all round about him.

33 Thus ſaith the Lord of hoaſts, The children of Iſrael, and the children of Iudah were oppreſſed together: and all that tooke them captives, held them, *and* would not let them goe.

34 *But* their ſtrong redeemer, whoſe Name *is* the Lord of hoaſtes, he ſhall maintaine their cauſe, that he may give reſt to the land, z and diſquiet the inhabitants of Babel.

z He ſheweth that when God executeth his iudgements againſt his enemies, that his Church ſhall then have reſt.

35 A ſword *is* upon the Caldeans, ſayeth the Lord, and upon the inhabitants of Babel, and upon her princes, and upon her wiſe men

36 A ſword *is* upon the † ſoothſayers, and they ſhall dote: a ſword *is* upon her ſtrong men, and they ſhallbe afraid.

† *Ebr. lyars.*

37 A ſword *is* upon their horſes, and upon their charets, and upon all the multitude that are in the mids of her, and they ſhalbe like women: a ſword is upon her treaſures, and they ſhall be ſpoyled.

38 A a drought *is* upon her waters, and they ſhalbe dried up: for it is the land of graven images, and they dote upon their idoles.

a For Cyrus did cut the river Euphrates, and divided the courſe thereof into many ſtreames, ſo that it might be paſſed over as though there had beene no water: which thing hee did by the counſell of two of Belſhazzars captaines, who conſpired againſt their king, becauſe he had gelded the one of them in deſpite, and ſlaine the ſonne of the other.

39 Therefore the b Ziims with the Iims ſhall dwell *there*, and † the oſtriches ſhall dwell therein: for it ſhalbe no more inhabited, neither ſhall it be inhabited from generation unto generation.

b Reade Iſa. 13.21.

† *Ebr. ſonnes of the oſtriches, or yong,* Gene. 19.24. Iſa. 13.19

40 As God deſtroyed * Sodom and Gomorah with the places thereof neere about, ſayeth the Lord: ſo ſhall no man dwell there, neither ſhall the ſonne of man remaine therein.

41 ‖ Behold, a people ſhall come from the North, and a great nation, and many kings ſhall be raiſed up from c the coaſts of the earth.

c Meaning, that the Perſians ſhould gather their army of many nations.

42 They ſhall hold the bow and the buckler: they are cruell and vnmercifull: their voyce ſhall roare like the ſea, and they ſhall ride upon horſes, *and* be put in aray like men to the battell againſt thee, O daughter of Babel.

43 The king of Babel hath heard the report of them, and his hands d waxed feeble: ſorow came upon him, *even* ſorow as of a woman in travaile.

d Which is meant of Belſhazzar, Dan. 5.6.

44 Behold, he * ſhall come up like a lion from the ſwelling of Iorden unto the ſtrong habitation: for I will make *Iſrael* to reſt, and I will make them to haſte away from her: and who is a choſen man that I may appoynt againſt her? for who is like me, and who will appoynt me the time? and who is the e ſhepheard that will ſtand before me?

* Chap. 49.19.

e Read Chap. 49.19.

45 Therefore heare the counſell of the Lord, that he hath deviſed againſt Babel, and his purpoſe that hee hath conceived againſt the land of the Caldeans: ſurely the leaſt of the flocke ſhall draw

draw them out: surely he shall make *their* habitation desolate with them.

46 At the noise of the winning of Babel the earth is mooued, and the citie is heard among the nations.

CHAP. LI.

6 Why Babylon is destroyed. 41 The vaine confidence of the Babylonians. 43 The vanity of idolaters. 59 Ieremiah giueth his booke to Seraiah.

THus saith the Lord, Behold, I will raise vp against Babel, and against the inhabitants ‖ that lift vp *their* heart against me, a destroying a wind,

2 And will send vnto Babel fanners that shall fanne her, and shall empty her land, for in the day of trouble they shallbe against her on every side.

3 Also to the bender that bendeth his bow, and to him that lifteth himselfe vp in his brigandine, *vvil I say*, Spare not her yong men, but destroy all her hoaste.

4 Thus the slaine shall fall in the land of the Caldeans, and they that are thrust thorow in her streets.

5 For Israel hath beene no [b] widow, nor Iudah from his God, from the Lord of hoastes, though their land was filled with sinne against the holy one of Israel.

6 ¶ [c] Flee out of the middest of Babel, and deliver every man his soule: be not destroyed in her iniquitie: for this is the time of the Lords vengeance: hee will render vnto her a recompense.

7 Babel *hath bin as* a golden cup in the [d] Lords hand, that made all the earth drunken, the nations have drunken of her wine, therefore doe the nations [e] rage.

8 * Babel is suddenly fallen, and destroyed: howle for her, bring balme for her sore, if she may be healed.

9 We would have cured Babel, but she could not be healed: forsake her, and ledf vs go every one into his owne countrey: for her iudgment is come vp into heaven, and is lifted vp to the clouds.

10 The Lord hath brought foorth our [g] righteousnesse: come and let vs declare in Zion the worke of the Lord our God.

11 Make bright the arrowes: ‖ gather the shieldes: the Lord hath raised vp the spirit of the King of the Medes: for his purpose is against Babel to destroy it, because it is the [h] vengeance of the Lord, *and* the vengeance of his Temple.

12 Set vp the standard vpon the walles of Babel, make the watch strong: set vp the watchmen: prepare the skouts: for the Lord hath both deuised, and done that which he spake against the inhabitants of Babel.

13 O thou that dwellest vpon many [i] waters, abundant in treasures, thine end is come, *euen* the ‖ end of thy coveteousnes.

14 The Lord of hoastes hath sworne by † him * selfe, *saying*, Surely I will fill thee with men, as with caterpillers, and they shall cry and shout against thee.

15 * He hath made the earth by his power, and established the world by his wisedome, and hath stretched out the heaven by his discretion.

16 Hee giveth by *his* voyce the multitude of waters in the heaven, and he causeth the clouds to ascend from the endes of the earth, he turneth lightnings to raine, and bringeth forth the wind out of his treasures.

17 Every man is a beast by *his owne* [k] knowledge: every founder is confounded by the graven image: for his melting is but falsehood, and there is no breath therein.

18 They are vanity, *and* the worke of errours: in the time of their [l] visitation they shall perish.

19 The [m] portion of Iaakob *is* not like them: for he is the maker of all things, and *Israel is* the rod of his inheritance: the Lord of hoastes *is* his Name.

20 Thou art mine [n] hammer, and weapons of warre: for with thee will I breake the nations, and with thee will I destroy kingdomes,

21 And by thee will I breake horse and horseman, and by thee will I breake the charet and him that rideth therein.

22 By thee also will I breake man and woman, and by thee will I breake old & yong, and by thee will I breake the yong man and the maid.

23 I will also breake by thee the shepheard and his flocke, and by thee will I breake the husbandman and his yoke of oxen, and by thee will I breake the dukes and princes.

24 And I will render vnto Babel, and to all the inhabitants of the Caldeans all their evill, that they have done in Zion, *euen* in your sight, sayth the Lord.

25 Beholde, I *come* vnto thee, O destroying [o] mountaine, saith the Lord, which destroyest all the earth: and I stil stretch out mine hand vpon thee, and roll thee downe from the [b] rockes, and will make thee a burnt mountaine.

26 They shall not take of thee a stone for a corner, nor a stone for foundations: but thou shalt be destroyed for ever, saith the Lord.

27 Set vp a standard in the Land: blow the trumpets among the nations: prepare the nations against her: call vp the kingdomes of [q] Ararat, Minni, and Ashchenaz against her, appoint the prince against her, cause horses to come vp as the rough caterpillers.

28 Prepare against her the nations with the kings of the Medes, the dukes thereof, and the princes thereof, and all the land of his dominion.

29 And the land shall tremble and sorow: for the deuise of the Lord shall be performed against Babel, to make the land of Babel waste without an inhabitant.

30 The strong men of Babel have ceased to fight: they have remained in their holdes: their strength hath failed, *and* they were like women: they have burnt her dwelling place, *and* her bars are broken.

31 A poste shall runne to meete the poste, and a messenger to meete the messenger, to shewe the King of Babel, that his citie is taken on a [r] side thereof,

32 And that the passages are stopped, and the reeds burnt with fire, and the men of warre troubled.

33 For thus saith the Lord of hoastes, the God of Israel, The daughter of Babel *is* like a threshing floore: the time of her threshing *is come*: yet a little while, and the time of her harvest [s] shall come.

34 Nebuchad-nezzar the King of Babel hath [t] deuoured me, and destroyed mee: he hath made me an emptie vessell: he hath swallowed me vp like a dragon: and filled his belly with my delicates, *and* hath cast me out.

35 The spoyle of me, and that which was left of mee, *is brought* vnto Babel, shall the inhabitant of Zion say: and my blood vnto the inhabitants

[a] Or, *of the land that visteth vp.*
[a] The Medes and Persians that shall destroy them as the wind doeth the chaffe.
[b] Though they were forsaken for a time, yet they were not vtterly cast off as though their husbands were dead.
[c] He sheweth that there remaineth nothing for them that abide in Babylon, but destruction, Chap. 17. 16. and 48. 6.
[d] By whom the Lord powred out the drinke of his vengeance, to whom it pleased him.
[e] For the great afflictions that they haue felt by the Babylonians.
* *Isa.* 21. 9. *reuel.* 14. 8.
[f] Thus the people of God exhort one another to go to Zion and praise God.
[g] In approouing our cause and punishing our enemies.
‖ *Or, fill, or multiply*
[h] For the wrong done to his people and to his Temple, Chap. 50. 28.
[i] For the land of Caldea was full of riuers, which ran into Euphrates.
‖ *Or, measures.*
† *Ebr. his soule.*
* *Amos* 6. 8.
* *Chap.* 10. 12.
[k] Read Chap. 10. 14.
[l] When God shall execute his vengeance.
[m] That is, the true God of Israel is not like to these idoles: for he can helpe when all things are desperate.
[n] He meaneth the Medes and Persians, as he did before call the Babylonians his hammer. Chap. 50. 23.
[o] Not that Babylon stood on a mountaine, but because it was strong and seemed inuincible.
[p] From thy strong holds and fortresses.
[q] By these three nations he meaneth Armenia the higher, and Armenia the lower, and Scythia: for Cyrus had gathered an army of diuers nations.
[r] By turning the course of the riuer one side was made open and the reedes that did grow in the water were destroyed, which Cyrus did by the counsell of Gobria and Gabatha Belshazzars captains.
[s] When she shalbe cut vp and threshed.
[t] This is spoken in the person of the Iewes bewailing their state and the cruelnie of the Babylonians.

of Caldei, ſhall Ieruſalem ſay.

36 Therefore thus ſayth the Lord, Beholde, I will maintaine thy [u] cauſe, and take vengeance for thee, and I will drie vp the ſea, and drie vp her ſprings.

37 And Babel ſhallbe *as* heaps, a dwelling place for dragons, an aſtoniſhment, and an hiſſing, without an inhabitant.

38 They ſhall roare together like lions, and yell as the lions whelps.

39 In their [x] head I will make them feaſts, and I will make them drunken that they may reioyce, and ſleepe a perpetuall ſleepe, and not wake, ſaith the Lord.

40 I will bring them downe like lambs to the ſlaughter, *and* like rams and goats.

41 How is [y] Sheſhach taken! and how is the glory of the whole earth taken! how is Babel become an aſtoniſhment among the nations!

42 The [z] ſea is come up upon Babel: ſhe is covered with the multitude of the waves thereof.

43 Her cities are deſolate: the land is drie and a wildernes, a land wherein no man dwelleth, neither doeth the ſonne of man paſſe thereby.

44 I will alſo viſit Bel in Babel, and I will bring out of his mouth, that which [a] he hath ſwallowed vp, and the nations ſhall runne no more vnto him, and the wall of Babel ſhall fall.

45 My people, go out of the mids of her, and deliver yee every man his ſoule from the fierce wrath of the Lord,

46 Leaſt your heart even faint, and ye feare the rumour that ſhallbe heard in the land: the rumour ſhall come *this* yeere, and after that in the *other* [b] yeere *ſhall come* a rumour, and cruelty in the land, and ruler againſt ruler.

47 Therefore behold, the dayes come, that I will viſit the images of Babel, and the whole land ſhallbe confounded, and all her ſlaine ſhall fall in the mids of her.

48 Then the heaven and [c] the earth, and all that is therein, ſhall reioyce for Babel: for the deſtroyers ſhall come vnto her from the North, ſaith the Lord.

49 As Babel cauſed the [d] ſlaine of Iſrael to fall, ſo by Babel the ſlaine of all the earth did fall.

50 Ye that [e] have eſcaped the ſword go away, ſtand not ſtill, remember the Lord afarre off, and let Ieruſalem come into your mind.

51 Wee are [f] confounded becauſe wee have heard reproach: ſhame hath covered our faces, for ſtrangers are come into thy Sanctuaries of the Lords houſe.

52 Wherefore behold, the dayes come, ſaith the Lord, that I will viſite her graven images, and through all her land the wounded ſhall grone.

53 Though Babel ſhould mount vp to [g] heaven, and though ſhe ſhould defend her ſtrength on hie, *yet* from mee ſhall her deſtroyers come, ſayth the Lord.

54 A ſound of a cry *commeth* from Babel: and great deſtruction from the land of the Caldeans.

55 Becauſe the Lord hath laid Babel waſte, and deſtroyed from her the great voyce, and her waves ſhall roare like great waters, *and* a ſound was made by their noyſe:

56 Becauſe the deſtroyer is come vpon her, *even* vpon Babel, & her ſtrong men are taken, their bowes are broken: for the Lord God that recompenceth, ſhall ſurely recompence.

57 And I will [h] make drunke her princes, and her wiſe men, her dukes, and her nobles, and her ſtrong men: & they ſhall ſleepe a perpetuall ſleepe, and not wake, ſayeth the King, whoſe Name *is* the Lord of hoaſts.

58 Thus ſaith the Lord of hoaſts, The [i] thicke wall of Babel ſhallbe broken, and her high gates ſhallbe burnt with fire, and the people ſhall labour in vaine, and the folke in the fire, for they ſhallbe weary.

59 The worde which Ieremiah the Prophet commanded Sheraiah the ſonne of Neriiah, the ſonne of Maaſeiah, when he went with Zedekiah the king of Iudah into Babel, in the [k] fourth yeere of his reigne, and this Sheraiah was a peaceable Prince.

60 So Ieremiah wrote in a booke all the evill that ſhould come vpon Babel, *even* all theſe things that are written againſt Babel.

61 And Ieremiah ſaid to Sheraiah, When thou commeſt vnto Babel, and ſhalt ſee and ſhalt reade all theſe words,

62 Then ſhalt thou ſay, O Lord, thou haſt ſpoken againſt this place, to deſtroy it, that none ſhould remaine in it, neither man nor beaſt, but that it ſhould be deſolate for ever.

63 And when thou haſt made an ende of reading this booke, thou ſhalt binde a [l] ſtone to it, and caſt it in the mids of Euphrates,

64 And ſhalt ſay, Thus ſhall Babel be drowned and ſhall not riſe from the evill, that I will bring vpon her: and they ſhall [m] be weary. Thus farre *are* the words of Ieremiah.

CHAP. LII.

4 Ieruſalem is taken. 10 Zedekiahs ſonnes are killed before his face, and his eyes put out. 13 The city is burned. 31 Iehoiachin is brought forth of priſon, and ſet like a king.

ZEdeki.h * *vvas* one and twenty yeere old when he began to reigne, & he reigned eleuē yeeres in Ieruſalem, and his mothers name *vvas* Hamutal, the daughter of Ieremiah of Libnah.

2 And he did euill in the eyes of the Lord, according to all that Iehoiakim had done.

3 [a] Doubtleſſe becauſe the wrath of the Lord was againſt Ieruſalem and Iudah, till he had caſt them out from his preſence, therefore Zedekiah rebelled againſt the king of Babel.

4 * But in the ninth yeere of his raigne, in the tenth moneth the tenth *day* of the moneth came Nebuchad-nezzar King of Babel, hee and all his hoaſt againſt Ieruſalem, and pitched againſt it, and built forts againſt it round about.

5 So the citie was beſieged vnto the eleuenth yeere of the king Zedekiah.

6 Now in the fourth moneth, the ninth *day* of the moneth, the famine was ſore in the citie, ſo that there was no more bread for the people of the land.

7 Then the city was broken vp, and all the men of warre fled, and went out of the citie by night, by the [b] way of the gate betweene the two walles, which was by the Kings garden: (now the Caldeans *were* by the city round about) and they went by the way of the wildernesſe.

8 But the army of the Caldeans purſued after the king, and tooke Zedekiah in the desert of Iericho, and all the hoaſte was ſcattered from him.

9 Then they tooke the King and caried him vp vnto the king of Babel to Riblah in the land of Hamath, [c] where he gaue iudgement vpon him.

10 And the king of Babel ſlew the ſonnes of Zedekiah before his eyes: he ſlew alſo all the princes of

u Thus the Lord eſteemed the injury done to his Church, as done to himſelfe, becauſe their cauſe is his.

x When they are inflamed with ſurfetting and drinking, I will feaſt with them, alluding to Belſhazzars banquet, Dan. 5. 2.

y Meaning Babel. as Chap. 25. 26.

z The great army of the Medes, and Perſians.

a That is, his gifts and preſents which he had received as part of the ſpoile of other nations, & which the idolaters brought vnto him from all countreys.

b Meaning, that Babylon ſhould not be deſtroyed all at once, but by little and little ſhould be to ought to nothing: for the firſt yeere came the tidings, the next yeere the ſiege, and in the third yeere it was taken: yet this is not that horrible deſtruction which the prophets threatned in many places: for that was after this, when they rebelled, and Darius ouercame them by the policy of Zopyrus, and hanged three thouſand gentlemen beſides the common people.

c All creatures in heaven and earth ſhall reioyce, and praiſe God for the deſtruction of Babylon the great enemy of his Church.

d Babylon did not onely deſtroy Iſrael, but many other nations.

e Ye that are now captives in Babylon.

f He ſheweth how they ſhou'd remember Ieruſalem by lamenting the miſerable affliction thereof.

g For the walles were two hundred foot high.

h I will ſo aſtoniſh them by afflictions that they ſhall not know which way to turne them.

i The thicknes of the wall was fifty foot thicke.

k This was not in the time of his captivity, but ſeven yeeres before, when he went either to gratulate Nebuchad-nezzar, or to intreat of ſome matters.

l S. Iohn in his Reuelation alludeth to this place, when he ſaith that the Angel tooke a milſtone and caſt it into the ſea: ſignifying thereby the deſtruction of Babylon. Reue. 18. 21.

m They ſhall not be able to reſiſt, but ſhall labour in vaine.

a So the Lord puniſhed ſin by ſinne, and gave him vp to his rebellious heart, till he had brought the enemy vpon him to lead him away and his people.

* 2 *King.* 25. 1. *and chap.* 39. 1.

b Read Chap. 39. 4.

c Read 2. king. 25. 6. and Chap 39. 5.

of Iudah in Riblah.

11 Then hee put out the eyes of Zedekiah, and the king of Babel bound him in chaines, and caried him to Babel, and put him in prison till the day of his death.

d In the 2. King. 25. 8. it is called the seuenth day, because the fire began then, and so continued to the tenth.

12 Now in the fifth moneth in the d tenth *day* of the moneth (which was the nineteenth yeere of the king Nebuchad-nezzar King of Babel came Nebuzar-adan chiefe steward *which* e stoode before the king of Babel in Ierusalem,

e That is, which was his seruant, as 2. King. 25. 8.

13 And burnt the House of the Lord, and the Kings house, and all the houses of Ierusalem, and all the great houses burnt he with fire.

14 And all the armie of the Caldeans that were with the chiefe steward, brake downe all the walles of Ierusalem round about.

15 Then Nebuzar-adan the chiefe steward caried away captiue *certaine* of the poore of the people, and the residue of the people that remained in the citie, and those that were fled, and fallen to the King of Babel, with the rest of the multitude.

16 But Nebuzar-adan the chiefe steward left *certaine* of the poore of the lande, to dresse the vines, and to till the land.

f Of these pillars read 2. king. 7. 15.

17 Also the f pillars of brasse that were in the House of the Lord, and the bases, and the brasen Sea, that was in the House of the Lord, the Caldeans brake, and caried all the brasse of them to Babel.

g Which were also made of brasse, as 1. King. 7. 45.

18 The pots also and the g besoms, and the instruments of musicke, and the basins, and the incense dishes, and all the vessels of brasse wherewith they ministred, tooke they away.

19 And the bowles, and the alhpans, and the basins, and the pots, and the candlesticks, and the incense dishes, and the cuppes, *and all* that was of gold, and that was of silver, tooke the chiefe steward away.

20 With the two pillars, one Sea, and twelue brasen bulles, that were vnder the bases, which King Salomon had made in the House of the Lord: the brasse of all these vessels was without

h It was so much in quantitie.

h weight.

21 And concerning the pillars, the height of one pillar *was* eighteene cubites, & a threede of twelue cubites did compasse it, and the thicknesse thereof *was* foure fingers: *it was* hollow,

22 And a chapiter of brasse *was* vpon it, and the height of one chapiter was fiue cubites with networke, and pomegranates vpon the chapiters round about, all of brasse: the second pillar also and the pome granates *were* like vnto these.

23 And there were ninetie and sixe pomegranates on a side: *and* all the pomegranates vpon the networke *were* an i hundreth round about.

i But because of the roundnesse, no more could be seene but ninety and sixe.

24 And the chiefe steward tooke Sheraiah the chiefe Priest, and Zephaniah k the second Priest, and the three keepers of the doore.

k Which serued in the high Priests stead, if he had any necessarie impediment.

25 Hee tooke also out of the citie an Eunuch, which had the oversight of the men of warre, and l seven men that were in the Kings presence, which were found in the citie, and Sopher captaine of the hoaste, who mustered the people of the land, and threescore men of the people of the land, that were found in the middes of the citie.

l In the 2. King. 25. 19. is read but of fiue: those were the most excellent, and the other two, which were not so noble, are not there mentioned with them.

26 Nebuzar-adan the chiefe steward tooke them, and brought them to the King of Babel to Riblah.

27 And the king of Babel smote them, and slew them in Riblah, in the land of Hamath: thus Iudah was caried away captiue out of his owne land.

28 ¶ This is the people, whom Nebuchad-nezzar caried away captiue, in the m seuenth yeere, *euen* three thousand Iewes, and three and twentie.

m Which was the latter end of the seuenth yeere of his reigne, and the beginning of the eight.

29 In the n eighteenth yeere of Nebuchadnezzar, he caried away captiue from Ierusalem eight hundreth thirtie and two † persons.

n In the latter end also of that yeere, and the beginning of the nineteenth.

† *Hebr. soules.*

30 In the three and twentieth yeere of Nebuchad-nezzar, Nebuzar-adan the chiefe steward caried away captiue of the Iewes seuen hundreth fourty and fiue persons: all the persons *were* foure thousand and sixe hundreth.

31 And in the seuen and thirtieth yeere of the captiuitie of Iehoiachin King of Iudah, in the twelfth moneth, in the fiue and twentieth *day* of the moneth, Euil-merodach king of Babel, in the *first* yeere of his reigne, o lifted vp the head of Iehoiachin king of Iudah, and brought him out of prison,

o That is, restored him to liberty and honour.

32 And spake kindly vnto him, and set his throne aboue the throne of the Kings, that were with him in Babel,

p And gaue him princely apparell.

q That is, he had allowance in the court, and thus at length he had rest and quietnesse because he obeyed Ieremiah the Prophet, whereas the other were cruelly ordered, that would not obey him.

33 And changed his prison p garments, and hee did continually eate bread before him all the dayes of his life.

34 His portion *was* a q continuall portion giuen him of the king of Babel, euery day a certain, all the dayes of his life vntill he died.

LAMENTATIONS.

CHAP. I.

The Prophet bewailed the miserable estate of Ierusalem. 5 And sheweth that they are plagued because of their sinnes. The first and second Chapter begin every verse according to the letters of the Ebrew Alphabet. The third hath three verses for every letter, and the fourth is as the first.

a The Prophet wondreth at the great iudgement of God, seeing Ierusalem, which was so strong and so full of people, to be now destroyed and desolate.

b Which had chiefe rule over many prouinces and countreys. c So that she taketh no rest. d Meaning, the Egyptians and Assyrians, which promised helpe.

HOw doeth a ✡ city remaine solitary that was full of people? she is as a widow: she that was great among the nations: b *and* princesse among the prouinces, is made tributarie.

2 She weepeth continually in the c night, and her teares *run downe* by her cheekes: among all her d lovers, she hath none to comfort her: all her friends haue dealt vnfaithfully with her, *and* are her enemies.

e For her cruelnesse toward the poore and oppression of seruants, Ier. 34. 12.

3 Iudah is caried away captiue, because e of affliction, and because of great seruitude, shee dwelleth among the heathen, *and* findeth no rest: all her persecuters tooke her in the straits.

f As they vsed to come vp with mirth and ioy, Psal. 42. 4.

4 The wayes of Zion lament, because no man commeth f to the solempne feasts, all her gates are desolate: her Priests sigh: her virgines are discomfited, and she is in † heauinesse.

† *Hebr. bitternesse.*

5 Her aduersaries g are the chiefe, *and* her enemies prosper: for the Lord hath afflicted her, for the multitude of her transgressions, *and* her children are gone into captiuitie before the enemie.

g That is, haue rule over her, Deut. 28. 44.

6 And from the daughter of Zion all her beauty is departed: her princes are become

h like hearts that finde no pasture, and they are gone without strength before the pursuer.

7 Ierusalem remembred the dayes of her affliction, and of her rebellion, *and* all her pleasant things that shee had in times past, when her people i fall into the hand of the enemie, and none did helpe her: the aduersarie sawe her *and* did mocke at her k Sabbaths.

8 Ierusalem hath grievously sinned, therefore she is ‖ in derision: all that honoured her, despice her, because they have seene her filthines: yea, she sigheth, and turneth backward.

9 l Her filthinesse is in her skirts: she remembred not her last end, therefore shee came downe wonderfully: shee had no comforter: O Lord, behold mine affliction: for the enemie † is proud.

10 The enemie hath stretched out his hande upon all her pleasant things: for she hath seene the heathen enter into her Sanctuarie, whom m thou diddest command, that they should not enter into thy Church:

11 All her people sigh and seeke *their* bread: they have given their pleasant things for meat to refresh the soule: see, O Lord, and consider: for I am become vile.

12 Have yee no regard, all yee that passe by *this* way? behold and see, if there be any n sorow like vnto my sorowe, which is done unto mee wherewith the Lord hath afflicted *mee* in the day of his fierce wrath.

13 From above hath o hee sent fire into my bones, which prevaileth against them: hee hath spread a net for my feet, *and* turned mee backe: he hath made me desolate, *and* dayly in heavinesse.

14 The p yoke of my transgressions is bound upon his hand: they are wrapped, and come up upon my necke: hee hath made my strength to fall: the Lord hath delivered me into *their* hands, neither am I able to rise up.

15 The Lord hath troden vnder foote an my valiant men in the middes of mee: hee hath called an assembly against me to destroy my yong men: the Lord hath troden q the winepresse vpon the virgine the daughter of Iudah.

16 * For these things I weepe: mine eye, *even* mine eye casteth out water, because the comforter that should refresh my soule, is farre from me: my children are desolate, because the enemie prevailed.

17 Zion stretched out her hands, and there *is* none to comfort her: the Lord hath appointed the enemies of Iaakob round about him: Ierusalem is r as a menstrous woman in the middes of them.

18 The Lord is righteous: for I have rebelled against his † commandement: heare, I pray you, all people, and behold my sorow: my virgins and my yong men are gone into captivitie.

19 I called for my lovers, *but* they deceived me, my Priests and mine Elders perished in the citie, while they ſ sought their meate to refresh their soules.

20 Behold, O Lord, how I am troubled: my bowels swell: mine heart is turned within me, for I am full of heavines: the sword spoileth abroad, as death *doeth* at home.

21 They have heard that I mourne, *but* there is none to comfort mee: all mine enemies have heard of my trouble, *and* are glad, that thou hast done it: thou wilt bring the day, that thou hast pronounced, and thy shall be like vnto me.

22 t Let all their wickednes come before thee: ‖ do vnto them, as thou hast done vnto me, for all my transgresions: for my sighes are many, and mine heart is heavy.

CHAP. II.

HOw hath the Lord a darkened the daughter of Zion in his wratch! *and* hath cast downe from b heaven vnto the earth the beautie of Israel, and remembred not his c footestoole in the day of his wrath!

2 The Lord hath destroyed all the habitations of Iaakob: and not spared: he hath throwen downe in his wrath the strong holds of the daughter of Iudah: he hath cast them downe to the ground: hee hath polluted the kingdome and the princes thereof.

3 He hath cut off in his fierce wrath all the d horne of Israel: he hath drauwen back his e right hand from before the enemie, and there was kindled in Iaabob like a flame of fire, which devoured round about.

4 He f hath bent his bow like an enemie: his right hand was stretched up as an adversary, and slew all that was pleasant to the eye in the Tabernacle of the daughter of Zion, he powred out his wrath like fire.

5 The Lord was as an enemie: he hath devoured Israel *and* consumed all his palaces: he hath destroyed his strong holdes, and hath increased in the daughter of Iudah lamentation and mourning.

6 For he hath destroyed his Tabernacle, as a garden he hath destroyed his Congregation: the Lord hath caused the Feasts and Sabbaths to be forgotten in Zion, and hath despised in the indignation of his wrath, the King and the Priest.

7 The Lord hath forsaken his altar: hee hath abhorred his Sanctuarie: hee hath given into the hand of the enemy the walles of her palaces: they have made a g noise in the House of the Lord, as in the day of solemnitie.

8 The Lord hath determined to destroy the wall of the daughter of Sion: hee stretched out a line: hee hath not withdrawen his hand from destroying: therefore hee made the rampart, h and the wall to lament: they were destroyed together.

9 Her gates are sunke to the ground: hee hath destroyed and broken her barres: her King and her Princes *are* among the Gentiles: the Law *is* no more, neither can her Prophets ‖ receive *any* vision from the Lord.

10 The Elders of the daughter of Zion sit vpon the ground, and keepe silence: they have cast vp dust vpon their heades: they have girded themselves with sackecloath: the virgins of Ierusalem hang downe their heades to the ground.

11 Mine eyes doe faile with teares, my bowels swell: my liver is powred vpon the earth, for the destruction of the daughter of my people, because the children and sucklings ‖ swoone in the streets of the citie.

12 They have said to their mothers, Where is † bread and drinke? when they swooned as the wounded in the streetes of the city, *and* when they † gaue vp the ghost in their mothers bosome,

13 i What thing shall I take to witnesse for thee? What thing shall I compare to thee, O daughter

h As men pined away with sorow and that have no courage.

i In her misery she confidered the great benefits and commodities that she had lost.

k At her religion and serving of God, which was the greatest griefe to the godly.

‖ *Or, driven away.*

l She is not ashamed of her sinne, although it be manifest.

† *Ebr. hath magnified himselfe.*

m God forbiddeth that the Ammonites and Moabites should enter into the Congregation of the Lord, and vnder them hee comprehendeth all enemies, Deut. 23.3.

n Thus Ierusalem lamenteth mooving others to pitie her, and to learne by her example.

o This declareth that we should acknowledge God to be the author of all our afflictions to the intent that we might seeke vnto him for remedy.

p Mine heavie sinnes are continually before his eyes, as he that tyeth a thing to his hand for a remembrance.

q He hath troden them vnder foot as they tread grapes in the winepresse.

* *Ierem 14.17. ghap. 2.13.*

r Which because of her pollution was separate from her husband, Lev. 15.19. and was abhorred for the time.

† *Ebr. mouth.*

ſ That is, they died for hunger.

t Of desiring vengeance against the enemie, read Ier. 11.20. and 18.21.

‖ *Or, gather them like grapes.*

a That is, brought her from prosperitie to adversitie.

b Hath given her a most sore fall.

c Alluding to the Temple, or to the Arke of the covenant, which was called the footstoole of the Lord, because they should not set their mindes so low, but lift vp their hearts toward the heavens.

d Meaning, the glory and strength, as 1 Sam. 2.1.

e That is, his succour which he was wont to send vs, when our enemies oppressed vs.

f Shewing that there is no remedy but destruction, where God is the enemie.

g As the people were accustomed to praise God to the solemne feasts with a loud voyce, so now the enemies blaspheme him with shouting and cry.

h This is a figurative speech as that was, when he saith the wayes did lament, Chap. 1.4. meaning that this sorowe was so great, that the insensible things had their part thereof.

‖ *Or finde.*

‖ *Or faint.*

† *Ebr. wheat and wine.*

† *Ebr. powred out the soule.*

i Meaning, that her calamitie was so evident, that it needed no witnesse.

daughter Ierusalem? what shall I liken to thee, that I may comfort thee, O virgin daughter Zion? for thy breach *is* great like the sea: who can heale thee?

14 Thy prophets have k looked out vaine and foolish things for thee, and they have not discovered thine iniquitie, to turne away thy captivitie, but have looked out for thee false ‖ prophecies, and causes of banishment.

15 All that passe by the way, clap their hands at thee: they hisse and wag their head upon the daughter Ierusalem, *saying*, Is this the citie that men call, The perfection of beauty, *and* the ioy of the whole earth?

16 All thine enemies have opened their mouth against thee: they hisse and gnash the teeth, saying, Let vs devoure it: certainely this is the day that we looked for: we have found *and* seene it.

17 * The Lord hath done that which he had purposed: he hath fulfilled his word that he had determined of old time: he hath throwen downe, and not spared: hee hath caused thine enemie to reioyce over thee, and set up the horne of thine adversaries.

18 Their heart * cried unto the Lord, O wall of the daughter Zion, let teares run downe like a river, day and night: take thee no rest, neither let the apple of thine eye cease.

19 Arise, cry in the night: in the beginning of the watches, powre out thine heart like water before the face of the Lord: lift up thine hands toward him for the life of thy yong children, that faint for hunger in the corners of all the streetes.

20 Beholde, O Lord, and consider to whom thou hast done thus: shall the women eate their fruit, *and* children of a ‖ spanne long? shall the Priest and the Prophet be slaine in the Sanctuarie of the Lord?

21 The young and the old lie on the ground in the streets: my virgins and my young men are fallen by the sword: thou hast slaine *them* in the day of thy wrath: thou hast killed, and not spared.

22 Thou hast called as in a solemne day my ‖ terrours round about, so that in the day of the Lords wrath none escaped nor remained: those that I have nourished and brought up, hath mine enemie consumed.

k Because the false prophets called themselves Seers, as the other were called, therefore he sheweth that they saw amisse, because they did not reproove the peoples fault, but flattered them in their sinnes, which was the cause of their destruction.

‖ *Or, burdens.*

* *Levit.26 15.25. deut.28.15.25.*

* *Ierem.14 17. chap.1.16.*

‖ *Or, brought vp in their own hands.*

‖ *Or, enemies whom I feared.*

CHAP. III.

I Am the man that hath seene a affliction in the rod of his indignation.

2 He hath led me, and brought me into darknesse, but not to light.

3 Surely he is turned against me: he turneth his hand *against me* all the day.

4 My flesh and my skinne hath he caused to waxe old, *and* he hath broken my bones.

5 He hath b builded against me, and compassed *me* with gall and labour.

6 He hath set me in darke places, as they that be dead for ever.

7 He hath hedged about mee, that I cannot get out: he hath made my chaines heavie.

8 Also when I cry and shout, he shutteth out my c prayer.

9 He hath d stopped up my wayes with hewen stone, *and* turned away my paths.

a The Prophet complaineth of the punishments and afflictions that he endured by the false prophets and hypocrites, when he declared the destruction of Ierusalem, as Iere.20,1.

b He speaketh this, as one that felt Gods heavie iudgement, which he greatly feared, and therefore setteth them out with this diversitie of words.

c This is a great temptation of the godly, when they see not the fruit of their prayers, and causeth them to thinke that they are not heard, which thing God vseth to doe, that they might pray more earnestly and the oftner.

d And keepeth me in hold as a prisoner.

10 e He was unto me *as* a beare lying in wait, *and as* a lion in secret places.

11 He hath stopped my wayes, and pulled me in pieces: he hath made me desolate.

12 Hee hath bent his bowe, and made mee a marke for the arrow.

13 He caused † the arrowes of his quiver to enter into my reines.

14 I was a derision to all my people, *and* their song all the day.

15 He hath filled me with bitternes, *and* made me drunken with f wormewood.

16 He hath also broken my teeth with stones, *and* hath covered me with ashes.

17 Thus my soule was farre off from peace: I forgat prosperitie.

18 And I said, My strength and my g hope is perished from the Lord,

19 Remembring mine affliction, and my mourning, the wormewood and the gall.

20 My soule hath them in remembrance, and is humbled h in me.

21 I consider this in mine heart: therefore have I hope.

22 It is the Lords i mercies that wee are not consumed, because his compassions faile not.

23 *They are* renewed k every morning: great it thy faithfulnesse.

24 The Lord *is* my l portion, saith my soule: therefore will I hope in him.

25 The Lord is good unto them that trust in him, *and* to the soule that seeketh him.

26 It is good both to trust, and to waite for the salvation of the Lord.

27 It is good for a man that he beare the yoke in his m youth.

28 He sitteth alone, n and keepeth silence, because he hath borne it upon him.

29 He putteth his o mouth in the dust, if there may be hope.

30 Hee giveth his cheeke to him that smiteth him: he is full with reproaches.

31 For the Lord will not forsake for ever.

32 But though hee send affliction, yet will hee have compassion according to the multitude of his mercies.

33 For he doeth not p punish † willingly, nor afflict the children of men.

34 In stamping vnder his feete all the prisoners of the earth.

35 In overthrowing the right of a man before the face of the most High.

36 In subverting a man in his cause: the Lord q seeth it not.

37 Who is he then that saith, and it commeth to passe, *and* the Lord r commandeth it not?

38 Out of the mouth of the most High proceedeth not f evill and good?

39 Wherefore *then* is the living t man sorowfull? man *suffereth* for his sinne.

40 Let vs search and trie our wayes, and turne againe to the Lord.

41 Let vs lift vp u our hearts with our hands unto God in the heavens.

42 We have sinned, and have rebelled, *therefore* thou hast not spared.

43 Thou hast covered *vs* with wrath, and persecuted vs: thou hast slaine, *and* not spared.

44 Thou hast covered thy selfe with a clonde, that *our* prayer should not passe thorow.

e He hath no pitie on me.

† *Ebr. sonnes.*

f With great anguish and sorow he hath made me to lose my sense.

g Thus with paine he was driven to and fro betweene hope and despaire, as the godly oft times are, yet in the end the spirit getteth the victory.

h He sheweth that God thus vseth to exercise his, to the intent that hereby they may know themselves, and feele his mercies.

i Considering the wickednes of man, it is marvell that any remaineth alive: but onely that God for his owne mercies sake and for his promise, will ever have his Church to remaine, though they be never so few in number. Isa.1.9.

k We feele thy benefits dayly.

l The godly put their whole confidence in God, and therefore looke for none other inheritance, as Psal.16.5.

m He sheweth that we can never begin too timely to be exercised vnder the crosse, that when the afflictions grow greater, our patience also by experience may be stronger.

n He murmureth not against God, but is patient.

o He humbleth himselfe as they that fall downe with their face to the ground, and so with patience waiteth for succour.

p He taketh no pleasure in it, but doeth it of necessitie for our amendment, when he suffereth the wicked to oppresse the poore.

† *Ebr. with his heart.*

q He doeth not delight therein.

r He sheweth that nothing is done without Gods providence.

s That is, adversitie and prosperity, Amos 3.6.

t When God afflicteth him.

u That is, both hearts and hands: for else to lift vp the hands, is but hypocrisie.

1.Cor.4.13.

45 Thou haſt made vs *as* the * off-ſcowring and refuſe in the mids of the people.

46 All our enemies haue opened their mouth againſt vs.

47 Feare, and a ſnare is come vpon vs *vvith* deſolation and deſtruction.

48 Mine eye caſteth out rivers of water, for the deſtruction of the daughter of my people.

49 Mine eye droppeth without ſtay, and ceaſeth not.

50 Till the Lord looke downe, and behold from heaven.

x I am ouercome with ſore weeping for all my people.

51 Mine eye x breaketh mine heart becauſe of all the daughters of my citie.

52 Mine enemies chaſed mee ſore, like a bird, without cauſe.

y Reade Ier. 37. 16. how he was in the myrie dungeon.

53 They haue ſhut vp my life y in the dungeon, and caſt a ſtone vpon me.

54 Waters flowed ouer mine head, *then* thought I, I am deſtroyed.

55 I called vpon thy Name, O Lord, out of the low dungeon.

56 Thou haſt heard my voyce: ſtop not thine eare from my ſigh, *and* from my cry.

57 Thou dreweſt neere in the day that I called vpon thee: thou ſaideſt, Feare not.

58 O Lord, thou haſt maintained the cauſe of my z ſoule, *and* haſt redeemed my life.

z Meaning, the cauſe wherewith life was in danger.

59 O Lord, thou haſt ſeene my wrong, iudge thou my cauſe.

60 Thou haſt ſeene all their vengeance, *and* all their deuiſes againſt me:

61 Thou haſt heard their reproach, O Lord, *and* all their imaginations againſt me.

62 The lips *alſo* of thoſe that roſe againſt me, and their whiſpering againſt me continually.

63 Behold, their ſitting downe, and their riſing vp, *how* I am their ſong.

v Pſal.28.4.

64 * Giue them a recompenſe, O Lord, according to the worke of their hands.

‖ Or, an obſtinate heart.

65 Giue them ‖ ſorow of heart *euen* thy curſe to them.

66 Perſecute with wrath and deſtroy them from vnder the heaven, O Lord.

CHAP. IV.

a By the gold, he meaneth the princes, as by the ſtones he vnderſtandeth the Prieſts.

‖ Or, hid.

‖ Or, ſtones.

b Which are of ſmall eſtimation, and haue none honour.

c Though the dragons be cruell, yet they pitie their yong, and nouriſh them, which thing Ieruſalem doeth not.

d The women forſake their children, as the oſtrich doth her egges. Iob 39.17.

HOw is the a golde become ſo ‖ dimme! the moſt fine gold is changed, *and* the ſtones of the Sanctuary are ſcattered in the corner of euery ſtreete.

2 The noble ‖ men of Zion comparable to fine gold, how are they eſteemed as earthen b pitchers, *euen* the worke of the hands of the potter!

3 Euen the dragons c draw out the breſts, and giue ſucke to their yong: *but* the daughter of my people *is become* cruell like the d Oſtriches in the wilderneſſe.

4 The tongue of the ſucking childe cleaueth to the roofe of his mouth for thirſt: the young children aske bread, *but* no man breaketh it vnto them.

5 They that did feede delicately, periſh in the ſtreetes: they that were brought vp in ſcarlet, embrace the dongue.

6 For the iniquity of the daughter of my people is become greater then the ſinne of Sodome, that was * deſtroyed as in a moment, and ‖ none pitched camps againſt her.

* Gen.19.25.

‖ Or, no ſtrength was againſt her.

7 Her * Nazarites were purer then the ſnow, *and* whiter then the milke; they were more ruddy in body then the red precious ſtones: they were *like* poliſhed ſaphir.

* Num.6.2.

8 *Now* their e viſage is blacker then a coale: they cannot know them in the ſtreetes: their skin cleaueth to their bones: it is withered like a ſtocke.

e They that were before moſt in Gods fauour, are now in greateſt abomination vnto him.

9 They that be ſlaine with the ſword, are better then they that are killed with hunger: for they fade away *as* they were ſtricken thorowe for the f fruits of the field.

f For lacke of food they pine away and conſume.

10 The hands of the pitifull women haue ſodden their owne children, *vvhich* were their meat in the deſtruction of the daughter of my people.

11 The Lord hath accompliſhed his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundation thereof.

g He meaneth that theſe things are come to paſſe therefore, contrary to all mens expectation.

12 The kings of the earth, and all the inhabitants of the world, would not haue beleeued that the aduerſary and the enemie ſhould haue entred into the gates of Ieruſalem:

h Some referre this to the blinde men, which they went ſtumbled on the blood, whereof the city was full.

13 For the ſinnes of her prophets, *and* the iniquities of her prieſts, that haue ſhed the blood of the iuſt in the mids of g her.

i Meaning, the heathen which came to deſtroy them, could not abide them.

‖ Or, face.

14 They haue wandred *as* blinde men h in the ſtreets, and they were polluted with blood, ſo that i they would not touch their garments.

k That is, the enemies.

15 *But* they cried vnto them, Depart yee polluted, depart, depart, touch not: therefore they fled away, and wandered: they haue ſaid among the heathen, They ſhall no more dwell there.

l He ſheweth two principall cauſes of their deſtruction: their crueltie and their vaine confidence in man: for they truſted in the helpe of the Egyptians.

16 The ‖ anger of the Lord hath ſcattered them, he will no more regard them: k they reuerenced not the face of the Prieſt, nor had compaſſion on the Elders.

17 Whiles we waited for our vaine helpe, our eyes failed: for in our waiting we looked for l a nation that could not ſaue vs.

m Our king Ioſiah, in whom ſtood our hope of Gods fauour, ſoon whom depended our ſtate and life, was ſlaine, whom he calleth Anointed, becauſe he was a figure of Chriſt.

18 They hunt our ſteps, that we cannot go in our ſtreetes: our end is neere, our dayes are fulfilled, for our end is come.

19 Our perſecuters are ſwifter then the eagles of the heauen: they purſued vs vpon the mountaines, and laid wait for vs in the wildernes.

20 The m breath of our noſtrels, the Anointed of the Lord was taken in their nets, of whom we ſaid, Vnder his ſhadow we ſhallbe preſerued aliue among he heathen.

n This is ſpoken by deriſion.

21 Reioyce and be glad, n O daughter Edom: that dwelleſt in the land of Vz, the cup alſo ſhall paſſe thorow vnto thee: thou ſhalt be drunken ‖ and vomit.

‖ Or, ſhew thy nakednesſe.

22 Thy puniſhment is accompliſhed, O daughter Zion: he o will no more carie thee away into captiuity, *but* he will viſit thine iniquity, O daughter Edom, he will diſcouer thy ſinnes.

o He comforteth the Church by that after ſeuenty yeeres their ſorowes ſhall haue an end, whereas the wicked ſhould be tormented for ever.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: a conſider, and behold our reproach.

a This prayer as is thought, was made when ſome of the people were caried awaye captiue, others, as the pooreſt remained, and ſome went into Egypt, and other places for ſuccour, albeit it ſeemeth that the Prophet foreſeeing their miſeries to come, thus prayed.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 We are fatherleſſe euen without father, *and* our mothers are as widowes.

4 Wee haue drunken our b water for money: *and* our wood is ſold *vnto vs.*

b Meaning, their extreme ſeruitude and bondage.

5 Our neckes are vnder perſecution: wee are weary, and haue no reſt.

6 We haue giuen our c hands to the Egyptians,

c We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

tians, *and* to Aſſhur, to be ſatisfied with bread.

7 Our fathers haue ſinned, and are not, and we haue borne [d] their iniquities.

8 Seruants haue ruled ouer vs, none would deliver vs out of their hands.

9 Wee gate our bread with the *perill* of our lives, becauſe of the ſword [e] of the wildernesſe.

10 Our skinne was blacke like as an oven becauſe of the terrible famine.

11 They defiled the women in Zion, *and* the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceaſed from the [h] gate, *and* the yong men from their ſongs.

15 The ioy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue ſinned.

17 Therefore our heart is heauie for theſe things, our [i] eyes are dimme,

18 Becauſe of the mountaine of Zion, which is deſolate: the foxes run vpon it.

19 *But* thou, O Lord, remaineſt for [k] ever: thy throne is from generation to generation.

20 Wherefore doeſt thou forget vs for ever, *and* forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lord, and we ſhalbe turned: renewe our dayes as of old.

22 But thou haſt vtterly reiected vs: thou art exceedingly angry againſt us.

d As our fathers haue bin puniſhed for their ſinnes: ſo we that are culpable of the ſame ſins, are puniſhed.

e Becauſe of the enemie that came from the wildernesſe, and would not ſuffer vs to go and ſeeke our neceſſary food.

f That is, by the enemies hand.

g Their ſlaverie was ſo great, that they were not able to abide it.

h There were no more lawes nor forme of common-wealth.

i With weeping.

k And therefore thy covenant and mercies can never faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to convert vs, and thus God worketh in vs before we can turne to him. Iere. 31, 18.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchadnezzar, and ſo went into captivitie with his mother and divers of his princes and of the people, certaine began to repent and murmure that they had obeyed the Prophets counſell, as though the things which they had prophecied ſhould not come to paſſe, and therefore their eſtate ſhould be ſtill miſerable vnder the Caldeans. By reaſon whereof he confirmeth his former prophecies, declaring by new viſions, and revelations ſhewed vnto him, that the citie ſhould moſt certainly be deſtroyed, and the people grieuouſly tormented by Gods plagues, in ſo much that they that remained, ſhould be brought into cruell bondage. And leaſt the godly ſhould deſpaire in theſe great troubles, he aſſureth them that God will deliver his Church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould be chiefly performed vnder Chriſt, of whom in this booke are many notable promiſes and in whom the glory of the new Temple ſhould perfectly be reſtored. He prophecied theſe things in Caldea, at the ſame time that Ieremiah prophecied in Iudah, and there began in the fift yeere of Iehoiachins captivitie.

CHAP. I.

1 *The time wherein Ezekiel prophecied, in what place.* 3 *His kinred.* 5 *The viſion of the foure beaſtes.* 26 *The viſion of the throne.*

IT came to paſſe in the a thirteenth yeere, in the fourth *moneth*, *and* in the fift *day* of the moneth (as I was among the captives by the river [b] Chebar) that the heavens were opened, and I ſawe viſions of [c] GOD.

2 In the fift *day* of the moneth (which was the fift yeere of king Iehoiachins captiuitie.)

3 The word of the Lord came vnto Ezekiel the Prieſt, the ſonne of Buzi, in the land of the Caldeans, by the river Chebar, where the [d] hand of the Lord was vpon him.

4 And I looked, and behold, a ewhirlewind came out of the North, a great cloude and a fire wrapped about it, and a brightneſſe *was* about it, and in the mids thereof, *to wit*, in the middes of the fire *came out* as the likeneſſe of ‖ amber.

5 Alſo out of the mids thereof *came* the likeneſſe of [f] foure beaſts, and this was their forme: they had the appearance of a man.

6 And every one had foure faces, and every one had foure wings.

7 And their feete *were* ſtreight feete, and the ſole of their feete *was* like the ſoles of a calves foote, and they ſparkled like the appearance of bright braſſe.

8 And the hands of a man *came out* from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were g ioyned by their wings one to another, *and* when they went forth, they returned not, *but* every one went ſtreight forward

10 And the ſimilitude of their faces *was as* [h] the face of man: and they foure had the face of a lyon on the right ſide, and they foure had the face of a bullocke on the left ſide: they foure alſo had the face of an Eagle.

11 Thus were their faces: but their wings *were* ſpread out aboue: two *wings* of every one were ioyned one to another, and two covered their bodies.

12 And every one went ſtreight forward: they went whither their † ſpirit led them, *and* they returned not when they went forth.

13 The ſimilitude alſo of the beaſts, *and* their appearance *was* like burning coles of fire, and like the appearance of lampes: *for the fire* ran among the beaſtes, and the fire gave a glifter, and out of the fire there went lightning.

14 And the beaſtes ranne, and [i] returned like vnto lightning.

15 ¶ Now as I beheld the beaſts, beholde, a wheele *appeared* vpon the earth by the beaſts, having foure faces.

16 The faſhion of the wheeles and their worke *was* like vnto a [k] Chryſolyte: and they foure had one forme, and their faſhion and their worke *was* as one wheele in *another* wheele.

17 When they went, they went vpon their foure ſides, *and* they returned not when they went.

18 They had alſo ‖ rings, and height, and were *fearefull* to beholde, and their rings were full of eyes, round about them foure.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Ioſiah, ſo that five and twentie yeeres after this booke was found, Ieconiah was led away captive with Ezekiel and many of the people, who the firſt yeere after ſaw theſe viſions.

b Which was a part of Euphrates ſo called.

c That is notable and excellent viſions, ſo that it might be knowen, it was no naturall dreame, but came of God.

d That is, the ſpirit of prophecie, as Chap. 3, 22. and 37, 1

e By this diverſity of words he ſignifieth the fearefull iudgement of God, and the great afflictions that ſhould come vpon Ieruſalem.

‖ *Or, pale yellow.*

f Which were the foure Cherubims that repreſented the glory of God, as Chap. 3, 28.

g The wing of the one touched the wing of the other.

h Every Cherubim had foure faces, the face of a man, and of a lion on the right ſide, and the face of a bullocke and of an Eagle on the left ſide

† Ebr. *whither their ſpirit or will was to go.*

i That is, when they had executed Gods will: for afore they returned not till God had changed the ſtate of things.

k The Ebreuve worde is tarſhiſh: meaning that the colour was like the Cilician Sea, or a precious ſtone ſo called.

‖ *Or, the tyrant.*

45 Thou haſt made vs *as* the * off-ſcowring and refuſe in the mids of the people.

46 All our enemies haue opened their mouth againſt vs.

47 Feare, and a ſnare is come vpon vs *vvith* deſolation and deſtruction.

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CHAP. IV.

HOw is the a golde become ſo ‖ dimme! the moſt fine gold is changed, *and* the ſtones of the Sanctuary are ſcattered in the corner of euery ſtreete.

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11 The Lord hath accompliſhed his indignation: he hath powred out his fierce wrath, he hath kindled a fire in Zion, which hath deuoured the foundation thereof.

12 The kings of the earth, and all the inhabitants of the world, would not haue beleeued that the aduerſary and the enemie ſhould haue entred into the gates of Ieruſalem:

13 For the ſinnes of her prophets, *and* the iniquities of her prieſts, that haue ſhed the blood of the iuſt in the mids of g her.

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18 They hunt our ſteps, that we cannot go in our ſtreetes: our end is neere, our dayes are fulfilled, for our end is come.

19 Our perſecuters are ſwifter then the eagles of the heauen: they purſued vs vpon the mountaines, and laid wait for vs in the wildernes.

20 The m breath of our noſtrels, the Anointed of the Lord was taken in their nets, of whom we ſaid, Vnder his ſhadow we ſhall be preſerued aliue among he heathen.

21 Reioyce and be glad, n O daughter Edom: that dwelleſt in the land of Vz, the cup alſo ſhall paſſe thorow vnto thee: thou ſhalt be drunken ‖ and vomit.

22 Thy puniſhment is accompliſhed, O daughter Zion: he o will no more carie thee away into captiuity, *but* he will viſit thine iniquity, O daughter Edom, he will diſcouer thy ſinnes.

a By the gold, he meaneth the princes, as by the ſtones he vnderſtandeth the Prieſts.

‖ *Or, hid.*

‖ *Or, ſtones.*

b Which are of ſmall eſtimation, and haue none honour.

c Though the dragons be cruell, yet they pitie their yong, and nourriſh them, which thing Ieruſalem doeth not.

d The women forſake their children, as the oſtrich doth her egges, Iob 39. 17.

* *Gen. 19. 25.*

‖ *Or, no hand was againſt her.*

* *Num. 6. 2.*

e They that were before moſt in Gods fauour, are now in greateſt abomination vnto him.

f For lacke of food they pine away and conſume.

g He meaneth that theſe things are come to paſſe therefore, contrary to all mens expectation.

h Some referre this to the blinde men, which they went ſtumbled on the blood, whereof the city was full.

i Meaning, the heathen which came to deſtroy them, could not abide them.

‖ *Or, face.*

k That is, the enemies.

l He ſheweth two principall cauſes of their deſtruction: their crueltie and their vaine confidence in man: for they truſted in the helpe of the Egyptians.

m Our king Ioſiah, in whom ſtood our hope of Gods fauour, & on whom depended our ſtate and life, was ſlaine, whom he calleth Anointed, becauſe he was a figure of Chriſt.

n This is ſpoken by deriſion.

‖ *Or, ſhew thy nakedneſſe.*

o He comforteth the Church by that after ſeuenty yeeres their ſorowes ſhall haue an end, whereas the wicked ſhould be tormended for ever.

CHAP. V.

The prayer of Ieremiah.

REmember, O Lord, what is come vpon vs: a conſider, and behold our reproach.

2 Our inheritance is turned to the ſtrangers, our houſes to the aliants.

3 We are fatherleſſe euen without father, *and* our mothers are as widowes.

4 Wee haue drunken our b water for money: *and* our wood is ſold *vnto vs.*

5 Our neckes are vnder perſecution: wee are weary, and haue no reſt.

6 We haue giuen our c hands to the Egyptian,

a This prayer as is thought, was made when ſome of the people were caried away captiue, others, as the pooreſt remained, and ſome went into Egypt, and other places for ſuccour, albeit it ſeemeth that the Prophet foreſeeing their miſeries to come, thus prayed.

b Meaning, their extreme ſeruitude and bondage. c We are ioyned in league and amitie with them, or haue ſubmitted our ſelues vnto them.

tians, *and* to Aſſhur, to be ſatisfied with bread.

7 Our fathers haue ſinned, and are not, and we haue borne [d] their iniquities.

8 Seruants haue ruled ouer vs, none would deliver vs out of their hands.

9 Wee gate our bread with the *perill* of our lives, becauſe of the ſword [e] of the wildernesſe.

10 Our skinne was blacke like as an oven becauſe of the terrible famine.

11 They defiled the women in Zion, *and* the maides in the cities of Iudah.

12 The princes are hanged vp by [f] their hand: the faces of the Elders were not had in honour.

13 They tooke the yong men to grinde, and the children fell vnder [g] the wood.

14 The Elders haue ceaſed from the [h] gate, *and* the yong men from their ſongs.

15 The ioy of our hearts is gone, our dance is turned into mourning.

16 The crowne of our head is fallen: wo now vnto vs, that we haue ſinned.

17 Therefore our heart is heauie for theſe things, our [i] eyes are dimme,

18 Becauſe of the mountaine of Zion, which is deſolate: the foxes run vpon it.

19 *But* thou, O Lord, remaineſt for [k] ever: thy throne is from generation to generation.

20 Wherefore doeſt thou forget vs for ever, *and* forſake vs ſo long time?

21 [l] Turne thou vs vnto thee, O Lord, and we ſhalbe turned: renewe our dayes as of old.

22 But thou haſt vtterly reiected vs: thou art exceedingly angry againſt vs.

d As our fathers haue bin puniſhed for their ſinnes: ſo we that are culpable of the ſame ſins, are puniſhed.

e Becauſe of the enemie that came from the wildernesſe and would not ſuffer vs to go and ſeeke our neceſſary food.

f That is, by the enemies hand.

g Their ſlauerie was ſo great, that they were not able to abide it.

h There were no more lawes nor forme of common-wealth.

i With weeping.

k And therefore thy couenant and mercies can neuer faile.

l Whereby is declared that it is not in mans power to turne to God, but is onely his worke to conuert vs, and thus God worketh in vs before we can turne to him, Iere. 31, 18.

EZEKIEL.

THE ARGVMENT.

After that Iehoiachin by the counſell of Ieremiah and Ezekiel had yeelded himſelfe to Nebuchadnezzar, and ſo went into captiuitie with his mother and diuers of his princes and of the people, certaine began ſo to repent and murmure that they had obeyed the Prophets counſell, as though the things which they had prophecied ſhould not come to paſſe, and therefore their eſtate ſhould be ſtill miſerable vnder the Caldeans. By reaſon wherefore he confirmeth his former prophecies, declaring by newe viſions, and reuelations ſhewed vnto him, that the citie ſhould moſt certainly be deſtroyed, and the people grieuouſly tormented by Gods plagues, in ſo much that they that remained, ſhould be brought into cruell bondage. And leaſt the godly ſhould deſpaire in theſe great troubles, he aſſureth them that God will deliver his Church at his time appointed, and alſo deſtroy their enemies, which either afflicted them, or reioyced in their miſeries. The effect of the one and the other ſhould be chiefly performed vnder Chriſt, of whom in this booke are many notable promiſes and in whom the glory of the newe Temple ſhould perfectly be reſtored. He prophecied theſe things in Caldea, at the ſame time that Ieremiah prophecied in Iudah, and there began in the fift yeere of Iehoiachins captiuitie.

CHAP. I.

1 *The time wherein Ezekiel propheſied, in what place.* 3 *His kinred.* 5 *The viſion of the foure beaſtes.* 26 *The viſion of the throne.*

IT came to paſſe in the a thirteenth yeere, in the fourth *moneth*, *and* in the fift *day* of the moneth (as I was among the captives by the river [b] Chebar) that the heauens were opened, and I ſawe viſions of [c] GOD.

2 In the fift *day* of the moneth (which was the fift yeere of king Iehoiachins captiuitie.)

3 The word of the Lord came vnto Ezekiel the Prieſt, the ſonne of Buzi, in the land of the Caldeans, by the river Chebar, where the [d] hand of the Lord was vpon him.

4 And I looked, and behold, a whirlewind came out of the North, a great cloude and a fire wrapped about it, and a brightneſſe *was* about it, and in the mids thereof, *to wit*, in the middes of the fire *came out* as the likeneſſe of ‖ amber.

5 Alſo out of the mids thereof *came* the likeneſſe of foure beaſts, and this was their forme: they had the appearance of a man.

6 And every one had foure faces, and every one had foure wings.

7 And their feete *were* ſtreight feete, and the ſole of their feete *was* like the ſoles of a calues foote, and they ſparkled like the appearance of bright braſſe.

8 And the hands of a man *came out* from vnder their wings in the foure parts of them, and they foure had their faces, and their wings.

9 They were [g] ioyned by their wings one to another, *and* when they went forth, they returned not, *but* every one went ſtreight forward

10 And the ſimilitude of their faces *was as* [h] the face of man: and they foure had the face of a lyon on the right ſide, and they foure had the face of a bullocke on the left ſide: they foure alſo had the face of an Eagle.

11 Thus were their faces: but their wings *were* ſpread out aboue: two *wings* of every one were ioyned one to another, and two couered their bodies.

12 And every one went ſtreight forward: they went whither their † ſpirit led them, *and* they returned not when they went forth.

13 The ſimilitude alſo of the beaſts, *and* their appearance *was* like burning coles of fire, and like the appearance of lampes: *for the fire* ran among the beaſtes, and the fire gaue a glister, and out of the fire there went lightning.

14 And the beaſtes ranne, and [i] returned like vnto lightning.

15 ¶ Now as I beheld the beaſts, beholde, a wheele *appeared* vpon the earth by the beaſts, hauing foure faces.

16 The faſhion of the wheeles and their worke *was* like vnto a [k] Chryſolyte: and they foure had one forme, and their faſhion and their worke *was* as one wheele in *another* wheele.

17 When they went, they went vpon their foure ſides, *and* they returned not when they went.

18 They had alſo ‖ rings, and height, and were *fearefull* to beholde, and their rings were full of eyes, round about them foure.

a After that the booke of the Law was found, which was the eighteenth yeere of the reigne of Ioſiah, ſo that five and twentie yeeres after this booke was found, Ieconiah was led away captive with Ezekiel and many of the people, who the firſt yeere after ſaw theſe viſions.

b Which was a part of Euphrates ſo called.

c That is notable and excellent viſions, ſo that it might be knowen, it was no naturall dreame, but came of God.

d That is, the ſpirit of prophecie. as Chap. 3.22. and 37.1

e By this diuerſity of words he ſignifieth the fearefull iudgement of God, and the great afflictions that ſhould come vpon Ieruſalem.

‖ *Or, pale yellow.* God, as Chap. 3.18.

f Which were the foure Cherubims that repreſented the glory of God, as Chap. 1.22. and 10.1.

g The wing of the one touched the wing of the other.

h Euery Cherubim had foure faces, the face of a man, and of a lion on the right ſide, and the face of a bullocke and of an Eagle on the left ſide

† *Ebr. whither their ſpirit or will was to go.*

i That is, when they had executed Gods will: for afore they returned not till God had changed the ſtate of things.

k The Ebreuve worde is tarſhiſh: meaning that the colour was like the Cilician Sea, or a precious ſtone ſo called.

‖ *Or, the tyre.*

THE VISION OF EZEKIEL.

A The wirle wind that came out of the North, or Aquilon.
B The great cloud.
C The fire wrapped about it.
D The brightneſſe about it.
E The likeneſſe of Amber, or the pale colour.
F The formes of the foure beaſts.
G Their feet like calues feet.
H Hands comming out from vnder their wings.
IKLM The faſhion of the foure faces of every beaſt.
N Their wings ioyned one to another.
O Their two wings which couered their bodies.
P Fire running among the beaſts.
Q Wheeles having every one foure faces.
R The rings of the wheeles which were full of eyes.
S The firmament like vnto Chryſtall.
T The throne, which was ſet vpon the firmament.
V Where ſate like the appearance of a man.
X The appearance of amber aboue, and beneath the man.
Y The fire about him.
Z The brightnes of fire like the rainebow.

Midy, Or the South.

19 And when the beaſtes went, the wheeles went with them: and when the beaſts were lift up from the earth, the wheeles were lift up.

20 Whither their ſpirit led them, they went, *and* thither did the ſpirit of the wheeles leade them, and the wheeles were lifted up beſides them: for the ſpirit of the beaſts *vvas* in the wheeles.

21 When the *beaſts* went, they went, and when they ſtood, they ſtood, and when they were lifted up from the earth, the wheeles were lifted up beſides them: for the ſpirit of the beaſtes *vvas* in the wheeles.

22 And the ſimilitude of the firmament upon the heads of the beaſts *vvas* wonderfull, like unto cryſtall ſpread over their heads above.

23 And vnder the firmament *vvere* their wings ſtreight, the one toward the other: every one had two which covered them, and every one had two which covered their bodies.

24 And when they went foorth, I heard the noiſe of their [l] wings, like the noiſe of great waters, *and* as the voyce of the Almightie, *even* the voice of ſpeach, as the noiſe of an hoaſt: *even* when they ſtood, they [m] let downe their wings.

25 And there was a voyce from the firmament that was over their heads, when they ſtood, *and* had let downe their wings.

26 And above the firmament that was over their heads, *vvas* the faſhion of a throne like unto a Saphir ſtone, and upon the ſimilitude of the throne *vvas* by appearance, as the ſimilitude of a man above upon it.

27 And I ſaw as the appearance of amber, *and* as the ſimilitude of fire [n] round about within it to looke too, even from his loynes ſvpward: and to looke too, even from his loynes downeward, I ſaw as the likeneſſe of fire, and brightnes round about it.

l Which declared the ſwiftnes and the feareſulneſſe of Gods iudgements.

m Which ſignified that they had no power of themſelves, but onely waited to execute Gods commandement.

n Whereby was ſignified a terrible iudgement toward the earth.

28 As the likeneſſe of the bow, that is in the cloude in the day of raine, ſo *was* the appearance of the light round about.

29 This was the appearance of the ſimilitude of the glory of the Lord, and when I ſaw it, I fell o upon my face, and I heard a voyce of one that ſpake.

o Conſidering the maieſtie of God, and the weakneſſe of fleſh.

CHAP. II.

The Prophet is ſent to call the people from their errour.

A Nd a he ſaid unto me, b Sonne of man, ſtand up upon thy feete, and I will ſpeake unto thee.

2 c And the ſpirit entred into mee, when hee had ſpoken unto me, and ſet me upon my feete, ſo that I heard him that ſpake unto me.

3 And he ſayd unto me, Sonne of Man, I ſend thee to the children of Iſrael, to a rebellious nation that hath rebelled againſt me: *for* they and their fathers have rebelled againſt me, even unto this very day.

4 For *they are* † impudent children, and ſtiffe hearted: I do ſend thee unto them, and thou ſhalt ſay unto them: Thus ſaith the Lord God.

5 But ſurely they will not heare, neither indeede will they ceaſe: for they are a rebellious houſe: yet ſhall they know that d there hath bene a Prophet among them.

6 And thou ſonne of man, e feare them not, neither be afraid of their words, although rebels and thornes *be* with thee, and thou remaineſt with ſcorpions: feare not their words, nor be afraid at their lookes, for they are a rebellious houſe.

7 Therefore thou ſhalt ſpeake my words unto them, *but* ſurely they will not heare, neither will they indeede ceaſe: for they are rebellious.

8 But thou ſonne of man, heare what I ſay unto thee: be not thou rebellious, like *this* rebellious houſe: open thy mouth, and f eate that I give thee.

9 And when I looked up, beholde, an hand was ſent unto me, and loe, a roule of a booke *was* therein,

10 And he ſpread it before me, and it was written within and without, and there was written therein, g Lamentation and mourning, and woe.

a That is, the Lord.
b Meaning, man which is but earth and aſhes, which was to humble him, and cauſe him to conſider his owne ſtate, and Gods grace.
c So that he could not abide Gods preſence, till Gods Spirit did enter into him.
† *Ebr. hard of face.*
d This declareth on the one part Gods great affection toward his people, that notwithſtanding their rebellion, yet he will ſend his Prophets among them, and admoniſheth his miniſters on the other part that they ceaſe not to doe their duetie, though the people be never ſo obſtinate: for the word of God ſhall be either to their ſalvation or greater condemnation.
e Reade Iere. 1, 17. he ſheweth that for none afflictions they ſhould ceaſe to do their dueties.
f Hee doeth not onely exhort him to his duetie, but alſo giveth him the meanes wherewith he may be able to execute it.
g Hee ſheweth what were the contents of this booke: to wit, Gods iudgements againſt the wicked.

CHAP. III.

The Prophet being fed with the word of God and with the conſtant boldneſſe of the ſpirit, is ſent unto the people that were in captivity. 17 The office of true miniſters.

MOreover he ſaid unto me, Sonne of man, eate that thou findeſt: a eate this roule, and goe, *and* ſpeake unto the houſe of Iſrael.

2 So I opened my mouth, and he gave me this roule to eate.

3 And he ſaid unto mee, Sonne of man, cauſe thy belly to eate, and fill thy bowels with this roule that I give thee. Then did I eate, and it was in my mouth as ſweete as hony.

4 And he ſaid unto me, Sonne of man, goe *and* enter into the houſe of Iſrael, and declare them my words.

5 For thou art not ſent to a people of an † unknowen tongue, or of an hard language, *but* to the houſe of Iſrael,

6 Not to many people of an unknowen tongue, or of an hart language, whoſe words thou canſt not underſtand: yet if I ſhould ſend thee to them, they would obey thee.

7 But the houſe of Iſrael will not obey thee: for they will not obey mee: yea, all the houſe of Iſrael are impudent and ſtiffe hearted.

8 Beholde, I have made thy b face ſtrong againſt their faces, and thy forehead hard againſt their foreheads.

9 I have made thy forehead as the adamant, *and* harder then the flint: feare them not therefore, neither be afraid at their lookes: for they are a rebellious houſe.

10 He ſaid moreover unto me, Sonne of man, c receive in thine heart all my words that I ſpeake unto thee, and heare *them* with thine eares,

11 And goe *and* enter to them that are led away captives unto the children of thy people, and ſpeake unto them, and tell them, Thus ſaith the Lord God: *but* ſurely they will not heare, neither will they indeede ceaſe.

12 Then the ſpirit tooke me up, and I heard behinde mee a noyſe of a great ruſhing, *ſaying*, d Bleſſed *be* the glory of the Lord out of his place.

13 *I heard* alſo the noyſe of the wings of the beaſts, that touched one another, and the ratling of the wheeles that were by them, even a noyſe of a great ruſhing.

14 So the ſpirit lift me up, and tooke me away, and I e went in bitterneſſe *and* indignation of my ſpirit, but the hand of the Lord was ſtrong upon mee.

15 Then I came to them that were led away captives to f Tel-abib, that dwelt by the river Chepar, and I ſate where they ſate, and remained there aſtoniſhed among them g ſeven dayes.

16 And at the end of ſeven dayes, the word of the Lord came againe unto me, ſaying,

17 Sonne of man, I have made thee a h watchman unto the houſe of Iſrael: therefore heare the word at my mouth, and give them warning from mee.

18 When I ſhall ſay unto the wicked, Thou ſhalt ſurely die, and thou giveſt not him warning, nor ſpeakeſt to admoniſh the wicked of his wicked way, that he may live, the ſame wicked man ſhall die in his iniquity, but his blood will I require at thine hand.

19 Yet, if thou warne the wicked, and he turne not from his wickedneſſe, nor from his wicked way, hee ſhall die in his iniquitie, but thou haſt delivered thy ſoule.

20 Likewiſe if a i righteous man turne from his righteouſneſſe, and commit iniquity, I will lay a k ſtumbling blocke before him and hee ſhall die, becauſe thou haſt not given him warning, he ſhall die in his ſinne, and his l righteous deedes, which hee hath done, ſhall not be remembred: but his blood will I require at thine hand.

21 Nevertheleſſe, if thou admoniſh that righteous man, that the righteous ſinne not, and that he doeth not ſinne, he ſhall live becauſe he is admoniſhed: alſo thou haſt delivered thy ſoule.

22 And the m hand of the Lord was there upon mee, and he ſaid unto mee, Ariſe, *and* goe into the ‖ field, and I will there talke with thee.

23 So when I had riſen up, and gone forth into the field, behold, the n glory of the Lord ſtood there, as the glory which I ſaw by the river Chebar, and I fell downe upon my face.

24 Then the Spirit entred into me, which o ſet mee

a Whereby is meant that none is meete no be Gods meſſenger before he have received the word of God in his heart, as verſe 10. and have a zeale thereunto, and delight therein, as Iere. 15, 16. Revel. 10, 10.
† *Ebr. deepe lips.*
b God promiſeth his aſſiſtance to his miniſters, and that he will give them boldneſſe and conſtancie in their vocation Iſa. 50. 7. Iere. 1, 18. Mich. 3, 8.
c Hee ſheweth what is meant by the eating of the booke, which is that the miniſters of God may ſpeake nothing as of themſelves, but that onely, which they have received of the Lord.
d Whereby he ſignifieth, that Gods glory ſhould not be diminiſhed, although he departed out of his Temple, for this declared that the citie and Temple ſhould be deſtroyed.
e This ſheweth that there is ever an infirmity of the fleſh which can never be ready to render full obedience to God, and alſo Gods grace who ever aſſiſteth his, and overcommeth their rebellious affections.
f Which was a place by Euphrates, where the Iewes were priſoners.
g Declaring hereby that Gods miniſters muſt with adviſement and deliberation utter his iudgements.
h Of this reade Chap. 33, 2.
i If he that hath bene inſtructed in the right way turne backe.
k I will give him up to a reprobate mind. Rom. 1, 28.
l Which ſeemed to have bene done in faith, and were not.
m That is, the Spirit of Prophecie, ‖ *Or, valley.*
n Meaning, the viſion of the Cherubims, and the wheeles.
o Reade Chap. 3, 2.

mee up upon my feete, and ſpake unto mee, and ſayd unto mee, Come, *and* [p] ſhut thy ſelfe within thine houſe.

25 But thou, O ſonne of man, beholde, they ſhall put bandes upon thee, and ſhall binde thee with them, and thou ſhalt not goe out among them.

26 And I will make thy tongue [q] cleare to the roofe of thy mouth, that thou ſhalt be dumbe, and ſhalt not be to them as a man that rebuketh: for they are a rebellious houſe.

27 But when I ſhall have ſpoken unto thee, I will open thy mouth, and thou ſhalt ſay unto them, Thus ſayeth the Lord God, He that heareth, let him heare, and hee that leaveth off, * let him leave: for they are a rebellious houſe.

p Signifying, that not onely he ſhould not profit, but they ſhould grieuouſly trouble and afflict him.

q Which declareth the terrible plague of the Lord, when God ſtoppeth the mouthes of his miniſters, and that all ſuch are the rods of his vengeance that doe it. * *Reuel.* 22. 11.

CHAP. IIII.

1 *The beſieging of the citie of Ieruſalem is ſignified.* 9 *The long continuance of the captiuitie of Iſrael.* 16 *An hunger is propheſied to come.*

THou alſo ſonne of man, take thee a bricke, and lay it before thee, and pourtray upon it the citie, *even* Ieruſalem.

2 And lay ſiege againſt it, and build a fort againſt it, and caſt a mount againſt it, ſet the campe alſo againſt it, and lay engines of warre againſt it round about.

3 Moreover, take an [a] yron pan, and ſet it for a wall of yron betweene thee and the citie, and direct thy face toward it, and it ſhall be beſieged, and thou ſhalt lay ſiege againſt it: this ſhall be a ſigne unto the houſe of Iſrael.

4 Sleepe thou alſo upon thy left ſide, and lay the iniquitie of the [b] houſe of Iſrael upon it: *according* to the number of the dayes, that thou ſhalt ſleepe upon it, thou ſhalt beare their iniquitie.

5 For I have laide upon thee the yeeres of their iniquity according to the number of the dayes, *even* three hundreth and ninetie dayes: ſo ſhalt thou beare the iniquitie of the houſe of Iſrael.

6 And when thou haſt accompliſhed them, ſleepe againe upon thy [c] right ſide, and thou ſhalt beare the iniquitie of the houſe of Iudah fourtie dayes: I have appointed thee a day for a yeere. *even* a day for a yeere.

7 Therefore thou ſhalt direct thy face toward the ſiege of Ieruſalem, and thine [d] arme *ſhall be* vncovered, and thou ſhalt prophecie againſt it.

8 And behold, I will lay [e] bands upon thee, and thou ſhalt not turne thee from one ſide to another, till thou haſt ended the dayes of thy ſiege.

9 Thou ſhalt take alſo unto thee wheate, and barley, and beanes, and lentiles, and millet, [f] and fitches, and put them in one veſſell, and make thee bread thereof *according* to the number of the dayes, that thou ſhalt ſleepe upon thy ſide: *even* [g] three hundreth and ninetie dayes ſhalt thou eat thereof.

10 And the meate, whereof thou ſhalt eate *ſhalbe* by weight, *even* [h] twentie ſhekels a day: *and* from time to time ſhalt thou eate thereof.

11 Thou ſhalt drinke alſo water by meaſure, *even* the ſixt part of [i] an Hin: from time to time ſhalt thou drinke.

12 And thou ſhalt eate it *as* barley cakes, and thou ſhalt bake it [k] in the dung that commeth out of man, in their ſight.

13 And the Lord ſayd, So ſhall the children of Iſrael eate their defiled bread among the Gentiles, whither I will caſt them.

14 Then ſayd I, Ah, Lord God, behold, my ſoule hath not beene polluted: for from my youth up, even unto this houre, I have not eaten of a thing dead or torne in pieces, neither came there any [l] vncleane fleſh in my mouth.

15 Then he ſayd unto me, Loe, I have given thee bullockes [m] dung for mans dung, and thou ſhalt prepare thy bread therewith.

16 Moreover, he ſayd unto me, Sonne of man, behold, I will breake [n] the ſtaffe of bread in Ieruſalem, and they ſhall eate bread by weight, and with care, and they ſhall drinke water by meaſure, and with aſtoniſhment.

17 Becauſe that bread and water ſhall faile, they ſhall be aſtonied one with another, and ſhall conſume away for their iniquity.

a Which ſignified the ſtubburneſſe and hardneſſe of their heart.

b Hereby he repreſented the idolatry and ſinne of the ten tribes (for Samaria was on his left had from Babylon) and how they had remained therein three hundreth and ninetie yeeres.

c Which declared Iudah, who had now from the time of Ioſiah ſlept in their ſinnes forty yeeres.

d In token of a ſpeedy vengeance.

e The people ſhould ſo ſtraitly be beſieged, that they ſhould not be able to turne them.

f Meaning, that the famine ſhould be ſo great, that they ſhould be glad to eate whatſoever they could get.

g Which were fourereene moneths that the citie was beſieged, and this was as many dayes as Iſrael ſinned yeeres.

h Which make a pound.

i Reade Exod. 29. 40.

k Signifying hereby the great ſcarcitie of fuel and matter to burne.

l Muchleſſe ſuch vile corruption.

m To be as fire to bake thy bread with.

n That is, the force and ſtrength wherewith it ſhould nouriſh, Iſa. 3. 1. chap. 5. 17. and 14. 23.

CHAP. V.

The ſigne of the haires, whereby is ſignified the deſtruction of the people.

AND thou ſonne of man, take thee a ſharpe knife, *or* take thee a barbours raſor, and cauſe it [a] to paſſe vpon thine head, and upon thy beard: then take thee ballances to weigh, and divide the *haire.*

2 Thou ſhalt burne with fire the third part in the mids of the [b] city, when the dayes of the ſiege are fulfilled, and thou ſhalt take the *other* third part, and ſmite about it with a knife, and the *laſt* third part thou ſhalt ſcatter in the winde, and I will draw out a ſword after them.

3 Thou ſhalt alſo take thereof a few in number, and binde them in thy [c] lappe.

4 Then take of them againe and caſt them into the mids of the fire, and burne them in the fire: [d] *for* thereof ſhall a fire come forth into all the houſe of Iſrael.

5 Thus ſayth the Lord God, This is Ieruſalem, I have ſet it in the mids of the nations and countreys, *that* are round about her.

6 And ſhe hath changed my [e] iudgements into wickedneſſe more then the nations, and my ſtatutes more then the countreys, that are round about her: for they have refuſed my iudgements, and my ſtatutes, *and* they have not walked in them.

7 Therefore thus ſayeth the Lord God, Becauſe your [f] multitude is greater then the nations that are round about you, and yee have not walked in my ſtatutes, neither have yee kept my iudgements, no, yee have not done according to the iudgements of the nations, that are round about you.

8 Therefore thus ſayth the Lord God, Behold, I, even *come* againſt thee, and will execute iudgement in the mids of thee, *even* in the ſight of the nations.

9 And I will do in thee that I never did *before*, neither will doe any more the like, becauſe of all thine abominations.

10 For in the mids of thee, the fathers * ſhall eate their ſonnes, and the ſonnes ſhall eate their fathers, and I will execute iudgement in thee, and the whole remnant of thee will I ſcatter into all the windes.

11 Wherefore as I live, ſayth the Lord God, Surely, becauſe thou haſt defiled my Sanctuarie with all thy filthineſſe, and with all thine abominations, therefore will I alſo deſtroy thee, neither

a To ſhave thine head and thy beard.

b To wit, of that citie which he had pourtrayed upon the bricke. Chap. 4. 1. By the fire and peſtilence he meaneth the famine, wherewith one part periſhed during the ſiege of Nebuchad-nezzar. By the ſword, thoſe that were ſlaine whom Zedekiah fled, and thoſe that were caried away captive. And by the ſcattering into the winde, thoſe that fled into Egypt, and into other partes after the citie was taken.

c Meaning, that a very few ſhould be left, which the Lord would preſerve among all theſe ſtormes, but not without troubles an[d] trail.

d Out of that fire which thou kindleſt ſhall a fire come, which ſhall ſignifie the deſtruction of Iſrael.

e My word and law into idolatry and ſuperſtitions.

f Becauſe your idols are in greater number, and your ſuperſtitions more then among the profeſſed idolaters, reade Iſa. 65. 11. or he condemneth their ingratitude in reſpect of his benefits.

* *Levit.* 26. 29. *Deut.* 28. 53. 2. *King.* 6. 29. *Lament.* 4. 10. *Baruch* 2. 3.

neither ſhall mine eye ſpare *thee*, neither will I haue any pitie.

12 The third part of thee ſhall die with the peſtilence, and with famine ſhall they be conſumed in the mids of thee: and *another* third part ſhall fall by the ſword round about thee: and I will ſcatter the *laſt* third part into all windes, and I will draw out a ſword after them.

13 Thus ſhall mine anger be accompliſhed, and I will cauſe my wrath to ceaſe in them, and I will be g comforted: and they ſhall know, that I the Lord haue ſpoken it in my zeale, when I haue accompliſhed my wrath in them.

g That is, I will not be pacified, till he reuenged, Iſa. 1. 24.

14 Moreouer, I will make thee waſte, and abhorred among the nations that are round about thee, *and* in the ſight of all that paſſe by.

15 So thou ſhalt be a reproach and ſhame, a chaſtiſement and an aſtoniſhment vnto the nations, that are round about thee, when I ſhall execute iudgements in thee in anger and in wrath, and in ſharpe rebukes: I the Lord haue ſpoken it.

‖ *Or, dangerous.*

16 When I ſhall ſend vpon them the ‖ euill h arrowes of famine, which ſhall be for *their* deſtruction, *and* which I will ſend to deſtroy you: and I will increaſe the famine vpon you, and will breake your ſtaffe of bread.

h Which were the graſhoppers, mildeaw, and whatſoeuer were occaſions of famine.

17 * So I will ſend vpon you famine, and euill beaſtes, and they ſhall ſpoile thee: and peſtilence and blood ſhall paſſe through thee: and I will bring the ſword vpon thee: I the Lord haue ſpoken it.

* *Chap.* 14. 13.

CHAP. VI.

Hee ſheweth that Ieruſalem ſhall be deſtroyed for their idolatrie. 8 He prophecieth the repentance of the remnant of the people, and their deliuerance.

A Gaine the word of the Lord came vnto mee, ſaying,

2 Sonne of man, Set thy face towards the * mountaines of Iſrael, and prophecie againſt them,

* *Chap.* 36. 1.

3 And ſay, Ye mountaines of Iſrael, heare the word of the Lord God: thus ſaith the Lord God to the a mountaines and to the hills, to the riuers and to the valleys, Beholde, I, *euen* I will bring a ſword vpon you, and I will deſtroy your hie places:

a He ſpeaketh to all the places where the Iſraelites accuſtomed to commit their idolatries, threatning them deſtruction.

4 And your altars ſhall be deſolate, and your images of the b Sunne ſhall be broken: and I will caſt downe your ſlaine men before your idoles.

b Reade 2 Kings 23. 11.

5 And I will lay the dead carkeiſes of the children of Iſrael before their c idols, and I will ſcatter you bones round about your altars.

c In contempt of their power and force, which ſhall neither be able to deliuer you nor themſelues. 2. *King.* 23. 20

6 In all your dwelling places the cities ſhall be deſolate, and the hie places ſhall be laid waſte, ſo that your altars ſhall be made waſte and deſolate, and your idoles ſhallbe broken and ceaſe, and your images of the Sunne ſhall be cut in pieces, and your workes ſhall be aboliſhed.

7 And the ſlaine ſhall fall in the mids of you, and ye ſhall know that I am the Lord.

8 Yet will I leaue a remnant, d that you may haue *ſome* that ſhall eſcape the ſword among the nations, when you ſhall be ſcattered thorow the countreys.

d Hee ſheweth that in all dangers God will preſerue a few, which ſhall be as the ſeede of his Church, and call vpon his Name.

9 And they that eſcape of you, ſhall remember me among the nations, where they ſhalbe in captiuitie, becauſe I am grieued for their whoriſh hearts, which haue departed from mee, and for their eyes, which haue gone a whoring after their idoles, and they e ſhall be diſpleaſed in themſelues for the euils which they haue committed in all their abominations.

e They ſhall be aſhamed to ſee that their hope in idoles was but vaine, and ſo ſhall repent.

10 And they ſhall know that I am the Lord, *and* that I haue not ſaid in vaine, that I would do this euill vnto them.

11 Thus ſaith the Lord God, f Smite with thine hand, and ſtretch foorth with thy foot, and ſay, Alas, for all the wicked abominations of the houſe of Iſrael: for they ſhall fall by the ſword, by the famine, and by the peſtilence.

f By theſe ſignes he would that the Prophet ſhould ſignifie the great deſtruction to come.

12 Hee that is farre off, ſhall die of the peſtilence, and he that is neere, ſhall fall by the ſword, and hee that remaineth and is beſieged, ſhall die by the famine: thus will I accompliſh my wrath vpon them.

13 Then g ye ſhall knowe, that I am the Lord, when their ſlaine men ſhall be among their idols round about their altars, vpon euery hie hill in all the tops of the mountaines, and vnder euery greene tree, and vnder euery thicke oke, *which is* the place where they did offer ſweete ſauour to all their idoles.

g That *is*, all nations when you ſhall ſee my iudgements.

14 So will I * ſtretch mine hand vpon them, and make the land waſte and deſolate h from the wilderneſſe vnto Diblath in all their habitations, and they ſhall know that I am the Lord.

* *Chap.* 5. 14.

h Some reade, more deſolate then the wilderneſſe of Diblath, which was in Syria, and bordered vpon Iſrael, of from the wildernesſe, which was South vnto Diblath, which was North: meaning, the whole countrey.

CHAP. VII.

The end of all the land of Iſrael ſhall ſuddenly come.

MOreouer the worde of the Lord came vnto me, ſaying,

2 Alſo thou ſonne of man, thus ſaith the Lord God, An end *is* come vnto the land of Iſrael: the end is come vpon the foure corners of the land.

3 Now *is* the ende *come* vpon thee, and I will ſend my wrath vpon thee, and will iudge thee according to thy wayes, and will lay vpon thee all a thine abominations.

a I will puniſh thee as thou haſt deſerued for thine idolatry.

4 Neither ſhall mine eye ſpare thee, neither will I haue pitie: but I will lay thy wayes vpon thee: and thine abomination ſhall be in the middes of thee, and ye ſhall know that I am the Lord.

‖ *Or, behold, euill commeth after euill.*

5 Thus ſaith the Lord God, ‖ Behold, one euill, *euen one* euill is come.

b He ſheweth that the iudgements of God ever watch to deſtroy the ſinners, which notwithſtanding be delayeth till there be no more hope of repentance.

6 An ende is come, the ende is come, it b watched for thee: behold, it is come.

7 The c morning is come vnto thee, that dwelleſt in the land: the time is come, the day of trouble is neere, and not the d ſounding againe of the mountaines.

c The beginning of his puniſhments is already come.

d Which was a voyce of ioy and mirth.

8 Now I will ſhortly powre out my wrath vpon thee, and fulfill mine anger vpon thee: I will iudge thee according to thy wayes, and will lay vpon thee all thine abominations.

9 Neither ſhall mine eye ſpare *thee*, neither will I haue pity, *but* I will lay vpon thee according to thy wayes, and thine abominations ſhall be in the middes of thee, and ye ſhall know that I am the Lord that ſmiteth.

e The ſcourge is in a readineſſe.

f That is, the proud tyrant Nebuchad-nezzar, hath gathered his force and is ready.

10 Behold, the day, behold, it is come: the morning is gone foorth, the e rod flouriſheth: f pride hath budded.

g This cruell enemie ſhall be a ſharpe ſcourge for their wickedneſſe.

11 g Cruelty is riſen vp into a rod of wickedneſſe: none of them *ſhall remaine*, nor of their riches, nor of any of theirs, neither ſhall there be h lamentation for them.

h Their owne affliction ſhall be ſo great, that they ſhall haue no regard to lament for others.

12 The time is come, the day draweth neere: let not the buyer i reioyce, nor let him that ſelleth mourne:

i For the preſent profit.

k For he shall lose nothing.
l In the yeere of the Iubile, meaning that none should enioy the priuiledge of the law, Levit. 25. 13. for they should all be caried away captives.
m This vision signified, that all should be caried away, and no one should returne for the Iubile.
n No man for all this endeuoreth himselfe, or taketh hart to repent for his evill life. Some reade, for none shalbe strengthened in this iniquitie of his life: meaning, that they should gaine nothing by flattering themselves in evill.
o The Israelites made a brag, but their hearts failed them.
* *Isa.* 13. 7. *Ierc.* 6. 24.
* *Isa.* 15. 3. *Ierc.* 48. 37.
* *Prou.* 11. 4. *Zephan.* 1 18. *eccles.* 5. 8.
p Meaning, the Sanctuary.
q That is, of the Babylonians.

r Which signifieth the most holy place, wherein: o none might enter but the hie Priest.
s Signifying, that they should be bound and led away captives.
t That is, of sinnes that deserve death.
u Which was the Temple that was divided into three parts, Psal. 63. 35.

k mourne: for the wrath is upon all the multitude thereof.

13 For hee that selleth, shall not *I* returne to that which is sold, although they were yet alive: for the m vision was unto all the multitude thereof, *and* they returned not, n neither doeth any encourage himselfe in the punishment of his life.

14 o They have blowen the trumpet, and prepared all, but none goeth to the battell: for my wrath is upon all the multitude thereof.

15 The sword *is* without, and the pestilence, and the famine within: he that is in the held, shall die with the sword, and he that is in the city, famine and pestilence shall devoure him.

16 But they that flee away from them, shall escape, and shall be in the mountaines, like the doves of the valleyes: all they shall mourne, every one for his iniquitie.

17 * All hands shall be weake, and all knees shall fall away *as* water.

18 * They shall also gird themselves with sackcloath, and feare shall cover them, and shame *shalbe* vpon all faces, and baldnesse upon their heads.

19 They shall cast their silver in the streetes, and their gold shall be *cast* farre off: their * silver and their gold cannot deliver them in the day of the wrath of the Lord: they shall not satisfie their soules, neither fill their bowels: for *this* ruine is for their iniquity.

20 He had also set the beauty of his p ornament in maiestie: but they made images of their abominations, *and* of their idoles therein: therefore have I set it farre from them.

21 And I will give it into the handes of the q strangers to be spoyled, and to the wicked of the earth to be robbed, and they shall pollute it.

22 My face will I turne also from them, and they shall pollute my r secret place: for the destroyers shall enter into it, and defile it.

23 ¶ Make a s chaine: for the land is full of the t iudgement of blood, and the city is full of cruelty.

24 Wherefore I will bring the most wicked of the heathen, and they shall possesse their houses: I will also make the pompe of the mighty to cease, and their u holy places shalbe defiled.

25 When destruction commeth, they shall seeke peace, and shall not *haue* it.

26 Calamitie shall come vpon calamitie, and rumour shall be vpon rumour: then shall they seeke a vision of the Prophet: but the Law shall perish from the Priest, and counsell from the Ancient.

27 The king shall mourne, and the prince shall be cloathed with desolation, and the hands of the people in the land shall be troubled: I will doe vnto them according to their wayes, and according to their iudgements will I iudge them, and they shall know that I am the Lord.

CHAP. VIII.

2 An appearance of the similitude of God. 3 Ezekiel is brought to Ierusalem in the spirit. 6 The Lord sheweth the Prophet the idolatries of the house of Israel.

a Of the captivity of Ieconiah.
b Which conteined part of August, and part of September.
c As Chap. 1, 27.

AND in the a sixt yeere, in the b sixt *moneth*, *and* in the fift *day* of the moneth, as I sate in mine house, and the Elders of Iudah sate before me, the hand of the Lord God fell there vpon me.

2 Then I beheld, and loe, *there was* a likenesse, as the appearance of c fire, to looke too, from his loynes downeward, and from his loynes vpward, as the appearance of brightnesse, and like vnto amber.

3 And hee stretched out the likenesse of an hand, and tooke me by an hairy locke of mine head, and the Spirit lift me vp betweene the earth and the heauen, and brought mee † by a Diuine d vision to Ierusalem, into the entrie of the inner e gate that lieth toward the North, where remained the idole of f indignation, which prouoked indignation.

4 And behold, the glory of the God of Israel *was* there according to the vision, that I saw g in the field.

5 Then sayd hee vnto me, Sonne of man, lift vp thine eyes now toward the North. So I lift vp mine eyes toward the North, and behold, Northward, at the gate of the h altar, this idole of indignation *was* in the entry.

6 He sayd furthermore vnto mee, Sonne of man, seest thou not what they do? *euen* the great abominations that the house of Israel committeth here to cause *me* to depart from i my Sanctuary? but yet turne thee *and* thou shalt see greater abominations.

7 And hee caused mee to enter at the gate of the court: and when I looked, behold, an hole *was* in the wall.

8 Then sayd he vnto me, Sonne of man, digge now in the wall. And when I had digged in the wall, behold, *there was* a doore.

9 And he sayd vnto me, Goe in, and behold the wicked abominations that they doe here.

10 So I went in, and saw, and behold, *there was* every similitude of creeping things, and k abominable beasts, and all the idoles of the house of Israel painted vpon the wall round about.

11 And there stoode before them seuentie l men of the Ancients of the house of Israel, and in the middes of them stood Iaazaniah, the sonne of Shaphan, with every man his censor in his hand, and the vapour of the incense went vp *like* m a cloude.

12 Then sayd he vnto me, Sonne of man, hast thou seene what the Ancients of the house of Israel n doe in the darke, every one in the chamber of his imagerie? for they say, The Lord seeth vs not, the Lord hath forsaken the earth.

13 Againe he sayd also vnto me, Turne thee againe, *and* thou shalt see greater abominations that they doe.

14 And hee caused me to enter into the entrie of the gate of the Lords house, which was toward the North: and behold, there sate women mourning for o Tammuz.

15 Then sayd he vnto me, Hast thou seene *this*, O sonne of man? Turne thee againe, *and* thou shalt see greater abominations then these.

16 And he caused me to enter into the inner court of the Lords house, and behold, at the doore of the Temple of the Lord, betweene the porch and the altar *were* about fiue and twentie men with their backes toward the Temple of the Lord, and their faces toward the East, and they worshipped the sunne, toward the East.

17 Then hee sayd vnto me, Hast thou seene *this*, O sonne of man? Is it a small thing to the house of Iudah to commit these abominations which they doe here? for they have filled the land with cruelties, and have returned to prouoke me: and loe, they have cast out p stinke before their noses.

18 Therefore will I also execute *my* wrath: mine

† *Ebr. in the visions of God.*
d Meaning, that he was thus caried in spirit, and not in body.
e Which was the porch or the court where the people assembled.
f So called, because it prouoked Gods indignation, which was the idole of Baal.
g Reade Chap. 3. 22.
h That is, in the court where the people had made an altar to Baal.
i For God will not be where idoles are.

k Which were forbidden in the Law, Levit. 11, 4.

l Thus they that should have kept all the rest in the feare, and true service of God, were the ringleaders of all abomination, and by their example pulled others from God.
m It was in such abundance.
n For besides their common idolatry they had particular service, which they had in secret chambers.

o The Iewes write, that this was a Prophet of the idoles, who after his death was once a yeere mourned for in the night.

p Declaring that the cerning the service of the idolaters, are but infection and villenie before God.

mine eye ſhall not ſpare *them*, neither will I haue pitie, and * though they cry in mine eares with a loud voyce, *yet* will I not heare them.

* *Ier.*1.18. *Iſa.*46.7. *Ierem.*11.11. *Mi.*3.4.

CHAP. IX.

1 *The deſtruction of the citie.* 4 *They that ſhall be ſaued are marked.* 8 *A complaint of the Prophet for the deſtruction of the people.*

HE cried alſo with a loud voyce in mine eares, ſaying, The viſitatons of [a] the citie drawe neere, and euery man hath a weapon in his hand to deſtroy it.

a The time to take vengeance.

2 And behold, ſixe [b] men came by the way of the hie gate, which lieth toward the [c] North, and euery man a weapon in his hand to deſtroy it: and one man among them was cloathed with linnen with a writters [d] ynkehorne by his ſide, and they went in and ſtood beſide the braſen altar.

b Which were Angels in the ſimilitude of men.

c Signifying, that the Babylonians ſhould come from the North to deſtroy the city and the Temple.

d To marke them that ſhould be ſaued.

3 And the glorie of the God of Iſrael was [e] gone vp from the Cherub wherevpon hee was, *and ſtood* on the ‖ doore of the houſe, and he called to the man cloathed with linnen, which had the writers ynkhorne by his ſide.

e Which declared that he was not bound thereunto, neither would remaine any longer, then there was hope that they would returne from their wickednes and worſhip him aright.

‖ *Or, Threſholde.*

4 And the Lord ſayd vnto him, Goe through the mids of the city, *even* through the mids of Ieruſalem, and ‖ ſet a marke vpon their foreheads of them that [f] mourne, and cry for all the abominations that be done in the mids thereof.

‖ *Or, marke with Thau.*

f He ſheweth what is the maner of Gods children, whom hee marketh to ſalvation: to wit, to mourne and cry out againſt the wickednes, which they ſee committed againſt Gods glory.

5 And to the other he ſayd, that I might heare, Goe ye after him through the city, and ſmite: let your eye ſpare none, neither haue pitie.

6 Deſtroy vtterly the old, *and* the young, and the maides, and the children, and the woman, but touch no man, vpon whom *is* the [g] marke, and begin at my Sanctuary. Then they began at the [h] ancient men, which were before the houſe.

g Thus in all his plagues the Lord preſerueth his ſmall number, which hee marketh, as Exod. 12.22. revel.7.3. but the chiefe marke is the Spirit of adoption, wherewith the heart is ſealed vp to life everlaſting.

h Which were the chiefe occaſion of all theſe evils, as chap 8.11.

7 And he ſayd vnto them, Defile the houſe, and fill the courts with the ſlaine, *then* goe forth: and they went out and ſlew *them* in the citie.

8 Now when they had ſlaine them, and I had eſcaped, I fell downe vpon my face, and cryed, ſaying, [i] Ah Lord God, wilt thou deſtroy all the reſidue of Iſrael, in powring out thy wrath vpon Ieruſalem?

i This declareth that the ſervants of God haue a compaſſion, when they ſee his iudgements executed.

9 Then ſayd he vnto mee, The iniquity of the houſe of Iſrael, and Iudah *is* exceeding great, ſo that the land is full of [k] blood, and the citie full of corrupt iudgement: for they ſay, The Lord hath forſaken the earth, and the Lord ſeeth vs not.

k That is, with all kind of wickednesse, reade Iſa 1 15.

10 As touching mee alſo, mine eye ſhall not ſpare *them*, neither will I haue pitie, *but* will recompence their wayes vpon their heads.

11 And beholde, the man cloathed with linnen which had the ynkehorne by his ſide, made report, and ſayd, *Lord*, I haue done as thou haſt commanded me.

CHAP. X.

1 *Of the man that tooke hote burning coales out of the middle of the wheeles of the Cherubims.* 8 *A rehearſall of the viſion of the wheeles, of the beaſts, and of the Cherubims.*

AND as I looked, behold in the * firmament that was above the head of the a Cherubims, there appeared vpon them like vnto the ſimilitude of a throne as *it were* a ſaphir ſtone.

* *Chap.*1.22.

a Which in the firſt Chap. verſ. 5. he called the foure beaſtes.

2 And hee ſpake vnto the man cloathed with linnen, and ſayd, Goe in [l] betweene the wheeles, *even* vnder the Cherub, and fill thine hands with coales of fire from betweene the Cherubims, and ſcatter them ouer [b] the citie. And he went in in my ſight.

b This ſignified, that the citie ſhould be burnt.

3 Now the Cherubims ſtood vpon the right ſide of the houſe, when the man went in, and the cloude filled the inner court.

4 Then the glory of the Lord [c] went vp from the Cherub, *and ſtoode* ouer the doore of the houſe, and the houſe was filled with the cloude, and the court was filled with the brightneſſe of the Lords glory.

c Meaning, that the glory of God ſhould depart from the Temple.

5 And the [d] ſound of the Cherubims wings was heard into the vtter court, as the voyce of the Almightie God, when he ſpeaketh.

d Reade Chap.1.24.

6 And when hee had commaunded the man cloathed with linnen, ſaying, Take fire from betweene the wheeles, *and* from betweene the Cherubims, then hee went in and ſtood beſide the wheele.

7 And one Cherub ſtretched forth his hand from betweene the Cherubims vnto the fire that was betweene the Cherubims, and tooke *thereof*, and put it into the handes of him that was cloathed with linnen: who tooke it and went out.

8 And there appeared in the Cherubims, the likeneſſe of a mans hand vnder their wings.

9 And when I looked vp, beholde, foure wheeles *were* beſide the Cherubims, one wheele by one Cherub, and another wheele by another Cherub, and the appearance of the wheeles *was* as the colour of a [e] Chryſolite ſtone.

e Reade Chap.1.16.

10 And their appearance (*for* they were *all* foure of one faſhion) was as if one wheele had bene in *another* wheele.

11 When they went foorth, they went vpon their foure ſides, and they returned not as they went: but to the place whither the firſt went, they went after it, *and* they [f] turned not as they went.

f Vntill they had executed Gods iudgements.

12 And their whole body, and their ‖ rings, and their hands, and their wings, and the wheeles were full of eyes round about, *even* in the ſame foure wheeles.

‖ *Or, trenis.*

13 And the *Cherub* cryed to theſe wheeles in mine hearing *ſaying*, O wheele.

14 And every *beaſt* had foure faces: the firſt face *was* the face of a Cherub, and the ſecond face *was* the face of a man, and the third the face of a lyon, and the fourth the face of an Eagle.

15 And the Cherubims were lifted up: * this is the beaſt that I ſaw at the river Chebar.

* *Chap.*1.5.

16 And when the Cherubims went, the wheeles went by them: and when the Cherubims lift up their wings to mount up from the earth, the ſame wheeles alſo turned not from beſide them.

17 When the *Cherubims* ſtood, they ſtood: and when they were lifted up, they lifted themſelves vp *alſo*: for the [g] ſpirit of the beaſt *was* in them.

g There was one conſent betweene the Cherubims and the wheeles.

18 [h] Then the glory of the Lord departed from above the doore of the houſe, and ſtood vp on the Cherubims.

h Reade Chap.9.3.

19 And the Cherubims lift vp their wings and mounted vp from the earth in my ſight: when they went out, ŷ wheeles alſo *were* beſides them: and *every one* ſtood at the entrie of the gate of the Lords houſe at the Eaſt ſide, and the glory of the God of Iſrael *was* vpon them on hie.

ŷ *Chap.*1.19.

20 * This is the [i] beaſt that I ſaw vnder the God of Iſrael by the river Chebar, and I knew that they were the Cherubims.

* *Chap.*1.19.

i That is, the whole body of the foure beaſts or Cherubims.

21 Every one had foure faces, and every one foure wings, and the likeneſſe of mans hands *was* vnder their wings.

22 And the likeneſſe of their faces *was* the ſelfe ſame faces, which I ſaw by the river Chebar, *and* the appearance of the *Cherubims was* the ſelfe ſame, *and* they went every one ſtraight forward.

CHAP.

CHAP. XI.

1 Who they were that seduced the people of Israel. 5 Against these hee prophecieth, shewing them how they shall be dispersed abroad. 19 The renewing of the heart commeth of God, 21 He threatneth them that learne unto their owne counsels.

MOreover, the Spirit lift me vp, and brought me vnto the East gate of the Lords house, which lieth Eastward, and behold, at the entrie of the gate *were* fiue and twentie men: among whom I saw Iaazaniah the sonne of Azur, and Pelatiah the sonne of Benaiah, the princes of the people.

2 Then sayd he vnto mee, Sonne of man, these are the men that imagine mischiefe, and deuise wicked counsell in this citie.

3 *For* they say, [a] It is not neere, let vs builde houses: this *citie* is the [b] caldron, and we be the flesh.

4 Therefore prophecie against them; sonne of man, prophecie.

5 And the Spirit of the Lord fell vpon mee, and sayd vnto me, Speake, Thus sayth the Lord, O ye house of Israel, this haue yee sayd, and I know that which riseth vp of your mindes,

6 Many haue yee murthered in this citie, and yee haue filled the streetes thereof with the slaine.

7 Therefore thus sayth the Lord God, They that yee haue slaine, and haue laide in the middes of it, they are [c] the flesh, and this *citie* is the caldron, but I will bring you forth of the mids of it.

8 Ye haue feared the sword, and I will bring a sword vpon you, sayth the Lord God.

9 And I will bring you out of the mids thereof, and deliver you into [d] the hands of strangers, and will execute iudgements among you.

10 Ye shall fall by the sword, *and* I will iudge you in the border of [e] Israel, and ye shall know that I am the Lord.

11 This *citie* shall not be your caldron, neither shall ye be the flesh in the mids thereof, *but* I will iudge you in the border of Israel.

12 And ye shall know that I am the Lord: for ye haue not walked in my statutes, neither executed my iudgements, but haue done after the maners of the heathen that are round about you.

13 ¶ And when I prophecied, Pelatiah the sonne of [f] Benaiah died: then fell I downe vpon my face, and cryed with a loude voyce, and sayd, Ah Lord God, wilt thou then vtterly destroy all the remnant of Israel?

14 Againe the word of the Lord came vnto me, saying,

15 Sonne of man, thy [g] brethren, *euen* thy brethren, the men of thy kinred, and all the house of Israel, wholy *are they* vnto whom the inhabitants of Ierusalem haue sayd, Depart ye farre from the Lord: *for* the land is giuen vs in possession.

16 Therefore say, Thus sayth the Lord God, Although I haue cast them farre off among the heathen, and although I haue scattered them among the countries, yet will I be to them as a little [h] Sanctuary in the countries where they shall come.

17 Therefore say, Thus sayth the Lord God, I will gather you againe from the people, and assemble you out of the countreys where ye haue bene scattered, and I will give you the land of Israel.

18 And they shall come thither, and they shall take away all the idoles thereof, and all the abominations thereof from thence.

19 * And I will give them one heart, and I will put a new spirit within their bowels: & I will take the [i] stonie heart out of their bodies, and will give them an heart of flesh.

20 That they may walke in my statutes, and keepe my iudgements, and execute them: and they shalbe my people, and I will be their God.

21 But vpon them, whose heart is toward their idoles, and whose affection goeth after their abominations, I will lay their way vpon their owne heads sayth the Lord God.

22 ¶ Then did the Cherubims lift vp their wings, and the wheeles besides them, & the glory of the God of Israel *was* vpon them on hie.

23 And the glory of the Lord went vp from the mids of the citie, and stood vpon the mountaine which is toward the East side of the citie.

24 Afterward the Spirit tooke mee vp, and brought me in a vision by the Spirit of God into Caldea to them that were ledde away captives: so the vision that I had seene, went vp from me.

25 Then I declared vnto them that were [k] led away captives, all the things that the Lord had shewed me.

[a] Thus the wicked deride the Prophets, as though they preached but errors, and therefore gave themselves still to their pleasures.

[b] We shall not be pulled out of Ierusalem, till the house of our death come: as the flesh is not taken out of the caldron till it be sodde.

[c] Contrary to their vaine confidence hee sheweth in what sense the citie is the caldron: that is, because of the dead bodies that have beene murthered therein, and so lie as flesh in the caldron.

[d] That is, of the Caldeans.

[e] That is, in Riblah. reade 2. King. 25.6.

[f] It seemeth that this noble man died of some terrible death, and therefore the Prophet feared some strange iudgement of God toward the rest of the people.

[g] They that remained still at Ierusalem thus reproached them that were gone into captivitie, as though they were cast off and forsaken of God.

[h] They shall be yet a little Church: shewing that the Lord will ever haue some to call vpon his Name, whom he will preserve and restore, though they be for a time afflicted.

* *Ier.* 32.39. *Chap.* 36.29.

[i] Meaning, the heart wherevnto nothing can enter, and regenerate them anew, so that their heart may be soft, and ready to receive my graces.

[k] When Ieconiah was led away captive.

CHAP. XII.

1 The parable of the captivitie. 18 Another parable whereby the distresse of hunger and thirst is signified.

THe word of the Lord also came vnto mee, saying.

2 Sonne of man, thou dwellest in the mids of a rebellious house, which haue eyes to see, and see [a] not: they haue eares to heare, and heare not: for they are a rebellious house.

3 Therefore thou sonne of man, † prepare thy stuffe to goe into captivitie, and goe forth by day in their sight: and thou shalt passe from thy place to another place in their sight, if it be possible that they may consider it: for they are a rebellious house.

4 Then shalt thou bring foorth thy stuffe by day in their sight, as the stuffe of him that goeth into captiuitie: and thou shalt go forth at even in their sight, as they that goe forth into captiuitie.

5 Digge thou through the wall in their sight, and cary out thereby.

6 In their sight shalt thou beare it vpon *thy* shoulders *and* cary it forth in the darke: thou shalt cover thy face that thou see not the earth: for I have set thee *as* a [b] signe vnto the house of Israel.

7 And as I was commanded, so I brought forth my stuffe by day, as the stuffe of one that goeth into captiuity: and by night I digged through the wall with mine hand, and brought it forth in the dark, *and* I bare it vpon *my* shoulder in their sight.

8 And in the morning came the word of the Lord vnto me, saying,

9 Sonne of man, hath not the house of Israel, the rebellious house, sayd vnto thee, What [c] doest thou?

10 But say thou vnto them, Thus sayth the Lord God, This ‖ burden *concerneth* the chiefe in Ierusalem, and all the house of Israel that are among them.

11 Say I am your signe: like as I have done, so shall it be done vnto them: they shall goe into bondage *and* captiuitie.

12 And the chiefest that is among them, shall beare vpon his shoulder in the darke, and shall goe

[a] That is, they receive not the fruit of that which they see and heare.

† *Hebr. make thee vessels to goe into captiuity.*

[b] That as thou doest, so shall they doe, and therefore in thee they shall see their owne plague and punishment.

[c] Doe not they deride thy doings?

‖ *Or, prophecie.*

go forth: they shall digg through the wall, to cary out thereby: he shall cover his face, that he see not the ground with *his* eyes.

d When the king shall thinke to escape by fleeing. I will take him in my net, as Chap. 17,20, and 32,3.

13 My net also will I spread upon d him, and he shall be taken in my net, and I will bring him to Babel to the land of the Caldeans, yet shall he not see it, though he shall die there.

14 And I will scatter toward every winde all that are about him to helpe him, and all his garisons, and I will draw out the sword after them.

15 And they shall know that I am the Lord, when I shall scatter them among the nations, and disperse them in the countreys.

e Which should beare his Name, and should be his Church, reade Chap. 11.16.

16 But I will leave a e little number of them from the sword, from the famine, and from the pestilence, that they may declare all their abominations among the heathen, where they come, and they shall know, that I am the Lord.

17 ¶ Moreover, the word of the Lord came unto me, saying,

18 Sonne of man, eat thy bread with trembling, and drinke thy water with trouble, and with carefulnesse,

19 And say unto the people of the land, Thus sayth the Lord God of the inhabitants of Ierusalem, *and* of the land of Israel, They shall eate their bread with carefulnesse, and drinke their water with desolation: for the land shalbe desolate from her abundance, because of the crueltie of them that dwell therein.

20 And the cities that are inhabited, shall be left void, and the land shalbe desolate, and ye shall know that I am the Lord.

21 ¶ And the word of the Lord came unto me, saying,

22 Sonne of man, what is that proverbe that you have in the land of Israel, saying, The dayes are prolonged, and all visions ‖ faile?

f Because they did not immediatly see the prophecies accomplished, they contemned them as though they should never be fulfilled. ‖ Or, take none effect.

23 Tell them therefore, Thus saith the Lord God, I will make this proverbe to cease, and they shall no more use it as a proverbe in Israel: but say unto them, The dayes are at hand, and the effect of every vision.

24 For no vision shalbe any more in vaine, neither *shall there be* any flattering divination within the house of Israel.

25 For I am the Lord: I will speake, *and* that thing that I shall speake, shall come to passe: it shalbe no more prolonged: for in your dayes, O rebellious house, will I say the thing, and will performe it, sayth the Lord God.

26 Againe the word of the Lord came unto me, saying,

27 Sonne of man, behold, they of the house of Israel say, The vision that hee seeth, is for g many dayes *to come*, and he prophecieth of the times that are farre off.

g That is, it shall not come to passe in our dayes, and therefore we care not for it: thus the wicked ever abuse Gods patience and benigaitie.

28 Therefore say unto them, Thus sayth the Lord God, All my words shall no longer be delayed, but that thing which I have spoken, shall be done, sayth the Lord God.

CHAP. XIII.

a The word of the Lord against false prophets, which teach the people the counsels of their owne hearts.

AND the word of the Lord came unto me, saying,

* Chap. 14.9.

a After their owne hearts, not as having the revelation of the Lord, Iere. 23.16.

2 Sonne of man, prophecie against the prophets of * Israel, that prophecie, and say thou unto them, that prophecie out of their a owne hearts, Heare the word of the Lord.

3 Thus sayth the Lord God, Woe unto the foolish Prophets that follow their owne spirit, and have seene nothing.

4 O Israel, thy Prophets are like the foxes b in the waste places.

b Watching to destroy the vineyard.

5 c Ye have not risen up in the gaps, neither made up the hedge for the house of Israel, to stand in the battell in the day of the Lord.

c He speaketh to the governours and true ministers that should have resisted them.

6 They have seene vanitie, and lying divination, saying, The Lord saith it, and the Lord hath not sent them: and they have made *others* to hope that they would confirme the word *of their prophecie*.

7 Have yee not seene a vaine vision? and have ye not spoken a lying divination? d ye say, The Lord sayth it, albeit I have not spoken.

d Ye promised peace to this people, and now ye see their destruction, so that it is manifest, that ye are false prophets.

8 Therefore thus saith the Lord God, Because yee have spoken vanitie and have seene lies, therefore behold, I am against you, sayeth the Lord God,

9 And mine hand shalbe upon the Prophets that see vanitie, and divine lies, they shall not be in the assembly of my people, neither shall they be written in the e writing of the house of Israel, neither shall they enter into the land of Israel: and ye shall know that I am the Lord God.

e That is, in the booke of life, wherein the true Israelites are written.

10 And therefore, because they have deceived my people, saying, f Peace, and there was no peace: and one built up a g wall, and behold, the others daubed it with untempered *morter*,

f Reade Ier. 6.14.

g Whereas the true Prophets prophecied the destruction of the citie to bring the people to repentance, the false prophets spake the contrary, and flattered them in their vanities, so that whatsoever one false prophet sayd (which is here called the building of the wall) an other false prophet would affirme, though he had neither occasion nor good ground to beare him.

11 Say unto them which daube it with untempered *morter*, that it shall fall: *for* there shall come a great showre, and I will send hailestones, *which* shall cause it to fall, and a stormie wind shall breake it.

12 Loe, when the wall is fallen, shall it not be sayd unto you, Where is the daubing wherewith ye have daubed it?

13 Therefore thus sayth the Lord God, I will cause a stormie winde to breake foorth in my wrath, and a great showre shalbe in mine anger, and hailestones in *mine* indignation to consume it.

14 So I will destroy the wall that ye have daubed with untempered *morter*, and bring it downe to the ground, so that the foundation thereof shall be discovered, and it shall fall, and ye shalbe consumed in the mids thereof: and ye shall know, that I am the Lord.

h Whereby is meant what soever man of himselfe feareth foorth under the authoritie of Gods word.

15 Thus will I accomplish my wrath upon the wall, and upon them that have daubed it with h untempered *morter*, and will say unto you, The wall is no more, neither the daubers thereof,

i These superstitious women for lucre would prophecie and tell every man his fortune giving them pillowes to leane upon, and kerchiefes to cover their heads, to the intent they might the more allure them, and bewitch them.

16 *To wit*, the Prophets of Israel, which prophecie upon Ierusalem, and see visions of peace for it, and there is no peace, sayth the Lord God.

17 Likewise thou sonne of man, set thy face against the daughters of thy people, which prophecie out of their owne heart: and prophecie thou against them, and say,

18 Thus sayth the Lord God, Woe unto the i *women* that sow pillowes under all arme holes, and make vailes upon the head of every one that standeth up, to hunt soules: will ye hunt the soules of my people, and will ye give life to the soules that come unto you?

k Will ye make my word to serve your bellies?

19 And will ye pollute me among my people for handfuls of k barley, and for pieces of bread to slay the soules of them that should not die, and l to give life to the soules that should not live, in lying to my people, that heare *your* lies?

l These sorcerers made the people believe that they could preserve life or destroy it, and that it should come to every one according as they prophecied.

20 Wherefore thus sayth the Lord God, Behold, I will *have to doe* with your pillowes, where-

with

with yee hunt the m ſoules to make them to flee, and I will teare them from your armes, and will let the ſoules goe, *euen* the ſoules that yee hunt to make them to flee.

21 Your vailes alſo will I teare, and deliuer my people out of your hand, and they ſhalbe no more in your hands to be hunted, and yee ſhall know that I am the Lord.

22 Becauſe with *your* lyes yee haue made the heart of ỹ n righteous ſadd, whom I haue not made ſad, and ſtrengthened the handes of the wicked, that he ſhould not returne from his wicked way, by promiſing him life,

23 Therefore ye ſhall ſee no more vanity, nor diuine diuinations: for I will deliuer my people out of your hand, and ye ſhall know that I am the Lord.

CHAP. XIIII.

4 The Lord ſendeth falſe Prophets for the ingratitude of the people. 22 He reſerueth a ſmall portion for his Church.

THen came certaine of the Elders of Iſrael vnto me, and a ſate before me.

2 And the word of the Lord came vnto mee, ſaying,

3 Sonne of man, theſe men haue ſet vp their idoles in their b heart, and put the ſtumbling blocke of their iniquitie before their face: ſhould I, being required, anſwere them?

4 Therefore ſpeake vnto them, and ſay vnto them, Thus ſayth the Lord God, Euery man of the houſe of Iſrael ỹ ſetteth vp his idoles in his heart, and putteth the ſtumbling blocke of his iniquity before his face, and commeth to the c Prophet, I the Lord will anſwere him that commeth, according to the multitude d of his idoles:

5 That e I may take the houſe of Iſrael in their owne heart, becauſe they are all departed from me through their idoles.

6 Therefore ſay vnto the houſe of Iſrael, Thus ſayth the Lord God, Returne, and withdraw your ſelues, and turne your faces from your idoles, and turne your faces from all your abominations.

7 For euery one of the houſe of Iſrael, or of the ſtranger that ſojourneth in Iſrael, which departeth from me, and ſetteth vp his idoles in his heart, and putteth the ſtumbling blocke of his iniquitie before his face, and commeth to a Prophet, for to inquire of him for me, I the Lord will anſwere him f for my ſelfe.

8 And I will ſet my face againſt that man, and will make him an example and prouerbe, and I will cut him off from the midſt of my people, and ye ſhall know that I am the Lord.

9 And if the Prophet be g deceiued, when hee hath ſpoken a thing, I the Lord haue deceiued that Prophet, and I will ſtretch out mine hand vpon him, and will deſtroy him from the midſt of my people of Iſrael.

10 And they ſhall beare their puniſhment: the puniſhment of the Prophet ſhall be euen as the puniſhment of him that asketh.

11 That the houſe of g Iſrael may go no more aſtray from mee, neither be polluted any more with all their tranſgreſſions, but that they may be my people, and I may be their God, ſayth the Lord God.

12 ¶ The word of the Lord came againe vnto me, ſaying,

13 Sonne of man, when the land ſinneth againſt me by committing a treſpaſſe, then will I ſtretch out mine hand vpon it, h and will breake the ſtaffe of the bread thereof, and will ſend famine vpon it, and I will deſtroy man and beaſt forth of it.

14 Though theſe three men, i Noah, Daniel, and Iob were among them, they ſhould deliuer *but* their owne ſoules by their k righteouſneſſe, ſayth the Lord God.

15 If I bring noyſome beaſtes into the land and they ſpoyle it, ſo that it be deſolate, that no man may paſſe through, becauſe of beaſts,

16 *Though* theſe three men were in the midſt thereof, As I liue, ſayth the Lord God, they ſhall ſaue neither ſonnes nor daughters: they onely ſhalbe deliuered, but the land ſhalbe waſte.

17 Or *if* I bring a ſword vpon this land, and ſay, Sword, go through the land, ſo that I deſtroy man and beaſt out of it,

18 Though theſe three men were in the midſt thereof, As I liue, ſayth the Lord God, they ſhall deliuer neither ſonnes nor daughters, but they onely ſhall be delivered themſelves.

19 Or *if* I ſend a peſtilence into this land, and powre out my wrath vpon it in blood, to deſtroy out of it man and beaſt.

20 And *though* Noah, Daniel and Iob *were* in the midſt of it, As I liue, ſayth the Lord God, they ſhall deliuer neither ſonne nor daughter: they ſhall *but* deliuer their owne ſoules by their righteouſneſſe.

21 For thus ſayth the Lord God, How much more when I ſend my * foure ſore iudgements vpon Ieruſalem, *euen* the ſword and famine, and the noiſome beaſt, and peſtilence, to deſtroy man and beaſt out of it?

22 Yet behold, therein ſhalbe left a l remnant of them that ſhall be caried away *both* ſonnes and daughters: beholde, they ſhall come foorth vnto you, and ye ſhall ſee their way, and their enterpriſes: and ye ſhall be comforted, concerning the evill that I have brought vpon Ieruſalem, *euen* concerning all that I have brought vpon it.

23 And they ſhall comfort you, when yee ſee their way and their enterpriſes: and ye ſhall know that I haue not done without cauſe all that I have done in it, ſayth the Lord God.

CHAP. XV.

a As the vnprofitable wood of the vine-tree caſt into the fire, ſo Ieruſalem ſhalbe burnt.

ANd the word of the Lord came vnto me, ſaying,

2 Sonne of man, what commeth of the vine tree above all *other* trees? and of the vine branch, which is among the a trees of the foreſt?

3 Shall wood be taken thereof to doe any worke? or will men take a pin of it to hang any veſſell thereon?

4 Behold, it is caſt in the fire to be conſumed: the fire conſumeth both the endes of it, and the midſt of it is burnt. Is it meet for *any* worke?

5 Behold, when it was whole, it was meete for no worke: how much leſſe ſhall it be meete for any worke, when the fire hath conſumed it, and it is burnt?

6 Therefore thus ſayth the Lord God, as the vine tree, *that is* among the trees of the forreſt, which I haue giuen to the fire to be conſumed, ſo will I giue the inhabitants of Ieruſalem.

7 And I will ſet my face againſt them: they ſhall goe out from *one* b fire: and *another* fire ſhall conſume them: and ye ſhall know, that I am the Lord,

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m That is, to cauſe them to periſh, and that they ſhould depart from the body.

n By threatning them that were godly, and vphol-ding the wicked.

a He ſheweth the hypocriſie of the Idolaters, who will diſſemble to heare the Prophets of God, though in their heart they follow nothing leſſe then their admonitions, and alſo how by one meanes or other God doeth diſcouer them.

b They are not only idolaters in heart, but alſo worſhip their filthy idoles openly, which leade them in blindeneſſe, and cauſe them to ſtumble, and caſt them out of Gods fauour, ſo that he will not heare them when they call vnto him, reade Iere. 20.15.

c To inquire of things which the Lord hath appointed to come to paſſe.

d As his abomination hath deſerued: that is, he ſhall be led with lies according as hee delighted therein, 2. Theſſ. 2. 10.

e That is, convince them by their owne conſcience.

f *Or, by my ſelfe.*

g The Prophet declareth that God for mans ingratitude raiſeth vp falſe prophets to ſeduce them that delite in lies, rather then in the trueth of God, and thus he puniſheth ſinne by ſinne. 1. Kin. 22. 20, 22. and deſtroyeth alwel thoſe Prophets as that people.

g Thus Gods iudgements againſt the wicked, are admonitions to ỹ godly, to cleaue vnto the Lord, and not to defile themſelues with like abominations.

b Reade Chap. 4. 16. and 5. 17. Iſa. 3. 1.

i Though Noah and Iob were now aliue, which in their time were moſt godly men (for at this time Daniel was in captiuitie with Ezekiel) and ſo theſe three together ſhould pray for this wicked people, yet would I not heare them, reade Iere. 15. 1.

k Meaning, that a very few (which he calleth the remnant, verſ. 22.) ſhould eſcape theſe plagues, whom God hath ſanctified and made righteous, ſo that this righteouſneſſe is a ſigne that they are the Church of God, whom he would preſerue for his owne ſake.

* *Chap. 5. 17.*

l Reade Chap. 5. 3.

a Which bringeth foorth no fruite, no more then the other trees of the forreſt doe: meaning, that if Ieruſalem, which bare the name of his Church, did not bring forth fruit, it ſhould be vtterly deſtroyed.

b Though they eſcape one danger, yet another ſhall take them.

Lord, when I ſet my face againſt them.

8 And *when* I make the land waſte, becauſe they have greatly offended, ſaith the Lord God.

CHAP. XVI.

The prophet declared the benefits of God toward Ieruſalem. 15 Their unkindnes. 46 He inſtifieth the wickednes of other people in compariſon of the ſinnes of Ieruſalem. 49 The cauſe of the abominations, into which the Sodomites fell. 60 Mercy is promiſed to the repentant.

A Gaine, the word of the Lord came unto mee, ſaying,

2 Sonne of man, cauſe Ieruſalem to know her abominations,

3 And ſay, Thus ſaith the Lord God unto Ieruſalem, Thine habitation and thy kinred is of the land [a] of Canaan: thy father was an Amorite, and thy mother an Hittite.

4 And in thy nativity when thou waſt [b] borne, thy navell was not cut, thou waſt not waſhed in water to ſoften *thee*: thou waſt not ſalted with ſalt, nor ſwadled in cloutes.

5 None eye pitied thee to do any of theſe unto thee, for to have compaſſion upon thee: but thou waſt caſt out in the open fielde to the contempt of thy perſon in the day that thou waſt borne.

6 And when I paſſed by thee, I ſaw thee polluted in thine [c] owne blood, and I ſaid unto thee, when thou waſt in thy blood, Thou ſhalt live: even when thou waſt in thy blood, I ſaid unto thee, Thou ſhalt live.

7 I have cauſed thee to multiply as the bud of the field, and thou haſt increaſed and waxen great, and thou haſt gotten excellent ornaments, *thy* breaſts are faſhioned, thine haire is growen, whereas thou waſt naked and bare.

8 Now when I paſſed by thee, and looked upon thee, behold, thy time *was as* the time of love, and I ſpred my skirts over thee, and covered [d] thy filthines: yea, I ſware unto thee, and entred into a covenant with [e] thee, ſaith the Lord God, and thou becameſt mine.

9 Then waſhed I thee with [f] water: yea, I waſhed away thy blood from thee, and I [g] anoynted thee with oyle.

10 I cloathed thee alſo with broidered worke, and ſhod thee with badgers ſkin, and I girded thee about with fine linnen, and I covered thee with ſilk.

11 I decked thee alſo with ornaments, and I put bracelets upon thine handes, and a chaine on thy necke.

12 And I put frontlet upon thy face, and earerings in thine eares, and a beautifull [h] crowne upon thine head.

13 Thus waſt thou decket with gold and ſilver, and thy raiment was of fine linnen, and ſilke, and broydered worke: thou diſt eate fine floure, and hony and oyle, and thou waſt very beautifull, and thou diddeſt grow up into a kingdome.

14 And thy name was ſpread among the heathen for thy beautie: for it was perfite through my [i] beautie which I had ſet upon thee, ſaith the Lord God.

15 Now thou diddſt [k] truſt in thine owne beauty, and plaiedſt the harlot, becauſe of thy renowne, and haſt powred out [l] thy fornications on every one that paſſed by, *thy deſire* was to him.

16 And thou diddſt take thy garments, and deckedſt thine hie places with divers colours, [m] and plaiedſt the harlot thereupon: the like things ſhall not come, neither hath any done ſo.

17 Thou haſt alſo taken thy faire iewels *made* of my golde and of my ſilver, which I had given thee, and [n] madeſt to thy ſelfe images of men, and diddeſt commit whoredome with them.

18 And tookeſt thy broydered garments, and coveredſt them: and thou haſt ſet mine oyle and my perfume before them.

19 My meate alſo, which I gave thee, *as* fine floure, oyle and hony, *wherewith* I fed thee, thou haſt even ſet it before them for a ſweete ſavour: thus it was, ſaith the Lord God.

20 Moreover thou haſt taken thy ſonnes and thy daughters, whom thou haſt borne unto mee, and theſe haſt thou ſacrificed unto them, to [o] be devoured: is *this* thy whoredome a ſmall matter?

21 That thou haſt ſlaine my children, and delivered them to cauſe them to paſſe *through fire* for them?

22 And in all thine abominations and whoredomes thou haſt not remembred the dayes of thy youth, when thou waſt naked and bare, *and* waſt polluted in thy blood.

23 And beſide all thy wickednes (wo, wo unto thee, ſaith the Lord God.)

24 Thou haſt alſo built unto thee an hie place, and haſt made thee an high place in every ſtreet.

25 Thou haſt built thine high place at every [p] corner of the way, and haſt made thy beautie to be abhorred: thou haſt opened thy feet to every one that paſſed by, and multiplied thy whoredome.

26 Thou haſt alſo committed fornication with the [q] Egyptians thy neighbours, which have great members, and haſt increaſed thy whoredome, to provoke me.

27 Behold, therefore I did ſtretch out mine hand over thee, and will diminiſh thine ordinary, and deliver thee unto the will of them that hate thee, *even* to the [p] daughters of the Philiſtims, which are aſhamed of thy wicked way.

28 Thou haſt plaied the whore alſo with the Aſſyrians, becauſe thou waſt inſatiable, yea, thou haſt played the harlot with them, and yet couldeſt not be ſatisfied.

29 Thou haſt moreover multiplied thy fornication from the land of Canaan unto Caldea, and yet thou waſt not ſatisfied herewith.

30 How weake is thine heart, ſayth the Lord God, ſeeing thou doeſt all theſe things, *even* the worke of a [p] preſumptuous whoriſh woman?

31 In that thou buildeſt thine hie place in the corner of every way, and makeſt thine hie place in every ſtreet, and haſt not beene as an harlot [q] that deſpiſeth a reward,

32 But *as* a wife that playeth the harlot, *and* taketh others for her husband:

33 They give giftes to all *other* whores, but thou giveſt gifts unto all thy lovers, and rewardeſt them that they may come unto thee on every ſide for thy fornication.

34 And the contrary is in thee from *other* women in thy fornications, neither *the like* fornication *ſhallbe* after thee: for in that thou giveſt a reward and no reward is given unto thee, therefore thou art contrary.

35 Wherefore, O harlot, heare the word of the Lord.

36 Thus ſayeth the Lord God, Becauſe thy [p] ſhame was powred out, and thy filthineſſe diſcovered through thy fornications with thy lovers,

a Thou boaſteſt to be of the ſeed of Abraham, but thou art degenerate and followeſt the abominations of the wicked Canaanites, as children do the maners of their fathers Iſa. 1. 4. and 57. 3.

b When I firſt brought thee out of Egypt, and planted thee in this land to be my Church.

c Being thus in thy filthineſſe and forſaken of all men, I tooke thee and gave thee life: whereby is meant that before God wash his Church, and give life, there is nothing but filthines and death.

d Theſe words, as blood, pollution, nakednes, and filthines, are oftentimes repeated to bear downe their pride, and to cauſe them to conſider what they were before God received them to mercy, favoured them and covered their ſhame.

e That thou ſhouldeſt be a chaſte wife unto me, and that I ſhould maintaine thee and endue thee with all graces.

f I waſhed away thy ſinnes.

g I ſanctified thee with mine holy Spirit.

h Hereby he ſheweth how he ſaved his Church, enriched it, and gave it power and dominion to reigne.

i He declareth wherein the dignity of Ieruſalem ſtood; to wit, in that that the Lord gave them of his beauty and excellency.

k In abuſing my gifts, and in putting thy confidence in thine owne wiſdom and dignity, which were the occaſions of thine idolatry.

l There was none idolatry ſo vile wherewith thou diddeſt not pollute thy ſelfe.

m This declareth how the idolaters put their chiefe delight in thoſe things, which pleaſe the eyes and outward ſenſes.

n Thou haſt converted my veſſels and inſtruments, which I gave thee to ſerve me with, to the uſe of thine idoles.

o Meaning by *fire* reade Levit. 18, 21. & 2. Kings 23, 10.

p Or, *head.*

q Hee noteth the great impiety of this people, who firſt falling from God to ſeeke helpe at ſtrange nations, did alſo at length embrace their idolatry, thinking thereby to make their amity more ſtrong.

p Or, *cities.*

p Or, *that will beare rule.*

q Meaning, that ſome harlots contemne ſmall rewards, but no lovers gave a reward to Iſrael, but they gave to all others: ſignifying that the idolaters beſtow all their ſubſtance which they receive of God for his glory to ſerve their vile abominations.

p Or, *nether parts.*

and I with all the idoles of thine abominations, and by the blood of thy children, which thou diddeſt offer unto them.

37 Behold, therefore I will gather all [r] thy lovers, with whom thou haſt taken pleaſure, and all them that thou haſt loved, with all them that thou haſt hated: I will even gather them round about againſt thee, and will diſcover thy filthines unto them, that they may ſee all thy filthineſſe.

38 And I will iudge thee *after* the manner of them that are [s] harlots, and of them that ſhead blood, and iealouſie.

39 I will alſo give thee into their hands, and they ſhall deſtroy thine hie place, and ſhall breake downe thine hie places: they ſhall ſtrip thee alſo out of thy cloathes, and ſhall take thy faire iewels, and leave thee naked and bare.

40 They ſhall alſo bring up a company againſt thee, and they ſhall ſtone thee with ſtones, and thruſt thee through with their ſwords.

41 And they * ſhall burne up thine houſes with fire, and execute iudgements upon thee in the ſight of many women: and I will cauſe thee to ceaſe from playing the harlot, and thou ſhalt give no reward any more.

42 So will I make my wrath toward thee to reſt, and my [t] iealouſie ſhall depart from thee, and I will ceaſe, and be no more angry.

43 Becauſe thou haſt not remembred the dayes of thy youth, but haſt provoked me with all theſe things, behold, therefore I alſo have [u] brought thy way upon thy head, ſaith the Lord God: yet haſt not thou had conſideration of all thine abominations.

44 Behold, all that uſe proverbs, ſhall uſe *this* proverbe againſt thee, ſaying, As *is* the mother, [x] *ſo is* her daughter.

45 Thou art thy mothers daughter, that hath caſt off her husband and her children, and thou art the ſiſter of thy [y] ſiſters, which forſooke their husbands and their children: your mother is an Hittite, and your father an Amorite.

46 And thine elder ſiſter is Samaria, and her [z] daughters, that dwell at thy left hand, and [†] thy younger ſiſter, that dwelleth at thy right hand, *is* Sodom, and her daughters.

47 Yet haſt thou [a] not walked after their wayes, nor done after their abominations: but as it *had bene* a very little *thing*, thou waſt corrupted more then they in all thy wayes.

48 As I live, ſaith the Lord God, Sodom thy ſiſter hath not done, *neither* ſhe nor her daughters, as thou haſt done and thy daughters.

49 Behold, this was the iniquitie of thy ſiſter Sodom, [b] pride, fulneſſe of bread and abundance of idlenes was in her, & in her daughters: neither did ſhe ſtrengthen the hand of the poore and needy.

50 But they were haughty, and committed abomination before mee: therefore I tooke them away as pleaſed me.

51 Neither [c] hath Samaria committed halfe of thy ſinnes, but thou haſt exceeded them in thine abominations, and haſt [d] iuſtified thy ſiſters in all thine abominations which thou haſt done.

52 Therefore thou which haſt iuſtified thy ſiſters, beare thine owne ſhame for thy ſinnes, that thou haſt committed more abominable then they *which* are more righteous then thou art: be thou therefore confounded alſo, and beare thy ſhame, ſeeing that thou haſt iuſtified thy ſiſters.

53 Therefore I will bring againe [e] their captivity, with the captivity of Sodom, and her daughters, and with the captivitie of Samaria, and her daughters, even the captivitie of thy captives in the mids of them.

54 That thou mayeſt beare thine owne ſhame, and mayeſt be confounded in all that thou haſt done, in that thou haſt [f] comforted them.

55 And thy ſiſter Sodome and her daughters ſhall returne to their former ſtate: Samaria alſo and her daughters ſhall returne to their former ſtate, [g] when thou and thy daughters ſhall returne to your former ſtate.

56 For thy ſiſter Sodom [†] was not heard of [h] by thy report in the day of thy pride,

57 Before thy wickednes was [i] diſcovered, as in the ſame time of the reproach of [ſ] daughters of Aram, and of all the daughters of the Philiſtims round about [k] her, which deſpiſe thee on all ſides.

58 Thou haſt borne *therefore* thy wickedneſſe and thine abominations, ſaith the Lord.

59 For thus ſaith the Lord God, I might even deale with thee, as thou haſt done: when thou diddeſt deſpiſe the [l] oath, in breaking the covenant.

60 Nevertheles, I will [m] remember my covenant *made* with thee in the dayes of thy youth, and I will confirme vnto thee an everlaſting Covenant.

61 Then thou ſhalt remember thy wayes, and be aſhamed, when thou ſhalt receive [n] thy ſiſters, *both* thy elder and thy yonger, and I will give them unto thee for daughters, but not [o] by thy covenant.

62 And I will eſtabliſh my covenant with thee, and thou ſhalt know that I am the Lord.

63 That thou mayeſt remember, and be [p] aſhamed, and never open thy mouth any more: becauſe of thy ſhame when I am pacified toward thee, for all that thou haſt done, ſaith the Lord God.

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r Egyptians, Aſſyrians and Chaldeans whom thou cookeſt to be thy lovers, ſhall come and deſtroy thee, Chap. 23, 9.

s I will iudge thee to death, as the adulterers and murtherers.

* 2. King. 25, 9.

t I will utterly deſtroy thee, and ſo my iealouſie ſhall ceaſe.

u I have puniſhed thy faults, but thou wouldeſt not repent.

x As were the Canaanites, and the Hittites and others your predeceſſors, ſo are you their ſucceſſors.

y That is, of Samaria and Sodome.

z That is, her cities.

† *Ebr. thy ſiſter yonger then thou.*

a But done farre worſe.

b Hee alleadgeth theſe foure vices, pride, exceſſe, idleneſſe and contempt of the poore, as foure principall cauſes of ſuch abomination, wherefore they were ſo horribly puniſhed, Gene. 19, 24.

c Which worſhipped the calves in Beth-el and Dan.

d Thou art ſo wicked, that in reſpect of thee Sodom and Samaria were thus.

e This he ſpeaketh in compariſon, ſeeing that he would reſtore Ieruſalem, when Sodome ſhould be reſtored, that is, never: and this is meant of the greateſt part of the Ievves.

f In that thou haſt ſhewed thy ſelfe worſe then they, and yet thoughteſt to eſcape puniſhment.

g Meaning, that it ſhould never come to paſſe.

† *Ebr. was not a tale mour in thy mouth.*

h Thou wouldeſt not call her puniſhment to minde when thou waſt aloft, to learne by her example to feare my iudgements.

i That is, till thou waſt brought under by the Syians and Philiſtims, 2. Chron. 28, 19.

k Which ioyned with the Syrians, or compaſſed about Ieruſalem.

l When thou braketh the covenant which was made betweene thee and me, as verſ. 8.

m That is, of mercy and love I will pitie thee and ſo

n Whereby he ſheweth that among the moſt wicked, hee had ever ſome ſeed of his Church, which hee would cauſe to fructifie in due time: and here hee declareth how hee will call the Gentiles.

o But of my free mercy.

p This declareth what fruits Gods mercies worke in his, to wit, ſorrow and repentance for their former life.

stand to my covenant though thou haſt deſerved the contrary.

CHAP. XVII.

The parable of the two Eagles.

AND the word of the Lord came unto me, ſaying,

2 Sonne of man, put forth a parable and ſpeake a proverbe unto the houſe of Iſrael,

3 And ſay, Thus ſaith the Lord God, The great [a] eagle with great wings *and* long wings, *and* full of feathers, which had divers colours, came unto Lebanon, and tooke the higheſt branch of the cedar,

4 And brake of the top of his twig, *and* caried it into the land of [b] merchants, *and* ſet it in a citie of merchants.

5 Hee tooke alſo of the [c] ſeed of the land, and planted it in a fruitfull ground: hee placed it by great waters, and ſet it *as* a willow tree.

6 And it budded up, and was like [d] a ſpreading vine of [e] low ſtature, whoſe branches turned toward it, and the rootes thereof were under it: ſo it became a vine, and it brought forth branches, and ſhot forth buds.

7 There was alſo [f] another great Eagle with great wings and many feathers, and behold, this vine did turne her roots toward it, and ſpread forth her branches toward it, that ſhe might water it by the trenches of her plantation.

8 It was planted in a good ſoyle by great [g] waters, that it ſhould bring forth branches, and beare

a That is, Nebuchad-nezzar who hath great power, riches, and many countreyes under him, ſhall come to Ieruſalem, and take away Ieconiah the King, as verſ. 12.

b Meaning, to Babylon.

c That is Zedekiah, who was of the Kings blood and was left at Ieruſalem, and made King in ſtead of Ieconiah, 2. King. 24, 17. iere. 37, 1.

d This was Zedekiahs kingdome.

e That is, might not have power to rebell againſt Babylon, as verſ. 14.

f Meaning, the King of Egypt, of whom Zedekiah ſought ſuccour againſt Nebuchad-nezzar.

g That ſhould be moiſtened by the waters of Nilus.

beare fruit, and be an excellent vine.

9 Say thou, Thus saith the Lord God, Shall it prosper? shall [h] he not pull up the roots thereof, and destroy the fruit thereof, and cause them to drie? all the leaves of her bud shall whither without great power, or many people, to plucke it up by the rootes thereof.

10 Behold, it was planted: but shall it prosper? shall it not be dried up, and whither? [i] when the East wind shall touch it, it shall whither in the trenches, where it grew.

11 Moreover, the word of the Lord came unto me, saying,

12 Say now to this rebellious house, Know ye not what these things *meane?* tell them, behold, the king of Babel is come to Ierusalem, and hath taken [k] the king thereof and the princes thereof, and led them with him to Babel,

13 And hath taken *one* of the Kings seede, and made a covenant with him, and hath taken [l] an oath of him, hee hath also taken the princes of the land.

14 That the kingdome might be in subiection, and not lift it selfe up, *but* keepe their covenant, and stand to it.

15 But he rebelled against him, and sent his ambassadours into Egypt, that they might give him horses, and much people: shall hee prosper? shall he escape that doeth such things? or shall hee breake the covenant, and be delivered?

16 As I live, saith the Lord God, he shall die in the middes of Babel, in the place of the king that had made him king, whose oath he despised, and whose covenant *made* with him, he brake.

17 Neither shall Pharaoh with *his* mightie hoast, and great multitude of people, maintaine him in the warre, when they have cast up mounts, and builded ramparts to destroy many persons.

18 For he hath despised the oath, and broken the covenant (yet loe, he had given [m] his hand) because he hath done all these things, he shall not escape.

19 Therefore, thus saith the Lord God, As I live, I will surely bring mine oath that he hath despised, and my covenant that he hath broken, upon his owne head.

20 * And I will spread my net upon him, and hee shall be taken in my net, and I will bring him to Babel, & will enter into iudgement with him there for his trespasse that he hath committed against me.

21 And all that flee from him with all his hoast, shall fall by the sword, and they that remaine shall be scattered toward all the windes: and yee shall know that I the Lord have spoken it.

22 Thus saith the Lord God, I will also take off the top [n] of this high cedar, and will set it, and cut off the [o] top of the tender plant thereof, and I will plant it upon an high mountaine and great.

23 *Even* in the high mountaine of Israel will I plant it: and it shall bring forth boughs, and beare fruit, and be an excellent cedar, and under it shall remaine all birds, and every [p] foule shall dwell in the shadow of the branches thereof.

24 And all the [q] trees of the field shall know that I the Lord have brought down the high tree, and exalted the low tree: that I have dried up the greene tree, and made the drie tree to flourish: I the Lord have spoken it, and have done it.

[h] Shall not Nebuchad-nezzar destroy it?

[i] By this dry wind he meaneth the Babylonians.

[k] That is, Ieconiah, 2 King. 24.15.

[l] For his subiection and obedience.

[m] Because hee tooke the Name of God in vaine, and brake his oath which he had confirmed by giving his hand: therefore the Prophet declareth that God would not suffer such periurie and infidelitie to escape punishment. * Chap. 12.13. and 32.3.

[n] This promise is made to the Church which shall be as a small remnant, and as the top of a tree.

[o] I will trim it, and dresse it.

[p] Both the Iewes and Gentiles shalbe gathered into it.

[q] All the world shall know that I have pluckt downe the proud enemies, and set up my Church which was low and contemned.

CHAP. XVIII.

a He sheweth that every man shall beare his owne sinne. 21 To him that amendeth salvation is promised. 24 Death is prophecied to the righteous, which turneth backe from the right way.

THe word of the Lord came unto mee againe, saying,

2 What meane ye that ye speake this proverbe concerning the land of Israel, saying, [a] The fathers have eaten sowre grapes, and the childrens teeth are set on edge?

3 As I live saith the Lord God, yee shall use this proverbe no more in Israel.

4 Behold, all soules are mine, both the soule of the father, and also the soule of the sonne are mine: the soule that sinneth, it shall die.

5 But if a man be iust, and doe that which is lawfull and right,

6 *And* hath not eaten [b] upon the mountains, neither hath lift up his eyes to the idoles of the house of Israel, neither hath *defiled his neighbours wife, neither hath † lien with a * menstruous woman,

7 Neither hath oppressed any, *but* hath restored the pledge to his debtour: hee that hath spoiled none by violence, * *but* hath given his bread to the hungry, and hath covered the naked with a garment,

8 And hath not given foorth upon * usurie, neither hath taken any increase, *but* hath withdrawen his hand from iniquitie, and hath executed true iudgement betweene man and man.

9 And hath walked in my statutes, and hath kept my iudgements to deale truely, hee is iust, he shall surely live, saith the Lord God.

10 ¶ If he beget a sonne, that is a ‖ thiefe, *or* a shedder of blood, if he do any one of these things,

11 Though he doe not all these things, but either hath eaten upon the mountaines, or defiled his neighbours wife,

12 *Or* hath oppressed the poore and needie, *or* hath spoiled by violence, *or* hath not restored the pledge, or hath lift up his eyes unto the idoles, or hath committed abomination,

13 *Or* hath given forth upon usurie, or hath taken increase, shall he live? he shall not live: seeing he hath done all these abominations, [c] he shall dy the death, *and* his blood shall be upon him.

14 ¶ But if he beget a sonne, that seeth all his fathers sinnes, which he hath done, and feareth, neither doeth such like,

15 That hath not eaten upon the mountaines, neither hath lift up his eyes to ŷ idols of the house of Israel, nor hath defiled his neighbours wife,

16 Neither hath oppressed any, nor hath withholden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment,

17 *Neither* hath withdrawen his hand from the afflicted, nor received usurie nor increase, *but* hath executed my iudgements, *and* hath walked in my statutes, hee shall not die in the iniquitie of his father, *but* he shall surely live.

18 His father, because hee cruelly oppressed and spoyled his brother by violence, and hath not done good among his people, loe, even he dieth in his iniquitie.

19 Yet say yee, Wherefore shall not the sonne beare the iniquitie of the father? because the sonne hath executed iudgement and iustice, *and* hath kept all my statutes, and done them, he shall surely live.

20 * The same soule that sinneth, shall die: the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquity of the sonne, *but* the righteousnesse of the righteous shall

[a] The people murmured at the chastisings of the Lord, and therefore used this proverbe, meaning, that their fathers had sinned, and their children were punished for their transgressions, reade Iere. 31.29.

[b] If he hath not eaten of the flesh that hath beene offred upto idols, to honour them thereby.

* Levit. 18.20.
† *Ebr. come neere,* Levit. 20.18.
* Isa. 58.7. Matt. 25.35.
* Exod. 22.25. Levit. 25.37. Deut. 23.19. Psal. 15.5.

‖ *Or, a cruell man.*

[c] He sheweth how the sonne is punished for his fathers fault: that is, if he be wicked as his father was, and doeth not repent, he shall be punished as his father was, or else not.

* Deut. 24.16. 2. King. 14.6. 2. Chron. 25.4.

be upon him, and the wickednesse of the wicked shalbe upon himselfe.

21 But if the wicked will returne from all his sinnes that he hath committed, and keepe all my d statutes, and do that which is lawfull and right, he shall surely live, *and* shall not die.

22 All his transgressions that he hath committed, they shall not be ‖ mentioned unto him, *but* in his e righteousnes that he hath done, he shall live.

23 f Have I any desire that the wicked should die, saith the Lord God? ‖ or shall he not live, if he returne from his wayes?

24 But if the righteous turne away from his righteousnes, and commit iniquitie, *and* do according to all the abominations that the wicked man doth, shall he live? all his g righteousnesse that he hath done, shall not be mentioned: *but* in his transgression that hee hath committed, and in his sinne that he hath sinned, in them shall he die.

25 Yet ye say, The way of the Lord is not h equall: heare now, O house of Israel, Is not my way equall? *or* are not your wayes unequall?

26 *For* when a righteous man turneth away from his righteousnes, and committeth iniquitie, hee shall even die for the same, he shall *even* die for his iniquitie that he hath done.

27 Againe, when the wicked turneth away from his wickednes that he hath committed, and doth that which is lawfull and right, he shall save his soule alive.

28 Because he considereth, and turneth away from all his transgression that he hath committed, he shall surely live, *and* not die.

29 Yet saith the house of Israel, The way of the Lord is not equall. O house of Israel, are not my wayes equall? *or* are not your wayes unequall?

30 Therefore I will iudge you, O house of Israel, every one according to his wayes, saith the Lord God: returne *therefore*, and cause *others* to turne away from all your transgressions: so iniquitie shall not be your destruction.

31 Cast away from you all your transgressions, whereby ye have transgressed, and make i you a new heart and a new spirit: for why will ye die, O house of Israel?

32 For I desire not the death of him that dieth, saith the Lord God: cause therefore *one another* to returne, and live ye.

d He ioyneth the obseruation of the commandements with repentance: for none can repent indeed, except he labour to keepe the law.
‖ *Or, not layd to his charge.*
e That is, in the fruit of his faith which declare that God doth accept him.
f He speaketh this to commend Gods mercie to poore sinners, who rather is ready to pardon then to punish, as his long suffering declareth. Chap. 33.11. Albeit God in his eternall counsell appointed the death and damnation of the reprobate, yet the end of his counsell was not their death onely, but chiefly his owne glory. And also because he doth not approove sinne, therefore it is here said that he would have them to turne away from it, that they might live.
‖ *Or, rather that he may returne from his wayes, and live.*
g That is, the false opinion that the hypocrites have of their righteousnes.
h In punishing the father with the children.
i He sheweth that man cannot forsake his wickednesse, till his heart be changed, which is onely the worke of God.

CHAP. XIX.

1 *The captivitie of the kings of Iudah signified by the lyons whelps and by the lyon.* 10 *The prosperitie of the citie of Ierusalem that is past, and the misery thereof that is present.*

THou also take up a lamentation for the a princes of Israel,

2 And say, Wherefore lay thy b mother *as* a lioneſſe among the lions? she nourished her yong ones among the lions whelpes,

3 And shee brought up one of her whelpes, *and* it became a lion, and it learned to catch the pray, *and* it devoured men.

4 The c nations also heard of him, *and* hee was taken in their nets, and they brought him in chaines unto the land of Egypt.

5 Now when shee saw that shee had waited, and her hope was lost, shee tooke another of her d whelpes, and made him a lion.

6 Which went among the lions, *and* became a lion, and learned to catch the pray, *and* hee devoured e men.

7 And he knew their widowes, and he destroyed their cities, and the land was wasted, and all

a That is, Iehoahaz and Iehoiakim Iosiahs sonnes, who for their pride and cruelty are compared unto lions.
b To wit, Iehohaz mother, or Ierusalem.
c By Pharaoh Neco king of Egypt, 2 Kings. 23.33.
d Which was Iehoiakim.
e He slew of the prophets, and them that feared God, and ravished their wives.

that was therein by the noyse of his roaring.

8 Then the f nations set against him on every side of the countreyes, and layed their nets for him: so he was taken in their pit.

9 And they put him in prison *and* in chaines, and brought him to the king of Babel, *and* they put him in holds, that his voyce should no more be heard vpon the mountaines of Israel.

10 Thy g mother *is* like a vine in thy blood, planted by the waters: shee brought foorth fruit and branches by the abundant waters,

11 And she had strong rods for the scepters of them that beare rule, and her stature was exalted among the branches, and shee appeared in her height with the multitude of her branches.

12 But she was plucked up in wrath: shee was cast downe to the ground, and the h East winde dried up her fruite, *her branches* were broken and withered, *as for* the rod of her strength, the fire consumed it.

13 And now shee is planted in the wildernesse in a drie and thirsty ground.

14 And fire is gone out i of a rod of her branches, which hath devoured her fruit, so that shee hath no strong rod *to be* a scepter to rule: : this is a lamentation, and shalbe for a lamentation.

f Nebuchad-nezzar with his great armie which was gathered of divers nations.
g He speaketh this in the reproach of this wicked king, in whose blood, that is, in the race of his predecessours, Ierusalem should have bene blessed, according to Gods promise, and flourished as a fruitfull vine.
h Meaning, that the Caldeans should destroy them as the East winde doeth the fruit of the vine.
i Destruction is come by Zedekiah, who was the occasion of this rebellion.

CHAP. XX.

3 *The Lord denied that he will answere them when they pray, because of their unkindnesse.* 33 *He promiseth that his people shall returne from captivitie.* 46 *By the fyre that should be burnt, is signified the burning of Ierusalem.*

A Nd in the a seventh yeere, in the fifth *moneth*, the tenth *day* of the moneth, came certaine of the Elders of Israel to enquire of the Lord, and sate before me.

2 Then came the word of the Lord unto me, saying,

3 Sonne of man, speake unto the Elders of Israel, and say unto them, Thus saith the Lord God, Are ye come to enquire of me? as I live, saith the Lord God, when I am asked, I will not answere you.

4 Wilt thou iudge them, sonne of man? wilt thou iudge *them*? cause b them to understand the abominations of their fathers,

5 And say unto them, Thus saith the Lord God, In the day when I chose Israel, and c lift up mine hand unto the seed of the house of Iaakob, and made my selfe knowen unto them in the land of Egypt, when I lift up mine hand unto them, and said, I am the Lord your God,

6 In the day that I lift up mine hand unto them, to bring them foorth of the land of Egypt, into a land that I had provided for them, flowing with milke and hony, which is pleasant among all lands.

7 Then said I unto them, Let every man cast away the abominations of his eyes, d and defile not your selves with the idoles of Egypt: *for* I am the Lord your God.

8 But they rebelled against me, and would not heare me: *for* none cast away the abominations of e their eyes, neither did they forsake the idoles of Egypt: then I thought to powre out mine indignation upon them, and to accomplish my wrath against them in the midst of the land of Egypt.

9 But I had respect to my f Name, that it should not be polluted before the heathen among whom they were, and in whose sight I made my selfe knowen unto them in bringing them foorth of the land of Egypt.

a Of the captivity of Ieconiah.
b This declareth the great lenitie and patience of God, which calleth sinners to repentance before he condemne them.
c I sweare that I would be their God, which maner of oathe was observed from all antiquitie, where they used to lift up their hands toward the heaven, acknowledging God to be the author of traeth, and the defender thereof, and also the Iudge of the heart, wishing that he should take vengeance, if they concealed any thing which they knew to be trueth.
d God hath forbidden them to make mention of the idols. Exod. 23.13. Psal. 16.4.
e Which thing declared the wickednes of mans heart, which iudge Gods service by their eyes and outward senses.
f God had ever this respect to his glory, that he would not have his Name evill spoken of among the Gentiles for the punishment that his people deserved, in consideration whereof the godly ever prayed, as Exod. 32.12. Num. 14.13.

10 Now I caried them out of the land of Egypt, and brought them into the wildernes.

11 And I gave them my ſtatutes, and declared my iudgements unto them, * which if a man doe, hee ſhall live in them.

12 Moreouer I gave them alſo my * Sabbaths to be a ſigne betweene mee and them, that they might know that I am the Lord, that ſanctifie them.

13 But the houſe of Iſrael rebelled againſt me in the wildernes: they walke not in my ſtatutes, and they caſt away my iudgements, which if a man doe, hee ſhall live in them, and my Sabbaths have they greatly polluted, then I thought to powre out mine indignation upon them * in the wilderneſs to conſume them.

14 But I had reſpect to my name, that it ſhould not be polluted before the g heathen in whoſe ſight I brought them out.

15 Yet neverthelesſe, I lift up mine hand unto them in the wilderneſſe, that I would not bring them into the lande, which I had given them, flowing with milke and hony, which was pleaſant above all lands.

16 Becauſe they caſt away my iudgements, and walked not in my ſtatutes, but have polluted my h Sabbaths: for their heart went after their idoles.

17 Neverthelesſe, mine eye ſpared them, that I would not deſtroy them, neither would I conſume them in the wildernes.

18 But I ſaid unto their children in the wildernes, Walke ye not in the ordinances of your i fathers, neither obſerve their manners, nor defile your ſelves with their idoles.

19 I am the Lord your God: walke in my ſtatutes, and keepe my iudgements and do them,

20 And Sanctifie my Sabbaths, and they ſhalbe a ſigne betweene me and you, that ye may knowe that I am the Lord your God.

21 Notwithſtanding the children rebelled againſt me: they walked not in my ſtatutes, nor kept my iudgements to doe them, which if a man do, he ſhall live in them, *but* they polluted my Sabbaths: then I thought to powre out mine indignation upon them, *and* to accompliſh my wrath againſt them in the wilderneſſe.

22 Neverthelesſe, I withdrew mine hand and had reſpect to my Name, that it ſhould not be polluted before the heathen, in whoſe ſight I brought them forth.

23 Yet I lift up mine hand unto them in the wildernes, that I would ſcatter them among the heathen, and diſperſe them through the countreys,

24 Becauſe they had not executed my iudgements, but had caſt away my ſtatutes, and had polluted my Sabbaths, and their eyes were after k their fathers idoles.

25 Wherefore I gave l them alſo ſtatutes that were not good, and iudgements, wherein they ſhould not live.

26 And I polluted them in their owne m gifts in that they cauſed to paſſe *by the fire* all that *firſt* openeth the wombe, that I might deſtroy them, to the ende that they might know that I am the Lord.

27 Therefore, ſonne of man, ſpeake unto the houſe of Iſrael and ſay unto them, Thus ſaith the Lord God, Yet in this your fathers have blaſphemed me, though they had *before* grievouſly tranſgreſſed againſt me.

28 n For when I had brought them into the land, for the which I lifted up mine hand to give it to them, then they ſaw every high hill, and all the thicke trees, and they offered there their ſacrifices, and there they preſented their offering of provocation: there alſo they made their ſweete ſavour, and powred out there their drinke offerings.

29 Then I ſaid unto them, What is the high place whereunto ye goe? And the name thereof was called o Bamah unto this day.

30 Wherefore, ſay unto the houſe of Iſrael, Thus ſaith the Lord God, Are yee not polluted † after the manner of your fathers? and commit ye not whoredome after their abominations?

31 For when you offer your gifres, and make your ſonnes to paſſe thorow the fire, you pollute your ſelves with all your idoles unto this day: ſhall I anſwere you when I am asked, O houſe of Iſrael? As I live, ſaith the Lord God, p I will not anſwere you when I am asked.

32 Neither ſhall that be done that commeth into your mind: for ye ſay, we will be as the heathen, and as the families of the countreyes, and ſerve wood, and q ſtone.

33 As I live, ſaith the Lord God, I will ſurely rule you with a mightie hand, and with a ſtretched out arme, and in *my* wrath powred out.

34 And will bring you from the people, and will gather you out of the countreyes, wherein ye are ſcattered, with a mighty hand, and with a ſtretched out arme, and in *my* wrath powred out.

35 And I will bring you into the r wildernes of the people, and there will I plead with you face to face.

36 Like as I pleaded with your fathers in the wilderneſſe of the land of Egypt, ſo will I pleade with you, ſaith the Lord God.

37 And I will cauſe you to paſſe under the rod, and will bring you into the bond of the covenant.

38 And I will ſ chuſe out from among you the rebels, and them that tranſgreſſe againſt me: I will bring them out of the land where they dwell, and they ſhall not enter into the land of Iſrael, and ye ſhall know that I am the Lord.

39 As for you, O houſe of Iſrael, thus ſaith the Lord God, t Goe you, and ſerve every one his idole, ſeeing that ye will not obey me, and pollute mine holy Name no more with your giftes, and with your idoles.

40 For in mine holy mountaine, *even* in the hie mountaine of Iſrael, ſaith the Lord God, there ſhall all the houſe of Iſrael, and all the land ſerve me: there will I accept them, and there will I require your offerings, and the firſt fruits of your oblations, with all your holy things.

41 I will accept your ſweet ſavour, when I bring you from the people, and gather you out of the countreyes, wherein ye have bene ſcattered, that I may be ſanctified in you before the heathen.

42 And ye ſhall know that I am the Lord, when I ſhall bring you into the land of Iſrael, into the land for the which I lifted up mine hand to give it to your fathers.

43 And there ſhall yee remember your wayes, and all your works, wherein yee have bin defiled, and ye u ſhall iudge your ſelves worthy to be cut off, for all your evils that ye have commited.

44 And yee ſhall know that I am the Lord, when I have reſpect unto you for my Names ſake, *and* not after your wicked wayes, nor according to your corrupt workes, O yee houſe of

* Lev.18.5. rom.10.5. galat.3.12.
* Exod.20.8. and 31.13. deut.5.12.

* Num.14.28.29. and 26.65.

g Who might thereby take an occaſion to blaſpheme my Name and to accuſe me of lacke of ability, or elſe that I had ſought a meanes to deſtroy them more commodiouſly.

h That is, my true religion, which I had commanded them, and gave themſelves to ſerve me according to their owne fantaſies.

i Whereby the holy Ghoſt confuteth them that ſay that they will follow the religion and example of their fathers, and not meaſure their doings by Gods word whether they be approoveable thereby or no.

k Meaning, that they ſet their delite upon them.

l Becauſe they would not obey my lawes, I gave them up to themſelves, that they ſhould obey their owne fantaſies, as verſe 39. Rom.1.21,24.

m I condemned thoſe things, and counted them as abominable, which they thought had been excellent, and to have declared moſt zeale, Luk.16.15. for that which God required, as moſt excellent, that gave they to their idoles.

n Not onely in the wilderneſſe, when I brought them out of Egypt, but ſince I placed them in this land: which declareth how prompt mans heart is to idolatrie, that by no admonitions he can be drawen backe.

o Which ſignifieth an high place, declaring that they vaunted themſelves of their idolatry, and were not aſhamed thereof, though God had commanded them expreſly that they ſhould have no altar lifted upon high by ſtaires, Exod.20.26.

† *Ebr. in the way.*

p He ſheweth that the ingratitude of the people deſerveth that God ſhould cut them off, and that they ſhould not have the comfort of his word.

q He declareth that man of nature is wholly enemy unto God, and to his owne ſalvation, and therefore God calleth him to the right way, partly by chaſtiſing, but chiefly by his mercy in forgiving his rebellion, and wickednes.

r I will bring you among ſtrange nations as into a wildernes, and there will viſite you, and ſo call you to repentance, and then bring the godly home againe, Iſa.65.9.

ſ Signifying, that he will no burne the corne with the chaffe, but chuſe out the wicked to puniſh them when he will ſpare his.

t This is ſpoken to the hypocrites.

u Your owne conſciences ſhall conſtrict you after, that you have felt my mercies.

Iſrael, ſaith the Lord God.

45 ¶ Moreover, the word of the Lord came unto me, ſaying,

46 Sonne of man, Set thy face toward the way of Teman, and drop *thy vvord* toward [x] the South, and prophecie toward the foreſt of the field of the South,

47 And ſay to the foreſt of the South, Heare the word of the Lord, thus ſaith the Lord God, Behold, I will kindle a fire in thee, and it ſhall devoure all the [y] greene wood in thee, and all the dry wood: the continuall flame ſhall not be quenched, and every face from the South to the North ſhall be burnt therein.

48 And all fleſh ſhall ſee, that I the Lord have kindled it, *and* it ſhall not be quenched. Then ſaid I, Ah Lord God, they ſay of mee, Doeth not he ſpeake [z] parables?

CHAP. XXI.

3 He threatneth the ſword and deſtruction to Ieruſalem. 25 He ſheweth the fall of king Zedekiah. 28 He is commanded to prophecie the deſtruction of the children of Ammon. 30 The Lord threatneth to deſtroy Nebuchad-nezzar.

THe word of the Lord came to me againe, ſaying,

2 Sonne of man, ſet thy face toward Ieruſalem, [a] and drop *thy vvord* toward the holy places, and prophecie againſt the land of Iſrael,

3 And ſay to the land of Iſrael, Thus ſaith the Lord, Behold, I *come* againſt thee, and will drawe my ſword out of his ſheath, and cut off from thee *both* the [b] righteous and the wicked.

4 Seeing then that I will cut off from thee *both* the righteous and wicked, therefore ſhall my ſword goe out of his ſheath againſt all fleſh from the South to the [c] North.

5 That all fleſh may know that I the Lord have drawen my ſword out of his ſheath, *and* it ſhall not returne any more.

6 Mourne therefore thou ſonne of man, *as* in the paine of *thy* [d] reines, and mourne bitterly before them.

7 And if they ſay unto thee, Wherefore mourneſt thou? Then anſwere, Becauſe [e] of the bruit: for it commeth, and every heart ſhall melt, and all hand ſhallbe weake, and all minds ſhall faint, and all knees ſhall fall away *as* water: behold, it commeth, and ſhalbe done, ſaith the Lord God.

8 ¶ Againe, the word of the Lord came unto me, ſaying,

9 Sonne of man, prophecie, and ſay, Thus ſaith the Lord God, ſay, A ſword, a ſword both ſharpe and fourbiſhed.

10 It is ſharpened to make a ſore ſlaughter, *and* it is fourbiſhed that it may [f] glitter: how ſhall we reioyce? *for* it contemneth the [g] rod of my ſonne, *as* [h] all *other* trees.

11 And he hath given it to be fourbiſhed, that he may handle it: this ſword is ſharp, and is fourbiſhed [ỳ] he may give it into the hand of the [i] ſlayer.

12 Cry and howle, ſonne of man: for this ſhall come to my people, *and* it ſhall come unto all the princes of Iſrael: the terrors of the ſword ſhalbe upon my people, [k] ſmite therefore upon thy thigh.

13 For *it is* a triall, [l] and what ſhall this be, if *the ſvvord* contemne even the rod? It ſhalbe *no more*, ſaith the Lord God.

14 Thou therefore, ſonne of man, prophecie and ſmite [m] hand to hand, and let the ſword be doubled: let the ſword that hath killed, *returne* the third time: it is the ſword of the great ſlaughter entring into their privie chambers.

15 I have brought the feare of the ſword into all their gates to make *their* heart to faint, and to multiply *their* ruines. Ah, it is made bright, *and* it is dreſſed for the ſlaughter.

16 Get thee [n] alone: goe to the right hand, *or* get thy ſelfe to the left hand, whitherſoever thy face turneth.

17 I will alſo ſmite mine hands together, and will cauſe my wrath to ceaſe, I the Lord have ſaid it.

18 ¶ The word of the Lord came unto me againe, ſaying,

19 Alſo thou ſonne of man, appoint thee * two wayes, that the ſword of the King of Babel may come, both twaine ſhall come out of one land, and chuſe a place, and chuſe it in the corner of the way of the citie.

20 Appoint a way, that the ſword may come to Rabbah of the Ammonites, and [p] to Iudah in Ieruſalem the ſtrong *citie*.

21 And the King of Babel ſtood at the [q] parting of the way, at the head of the two wayes, conſulting by divination, *and* made his arrowes bright; he conſulted with idoles, *and* looked in [r] the liver.

22 At his right hand was the divination for Ieruſalem to appoint captains to open *their* mouth in the ſlaughter, and to lift up their voyce with ſhouting, to lay engines of warre againſt the gates, to caſt a mount, *and* to build a fortreſſe.

23 And it ſhalbe unto them [ſ] a falſe divination in their ſight for the oathes made unto them: [t] but hee will call to remembrance *their* iniquity, to the intent they ſhould be taken.

24 Therefore thus ſaith the Lord God, Becauſe ye have made your iniquitie to be remembred in diſcovering your rebellion, that in all your works your ſinnes might appeare: becauſe *I ſay*, that ye are come to remembrance, ye ſhall be taken with the hand.

25 And thou [u] Prince of Iſrael polluted, *and* wicked, whoſe day is come, when iniquitie *ſhall have* an end.

26 Thus ſaith the Lord God, I will take away the [x] diademe, and take off the crowne: this ſhall be no more the ſame: I will exalt the humble, and will abaſe him that is high.

27 I will overturne, overturne, overturne it, and it ſhallbe no more untill he [y] come, whoſe right it is, and I will give it him.

28 ¶ And thou ſonne of man, prophecie, and ſay, Thus ſaith the Lord God to the children of Ammon, and to their blaſphemy: ſay thou, I ſay, The ſword, the ſword is drawen foorth *and* fourbiſhed to the ſlaughter, to conſume, becauſe of the glittering.

29 Whiles they ſee [z] vanity unto thee, and prophecie a lye unto thee to bring thee upon the neckes of the wicked that are ſlaine, whoſe day is come, when their iniquitie *ſhall have* an end.

30 Shall I cauſe it to returne into his ſheath? I will iudge thee in the hie place where thou waſt created, *even* in the land of thine habitation.

31 And I will powre out mine indignation upon thee, and will blow againſt thee in the fire of my wrath, and deliver thee into the hand of beaſtly men, *and* skilfull to deſtroy.

32 Thou ſhalt be in the fire to be devoured: thy blood ſhall be in the middes of the land, *and* thou ſhalt be no more remembred; for I the Lord have ſpoken it.

CHAP.

x For Iudah ſtood South from Babylon.

y Both ſtrong and weake in Ieruſalem.

z The people ſaid that the Prophet ſpake darkly: therefore hee deſireth the Lord to give them a plaine declaration thereof.

a Speake ſenſibly, that all may underſtand.

b That is, ſuch which ſeeme to have an outward ſhew of righteouſnes, by obſervation of the ceremonies of the law.

c Meaning, thorow all the land.

d As though thou were in extreme anguiſh.

e Becauſe of the great noiſe of the army of the Caldeans.

f And ſo cauſe a feare.

g Meaning, the ſceptre: ſhewing that it will not ſpare the King, who ſhould be as the ſonnes of God, and in his place.

h That is, the reſt of the people.

i To wit, unto the army of the Caldeans.

k Reade Ier. 31. 19.

l Ezekiel mooved with compaſſion, thus complaineth, fearing the deſtruction of the kingdome which God had confirmed to David and his poſterity by promiſe, which promiſe God performed, although here it ſeemed to mans eye that it ſhould utterly periſh.

m That is, encourage the ſword,

n Provide for thy ſelfe: for thou ſhalt ſee Gods plague of all parts on this countrey.

o This was ſpoken, becauſe that when Nebuchadnezzar came againſt Iudah, his purpoſe was alſo to goe againſt the Ammonites: but doubting in the way, which enterpriſe to undertake firſt hee conſulted with his ſoothſayers, and ſo went againſt Iudah.

p That is, to the tribe of Iudah that kept themſelves in Ieruſalem.

q To know whether hee ſhould goe againſt the Ammonites, or them of Ieruſalem.

r He uſed coniuring and ſorcery.

ſ Becauſe there was a league betweene the Iewes and the Babylonians, they of Ieruſalem ſhall thinke nothing leſſe then that this thing ſhould come to paſſe.

t That is, Nebuchadnezzar will remember the rebellion of Zedekiah, and ſo come upon them.

u Meaning, Zedekiah, who practiſed with the Egyptians to make himſelfe hie and able to reſiſt the Babylonians.

x Some referre this to the Prieſts attire: for Iehozadek the Prieſt went into captivity with the king.

y That is, unto the comming of Meſſiah: for though the Iewes had ſome ſigne of governement afterward under the Perſians, Greekes and Romanes, yet this reſtitution was not till Chriſts coming, and at length ſhould be accompliſhed, as was promiſed, Gen. 49. 10.

z Though the Iewes and Ammonites would not beleeve that thou, to wit, the ſword, ſhouldeſt come upon them, and ſaid, that the Prophets, which threatned, ſpake lies, yet thou ſhalt as ſurely come, as though thou weareſt already upon their necks.

CHAP. XXII.

1 Jerusalem is reproched for cruelties. 25 Of the wicked doctrine of the false prophets and priests, and of their unsatisfable covetousnesse. 26 The tyranny of rulers. 29 The wickednesse of the people.

MOreover, the word of the Lord came unto me, saying,

2 Now thou sonne of man, wilt thou [a] iudge, wilt thou iudge this bloody city? wilt thou shew her all her abominations?

3 Then say, Thus saith the Lord God, The citie sheddeth blood in the middes of it, that her [b] time may come, and maketh idoles against [c] her selfe, to pollute her selfe.

4 Thou hast offended in thy blood, that thou hast shed, and hast polluted thy selfe in thine idols, which thou hast made, and thou hast caused thy dayes to draw neere, and art come unto thy terme: therefore have I made thee a reproach to the heathen, and a mocking to all countreys.

5 Those that be neere, and those that be farre from thee, shall mocke thee, *which art* vile in [d] name *and* sore in affliction.

6 Behold, the princes of Israel every one in thee was *ready* to his power, to shed blood.

7 In thee have they despised father and mother: in the mids of thee [e] have they oppressed the stranger: in thee have they vexed the fatherlesse and the widow.

8 Thou hast despised mine holy things, and hast polluted my Sabbaths.

9 In thee are men that carie tales to shedde blood: in thee *are they* that eate upon the mountaines: in the mids of thee they commit abomination.

10 * In thee have they discovered their fathers shame: in thee have they vexed her that was polluted in *her* floures.

11 And every one * hath committed abomination with his neighbours wife, and every one hath wickedly defiled his daughter in law, and in thee hath every man forced his owne sister, *even* his fathers daughter.

12 In thee have they taken gifts to shed blood: thou hast taken usurie and the increase, and thou hast defrauded thy neighbours by extortion, and hast forgotten me, saith the Lord God.

13 Beholde, therefore I have [f] smitten mine hands upon thy covetousnes, that thou hast used, and upon the blood, which hath bene in the mids of thee.

14 Can thine heart endure, or can thine hands [g] bee strong, in the dayes that I shall have to doe with thee? I the Lord have spoken it, and will doe it.

15 And I will scatter thee among the heathen, and disperse thee in the countreys, and will cause thy [h] filthinesse to cease from thee.

16 And thou shalt take thine [i] inheritance in thy selfe in the sight of the heathen, and thou shalt know that I am the Lord.

17 ¶ And the word of the Lord came unto me, saying,

18 Sonne of man, the house of Israel is unto me as [k] drosse: all they are brasse, and tinne, and yron, and lead, and tinne into the mids of the fornace, to blow the fire upon it to melt it, so will I gather you in mine anger and in my wrath, and will put you *there* and melt you.

21 I will gather you, I say, and blow the fire of my wrath upon you, and you shallbe melted in the mids thereof.

22 As silver is melted in the midst of the fornace, so shall ye be melted in the mids thereof, and ye shall know that I the Lord have powred out my wrath upon you.

23 And the word of the Lord came unto mee, saying,

24 Sonne of man, say unto her, Thou art the land that is uncleane, [m] *and* not rained upon in the day of wrath.

25 *There is* a conspiracie [n] of her prophets in the mids thereof like a roaring lyon, ravening the pray: they have devoured soules: they have taken the riches and precious things: they have made her many widowes in the mids thereof.

26 Her Priests have broken my Law, and have defiled mine holy things: they have put no difference betweene the holy and prophane, neither discerned betweene the uncleane and the cleane, and have hid their [o] eyes from my Sabbaths, and I am prophaned among them.

27 Her princes in * the mids thereof *are* like wolves, ravening the pray to shed blood, *and* to destroy soules for their owne covetous lucre.

28 And her [p] prophets have dawbed them with untempered *morter*, seeing vanities, and divining lies unto them, saying, Thus saith the Lord God, when the Lord had not spoken.

29 The people of the land have violently oppressed by spoyling and robbing, and have vexed the poore and the needy: yea, they have oppressed the stranger against right.

30 And I sought for a man among them, that should [q] make up the hedge, and stand in the gap before me for the land, that I should not destroy it, but I found none.

31 Therefore have I powred out mine indignation upon them, and consumed them with the fire of my wrath: their owne wayes have I rendred upon their heads, saith the Lord God.

CHAP. XXIII.

Of the Idolatry of Samaria and Jerusalem, under the names of Aholah and Aholibah.

THe word of the Lord came againe unto mee, saying,

2 Sonne of man, there were two women, the daughters of one [a] mother.

3 And they committed fornication in [b] Egypt, they committed fornication in their youth: there were their breasts pressed, and there they bruised the teats of their virginitie.

4 And the names of [c] them *were* Aholah the elder, and Aholibah her sister: and they were mine, and they bare sonnes and daughters: thus *were* their names: Samaria *is* Aholah, and Jerusalem Aholibah.

5 And Aholah played the harlot † when [d] she was mine, and she was set on fire with her lovers, *to wit*, with the Assyrians *her* neighbours.

6 Which were cloathed with blew silke, *both* captaines and princes they were all pleasant yong men, *and* horsemen riding upon horses.

a Art thou ready to execute thy charge, which I commit unto thee against Jerusalem, that murdereth the Prophets and them that are godly?
b That is, the time of her destruction.
c To her owne undoing.
d Whose very name all men hate.
e He meaneth hereby that there was no kinde of wickednes which was not committed in Jerusalem, and therefore the plagues of God should speedily come upon her.
* Levit.20,11,18.
* Ierem.5,8.
f In token of my wrath and vengeance.
g That is, able to defend thy selfe.
h I will thus take away the occasion of thy wickednes.
i Thou shalt be no more the inheritance of the Lord, but forsaken.
k Which before was most precious.
l Meaning hereby that the godly should be tried, and the wicked destroyed.
m Thou art *like* a barren land which the Lord plagueth with drought.
n The false prophets have conspired together to make their doctrine more probable.
o They have neglected my service.
* Mich.3,11. Zepha.3,3.
p They which should have reproved them, flattered them in their vices, and covered their doings with lies, Chap.13.10.
q Which would shew himselfe zealous in my cause by resisting vice. Isa.59,16. and 63,5. and also pray unto me to withhold my plagues, Psal. 106,23.
a Meaning, Israel and Judah, which came both out of one familie.
b They became idolaters after the maner of the Egyptians.
c Aholah signifieth a mansion or dwelling in herselfe, meaning Samaria, which was the royall citie of Israel, and Aholibah signifieth my mansion in her whereby is meant Jerusalem, where Gods Temple was.
† *Hebr. under me.*
d When the Israelites were named the people of God, they became idolaters, and forsooke God, and put their trust to the Assyrians.

7 Thus ſhee committed her whoredome with them, *even* with all them that were the choſen men of Aſſhur, *and* with all on whom ſhe doted, *and* defiled her ſelfe with all their idoles.

8 Neither left ſhe her fornications, *learned* of the Egyptians: for in her youth they e lay with her, and they bruiſed the breſts of her virginity, and powred their whoredome upon her.

The holy Ghoſt uſeth theſe termes which ſeeme ſtrange to chaſte eares, to cauſe this wicked vice of idolatry ſo to be abhorred, that vnneth any ſhould abide to heare the name thereof.

e Meaning, the Aſſyrians.

9 Wherefore I delivered her into the handes of her lovers, *even* into the hands of the Aſſyrians, upon whom ſhe doted.

10 Theſe diſcovered her ſhame: they tooke away her ſonnes and her daughters, and ſlew her with the ſword, and ſhee had an *evill* name among women: for f they had executed iudgement upon her.

f Meaning, the Aſſyrians.

11 And when her ſiſter Aholibah ſaw this, ſhe marred her ſelfe with inordinate love more then ſhe, and with her fornications more then her ſiſter with *her* fornications.

12 She doted upon the Aſſyrians *her* neighbours, *both* captaines and princes cloathed with divers ſuites, horſemen riding upon horſes: they were all pleaſant yong men.

13 Then I ſaw that ſhe was defiled, *and* that they were both after one ſort.

14 And that ſhe increaſed her fornications: for when ſhe ſawe men g painted upon the wall, the images of the Caldeans painted with vermilion,

g This declareth that no words are able ſufficiently to expreſſe the rage of idolaters, and therefore the holy Ghoſt here compareth them to thoſe which in their raging love and filthy luſts doe upon the images and paiſuring of them after whom they bait.

15 And girded with girdles upon their loynes, and with died attire upon their heads (looking all like princes after the maner of the Babylonians in Caldea, the land of their nativitie.)

16 Aſſoone, I ſay, as ſhe ſaw them, ſhee doted upon them, and ſent meſſengers unto them, into Caldea.

17 Now when the Babylonians came to her into the bed of love, they defiled her with their fornication, and ſhe was polluted with them, and her luſt departed from them.

18 So ſhe diſcovered her fornication, and diſcloſed her ſhame: then mine heart forſooke her, like as mine heart had forſaken her ſiſter.

19 Yet ſhee increaſed her whoredome more, and called to remembrance the dayes of her youth wherein ſhee had played the harlot in the land of Egypt.

20 For ſhe doted upon their ſervants whoſe members are *as* the members of aſſes, and whoſe iſſue is *like* the iſſue of horſes.

21 Thou calledſt to remembrance the wickedneſſe of thy youth, when thy teates were bruiſed by the Egyptians: therefore the paps of thy youth *are thus.*

22 Therefore, O Aholibah, thus ſaith the Lord God, Behold, I will raiſe up thy lovers againſt thee, from whom thine heart is departed, and I will bring them againſt thee on every ſide.

23 *To vvit*, the Babylonians, and all the Caldeans, h Peked, and Shoah, and Koa, *and* all the Aſſyrians with them: they were all pleaſant yong men, captaines and princes: all they were valiant and renowmed, riding upon horſes.

h Theſe were the names of certaine princes and captaines under Nebuchadnezzar.

24 Even theſe ſhall come againſt thee with charets, wagons, and wheeles, and with a multitude of people, *vvhich* ſhall ſet againſt thee buckler and ſhield, and helmet round about, and † I will leave the puniſhment unto them, and they ſhall iudge thee according to their ‖ iudgements.

† Ebr. *I will give iudgement before them.*
‖ Or, *lawes.*

25 And I will lay mine indignation upon thee, and they ſhall deale cruelly with thee: they ſhall cut off thy i noiſe and thine eares, and thy remnant ſhall fall by the ſword: they ſhall cary away thy ſonnes and thy daughters, and thy reſidue ſhalbe devoured by the fire.

i They ſhall deſtroy thy princes and prieſts with the reſt of thy people.

26 They ſhall alſo ſtrip thee out of thy cloathes, and take away thy faire iewels.

27 Thus will I make thy wickedneſſe to ceaſe from thee, and thy fornication out of the land of Egypt: ſo that thou ſhalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus ſaith the Lord God, Behold, I will deliver thee into the hand of them, whom thou hateſt, *even* into the hands of them from whom thine heart is departed.

29 And they ſhall handle thee deſpitefully, and ſhall take away all thy k labour, and ſhall leave thee naked and bare, and the ſhame of thy fornications l ſhallbe diſcovered, both thy wickednes, and thy whoredome.

k All thy treaſures, and riches which thou haſt gotten by labour.
l All the world ſhall ſee thy ſhamefull forſaking of God to ſerve idoles.

30 I will doe theſe things unto thee, becauſe thou haſt gone a whoring after the heathen, *and* becauſe thou art polluted with their idoles.

31 Thou haſt walked in the way of thy ſiſter: therefore will I give her m cup into thine hand.

m I will execute the ſame iudgement and vengeance againſt thee, and that with greater ſeveritie.

32 Thus ſaith the Lord God, Thou ſhalt drinke of thy ſiſters cup, deepe and large: thou ſhalt be laughed to ſcorne and had in deriſion, becauſe it conteineth much.

33 Thou ſhalt be filled with n drunkenneſſe and ſorow, *even* with the cup of deſtruction, and deſolation, with the cup of thy ſiſter Samaria.

n Meaning, that the afflictions ſhould be ſo great that they ſhould cauſe them to loſe their ſenſes and reaſon.

34 Thou ſhalt even drinke it, and wring it out *to the dregges*, and thou ſhalt breake the ſheards thereof, and teare thine owne breaſts: for I have ſpoken it, ſaith the Lord God.

35 Therefore thus ſaith the Lord God, Becauſe thou haſt forgotten me, and caſt me behind thy backe, therefore thou ſhalt alſo beare thy wickedneſſe and thy whoredome.

36 ¶ The Lord ſaid moreover unto me, Sonne of man, wilt thou iudge Aholah and Aholibah? and wilt thou declare to them their abominations?

37 For they have played the whores, and blood *is* in their hands, and with their idoles have they committed adulterie, and have alſo cauſed their ſonnes, whom they bare unto mee, to paſſe *by the fire* to be their • meat.

o That *is*, to be ſacrifices to their idoles, reade Chap. 16. 20.

38 Moreover, thus have they done unto mee: they have defiled my Sanctuarie in the ſame day, and have prophaned my Sabbaths.

39 For when they had ſlaine their children to their idoles, they came the ſame day into my Sanctuarie to defile it: and loe, thus have they done in the mids of mine houſe.

40 And how much more *is it* that they ſent for men to come from p farre, unto whom a meſſenger was ſent, and loe, they came? for whom thou didſt waſh thy ſelfe, and paintedſt thine eyes, and deckedſt thee with ornaments,

p They ſent into other countries to have ſuch as ſhould teach the ſervice of their idoles.

41 And ſateſt q upon a coſtly bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oyle.

q He meaneth the altar that was prepared for the idoles.

42 And a voyce of a multitude being at eaſe, *vvas* with her: and with the men to make the company great, were brought men of r Saba from the wildernes, which put bracelets upon their hands, and beautifull crownes upon their heads.

r Which ſhould teach the manner of worſhipping their gods.

43 Then I ſaid unto her that was old in adulteries, Now ſhall ſhe and her fornications come to an end,

44 And

44 And they went in unto her as they goe to a common harlot: ſo went they to Aholah and Aholibah the wicked women.

45 And the righteous men they ſhall iudge them after the manner of f harlots, and after the manner of murtherers: for they are harlots, and blood *is* in their hands.

f That is, worthy death, reade Chap. 16,38.

46 Wherefore thus ſaith the Lord God, I will bring a multitude upon them, and will give them unto the tumult and to the ſpoyle,

47 And the multitude ſhall ſtone them with ſtones, and cut them with their ſwords: they ſhall ſlay their ſonnes, and their daughters, and burne up their houſes with fire.

48 Thus will I cauſe wickedneſſe to ceaſe out of the land, that all t women may be taught not to doe after your wickedneſſe.

t Meaning, all other cities and countries.

49 And they ſhall lay your wickedneſſe upon you, and ye ſhall beare the ſinnes of your idoles, and ye ſhall know that I am the Lord God.

CHAP. XXIIII.

He ſheweth the deſtruction of Ieruſalem by a parable of a ſeething pot. 16 The parable of Ezekiels wife being dead.

a Of Iechoniahs captivitie, and of the reigne of Zedekiah. 2 king. 25,1.
b Called Tebeth, which containeth part of December and part of Ianuarie: in the which moneth and day Nebuchad-nezzar beſieged Ieruſalem.
c Whereby was meant Ieruſalem.
d That is, the citizens, and the chiefe men thereof.
‖ *Or, heape.*
e Meaning, of the innocents, whom they had ſlaine, who were the cauſe of the kindling of Gods wrath againſt them.
f Whoſe iniquities and wicked citizens there yet remaine.
g Signifying that they ſhould not be deſtroyed all at once, but by little and little.
h Spare none eſtate or condition.
i The citie ſhewed her crueltie to all the world, and was not aſhamed thereof, neither yet hid it.
* Nah. 3,1. Habak. 2,12.
‖ *Or, an heape of wood.*
k Meaning, that the citie ſhould be utterly deſtroyed, and that he would give the enemies an appetite thereunto.
‖ *Or, bottome.*
l The citie hath flattered her ſelfe in vaine.
m Admoniſhed by ſending my Prophets to call thee to repentance, but thou wouldeſt not.

A Gaine in the a ninth yeere, in the tenth moneth, in the tenth *day* of the b moneth, came the word of the Lord unto me, ſaying,

2 Sonne of man, write thee the name of the day, *even* of this ſame day: *for* the King of Babel ſet himſelfe againſt Ieruſalem this ſame day.

3 Therefore ſpeake a parable unto the rebellious houſe, and ſay unto them, Thus ſaith the Lord God, Prepare a c pot, prepare it, and alſo powre water into it.

4 Gather the d pieces thereof into it, *even* every good piece, *as* the thigh and the ſhoulder, *and* fill it with the chiefe bones.

5 Take one of the beſt ſheepe, and ‖ burne alſo the e bones under it, *and* make it boyle well, and ſeeth the bones of it therein.

6 Becauſe the Lord God ſaith thus, Woe to the bloodie city, *even* to the pot, f whoſe ſkum is therein, and whoſe ſkum is not gone out of it: bring it out g piece by piece: let no h lot fall upon it.

7 For her blood is in the mids of her: ſhe ſet it upon an high i rocke, *and* powred it not upon the ground to cover it with duſt.

8 That it might cauſe wrath to ariſe, and take vengeance: *even* I have ſet her blood upon an hie rocke that it ſhould not be covered.

9 Therefore thus ſaith the Lord God, * Woe to the bloody city, for I will make ‖ the burning great.

10 Heape on much wood: k kindle the fire, conſume the fleſh, and caſt in ſpice, and let the bones be burnt.

11 Then ſet it emptie upon the coales thereof, that ‖ the braſſe of it may be hot, and may burne, and that the filthineſſe of it may be molten in it, *and* that the ſkumme of it may be conſumed.

12 l Shee hath wearied her ſelfe with lies, *and* her great ſkumme went not out of her: *therefore* her ſkumme *ſhall be conſumed* with fire.

13 *Thou remaineſt* in thy filthineſſe *and* wickedneſſe: becauſe I would m have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſſe, till I have cauſed my wrath to light upon thee.

14 I the Lord have ſpoken it: it ſhall come to paſſe, and I will doe it: I will not goe backe, neither will I ſpare, neither will I repent: according to thy wayes, and according to thy workes ſhall n they iudge thee, ſaith the Lord God.

n That is, the Babylonians.

15 ¶ Alſo the word of the Lord came unto me, ſaying,

16 Sonne of man, beholde, I take away from thee the o pleaſure of thine eyes with a plague: yet ſhalt thou neither mourne nor weepe, neither ſhall thy teares runne downe.

o Meaning, his wife, in whom he delited, as verſ. 18.

17 Ceaſe from ſighing: make no mourning for the dead, *and* binde the tire of thine head upon thee, p and put on thy ſhooes upon thy feete, *and* cover not thy lips, and eat q not the bread of men.

p For in mourning they went bare headed and barefooted, and alſo covered their lips.

18 So I ſpake unto the people in the morning, and at even my wife died: and I did in r the morning, as I was commanded.

q That is, which the neighbours ſent to them that mourned.

19 And the people ſaid unto mee, Wilt thou not tell us what theſe things meane toward us that thou doeſt ſo?

r Meaning, the morning following.

20 Then I anſwered them, The word of the Lord came unto me, ſaying,

21 Speake unto the houſe of Iſrael, Thus ſaith the Lord God, beholde, I will ſ pollute my Sanctuary, *even* the t pride of your power, the pleaſure of your eyes, and your hearts deſire, and your ſonnes and your daughters whom yee have left, ſhall fall by the ſword.

ſ By ſending the Chaldeans to deſtroy it, as Chap. 7,22.
t Wherein you boaſt and delight.

22 And ye ſhall doe as I have done: yee ſhall not cover your lippes, neither ſhall yee eate the bread of men.

23 And your tire *ſhalbe* upon your heads, and your ſhooes upon your feet: ye ſhall not mourne nor weepe, but yee ſhall pine away for your iniquities, and mourne one toward another.

24 Thus Ezekiel is unto you a ſigne: according to all that he hath done, yee ſhall doe: and when this commeth, ye ſhall know that I am the Lord God.

25 Alſo, thou ſonne of man, ſhall it not be in the day when I take from them their power, the ioy of their honor, the pleaſure of their eyes, and the † deſire of their heart, their ſons and their daughters,

† *Ebr. lifting up of thy ſoules.*

26 That he that eſcapeth in that day, ſhall come unto thee *to tell thee* that which hee hath heard with *his* eares?

27 In that day ſhall thy mouth be opened to him which is eſcaped, and thou ſhalt ſpeake, and be no more dumbe, and thou ſhalt be a ſigne unto them, and they ſhall know that I am the Lord.

CHAP. XXV.

1 *The word of the Lord againſt Ammon, which reioyced at the fall of Ieruſalem,* 3 *againſt Moab and Seir, Idumea and the Philiſtims.*

THe word of the Lord came againe unto mee, ſaying,

2 Sonne of man, ſet thy face againſt the Ammonites, and prophecie againſt them,

3 And ſay unto the Ammonites, Heare the word of the Lord God, Thus ſaith the Lord God, Becauſe thou ſayeſt, a Ha, ha, againſt my Sanctuary, when it was polluted, and againſt the land of Iſrael, when it was deſolate, and againſt the houſe of Iudah, when they went into captivitie,

a Becauſe ye reioyced when the enemie deſtroyed my citie and Temple.

4 Behold, therefore I will deliver thee to the b men of the Eaſt for a poſſeſſion, and they ſhall ſet their c palaces in thee, and make their dwellings in thee: they ſhall eate thy fruite, and they ſhall drinke thy milke:

b That is, to the Babylonians.
c They ſhall chaſe thee away, and take thy gorgeous houſes to dwell in.

5 And I will make d Rabbah a dwelling place for camels, and the Ammonites a ſheepecote, and ye ſhall know that I am the Lord.

d Called alſo Philadelphia, which was the chiefe citie of the Ammonites and full of conduits, 2. Sam. 12,27.

6 For thus ſaith the Lord God, Becauſe thou haſt

hast clapped the hands, and stamped with the feet, and reioyced in heart with all thy despite against the land of Israel,

7 Behold, therefore I will stretch out mine hand upon thee, and will deliver thee to be spoyled of the heathen, and I will roote thee out from the people, and I will cause thee to be destroyed out of the countries, *and* I will destroy thee, and thou shalt know that I am the Lord.

8 Thus saith the Lord God, Because that Moab and Seir doe say, Behold, the house of Iudah is like unto all the heathen,

9 Therefore, beholde, I will open the side of Moab, *even* of the cities [e] of his cities, *I say*, in his frontiers with the pleasant countrey, Beth-ieshimoth, Baal-meon, and Kiriathaim.

[e] So that no power or strength should be able to resist the Babylonians.

10 *I will call* the men of the East against the Ammonites, and will give them in possession, so that the Ammonites shall no more be remembred among the nations.

11 And I will execute iudgements upon Moab, and they shall know that I am the Lord.

12 ¶ Thus saith the Lord God, because that Edom hath done *evill* by taking vengeance upon the house of Iudah, and hath committed great offence, and revenged himselfe upon them,

13 Therefore thus saith the Lord God, I will also stretch out mine hand upon Edom, and destroy man and beast out of it, and I will make it desolate from Teman, and they of Dedan shall fall by the sword.

14 And I will execute my vengeance upon Edom by the hand of my people Israel, and they shall doe in Edom according to mine anger, and according to mine indignation, and they shall know my vengeance, saith the Lord God.

15 Thus saith the Lord God, Because the Philistims have executed vengeance, and revenged themselves with a despitefull heart, to destroy it for the old hatred,

16 Therefore thus saith the Lord God, behold, I will stretch out mine hand upon the Philistims, and I will cut off the [f] Cherethims, and destroy the remnant of the sea coast.

[f] Which were certaine garisons of Philistims, whereby they oft times molested the Iewes, of the Cherethims David also had a gard, 2. Sam. 8, 18.

17 And I will execute great vengeance upon them with rebukes of mine indignation, and they shall know that I am the Lord, when I shall lay my vengeance upon them.

CHAP. XXVI.

x He propheceth that Tyrus shalbe overthrowen, because it reioyced at the destruction of Ierusalem. 15 The wondring and astonishment of the marchants for the destruction of Tyrus.

[a] Either of the captivitie of Ieconiah, or of the reigne of Zedekiah.

AND in the [a] eleventh yeere in the first *day* of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, because that Tyrus hath said against Ierusalem, Aha, the [b] gate of the people is broken: it is turned unto me: *for* seeing she is desolate, I shall be [c] replenished,

[b] That is, the famous citie Ierusalem, whereunto all people resorted.

[c] My riches and fame shall increase: thus the wicked reioyce at their fall by whom they may have any profit or advantage.

3 Therefore thus saith the Lord God, Behold, I come against thee, O Tyrus, and I will bring up many nations against thee, as the sea mounteth up with his waves.

4 And they shall destroy the walles of Tyrus and breake downe her towres: I will also scrape her dust from her, and make her like the top of a rocke.

5 Thou shalt be for the spreading of nets in the mids of the sea: for I haue spoken it, saith the Lord God, and it shall be a spoile to the nations.

6 And her [d] daughters which are in the field, shall be slaine by the sword, and they shall know that I am the Lord.

[d] The townes that belonged unto her.

7 For thus saith the Lord God, Behold, I will bring upon Tyrus Nebuchad-nezzar king of Babel, a King of kings from the North, with horses and with charets, and with horsemen, with a multitude and much people.

8 He shall slay with the sword thy daughters in the field, and hee shall make a fort against thee, and cast a mount against thee, and lift up the buckler against thee.

9 He shall set engines of warre before him against thy walles, and with his weapons breake downe thy towres.

10 The dust of his horses shall cover thee, for their multitude: thy wals shall shake at the noise of the horsemen, and of the wheeles, and of the charets, when he shall enter into thy gates as into the entry of a citie that is broken downe.

11 With the hooves of his horses shall he tread downe all thy streetes: he shall slay the people by the sword, and the [e] pillars of thy strength shall fall downe to the ground.

[e] For Tyrus was much built by art and by labour of men was wonne out of the Sea. Some referre this unto the images of the noble men which they had erected up for their glory and renowme.

12 And they shall robbe thy riches, and spoyle thy marchandise, and they shall breake downe thy walles, and destroy thy pleasant houses, and they shall cast thy stones and thy timber and thy dust into the mids of the water.

13 * Thus will I cause the sound of thy songs to cease, and the sound of thine harpes shallbe no more heard.

* Ierem. 7. 34.

14 I will lay thee like the toppe of a rocke: [f] thou shalt be for a spreading of nets: thou shalt be built no more: for I the Lord have spoken it, saith the Lord God.

[f] I will make thee so bare that thou shalt have nothing to cover thee.

15 Thus saith the Lord God to Tyrus, shall not the yles tremble at the sound of thy fall? and at the cry of the wounded, when they shall be slaine and murthered in the mids of thee?

16 Then all the princes of the [g] sea shall come downe from their thrones: they shall lay away their robes, and put off their broidered garments, and shall cloathe themselves with astonishment: they shall sit upon the ground and be astonished at *every* moment, and be amazed at thee,

[g] The governours and rulers of other countries that dwell by the sea: whereby he signifieth that her destruction should be so horrible, that all the world should heare thereof and be afraid.

17 And they shall take up a lamentation for thee, and say to thee: How art thou destroyed, that wast inhabited [h] of the Sea *men*, the renoumed citie which was strong in the sea, *both* thee and her inhabitants, which cause their feare to be on all that haunt therein!

[h] Meaning, marchants which by their traffique did enrich her wonderfully and increase her power.

18 Now shall the yles be astonished in the day of thy fall: yea, the yles that are in the sea, shall be troubled at thy departure.

19 ¶ For thus saith the Lord God, when I shall make thee a desolate citie, like the cities that are not inhabited, and when I shall bring the deepe upon thee, and great waters shall cover thee,

20 When I shall cast thee downe with them that descend into the pit, with the people [i] of old time, and shall set thee in the lowe parts of the earth, like the old ruines, with them, *I say*, which goe downe to the pit, so that thou shalt not be inhabited, and I shall shew my glory in the land of the [k] living.

[i] Which were dead long agoe.

[k] Meaning, in Iudea, when it shall be restored.

21 I will ‖ bring thee to nothing, and thou shalt be no *more*, though thou be sought for, yet shalt thou never be found againe, saith the Lord God.

‖ *Or, make thee a terrour.*

CHAP. XXVII.

The Prophet bewaileth the desolation of Tyrus, shewing what were the riches, power and authoritie thereof in time past.

The

THe word of the Lord came againe unto mee, saying,

2 Sonne of man, take up a lamentation for Tyrus,

3 And say unto Tyrus that is situate at the entry of the sea, which is the mart [a] of the people for many yles, Thus sayeth the Lord God, O Tyrus, thou hast said, I am of perfite beauty.

4 Thy borders are in the [†] mids of the sea, *and* thy builders have made thee of perfit beautie.

5 They have made all thy *ship* boards of firre trees of [b] Shenir: they have brought cedars from Lebanon, to make masts for thee.

6 Of the oakes of Bashan have they made thine ores: the company of the Assyrians have made thy banks of yvory, *brought* out of the yles of [c] Chittim.

7 Fine linnen with broydered worke, *brought* from Egypt, was spread over thee to be thy saile, blew silke and purple, *brought* from the yles of Elishah was thy covering.

8 The inhabitants of Zidon, and Aruad were thy mariners, O Tyrus: thy wise men that were in thee, they were thy [‖] pilots.

9 The ancients of Gebal, and the wise men thereof were in thee thy [d] calkers, all the ships of the sea with their mariners were in thee to occupy thy marchandise.

10 They of Persia, and of Lud and of Phut were in thine armie: thy men of warre they hanged the shield and helmet in thee: they set foorth thy beautie,

11 The men of Aruad with thine armie *vvere* upon thy walles round about, and the [e] Gammadims were in thy towers: they hanged their shields upon thy walles round about: they have made thy beauty perfit.

12 They of Tarshish *vvere* thy marchants for the multitude of all riches, for silver, yron, tinne, and lead, *vvhich* they brought to thy faires.

13 They of [f] Iauan, Tubal and Meshech were thy marchants, [g] concerning the lives of men, and they brought vessels of brasse for thy marchandise.

14 They of the house of [h] Togarmach brought to thy faires, horses and horsemen, and mules.

15 The men of Dedan *vvere* thy marchants: and the marchandise of many yles *vvere* in thine hands: they brought thee for a present, [i] hornes, teeth, and peacockes.

16 They of Aram *vvere* thy marchants for the multitude of thy [‖] wares: they occupied in thy faires, with [‖] emeraudes, purple, and broydred worke, and [‖] fine linnen, and corall, and pearle.

17 They of Iudah and of the land of Israel were thy marchants: they brought for thy marchandise wheate of [k] Minnith, and Pannag, and hony, and oyle, and [‖] balme.

18 They of Damascus *vvere* thy marchants in the multitude of thy wares, for the multitude of all riches, *as* in the wine of Helbon and white wooll.

19 They of Dan also and of Iauan, going to and fro, occupied in thy faires: yron worke, cassia and calamus were among thy marchandise.

20 They of Dedan *vvere* thy marchants in precious cloathes for the charets.

21 They of Arabia, and all the princes of Kedar [‖] occupied with thee, in lambes, and rammes and goates: in these were they marchants.

22 The merchants of Sheba, and Raamah were thy marchants: they occupied in thy fayres with the chiefe of all spices, and with all precious stones and gold,

23 They of Haran and Canneh and Eden, the marchants of Sheba, Asshur *and* Chilmad *vvere* thy marchants.

24 These were thy marchants in all sorts *of things*, in rayment of blew silke, and of broydered worke, and in coffers for the rich apparell, which were bound with coardes: chaines also *vvere* among thy marchandise.

25 The ships of Tarshish [‖] were thy chiefe in thy marchandise, and thou wast replenished and made very glorious in the mids of the sea.

26 Thy [‖] robbers have brought thee into great waters: the [l] East winde hath broken thee in the mids of the sea.

27 Thy riches and thy faires, thy marchandise, thy mariners and pilots, thy calkers, and the occupiers of thy marchandise, and all thy men of warre that are in thee, and all thy multitude which is in the mids of thee, shall fall in the mids of the sea in the day of thy ruine.

28 The [m] suburbs shall shake at the sound of the cry of thy pilots.

29 And all that handle the oare, the mariners *and* all the pilots of the sea shall come downe from their ships, *and* shall stand upon the land,

30 And shall cause their voyce to be heard against thee, and shall cry bitterly, and shall cast dust upon their heads, and wallow themselves in the ashes.

31 They shall plucke off their haire for thee, and gird them with sackecloath, and they shall weepe for thee with sorow of heart *and* bitter mourning.

32 And in their mourning, they shall take up a lamentation for thee, *saying*, What *city* is like Tyrus so destroyed in the mids of the sea?

33 When thy wares went foorth of the seas, thou filledst many people, *and* thou diddest enrich the Kings of the earth with the multitude of thy riches and of thy marchandise.

34 When thou shalt be broken by the seas in the depths of the waters, thy marchandise and all thy multitude which was in the mids of thee, shall fall.

35 All the inhabitants of the yles shall be astonished at thee, and all their Kings shall be sore afraid *and* troubled in their countenance.

36 The marchants among the people shall hisse at thee: thou shalt be a terrour, and never shalt be [n] any more.

CHAP. XXVIII.

a The word of God against the king of Tyrus for his pride.
21 The word of the Lord against Zidon. *25 The Lord promiseth that he will gather together the children of Israel.*

THe word of the Lord came againe unto mee, saying,

2 Sonne of man, say unto the prince of Tyrus, Thus saith the Lord God, because thine heart is exalted, and thou hast said, [a] I am a god, I sit in the seat of God in the mids of the sea, yet thou art but a man and not God, and [†] though thou diddest thinke in thine heart, that thou wast equall with God,

3 Behold, thou art wiser then [b] Daniel: there is no secret that they can hide from thee.

4 With thy wisedome and thine understanding thou hast gotten thy riches, and hast gotten gold and silver into thy treasures.

5 By thy great wisedome *and* by thine occupying hast thou increased thy riches, and thine heart is lifted up because of thy riches.

6 Therefore thus saith the Lord God, Because thou diddest thinke in thine heart, that thou wast equall with God,

7 Behold,

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a Which serveth all the world with thy marchandise.

† *Hebr.* heart.

b This mountaine was called Hermon, but the Amorites called it Shenir, Deut. 3.9.

c Which is taken for Grecia and Italy.

‖ *Or, shipmasters.*

d Meaning, that they built the walles of the city, which is here meant by the ship: and of these were the builders of Salomons Temple, 1. King. 5.18.

e That is, they of Cappadocia, or Pigmies and dwarfes, which were so called, because that out of the hie towers they seemed little.

f Of Grecia, Italy and Cappadocia.

g By selling slaves.

h Which are taken for a people of Asia minor.

i Meaning, Vnicornes hornes, and Elephants teeth.

‖ *Or, workes.*
‖ *Or, carbuncle.*
‖ *Or, silke.*

k Where the best wheat growed.
‖ *Or, turpentine, or, triacle.*

‖ *Or, were marchants whose marchandise passed through thine hands.*

[l] *Or, powers.*
[l] That is, Nebuchad-nezzar.

m That is, the cities neere about thee, as was Zidon, Aruad, and others.

n Whereby is meant a long time: for it was prophecied to be destroyed but seventie yeres, as Isa. 23.15.

a I am safe that none can come to hurt me, as God is in the heaven.

† *Hebr. though thou set thine heart as the heart of God.*

b Thus he speaketh by derision: for Daniel had declared notable signes of his wisedome in Babylon, when Ezekiel wrote this.

‖ *Or, came in company toward thee.*

7 Behold, therefore I will bring strangers upon thee, *even* the terrible nations: and they shall draw their swords against the beautie of thy wisdome, and they shall defile thy brightnesse.

8 They shall cast thee downe to the pit, and thou shalt die the death of them, that are slaine in the mids of the sea.

9 Wilt thou say *then* before him that slayeth thee, I am a god? but thou shalt be a man, and no god, in the hands of him that slayeth thee.

10 Thou shalt die the death of the [c] uncircumcised by the hands of strangers: for I have spoken it, saith the Lord God.

11 ¶ Moreover, the word of the Lord came unto me, saying,

12 Sonne of man, take up a lamentation upon the King of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the summe, *and* art full of [d] wisedome, and perfite in beauty.

13 Thou hast beene in Eden the garden of God: every precious stone *was* in thy garment, the ruby, the topaze, and the ‖ diamond, the chrysolite, the onix, and the iasper, the saphir, ‖ emeraud, and the carbuncle and golde: the workemanship of thy timbrels, and of thy pipes was prepared in thee in the day that thou wast created.

14 Thou art [e] the anoynted Cherub, that covereth, and I have set thee [f] *in honour*: thou wast upon the holy mountaine of God: thou hast walked in the mids of the [g] stones of fire.

15 Thou wast perfit in thy waies from the day that thou wast [h] created, till iniquitie was found in thee.

16 By the multitude of thy merchandise, they have filled the middes of thee with cruelty, and thou hast sinned: therefore I will cast thee as prophane out of the [i] mountaine of God: and I will destroy thee, O covering Cherub, from the mids of stones of fire.

17 Thine heart was lifted up because of thy beautie, *and* thou hast corrupted thy wisedome by reason of thy brightnesse, I will cast thee to the ground, I will lay thee before kings that they may behold thee.

18 Thou hast defiled thy [k] sanctification by the multitude of thine iniquities, *and* by the iniquitie of thy merchandise: therefore will I bring forth a fire from the mids of thee, which shall devoure thee: and I will bring thee to ashes upon the earth, in the sight of all them that behold thee.

19 All they that know thee among the people, shall be astonished at thee: thou shalt be ‖ a terrour, and never shalt thou be any more.

20 ¶ Againe the word of the Lord came unto me, saying,

21 Sonne of man, set thy face against Zidon, and prophecie against it,

22 And say, Thus sayeth the Lord God, Behold, I *come* against thee, O Zidon, and I will be [l] glorified in the mids of thee: and they shall know that I am the Lord, when I shall have executed iudgements in her, and shalbe sanctified in her.

23 For I will send into her pestilence, and blood into her streetes, and the slaine shall fall in the mids of her: [m] *the enemy shall come* against her with the sword on every side, and they shall knowe that I am the Lord.

24 And they shalbe no more a pricking thorne unto the house of Israel, nor *any* grievous thorne of all that are round about them, and despised them, and they shall know that I am the Lord God.

25 Thus sayth the Lord God, When I shall have gathered the house of Israel from the people where they are scattered, and shall be [n] sanctified in them in the sight of the heathen, then shall they dwell in the land, that I have given to my servant Iaakob.

26 And they shall dwell safely therein, and shall build houses, and plant vineyards: yea, they shall dwell safely, when I have executed iudgements upon all round about them that despise them, and they shall know that I am the Lord their God.

CHAP. XXIX.

He prophecieth against Pharaoh and Egypt. 13 *The Lord promiseth that he will restore Egypt after fourteene yeeres.*
18 *Egypt is the reward of King Nebuchad-nezzar for the labour which hee tooke against Tyrus.*

IN the [a] tenth yeere *and* in the tenth moneth, in the twelfth *day* of the moneth, the word of the Lord came unto me, saying,

2 Sonne of man, set thy face against Pharaoh the king of Egypt, and prophecie against him, and against all Egypt.

3 Speake, and say, Thus saith the Lord God, Behold, I *come* against thee, Pharaoh king of Egypt, the great [b] dragon, that lieth in the mids of his rivers, which hath said, The river is mine, and I have made it for my selfe.

4 But I will put [c] hookes in thy iawes, and I will cause the fish of the rivers to sticke unto thy scales, and I will draw thee out of the midst of thy rivers, and all the fish of thy rivers shall sticke unto thy scales.

5 And I will leave thee in the wildernes, *both* thee and all the fish of thy rivers: thou shalt fall upon the open field: thou shalt not be brought together, nor gathered: *for* I have given thee for meate to the beasts of the field, and to the foules of the heaven.

6 And all the inhabitants of Egypt shall know that I am the Lord, because they have bin a staffe of [d] reede to the house of Israel.

7 When they tooke holde of thee with their hand, thou diddest breake and rent all their shoulder: and when they leaned upon thee, thou brakest and madest all their loynes to ‖ stand [e] upright.

8 Therefore thus saith the Lord God, Behold, I will bring a sword upon thee, and destroy man and beast out of thee.

9 And the land of Egypt shallbe desolate, and waste, & they shall know [y] I am the Lord: because he hath said, [f] The river is mine, & I have made it.

10 Behold, therefore I *come* upon thee, and upon thy rivers, and I will make the land of Egypt utterly waste and desolate from the towre of Seveneh, even unto the borders of the † blacke Moores.

11 No foote of man shall passe by it, nor foote of beast shall passe by it, neither shall it be inhabited fortie yeeres.

12 And I will make the land of Egypt desolate in the midst of the countreyes that are desolate, and her cities shall be desolate among the cities that are desolate fortie yeeres: and I will scatter the Egyptians among the nations, and will disperse them through the countreyes.

13 Yet thus saith the Lord God, * At the end of forty yeeres will I gather the Egyptians from the people, where they were scattered,

14 And I will bring againe the captivitie of Egypt, and will cause them to returne into the land of Pathros, into the land of their habitation, and they shall be there a [g] small kingdome.

15 It

[c] Like the rest of the heathen and infidels, which are Gods enemies.

[d] He derideth the vaine opinion and confidence that the Tyrians had in their riches, strength and pleasures.
‖ *Or, iasper.*
‖ *Or, carbuncle.*

[e] He meaneth the royall state of Tyrus, which for the excellencie and glorie thereof he compareth to the Cherubims which covered the Arke: and by this word *anoynted* he signifieth the same.
[f] I did thee this honour to make thee one of the builders of my Temple, which was when Hiram sent unto Salomon things necessary for the worke.
[g] To wit, among my people Israel, which shined as precious stones.
[h] Which was when I first called thee to this dignitie.
[i] Thou shalt have no part among my people.
[k] That is, the honour, whereunto I called them.
‖ *Or, brought to nothing.*

[l] By executing my iudgements against thy wickednesse.

[m] That is, Nebuchad-nezzar.

[n] He sheweth for what cause God will assemble his Church, and preserve it still, though he destroy his enemies: to wit, that they should praise him and give thanks for his great mercies.

[a] To wit, of the captivitie of Ieconiah, or of the reigne of Zedekiah. Of the order of these prophecies, and how the former sometimes standeth after the latter, reade Iere. 27, 1.
[b] He compareth Pharaoh to a dragon which hideth himselfe in the river Nilus, as Isa. 51, 9.
[c] I will send enemies against thee, which shall plucke thee, and thy people which trust in thee, out of thy sure places.

[d] Reade 2. King. 18, 21. Isa. 36, 6.
‖ *Or, shake.*
[e] When they felt their hurt, they would stay no more upon thee, but stood upon their feet, and put their trust in others.
[f] Thus God cannot suffer that man should arrogate any thing to himselfe, or put his trust in any thing save in him alone.
† *Ebr. Cush, or Ethiopia.*

* Iere. 46, 26.
[g] Meaning, that they should not have full dominion, but be under the Persians, Grecians and Romans, and the cause is that the Israelites should no more put their trust in them, but learne to depend on God.

15 It shall be the smallest of the kingdomes, neither shall it exalt it selfe any more aboue the nations: for I will diminish them, that they shall no more rule the nations.

16 And it shall be no more the confidence of the house of Israel, to bring *their* [h] iniquitie to remembrance by looking after them, so shall they know that I am the Lord God.

17 ¶ In the [i] seuen and twentieth yeere also in the first *moneth, and* in the first *day* of the moneth, came the word of the Lord vnto me, saying,

18 Sonne of man, Nebuchad-nezzar king of Babel caused his army to serue a great [k] seruice against Tyrus: euery head was made balde, and euery shoulder was made bare: yet he had no wages, [l] nor his army for Tyrus, for the seruice that he serued against it.

19 Therefore thus saith the Lord God, Behold, I will giue the land of Egypt vnto Nebuchad-nezzar the king of Babel, and hee shall take her multitude, and spoyle her spoyle, and take her pray, and it shall be the wages for his armie.

20 I haue giuen him the land of Egypt for his labour, that hee serued ‖ against it, because they wrought ‖ for me, sayth the Lord God.

21 In that day will I cause the horne of the house of Israel to grow, and I will giue thee an open mouth in the mids of them, and they shall know that I am the Lord.

h Least I should by this meanes punish their sins.

i Counting from the captiuitie of Ieconiah.

k He tooke great paines at the siege of Tyrus, and his armie was sore handled.

l Signifying that Nebuchad-nezzar had more paines then profite, by the taking of Tyrus.

‖ Or, in it.

‖ Or, euill against me.

CHAP. XXX.

The destruction of Egypt and the cities thereof.

THe word of the Lord came againe vnto me, saying,

2 Sonne of man, prophecie, and say, Thus sayth the Lord God, Howle *and cry*, Woe *be* vnto this day.

3 For the day is neere, and the day of the Lord is at hand, a cloudy day, *and* it shall be the time of the heathen.

4 And the sword shall come vpon Egypt, and feare shall be in Ethiopia, when the slaine shall fall in Egypt, when they shall take away her multitude, and *when* her foundations shallbe broken downe.

5 [a] Ethiopia and Phut, and Lud, and all the common people, and Cub, and the men of the land, that is in league, shall fall with them by the sword.

6 Thus sayth the Lord, They also that maintaine Egypt, shall fall, and the pride of her power shall come downe: from the tower of [b] Seueneh shall they fall by the sword, saith the Lord God.

7 And they shalbe desolate in the mids of the countreys that are desolate, and her cities shallbe in the mids of the cities that are wasted.

8 And they shall know that I am the Lord, when I haue set a fire in Egypt, *and when* all her helpers shallbe destroyed.

9 In that day shall there messengers go forth from me in ships, to make the careiesse Moores afraid, and feare shall come vpon them, as in the day of Egypt: for loe, it commeth.

10 Thus saith the Lord God, I will also make the multitude of Egypt to cease by the hand of Nebuchad-nezzar king of Babel.

11 For hee and his people with him, *euen* the terrible nations shall bee brought to destroy the land; and they shall drawe their swords against Egypt, and fill the land with the slaine.

12 And I will make the riuers dry, and sell the land into the hands of the wicked, and I will make the land wast, and all that therein is by the hands of strangers: I the Lord haue spoken it.

13 Thus saith the Lord God, I will also destroy the idoles, and I will cause their idoles to cease out of ‖ Noph, and there shallbe no more a prince of the land of Egypt, and I will send a feare in the land of Egypt.

14 And I will make Pathros desolate, and will set fire in ‖ Zoan, and I will execute iudgement in No.

15 And I will powre my wrath vpon ‖ Sin, *vvhich is* the strength of Egypt: and I will destroy the multitude of ‖ No.

16 And I will set fire in Egypt, Sin shall haue great sorow, and No shalbe destroyed, and Noph shall haue sorrowes dayly.

17 The yong men of ‖ Auen, and of ‖ Phibeseth shall fall by the sword: and these *cities* shall go into captiuitie.

18 At Tehaphnehes the day [c] shall restraine *his light*, when I shall breake there the [d] barres of Egypt: and when the pompe of her power shall cease in her, the cloude shall couer her, and her daughters shall goe into captiuitie.

19 Thus will I execute iudgements in Egypt, and they shall know that I am the Lord.

20 ¶ And in the [e] eleuenth yeere, in the first *moneth, and* in the seuenth *day* of the moneth, the word of the Lord came vnto me, saying,

21 Sonne of man, [f] I haue broken the arme of Pharaoh king of Egypt: and loe, it shall not be bound vp to be healed, neither shall they put a roule to bind it, and *so* make it strong to hold the sword.

22 Therefore thus sayeth the Lord God, Behold, I *come* against Pharaoh King of Egypt, and will breake [g] his arme that was strong, but is broken, and I will cause the sword to fall out of his hand.

23 And I will scatter the Egyptians among the nations, and will disperse them through the countreys.

24 And I will strengthen the arme of the king of Babel, and put my sword in his hand, but I will breake Pharohs armes, and hee shall cast out sighings, as the sighings of him that is wounded before him.

25 But I will strengthen the armes of the king of Babel, and the armes of Pharaoh shall fall downe, and they shall know, that I am the Lord, [h] when I shall put my sword into the hand of the king of Babel, and hee shall stretch it out vpon the land of Egypt.

26 And I wil scatter the Egyptians among the nations, and disperse them among the countries, and they shall know that I am the Lord.

‖ Or, Memphis, or Alcaira.

‖ Or, Tanis.

‖ Or, Pelusium.

‖ Or, Alexandria.

‖ Or, Heliopolis.

‖ Or, Pubastum.

c Meaning, that there shall be great sorow and affliction.

d That is, the strength and force.

e Of the captiuitie of Ieconiah, or of Zedekiahs reigne.

f For Nebuchad-nezzar destroyed Pharaoh Necho at Carchemish, Ierem. 46. 26.

g His force and power.

CHAP. XXXI.

A comparison of the prosperitie of Pharaoh with the prosperitie of the Assyrians. 10 Hee prophecieth a like destruction to them both.

ANd in the [a] eleuenth yeere, in the third *moneth, and* in the first *day* of the moneth the word of the Lord came vnto me, saying,

2 Sonne of man, speake vnto Pharaoh king of Egypt, and to his multitude, Whom art thou [b] like in thy greatnesse?

3 Behold, Asshur *vvas like* a cedar in Lebanon with faire branches, and with thicke shadowing boughes, and shot vp very hie, and his top was among the thicke boughes.

4 The waters nourished him, and the deepe exalted

h Whereby wee see that tyrants haue no power of themselues, neither can doe any more hanse then God appointeth, and when he will they must cease.

a Of Zedekiahs reigne, or of Ieconiahs captiuitie.

b Meaning, that he was not like in strength to the King of the Assyrians, whom the Babylonians ouercame.

exalted him on hie with her ‖ riuers running round about his plants, and ſent out her [c] litle rivers vnto all the trees of the ‖ field.

5 Therefore his heighe was exalted aboue all the trees of the field, and his boughes were multiplied, and his branches were long, becauſe of the multitude of the waters, which *the deepe* ſent out.

6 All the foules of the heauens made their neſtes in his boughes, and vnder his branches did all the beaſtes of the field bring foorth their young, and vnder his ſhadow dwelt all mighty nations.

7 Thus was he faire in his greatneſſe, *and* in the length of his branches: for his root was neere great waters.

8 The cedars in the garden [d] of God could not hide him: no firre tree was like his branches: and the cheſſenut trees were not like his boughes: all the trees in the garden of God were not like vnto him in his beautie.

9 I made him faire by the multitude of his branches: ſo that all the trees of Eden, that were in the garden of God, enuied him.

10 Therefore thus ſaith the Lord God, Becauſe ‖ he is lift vp on high, and hath ſhot vp his toppe among the thicke boughes, and his heart is lift vp in his height.

11 I haue therefore deliuered him into the hands of the [e] mightieſt among the heathen: hee ſhall handle him, *for* I haue caſt him away for his wickedneſſe.

12 And the ſtrangers haue deſtroyed him, *euen* the terrible nations, and they haue left him vpon the mountaines, and in all the valleys his branches are fallen, and his boughes are [f] broken by all the riuers of the land: and all the people of the earth are departed from his ſhadowe, and haue forſaken him.

13 Vpon his ruine ſhall all the foules of the heauen remaine, and all the beaſtes of the fielde ſhall be vpon his branches.

14 So that none of all the trees by the waters ſhallbe exalted by their height, neither ſhall ſhoot vp their top among the thicke boughes, neither ſhall their leaues ſtand vp in their height, which drinke ſo much water: for they are all deliuered vnto death in the nether parts of the earth in the mids of the children of men among them that go downe to the pit.

15 Thus ſaith the Lord God, In the day when he went downe to hell, I cauſed them to mourne, *and* I [g] couered the deepe for him, and I did reſtreine the floods thereof, and the great waters were ſtayed: I cauſed Lebanon to mourn for him, and all the trees of the field fainted.

16 I made the nations to ſhake at the ſound of his fall, when I caſt him downe to hell, with them that deſcend into the pit, and all the excellent trees of Eden, and the beſt of Lebanon: *euen* all that are nouriſhed with waters, ſhall [h] be comforted in the nether parts of the earth.

17 They alſo went downe to hel with him vnto them that were ſlaine with the ſword, and his arme, *and* they that dwelt vnder his ſhadow in the mids of the heathen.

18 To whom [i] art thou thus like in glory and in greatnes among the trees of Eden? yet thou ſhalt be caſt downe with the trees of Eden vnto the nether parts of the earth: thou ſhalt ſleepe in the mids of the [k] vncircumciſed, with them that be ſlaine by the ſword, this is Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXII.

a The Prophet is commanded to bewaile Pharaoh King of Egypt. 12 He propheciеth that deſtruction ſhall come vnto Egypt through the King of Babylon.

A Nd in the [a] twelfth yeere in the twelfth moneth, *and* in the firſt *day* of the moneth, the word of the Lord came vnto me, ſaying,

2 Sonne of man, take vp a lamentation for Pharaoh king of Egypt, and ſay vnto him, Thou art like a [b] lion of the nations, and art as a ‖ dragon in the ſea: thou caſtedſt out thy riuers [c] and troubledſt the waters with thy feet, and ſtampedſt in their riuers.

3 Thus ſaith the Lord God, *I will therefore ſpread my net ouer thee with a great multitude of people, and they ſhall make thee come vp into my net.

4 Then will I leaue thee vpon the land, *and* I will caſt thee vpon the open field, and I will cauſe all the foules of the heauen to remain vpon thee, and I will fill all the beaſts of the field with thee.

5 And I will lay thy fleſh vpon the mountaines, and fill the valleyes [d] with thine height.

6 I will alſo water with thy blood the land wherein thou [e] ſwimmeſt, *euen* to the mountains, and the riuers ſhall be full of thee.

7 And when I ſhall [f] put thee out, I will couer the heauen, and make the ſtarres thereof darke: *I will couer the ſunne with a cloude, and the moone ſhall not giue her light.

8 All the lights of the heauen will I make darke for thee, and bring [g] darkeneſſe vpon thy land, ſaith the Lord God.

9 I will alſo trouble the hearts of many people, when I ſhall bring thy deſtruction among the nations, *and* vpon the countries which thou haſt not knowen.

10 Yea, I will make many people amazed at thee, and their kings ſhalbe aſtoniſhed with feare for thee, when I ſhall make my ſword to glitter againſt their faces, and they ſhall be afraid at euery moment: euery man for his owne life in the day of thy fall.

11 For thus ſaith the Lord God, The ſword of the king of Babel ſhall come vpon thee.

12 By the ſwords of the mightie will I cauſe thy multitude to fall: they all ſhall be terrible nations, and they ſhall deſtroy the [h] pompe of Egypt, and all the multitude thereof ſhall be conſumed.

13 I will deſtroy alſo all the beaſtes thereof from the great waterſides, neither ſhall the foot of man trouble them any more, nor the hoones of beaſts trouble them.

14 Then will I make [i] their waters deep, and cauſe their riuers to runne like oyle, ſaith the Lord God.

15 When I ſhall make the land of Egypt deſolate, and the countrey with all that is therein, ſhall be layd waſte: when I ſhall ſmite all them which dwell therein, then ſhall they know that I am the Lord.

16 This is the mourning wherewith they ſhall lament her: the daughters of the nations ſhall lament her: they ſhall lament for Egypt, and for all her multitude, ſaith the Lord God.

17 ¶ In the twelfth yeere alſo in the fifteenth *day* of the moneth, came the word of the Lord vnto me, ſaying,

18 Sonne of man, lament for the multitude of Egypt,

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[c] Many other nations were vnder their domination. ‖ *Or, country.*

[d] Signifying, that there was no greater power in the world then his was.

‖ *Or, thou waſt lift vp.*

[e] That is, of Nebuchad-nezzar, who afterward was the monarch and onely ruler of the world.

[f] Hereby is ſignified the deſtruction of the power of the Aſſyrians by the Babylonians.

[g] The deepe waters cauſed him to mount ſo hie (meaning his great abundance and pompe) ſhall now lament as though they were couered with ſackcloath.

[h] To cauſe this deſtruction of the King of Aſſyria to ſeeme more horrible, hee ſetteth forth other Kings and princes which are dead, as though they reioyced at the fall of ſuch a tyrant.

[i] Meaning, that Pharaohs power was nothing ſo great as his was.

[k] Reade Chap. 28.10.

[a] Which was the firſt yeere of the generall captiuitie vnder Zedekiah.

[b] Thus the ſcriptures compare tyrants to cruell and huge beaſts which deuoure all that be weaker then they, and ſuch as they may ouercome.

‖ *Or, whale.*

[c] Thou preparedſt great armies.

* *Chap.12.13. and 17.20.*

[d] With heaps of the carkaſes of thine armie.

[e] As Nilus ouerfloweth Egypt, ſo will I make the blood of thine hoaſte to ouerflow it.

[f] The word ſignifieth to be put out as a candle is put out.

* *Iſa.13.10. Ioel 2.31. and 3.15. Matt. 24.29.*

[g] By this maner of ſpeech is meant the great ſorow that ſhallbe for the ſlaughter of the king and his people.

[h] This came to paſſe in leſſe then foure yeeres after this prophecy.

[i] To wit, of the Caldeans thine enemies, which ſhall quietly enioy all thy commodities.

Egypt, and [k] caſt them downe, *even* them and the daughters of the mighty nations under the nether parts of the earth, with them that go downe into the pit.

19 Whom doeſt thou paſſe [l] in beautie? goe downe and ſleepe with the uncircumciſed.

20 They ſhall fall in the mids of them that are ſlaine by the ſword: [m] ſhee is delivered to the ſword: draw her downe, and all her multitude.

21 The moſt mighty *and* ſtrong ſhall ſpeake to [n] him out of the middes of hell with them that helpe her: they are gone down, *and* ſleepe with the uncircumciſed that be ſlaine by the ſword.

22 Aſſhur is there and all his company: their graves are about him: all they are ſlaine *and* fallen by the ſword.

23 Whoſe graves are made in the ſide of the pit, and his multitude are round about his grave: all they are ſlaine *and* fallen by the ſword, which cauſed feare *to be* in the land of the living.

24 There *is* [o] Elam and all his multitude round about his grave: all they are ſlaine *and* fallen by the ſword, which are gone downe with the uncircumciſed into the nether parts of the earth, which cauſed themſelves to be feared in the land of the [p] living, yet have they borne their ſhame with them that are gone downe to the pit.

25 They have made his bed in the mids of the ſlaine with all his multitude: their graves *are* round about him: all theſe uncircumciſed are ſlaine by the ſword: though they have cauſed their feare in the land of the living, yet have they borne their ſhame with them that go downe to the pit: they are laid in the middes of them that be ſlaine.

26 There *is* [q] Meſhech, Tuball, and all their multitude: their graves *are* round about them: all theſe uncircumciſed were ſlaine by the ſword, though they cauſed their feare *to be* in the land of the living.

27 And they ſhall not lie with the valiant [r] of the uncircumciſed, that are fallen, which are gone downe to the grave with their weapons of warre, and have laid their ſwords under their heads, but their iniquity ſhall be upon their bones: becauſe *they were* the feare of the mighty in the land of the living.

28 Yea, thou ſhalt be broken in the middes of the uncircumciſed, and lie with them that are ſlaine by the ſword.

29 There *is* Edom, his kings, and all his princes, which with their ſtrength are layd by them that were ſlaine by the ſword: they ſhall ſleepe with the uncircumciſed, and with them that goe downe to the pit.

30 There *be* all the princes of the [s] North, with all the Zidonians, which are gone downe with the ſlaine, with their feare: they are aſhamed of their ſtrength, and the uncircumciſed ſleepe with them that be ſlaine by the ſword, and beare their ſhame with them that goe downe to the pit.

31 Pharaoh ſhall ſee them, and hee ſhall be [t] comforted over all his multitude: Pharaoh, and all his armie *ſhallbe* ſlaine by the ſword, ſaith the Lord God.

32 For I have cauſed my [u] feare *to be* in the land of the living: and he ſhallbe laid in the mids of the uncircumciſed with them, that are ſlaine by the ſword, *even* Pharaoh and all his multitude, ſaith the Lord God.

CHAP. XXXIII.

a The office of the governours and miniſters. 14 He ſtrengtheneth them that deſpaire, and beldeneth them with the promiſe of mercie. 30 The word of the Lord againſt the mockers of the Prophets.

A Gaine, the word of the Lord came unto mee, ſaying,

2 Sonne of man, ſpeake to the children of thy people, and ſay unto them, When I bring the ſword upon a land, if the people of the land take a man [‖] from among them, and make him their [a] watchman.

3 If when he ſeeth the ſword come upon the land, he blow the trumpet, and warne the people,

4 Then he that heareth the ſound of the trumpet, and will not be warned, if the ſword come, and take him away, his blood ſhall be upon his owne head.

5 For he heard the ſound of the trumpet, and would not be admoniſhed: *therefore* his blood ſhall be upon him: but he that receiveth warning, ſhall ſave his life.

6 But if the watchman ſee the ſword come, and blow not the trumpet, and the people be not warned: if the ſword come, and take any perſon from among them, hee is taken away for his [b] iniquitie, but his blood will I require at the watchmans hand.

7 * So thou, O ſonne of man, I have made thee a watchman unto the houſe of Iſrael: therefore thou ſhalt heare the word at my [c] mouth, and admoniſh them from me.

8 When I ſhall ſay unto the wicked, O wicked man, thou ſhalt die the death, if thou doeſt not ſpeake and admoniſh the wicked of his way, that wicked man ſhall die for his iniquitie, but his blood will I [d] require at thine hand.

9 Neverthelеſſe, if thou warne the wicked of his way to turne from it, if he doe not turne from his way, hee ſhall die for his iniquitie, but thou haſt delivered thy ſoule.

10 Therefore, O thou ſonne of man, ſpeake unto the houſe of Iſrael, Thus yee ſpeake and ſay, If our tranſgreſſions and our ſinnes *be* upon us, and wee are conſumed becauſe of them, [e] how ſhould we then live?

11 Say unto them, As I live, ſaith the Lord God, [f] I deſire not the death of the wicked, but that the wicked turne from his way and live: turne you, turne you from your evill wayes, for why will ye die, O ye houſe of Iſrael?

12 Therefore thou ſonne of man, ſay unto the children of thy people, The [g] righteouſneſſe of the righteous ſhall not deliver him in the day of his tranſgreſſion, nor the wickedneſſe of the wicked *ſhall cauſe* him to fall therein, in the day that hee returneth from his wickednеſſe, neither ſhall the righteous live for *his righteouſneſſe* in the day that he ſinneth.

13 When I ſhall ſay unto the righteous, that he ſhall ſurely live, if hee truſt to his owne righteouſneſſe, and commit iniquitie, all his righteouſneſſe ſhall be no more remembred, but for his iniquitie that he hath committed, he ſhall die for the ſame.

14 Againe when I ſhall ſay unto the wicked, Thou ſhalt die the death, If he turne from his ſinne, and doe that which is lawfull and [h] right,

15 *To wit*, if the wicked reſtore the pledge, *and* give againe that he had robbed, *and* walke in the ſtatutes of life, without committing iniquitie, he ſhall ſurely live, *and* not die.

16 None of his ſinnes that he hath committed, ſhallbe mentioned unto him: *becauſe* he hath done that

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k That is, prophecie, that they ſhall be caſt downe: thus the Lord giveth his Prophets power both to plant and to deſtroy by his word, reade Ier. 1.10.

l Have not other Kingdomes more beautifull then thou periſhed?

m That is, Egypt.

n To make the matter more ſenſible, he bringeth in Pharaoh whom the dead ſhall meet and marveile at him, reade Iſa. 14.9.

o Meaning, the Perſians.

p Whom in his life all the world feared.

q That is, the Cappadocians and Italians, or Spaniards, as Ioſephus writeth.

r Which died not by cruell death, but by the courſe of nature, and are honourably buried with their coat armour and ſignes of honour.

s The Kings of Babylon.

t As the wicked reioyce when they ſee others partakers of their miſeries.

u I will make the Egyptians afraide of me, as they cauſed others to feare me.

‖ Or, of their coaſts.

a He ſheweth that the people ought to have continually governours and teachers which may have a care over them, and to warne them ever of the dangers which are at hand.

b Signifying, that the wicked ſhall not eſcape puniſhment though the watchman be negligent: but if the watchman blow the trumpet, and then he will not obey, he ſhall deſerve double puniſhment.

* Chap. 3.17.

c Which teacheth that he that receiveth not his charge at the Lords mouth, is a ſpie, and not a true watchman.

d The watchman muſt anſwere for the blood of all that periſh through his negligence.

e Thus the wicked when they heare Gods iudgements for their ſinnes, deſpaire of his mercies, and murmure.

f Reade Chap. 18.23.

g Reade of this righteouſneſſe, Chap. 18, 22, 24.

h Hereby he condemneth all them of hypocriſie, which pretend to forſake wickednes, and yet declare not themſelves ſuch by their fruits, that is, in obeying Gods commandements, and by godly life.

that which is lawfull and right, he shall surely live.

17 Yet the children of thy people say, * The way of the Lord is not equall: but their owne way is unequall.

18 When the righteous turneth from his righteousnes, and committeth iniquity, hee shall even die thereby.

19 But if the wicked returne from his wickednesse, and doe that which is lawfull and right, he shall live thereby.

20 Yet ye say, The way of the Lord is not equall. O ye house of Israel, I will iudge you every one after his wayes.

21 Also in the twelfth yeere of our i captivity in the tenth *moneth, and* in the fifth *day* of the moneth, one that had escaped out of Ierusalem, came unto me, and said, The citie is smitten.

22 Now the k hand of the Lord had bene upon mee in the evening afore hee that had escaped, came, and had opened my mouth untill he came to me in the morning: and when he had opened my l mouth, I was no more dumbe.

23 Againe the word of the Lord came unto me, and said,

24 Sonne of man, these that dwell in the desolate places of the land of Israel, talke and say, m Abraham was but one, and hee possessed the land: but we are many, *therefore* the land shallbe given us in possession.

25 Wherefore say unto them, Thus saith the Lord God, Yee eate with the n blood, and lift up your eyes toward your idoles, and shed blood: should ye then possesse the land?

26 Ye leane upon your o swords, ye worke abomination, and ye defile every one his neighbours wife: should ye then possesse the land?

27 Say thus unto them, Thus sayeth the Lord God, As I liue, so surely they that are in the desolate places, shall fall by the sword: and him that is in the open field, will I give unto the beasts to be devoured: and they that be in the forts and in the caves, shall die of the pestilence.

28 For I will lay the land desolate and waste, and the * pompe of her strength shall cease: and the mountains of Israel shallbe desolate: and none shall passe through.

29 Then shall they know that I am the Lord, when I have laid the land desolate and waste, because of all their abominations, that they have committed.

30 Also thou sonne of man, the children of thy people that p talke of thee by the wals and in the doores of houses, and speake one to another, every one to his brother, saying, Come, I pray you, and heare what is ỹ word that commeth from the Lord.

31 For they come unto thee, as the people *useth* to come: and my people sit before thee, and heare thy wordes, but they will not doe them: for with their mouthes they make q iestes, *and* their heart goeth after their covetousnesse.

32 And lo, thou art unto them, as a ‖ iesting song of one that hath a pleasant voice, and can sing well: for they heare thy words, but they doe them not.

33 And when this commeth to passe (*for* loe, it will come) then shall they know, that a Prophet hath bene among them.

i When the Prophet was led away captive with Ieconiah.

k I was indued with the Spirit of prophecie Chap. 8. 2.

l Whereby is signified that the ministers of God cannot speake till God give them courage, and open their mouthes, Chap. 24. 27. and 29. 21. Ephes. 6. 19.

m Thus the wicked thinke themselves more worthy to enioy Gods promises then the Saints of God, to whom they were made: and would binde God to be subiect to them, though they would not be bound to him.

n Contrary to the Law, Levit. 17. 14.

o As they that are ready still to shed blood.

p In derision.

q This declareth that we ought to heare Gods word with such zeale and affection, that we should in all points obey it, else we abuse the word to our owne condemnation, and make of his ministers, as though they were iests to serve mens fooolish fantasies.

‖ *Or, pleasant, and lowe song.*

CHAP. XXXIV.

a Against the shepheards that despised the flocke of Christ, and seeke their owne gaine. 7 The Lord saith that he will visite his dispersed flocke, and gather them together. 23 He promiseth the true shepheard Christ, and with him peace.

AND the word of the Lord came unto me, saying,

2 Sonne of man, prophecie against the shepheards of Israel, prophecie and say unto them, Thus sayeth the Lord God unto the shepheards, * Who *be* unto the a shepheards of Israel, that feede themselves: should not the shepheards feede the flockes?

3 Ye eate the b fat, and ye cloathe you with the wooll: ye kill them that are fed, but ye feede not the sheepe.

4 The c weake have ye not strengthened: the sicke have yee not healed, neither have yee bound up the broken, nor brought againe that which was driven away, neither have yee sought that which was lost, but with cruelty, and with rigour have ye ruled them.

5 And they were scattered without a shepheard: and when they were dispersed, they were d devoured of all the beasts of the field.

6 My sheepe wandered thorow all the mountaines, and upon every hie hill: yea, my flocke was scattered thorow all the earth, and none did seeke or search *after them.*

7 Therefore ye shepheards, heare the word of the Lord.

8 As I live, saith the Lord God, surely because my flocke was spoyled, and my sheepe were devoured of all the beasts of the field, having no shepheard, neither did my shepheards seeke my sheepe, but the shepheards fedde themselves, and fedde not my sheepe,

9 Therefore, heare ye the word of the Lord, O ye shepheards.

10 Thus saith the Lord God, Behold, *I come* against the shepheards, and will require my sheepe at their hands, and cause them to cease from feeding the sheepe: neither shall the shepheards feede themselves any more: for I will deliver thy sheepe from e their mouthes, and they shall no more deboure them.

11 For thus saith the Lord God, Behold, I will search my sheepe, and seeke them out.

12 As a shepheard searcheth out his flocke, when he hath bin among his sheepe that are scattered, so will I seeke out my sheepe and will deliver them out of all places, where they have bin scattered in f the cloudy and darke day.

13 And I will bring them out from the people, and gather them from the countreys, and will bring them to their owne land, and feed them upon the mountaines of Israel, by the rivers, and in all the inhabited places of the countrey.

14 I will feede them in a good pasture, and upon the hie mountaines of Israel shall their fold be: there shall they lie in a good fold, and in fat pasture shall they feede upon the mountaines of Israel.

15 I will feed my sheepe, and bring them to their rest, saith the Lord God.

16 I will seeke that which was lost, and bring againe that which was driven away, and will bind up that which was broken, and will strengthen the weake, but I will destroy the fat and the g strong, *and* I will feed them with h iudgement.

17 Also you my sheepe, Thus saith the Lord God, Beholde, I iudge betweene sheepe and sheepe, *betweene* the rams and the goats.

18 Seemeth it a small thing unto you to have eaten up the good i pasture, but yee must tread downe with your feet, the residue of your pasture? and

* Iere. 23. 1.

a By the shepheards he meaneth the king, the Magistrates, Priests & Prophets.

b Ye seeke to enrich your selves by their commodities, and to spoile their riches and substance.

c He describeth the office and duety of a good pastour, who ought to love and succour his flocke, and not to be cruell toward them.

d For lacke of good government and doctrine they perished.

e By destroying the covetous hirelings, and restoring true shepheards, whereof we have a signe so oft as God sendeth true preachers, who both by doctrine and life labour to feede his sheepe in the pleasant pastures of his word.

f In the day of their affliction and misery: and this promise is to comfort the Church in all dangers.

g Meaning, such as lift up themselves above their brethren, and thinke they have no need to be governed by me.

h That is, by putting difference betweene the good and the bad, and so give to either as they deserve.

i By good pasture and deepe waters is meant the pure word of God, and the administration of iustice, which they did not distribute to the poore till they had corrupted it.

and to haue drunke of the deepe waters, but yee must trouble the residue with your feet.

19 And my sheepe eat that which ye haue troden with your feete, and drinke that which yee haue troubled with your feet.

20 Therefore thus saith the Lord God vnto them, Behold, I, *euen* I will iudge betweene the fat sheepe and the leane sheepe.

21 Because ye haue thrust with side and with shoulder, and pusht all the weake with your hornes, till ye haue scattered them abroad.

22 Therefore will I helpe my sheepe, and they shall no more be spoiled, and I will iudge betweene sheepe and sheepe.

23 And I will set vp a shepheard ouer them, and he shall feede them, *euen* my seruant [k] David, he shall feede them, and he shalbe their shepheard.

24 And I the Lord will be their God, and my seruant David *shallbe* the Prince among them, I the Lord haue spoken it.

25 And I will make with them a couenant of peace, and I will cause the euill beasts to cease out of the land, and they shall [l] dwell safely in the wildernes, and sleepe in the woods.

26 And I will set them, *as* a blessing, euen round about my mountaines, and I will cause raine to come downe in due season: and there shallbe raine of blessing.

27 And the [m] tree of the field shall yeeld her fruit, and the earth shall giue her fruit, and they shall be safe in their land, and shall know that I am the Lord, when I haue broken the coanles of their yoke, and delivered them out of the hands of those that serued themselues of them.

28 And they shall no more be spoiled of the heathen, neither shall the beasts of the land deuoure them, but they shall dwell safely, and none shall make them afraid.

29 And will raise vp for them a [n] plant of renowme, and they shallbe no more consumed with hunger in the land, neither beare the reproach of the heathen any more.

30 Thus shall they vnderstand, that I the Lord their God am with them, and that they, *euen* the house of Israel are my people, saith the Lord God.

31 And yee my sheepe, the sheepe of my pasture are men, *and* I am your God, saith the Lord God.

CHAP. XXXV.

2 The destruction that shall come on mount Seir, because they troubled the people of Israel.

MOreouer, the word of the Lord came vnto me, saying,

2 Sonne of man, Set thy face against mount [a] Seir, and prophecie against it,

3 And say vnto it, Thus saith the Lord God, Behold, O mount Seir, I *come* against thee, and I will stretch out mine hand against thee, and I will make thee desolate and waste.

4 I will lay thy cities waste, and thou shalt be desolate, and thou shalt know that I am the Lord.

5 Because thou hast had a perpetuall hatred, and hast put the children of Israel to flight by the force of the sword in the time of their calamitie, when *their* [b] iniquitie had an end.

6 Therefore as I liue, saieth the Lord God, I will prepare thee vnto blood, and blood shall pursue thee: except thou [c] hate blood: euen blood shall pursue thee.

7 Thus will I make mount Seir desolate and waste, and cut off from it him that passeth out and him that returneth.

8 And I will fill his mountaines with his slaine men: in thine hils, and in thy valleyes, and in all thy riuers shall they fall, that are slaine with the sword.

9 I will make thee perpetuall desolations, and thy cities shall not [d] returne, and yee shall know that I am the Lord.

10 Because thou hast said, [e] These two nations and these two countreyes shall be mine, and wee will possesse them (seeing the Lord was [f] there.)

11 Therefore as I liue, saith the Lord God, I will even doe according to thy [g] wrath, and according to thine indignation, which thou hast vsed in thine hatred against them: and I will make my selfe knowen among [h] them, when I haue iudged thee.

12 And thou shalt know, that I the Lord haue heard all the blasphemies which thou hast spoken against the mountaines of Israel, saying, They lie waste, they are given us to be deuoured.

13 Thus with your mouthes yee haue boasted against me, and I haue multiplied your wordes against me: I haue heard *them*.

14 Thus saith the Lord God, So shall all the world reioyce, *when* I shall make thee desolate.

15 As thou didst reioyce at the inheritance of the house of Israel, because it was desolate, so will I doe vnto thee: thou shalt be desolate, O mount Seir, and all Idumea wholly, and they shall know that I am the Lord.

CHAP. XXXVI.

1 Hee promiseth to deliuer Israel from the Gentiles. 12 The benefits done vnto the Iewes, are to be ascribed to the mercy of God, and not vnto their deseruings. 26 God renewth our hearts that we may walke in his commandements.

ALso thou sonne of man, prophecie vnto the [*] mountaines of Israel, and say, Yee mountaines of Israel, heare the word of the Lord.

2 Thus saith the Lord God, Because the [a] enemie hath said against you, Aha, euen the [b] high places of the world are ours in possession.

3 Therefore prophecie and say, Thus saith the Lord God, Because that they haue made you desolate, and swallowed you vp on every side that ye might be a possession vnto the residue of the heathen, and ye are come vnto the lips and [c] tongues *of men*, and vnto the reproach of the people,

4 Therefore ye mountaines of Israel, heare the word of the Lord God, Thus saith the Lord God to the mountaines, and to the hils, to the riuers and to the valleys, and to the waste *and* desolate places, and to the cities that are forsaken, which are spoiled and had in derision of the residue of the heathen that are round about.

5 Therefore thus saith the Lord God, Surely in the fire of mine indignation haue I spoken against the residue of the heathen, and against all Idumea, which haue [d] taken my land for their possession, with the ioy of all *their* heart, *and* with despitefull minds to cast it out for a prey.

6 Prophecie therefore vpon the land of Israel, and say vnto the mountaines and to the hilles, to the riuers, and to the valleys, Thus saith the Lord God, Behold, I haue spoken in mine indignation and in my wrath, because yee haue suffered the [e] shame of the heathen.

7 Therefore thus saith the Lord God, I haue [f] lifted vp mine hand, surely the heathen that are

k Meaning Christ, of whom David was a figure, Iere. 30,9. hose. 3,5.

l This declareth that vnder Christ the flocke should be truely deliuered from sinne, and hell, and so be safely preserued in the Church, were they should neuer perish.

m The fruits of Gods grace shall appeare in great abundance in his Church.

n That is, the rod that shall come out of the root of Iishai, Isa. 11,1.

a Where the Idumeans dwelt.

b When by their punishment I called them from their sinnes.

c Except thou repent thy former cruelty.

d To wit, to their former estate.

e Meaning Israel and Iudah.

f And so by fighting against Gods people, they should goe about to put him out of his owne possession.

g As thou hast done cruelly, so shalt thou be cruelly handled.

h Shewing that when God punisheth the enemies, the godly ought to consider that he hath a care ouer them, and so praise his Name: and also that the wicked rage as though there were no God, till they feele his hand to their destruction.

* Chap. 6,2.

a That is, the Idumean.

b That is, Ierusalem, which for Gods promises was the chiefest of all the world.

c Ye are made a matter of talke and derision to all the world.

d They appointed with themselues to haue it, and therefore came with Nebuchadnezzar against Ierusalem for this purpose.

e Because you haue beene a laughing stocke vnto them.

f By making a solemne oathe, reade Chap. 20,5.

about you, shall beare their shame.

8 But you, O mountaines of Israel, yee shall g shoot forth your branches, and bring forth your fruit to my people of Israel: for they are ready to come.

9 For beholde, I *come* unto you, and I will turne unto you, and ye shall be tilled and sowen.

10 And I will multiply the men upon you, *even* all the house of Israel wholly, and the cities shalbe inhabited, and the desolate places shallbe builded.

11 And I will multiplie upon you man and beast, and they shall increase, and bring fruit, and I will cause you to dwell after your old estate, and I will bestow benefites upon you more then h at the first, and ye shall know that I am the Lord.

12 Yea, I will cause men to walke upon i you, *even* my people Israel, and they shall possesse ‖ you, and ye shall be their inheritance, and ye shall no more henceforth deprive them *of men*.

13 Thus saith the Lord, Because they say unto you, Thou k *land* devourest up men, and hast beene a waster of thy people.

14 Therefore thou shalt devoure men no more, neither waste thy people henceforth, saith the Lord God.

15 Neither will I cause men to heare in thee the shame of the heathen any more, neither shalt thou beare the reproach of the people any more, neither shalt cause thy folke to fall any more, saith the Lord God.

16 ¶ Moreover, the word of the Lord came unto me, saying,

17 Sonne of man, when the house of Israel dwelt in their owne land, they defiled it by their owne wayes, and by their deedes: their way was before me as the filthinesse of the monstruous.

18 Wherefore I powred my wrath upon them, for the blood that they had shed in the land, and for their idoles, *vvherevvith* they had polluted it.

19 And I scattered them among the heathen, and they were dispersed through the countreys: *for* according to their wayes, and according to their deeds, I judged them.

20 * And when they entred unto the heathen, whither they went, they polluted mine holy Name, when they said of them, These are the people of the Lord, and are gone out of his land.

21 But I favoured mine holy l Name, which the house of Israel had polluted among the heathen, whither they went.

22 Therefore say unto the house of Israel, Thus saith the Lord God, I doe not this for your sakes, O house of Israel, but for mine m holy Names sake, which ye polluted among the heathen, whither ye went.

23 And I will sanctifie my great Name, which was polluted among the heathen, among whom you have polluted it, and the heathen shall know that I am the Lord, saith the Lord God, when I shallbe sanctified in you before ‖ their eyes.

24 For I will take you from among the heathen, and gather you out of all countreyes, and will bring you into your owne land.

25 Then will I powre cleane n water upon you, and ye shallbe cleane: *yea*, from all your filthines, and from all your idoles will I cleanse you.

26 * A new heart also will I give you, and a new spirit will I put within you, and I will take away the stony heart out of your body, and I will give you an heart of flesh.

27 And I will put my spirit within you, and cause you to walke in my statutes, and yee shall keepe my iudgements and doe them.

28 And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.

29 I will also deliver you from all your filthinesse, and I will call for o corne, and will increase it, and lay no famine upon you.

30 For I will multiply the fruits of the trees, and the increase of the field, that ye shall beare no more the reproach of famine among the heathen.

31 Then shall ye remember your owne wicked wayes, and your deeds that were not good, and shall iudge your selves worthy to have bin p destroyed for your iniquities, and for your abominations.

32 Be it knowen unto you that I doe not this for your sakes, saith the Lord God: *therefore*, O ye house of Israel, be ashamed and confounded for your owne wayes.

33 Thus saith the Lord God, What time as I shall have cleansed you from all your iniquities, I will cause *you* to dwell in the cities, and the desolate places shallbe builded.

34 And the desolate land shallbe tilled, whereas it lay waste in the sight of all that passed by.

35 For they said, This waste land was like the garden of Eden, and these waste, and desolate, and ruinous cities were strong, *and* were inhabited.

36 Then the residue of the heathen, that are left round about you, shall q know that I the Lord build the ruinous places, *and* plant the desolate places: I the Lord have spoken it, and will doe it.

37 Thus saith the Lord God, I will yet for this be sought of the house of Israel, to performe it unto them: I will increase them with men like a flocke.

38 As the holy flocke, as the flocke of Ierusalem in their solemne feasts, so shall the desolate cities be filled with flockes of men, and they shall know that I am the Lord.

CHAP. XXXVII.

He prophecieth the beginning against of the people, being in captivitie. 16 *He sheweth the ‖union of the ten tribes with the two.*

THE hand of the Lord was upon me, and caried me out in the Spirit of the Lord, and sent mee downe in the mids of the ‖ field, which was full of a bones:

2 And he led mee round about by them, and behold, there *vvere* very many in the open field, and loe, *they vvere* very dry.

3 And he said unto mee, Sonne of man, can these bones live? And I answered, O Lord God, thou knowest.

4 Againe he said unto mee, Prophecie upon these bones, and say unto them, O yee dry bones, heare the word of the Lord.

5 Thus saith the Lord God unto these bones, Behold, I will cause breath to enter into you, and ye shall live.

6 And I will lay sinewes upon you, and make flesh grow upon you, and cover you with skinne, and put breath in you, that yee may live, and yee shall know that I am the Lord.

7 So I prophecied as I was commanded: and as I prophecied, there was a noyse, and beholde, *there vvas* a shaking, and the bones came together, bone to his bone.

8 And when I beheld, lo, the sinewes, and the flesh grew upon them, and above the skinne covered them, but there was no breath in them.

9 Then said he unto mee, Prophecie unto the winde:

g God declareth his mercies and goodnesse toward his Church, who still preserveth his, even when he destroyed his enemies.

h Which was accomplished under Christ, to whom all these temporall deliverances did direct them.

i That is, upon the mountaines of Ierusalem.

‖ *Or, thee.*

k This the enemies imputed as the reproach of the land, which God did for the sinnes of the people according to his iust iudgements.

* Ier. 32. 5. rom. 2. 24.

l And therefore would not suffer my Name to be had in contempt, as the heathen would have reproached me, if I had suffred my Church so perish.

m This excludeth from man all dignity, and meane to deserve any thing by, seeing that God referreth the whole to himselfe, and that only for his glory & holy Name.

‖ *Or, your.*

n That is, his Spirit, whereby he reformeth the heart, and regenerateth his. Mat. 4. 4. 3.

* Ier. 32. 39. chap. 18. 31.

o Vnder the abundance of temporall benefits he concluderh the spirituall graces.

p Ye shall come to true repentance, and thinke your selves vnworthy to be of the number of Gods creatures, for your ingratitude against him.

q He declareth that it ought not to be referred to the soyle or plentifulnesse of the earth that any countrey is rich and abundant, but onely to Gods mercies, as his plagues and curses declare, when he maketh it barren.

‖ *Or, valley.*

a He sheweth by a greater miracle that God hath power, and also will deliver his people from their captivitie, in as much as he is able to give life to the dead bones, and bodies, and raise them up againe.

winde: prophecie, ſonne of man, and ſay to the winde, Thus ſaith the Lord God, Come from the foure b winds, O breath, and breathe upon theſe ſlaine, that they may live.

b Signifying, all parts whereas the Iſraelites were ſcattered: that is, the faithfull ſhallbe brought to the ſame vnity of ſpirit and doctrine, whereſoever they are ſcattered throw the world.

10 So I prophecied as he had commanded me: and the breath came into them, and they lived, and ſtood up upon their feete, an exceeding great armie.

11 Then he ſaid vnto me, Sonne of man, theſe bones are the whole houſe of Iſrael. Behold, they ſay, Our bones are dried, and our hope is gone, *and* we are cleane cut off.

12 Therefore prophecie, and ſay vnto them, Thus ſaith the Lord God, Behold, my people, I will open your graves, and cauſe you to come up out of your ſepulchres, and bring you into the land of Iſrael,

c That is, when I have brought you out of thoſe places, and townes where you are captives.

13 And yee ſhall knowe that I am the Lord, c when I have opened your graves, O my people, and brought you up out of your ſepulchers,

14 And ſhall put my Spirit in you, and ye ſhall live, and I ſhall place you in your owne land: then ye ſhall know that I the Lord have ſpoken it, and performed it, ſaith the Lord.

15 ¶ The word of the Lord came againe vnto me, ſaying,

16 Moreover, thou ſonne of man, take thee a *piece* of wood, and write upon it, Vnto Iudah, and to the children of Iſrael his companions: then take d another *piece* of wood, and write upon it, Vnto Ioſeph the tree of Ephraim, and to all the houſe of Iſrael his companions,

d Which ſignifieth the ioyning together of the two houſes, of Iſrael, and Iudah.

17 And thou ſhalt ioyne them one to another into one tree, and they ſhallbe as one in thine hand.

18 And when the children of thy people ſhall ſpeake vnto thee, ſaying, Wilt thou not ſhew us what thou meaneſt by theſe?

19 Thou ſhalt anſwere them, Thus ſaith the Lord God, Behold, I will take the tree e of Ioſeph, which is in the hand of Ephraim, and the tribes of Iſrael his fellowes, and will put them with him *even* with the tree of Iudah, and make them one tree, and they ſhallbe one in mine hand.

e That is, the houſe of Iſrael.

20 And the *pieces* of wood whereon thou writeſt, ſhallbe in thine hand, in their ſight.

21 And ſay vnto them, Thus ſaith the Lord God, Behold, I will take the children of Iſrael from among the heathen whither they be gone, and will gather them on every ſide, and bring them into their owne land.

22 And I will make them one people in the land, vpon the mountains of Iſrael, * and one king ſhallbe king to them all: and they ſhallbe no more two peoples, neither be divided any more henceforth in two kingdomes.

* Iohn 10,16.

23 Neither ſhall they be polluted any more with their idoles, nor with their abominations, nor with any of their tranſgreſſions: but I will ſave them out of all their dwelling places, wherein they have ſinned, and will cleanſe them: ſo ſhall they be my people, and I will be their God.

24 And David my * ſervant *ſhallbe* king over them, and they ſhall all have one ſhepheard: they ſhall alſo walke in my iudgements, and obſerve my ſtatures, and doe them.

* Iſa. 40,11. iere. 23, 5. chap. 34. 23. dan. 9, 24.

25 And they ſhall dwell in the f land, that I had given vnto Iaakob my ſervant, where your fathers have dwelt, and they ſhall dwell therein, *even* they, and their ſonnes, and their ſonnes ſonnes for ever, and my ſervant David *ſhall be* their prince for ever.

f Meaning that the elect by Chriſt ſhall dwell in the heavenly Ieruſalem, which is meant by the land of Canaan.

26 Moreover, I will make * a covenant of peace with them: it ſhallbe an everlaſting covenant with them, and I will place them, and multiplie them, and will ſet my ſanctuarie among them for evermore.

* Pſal. 109, 4. and 116, 2.

27 My tabernacle alſo ſhallbe with them: yea, I will be their God, and they ſhall be my people.

28 Thus the heathen ſhall know, that I the Lord doe ſanctifie Iſrael, when my Sanctuary ſhall be among them for evermore.

CHAP. XXXVIII.

a He propheciith that Gog and Magog ſhall fight with great power againſt the people of God. 21 Their deſtruction.

AND the word of the Lord came vnto me, ſaying,

a Which was a people that came of Magog the ſonne of Iaphet. Gen. 10. 2. Magog alſo here ſignifieth a certaine countrey. ſo that by theſe two countreys which had the governement of Grecia and Italie, bee meaneth the principall enemies of the Church, Revel. 20. 8.

2 Sonne of man, ſet thy face againſt a Gog, *and againſt* the land of Magog, the chiefe prince of Meſhech and Tubal, and prophecie againſt him,

3 And ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Gog, the chiefe prince of Meſhech and Tubal.

b He ſheweth that the enemies ſhould bend themſelves againſt the Church, but it ſhould be to their owne deſtruction.

4 And I will deſtroy thee, and put hookes in thy iawes, and I will bring thee forth and all thine hoaſte, *both* horſes and horſemen, all cloathed with all ſorts of *armour*, *even* a greate multitude with bucklers and ſhields, all b handling ſwords.

c The Perſians, Ethiopians and men of Africa.

5 They of c Paras, of Cuſh, and Phut with them, *even* all they *that beare* ſhield and helmet.

d Gomer was Iapheths ſonne, and Togarmah the ſonne of Gomer, and are thought to be they that inhabite Aſia Minor.

6 d Gomer and all his bands, *and* the houſe of Togarmah of the North quarters, and all his bands, *and* much people with thee.

e Signifying, that all the people of the world ſhould aſſemble themſelves againſt the Church and Chriſt their head.

7 Prepare thy ſelfe, and make thee e readie, *both* thou, and all thy multitude that are aſſembled vnto thee, and be thou their ſafegard.

8 After many dayes thou ſhalt be viſited: *for* in the latter yeeres thou ſhalt come into the land that hath beene deſtroyed with the ſword, and is gathered out of many people vpon the mountains of Iſrael, which have long lien waſte: yet ‖ they have beene brought out of the people, and they ſhall dwell all ſafe.

‖ Or, *it: meaning the land of Iſrael.*

9 Thou ſhalt aſcend and come up like a tempeſt, *and* ſhalt be like a cloud to cover the land, *both* thou, and all thy bands, and many people with thee.

f That is, to moleſt and deſtroy the Church.

10 Thus ſaith the Lord God, Even at the ſame time ſhall *many* things come into thy mind, and thou ſhalt thinke f evill thoughts.

g Meaning, Iſrael, which had now bin deſtroyed, and was not yet built againe: declaring hereby the ſimplicitie of the godly, who ſeeke not ſo much to fortifie themſelves by outward force, as to depend on the providence and goodneſſe of God.

11 And thou ſhalt ſay, I will goe up to the land that hath no walled towers: g I will goe to them that are at reſt and dwell in ſafety, which dwell all without walles, and have neither barres nor gates.

h One enemie ſhall envie another, becauſe every one ſhall thinke to have the ſpoile of the Church.

12 *Thinking* to ſpoile the prey, and to take a booty, to turne thine hand vpon the deſolate places that are *now* inhabited, and vpon the people, that are gathered out of the nations which have gotten cattell, and goods, and dwell in the midſt of the land.

i Shalt not thou ſpie thine occaſions to come againſt my Church when they ſuſpect nothing?

13 Sheba and Dedan, and the merchants of Tarſhiſh with all the lyons thereof ſhall ſay vnto thee, h Art thou come to ſpoile the prey? haſt thou gathered thy multitude to take a booty? to carie away ſilver and golde, to take away cattell and goods, *and* to ſpoile a great prey?

14 Therefore ſonne of man, prophecie, and ſay vnto Gog, Thus ſaith the Lord God, In that day, when my people of Iſrael i dwelleth ſafe, ſhalt thou not know it?

15 And come from thy place out of the North parts, thou and much people with thee, and *ſhall* ride vpon horſes, *even* a great multitude and a mighty armie.

16 And thou ſhalt come vp againſt my people of Iſrael, as a cloud to cover the land, thou ſhalt be in the k latter dayes, and I will bring thee vpon my land, that the heathen may know mee, when I l ſhall be ſanctified in thee, O Gog, before their eyes.

17 Thus ſaith the Lord God, Art not thou he, of whom I haue ſpoken in olde time, m by the hands of my ſeruants the Prophets of Iſrael which prophecied in thoſe dayes *and* yeeres, that I would bring thee vpon them?

18 At the ſame time alſo when Gog ſhall come againſt the land of Iſrael, ſaith the Lord God, my wrath ſhall ariſe in mine anger.

19 For in mine indignation, *and* in the fire of my wrath haue I ſpoken it: ſurely at that time there ſhallbe a great ſhaking in the land of Iſrael.

20 So that the fiſhes of the Sea, and the foules of the heaven, and the beaſts of the fielde, and all that mooue and creepe vpon the earth, and all the men that are vpon the earth, ſhall tremble at my preſence, and the mountaines ſhallbe ouerthrowen, and the n ſtaires ſhall fall, and every wall ſhall fall to the ground.

21 For I will call for a ſword againſt him o throughout all my mountaines, ſaith the Lord God: every mans ſword ſhallbe againſt his brother.

22 And I will pleade againſt him with peſtilence, and with blood, and I will cauſe to raine vpon him and vpon his bands, and vpon the great people that are with him, a ſore raine, and haile-ſtones, fire, and brimſtone.

23 Thus will I be * magnified, and ſanctified, and knowen in the eyes of many nations, and they ſhall know, that I am the Lord.

CHAP. XXXIX

1 He ſheweth the deſtruction of Gog, and Magog. 11 The graue of Gog and his heaſt. 17 They ſhall be deliuered of birdes and beaſts. 23 Wherefore the houſe of Iſrael is captiue. 24 Their bringing againe from captiuitie is promiſed.

THerefore thou ſonne of man, prophecie againſt Gog, and ſay, Thus ſaith the Lord God, Behold, I *come* againſt thee, O Gog, the chiefe prince of Meſhech and Tubal.

2 And I will deſtroy thee, a and leaue but the ſixt part of thee, and will cauſe thee to come vp from the North parts, and will bring thee vpon the mountaines of Iſrael:

3 And I will ſmite thy bowe out of thy left hand, and I will cauſe thine arrowes to fall out of thy right hand.

4 Thou b ſhalt fall vpon the mountaines of Iſrael, and all thy bands and the people, that is with thee: *for* I will giue thee vnto the birds, *and* to euery feathered foule and beaſt of the field to be deuoured.

5 Thou ſhalt fall vpon the open field: for I haue ſpoken it, ſaith the Lord God.

6 And I will ſend a fire on Magog, and among them that dwell ſafely in the c yles, and they ſhall know that I am the Lord.

7 So will I make mine holy Name knowen in the mids of my people Iſrael, and I will not ſuffer them to pollute mine holy Name any more, and the heathen ſhall know that I am the Lord, the Holy one of Iſrael.

8 Behold, d it is come, and it is done, ſaith the Lord God: this is the day whereof I haue ſpoken.

9 And they that dwell in the cities of Iſrael ſhall e goe forth, and ſhall burne and ſet fire vpon the weapons, and on the ſhields, and bucklers, vpon the bowes, and vpon the arrowes, and vpon the ſtaues *in their* hands, and vpon the ſpeares, and they ſhall burne them with fire ſeuen yeeres.

10 So that they ſhall bring no wood out of the field, neither cut downe *any* out of the forreſts: for they ſhall burne the weapons with fire, and they ſhall robbe thoſe that robbed them, and ſpoyle thoſe that ſpoyled them, ſayth the Lord God.

11 And at the ſame time will I giue vnto Gog f a place there for buriall in Iſrael, *even* the valley, whereby men goe toward the Eaſt part of the ſea: and it ſhall cauſe them that paſſe by, to ſtop their g noſes, and there ſhall they bury Gog with all his multitude: and they ſhall call it the valley of ‖ Hamon-Gog.

12 h And ſeuen moneths long ſhall the houſe of Iſrael be burying of them, that they may cleanſe the land.

13 Yea, all the people of the land ſhall burie them, and they ſhall haue a name, when I ſhallbe glorified, ſaith the Lord God.

14 And they ſhall chuſe out men to go continually thorow the i land with them that trauaile, to bury thoſe that remaine vpon the ground, to cleanſe it: they ſhall ſearch to the end of ſeuen moneths.

15 And the trauailers that paſſe through the land, if *any* ſee a mans bone, then ſhall he ſet vp a ſigne by it, till the buriers haue buried it in the valley of Hamon-Gog.

16 And alſo the name of the citie *ſhallbe* ‖ Hamonah: thus ſhall they cleanſe the land.

17 And thou ſonne of man, thus ſaith the Lord God, Speake vnto euery feathered foule, and to all the beaſts of the field, Aſſemble your ſelues, and come: k gather your ſelues on every ſide to my ſacrifice: for I doe ſacrifice a great ſacrifice for you vpon the mountaines of Iſrael, that yee may eate fleſh, and drinke blood.

18 Yee ſhall eate the fleſh of the valiant, and drinke the blood of the princes of the earth, of the weathers, of the lambes, and of the goats, *and* of bullocks, *even* of all beaſts of Baſhan.

19 And ye ſhall eat fat till ye be full, and drinke blood till ye be drunken of my ſacrifice, which I haue ſacrificed for you.

20 Thus you ſhall be filled at my table with horſes and chariots, with valiant men, and with all men of warre, ſaith the Lord God.

21 And I will ſet my glory among the heathen, and all the heathen ſhall ſee my iudgement, that I haue executed, and mine hand, which I haue laid vpon them.

22 So the houſe of Iſrael ſhall know, that I am the Lord their God from that day and ſo foorth.

23 And the heathen ſhall know that the houſe of Iſrael went into captiuitie for l their iniquitie, becauſe they treſpaſſed againſt me: therefore hid I my face from them, and gaue them into the hand of their enemies: ſo fell they all by the ſword.

24 According to their vncleanneſſe, and according to their tranſgreſſions haue I done vnto them, and hid my face from them,

25 There-

k Meaning, in the laſt age, and from the comming of Chriſt vnto the end of the world.

l Signifying, that God will be ſanctified by maintaining his Church, and deſtroying his enemies, as Chap. 36,23. and 37,28.

m Hereby he declareth that none affliction can come to the Church, whereof they haue not beene aduertiſed aforetime, to teach them to endure all things with more patience, when they know that God hath ſo ordeined.

n Al meanes whereby man ſhould thinke to ſaue himſelfe, ſhall faile, the affliction in thoſe dayes ſhall be ſo great, and the enemies deſtruction ſhallbe ſo terrible.

o Againſt the people of Gog and Magog.

* Chap. 36,23, and 37,28.

a Or, deſtroy thee with ſixe plagues, as Chap. 38,22.

b Meaning, that by the vertue of Gods word the enemie ſhallbe deſtroyed wherſoeuer he aſſaileth his Church.

c That is, among all nations where the enemies of my people dwell, ſeeme they neuer ſo farre ſeparate,

d That is, this plague is fully determined, in my counſell, and cannot be changed.

e After this deſtruction the Church ſhall haue great peace and tranquillitie, and burne all their weapons, becauſe they ſhall no more feare the enemies, and this is chiefly meant of the accompliſhment of Chriſts kingdome, when by their head Chriſt, all enemies ſhallbe ouercome.

f Which declareth that the enemies ſhall haue an horrible fall.

g For the ſtinke of the carkeiſes.

‖ *Or, the multitude of Gog.*

h Meaning, a long time.

i Partly that the holy land ſhould not be polluted, and partly for the compaſſion that the children of God haue, euen on their enemies.

‖ *Or, multitude.*

k Whereby he ſignifieth the horrible deſtruction that ſhould come vpon the enemies of his Church.

l The heathen ſhall know that they ouercame not my people by their ſtrength, neither yet by the ſtrength of mine arme, but that this was for my peoples ſinnes.

25 Therefore thus ſaith the Lord God, Now will I bring againe the captivity of Iaakob, and have compaſſion upon the whole houſe of Iſrael, and will be iealous for mine holy Name,

26 After that they have borne their ſhame, and all their tranſgreſſion, whereby they have tranſgreſſed againſt me, when they dwelt ſafely in their land, and without feare of any.

27 When I have brought them againe from the people, and gathered them out of their enemies land, and am * ſanctified in them in the ſight of many nations.

* *Chap.*36.23.

28 Then ſhall they know that I am the Lord their God, which cauſed them to be led into captivitie among the heathen: but I have gathered them unto their owne land, and have left none of them any more there,

29 Neither will I hide my face any more from them: for I have powred out my Spirit upon the houſe of Iſrael, ſaith the Lord God.

CHAP. XL.

The reſtoring of the citie and the Temple.

a The Iewes counted the beginning of the yeere after two ſorts: for their feaſts, they began to count in March, and for their owne affaires in September: ſo that this is to be underſtood of September.

IN the five and twentieth yeere of our being in captivitie in the a beginning of the yeere, in the tenth *day* of the moneth, in the fourteenth yeere after that the citie was ſmitten, in the ſelfe ſame day, the hand of the Lord was upon mee, and brought me thither.

2 Into the land of Iſrael brought he me by ‖ a divine viſion, and ſet me upon a very high mountaine, whereupon *vvas* as the building of a citie, toward the South.

‖ *Or, viſions of God.*

3 And he brought me thither, and beholde, there *vvas* a b man, whoſe ſimilitude was to looke to, like braſſe, with a linnen threed in his hand, and a treed to meaſure with: and hee ſtood at the gate.

b Which was an Angel in forme of a man, that came to meaſure out this building.

4 And the man ſaid unto me, Sonne of man behold with thine eyes, and heare with thine eares, and ſet thine heart upon all that I ſhall ſhewe thee: for to the intent that they might be ſhewed thee, art thou brought hither: declare all that thou ſeeſt unto the houſe of Iſrael.

5 And behold, *I ſavv* a wall on the outſide of the houſe round about: and in the mans hand *vvas* a reed to meaſure with, of ſixe cubits long, by the cubite, and an hand breadth: ſo he meaſured the breadth of the building with one reede, and the height with one reed.

6 Then came he unto the gate which looketh toward the Eaſt, and went up the ſtaires thereof, and meaſured the ‖ poſt of the gate, *vvhich vvas* one reed broad and ‖ the other poſt of the gate, *vvhich vvas* one reed broad.

‖ *Or, treſhold.* ‖ *Or, vpper poſt.*

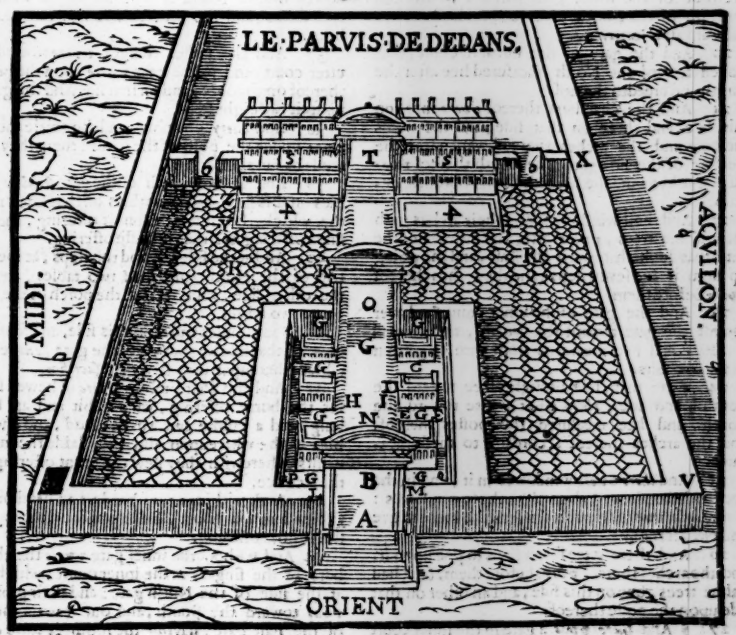
7 And *every* chamber was one reed long, and one reed broad, and betweene the chambers *vvere* five cubits: and the poſt of the gate by the porch of the gate within *vvas* one reed.

8 Hee meaſured alſo the porch of the gate within with one reed.

9 Then meaſured he the porch of the gate of eight cubits and the ‖ poſtes thereof, of two cubits, and the porch of the gate *vvas* inward.

‖ *Or, penti ſes.*

THE DESCRIPTION OF THE FIGURE which beginneth verſe 5.



Le Parvis de dedans: or, *The inner court.*

Verſe 5. The wall that compaſſeth about the Temple and the courts, as appeareth in the ſecond, and in the great figure.

A B The thickneſſe of the wall was ſixe cubites for ſo long the reede was.

A C The height of the wall, which was alſo ſixe cubits: this wall conteined 3000 cubites, that is, on the Eaſt ſide 50.

C H And on the North ſide 500.

H I As much on the South ſide.

C K And 500 on the weſt ſide.

I K This wall did ſeparate the Temple from the city. Chap. 42.20.

Verſ. 6. This gate in the great figure is marked with D unto the which appertaine ſeven ſteps E. Thence they goe into the porch, where are ſixe chambers F, which porch was cloſed with a wall G.

Verſ. 7. E F G. The length. The breadth. E O G The ſpace of five cubits betweene the chambers, and ſo much ſpace was on this ſide, and beyond the chambers. G from the threſhold inward, to the porch was ſixe cubits. A B. B C The porch.

Verſe 9. C D The upper poſts. H I The breadth of the alley of the porch. B C The length of the porch, which was inward.

10 And the Chambers of the gate Eastward, *vvere* three on this side, and three on that side: they three *vvere* of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, *and* the height of the gate thirteene cubits.

12 The space also before the chambers *vvas* one cubite *on this side*, and the space *vvas* one cubite on that side, and the chambers *vvere* sixe cubites on this side, and sixe cubits on that side.

13 He measured then the gate from the roofe of a chamber to the top of the *gate*: the breadth *vvas* five and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the posts of the court, *and* of the gate, *had one measure* round about.

15 And upon the forefront of the entry of the gate unto the forefront of the porch of the gate within *vvere* fiftie cubits.

16 And *there vvere* narrowe windowes in the chambers, and in their posts within the gate round about, and likewise to the arches: and the windowes *vvere* round about within: and upon the posts *vvere* palme trees.

17 ¶ Then brought hee me into the outward court, and loe, *there vvere* chambers, and a pavement made for the court round about, *and* thirtie chambers *vvere* upon the pavement.

18 And the pavement *vvas* by the side of the gates over against the length of the gates, *and* the pavement *vvas* beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, unto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof *vvere* three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof *vvas* fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, *vvere* after the measure of the gate that looketh toward the East, and the going up unto it *had* seven steps, and the arches thereof *vvere* before them.

23 And the gate of the inner court *stood* over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, *there vvas* a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And *there vvere* windowes in it, and in the arches thereof round about, like those windowes: the height *vvas* fiftie cubites, and the breadth five and twentie cubits.

26 And there were seven steps to goe up to it, and the arches thereof *vvere* before them, & it had palme trees, one on this side, and an other on that side upon the poste thereof.

27 ¶ And *there vvas* a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he measured the South gate, according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and *there vvere* windowes in it, and in the arches thereof round about, *it vvas* fiftie cubites long, and five and twentie cubites broad.

30 And the arches round about *vvere* five and twentie cubites long, and five cubites broad.

31 And the arches thereof *vvere* toward the utter Court, and palme trees *vvere* upon the postes thereof, and the going up to it *had* eight steps.

32 ¶ Againe hee brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and *there vvere* windowes therein, and in the arches thereof round about: *it vvas* fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof *vvere* toward the utter court, and palme trees *vvere* upon the posts thereof, on this side and on that side, and the going up to it *had* eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and *there vvere* windowes therein round about: the height *vvas* fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof *vvere* toward the utter court, and palme trees *vvere* upon the postes thereof on this side, and on that side, and the going up to it *had* eight steps.

38 And *euery* chamber, and the entrie thereof *vvas* under the posts of the gates: there they washed the burnt offering.

39 And in the porch of the gate *stood* two tables on this side, and two tables on that side, upon the which they slewe the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate *stood* two tables, and on the other side, which was at the porch of the gate *vvere* two tables.

41 Foure tables *vvere* on this side, and foure tables on that side by the side of the gate, *euen* eight tables whereupon they slew *their sacrifice*.

42 And the foure tables *vvere* of hewen stone for the burnt offering, of a cubit and an halfe long, and a cubite and a halfe broad, and one cubite high: whereupon also they laide the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *vvere* borders an hand broad, fastened round about, and upon the tables *lay* the flesh of the offering.

44 And without the inner gate *vvere* the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect *vvas* toward the South, and one *vvas* at the side of the East gate, having the prospect toward the North.

45 And

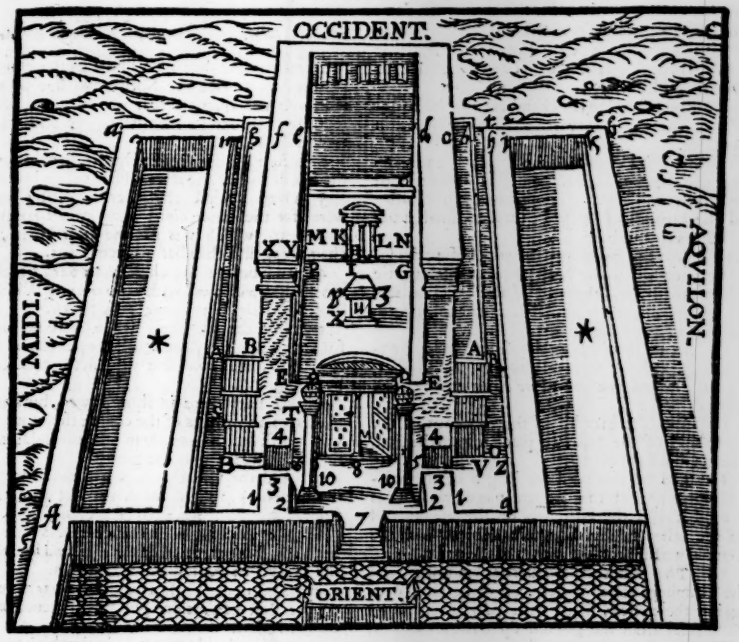
verſ. 11. L M the breadth of the gate and the height A N.
verſ. 12. The ſpace before the chambers, as a little gallorie O.
verſ. 13. The breadth of the whole porch from the utmoſt chamber to the gate 25. cubits P Q.
In the 14. *verſe* he ſpeaketh of the upper poſtes, or pentiſes which in all were 60 cubites: for every chamber had ſixe, and the threſhold, and lintel of the doore, either 12 K figures.
verſ. 15. A D The fiftie cubits.
verſ. 17. The outward court R ſo called, becauſe it was the outward court in reſpect of the Temple, as appeareth in the great figure N, but it is the inner court in reſpect of the porch which hath beene deſcribed. S. The thirtie chambers, fifteene on a ſide. The two little gates 6. which are by the great gate T.
verſ. 19. The lower gate A which hath ſeven ſteps, and the gate within eight T, betweene A T were 100 cubits, and had as much from South to North V X.
verſ. 20. This muſt be conſidered in the great figure. The outward court in reſpect of the Temple M R the North ſide. The porch S. The court without T. The length of the porch with the chambers as in the Eaſt ſide V X The breadth 25 cubits Y Z.
verſ. 23. The gate of the inner court B over againſt the gate of the outward court R, and toward the Eaſt C an hundred cubites R B.
verſ. 24. The South gate in the great figure D.
The outward court.
verſ. 27. The inner court gate.
¶ An hundred cubites D F. which was the length of a court and his chambers.

verſ. 28. The inner court G. The eight ſteps are hid with the building, but they are like them of the Eaſt gate Q. for all the courts were of one meaſure, quantitie and faſhion.

verſ. 31. The inner court on the Eaſt ſide N, and ſo in all he maketh ſixe courts, two on the Eaſt ſide, two on the North, and two on the South ſide, looke in the great figure.

verſ. 38. He ſpeaketh of ſixe chambers, which were in the porch of the inner court on the North ſide I. The entry of the chambers, that is, the dores were under the opper poſts or pentiſes, which hanged over the chambers, as alſo did over the gate. Looke in the great figure.
verſ. 39. In the porch of the inner court were foure tables K, and as many in the outward court S, a cubite and an halfe long, and as broad, and one cubite high.
verſ. 44. The chambers in the inner porch on the North ſide for the ſingers L, but the perſpective hindereth the ſight, therefore behold them which are in the Eaſt court, for they are all alike: likewiſe on the South ſide. The Prophet was now in the Eaſt court, where hee ſaw the altar meaſured, and deſcribeth one row of chambers, which was for the Prieſts.

THE FIGURE OF THE TEMPLE.



45 And he ſaid unto me, This chamber whoſe proſpect is toward the South *is* for the Prieſtes, that have charge to keepe the houſe.

46 And the chamber whoſe proſpect is toward the North, *is* for the Prieſts that have the charge to keepe the Altar: theſe are the ſonnes of Zadok among the ſonnes of Levi, which may come neere to the Lord to miniſter unto him.

47 So he meaſured the court an hundreth cubites long, and an hundreth cubites broad, *even* foure ſquare: likewiſe the Altar *that* *was* before the houſe.

48 And hee brought mee to the porch of the houſe, and meaſured the poſtes of the porch, five cubites on this ſide, and five cubits on that ſide: and the breadth of the gate *was* three cubites on this ſide, and three cubites on that ſide.

49 The length of the porch *was* twentie cubits, and the breadth eleven cubits, and *hee brought me* by the ſteps whereby they went up to it, and *there* *were* pillars by the poſtes, one on this ſide and another on that ſide.

verſ. 45. He ſpeaketh of the two rowtes of chambers, which were in the inner court N, whereof they on the North ſide were for Prieſts that ſacrificed O. and they on the Southſide for them that kept the Temple N. which chambers were Eaſt and by South as the other O were Eaſt and by North. Theſe muſt be ſeene in the great figure.
verſ. 47. The Altar P.
verſ. 48. He entred by the gate Q to come into the porch of the Temple R. The which Temple is here deſcribed more at large, becauſe the things here mentioned, might the better be underſtood. *verſ.* 48. By the poſts of the porch hee meaneth the wall which was five cubits thicke on either ſide of the alley or porch. 1. 2. The two litle gates in ỹ ſide of the porch 34. which were to goe to the Prieſts chambers that were by the Temple A B. *verſ.* 49. The length of the porch 20. cubites 5. 6. And the breadth eleven. 7. 8. The ſteppes whereby the Prophet came into the porch of the Temple 9. 7. The two pillars 10.

CHAP. XLI.

1 *The diſpoſition and order of the building of the Temple, and the other things thereto belonging.*

AFterward, hee brought mee to the Temple and meaſured the poſtes, ſixe cubits broad on the one ſide, and ſixe cubites broad on ỹ other ſide, *which* *was* the breadth of the Tabernacle.

2 And the breadth of the entrie *was* ten cubites, and the ſides of the entrie *were* five cubites, on the one ſide, and five cubites on the other ſide, and he meaſured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and meaſured the poſtes of the entrie two cubites, and the entrie ſixe cubites, and the breadth of the entrie ſeven cubites.

4 So he meaſured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he ſaid unto me, This is the moſt holy place.

5 After, hee meaſured the wall of the houſe, ſixe cubites, and the breadth of *every* chamber foure cubits round about the houſe, on every ſide.

6 And the chambers *were* chamber upon chamber, three and thirtie foote *high*, and they entred into the wall made for the chambers which was round about the houſe, that *the poſtes* might be faſtened *therein*, and not be faſtened in the wall of the houſe.

7 And it was large, and went round mounting upward to the chambers: for the ſtaire of the houſe *was* mounting upward, round about the houſe: therefore the houſe was larger upward: ſo they went up from the loweſt *chamber* to the hieſt by the mids.

verſ. 1. The upper rowtes or pentiſes, meaning, the tops of the chambers on the ſides of the Temple A B. The ſecond chamber G goeth out more then the firſt R, and the third A more then the ſecond.

verſ. 2. The breadth of the entrie or gate tenne cubites C D. Five cubites from the Temple wall to the gate on either ſide E C D F. The length of fourty cubites from the Temple gate to the moſt holy place 3. 2. The breadth of the Temple twentie cubites E F or G P. He ſpeaketh not here of the height: therefore it is made of thirty cubits according to Salomons.
Verſ. 3. The Angel went into the moſt holy place. The poſt of the entrie, that is, the threſhold, or thickeneſſe of the wall H L. The gate ſixe cubites K L. The breath on either ſide the gate ſeven cubits M K and I N, which make in all twentie cubites.

verſ. 4. The length twentie cubites G O. ſo it was ſquare. * *verſ.* 5. The firſt chamber was foure cubites Q R. The ſecond five S T, and the third ſixe A B. Th re were three heights or ſtages of chambers R S A. The turning ſtaire cannot be ſhewed in the figure, but may eaſily be conceived.

10 And the Chambers of the gate Eastward, *vvere* three on this side, and three on that side: they three *vvere* of one measure, and the postes had one measure on this side, and one on that side.

11 And he measured the breadth of the entry of the gate ten cubits, *and* the height of the gate thirteene cubits.

12 The space also before the chambers *vvas* one cubite *on this side*, and the space *vvas* one cubite on that side, and the chambers *vvere* sixe cubites on this side, and sixe cubits on that side.

13 He measured then the gate from the roofe of a chamber to the top of the *gate*: the breadth *vvas* five and twentie cubites, doore against doore.

14 He made also postes of threescore cubites, and the posts of the court, *and* of the gate, *had one measure* round about.

15 And upon the forefront of the entry of the gate unto the forefront of the porch of the gate within *vvere* fiftie cubits.

16 And *there vvere* narrowe windowes in the chambers, and in their posts within the gate round about, and likewise to the arches: and the windowes *vvere* round about within: and upon the posts *vvere* palme trees.

17 ¶ Then brought hee me into the outward court, and loe, *there vvere* chambers, and a pavement made for the court round about, *and* thirtie chambers *vvere* upon the pavement.

18 And the pavement *vvas* by the side of the gates over against the length of the gates, *and* the pavement *vvas* beneath.

19 Then hee measured the breadth from the forefront of the lower gate without, unto the forefront of the court within, an hundred cubites Eastward and Northward.

20 And the gate of the outward court, that looked toward the North, measured hee after the length and breadth thereof.

21 And the chambers thereof *vvere* three on this side, and three on that side, and the postes thereof and the arches thereof were after the measure of the first gate: the length thereof *vvas* fiftie cubites, and the breadth five and twentie cubites.

22 And their windowes, and their arches with their palme trees, *vvere* after the measure of the gate that looketh toward the East, and the going up unto it *had* seven steps, and the arches thereof *vvere* before them.

23 And the gate of the inner court *stood* over against the gate toward the North, and toward the East, and hee measured from gate to gate an hundred cubits.

24 After that, hee brought mee toward the South, and loe, *there vvas* a gate toward the South, and hee measured the postes thereof, and the arches thereof according to these measures.

25 And *there vvere* windowes in it, and in the arches thereof round about, like those windowes: the height *vvas* fiftie cubites, and the breadth five and twentie cubits.

26 And there were seven steps to goe up to it, and the arches thereof *vvere* before them, & it had palme trees, one on this side, and an other on that side upon the poste thereof.

27 ¶ And *there vvas* a gate in the inner court toward the South, and he measured from gate to gate toward the South an hundred cubits.

28 And he brought me into the inner court by the South gate, and he measured the South gate, according to these measures.

29 And the chambers thereof, and the postes thereof, and the arches thereof according to these measures, and *there vvere* windowes in it, and in the arches thereof round about, *it vvas* fiftie cubites long, and five and twentie cubites broad.

30 And the arches round about *vvere* five and twentie cubites long, and five cubites broad.

31 And the arches thereof *vvere* toward the utter Court, and palme trees *vvere* upon the postes thereof, and the going up to it *had* eight steps.

32 ¶ Againe hee brought mee into the inner court toward the East, and he measured the gate according to these measures.

33 And the chambers thereof, and the postes thereof, and the arches thereof were according to these measures, and *there vvere* windowes therein, and in the arches thereof round about: *it vvas* fiftie cubites long, and five and twentie cubites broad.

34 And the arches thereof *vvere* toward the utter court, and palme trees *vvere* upon the posts thereof, on this side and on that side, and the going up to it *had* eight steps.

35 ¶ After hee brought mee to the North gate, and measured it, according to these measures.

36 The chambers thereof, the postes thereof, and the arches thereof, and *there vvere* windowes therein round about: the height *vvas* fiftie cubites, and the breadth five and twentie cubites.

37 And the postes thereof *vvere* toward the utter court, and palme trees *vvere* upon the postes thereof on this side, and on that side, and the going up to it *had* eight steps.

38 And *euery* chamber, and the entrie thereof *vvas* under the posts of the gates: there they washed the burnt offering.

39 And in the porch of the gate *stood* two tables on this side, and two tables on that side, upon the which they slewe the burnt offering, and the sinne offering, and the trespasse offering.

40 And at the side beyond the steps, at the entrie of the North gate *stood* two tables, and on the other side, which was at the porch of the gate *vvere* two tables.

41 Foure tables *vvere* on this side, and foure tables on that side by the side of the gate, *euen* eight tables whereupon they slew *their sacrifice*.

42 And the foure tables *vvere* of hewen stone for the burnt offering, of a cubit and an halfe long, and a cubite and a halfe broad, and one cubite high: whereupon also they laide the instruments wherewith they slew the burnt offering and the sacrifice.

43 And within *vvere* borders an hand broad, fastened round about, and upon the tables *lay* the flesh of the offering.

44 And without the inner gate *vvere* the chambers of the singers in the inner court, which was at the side of the North gate: and their prospect *vvas* toward the South, and one *vvas* at the side of the East gate, having the prospect toward the North.

45 And

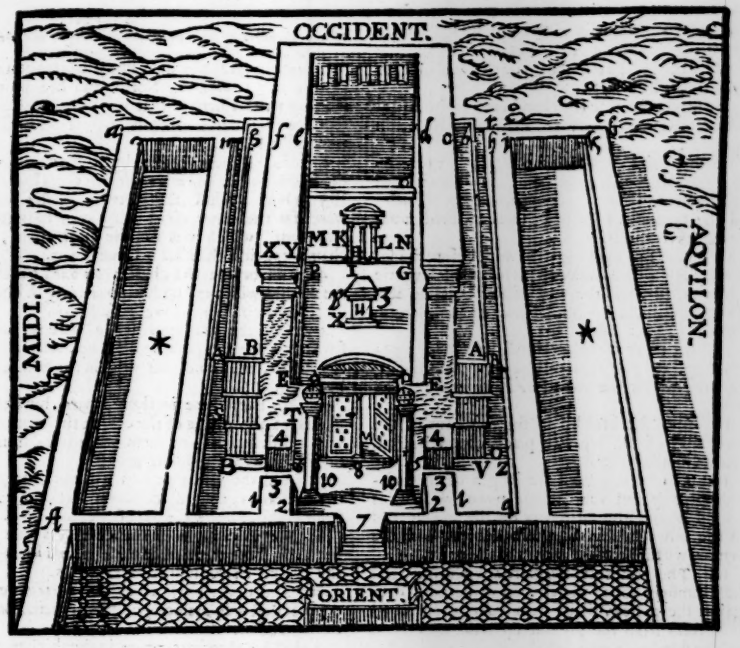
verſ. 11. L M the breadth of the gate and the height A N.
verſ. 12. The ſpace before the chambers, as a little gallerie O.
verſ. 13. The breadth of the whole porch from the vtmoſt chamber to the gate 25. cubits P Q.
In the 14. *verſe* he ſpeaketh of the vpper poſtes, or pentiſes which in all were 60 cubites: for every chamber had ſixe, and the threſhold, and lintel of the doore, either 12 K figures.
verſ. 15. A D The fiftie cubits.
verſ. 17. The outward court R ſo called, becauſe it was the outward court in reſpect of the Temple, as appeareth in the great figure N, but it is the inner court in reſpect of the porch which hath beene deſcribed. S. The thirtie chambers, fifteene on a ſide. The two little gates 6. which are by the great gate T.
verſ. 19. The lower gate A which hath ſeven ſteps, and the gate within eight T, betweene A T were 100 cubits, and ſo much from South to North V X.
verſ. 20. This muſt be conſidered in the great figure. The outward court in reſpect of the Temple M R the North ſide. The porch S. The court without T. The length of the porch with the chambers as in the Eaſt ſide V X. The breadth 25 cubits Y Z.
verſ. 23. The gate of the inner court B over againſt the gate of the outward court R, and toward the East C an hundred cubites R B.
verſ. 24. The South gate in the great figure D.
The outward court.
verſ. 27. The inner court gate.
E An hundred cubites D F, which was the length of a court and his chambers.

verſ. 28. The inner court G. The eight ſteps are bid with the building, but they are like them of the Eaſt gate Q, for all the courts were of one meaſure, quantitie and faſhion.

verſ. 31. The inner court on the Eaſt ſide N, and ſo in all he maketh ſixe courts, two on the Eaſt ſide, two on the North, and two on the South ſide, looke in the great figure.

verſ. 38. He ſpeaketh of ſixe chambers, which were in the porch of the inner court on the North ſide I. The entry of the chambers, that is, the dores were under the opper poſts or pentiſes, which hanged over the chambers, as alſo did over the gate. Looke in the great figure.
verſ. 39. In the porch of the inner court were foure tables K, and as many in the outward court S, a cubite and an halfe long, and as broad, and one cubite high.
verſ. 44. The chambers in the inner porch on the North ſide for the ſingers L, but the perſpective hindereth the ſight, therefore behold them which are in the Eaſt court, for they are all alike: likewiſe on the South ſide. The Prophet was now in the Eaſt court, where hee ſaw the altar meaſured, and deſcribeth one row of chambers, which was for the Prieſts.

THE FIGURE OF THE TEMPLE.



45 And he said unto me, This chamber whose prospect is toward the South *is* for the Priests, that have charge to keepe the house.

46 And the chamber whose prospect is toward the North, *is* for the Priests that have the charge to keepe the Altar: these are the sonnes of Zadok among the sonnes of Levi, which may come neere to the Lord to minister unto him.

47 So he measured the court an hundreth cubites long, and an hundreth cubites broad, *even* foure square: likewise the Altar *that was* before the house.

48 And hee brought mee to the porch of the house, and measured the postes of the porch, five cubites on this side, and five cubits on that side: and the breadth of the gate *was* three cubites on this side, and three cubites on that side.

49 The length of the porch *was* twentie cubits, and the breadth eleven cubits, and *hee brought me* by the steps whereby they went up to it, and *there were* pillars by the postes, one on this side and another on that side.

vers. 45. He speaketh of the two rowes of chambers, which were in the inner court N, whereof they on the North side were for Priests that sacrificed O. and they on the South side for them that kept the Temple N, which chambers were East and by South as the other O were East and by North. These must be seene in the great figure.

vers. 47. The Altar P.

vers. 48. He entred by the gate Q to come into the porch of the Temple R. The which Temple is here described more at large, because the things here mentioned, might the better be understood. *vers.* 48. By the post of the porch hee meaneth the wall which was five cubits thicke on either side of the alley or porch. 1. 2. The two litle gates in ỹ side of the porch 34. which were to goe to the Priests chambers that were by the Temple A B. *vers.* 49. The length of the porch 20. cubites 5. 6. And the breadth eleven. 7. 8. The steppes whereby the Prophet came into the porch of the Temple 9, 7. The two pillars 10.

CHAP. XLI.

1 *The disposition and order of the building of the Temple, and the other things thereto belonging.*

AFterward, hee brought mee to the Temple and measured the postes, fixe cubits broad on the one side, and fixe cubites broad on ỹ other side, *which was* the breadth of the Tabernacle.

2 And the breadth of the entrie *was* ten cubites, and the sides of the entrie *were* five cubites, on the one side, and five cubites on the other side, and he measured the length thereof forty cubites, and the breadth twentie cubites.

3 Then went he in, and measured the postes of the entrie two cubites, and the entrie fixe cubites, and the breadth of the entrie seven cubites.

4 So he measured the length thereof twenty cubites, and the breadth twentie cubites before the Temple, and he said unto me, This is the most holy place.

5 After, hee measured the wall of the house, fixe cubites, and the breadth of *every* chamber foure cubits round about the house, on every side.

6 And the chambers *were* chamber upon chamber, three and thirtie foote *high*, and they entred into the wall made for the chambers which was round about the house, that *the postes* might be fastened *therein*, and not be fastened in the wall of the house.

7 And it was large, and went round mounting upward to the chambers: for the staire of the house *was* mounting upward, round about the house: therefore the house was larger upward: so they went up from the lowest *chamber* to the hiest by the mids.

Vers. 1. The upper partes or tentises, meaning, the tops of the chambers on the sides of the Temple A B. The second chamber G goeth out more then the first R, and the third A more then the second.

Vers. 2. The breadth of the entrie or gate tenne cubites C D. Five cubites from the Temple wall to the gate on either side E C D F. The length of fourty cubites from the Temple gate to the most holy place 3. 1. The breadth of the Temple twentie cubites E F or G P. He speaketh not here of the height: therefore it is made of thirty cubits according to Salomons.

Vers 3. The Angel went into the most holy place. The post of the entrie, that is, the threshold, or thickenesse of the wall H L. The gate fixe cubites K L. The breath on either side the gate seven cubits M K and I N, which make in all twentie cubites.

vers 4. The length twentie cubites G O. so it was square. * *vers.* 5. The first chamber was foure cubites Q R. The second five S T, and the third fixe A B. There were three heights or stages of chambers R S A. The turning staire cannot be shewed in the figure, but may easily be conceived.

8 I saw also the house high round about: the foundations of the chambers *vvere* a full reede of sixe great cubits.

9 The thickenesse of the wall which was for the chamber without, *vvas* five cubites, and that which remained, *vvas* the place of the chambers that were within.

10 And betweene the chambers was the widenesse of twentie cubits round about the House on every side.

11 And the doores of the chambers *vvere* toward the place that remained, one doore toward the North, and another doore toward the South, and the breadth of the place that remained, *vvas* five cubits round about.

12 Now the building that was before the separate place toward the West corner, *vvas* seventie cubits broad, and the wall of the building was five cubits thicke round about, and the length ninetie cubites.

13 So he measured the house an hundreth cubits long, and the separate place and the building with the walles thereof *vvere* an hundreth cubits long,

14 Also the breadth of the forefront of the house and of the separate place toward the East, *vvas* an hundreth cubits.

15 And he measured the length of the building over against the separate place, which was behind it, and the chambers on the one side and on the other side an hundreth cubites with the Temple within, and the arches of the court.

16 The postes and the narrow windowes, and the chambers round about, on three sides over against the postes, fieled with *cedar* wood round about, and from the ground up to the windowes, and the windowes were fieled.

17 And from above the doore, unto the inner house and without, and by all the wall round about within and without it was *fieled according* to the measure.

18 And it was made with Cherubims and palme trees, so that a palme tree *vvas* betweene a Cherub and a Cherub: and *every* Cherub had two faces.

19 So that the face of a man *vvas* toward the palme tree on the one side, and the face of a lion toward the palme tree on the other side: *thus* was it made through all the house round about.

20 From the ground unto above the doore *vvere* Cherubims, and palme trees made as in the wall of the Temple.

21 The posts of the Temple were square, *and* thus to looke unto *vvas* the similitude *and* forme of the Sanctuarie.

22 The altar of wood *vvas* three cubits high, and the length thereof two cubites, and the corners thereof and the length thereof and the sides thereof *vvere* of wood. And he said unto me, This is the Table that shall be before the Lord.

23 And the Temple and the Sanctuarie had two doores.

24 And the doores had two wickets, *even* two turning wickets, two wickets for one doore, and two wickets for another doore.

25 And upon the doores of the Temple there were made Cherubims and palme trees, like as was made upon the walles, and *there vvere* thicke planks upon the forefront of the porch without.

26 And *there vvere* narrowe windowes and palme trees on the one side, and on the other side, by the sides of the porch, and *upon* the sides of the house, and thicke plankes.

CHAP. XLII.

Of the chambers of the Temple for the Priests, and the holy things.

THen brought hee mee into the utter court by the way toward the North, and hee brought mee into the chamber that was over against the separate place, and which was before the building toward the North.

2 Before the length of an hundreth cubits, *vvas* the North doore, and *it vvas* fiftie cubits broad.

3 Over against the twentie *cubites* which were for the inner court, and over against the pavement, which was for the utter court, was chamber against chamber in three rowes.

4 And before the chambers *vvas* a gallery of ten cubites wide, *and* within *vvas* a way of one cubite, and their doores toward the North.

5 Now the chambers above were narrower: for those chambers *seemed* to eate up these, *to vvit*, the lower, and those that were in the mids of the building.

6 For they were in three rowes, but had not pillars as the pillars of the court: therefore there was a difference from them beneath and from the middlemost, *even* from the ground.

7 And the wall that was without over against the chambers, toward the utter court on the forefront of the chambers, *vvas* fiftie cubits long.

8 For the length of the chambers that were in the utter court, *vvas* fiftie cubits, and loe, before the Temple *vvere* an hundreth cubites.

9 And under these chambers *vvas* the entry, on the East side, as one goeth into them from the outward court.

10 The chambers *vvere* in the thickenesse of the wall of the court toward the East, over against the separate place, and over against the building.

11 And the way before them *vvas* after the maner of the chambers, which were toward the North, as long as they, *and* as broad as they: and all their entries were like, both according to their fashions, and according to their doores.

12 And according to the doores of the chambers, that were toward the South, *vvas* a doore in the corner of the way, *even* the way directly before the wall toward the East, as one entreth.

13 Then said he unto me, The North chambers *and* the South chambers which are before the separate place, they be holy chambers wherein the Priests that approach unto the Lord, shall eate the most holy things: there shall they lay the most holy things, and the meat offering, and the sinne offering, and the trespasse offring: for the place *is* holy.

14 When the Priests enter therein, they shall not go out of the holy place into the utter court, but there they shall lay their garments wherein they minister: for they are holy, *and* shall put on other garments, and so shall approach to those things, which are for the people.

15 Now when hee had made an ende of measuring the inner house, he brought me foorth toward the gate whose prospect is toward the East, and measured it round about.

16 He measured the East side with the measuring rodde, five hundreth reedes *even* with the measuring reede round about.

17 Hee measured *also* the North side, five hundreth

Verſ. 8. The foundations of sixe cubites, meaning the hie chamber was so, and the nether from thence seemed so likewise, by a perpendicular line or plummeth B Z.

Verſ. 9. The chamber without was the hie chamber, and from that chamber the wall was but five cubits thicke, B X Y: for doneward it was sixe Q 6.

Verſ. 10. The chambers on the one side were distant from them on the other side twentie cubites, which was the breadth of the Temple.

Verſ. 11. The doores of the chambers on the North side, opened toward the North V, and they on the South side toward the South R, for there was an alley of five cubits round about the Temple V Z, and was so cloased with a wall 11.

verſ. 12. The building, or the great place compassed with a wall of five cubits thicke, and was further off the Temple then the alley or separate place *, and this is more plainely set forth in the great figure.

Verſ. 16. He declareth that whatsoever was of stone worke from the bottome to the top, was covered with wood o. the East, South, and North side.

Verſ. 22. The altar V, which was three cubits high Y X, and two cubites long Y Z.

verſ. 1. Having described the length and breadth of the Temple, he commeth to the outward court on the Northside T. This appeareth in the great figure. He brought me into the chamber, that is, the row of chambers, which were toward the separate place Westward.

Verſ. 2. He meaneth that the North was an hundreth cubites long X Y, and in breadth fiftie, B X.

Verſ. 4. This galerie appeareth in the great figure by this number 12.

verſ. 5. These chambers were contrary fashioned to them of the Temple.

verſ. 8. So that the wall of the chambers of the outward court and the wall of the inner, was either fiftie cubites, and the whole court an hundreth.

verſ. 9. Vnder these chambers were entries, or doores to passe from one place to another, which are noted every by Z in the great figure.

verſ. 10, 11. The chambers P of the East court M were like to the chambers of the North court.

verſ. 13. Which chambers were in the East gate toward the North and South 3. and toward the separate place or back building 4. which chambers are called holy, because they were by the Temple.

dreth reeds, *euen* with the measuring reede round about.

‖ *Or, winde.*

18 And he measured the South ‖ side five hundreth reedes with the measuring reede.

19 He turned about *also* to the West side, *and* measured five hundreth reeds with the measuring reede.

20 He measured it by the foure sides: it had a wall round about, five hundreth *reedes* long, and five hundreth broade to make a separation betweene the Sanctuary, and the prophane place.

CHAP. XLIII.

a He seeth the glory of God going into the Temple, from whence it had before departed. 7 He mentioneth the idolatrie of the children of Israel, for the which they were consumed and brought to nought. 9 He is commanded to call them againe to repentance.

AFterward hee brought mee to the gate *euen* the gate that turneth toward the East.

2 And behold, the glory of the God of Israel, came from out of the East, whose voyce was like a noyse of great waters, and the earth was made light with his glory.

* *Chap.* 9. 3.

a When I prophecied the destruction of the citie of the Caldeans.

3 And the vision which I saw *was* * like the vision, *euen* as the vision that I saw [a] when I came to destroy the citie: and the visions *were* like the vision that I sawe by the river Chebar, *and* I fell upon my face.

b Which was departed afore, Chap. 10. 4. and 12, 22.

4 And the [b] glory of the Lord came into the house by the way of the gate, whose prospect is toward the East.

5 So the Spirit tooke me up and brought mee into the inner court, and behold, the glory of the Lord filled the house.

6 And I heard one speaking unto mee out of the house, and there stood a man by me,

7 Which said unto mee, Sonne of man, *this* place is my throne, and the place of the soles of my feete, whereas I will dwell among the children of Israel for ever, and the house of Israel shall no more [c] defile mine holy Name, neither they, nor their kings by their fornication, nor by the carkeises of [d] their kings *in* their hie places.

c By their idolatries.

d He alludeth to Amon and Manasseh, who were buried in their gardens neere the Temple, and there had erected up monuments to their idolets.

8 Albeit they set their thresholds by my threshols, and their postes by my postes (for there *was but* a wall betweene mee and them) yet have they defiled mine holy Name with their abominations, that they have committed: wherefore I have consumed them in my wrath.

9 Now *therefore* let them put away their fornication, and the carkeises of their kings farre from me, and I will dwell among them for ever.

10 ¶ Thou sonne of man, shew this House to the house of Israel, that they may be ashamed of their wickednes, and let them measure the paterne.

11 And if they be ashamed of all that they have done, shew them the forme of the house, and the paterne thereof, and the going out thereof, and the comming in thereof, and the whole fashion thereof, and all the ordinances thereof, and all the figures thereof, and all the lawes thereof: and write it in their sight, that they may keepe the whole fashion therof, and all the ordinances thereof, and do them.

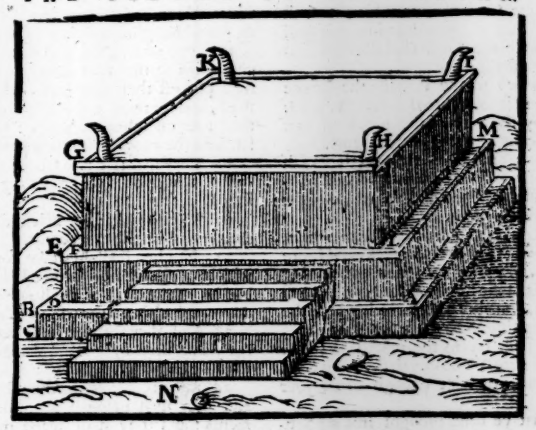
† *Ebr. law.*

12 This is the † descripti on of the house, *It shallbe* upon the top of the mount: all the limits thereof round about shall be most holy. Behold, this is the description of the house.

13 And these are the measures of the Altar, after the cubites, the cubite *is* a cubite, and a hand breadth, even the bottome *shallbe* a cubite, and the breadth a cubite, and the border thereof by the

Vers. 13. The midst or bottome A, which was a cubite hie B C. and a cubite broad B D.

THE FIGURE OF THE ALTAR.



Vers. 14. The lower piece which standeth on ỹ bottome and is the middlemost piece and under the highest is two cubites D E. The breadth one cubite E F. From the little piece which was the second to the highest foure cubites F G.

Vers. 15. Foure cubites meaning the higher part of the altar F G.

Vers. 16. Length and breadth G H. I K. which note also the 4. hornes of the Altar.

edge thereof round about *shallbe* a span: and this *shallbe* the height of the altar.

14 And from the bottome *which toucheth* the ground to the lower piece *shallbe* two cubits, and the breadth one cubite, and from the little piece to the great piece *shallbe* foure cubites, and the breadth one cubite.

15 So the altar *shallbe* foure cubites, and from the altar upward *shallbe* foure hornes.

16 And the altar *shallbe* twelve *cubites* long and twelve broad, *and* foure square in the foure corners thereof.

17 And the frame *shallbe* fourteene *cubits* long, and fourteene broad in the foure square corners thereof, and the border about it *shallbe* halfe a cubite, and the bottome thereof *shallbe* a cubit about, and the steps thereof *shallbe* turned toward the East.

Vers. 17. The frame whereupon the first piece stood, is fourteene cubites: for on every side it is longer, by 4. cubits then the uppermost E F. L M.

18 ¶ And he said unto me, Sonne of man, thus saith the Lord God, These are the ordinances of the altar in the day when they shall make it to offer the burnt offring thereon, and to sprinkle blood theron.

19 And thou shalt give to the Priestes, *and* to the

the Leuites that be of the ſeede of Zadok, which approach vnto mee, to miniſter vnto mee, ſayth the Lord God, a yong bullocke for a ſinne offering.

20 And thou ſhalt take of the blood thereof, and put it on the foure hornes of it, and on the foure corners of the frame, and vpon the border round about: thus ſhalt thou cleanſe it, and reconcile it.

21 Thou ſhalt take the bullocke alſo of the ſinne offring, and burne it in the appointed place of the houſe without the Sanctuary.

22 But the ſecond day thou ſhalt offer an hee goat without blemiſh for a ſinne offring, and they ſhall cleanſe the altar, as they did cleanſe it with the bullocke.

23 When thou haſt made an end of cleanſing it, thou ſhalt offer a yong bullock without blemiſh, and a ramme out of the flocke without blemiſh.

24 And thou ſhalt offer them before the Lord, and the Prieſts ſhall caſt ſalt vpon them, and they ſhall offer them for a burnt offring vnto the Lord.

25 Seuen dayes ſhalt thou prepare euery day an hee goat for a ſinne offering: they ſhall alſo prepare a yong bullocke and a ramme out of the flocke without blemiſh.

26 Thus ſhall they ſeuen dayes purifie the altar, and cleanſe it, and † conſecrate it.

† Ebr. fill his hand.

27 And when theſe dayes are expired vpon the eight day and ſo forth, the Prieſts ſhall make your burnt offerings upon the altar, and your peace offerings, and I will accept you, ſayth the Lord God.

CHAP. XLIIII.

Hee reproueth the people for their offence. 7 The vncircumcised in heart, and in the fleſh. 9 Who are to be admitted to the ſeruice of the Temple, and who to be refuſed.

Verſe 1. The Eaſt gate D. in the great figure.

THen hee brought me toward the gate of the outward Sanctuarie, which turneth toward the Eaſt, and it was ſhut.

2 Then ſayd the Lord vnto me, This gate ſhall be a ſhut, *and* ſhall not be opened, and no man ſhall enter by it, becauſe the Lord God of Iſrael hath entred by it, and it ſhall be ſhut.

a Meaning, from the common people, but not from the Prieſts, nor the Prince, reade Chap. 46, 8, 9.

3 *It appertaineth* to the Prince: the Prince himſelfe ſhall ſit in it to eat bread before the Lord: hee ſhall enter by the way of the porch of that gate, and ſhall goe out by the way of the ſame.

4 ¶ Then brought hee mee toward the North gate before the houſe: and when I looked, behold, the glory of the Lord filled the houſe of the Lord, and I fell upon my face.

¶ Ebr. ſet thine heart.

5 And the Lord ſayd unto me, Sonne of man, † marke well & behold with thine eyes, and heare with thine eares, all ỹ I ſay vnto thee, concerning all the ordinances of the houſe of the Lord, and all the lawes thereof, & marke well ỹ entring in of the houſe with euery going forth of the Sanctuarie.

6 And thou ſhalt ſay to the rebellious, *euen* to the houſe of Iſrael, Thus ſayth the Lord God, O houſe of Iſrael, yee haue enough of all your abominations.

b For they had brought idolaters which were of other countreys, to teach them their idolatry, Chap. 23, 40.

7 Seeing that ye haue brought into my Sanctuary b ſtrangers vncircumciſed in heart, and vncircumciſed in fleſh, to be in my Sanctuary, to pollute mine houſe, when ye offer my bread, *euen* fat, and blood: and they haue broken my couenant, becauſe of all your abominations.

c Ye haue not offered vnto mee according to my Law.

8 For yee haue not kept the c ordinances of mine holy things: but you your ſelues haue ſet *other* to take the charge of my Sanctuary.

9 Thus ſayth the Lord God, No ſtranger vncircumciſed in heart, nor vncircumciſed in fleſh, ſhall enter into my Sanctuary, of any ſtranger that is among the children of Iſrael,

10 Neither yet the d Leuites that are gone backe from me, when Iſrael went aſtray, which went aſtray from mee after their idoles, but they ſhall beare their iniquitie.

d The Leuites which had committed idolatry, were put from their dignitie and could not be receiued into the Prieſts office, although they had bene of the houſe of Aaron, but muſt ſerue in ỹ inferiour offices, as to watch and to keepe the doores, reade 2 King. 32. 9.

11 And they ſhall ſerue in my Sanctuary, and keepe the gates of the Houſe, and miniſter in the Houſe: they ſhall ſlay the burnt offering and the ſacrifice for the people: and they ſhall ſtand before them to ſerue them.

12 Becauſe they ſerued before their idoles, and cauſed ỹ houſe of Iſrael to fall into iniquity, therefore haue I lift vp mine hand againſt them, ſayth the Lord God, and they ſhall beare their iniquitie.

13 And they ſhall not come neere vnto me to doe the office of the Prieſt vnto me, neither ſhall they come neere unto any of mine holy things in the moſt holy place, but they ſhall beare their ſhame, and their abominations, which they haue committed.

14 And I will make them keepers of the watch of the Houſe, for all the ſeruice thereof, and for all that ſhall be done therein.

15 But the Prieſts of the Leuites, the ſonnes of Zadok, that e kept the charge of my Sanctuarie, when the children of Iſrael went aſtray from me, they ſhall come neere to mee to ſerue mee, and they ſhall ſtand before me to offer me the fat and the blood, ſayth the Lord God.

e Which obſerued the Law of God, and fell not to idolatrie.

16 They ſhall enter into my Sanctuary, and ſhall come neere to my table, to ſerue mee, and they ſhall keepe my charge.

17 And when they ſhall enter in at the gates of the inner court, they ſhall be cloathed with linnen garments, and no wool ſhall come vpon them while they ſerue in the gates of ỹ inner court, and within.

18 They ſhall haue linnen bonets vpō their heads, and ſhall haue linnen breeches vpon their loynes: they ſhall not gird thēſelues in the ſweating *places*.

19 But when they goe foorth into the vtter cort, *euen* to the vtter court to the people, they ſhall put off their garments, wherein they miniſtred, and lay them in the holy chambers, and they ſhall put on other garments: for they ſhall not ſanctifie the people with their garments.

20 They ſhall not alſo f ſhaue their heads, nor ſuffer their lockes to grow long, *but* round their heads.

f As did the infidels and heathen.

21 * Neither ſhall any Prieſts drinke wine when they enter into the inner court. * *Levit.* 10, 9.

22 Neither ſhall they take for their * wiues a widow, or her that is diuorced: but they ſhall take maides of the ſeed of the houſe of Iſrael, or a widow that hath bene the widow of a Prieſt. * *Levit.* 21, 13, 14.

23 And they ſhall teach my people *the difference* betweene the holy and prophane, and cauſe them to diſcerne betweene the vncleane and the cleane.

24 And in controuerſie they ſhall ſtand to iudge, and they ſhall iudge it according to my iudgements: and they ſhall keepe my lawes and my ſtatutes in all mine aſſemblies, and they ſhall ſanctifie my Sabbaths.

25 * And they ſhal come at no dead perſon to defile themſelues, except at *their* father or mother, or ſonne or daughter, brother or ſiſter, that hath had yet none husband: *in theſe* may they g be defiled. * *Levit.* 21, 1, 2, 12.

26 And when he is cleanſed, they ſhall reckon vnto him ſeuen dayes.

g They may be at their burial, which was a defiling.

27 And when he goeth into the Sanctuary, vnto the inner court, to miniſter in the Sanctuary, he ſhall offer his ſinne offering, ſayth the Lord God.

28 * And

28 * And the *Priesthood* shall be their inheritance, *yea*, I am their inheritance: therefore shall ye give them no possession in Israel, *for* I am their possession.

29 They shall eate the meate offering, and the sinne offering, and the trespasse offering, and every dedicate thing in Israel shalbe theirs.

30 * And all the first of all the first borne, and every oblation, *even* all of every sort of your oblations shalbe the Priests. Ye shall also give unto the Priest the first of your dough, that hee may cause the blessing to rest in thine house.

31 The Priests shall not eat of any thing that is * dead, or torne, whether it be foule or beast.

* Deut.18,1 numb.18,20.

* Exod.13,2. and 22,29. and 34,19. numb.3,13.

* Exod.22,31. levit.22,8.

CHAP. XLV.

1 *Out of the land of promise are there separate foure portions, of which the first is given to the Priestes and to the Temple, the second to the Levites, the third to the city, the fourth to the prince.* 9. *An exhortation unto the heads of Israel.* 20 *Of iust weights and measures.* 24 *Of the first fruits, &c.*

MOreover, when yee shall divide the land for inheritance, yee shall offer an oblation unto the Lord an a holy portion of the land, five and twentie thousand reeds long, and ten thousand broad: this shalbe holy in all the borders thereof round about.

a Of all the land of Israel the Lord onely requireth this portion for the Temple and for the Priests, for the citie and for the Prince.

2 Of this there shall be for the Sanctuary five hundreth *in length*, with five hundreth *in breadth*, all square round about, and fifty cubits round about for the suburbs thereof.

3 And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand: and in it shalbe the Sanctuary, *and* the most holy place.

4 The holy portion of the land shall be the Priestes, which minister in the Sanctuary, which come neere to serve the Lord: and it shall be a place for their houses, and an holy place for the Sanctuary.

5 And *in* the five and twenty thousand of length, and the ten thousand of breadth shall the Levites that minister in the house, have their possession for twenty chambers.

6 Also ye shall appoint the possession of the citie, five thousand broad, and five and twenty thousand long over against the oblation of the holy portion: it shalbe for the whole house of Israel.

7 And *a portion shall be* for the prince of the one side, and on that side of the oblation of the holy portion, and of the possession of the citie, *even* before the oblation of the holy portion, and before the possession of the citie from the West corner Westward, and from the East corner Eastward, and the length *shall be* by one of the portions from the West border unto the East border.

8 In this land shall be his possession in Israel: and my princes shall no more oppresse my people, and *the rest* of the land shall they give to the house of Israel, according to their tribes.

b The Prophet sheweth that the heads must be first reformed afore any good order can be stablished among the people.

9 Thus sayeth the Lord God, Let it b suffice you, O princes of Israel: leave off crueltie and oppression, and execute iudgement and iustice: take away your exactions from my people, sayeth the Lord God.

c Ephah and Bath were both of one quantitie. saue that Ephah conteined in drie things that which Bath did in licour, Levit. 5,11. 1. kings 5,11.

10 Ye shall have iust balances, and a true c Ephah, and a true Bath.

11 The Ephah and the Bath shall be equall: a Bath shall containe the tenth part of an Homer, and an Ephah the tenth part of an Homer: the equalitie thereof shall be after the Homer.

* Exod.30,13. levit.27,25. numb.3,47.

12 * And the shekel *shall be* twentie Gerahs, *and* twentie shekels, and d five and twentie shekels and fifteene shekels shalbe your Maneh.

d That is, threescore shekels make a weight called Mina, for be ioyneth these three parts to a Mina.

13 ¶ This is the oblation that yee shall offer, the sixth part of an Ephah of an Homer of wheate, and ye shall give the sixth part of an Ephah of an Homer of Barley.

14 Concerning the ordinance of the oyle, *even* of the Bath of oyle, *ye shall offer* the tenth part of a Bath out of the Cor (ten Baths *are* an Homer: for ten Baths *fill* an Homer)

15 And one Lambe of two hundreth sheepe out of the fat pastures of Israel for a meate offering, and for a burnt offering and for peace offerings, to make reconciliation for them, saith the Lord God.

16 All the people of the land shall *give* this oblation for the prince in Israel.

17 And it shalbe the princes part to give burnt offrings, and meate offrings, and drinke offerings in the solemne feasts and in the new moones, and in the Sabbaths, *and* in all the hie feastes of the house of Israel: he shall prepare the sinne offring, and the meate offering, and the burnt offering, and the peace offerings to make reconciliation for the house of Israel.

18 ¶ Thus saith the Lord God, In the first *moneth*, in the first *day* of the e moneth, thou shalt take a yong bullocke without blemish and cleanse the Sanctuary.

e Which was Nisan, containing part of March and part of April.

19 And the Priest shall take of the blood of the sinne offering, and put it upon the postes of the house, and upon the foure ‖ corners of the frame of the altar, and upon the postes of the gate of the inner court.

‖ Or, court.

20 And so shalt thou doe the seventh *day* of the moneth, for every one that hath erred, and for him that is deceived: so shall you reconcile the house.

21 * In the first *moneth* in the fourteenth day of the moneth, ye shall have the Passeover, a feast of seven dayes, *and* yee shall eate vnleavened bread.

* Exod.12,18. levit.23,5.

22 And upon that day, shall the prince prepare for himselfe and for all the people of the land, a bullocke for a sinne offering.

23 And in the seven dayes of the feast he shall make a burnt offering to the Lord, *even* of seven bullockes, and seven rammes without blemish dayly for seven dayes, and an hee goate dayly for a sinne offering.

24 And he shall prepare a meat offring of an Ephah for a bullocke, an Ephah for a ramme, and an f Hin of oyle for an Ephah.

f Reade exod.29. 40.

25 In the seventh *moneth*, in the fifteenth day of the moneth, shall he doe the like in the feast for seven dayes, according to the sinne offering, according to the burnt offering, and according to the meate offering, and according to the oyle.

CHAP. XLVI.

1 *The Sacrifices of the Sabbath and of the new moone.* 8 *Therein which doores they must goe in, or come out of the Temple, &c.*

THus saith the Lord God, The gate of the inner court, that turneth toward the East, shall be shut the sixe working dayes: but on the Sabbath it shalbe opened, and in the day of the new moone it shall be opened.

Vers.1. The inner court gate Q. whereunto they went up by eight steps, as appeareth in the great figure.

2 And the prince shall enter by the way of the porch of that gate without, and shall stand by the poste of the gate, and the Priests shall make his burnt offering, and his peace offerings, and he shall.

shall worship at the threshold of the gate: after he shall go forth, but the gate shall not be shut till the evening.

3 Likewise the people of the land shall worship at the entry of this gate before the Lord on the Sabbaths, and in the new moones.

4 And the burnt offring that the prince shall offer unto the Lord on the Sabbath day, *shall be* sixe lambes without blemish, and a ram without blemish.

5 And the meat offring *shall be* an Ephah for a ram: and the meat offering for the lambs a a gift of his hand, and an Hin of oyle to an Ephah.

a That is, as much as he will.

6 And in the day of the new moone *it shall be* a yong bullocke without blemish, and sixe lambs and a ram: they shall be without blemish.

7 And he shall prepare a meat offring, *even* an Ephah for a bullocke, and an Ephah for a ram, and for the lambs b according as his hand shall bring, and an Hin of oyle to an Ephah.

b Meaning, as he shall thinke good.

8 And when the prince shall enter, he shall goe in by the way of the porch of the gate, and hee shall go forth by the way thereof.

Vers. 9. He that entreth in by the North gate R, shall go out by the South gate D, and contrary, and in going forward they worshipped in the Mids M.

9 But when the people of the land shall come before the Lord in the solemne feasts, he ỹ entreth in by the way of the North gate to worship, shall go out by the way of the South gate: and he that entreth by the way of the South gate, shall go forth by the way of the North gate: he shall not returne by the way of the gate whereby he came in, but they shall go forth over against it.

10 And the prince shalbe in the mids of them: he shall go in when they go in, and when they go forth, they shall go forth *together*.

11 And in the feastes, and in the solemnities the meate offering shall be an Ephah to a bullocke, and an Ephah to a ram, and to the lambes, the gift of his hand, and an Hin of oyle to an Ephah.

12 Now when the prince shall make a free burnt offering, or peace offerings freely unto the Lord, one shall then open him the gate ỹ turneth toward the East, and he shall make his burnt offring and his peace offrings, as he did on the Sabbath day: after he shall go forth, and when he is gone forth, one shall shut the gate.

13 Thou shalt daily make a burnt offring unto the Lord of a lambe of one yeere, without blemish: thou shalt doe it every morning.

14 And thou shalt prepare a meat offring for it every morning, the sixt part of an Ephah, and the third part of an Hin of oyle, to mingle with the fine flowre: *this* meat offring shalbe continually by a perpetuall ordinance unto the Lord.

15 Thus shall they prepare the lambe, and the meate offring, and the oyle every morning, for a continuall burnt offering.

16 ¶ Thus saieth the Lord God, If the prince give a gift of his inheritance unto any of his sonnes, it shalbe his sonnes, *and* it shalbe their possession by inheritance.

c Which was at the Iubile, Levit. 25,9.

17 But if he give a gift of his inheritance to one of his servants, then it shalbe his to the c yeere of liberty: after, it shall returne to the Prince, but his inheritance shall remaine to his sonnes for them.

d But be content with that portion that God hath assigned him, as Chap. 45,8.

18 Moreover the prince shall not d take of the peoples inheritance, nor thrust them out of their possession: *but* he shall cause his sonnes to inherite of his owne possession, that my people be not scattered every man from his possession.

19 ¶ After hee brought mee through the entry, which was at the side of the gate, into the holy chambers of the Priests which stood toward the North: and behold, there was a place at the West side of them.

Vers. 19. He describeth the Priests chambers, which were at the side of the Temple toward the North: and so commeth to the place which was on the West side S, which verse 21. is calleth ỹ utter court in respect of the inner court, as also where the people were, was the vtter court in respect of this inner.

20 Then sayd hee unto me, This is the place where the Priests shall seeth the trespasse offring and the sinne offering, where they shall bake the meat offring, that they should not beare them into the utter court, e to sanctifie the people.

e That the people shou'd not have to doe with those thiugs which apperraine to the Lord, & thinke it lawfull for them to eate them.

21 Then he brought mee foorth into the utter court, and caused me to goe by the foure corners of the court: and beholde, in every corner of the court there *vvas* a court.

Vers. 21. the little court in every corner, was fourty cubites long 7,8. and thirty broad 8,9. and 7,9.

22 In the foure corners of the court there were courts ioyned of fourtie *cubits* long, and thirtie broad: these foure corners were of one measure.

Vers. 23. About the walles of these litle courts, which were little chambers for the cookes, 10.

23 And there *vvent* a wall about them, *euen* about those foure, and kitchins were made under the walles round about.

24 Then sayd he unto mee, This is the kitchin where the ministers of the house shall seethe the sacrifice of the people.

CHAP. XLVII.

1 *The vision of the waters that came out of the Temple.*
13 *The coasts of the land of promise, and the division thereof by tribes.*

AFterward hee brought me unto the doore of the house: and beholde, a waters issued out from under the threshold of the house Eastward: for the forefront of the house *stoode* toward the East, and the waters ranne downe from under the right side of the house, at the Southside of the altar.

Vers. 1. The doore of the Temple K, and from under the threshold issued out waters, which came out of the South side, and ranne toward the East. Looke in the great figure 11.

a Whereby are meant the spirituall graces that should be given to the Church under the kingdome of Christ.

2 Then brought he me out toward the North gate, and led mee about by the way without unto the utter gate by the way that turneth Eastward: and behold, there came forth waters on the right side.

3 And when the man that had the line in his hand, went foorth Eastward, he measured a thousand cubits, and he brought me thorow the waters: the waters *vvere* to the ancles.

4 Againe he measured a thousand, and brought mee through the waters: the waters *vvere* to the knees: againe he measured a thousand, and brought me through: the waters *vvere* to the loynes.

b Signifying that the graces of God should never decrease, but ever abound in his Church.

5 Afterward he measured a thousand, *and it vvas* a b river, that I could not passe over: for the waters were risen, *and* the waters did flow, *as* a river that could not be passed over.

c Meaning, the multitude of them that should be refreshed by the spirituall waters.

6 And hee sayd unto mee, Sonne of man, hast thou seene this? Then he brought me, and caused me to returne to the brinke of the river:

d Shewing that the abundance of these graces should be so great, that all the world should be full thereof, which is here meant by the Persian sea, or Genezareth, and the sea calleth Mediterraneum, Zach. 14,8.

7 Now when I turned, behold, at the brinke of the river *vvere* very many c trees on the one side and on the other.

8 Then sayd hee unto me, These waters, issue out toward the East countrey, and runne downe into the plaine, and shall goe into *one* d sea: they shall runne into *another* sea, and the waters shall be wholesome.

e The waters which of nature are salt & vnwholsome, shalbe made sweet and comforsable.

9 And every thing that liveth, which mooveth, whersoever the rivers shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come thither: for they shall be wholesome, and every thing shall live whither the river commeth.

10 And

10 And then the f fishers shall stand vpon it, *and* from En-gedi euen vnto g En-eglaim, they shall spread out their nets: *for* their fish shalbe according to their kindes, as the fish of h the maine sea, exceeding many.

11 But i the myrie places thereof, and the marises thereof shall not be wholesome, they shalbe made salt pits.

12 And by this riuer vpon the brinke thereof, on this side, and on that side shall grow all ‖ fruitfull trees, whose leafe shall not fade, neither shall the fruite thereof faile: it shall bring foorth new fruit according to his moneths, because their waters run out of the Sanctuary: and the fruit thereof shall be meate, and the leafe thereof shall be for ‖ medicine.

13 ¶ Thus saith the Lord God, This shalbe the border, whereby ye shall inherite the land according to the twelue tribes * of Israel: Ioseph shall haue *two* portions.

14 And ye shall inherit it, one as well as another: * concerning the which I lift vp mine hand to giue it vnto your fathers, and this land shall fall vnto you for inheritance.

15 And this shall be the border k of the land toward the North side, from the maine sea toward Hethlon, as men goe to Zedadah:

16 Hamath, Berothah, Sibraim, which is betweene the border of Damascus, and the border of Hamath, *and* Hazar, Hatticon, which is by the coast of Hauran.

17 And the border from the sea shalbe Hazar, Enan, *and* the border of Damascus, and the residue of the North Northward, and the border of Hamath: so *shalbe* the North part.

18 But the East side shall yee measure from Hauran, and from Damascus, and from Gilead, and from the land of Israel by Iorden, *and* from the border vnto the East sea: and so *shall be* the East part.

19 And the South side *shalbe* toward Teman, from Tamar to the waters of ‖ Meriboth *in* Kadesh, *and* the riuer to the maine sea: so *shalbe* the South part toward Teman.

20 The West part also *shalbe* the great sea from the border, till a man come ouer against Hamath: this shall be the west part.

21 So shall ye diuide this land vnto you, according to the tribes of Israel.

22 And you shall diuide it by lot for an inheritance vnto you, and to the strangers that dwell among you, which shall beget children among you, and they shall be vnto you, as borne in the countrey among the children of Israel, l they shall part inheritance with you in the middes of the tribes of Israel.

23 And in what tribe the stranger dwelleth, there shall ye giue him his inheritance, sayeth the Lord God.

CHAP. XLVIII.

The lots of the tribes. 9 *The parts of the possession of the Priests, of the Temple, of the Leuites, of the citie, and of the Prince are rehearsed.*

NOw these are the names of the a tribes. From the Northside, to the coast toward Hethlon as one goeth to Hamath, Hazar, Enan, *and* the border of Damascus Northward the coast of Hamath, euen *from* the East side to the West shall be a *portion* for Dan.

2 And by the border of Dan from the East side vnto the Westside, a *portion* for Asher.

3 And by the border of Asher from the East part euen vnto the West part, a *portion* for Naphtali.

4 And by the border of Naphtali from the East quarter vnto the West side, a *portion* for Manasseh.

5 And by the border of Manasseh, from the East side vnto the West side, a *portion* for Ephraim.

6 And by the border of Ephraim, from the East part euen vnto the West part, a *portion* for Reuben.

7 And by the border of Reuben, from the East quarter vnto the West quarter, a *portion* for Iudah.

8 And by the border of Iudah from the East part vnto the West part b shalbe the offring which they shall offer of fiue and twentie thousande *reedes* broade, and of length as one of the *other* parts, from the East side vnto the West side, and the Sanctuary shalbe in the middes of it.

9 The oblation that yee shall offer vnto the Lord, *shalbe* of fiue and twentie thousand long, and of ten thousand the breadth.

10 And for them, *euen* for the Priests shall be this holy oblation, toward the North fiue and twentie thousand *long*, and toward the West, ten thousand broad, and toward the East ten thousand broad, and toward the South fiue and twentie thousand long, and the Sanctuary of the Lord shalbe in the mids thereof.

11 *It shalbe* for the Priests that are sanctified of the sonnes of * Zadok, which haue kept my charge, which went not astray, when the children of Israel went astray, as the Leuites went astray.

12 Therefore *this* oblation of the land that is offered shall be theirs, as a thing most holy by the border of the Leuites.

13 And ouer against the border of the Priests the Leuites *shall haue* fiue and twentie thousand long, and ten thousand broad: all the length *shall be* fiue and twentie thousand, and the breadth ten thousand.

14 And they shall not sell of it, neither change it, nor abalienate the first fruites of the land: for it is holy vnto the Lord.

15 And the fiue thousand that are left in the breadth ouer against the fiue and twentie thousend, shall be a prophane place for the citie, for housing, and for suburbs, and the citie shall be in the mids thereof.

16 And these shall be the measures thereof, the North part fiue hundreth and foure thousand, and the South part c fiue hundreth and foure thousand, and the East part fiue hundreth and foure thousand, and the West part fiue hundreth and foure thousand.

17 And the suburbs of the city shalbe toward the North two hundreth and fiftie, and toward the South two hundreth and fifty, and toward the East two hundreth and fifty, and toward the West two hundreth and fiftie.

18 And the residue in length ouer against the oblation of the holy portion *shalbe* ten thousand Eastward, and tenne thousand Westward: and it shalbe ouer against the oblation of the holy portion, and the increase thereof shall be for foode vnto them that serue in the city.

19 And they that serue in the citie, *shall be* of all the tribes of Israel that shall serue therein.

20 All

f Signifying, that when God bestoweth his mercies in such abundance, the ministers shall by their preaching winne many.
g Which were cities at the corners of the salt or dead sea.
h They shall be here of all sorts, and in as great abundance as in the great Ocean where they are bred.
i That is, the wicked and reprobate.
‖ *Or, tree for meate.*
‖ *Or, for brutish and sorie.*
* *Gen.12.7. and 13.15. and 15.18. & 26.4. deut.34.4.*
k By the land of promise he signifieth the spirituall land whereof this was a figure.
‖ *Or, strife.*
l Meaning, that in this spirituall Kingdome there should be no difference betweene Iew nor Gentile, but that all should be partakers of this inheritance in their head Christ.
a The tribes after that they entred into the land vnder Iosh̃ua, diuided the land somewhat otherwise then is here set forth by this vision.
b That is, the portion of the ground which they shall separate and appoynt to the Lord, which shall be diuided into three parts, for the Priests, for the Prince, and for the citie.
* Chap.44.15.
c Meaning, that it should be square.

d Every way it shalbe five and twenty thousand.

20 All the oblation *shall be* five and twentie thousand with d five and twentie thousand: you shall offer this oblation foure square for the Sanctuary, and for the possession of the citie.

21 And the residue *shalbe* for the prince on the one side and on the other of the oblation of the Sanctuary, and of the possession of the citie, over against the five and twenty thousand of the oblation toward the East border, and Westward over against the five and twentie thousand toward the West border, over against *shallbe* for the portion of the prince: this shalbe the holy oblation, and the house of the Sanctuary *shalbe* in the middes thereof.

22 Moreover, from the possession of the Levites, and from the possession of the citie, that which is in the mids shalbe the princes: betweene the border e of Iudah, and betweene the border of Beniamin shalbe the Princes.

e So that Iudah was on the North side of the Princes and Levites portions, and Beniamin on the South side.

23 And the rest of the tribes *shalbe thus*: from the East part unto the West part, Beniamin *shalbe a portion.*

24 And by the border of Beniamin, from the East side unto the West side, Simeon *a portion.*

25 And by the border of Simeon from the East part unto the West part, Isshachar *a portion.*

26 And by the border of Isshachar, from the East side unto the West, Zebulun *a portion.*

27 And by the border of Zebulun, from the East part unto the West, Gad *a portion.*

28 And by the border of Gad at the South side, toward f Temath, the border shall be even from g Tamar, *unto* the waters of Meribath *in* Kadesh, *and* to the h river, *that runneth* into the maine sea.

f which is here taken for Idumea.
g Which was Iericho the citie of palme trees.
h Meaning, Nilus that runneth into the Sea, called Mediterraneum.

29 This is the land, which yee shall distribute unto the tribes of Israel for inheritance, and these are their portions, sayth the Lord God.

30 And these are the boundes of the city, on the North side five hundreth, and foure thousand measures.

31 And the gates of the citie *shalbe* after the names of the tribes of Israel, the gates Northward, one gate of Reuben, one gate of Iudah, *and* one gate of Levi.

32 And at the East side five hundreth and foure thousand, and three gates, and one gate of Ioseph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South side, five hundreth and foure thousand measures, and three portes, one gate of Simeon, one gate of Isshachar, *and* one gate of Zebulun.

34 At the West side, five hundreth and foure thousand, *with* their three gates, one gate of Gad, one gate of Asher, *and* one gate of Naphtali.

35 *It was* round about eightteene thousand *measures*, and the name of the citie from that day *shalbe*, † The Lord is there.

† Ebr. Iehouah Shammah.

DANIEL.

THE ARGUMENT.

THE great providence of God, and his singular mercie toward his Church are most lively here set forth, who never leaved his destitute, but now in their greatest miseries and afflictions giveth them Prophets, as Ezekiel, and Daniel, whom he adorned with such graces of his holy Spirit, that Daniel above all other had most speciall revelations of such things as should come to the Church, even from the time that they were in captivitie, to the last end of the world, and to the generall resurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Persians, Grecians, and Romanes. Also of the certaine number of the times even unto Christ, when all ceremonies & sacrifices should cease, because hee should be the accomplishment thereof: moreover hee sheweth Christs office and the cause of his death, which was by his sacrifice to take away sinnes, and to bring everlasting life. And as from the beginning God ever exercised his people under the crosse, so he teacheth here, that after that Christ is offered, he will still leave this exercise to his Church, untill the dead rise againe, and Christ gather his into his kingdome in the heavens.

CHAP. I.

1 *The captivitie of Iehoiakim king of Iudah.* 4 *The king chuseth certaine yong men of the Iewes to learne his law.* 5 *They have the kings ordinary appointed,* 8 *but they abstaine from it.*

a Reade 2. King. 24. 1. and Iere. 25. 1.
b Which was a plaine by Babylon, where was the Temple of their great god, and is here taken for Babylon.
c Who was as maister of the wardes.
d He calleth them Eunuches whom the king nourished and brought up to be rulers of other countreys afterward.

IN the a third yeere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezzar King of Babel unto Ierusalem and besieged it.

2 And the Lord gave Iehoiakim king of Iudah into his hand with part of the vessels of the house of God, which he caried into the land of b Shinar, to the house of his god, and he brought the vessels into his gods treasurie.

3 And the King spake unto c Ashpenaz the maister of his d Eunuches, that hee should bring *certaine* of the children of Israel, of the e Kings seede, and of the princes:

e His purpose was to keepe them as hostages, and that hee might shew himselfe victorious, and also by their good intreaty and learning of his religion, they might favour rather him then the Iewes, and so to be able to serve him as governours in their land: moreover by this meanes the Iewes might be better kept in subiection, fearing otherwise to procure him to these noble men.

4 Children in whom was no blemish, but well f favoured, and instruct in all wisedome, and well seene in knowledge, and able to vtter knowledge, and such as were able to stand in the kings palace, and whom they might teach the learning, and tongue of the Caldeans.

f The King required three things, that they should be of noble birth, that they should be wittie and learned, and that they should be of a strong and comely nature, that they might doe him better service: this he did for his owne commodity, therefore it is not to prayse his liberalitie: yet in this he is worthy prayse, that hee esteemed learning, and knew that it was a necessary meane to governe by.

5 And the king appointed them provision every day of a h portion of the kings meate, and of the wine, which hee dranke, for nourishing them i three yeere, that at the end thereof, they might stand k before the king.

g That they might forget their owne religion, and countrey fashions to serve him the better to his purpose: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points hee refused the abuse of things and superstition, insomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things.
h That by their good entertainement they might learne to forget the mediocritie of their owne people.
i To the intent that in this time they might both learne the maners of the Caldeans, and also their tongue.
k As well to serve at the table, as in other offices.

6 Now among these were *certaine* of the children of Iudah, Daniel, Hananiah, Mishael, and Azariah.

7 Unto

7 Unto whom the chiefe of the Eunuches gave *other* names: for hee calleth Daniel, Beltesshazzar, and Hananiah, Shadrach, and Misshael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not [m] defile himselfe with the portion of the Kings meat, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into favour, and tender love with the chiefe of the Eunuches.)

10 And the chiefe of the Eunuches sayd unto Daniel, [n] I feare my Lord the King, who hath appointed your meat and your drinke: therefore if he see your faces worse liking then the *other* children which are of your sort, then shall you make me lose mine head unto the King.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set over Daniel, Hananiah, Misshael, and Azariah,

12 Proove thy servants, I beseech thee, [o] ten dayes, and let them give us [p] pulse to eate, and water to drinke.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy servants.

14 So he consented to them in this matter, and prooved them ten dayes.

15 And at the end of ten dayes, their [q] countenances appeared fairer, and in † better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzar tooke away the portion of their meat, and the wine that they should drinke, and gave them pulse.

17 As for these foure children, God gave them knowledge, and understanding in all learning [r] and wisedome: also he gave Daniel understanding of all [s] visions and dreames.

18 Now when the time [t] was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Misshael, and Azariah: therefore stoode they before the king.

20 And in all matters of wisedome, *and* understanding that the king enquired of them, hee found them tenne times better then all the inchaunters *and* astrologians that were in all his realme.

21 And Daniel was unto [u] the first yeere of king Cyrus.

1 That they might altogether forget their religion: for the Jewes gave their children names, which might ever put them in remembrance of some point of religion: therefore this was a great tentation and a signe of servitude, which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but because the king should not entise him by this sweet poyson to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

n He suppoſed they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them, which are of no religion, for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this space hee might have the triall, and that no man should be able to discerne it: and thus he spake, being mooved by the Spirit of God.

p Not that it was a thing abominable to eate dainty meates, and to drinke wine, as both before and after they did, but if they should have hereby bene wonne to the King, and have refused their owne religion, that meate and drinke had bene accursed. q This hare feeding and that also of Moses, when he fled from the court of Egypt, declareth that we must live in such sobrietie as God doeth call us unto, seeing hee will make it more profitable unto us, then all dainties: for his blessing onely sufficeth. † *Ebr. fatter in flesh.* r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall arres which are forbidden, Deut. 18. 11. s So that hee onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Num. 12, 6. t Of the three yeeres above mentioned, verse 5. u That is, he was esteemed in Babylon as a Prophet so long as that common-wealth floode.

CHAP. II.

1 The dreame of Nebuchadnezzar. 13 The king commandeth all the wise men of Babylon to be slaine, because they could not interprete his dreame. 16 Daniel requireth time to solute the question. 24 Daniel is brought unto the king, and sheweth him his dreame, and the interpretation thereof. 44 Of the everlasting kingdome of Christ.

AND in the [a] second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his spirit was [c] troubled, and his [d] sleepe was upon him.

2 Then the king commanded to call the inchanters, and the astrologians, and the sorcerers, and the [e] Caldeans for to shew the king his dreames: so they came and stoode before the King.

3 And the king sayd unto them, I have dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the [f] Aramites language, O king, live for ever: shew thy servants thy dreame, and wee shall shew the intepretation.

5 *And* the king answered and sayd to the Caldeans, The thing is gone from me. If yee will not make mee understand the dreame with the interpretation thereof, yee [g] shall be drawen in pieces, and your houses shall be made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the king shew [h] his servants the dreame, and we will declare the interpretation thereof.

8 *Then* the king answered and sayd, I know certainely that ye † would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee have prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 *Then* the Caldeans answered before the king, and sayd, There is no man upon earth that can declare the kings matter: yea, there is neither King nor Prince nor Lord that asked such things at an inchanter, or astrologian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was given, the wise men were slaine: and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the kings ‖ chiefe steward, which was gone forth to put to death the wise men of Babel.

15 *Yea*, hee answered and sayd unto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would give him leisure, and that hee would shew the king the interpretation thereof.

a The father and the sonne were both called by this name, so that this is meant of the sonne, when hee reigned alone: for he reigned also afters a sort with his father.

b Not that he had many dreames, but because many matters were conteined in this dreame.

c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heavy with sleepe, that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and sorcerers called themselves by this name of honor, as though all the wisedome and knowledge of the countreye depended upon them, and that all other countreys were voide of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, save it seemed to be more eloquent, and therefore the learned used to speake it, as the Jewish writers doe to this day.

g This is a iust reward of their arrogancie, which vaunted of themselves that they had the knowledge of all things) that they should be prooved fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except hee assisted them into the matter: and therefore they would pretend knowledge where was but meere ignorance, and so as deluders of the people, they were worthy to die. † *Ebr. redeeme the time.*

i Which declareth that God would not have his servant ioyned in the company of these sorcerers and Astrologers, whose arres were wicked, and therefore iustly ought to die, though the king did it upon a rage and no zeale. ‖ *Or, the captaine of the guards.*

17 ¶ Then

17 ¶ Then Daniel went to his houſe, and ſheweth the matter to Hananiah, Miſhael, and Azariah his companions.

18 That they ſhould beſeech the God of heaven for grace in this ſecret, that Daniel and his fellowes ſhould not periſh with the reſt of the wiſe men of Babel.

19 Then was the ſecret revealed unto Daniel in a viſion by night: therefore Daniel praiſed the God of heaven.

20 And Daniel anſwered and ſayd, * The Name of God be praiſed for ever and ever: for wiſedome and ſtrength are his,

21 And he changeth the times and ſeaſons: he taketh away kings: he ſetteth up kings: he giveth wiſedome unto the wiſe, and underſtanding to thoſe that underſtand.

22 He diſcovereth the deepe and ſecret things: he knoweth what is in the darknes, and the k light dwelleth with him,

23 I thanke thee and praiſe thee, O thou God of my l fathers, that thou haſt given me wiſedome and m ſtrength, and haſt ſhewed mee now the thing that wee deſired of thee: for thou haſt declared unto us the kings matter.

24 ¶ Therefore Daniel went unto Arioch, whom the king had ordeined to deſtroy the wiſe men of Babel: hee went and ſayd thus unto him, Deſtroy not n the wiſe men of Babel, *but* bring mee before the king, and I will declare unto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haſte, and ſayd thus unto him, I have found a man of the children of Iudah that were brought captiues, that will declare unto the king the interpretation.

26 Then anſwered the king, and ſayd vnto Daniel, whoſe name was Belteſhazzar, Art thou able to ſhew mee the dreame which I have ſeene, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſayd, The ſecret which the king hath demanded, can neither the wiſe, the aſtrologians, the inchanters, *nor* the ſoothſayers declare unto the king.

28 But there is a God in o heaven that reuealeth ſecrets, and ſheweth the king Nebuchadnezzar what ſhall be in the latter dayes. Thy dreame, and the things which thou haſt ſeene in thine head upon thy bed, is this:

29 O king, when thou waſt in thy bed, thoughts came into thy *minde*, what ſhould come to paſſe hereafter, and hee that reuealeth ſecrets, telleth thee what ſhall come.

30 As p for mee, this ſecret is not ſhewed mee for any wiſedome that I have more then any other living, but onely to ſhew the king the interpretation, and that thou mighteſt knowe the thoughts of thine heart.

31 O king, thou ſaweſt, and behold, there *was* a great image: this great image whoſe glory was ſo excellent, ſtood before thee: and the forme therefore *was* terrible.

32 This images head was of fine q golde, his breaſt, and his armes of ſilver, his belly and his thighes of braſſe.

33 His legs of yron, *and* his feete *were* part of yron, and part of clay.

34 Thou beheldeſt it till a ſtone was cut without hands, which ſmote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the braſſe, the ſilver and the golde broken all together, and became like the chaffe of the ſummer floures, and the winde caried them away, that no place was found for them: and the ſtone that ſmote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O king, thou art r king of kings: for the God of heaven hath given thee a kingdome, power, and ſtrength, and glory.

38 And in all *places* where the children of men dwell, the beaſts of the field, and the foules of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art s this head of gold.

39 And after thee ſhall riſe another kingdome t inferiour to thee, *of ſilver*, and another u third kingdome *ſhalbe* of braſſe, which ſhall beare rule over all the earth.

40 And the fourth kingdome ſhall be ſtrong as yron: for as yron breaketh in pieces, and ſubdueth all things, and as yron bruiſeth all theſe things, *ſo* ſhall it breake in x pieces, and bruiſe *all*.

41 Whereas thou ſaweſt the feet and toes, part of potters clay, and part of yron: the kingdome ſhall be y divided, but there ſhall be in it of the ſtrength of the yron, as thou ſaweſt the yron mixt with the clay, *and* earth.

42 And *as* the toes of the feete *were* part of yron, and part of clay, *ſo* ſhall the kingdome be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt yron mixt with clay, *and* earth, they ſhall mingle themſelves with z the ſeede of men: but they ſhall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of theſe kings, ſhall the God of heaven ſet vp a kingdome, which a ſhall never be deſtroyed, and this kingdome ſhall not be given to another people, but it ſhall breake, and deſtroy all theſe kingdomes, and it ſhall ſtand for ever.

45 Whereas thou ſaweſt, that the b ſtone was cut off the mountaine without hands, and that it brake in pieces the yron, the braſſe, the clay, the ſilver, and the golde: *ſo* the great God hath ſhewed the king, what ſhall come to paſſe hereafter, and the dreame *is* true, and the interpretation thereof *is* ſure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and c bowed himſelfe vnto Daniel, and commanded that they ſhould offer meate offrings, and ſweete odours vnto him.

47 *Alſo* the king anſwered vnto Daniel, and

* Pſal.113.2. and 115,18.

k He ſheweth that man hath neither wiſedome nor knowledge, but very darke blindnes and ignorance of himſelfe: for it commeth onely of God, that man underſtandeth any thing.

l To whom thou madeſt thy promiſe, and who lived in their feare: whereby he excludeth all other gods.

m Meaning, power to interprete it.

n Whereby appeareth that many were ſlaine, as verſ. 13. and the reſt at Daniels offer were preſerved on condition: not that Daniel favoured their wicked profeſſion, but that hee had reſpect to equitie, becauſe the King proceeded according to his wicked affection, and not conſidering if their ſcience were lawfull or no.

o He affirmeth that man by reaſon and arte is not able to attaine to the cauſe of Gods ſecrets, but the underſtanding onely thereof muſt come of God: whereby he ſmiteth the King with a certaine feare and reverence of God, that hee might be the more apt to receive the hie myſteries, that ſhould be reuealed.

p Becauſe he had ſayd that God onely muſt reveale the ſignification of this dreame, the king might have asked, why David did enterprife to interpret it, and therefore he ſheweth that he was but Gods miniſter and had no gifts, but ſuch as God had given him to ſet forth his glory.

q By gold, ſilver, braſſe and yron, are meant the Caldean, Perſian, Macedonian and Romane kingdome, which ſhould ſucceſſively rule all the world till Chriſt (which is here called the ſtone) come himſelfe, and deſtroy the laſt: and this was to aſſure the Iewes, that their affliction ſhould not end with the empire of the Caldeans, but that they ſhould patiently abide the comming of Meſſiah, which ſhould be at the end of this fourth monarchy.

r Daniel leaveth out the kingdome of the Aſſyrians, which was before the Babylonian, both becauſe it was not a Monarchie and generall empire, and alſo becauſe he would declare the things that were to come, to the comming of Chriſt, for the comfort of the elect among theſe wonderfull alterations, and he calleth the Babylonian kingdome the golden head, becauſe in reſpect of the other three, it was the beſt, and yet it was of it ſelfe wicked and cruell.

s Meaning, the Perſians which were not inferiour in dignity, power, and riches, but were worſe touching ambition, cruelty, and all kinde of vice, ſhewing that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt.

t That is, of the Macedonians ſhall be of braſſe, not alluding to the baſeneſſe thereof, but to the vileneſſe in reſpect of ſilver.

u That is, the Romane empire ſhall ſubdue all theſe other aforenamed, which after Alexander were divided into the Macedonians, Grecians, Syrians and Egyptians.

x They ſhall have civill wars, and continually diſcords among themſelves.

y They ſhall by mariages and affinities thinke to make themſelves ſtrong: yet ſhall they never be ioyned in hearts.

z His purpoſe is to ſhew, that all the kingdomes of the world are tranſitory, and that the kingdome of Chriſt ſhall onely remaine for ever.

a Meaning Chriſt, who was ſent of God, and not ſet up by man, whoſe kingdome at the beginning ſhould be ſmall and without beautie to mans iudgement, but ſhould at length grow and fill the whole earth, which he calleth a great mountaine, as verſ. 35. And this kingdome which is not onely referred to the perſon of Chriſt, but alſo to the whole body of his Church, and to every member thereof, ſhalbe eternall: for the ſpirit that is in them is life eternall. Rom. 8.

b Though this humbling of the King ſeemed to deſerve commendation, yet becauſe he ioyned Gods honour with the Prophets, it is to be reprooved, and Daniel herein erred, if he ſuffred it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it.

ſayd,

said, *I know* of a truth that your c God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gave him many and great d gifts. Hee made him governour over the whole province of Babel, and chiefe of the rulers, *and* above all the wise men of Babel.

49 Then Daniel e made request to the King, and he set Shadrach, Meshech, and Abednego over the charge of the province of Babel: but Daniel *sate* in the f gate of the king.

c This confession was but a sudden motion as it was also in Pharaoh, Exod. 9. 28. but his heart was not touched, as appeared soone afterward.

d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieve his poore brethren, which were grievously oppressed in this their captivity, and also he received them, least he should offend this cruell king, which willingly gave them.

e He did not this for their private profit: but that the whole Church, which was then there in affliction, might have some release and cause by this benefit.

f Meaning, that either he was a iudge, or that hee had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 *The king setteth up a golden image.* 8 *Certaine are accused because they despised the kings commandement, and are put into a burning oven.* 15 *By beliefe in God they are delivered from the fire.* 25 *Nebuchad-nezzar confesseth the power of God after the sight of the miracle.*

NEbuchad-nezzar the king made a an image of gold, whose height *was* threescore cubits, *and* the breadth thereof sixe cubits: he set it up in the plaine of Dura, in the province of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receivers, the counsellers, the officers, and all the governours of the provinces, that they should come to the b dedication of the image, which Nebuchad-nezzar the c King had set up.

3 So the nobles, princes, and dukes, the iudges, the receivers, the counsellers, the officers, and all the governours of the provinces were assembled unto the dedicating of the image that Nebuchad-nezzar the King had set up, and they stood before the image which Nebuchad-nezzar had set up.

4 Then an herald cried aloud, Be it knowen to you, O people, d nations and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psaltery, dulcimer, and all instruments of musicke, ye fall downe, and worship the golden image, that Nebuchad-nezzar the king hath set up.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the mids of an hote fiery fornace.

7 Therefore as soone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set up.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes.

9 *For* they spake and said to the king Nebuchad-nezzar, O King, live for ever.

10 Thou, O King, hast made a decree, that every man that shall heare the sound of the cornet, trumpet, harpe, sackebut, psaltery, and dulcimer, and all instruments of musick, shall fall downe, and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set over the charge of the province of Babel e Shadrach, Meshach, and Abednego: these men, O King, have not regarded thy commandement, neither will they serve thy gods, nor worship the golden image that thou hast set up.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the king.

14 *And* Nebuchad-nezzar spake and said unto them, What disorder? will not you, Shadrach, Meshach, and Abednego, serve my god, nor worship the golden image that I have set up?

15 f Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackebut, psaltery and dulcimer, and all instruments of musicke, to fall downe, and worship the image which I have made? for if yee worship it not, ye shalbe cast immediatly into the mids of an hote fiery fornace: for who is that God, that can deliver you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and sayde to the King, O Nebuchad-nezzar, wee g are not carefull to answere thee in this matter.

17 Behold, our God whom we serve, is h able to deliver us from the hote fiery fornace, and he will deliver us out of thine hand, O king.

18 But if not, be it knowen unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he charged and commanded that they should heate the fornace at once seven i times more then it was wont to be heat.

20 And hee charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, *and* to cast them into the hote fiery fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their *other* garments, and cast into the middes of the hote fiery fornace.

22 Therefore because the kings commaundement was straite, that the fornace should be exceeding hoate, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the king was astonied, & rose up in haste, *and* spake, and said unto his counsellers, Did not we cast three men bound into the mids of the fire: Who answered, and said unto him, It is true, O king.

25 *And* he answered, and said, Loe, I see foure men loose, walking in the middes of the fire, and they have no hurt, and the forme of the fourth is like the k sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, *and* spake and said, Shadrach, Meshach, and Abednego, the

a Vnder pretence of religion, and holinesse in making an image to his idole Bel, hee sought his owne ambition and raine glory: and this declareth that he was not toucheth with the true feare of God before, but that he confesseth him on a sudden motion as the wicked when they are overcome with the greatnesse of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dreame, and as may appeare, the King feared least the Iewes by this religion, should have altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather sought his owne quietnesse then Gods glory.

b Shewing that the idole is not knowen for an idole so long as he is with workman: but when the ceremonies and customes are recited and used, and the consent of the people is there, then of a blocke they thinke they have made a god.

c This was sufficient with the wicked at all times to approove their religion, if the kings authority were alleadged for the establishment thereof, not considering in the meane season what Gods word did permit.

d These are the two dangerous weapons, wherewith Satan used to fight against the children of God, the consent of the multitude, and the crueltie of the punishment: for though some feared God, yet the multitude, which consented to the wickednesse, astonied them: and here the King required, not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

e It seemeth that they named not Daniel, because he was greatly in the kings favour, thinking if these three had bin destroyed, they might have had better occasion to accuse Daniel: and this declareth that this policy of erecting this image was invented by the malicious flatterers which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying that he would receive them to grace if they would now at the length obey his decree.

g For they should have done iniury to God, if they should have doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause.

h They ground on two points, first on the power and providence of God over them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth that the more that tyrants rage, and the more witty they shew themselves inventing strange and cruell punishments, the more is God glorified by his servants to whom he giveth patience and constancy to abide the crueltie of their punishment: for either by delivereth them from death, or else for this life giveth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the king called this Angel whom God sent to comfort his in these great torments, the sonne of God.

d Every way it ſhalbe five and ayeonty thouſand.

20 All the oblation *ſhall be* five and twentie thouſand with d five and twentie thouſand: you ſhall offer this oblation foureſquare for the Sanctuary, and for the poſſeſſion of the citie.

21 And the reſidue *ſhallbe* for the prince on the one ſide and on the other of the oblation of the Sanctuary, and of the poſſeſſion of the citie, over againſt the five and twenty thouſand of the oblation toward the Eaſt border, and Weſtward over againſt the five and twentie thouſand toward the Weſt border, over againſt *ſhallbe* for the portion of the prince: this ſhalbe the holy oblation, and the houſe of the Sanctuary *ſhalbe* in the middes thereof.

22 Moreover, from the poſſeſſion of the Levites, and from the poſſeſſion of the citie, that which is in the mids ſhalbe the princes: betweene the border e of Iudah, and betweene the border of Beniamin ſhalbe the Princes.

e So that Iudah was on the North ſide of the Princes and Levites portions, and Beniamin on the South ſide.

23 And the reſt of the tribes *ſhalbe thus*: from the Eaſt part unto the Weſt part, Beniamin *ſhalbe a portion.*

24 And by the border of Beniamin, from the Eaſt ſide unto the Weſt ſide, Simeon *a portion.*

25 And by the border of Simeon from the Eaſt part unto the Weſt part, Iſſhachar *a portion.*

26 And by the border of Iſſhachar, from the Eaſt ſide unto the Weſt, Zebulun *a portion.*

27 And by the border of Zebulun, from the Eaſt part unto the Weſt, Gad *a portion.*

28 And by the border of Gad at the South-ſide, toward f Temath, the border ſhall be even from g Tamar, *unto* the waters of Meribath *in* Kadeſh, *and* to the h river, *that runneth* into the maine ſea.

f Which is here taken for Idumea.
g Which was Iericho the citie of palme trees.
h Meaning, Nilus that runneth into the Sea, called Mediterraneum.

29 This is the land, which yee ſhall diſtribute unto the tribes of Iſrael for inheritance, and theſe are their portions, ſayth the Lord God.

30 And theſe are the boundes of the city, on the North ſide five hundreth, and foure thouſand meaſures.

31 And the gates of the citie *ſhalbe* after the names of the tribes of Iſrael, the gates Northward, one gate of Reuben, one gate of Iudah, *and* one gate of Levi.

32 And at the Eaſt ſide five hundreth and foure thouſand, and three gates, and one gate of Ioſeph, one gate of Beniamin, *and* one gate of Dan.

33 And at the South ſide, five hundreth and foure thouſand meaſures, and three portes, one gate of Simeon, one gate of Iſſhachar, *and* one gate of Zebulun.

34 At the Weſt ſide, five hundreth and foure thouſand, *with* their three gates, one gate of Gad, one gate of Aſher, *and* one gate of Naphtali.

35 *It was* round about eightеene thouſand *meaſures*, and the name of the citie from that day *ſhalbe*, † The Lord is there.

† Ebr. Iehouah ſhammah.

DANIEL.

THE ARGUMENT.

THE great providence of God, and his ſingular mercie toward his Church are moſt lively here ſet forth, who never leaved his deſtitute, but now in their greateſt miſeries and afflictions giveth them Prophets, as Ezekiel, and Daniel, whom he adorned with ſuch graces of his holy Spirit, that Daniel above all other had moſt ſpeciall revelations of ſuch things as ſhould come to the Church, even from the time that they were in captivitie, to the laſt end of the world, and to the generall reſurrection, as of the foure Monarchies and Empires of all the world, to wit, of the Babylonians, Perſians, Grecians, and Romanes. Alſo of the certaine number of the times even unto Chriſt, when all ceremonies & ſacrifices ſhould ceaſe, becauſe hee ſhould be the accompliſhment thereof: moreover hee ſheweth Chriſts office and the cauſe of his death, which was by his ſacrifice to take away ſinnes, and to bring everlaſting life. And as from the beginning God ever exerciſed his people under the croſſe, ſo he teacheth here, that after that Chriſt is offered, he will ſtill leave this exerciſe to his Church, untill the dead riſe againe, and Chriſt gather his into his kingdome in the heavens.

CHAP. I.

1 *The captivitie of Iehoiakim king of Iudah.* 4 *The king chuſeth certaine yong men of the Iewes to learne his lawe.* 5 *They have the kings ordinary appointed,* 8 *but they abſteine from it.*

a Reade 2. King. 24. 1 and Iere. 25. 1.
b Which was a plaine by Babylon, where was the Temple of their great god, and is there taken for Babylon.
c Who was as maiſter of the wardes.
d He calleth them Eunuches whom the king nouriſhed and brought up to be rulers of other countreys afterward.

IN the a third yeere of the reigne of Iehoiakim king of Iudah, came Nebuchad-nezzar King of Babel unto Ieruſalem and beſieged it.

2 And the Lord gave Iehoiakim king of Iudah into his hand with part of the veſſels of the houſe of God, which he caried into the land of b Shinar, to the houſe of his god, and he brought the veſſels into his gods treaſurie.

3 And the King ſpake unto c Aſhpenaz the maiſter of his d Eunuches, that hee ſhould bring *certaine* of the children of Iſrael, of the e Kings ſeede, and of the princes:

e His purpoſe was to keepe them as hoſtages, and that hee might ſhew himſelfe victorious, and alſo by their good intreaty and learning of his religion, they might favour rather him then the Iewes, and ſo to be able to ſerve him as governours in their land: moreover by this meanes the Iewes might be better kept in ſubiection, fearing otherwiſe to procure hurt to theſe noble men.

4 Children in whom was no blemiſh, but well f favoured, and inſtruct in all wiſedome, and well ſeene in knowledge, and able to vtter knowledge, and ſuch as were able to ſtand in the kings palace, and whom they might teach the learning, and tongue of the Caldeans.

f The King required three things, that they ſhould be of noble birth, that they ſhould be wittie and learned, and that they ſhould be of a ſtrong and comely nature, that they might doe him better ſervice: this he did for his owne commodity, therefore it is not to prayſe his liberalitie: yet in this he is worthy prayſe, that hee eſteemed learning, and knew that it was a neceſſary meane to governe by. g That they might forget their owne religion, and countrey faſhions to ſerve him the better to his purpoſe: yet it is not to be thought that Daniel did learne any knowledge that was not godly: in all points hee refuſed the abuſe of things and ſuperſtition, inſomuch that hee would not eate the meate which the King appointed him, but was content to learne the knowledge of naturall things. h That by their good entertainement they might learne to forget the mediocritie of their owne people. i To the intent that in this time they might both learne the maners of the Caldeans, and alſo their tongue. k As well to ſerve at the table, as in other offices.

5 And the king appointed them proviſion every day of a h portion of the kings meate, and of the wine, which hee dranke, for nouriſhing them i three yeere, that at the end thereof, they might ſtand k before the king.

6 Now among theſe were *certaine* of the children of Iudah, Daniel, Hananiah, Miſhael, and Azariah.

7 Unto whom the chiefe of the Eunuches gave *other* names: for hee calleth Daniel, Belteshazzar, and Hananiah, Shadrach, and Mishael, Meshach, and Azariah, Abednego.

8 ¶ But Daniel had determined in his heart, that he would not [m] defile himselfe with the portion of the Kings meat, nor with the wine which he dranke: therefore he required the chiefe of the Eunuches that he might not defile himselfe.

9 (Now God had brought Daniel into favour, and tender love with the chiefe of the Eunuches,)

10 And the chiefe of the Eunuches sayd unto Daniel, [n] I feare my Lord the King, who hath appointed your meat and your drinke: therefore if he see your faces worse liking then the *other* children which are of your sort, then shall you make me lose mine head unto the King.

11 Then sayd Daniel to Melzar, whom the chiefe of the Eunuches had set over Daniel, Hananiah, Mishael, and Azariah,

12 Proove thy servants, I beseech thee, [o] ten dayes, and let them give us [p] pulse to eate, and water to drinke.

13 Then let our countenances be looked upon before thee, and the countenances of the children that eate of the portion of the Kings meate: and as thou seest, deale with thy servants.

14 So he consented to them in this matter, and prooved them ten dayes.

15 And at the end of ten dayes, their [q] countenances appeared fairer, and in † better liking then all the childrens, which did eate the portion of the Kings meate.

16 Thus Melzar tooke away the portion of their meat, and the wine that they should drinke, and gave them pulse.

17 As for these foure children, God gave them knowledge, and understanding in all learning [r] and wisedome: also he gave Daniel understanding of all [s] visions and dreames.

18 Now when the time [t] was expired, that the king had appointed to bring them in, the chiefe of the Eunuches brought them before Nebuchad-nezzar.

19 And the King communed with them: and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: therefore stoode they before the king.

20 And in all matters of wisedome, *and* understanding that the king enquired of them, hee found them tenne times better then all the inchaunters *and* astrologians that were in all his realme.

21 And Daniel was unto [u] the first yeere of king Cyrus.

l That they might altogether forget their religion: for the Iewes gave their children names, which might ever put them in remembrance of some point of religion: therefore this was a great tentation and a signe of servitude, which they were not able to resist.

m Not that hee thought any religion to be in the meate or drinke, (for afterward he did eate) but because the king should not entise him by this sweet poyson to forget his religion and accustomed sobriety, and that in his meate and drinke he might daily remember of what people he was: and Daniel bringeth this in to shew how God from the beginning assisted him with his Spirit, and at length called him to be a Prophet.

n He supposed they did this for their religion, which was contrary to the Babylonians, and therefore herein he representeth them, which are of no religion, for neither he would condemne theirs, nor maintaine his owne.

o Meaning, that within this space hee might have the triall, and that no man should be able to discerne it: and thus he spake, being mooved by the Spirit of God.

p Not that it was a thing abominable to eate dainty meates, and to drinke wine, as both before and after they did, but if they should have hereby bene wonne to the King, and have refused their owne religion, that meate and drinke had bene accursed.

q This hare feeding and that also of Moses, when he fled from the court of Egypt, declareth that we must live in such sobrietie as God doeth call us unto, seeing hee will make it more profitable unto us, then all dainties: for his blessing onely sufficeth. † *Ebr. fatter in flesh.*

r Meaning, in the liberall sciences, and naturall knowledge, and not in the magicall artes which are forbidden, Deut. 18.11.

s So that hee onely was a Prophet and none of the other: for by dreames and visions God appeared to his Prophets, Num. 12,6.

t Of the three yeeres above mentioned, verse 5.

u That is, he was esteemed in Babylon as a Prophet so long as that common-wealth floode.

CHAP. II.

1 *The dreame of Nebuchadnezzar.* 13 *The king commandeth all the wise men of Babylon to be slaine, because they could not interprete his dreame.* 16 *Daniel requireth time to solute the question.* 24 *Daniel is brought unto the king, and sheweth him his dreame, and the interpretation thereof.* 44 *Of the everlasting kingdome of Christ.*

AND in the [a] second yeere of the reigne of Nebuchad-nezzar, Nebuchad-nezzar dreamed [b] dreames wherewith his spirit was [c] troubled, and his [d] sleepe was upon him.

2 Then the king commanded to call the inchanters, and the astrologians, and the sorcerers, and the [e] Caldeans for to shew the king his dreames: so they came and stoode before the King.

3 And the king sayd unto them, I have dreamed a dreame, and my spirit was troubled to know the dreame.

4 Then spake the Caldeans to the king in the [f] Aramites language, O king, live for ever: shew thy servants thy dreame, and wee shall shew the intepretation.

5 *And* the king answered and sayd to the Caldeans, The thing is gone from me. If yee will not make mee understand the dreame with the interpretation thereof, yee [g] shall be drawen in pieces, and your houses shall be made a iakes.

6 But if yee declare the dreame and the interpretation thereof, ye shall receive of me gifts and rewards, and great honour: therefore shew mee the dreame and the interpretation of it.

7 They answered againe, and sayd, Let the king shew [h] his servants the dreame, and we will declare the interpretation thereof.

8 *Then* the king answered and sayd, I know certainely that ye † would gaine the time, because ye see the thing is gone from me.

9 But if yee will not declare me the dreame, there is but one iudgement for you: for yee have prepared lying and corrupt wordes, to speake before me till the time be changed: therefore tell me the dreame, that I may know, if ye can declare me the interpretation thereof.

10 *Then* the Caldeans answered before the king, and sayd, There is no man upon earth that can declare the kings matter: yea, there is neither King nor Prince nor Lord that asked such things at an inchanter, or astrologian, or Caldean.

11 For it is a rare thing that the king requireth, and there is none other that can declare it before the king, except the gods whose dwelling is not with flesh.

12 For this cause the king was angry and in great furie, and commaunded to destroy all the wise men of Babel.

13 ¶ And when sentence was given, the wise men were slaine: and they [i] sought Daniel and his fellowes to be put to death.

14 Then Daniel answered with counsell and wisedome to Arioch the kings ‖ chiefe steward, which was gone forth to put to death the wise men of Babel.

15 *Yea*, hee answered and sayd unto Arioch the kings captaine, Why is the sentence so hastie from the king? Then Arioch declared the thing to Daniel.

16 So Daniel went and desired the king that hee would give him leisure, and that hee would shew the king the interpretation thereof.

a The father and the sonne were both called by this name, so that this is meant of the sonne, when hee reigned alone: for he reigned also afters a sort with his father.

b Not that he had many dreames, but because many matters were conteined in this dreame.

c Because it was so rare and strange a dreame: that he had not had the like.

d He was so heavy with sleepe, that he began to sleepe againe. Some reade, and his sleepe was broken from him.

e For all these Astrologers and sorcerers called themselves by this name of honor, as though all the wisedome and knowledge of the countreye depended upon them, and that all other countreys were voide of the same.

f That is, in the Syrian tongue which differed not much from the Caldeans, save it seemed to be more eloquent, and therefore the learned vsed to speake it, as the Iewish writers doe to this day.

g This is a iust reward of their arrogancie (which vanted of themselves that they had the knowledge of all things) that they should be prooved fooles, and that to their perpetuall shame and confusion.

h Herein appeared their ignorance, that notwithstanding their brags, yet were they not able to tell the dreame, except hee exacted them into the matter, and that rather they would pretend knowledge where was but meere ignorance, and so as deluders of the people, they were worthy to die.

† *Ebr. redeeme the time.*

i Which declareth that God would not have his servant ioyned in the company of these sorcerers and Astrologers, whose artes were wicked, and therefore iustly ought to die, though the king did it upon a rage and no zeale.

‖ *Or, the captaine of the guards.*

17 ¶ Then

17 ¶ Then Daniel went to his houſe, and ſheweth the matter to Hananiah, Miſhael, and Azariah his companions.

18 That they ſhould beſeech the God of heaven for grace in this ſecret, that Daniel and his fellowes ſhould not periſh with the reſt of the wiſe men of Babel.

19 Then was the ſecret revealed unto Daniel in a viſion by night: therefore Daniel praiſed the God of heaven.

20 And Daniel anſwered and ſayd, * The Name of God be praiſed for ever and ever: for wiſedome and ſtrength are his,

21 And he changeth the times and ſeaſons: he taketh away kings: he ſetteth up kings: he giveth wiſedome unto the wiſe, and underſtanding to thoſe that underſtand.

22 He diſcovereth the deepe and ſecret things: he knoweth what is in the darknes, and the [k] light dwelleth with him,

23 I thanke thee and praiſe thee, O thou God of my [l] fathers, that thou haſt given me wiſedome and [m] ſtrength, and haſt ſhewed mee now the thing that wee deſired of thee: for thou haſt declared unto us the kings matter.

24 ¶ Therefore Daniel went unto Arioch, whom the king had ordeined to deſtroy the wiſe men of Babel: hee went and ſayd thus unto him, Deſtroy not [n] the wiſe men of Babel, *but* bring mee before the king, and I will declare unto the king the interpretation.

25 Then Arioch brought Daniel before the king in all haſte, and ſayd thus unto him, I have found a man of the children of Iudah that were brought captiues, that will declare unto the king the interpretation.

26 Then anſwered the king, and ſayd vnto Daniel, whoſe name was Beltethazzar, Art thou able to ſhew mee the dreame which I have ſeene, and the interpretation thereof?

27 Daniel anſwered in the preſence of the king, and ſayd, The ſecret which the king hath demanded, can neither the wiſe, the aſtrologians, the inchanters, *nor* the ſoothſayers declare unto the king.

28 But there is a God in [o] heaven that reuealeth ſecrets, and ſheweth the king Nebuchadnezzar what ſhall be in the latter dayes. Thy dreame, and the things which thou haſt ſeene in thine head upon thy bed, is this:

29 O king, when thou waſt in thy bed, thoughts came into thy *minde*, what ſhould come to paſſe hereafter, and hee that reuealeth ſecrets, telleth thee what ſhall come.

30 As [p] for mee, this ſecret is not ſhewed mee for any wiſedome that I have more then any other living, but onely to ſhew the king the interpretation, and that thou mighteſt knowe the thoughts of thine heart.

31 O king, thou ſaweſt, and behold, there *vvas* a great image: this great image whoſe glory was ſo excellent, ſtood before thee: and the forme therefore *vvas* terrible.

32 This images head was of fine [q] golde, his breaſt, and his armes of ſilver, his belly and his thighes of braſſe.

33 His legs of yron, *and* his feete *vvere* part of yron, and part of clay.

34 Thou beheldeſt it till a ſtone was cut without hands, which ſmote the image vpon his feete, that were of yron and clay, and brake them to pieces.

35 Then was the yron, the clay, the braſſe, the ſilver and the golde broken all together, and became like the chaffe of the ſummer floures, and the winde caried them away, that no place was found for them: and the ſtone that ſmote the image, became a great mountaine, and filled the whole earth.

36 This is the dreame, and we will declare before the king the interpretation thereof.

37 ¶ O king, thou art [r] king of kings: for the God of heaven hath given thee a kingdome, power, and ſtrength, and glory.

38 And in all *places* where the children of men dwell, the beaſts of the field, and the foules of the heaven hath he given into thine hand, and hath made thee ruler over them all: thou art [s] this head of gold.

39 And after thee ſhall riſe another kingdome [t] inferiour to thee, *of ſilver*, and another [u] third kingdome *of* braſſe, which ſhall beare rule over all the earth.

40 And the fourth kingdome ſhall be ſtrong as yron: for as yron breaketh in pieces, and ſubdueth all things, and as yron bruiſeth all theſe things, ſo ſhall it breake in [w] pieces, and bruiſe *all*.

41 Whereas thou ſaweſt the feet and toes, part of potters clay, and part of yron: the kingdome ſhall be [x] divided, but there ſhall be in it of the ſtrength of the yron, as thou ſaweſt the yron mixt with the clay, *and* earth,

42 And *as* the toes of the feete *vvere* part of yron, and part of clay, ſo ſhall the kingdome be partly ſtrong, and partly broken.

43 And whereas thou ſaweſt yron mixt with clay, *and* earth, they ſhall mingle themſelves with [y] the ſeede of men: but they ſhall not ioyne one with another, as yron cannot be mixed with clay.

44 And in the dayes of theſe kings, ſhall the God of heaven ſet vp a kingdome, which [z] ſhall never be deſtroyed, and this kingdome ſhall not be given to another people, but it ſhall breake, and deſtroy all theſe kingdomes, and it ſhall ſtand for ever.

45 Whereas thou ſaweſt, that the [a] ſtone was cut off the mountaine without hands, and that it brake in pieces the yron, the braſſe, the clay, the ſilver, and the golde: ſo the great God hath ſhewed the king, what ſhall come to paſſe hereafter, and the dreame *is* true, and the interpretation thereof *is* ſure.

46 ¶ Then the king Nebuchad-nezzar fell vpon his face, and [b] bowed himſelfe unto Daniel, and commanded that they ſhould offer meate offrings, and ſweete odours unto him.

47 *Alſo* the king anſwered unto Daniel, and

* Pſal.113.2. and 115.18.

k He ſheweth that man hath neither wiſedome nor knowledge, but very darke blindnes and ignorance of himſelfe: for it commeth onely of God, that man underſtandeth any thing.

l To whom thou madeſt thy promiſe, and who lived in their feare: whereby he excludeth all other gods.

m Meaning, power to interprete it.

n Whereby appeareth that many were ſlaine, as verſ. 13. and the reſt at Daniels offer were preſerved on condition: not that Daniel favoured their wicked profeſſion, but that hee had reſpect to equitie, becauſe the King proceeded according to his wicked affection, and not conſidering if their ſcience were lawfull or no.

o He affirmeth that man by reaſon and arte is not able to attaine to the cauſe of Gods ſecrets, but the underſtanding onely thereof muſt come of God: whereby he ſmiteth the King with a certaine feare and reverence of God, that hee might be the more apt to receive the hie myſteries, that ſhould be reveaſed.

p Becauſe he had ſayd that God onely muſt reveale the ſignification of this dreame, the king might have asked, why David did enterpriſe to interpret it, and therefore he ſheweth that he was but Gods miniſter and had no gifts, but ſuch as God had given him to ſet forth his glory.

q By gold, ſilver, braſſe and yron, are meant the Caldean, Perſian, Macedonian and Romane kingdome, which ſhould ſucceſſively rule all the world till Chriſt (which is here called the ſtone) come himſelfe, and deſtroy the laſt: and this was to aſſure the Iewes, that their affliction ſhould not end with the empire of the Caldeans, but that they ſhould patiently abide the comming of Meſſiah, which ſhould be at the end of this fourth monarchy.

r Daniel leaveth out the kingdome of the Aſſyrians, which was before the Babylonian, both becauſe it was not a Monarchie and generall empire, and alſo becauſe he would declare the things that were to come, to the comming of Chriſt, for the comfort of the elect among theſe wonderfull alterations, and he calleth the Babylonian kingdome the golden head, becauſe in reſpect of the other three, it was the beſt, and yet it was of it ſelfe wicked and cruell.

s Meaning, the Perſians which were not inferiour in dignity, power, and riches, but were worſe touching ambition, cruelty, and all kinde of vice, ſhewing that the world ſhould grow worſe and worſe, till it was reſtored by Chriſt.

t That is, of the Macedonians ſhall be of braſſe, not alluding to the hardneſſe thereof, but to the vilenеſſe in reſpect of ſilver.

u That is, the Romane empire ſhall ſubdue all theſe other aforenamed, which after Alexander were divided into the Macedonians, Grecians, Syrians and Egyptians.

x They ſhall have civill wars and continually diſcords among themſelves.

y They ſhall by mariages and affinities thinke to make themſelves ſtrong: yet ſhall they never be ioyned in hearts.

z His purpoſe *is* to ſhew, that all the kingdomes of the world are tranſitory, and that the kingdome of Chriſt ſhall onely remaine for ever.

a Meaning Chriſt, who was ſent of God, and not ſet up by man, whoſe kingdome at the beginning ſhould be ſmall and without beautie to mans iudgement, but ſhould at length grow and fill the whole earth, which he calleth a great mountaine, as verſ. 35. And this kingdome which is not onely referred to the perſon of Chriſt, but alſo to the whole body of his Church, and to every member thereof, ſhalbe eternall: for the ſpirit that is in them is life eternall. Rom. 8.

b Though this humbling of the king ſeemed to deſerve commendation, yet becauſe he ioyned Gods honour with the Prophets, it is to be reprooved, and Daniel herein erred, if he ſuffred it: but it is credible that Daniel admoniſhed him of his fault, and did not ſuffer it.

ſayd,

said, *I know* of a truth that your c God is a God of gods, and the Lord of kings, and the revealer of secrets, seeing thou couldest open this secret.

48 So the king made Daniel a great man, and gave him many and great d gifts. Hee made him governour over the whole province of Babel, and chiefe of the rulers, *and* above all the wise men of Babel.

49 Then Daniel e made request to the King, and he set Shadrach, Meshech, and Abednego over the charge of the province of Babel: but Daniel *sate* in the f gate of the king.

c This confession was but a sudden motion as it was also in Pharaoh, Exod. 9. 28. but his heart was not touched, as appeared soone afterward.

d Not that the Prophet was desirous of gifts or honour, but because by this meanes he might relieve his poore brethren, which were grievously oppressed in this their captivity, and also be received them, least he should offend this cruell king, which willingly gave them. e He did not this for their private profit: but that the whole Church, which was then there in affliction, might have some release and cause by this benefit. f Meaning, that either he was a iudge, or that hee had the whole authority, so that none could be admitted to the kings presence, but by him.

CHAP. III.

1 *The king setteth up a golden image.* 8 *Certaine are accused because they despised the kings commandement, and are put into a burning oven.* 15 *By beliefe in God they are delivered from the fire.* 25 *Nebuchad-nezzar confesseth the power of God after the sight of the miracle.*

NEbuchad-nezzar the king made a an image of gold, whose height *was* threescore cubits, *and* the breadth thereof sixe cubits: he set it up in the plaine of Dura, in the province of Babel.

2 Then Nebuchad-nezzar the king sent forth to gather together the nobles, the princes and the dukes, the iudges, the receivers, the counsellers, the officers, and all the governours of the provinces, that they should come to the b dedication of the image, which Nebuchad-nezzar the c King had set up.

3 So the nobles, princes, and dukes, the iudges, the receivers, the counsellers, the officers, and all the governours of the provinces were assembled unto the dedicating of the image that Nebuchad-nezzar the King had set up, and they stood before the image which Nebuchad-nezzar had set up.

4 Then an herald cried aloud, Be it knowen to you, O people, d nations and languages,

5 That when yee heare the sound of the cornet, trumpet, harpe, sackbut, psaltery, dulcimer, and all instruments of musicke, ye fall downe, and worship the golden image, that Nebuchad-nezzar the king hath set up.

6 And whosoever falleth not downe, and worshippeth, shall the same houre be cast into the mids of an hote fiery fornace.

7 Therefore as soone as all the people heard the sound of the cornet, trumpet, harpe, sackebut, psalterie, and all instruments of musicke, all the people, nations, and languages fell downe, and worshipped the golden image, that Nebuchad-nezzar the king had set up.

8 ¶ By reason whereof at that same time came men of the Caldeans, and grievously accused the Iewes.

9 *For* they spake and said to the king Nebuchad-nezzar, O King, live for ever.

10 Thou, O King, hast made a decree, that every man that shall heare the sound of the cornet, trumpet, harpe, sackebut, psaltery, and dulcimer, and all instruments of musick, shall fall downe, and worship the golden image.

11 And whosoever falleth not downe, and worshippeth, that he should be cast into the mids of an hote fiery fornace.

12 There are certaine Iewes whom thou hast set over the charge of the province of Babel e Shadrach, Meshach, and Abednego: these men, O King, have not regarded thy commandement, neither will they serve thy gods, nor worship the golden image that thou hast set up.

13 ¶ Then Nebuchad-nezzar in *his* anger and wrath commanded that they should bring Shadrach, Meshach, and Abednego, so these men were brought before the king.

14 *And* Nebuchad-nezzar spake and said unto them, What disorder? will not you, Shadrach, Meshach, and Abednego, serve my god, nor worship the golden image that I have set up?

15 f Now therefore are ye ready when ye heare the sound of the cornet, trumpet, harpe, sackebut, psaltery and dulcimer, and all instruments of musicke, to fall downe, and worship the image which I have made? for if yee worship it not, ye shalbe cast immediatly into the mids of an hote fiery fornace: for who is that God, that can deliver you out of mine hands?

16 Shadrach, Meshach, and Abednego answered and sayde to the King, O Nebuchad-nezzar, wee g are not carefull to answere thee in this matter.

17 Behold, our God whom we serve, is h able to deliver us from the hote fiery fornace, and he will deliver us out of thine hand, O king.

18 But if not, be it knowen unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up.

19 ¶ Then was Nebuchad-nezzar full of rage, and the forme of his visage was changed against Shadrach, Meshach, and Abednego: *therefore* he charged and commanded that they should heate the fornace at once seven i times more then it was wont to be heat.

20 And hee charged the most valiant men of warre that were in his army, to binde Shadrach, Meshach, and Abednego, *and* to cast them into the hote fiery fornace.

21 So these men were bound in their coates, their hosen, and their clokes, with their *other* garments, and cast into the middes of the hote fiery fornace.

22 Therefore because the kings commaundement was straite, that the fornace should be exceeding hoate, the flame of the fire slew those men that brought forth Shadrach, Meshach, and Abednego.

23 And these three men, Shadrach, Meshach, and Abednego fell downe bound into the mids of the hote fiery fornace.

24 ¶ Then Nebuchad-nezzar the king was astonied, & rose up in haste, *and* spake, and said unto his counsellers, Did not we cast three men bound into the mids of the fire: Who answered, and said unto him, It is true, O king.

25 *And* he answered, and said, Loe, I see foure men loose, walking in the middes of the fire, and they have no hurt, and the forme of the fourth is like the k sonne of God.

26 Then the King Nebuchad-nezzar came neere to the mouth of the hote fiery fornace, *and* spake and said, Shadrach, Meshach, and Abednego,

a Vnder presence of religion, and holinesse in making an image to his idole Bel, hee sought his owne ambition and vaine glory: and this declareth that he was not toucheth with the true feare of God before, but that he confesseth him on a sudden motion as the wicked when they are overcome with the greatnesse of his works. The Greeke interpreters write, that this was done eighteen yeeres after the dreame, and as may appeare, the King feared least the Iewes by this religion, should have altered the state of his common wealth, and therefore he meant to bring all to one kinde of religion, and so rather fought his owne quietnesse then Gods glory.

b Shewing that the idole is not knowen for an idole so long as he is with workman: but when the ceremonies and customes are recited and used, and the consent of the people is there, then of a blocke they thinke they have made a god.

c This was sufficient with the wicked at all times to approove their religion, if the kings authority were alleadged for the establishment thereof, not considering in the meane season what Gods word did permit.

d These are the two dangerous weapons, wherewith Satan used to fight against the children of God, the consent of the multitude, and the crueltie of the punishment: for though some feared God, yet the multitude, which consented to the wickednesse, astonied them: and here the King required, not an inward consent, but an outward gesture, that the Iewes might by little and little learne to forget their true religion.

e It seemeth that they named not Daniel, because he was greatly in the kings favour, thinking if these three had bin destroyed, they might have had better occasion to accuse Daniel: and this declareth that this policy of erecting this image was invented by the malicious flatterers which sought nothing but the destruction of the Iewes, whom they accused of rebellion and ingratitude.

f Signifying that he would receive them to grace if they would now at the length obey his decree.

g For they should have done iniury to God, if they should have doubted in this holy cause, and therefore they say, that they are resolved to die for Gods cause.

h They ground on two points, first on the power and providence of God over them, and secondly on their cause, which was Gods glory, and the testifying of his true religion with their blood, and so make open confession, that they will not so much as outwardly consent to idolatry.

i This declareth that the more that tyrants rage, and the more witty they shew themselves inventing strange and cruell punishments, the more is God glorified by his servants to whom he giveth patience and constancy to abide the crueltie of their punishment: for either by delivereth them from death, or else for this life giveth them a better.

k For the Angels were called the sonnes of God, because of their excellencie: therefore the king called this Angel whom God sent to comfort his in these great torments, the sonne of God.

the seruants of the hie God, goe foorth and come *hither*: so Shadrach, Meshach, and Abednego *l* came forth of the mids of the fire.

l This commendeth their obedience unto God, that they would not for any feare depart out of this fornace, till the time appointed, as Noah remained in the arke, till the Lord called him forth.

27 Then the nobles, princes, and dukes, and the kings counsellers came together to see these men, because the fire had no power ouer their bodies: for not an haire of their head was burnt, neither were their coats changed, nor any smell of fire came upon them.

28 *Wherefore* Nebuchad-nezzar spake and sayd, *m* Blessed *be* the God of Shadrach, Meshach, and Abednego, who hath sent his Angel, and deliuered his seruants, that put their trust in him, and haue changed the kings commandement, and yeelded their bodies rather then they would serue or worship any God saue their owne God.

m He was mooued by the greatnes of the miracle to prayse God, but his heart was not touched. And here we see that miracles are not sufficient to conuert men to God, but that doctrine most chiefly be adioyned, without the which there can be no faith.

29 Therefore I make a decree that euery people, nation, and language, which speake any *n* blasphemy against the God of Shadrach, Meshach, and Abednego, shallbe drawen in pieces, and their houses shall be made a iakes, because there is no god that can deliuer after this sort.

n If this heathen king mooued by Gods spirit would not see blasphemy vnpunished, but made a law and set a punishment to such transgressors, much more ought all they that professe religion, take order that such impietie reigne not, least according as their knowledge and charge is greater, so they suffer double punishment.

30 Then the King promoted Shadrach, Meshach and Abednego in the provence of Babel.

31 Nebuchad-nezzar king vnto all people, nations and languages, that dwell in all the *o* world, Peace be multiplied vnto you:

32 I thought it good to declare the signes and wonders, that the hie God hath wrought toward mee.

33 How great are his signes, and how mighty are his wonders! *p* his kingdome *is* an euerlasting kingdome, and his dominion *is* from generation to generation.

o Meaning, so far as his dominion extended.

p Reade Chap. 2. 44.

CHAP. IV.

a Another dreame of Nebuchad-nezzar, which Daniel declareth. 29 *The Prophet declareth how of a proud king, he should become as a beast.* 31 *After he confesseth the power of God, and is restored to his former dignity.*

a There was no trouble that might cause mee to dreame, and therefore it came only of God.

I Nebuchad-nezzar being at a rest in mine house, and flourishing in my palace,

2 Saw a *b* dreame, which made me afraid, and the thoughts upon my bedde, and the visions of mine head troubled me.

b This was another dreame beside that which he saw of the foure Empires, for Daniel both declared what that dreame was, and what it meant, and here he onely expoundeth the dreame.

3 Therefore made I a decree, that they should bring all the wise men of Babel before mee, that they might declare unto me the interpretation of the dreame.

4 So came the inchanters, the astrologians, the Caldeans and the soothsayers, to whom I told the dreame, but *c* they could not shew me the interpretation thereof,

c In that that he sent abroad to others, whose ignorance in times past he had experimented, and left Daniel which was euer ready at hand, it declareth the nature of the vngodly, which neuer seeke to the seruants of God, but for very necessity, and then they spare no flatterings.

5 Till at the last Daniel came before mee, (whose name *was* *d* Belteshazzar, according to the name of my god, which hath the spirit of the holy Gods in him) and before him I told the dreame, *saying*,

d This no doubt was a great griefe to Daniel not only to haue his name changed, but to be called by the name of a vile idole, which thing Nebuchad-nezzar did to make him forget the true religion of God.

6 O Belteshazzar, *e* chiefe of the inchanters, because I know, that the spirit of the holy gods is in thee, and no secret troubleth thee, tell me the visions of my dreame, that I haue seene, and the interpretation thereof.

e Which also was a great griefe to the Prophet to be numbred among the sorcerers and men whose practises were wicked and contrary to Gods word.

7 Thus *vvere* the visions of my head in my bed, and behold, I saw a *f* tree in the mids of the earth, and the height thereof *vvas* great.

f By the tree is signified the dignity of a king whom God ordeineth to be a defence for all kind of men, and whose state is profitable for mankind.

8 A great tree and strong, and the height thereof reached vnto heauen, and the sight thereof to the ends of all the earth.

9 The boughes thereof *vvere* faire, and the fruit thereof much, and in it was meat for all: it made a shadow vnder it for the beasts of the field, and the foules of the heauen dwelt in the boughes thereof, and all flesh fed of it.

10 I saw in the visions of mine head upon my bed, and behold, a *g* watchman and an holy one came downe from heauen,

g Meaning the Angel of God, which neither eateth nor sleepeth, but is euer ready to do Gods will, and is not infected with mans corruption, but is euer holy: and in that that he commandeth to cut downe this tree, he knew that it should not be cut downe by man, but by God.

11 And cried aloud, and said thus, Hew downe the tree, and breake of his branches: shake off his leaues, and scatter his fruite, that the beastes may flee from vnder it, and the foules from his branches.

12 Neuertheless, leaue the stumpe of his rootes in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wet with the dew of heauen, and let his portion *be* with the beastes among the grasse of the field.

h Hereby he meaneth that Nebuchadnezzar should not only for a time loose his kingdome, but be like a beast.

13 *h* Let his heart be changed from mans *nature*, and let a beasts heart be giuen vnto him, and let seuen times be passed ouer him.

14 *i* The sentence *is* according to the decree of the watchmen, and according to the word of the holy ones: the demaund *vvas answvered*, to the intent that liuing men may knowe, that the most High hath power ouer the kingdome of men, and giueth it to whomsoeuer he will, and appointeth ouer it the most abiect among men.

i God hath decreed this iudgement and the whole army of heauen haue as it were subscribed unto it, like as also they desire the execution of his decree against all them that lift vp themselues against God, the holy gods *is* in thee.

15 This is the dreame, *that* I king Nebuchad-nezzar haue seene: therefore thou, O Belteshazzar, declare the interpretation thereof: for all the wise men of my kingdome are not able to shew me the interpretation: but thou art able, for the spirit of

16 ¶ Then Daniel (whose name *vvas* Belteshazzar) helde his *k* peace by the space of one houre, and his thoughts troubled him, *and* the King spake and said, Belteshazzar, let neither the dreame, nor the interpretation thereof trouble thee. Belteshazzar answered, and said, My lord, the dreame *be* to them that hate thee, and the interpretation thereof to thine enemies.

k He was troubled for the great iudgement of God, which he saw ordeined against the king: & so the Prophets vsed on the one part to denounce Gods iudgements for the zeale they bare to his glory, and on the other part to haue compassion upon man, and also to confider that they should be subiect to Gods iudgements, if he did not regard them with pity.

17 The tree that thou saweſt, which was great and mighty, whose height reached unto the heauen, and the sight thereof through all the world,

18 Whose leaues *vvere* faire, and the fruite thereof much, and in it was meat for all, vnder the which the beastes of the field dwelt, and vpon whose branches the foules of the heauen did sit,

19 It is thou, O king, that art great and mighty: for thy greatnes is growen, and reacheth vnto heauen, and thy dominion to the endes of the earth.

20 Whereas the King sawe a watchman, and an holy one that came downe from heauen, and sayd, Hew downe the tree, and destroy it, yet leaue the stumpe of the rootes thereof in the earth, and with a band of yron and brasse *binde it* among the grasse of the fielde, and let it be wet with the dewe of heauen, and let his portion be with the beastes of the fielde, *l* till seuen times passe ouer him,

l Whereby he meaneth a long space, as seuen yeeres. Some interprete seuen moneths, and other seuen weeks, but it seemeth he means of yeeres.

21 This *is* the interpretation, O king, and it is the decree of the most High, which is come vpon my lord the king,

22 That

22 That they ſhall driue thee from men, and thy dwelling ſhall be with the beaſts of the field: they ſhall make thee to eate graſſe as the m oxen, and they ſhall wet thee with the dew of heauen: and ſeuen times ſhall paſſe ouer thee, till thou know, that n the moſt High beareth rule ouer the kingdome of men, and giueth it to whomſoeuer he will.

m Not that his ſhape or forme was changed into a beaſt, but that he was either ſtricken mad, and ſo auoyded mans company, or was caſt out for his tyranny, and ſo wandered among the beaſts, and ate herbes and graſſe.

n Daniel ſheweth the cauſe why God thus puniſhed him.

23 Whereas they ſayd, that one ſhould leaue the ſtumpe of the tree rootes, thy kingdome ſhall remaine unto thee: after that, thou ſhalt know, that the heauens haue the rule.

24 Wherefore, O king, let my counſell be acceptable unto thee, and o breake off thy ſinnes by righteouſneſſe, and thine iniquities by mercie towards the poore: loe, let there be a p healing of thine errour.

o Ceaſe from prouoking God to anger any longer by thy ſinnes, that he may mitigate his puniſhment, if thou ſhew by thine vpright life that thou haſt true faith and repentance.

p Suffer the errors of thy former life to be redreſſed.

25 All theſe things ſhall come upon the king Nebuchad-nezzar.

26 ¶ At the end of twelue q moneths, he walked in the royall palace of Babel,

q After that Daniel had declared this viſion: and this his pride declareth that it is not in man to conuert: o God, except his Spirit moue him: ſeeing that theſe terrible threatnings could not moue him to repent.

27 *And* the king ſpake, and ſayd, Is not this great Babel that I haue built for the houſe of the kingdome by the might of my power, and for the honour of my maieſtie?

28 While the word *vvas* in the kings mouth, a voyce came downe from heauen, *ſaying*, O king Nebuchad-nezzar, to thee be it ſpoken, Thy kingdome is departed from thee,

29 And they ſhall driue thee from men, and thy dwelling *ſhall be* with the beaſts of the field: they ſhall make thee to eate graſſe, as the oxen, and ſeuen times ſhall paſſe ouer thee, vntill thou knoweſt, that the moſt High beareth rule ouer the kingdome of men, and giueth it unto whomſoeuer he will.

r When the terme of theſe ſeuen yeeres was accompliſhed.

30 The very ſame houre was this thing fulfilled upon Nebuchad-nezzar, and he was driuen from men, and did eate graſſe as the oxen, and his body was wet with the dewe of heauen, till his haires were growen as Eagels *feathers*, and his nailes like birds *clawes*.

* *Chap.* 7. 14. *mich.* 4. 17. *luke* 1. 33.

31 And at the end of *theſe* r dayes, I Nebuchad-nezzar lift vp mine eyes unto heauen, and mine vnderſtanding was reſtored vnto mee, and I gaue thanks unto the moſt High, and I prayſed and honoured him, that liueth for euer, * whoſe power *is* an euerlaſting power, and his kingdome *is* from generation to generation.

s He confeſſeth Gods will to be the rule of all iuſtice, and a moſt perfect law, whereby he gouerneth both man and Angels and deuils, ſo that none ought to murmure or aske a reaſon of his doings, but onely to ſtand content therewith and giue him the glory.

32 And all the inhabitants of the earth are reputed as nothing: and according to his s will he worketh in the armie of heauen, and in the inhabitants of the earth: and none can ſtay his hand, nor ſay unto him, What doeſt thou?

t By whom it ſeemeth that he had bene put from his kingdome before.

33 At the ſame time was mine vnderſtanding reſtored unto mee, and *I returned* to the honour of my kingdome: my glory and my beautie was reſtored unto mee, and my counſellers and t my princes ſought unto me, and I was eſtabliſhed in my kingdome, and my glory was augmented toward me.

u He doeth not onely praiſe God for his deliuerance, but alſo confeſſeth his fault that God may onely haue the glory, and man the ſhame, and that he may be exalted and man caſt downe.

34 Now *therefore* I Nebuchad-nezzar u praiſe, and extoll and magnifie the king of heauen, whoſe works are all trueth, and his wayes iudgement: and thoſe that walke in pride, hee is able to abaſe.

CHAP. V.

¶ Belſhazzar king of Babylon ſieth an handwriting on the wall. 8 The ſoothſayers called of the king, cannot expound the writing. 25 Daniel readeth it, and interpreteth it alſo. 30 The king is ſlaine. 31 Darius enioyeth the kingdome.

KIng a Belſhazzar made a great feaſt to a thouſand of his princes, and dranke wine b before the thouſand.

a Daniel reciteth this hiſtorie of king Belſhazzar Euilmerodachs ſonne, to ſhew Gods iudgements againſt the wicked for the deliuerance of his Church, and how the prophecy of Ieremiah was true, that they ſhould be deliuered after ſeuentie yeeres.

b The kings of the Eaſt parts then vſed to ſit alone commonly, and diſdained that any ſhould ſit in their company: and now to ſhew his power, and how little he eſteth by his enemie, which then beſieged Babylon, hee made a ſolemne banket, and vſed exceſſe in their company, which is meant here by drinking wine: thus the wicked are moſt diſſolute and negligent, when their deſtruction is at hand.

2 *And* Belſhazzar ¶ whiles hee taſted the wine, commanded to bring him the golden and ſiluer veſſels, which his c father Nebuchad-nezzar had brought from the Temple in Ieruſalem, that the king and his princes, his wiues, and his concubines might drinke therein.

¶ *Or, ouercome with wine.*

c Meaning, his grandfather.

3 Then were brought the golden veſſels, that were taken out of the Temple of the Lords houſe at Ieruſalem, and the king and his princes, his wiues and his concubines dranke in them.

d In contempt of the true God, they praiſe their idols, not that they thought that the gold or ſiluer were gods, but that there was a certaine vertue and power in them to doe them good, which is alſo the opinion of all idolaters.

4 They dranke wine, and praiſed the d gods of gold, and of ſiluer, of braſſe, of yron, of wood, and of ſtone.

5 At the ſame houre appeared fingers of a mans hand, which wrote ouer e againſt the candleſtick upon the plaſter of the wall of the kings palace. and the king ſaw the palme of the hand that wrote.

e That it might the better be ſeene.

6 Then the kings countenance was changed, and his thoughts troubled him, ſo that the ioynts of his loynes were looſed, and his f knees ſmote one againſt the other.

f So he that before in him: whom the king Nebuchad-nezzar thy father, the king, *I ſay*, thy father, made chiefe of the i enchanters, aſtrologians, Caldeans, *and* ſoothſayers,

7 *Wherefore* the king cryed lowde, that they ſhould bring g the aſtrologians, the Caldeans and the ſoothſayers. And the king ſpake, and ſayd to the wiſe men of Babel, Whoſoeuer can reade this writing, and declare me the interpretation thereof, ſhall be cloathed with purple, and *ſhall haue* a chaine of gold about his necke, and ſhall be the third ruler in the kingdome.

g Meaning, the aſtrologers.

8 Then came all the kings wiſe men, but they could neither reade the writing, nor ſhewe the king the interpretation.

9 Then was king Belſhazzar greatly troubled, and his countenance was changed in him, and his princes were aſtonied.

10 *Now* the h Queene by reaſon of the talke of the King and the princes, came into the banquet houſe, *and* the Queene ſpake, and ſayd, O king, liue for euer: let not thy thoughts trouble thee, nor let thy countenance be changed.

h Meaning, his grandmother Nebuchad-nezzars wife, which for her age was not before at the feaſt, but came thither when ſhe heard of theſe ſtrange newes.

11 There is a man in thy kingdome, in whom is the ſpirit of the holy Gods, and in the dayes of thy father, light and vnderſtanding and wiſedome like the wiſedome of the gods, was found

i Reade Chap. 4. 6. and this declareth that both this name was odious unto him, and alſo he did not vſe theſe vile practiſes, becauſe he was not among them when all were called.

12 Becauſe a more excellent ſpirit, and knowledge, and vnderſtanding (*for* hee did expound dreames, and declare hard ſentences, and diſſolued doubts) were found in him, *euen* in Daniel, whom the king named Belteſhazzar: now let Daniel be called, and hee will declare the interpretation.

k For the idolaters thought that the Angels had power as God, and therefore had them in like eſtimation; as they had God, thinking that the ſpirit of prophecie and vnderſtanding came of them.

13 ¶ Then was Daniel brought before the king, *and* the king ſpake and ſaid unto Daniel, Art thou that Daniel, which art of the children of the captiuitie of Iudah, whom my father the king brought out of Iewrie?

14 Now I haue heard of thee, that k the ſpirit of the holy gods *is* in thee, and that light and un-

derſtanding, and excellent wiſedome is found in thee.

15 Now therefore wiſe men *and* Aſtrologians have bene brought before mee, that they ſhould reade this writing, and ſhew me the interpretation thereof: but they could not declare the interpretation of the thing.

16 Then heard I of thee, that thou couldeſt ſhew interpretations, and diſſolue doubts: now if thou canſt reade the writing, and ſhew me the interpretation thereof, thou ſhalt be cloathed with purple, and *ſhall have* a chaine of gold about thy necke, and ſhalt be the third ruler in the kingdome.

17 Then Daniel anſwered, and ſaid before the king, Keepe thy rewards to thy ſelfe, and give thy gifts to another: yet I will reade the writing vnto the king, and ſhew him the interpretation.

18 O king, *heare* thou, The moſt high God gaue vnto Nebuchad-nezzar thy father a kingdome, and maieſtie, and honour, and glory.

19 And for the maieſtie that he gave him, all people, nations and languages trembled, and feared before him: he put to death whom he would, he ſmote whom he would: whom hee would hee ſet vp, and whom he would he put downe.

20 But when his heart was puft vp, and his minde hardened in pride, hee was depoſed from his kingly throne, and they tooke his honour from him.

21 And hee was driven from the ſonnes of men, and his heart was made like the beaſts, and his dwelling was with the wilde aſſes: they fed him with graſſe like oxen, and his body was wet with the dewe of the heaven, till hee knewe that the moſt high God bare rule over the kingdome of men, and that he appointeth over it, whomſoever he pleaſeth.

22 And thou his ſonne, O Belſhazzar, haſt not humbled thine heart, though thou kneweſt all theſe things,

23 But haſt lift thy ſelfe vp againſt the Lord of heaven, and they have brought the veſſels of his Houſe before thee, and thou and thy princes, thy wives and thy concubines have drunke wine in them, and thou haſt praiſed the gods of ſilver and gold, of braſſe, yron, wood and ſtone, which neither ſee, neither heare, nor underſtand: and the God in whoſe hand thy breath is and all thy wayes, him haſt thou not glorified.

24 [m] Then was the palme of the hand ſent from him, and hath written this writing.

25 And this is the writing that he had written, [o] MENE, MENE, TEKEL VPHARSIN.

26 This is the interpretation of the thing, MENE, God hath numbred thy kingdome, and hath finiſhed it.

27 TEKEL, thou art weyed in the balance, and art found ‖ too light.

28 PERES, thy kingdome is divided and given to the Medes, and Perſians.

29 Then at the commandement of Belſhazzar they cloathed Daniel with purple, and *put* a chaine of gold about his necke, and made proclamation concerning him that he ſhould be the third ruler in the kingdome.

30 The ſame night was Belſhazzar the king of the Caldeans ſlaine.

31 And Darius [p] of the Medes tooke the kingdome, being threeſcore and two yeeres old.

h Before he read the writing, hee declareth to the king his great ingratitude toward God, who could not be mooved to give him the glory, conſidering his wonderfull worke toward his grandfather, and ſo ſheweth that he doeth not ſinne of ignorance but of malice.

m After that God had ſo long time deſgrred his anger, and patiently waited for thine amendment.

n This word is twiſe written for the certaine of the thing: ſhewing that God had moſt furely counted: ſignifying alſo that God hath appointed a terme for all kingdomes, and that a miſerable end ſhall come on all that raiſe themſelves againſt him.

‖ *Or, wanting.*

o Cyrus his ſonne in law gave him this title of honour, although Cyrus in effect had the dominion.

CHAP. VI.

1 Daniel is made ruler over the governours. 5 An aſſe againſt Daniel. 16 He is put into a denne of lyons by the commandement of the king. 23 He is deliuered by faith in God. 24 Daniels accuſers are put vnto the lyons. 25 Darius by a decree magnifieth the God of Daniel.

IT pleaſeth Darius to ſet over the kingdome a an hundreth and twenty governours, which ſhould be over the whole kingdome.

a Reade Eſther Chap. 1. 1.

2 And over theſe three rulers, (of whom Daniel was one) that the governours might give accompts vnto them, and the king ‖ ſhould have no damage.

‖ *Or, not be troubled.*

3 Now this Daniel [b] was preferred above the rulers, and governours, becauſe the ſpirit was excellent in him, and the king thought to ſet him over the whole realme.

b This heathen king preferred Daniel a ſtranger to all his nobles and familiars, becauſe the graces of God were more excellent in him then in others.

4 ¶ Wherefore the rulers and governours [c] ſought an occaſion againſt Daniel concerning the kingdome: but they could find none occaſion nor fault: for hee was ſo faithfull that there was no blame nor fault found in him.

c Thus the wicked cannot abide the grace of God in others, but ſeeke by all occaſions to deface them, therefore againſt ſuch aſſaules there is no better remedie then to walke vpright to the feare of God, and to have a good conſcience.

5 Then ſaid theſe men, We ſhall not finde an occaſion againſt this Daniel, except we finde it againſt him concerning the Law of his God.

6 Therefore the rulers and theſe governours went together to the king, and ſaid thus vnto him, King Darius, live for ever.

7 And the rulers of thy kingdome, the officers and governours, the counſellers and dukes have conſulted together to make a decree for the king, and to eſtabliſh a ſtature, that whoſoever ſhall aske a petition of any god or man for thirtie daies ſave of thee, O king, he ſhall be caſt into the den of lions.

8 Now, O king, confirme the decree, and ſeale the writing, that it be not changed, according to the law of the Medes and Perſians, which altereth not.

9 Wherefore king Darius [d] ſealed the writing and the decree.

d Herein is condemned the wickedneſſe of the king, who would be ſet up as a god, and paſſed not what wicked lawe he approoved for the maintenance of the ſame.

10 ¶ Now when Daniel underſtood that hee had ſealed the writing, hee went into his houſe, and his [e] window being open in his chamber toward Ieruſalem, hee kneeled vpon his knees three times a day, and prayed and praiſed his God, as he did aforetime.

e Becauſe hee would not by his ſilence ſhew that he conſented to this wicked decree, he ſet open his windowes toward Ieruſalem when he prayed: both to ſtirre vp himſelfe with the remembrance of Gods promiſe to his people, when they ſhould pray toward that Temple, and alſo that other might ſee, that he would neither conſent in heart nor deed for theſe few dayes to any thing that was contrary to Gods glory.

11 Then theſe men aſſembled, and found Daniel praying, and making ſupplication vnto his God.

12 So they came and ſpake vnto the king concerning the kings decree, Haſt thou not ſealed the decree, that every man that ſhall make requeſt to any God or man within thirtie dayes, ſave to thee, O King, ſhall be caſt into the denne of lions? The king anſwered, and ſaid, The thing is true, according to the law of the Medes and Perſians, which altereth not.

13 Then anſwered they, and ſayd vnto the King, This Daniel which is of the children of the captivitie of Iudah, regardeth not thee, O king, nor the decree that thou haſt ſealed, but maketh his petition three times a day.

14 When the King heard theſe words, he was ſore diſpleaſed with himſelfe, and ſet his heart on Daniel, to deliver him: and hee laboured till the Sunne went downe, to deliver him.

15 Then theſe men aſſembled vnto the king and ſaid vnto the King, Underſtand, O King, that the law of the Medes and Perſians *is*, that no decree nor ſtatute which the king confirmeth

may be f altered.

16 ¶ Then the king commanded, and they brought Daniel, and caſt him into the denne of lions: *now* the king ſpake, and ſaid unto Daniel, Thy God, whom thou alway ſerueſt, *euen* he will deliuer thee.

17 And a ſtone was brought, and layd upon the mouth of the denne, and the King ſealed it with his owne ſignet, and with the ſignet of his princes, that the purpoſe might not be changed, concerning Daniel.

18 Then the king went unto his palace, and remained faſting, neither were the inſtruments of muſicke brought before him, and his ſleepe went from him.

19 ¶ Then the king aroſe early in the morning, and went in all haſte unto the denne of lions.

20 And when he came to the denne, he cryed with a lamentable voyce unto Daniel: and the king ſpake, and ſaid to Daniel, O Daniel the ſeruant of the liuing God, is not thy God (whom thou alway ſerueſt) g able to deliuer thee from the lions?

21 Then ſaid Daniel unto the King, O king, liue for euer.

22 My God hath ſent his Angel and hath ſhut the lions mouthes, and they haue not hurt me: for h my iuſtice was found out before him: and unto thee, O king, I haue done i no hurt.

23 Then was the King exceeding glad for him, and commanded that they ſhould take Daniel out of the denne: ſo Daniel was brought out of the denne, and no manner of hurt was found upon him, becauſe he k beleeued in his God.

24 And by the commaundement of the King theſe men which had accuſed Daniel, were brought, and were l caſt into the denne of lions, *euen* they, their children, and their wiues: and the lions had the maſtery of them, and brake all their bones apieces, or euer they came at the ground of the denne.

25 ¶ Afterward king Darius wrote, Unto all people, nations and languages, that dwell in all the world: Peace be multiplied unto you.

26 I make a decree, that in all the dominion of my kingdome, men tremble and feare m before the God of Daniel: for he is the n liuing God, and remaineth for euer: and his kingdome ſhall not periſh, and his dominion *ſhall be* euerlaſting.

27 He reſcueth and deliuereth, and he worketh ſignes and wonders in heauen and in earth: who hath deliuered Daniel from the power of the lions.

28 So this Daniel proſpered in the reigne of Darius, and in the reigne of Cyrus of Perſia.

f Thus the wicked maintaine evill lawes by conſtancie and authority, which is oft-times either lightneſſe, or ſtubburnneſſe, when as the innocents thereby periſh, and therefore governours neither ought to feare, nor be aſhamed to breake ſuch.

g This declareth that Darius was not touched with the true knowledge of God, becauſe he doubted of his power.

h My iuſt cauſe and vprightneſs in this thing wherein I was charged, is approoved of God.

i For he did diſobey the kings wicked commandement to obey God, & ſo did no iniurie to the king, who ought to command nothing whereby God ſhould be diſhonoured.

k Becauſe he committed himſelfe wholly vnto God whoſe cauſe he did defend, he was aſſured that nothing but good could come vnto him: wherein we ſee the power of faith, as Hebr. 11.33.

l This is a terrible example againſt all the wicked which doe againſt their conſcience make cruell lawes to deſtroy the children of God, and alſo admoniſheth Princes how to puniſh ſuch when their wickednes is come to light: though not in every point, or with like circumſtances, yet to execute true iuſtice vpon them.

m This prooveth not that Darius did worſhip God aright, or els was conuerted: for then he would haue deſtroyed all ſuperſtition and idolatry: and not onely giuen God the chiefe place, but alſo haue ſet him vp, and cauſed him to be honoured according to his word: but this was a certaine confeſſion of Gods power, whereunto he was compelled by this wonderfull miracle.

n Which hath not onely life in himſelfe, but is the onely fountaine of life, and quickeneth all things, ſo that without him there is no life.

CHAP. VII.

3 A viſion of foure beaſts is ſhewed vnto Daniel. *9 The tenne hornes of the fourth beaſt.* *27 Of the euerlaſting kingdome of Chriſt.*

a Whereas the people of Iſrael looked for a continuall quietneſſe after their ſeuentie yeeres, as Ieremiah had declared, he ſheweth that this reſt ſhall not be a deliuerance from all troubles, but a beginning, and therefore encourageth them to looke for a continuall affliction, till the Meſſiah be vttered and reuealed, by whom they ſhould haue a ſpirituall deliuerance, and all the promiſes be fulfilled: whereof they ſhould haue certaine token in the deſtruction of the Babylonicall kingdome.

IN the firſt yeere of Belſhazzar King of Babel, Daniel ſaw a dreame, and there *vvere* viſions in his head, vpon his bedde: a then he wrote the dreame, and declared the ſumme of the matter.

2 Daniel ſpeake and ſaid, I ſaw in my viſion by night, and behold, the foure windes of the heaven ſtroue vpon b the great ſea:

3 And foure great beaſtes came vp from the ſea one divers from another.

4 The firſt *vvas* as a c lion, and had eagles wings: I beheld till the wings thereof were pluckt off, and it was lifted vp from the earth, and ſet vpon *his* feet as a man, and a mans heart was given him.

5 And behold, another beaſt *vvich vvas* the ſecond, was like a d beare, and ſtood vpon the e one ſide: and he had three ribs in his f mouth betweene his teeth, g and they ſaid thus vnto him, Ariſe, *and* devoure much fleſh.

6 After this, I beheld, and loe, there *vvas* another like a h leopard, which had vpon his backe i foure wings of a foule: the beaſt had alſo foure heads, and k dominion was given him.

7 After this, I ſaw in the viſions by night, and behold, the l fourth beaſt *vvas* fearefull and terrible and very ſtrong. It had great m yron teeth: it devoured and breake in pieces, and ſtamped n the reſidue vnder his feet: and it was vnlike to the beaſts that were before it: for it had o ten hornes.

8 As I conſidered the hornes, beholde, there came up among them another little p horne, before whom there were q three of the firſt hornes pluckt away: and behold, in his horne *vvere* r eyes like the eyes of man, and a mouth ſpeaking preſumptuous things.

9 I beheld till the s thrones were ſet up, and the t Ancient of dayes did ſit, whoſe garment was white as ſnow, and the haire of his head like the pure wooll: his throne *vvas like* the fiery flame, *and* his wheeles, *as* burning fire.

10 A fierie ſtreame iſſued, and came foorth from before him: thouſand thouſands miniſtred vnto him, and ten thouſand u thouſands ſtood before him: the iudgement was ſet, and the x bookes opened.

b Which ſignified that there ſhould be horrible troubles and afflictions in the world in all corners of the world, and at ſundry times.

c Meaning, the Aſſyrian and Caldean empire, which was moſt ſtrong and fierce in power, and moſt ſoone come to their authority, as though they had wings to flie: yet their wings were pulled by the Perſians, and they went on their feete, and were made like other men, which is here meant by mans heart.

d Meaning the Perſians which were barbarous and cruell.

e They were ſmall in the beginning and were ſhut vp in the mountaines and had no bruit.

f That is, deſtroyed many kingdomes, and was inſatiable.

g To wit, the Angels by Gods commandement, who by this meanes puniſhed the ingratitude of the world.

k Meaning, Alexander the king of Macedonia.

i That is, his foure chiefe captaines which had the empire among them after his death. Seleucus had Aſia the great, Antigonus the leſſe, Caſſander and after him Antipater was king of Macedonia, and Ptolemeus had Egypt.

k It was not of himſelfe nor of his owne power that he gate all theſe countreyes: for his armie conteined but thirty thouſand men, and he ouercame in one battell Darius, which had ten hundreth thouſand, when he was ſo heauie with ſleepe, that his eyes were ſcarce open, as the ſtories report: therefore this power was giuen him of God.

l That is, the Romane Empire which was a monſter, and could not be compared to any beaſts, becauſe the nature of none was able to expreſſe it.

m Signifying, the tyranny and greedineſſe of the Romanes.

n That which the Romanes could not quietly enioy in other countreys, they would giue it to the Kings and rulers, that at all times when they would, they might take it againe: which liberalitie is here called the ſtamping of the reſt vnder the feete.

o That is, ſundry and diuers prouinces which were gouerned by the deputies and proconſuls, whereof euery one might be compared to a King.

p Which is meant of Iulius Cæſar, Auguſtus, Tiberius, Caligula, Claudius, and Nero, &c. who were as kings in effect, but becauſe they could not rule, but by the conſent of the Senate, their power is compared to a little horne. For Mahomet came not of the Romane Empire, and the Pope hath no vocation of gouernement: therefore this cannot be applied vnto them, and alſo in this prophecie the Prophets purpoſe is chiefly to comfort the Iewes unto the reuelation of Chriſt. Some take it for the whole body of Antichriſt.

q Meaning, a certaine portion of the tenne hornes: that is, a part from the whole eſtate was taken away. For Auguſtus tooke from the Senate the libertie of chuſing the deputies to ſend into the prouinces, and tooke the gouernement of certaine countreys to himſelfe.

r Theſe Romane Emperours at the firſt vſed a certaine humanitie and gentleneſſe, and were content that others, as the Conſuls, and Senate, ſhould beare the names of dignity, ſo that they might haue the profite, and therefore in election and counſels would behaue themſelves according as did other Senatours: yet againſt their enemies and thoſe that would reſiſt them, they were fierce and cruell, which is here meant by the proud mouth.

s Meaning, the places where God and his Angels ſhould come to iudge theſe Monarchies, which iudgement ſhould begin at the firſt comming of Chriſt

t That is, God which was before all times, and is here deſcribed as mans nature is able to comprehend ſome portion of his glory.

u That is, an infinite number of Angels, which were ready to execute his commandement.

x This is meant of the firſt comming of Chriſt, when as the will of God was plainely reuealed by his Goſpel.

11 Then I beheld, y becauſe of the voyce of the preſumptuous words which the horne ſpake: I beheld, euen till the beaſt was ſlaine, and his body deſtroyed, and giuen to the burning fire.

12 As z concerning the other beaſts, they had taken away their dominion: yet their liues were prolonged for a certaine time and ſeaſon.

13 ¶ As I beheld in viſions by night, behold, a one like the ſonne of man came in the cloudes of heauen, and b approached vnto the Ancient of dayes, and they brought him before him.

14 And he gaue him c dominion, and honour, and a kingdome, that all people, nations and languages ſhould ſerue him: his dominion *is* an everlaſting dominion, which ſhall neuer be taken away: and his dominion ſhall neuer be deſtroyed.

15 ¶ I Daniel was d troubled in my ſpirit, in the middes of my body, and the viſions of mine head made me afraid.

16 Therefore I came vnto e one of them that ſtood by, and asked him the trueth of all this: ſo he told me, and ſhewed me the interpretation of theſe things.

17 Theſe great beaſts which are foure, *are* foure kings, which ſhall ariſe out of the earth,

18 And they ſhall take the f kingdome of the Saints of the g moſt High, which ſhall poſſeſſe the kingdome for euer, euen for euer and euer.

19 ¶ After this, I would *knovv* the trueth of the fourth beaſt, which was h ſo vnlike to all the others, very fearefull, whoſe teeth were of yron, and his nailes of braſſe: *vvhich* deuoured, brake in pieces, and ſtamped the i reſidue vnder his feet.

20 Alſo *to knovv* of the ten hornes that were in his head, and of the other which came vp, before whom three fell, and of the horne that had eyes, and of the mouth that ſpake preſumptuous things, whoſe k looke was more ſtout then his fellowes.

21 I beheld, and the ſame horne made battell againſt the Saints, yea, and preuailed againſt them.

22 Vntill m the Ancient of dayes came, and iudgement was giuen to the Saints of the moſt High: and the time approached, that the Saints poſſeſſed the kingdome.

23 Then he ſaid, The fourth beaſt ſhall be the fourth kingdome in the earth, which ſhall be vnlike to all the kingdomes, and ſhall deuoure the whole earth, and ſhall tread it downe and breake it in pieces.

24 And the ten hornes out of this kingdome *are* ten Kings that ſhall riſe: and another ſhall riſe after them, and he ſhall be vnlike to the firſt, and he ſhall ſubdue n three Kings,

25 And ſhall ſpeake words againſt o the moſt High, and ſhall conſume the Saints of the moſt High, and thinke that he may p change times and lawes, and they ſhall be given into his hand vntill a q time, and times, and the dividing of time.

26 But the r iudgement ſhall ſit, and they ſhall take away his domination to conſume and deſtroy in vnto the end.

27 And the ſ kingdome, and domination, and the greatneſſe of the kingdome vnder the whole heaven ſhalbe given to the holy people of the moſt High, whoſe kingdome *is* an everlaſting kingdome, and all t powers ſhall ſerve and obey him.

28 Even this is the ende of the matter, I Daniel had many u cogitations *vvhich* troubled mee, and my countenance changed in mee: but I kept the matter in mine heart.

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y Meaning, that he was aſtonied when he ſaw theſe Emperours in ſuch dignitie and pride, and ſo ſuddenly deſtroyed at the comming of Chriſt, when this fourth Monarchie was ſubiect to men of other nations.

z As the three former Monarchies had an end at the time that God appointed, although they flouriſhed for a time, ſo ſhall this fourth have, and they that patiently abide Gods appointement ſhall enioy the promiſes.

a Which is meant of Chriſt, who had not yet taken vpon him mans nature, neither was the ſonne of David according to the fleſh, as he was afterward: but appeared then in a figure, and that in the cloudes: that is, being ſeparate from the common ſort of men by manifeſt ſignes of his divinity.

b To wit, when he aſcend into the heavens, and his divine maieſty appeared, and all power was given vnto him, in reſpect of that that he was our Mediatour.

c This is meant of the beginning of Chriſts kingdome, when God the Father gave vnto him all dominion, as to the Mediatour, to the intent that he ſhould governe here his Church in earth continually, till the time that he brought them to eternall life.

d Through the ſtrangeneſſe of the viſion.

e Meaning, of the Angels, as verſe 10.

f Becauſe Abraham was appointed heire of all the world, Rom 4, 13. and in him all the faithfull, therefore the kingdome thereof is theirs by right, which theſe foure beaſtes or tyrants ſhould inuade, and vſurpe vntill the world were reſtored by Chriſt: and this was to confirme them that were in troubles, that their afflictions ſhould haue an end at length.

g That is, of the moſt high things, becauſe God hath choſen them out of this world, that they ſhould looke vp to the heauens, whereon all their hope dependeth.

h For the other three Monarchies were governed by a King, and the Romane Empire by Conſuls: the Romans changed their gouernours yeerely, and the other Monarchies retained them for terme of life: alſo the Romanes were the ſtrongeſt of all the other, and were neuer quiet among themſelues.

i Reade verſe 7.

k This is meant of the fourth beaſt, which was more terrible then the other.

l Meaning the Romane Emperours, who were moſt cruell againſt the Church of God both of the Iewes and of the Gentiles.

m Till God ſhewed his power in the perſon of Chriſt, and by the preaching of the Goſpel gaue vnto his ſome reſt, and ſo obtained a famous Name in the world, and were called the Church of God, or the kingdome of God.

n Reade the expoſition hereof, verſe 8.

o That is, ſhall made wicked decrees and proclamations againſt Gods word, and ſend throughout all their dominion, to deſtroy all that did profeſſe it.

p Theſe Emperors ſhall not conſider that they have their power of God, but thinke it is in their owne power to change Gods lawes and mans, and as it were the order of nature, as appeareth by Octavius, Tiberius, Calligula, Nero, Domitianus, &c.

q God ſhall ſuffer them thus to rage againſt his Saints for a long time, which is meant by the time and times, but at length he will aſſwage the troubles, and ſhorten the time for his elect ſake, Matth. 24, 22. which is here meant by the dividing of time.

r God by his power ſhall reſtore things that were out of order, and ſo deroy this little horne, that it ſhall never riſe vp againe.

ſ Hee ſheweth wherefore the beaſt ſhould be deſtroyed, to wit, that his Church might have reſt and quietnes, which though they do not fully enioy here, yet they have it in hope, and by the preaching of the Goſpel enioy the beginning thereof, which is meant by theſe wordes: *Vnder the heaven*: and therefore hee here ſpeaketh of the beginning of Chriſts kingdome in this world, which kingdome the faithfull have by the participation that they have with Chriſt their head.

t That is, ſome of every ſort that beare rule.

u Though he had many motions in his heart which mooved him to and fro to ſeeke out this matter curiouſly, yet he was content with that which God revealed, and kept it in memory, and wrote it for the vſe of the Church.

CHAP. VIII.

A viſion of a battell betweene a ramme and a goate: 20 The vnderſtanding of the viſion.

IN the third yeere of the reigne of king Belſhazzar, a viſion appeared vnto mee, *even* vnto me Daniel, a after that *vvhich* appeared vnto mee at the firſt.

2 And I ſaw in a viſion, and when I ſaw it, I was in the palace of Shuſhan, which is the province b of Elam, and in a viſion me thought I was by the river of Vlai.

3 Then I looked vp and ſaw, and behold, there ſtood before the river a c ramme which had two hornes, and theſe two hornes *vvere* high: but one was d higher then another, and the higheſt came vp laſt.

4 I ſaw the ramme puſhing againſt the Weſt, and againſt the North, and againſt the South: ſo that no e beaſts might ſtand before him, nor could deliuer out of his hand, but he did what he liſted, and became great.

5 And as I conſidered, behold, f a goat came from the Weſt ouer the whole earth, and touched not the ground: and this goate *had* an g horne that appeared betweene his eyes.

6 And he came vnto the ramme that had the two hornes, whom I had ſeene ſtanding by the riuer, and ran vnto him in his fierce rage.

7 And I ſaw him come vnto the ramme, and being mooved againſt him, he h ſmote the ramme, and brake his two hornes: and there was no power in the ramme to ſtand againſt him, but he caſt him downe to the ground, and ſtamped vpon him, and there was none that could deliver the ramme out of his power.

8 Therefore the goate waxed exceeding great, and when he was at the ſtrongeſt, his great i horne was broken: and for it came vp foure that

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a After the generall viſion, he commeth to certaine particular viſions as touching the deſtruction of the Monarchie of the Perſians, and Macedonians: for the ruine of the Babylonians was at hand, and alſo he had ſufficiently ſpoken thereof.

b That is, of Perſia.

c Which repreſented the kingdome of the Perſians and Medes, which were ioyned together.

d Meaning, Cyrus, which after grew greater in power then Darius his vncle and father in law.

e That is, no kings or nations.

f Meaning, Alexander that came from Grecia with gread ſpeed and expedition.

g Though he came in the name of all Grecia, yet hee bare the title and dignity of the generall captaine, ſo that the ſtrength was attributed to him, which is meant by this horne.

h Alexander overcame Darius in two ſundry battels, and ſo had the two kingdomes of the Medes and Perſians.

i Alexanders great power was broken: for when he had overcome all the Eaſt, hee thought to returne toward Grecia to ſubdue them that had rebelled, and ſo died by the way.

k That is, which were famous: for almoſt in the ſpace of fifteene yeere there were fifteene divers ſucceſſours before this monarchie was divided to theſe foure, whereof Caſſander had Macedonia, Seleucus Syria, Antigonus Aſia the leſſe, and Ptolemeus Egypt.

l Which was Antiochus Epiphanes, who was of a ſervile and flattering nature, and alſo there were other betweene him and the kingdome, and therefore is here called the little horne, becauſe neither princely conditions, nor any other thing was in him, why he ſhould obtaine this kingdome.

m That is, toward Egypt.

n Whereby he meaneth Ptolemais.

o That is, Iudea.

p Antiochus raged againſt the elect of God, and trode his precious ſtarres under feet, which are ſo called, becauſe they are ſeparated from the world.

q That is, God, who governeth and maintaineth his Church.

r He laboured to aboliſh all religion, and therefore caſt Gods ſervice out of his Temple, which God had choſen as a little corner from all the reſt of the world to have his Name there truely called upon.

ſ He ſheweth that their ſinnes are the cauſe of theſe horrible afflictions: and yet comforteth them, in that he appointed this tyrant a time, whom he would not ſuffer utterly to aboliſh his religion.

t This horne ſhall aboliſh for a time the true doctrine, and corrupt Gods ſervice.

u Meaning, that he heard one of the Angels aſking this queſtion of Chriſt, whom he called a certaine one, or a ſecret one, or a marveilous one.

x That is, the Iewes ſinnes, which were cauſe of his deſtruction.

y That is, which ſuppreſſeth Gods religion, and his people.

z Chriſt anſwered me for the comfort of the Church.

a That is, untill ſo many naturall dayes be paſt, which make 6. yeeres 3. moneths and an halfe: for ſo long under Antiochus was the Temple prophaned.

b Which was Chriſt who in this maner declared himſelfe to the olde fathers, how he would be God manifeſt in fleſh.

c This power to command the Angel, declared that he was God.

d The effect of this viſion ſhall not yet appeare, but a long time after.

e Meaning, that great rage which Antiochus ſhould ſhew againſt the Church.

f That is, out of Grecia.

g They ſhall not have like power as had Alexander.

h Noting that this Antiochus was impudent and cruell, and alſo craftie that hee could not be deceived.

i That is, not like Alexanders ſtrength.

k Both the Gentiles that dwelt about him, and alſo the Iewes.

k appeared toward the foure winds of the heaven.

9 And out of one of them came forth a l little horne, which waxed very great toward the m South, and toward the n Eaſt, and toward the o pleaſant *land*.

10 Yea, it grew up unto the p hoaſte of heauen, and it caſt downe *ſome* of the hoaſte, and of the ſtarres to the ground, and trode upon them.

11 And extolled himſelfe againſt the q prince of the hoaſte, from whom the r dayly *ſacrifice* was taken away, and the place of his Sanctuarie was caſt downe.

12 And ſ a time ſhall be giuen *him* over the dayly *ſacrifice* for the iniquitie: and it ſhall t caſt downe the trueth to the ground, and thus ſhall it doe, and proſper.

13 Then I heard one of the u Saints ſpeaking, and one of the Saints ſpake unto a certaine one, ſaying, How long *ſhall endure* the viſion of the dayly *ſacrifice*, and the iniquitie of the x deſolation to tread both the Sanctuary and the y armie under foote?

14 And z he anſwered me, Unto the a evening *and* the morning, two thouſand and three hundreth: then ſhall the Sanctuary be cleanſed.

15 ¶ Now when I Daniel had ſeene the viſion, and ſought for the meaning, beholde, there ſtood before me b like the ſimilitude of a man.

16 And I heard a mans voyce betweene *the banks* of Ulai, which called, and ſaid, Gabriel, c make this man to underſtand the viſion.

17 So he came where I ſtood: and when hee came, I was afraid, and fell upon my face: but he ſaid unto me, Underſtand, O ſonne of man: for d in the laſt time *ſhallbe* the viſion.

18 Now as he was ſpeaking unto me, I being a ſleepe *fell* on my face to the ground: but he touched me, and ſet me up in my place.

19 And he ſaid, Behold, I will ſhew thee what ſhallbe in the laſt e wrath: for in the end of the time appointed *it ſhall come*.

20 The ramme which thou ſaweſt having two hornes, *are* the Kings of the Medes and Perſians.

21 And the goate *is* the King of Grecia, and the great horne that is betweene his eyes, is the firſt king.

22 And that that is broken, and foure ſtood up for it, *are* foure kingdomes, which ſhall ſtand up f of that nation, but not g in his ſtrength.

23 And in the end of their kingdome, when the rebellious ſhall be conſumed, a King of h fierce countenance, and underſtanding darke ſentences, ſhall ſtand up.

24 And his power ſhallbe mightie, but not i in his ſtrength: and hee ſhall deſtroy wonderfully, and ſhall proſper, and practiſe, and ſhall deſtroy the k mightie, and the holy people.

25 And through his l policie alſo he ſhall cauſe craft to proſper in his hand, and hee ſhall extoll himſelfe in his heart, and by m peace ſhall deſtroy many: hee ſhall alſo ſtand up againſt the n prince of princes, but he ſhall be broken downe o without hand.

26 And the viſion of the p evening and the morning, which is declared, is true: therefore ſeale thou up the viſion, for it *ſhallbe* after many dayes.

27 And I Daniel was ſtricken and ſicke q *certaine* dayes, but when I roſe up, I did the kings buſineſſe, and I was aſtoniſhed at the viſion, but none underſtood it.

l Whatſoever he goeth about by his craft, he ſhall bring it to paſſe.

m That is under preſence of peace, or as it were in ſport.

n Meaning, againſt God.

o For God would deſtroy him with a notable plague, and ſo comfort his Church, 2. Mac. 9. 9.

p Reade verſ. 14.

q For feare and aſtoniſhment.

CHAP. IX.

3 Daniel deſireth to have that performed of God, which hee had promiſed concerning the returne of the people from their baniſhment in Babylon. 5 A true confeſſion. 20 Daniels prayer is heard. 21 Gabriel the Angel expoundeth unto him the viſion of the ſeventie weekes. 24 The anointing of Chriſt. 25 The building againe of Ieruſalem. 26 The death of Chriſt.

IN the firſt yeere of Darius the ſonne of a Ahaſhueroſh, of the ſeede of the Medes, which was made king over the b realme of the Caldeans.

a Who was alſo called Aſtyages.

b For Cyrus led with ambition, went about warres in other countries, and therefore Darius had the title of the kingdome, though Cyrus was king in effect.

2 *Even* in the firſt yeere of his reigne, I Daniel underſtood by c bookes the number of the yeeres, whereof the Lord had ſpoken unto Ieremiah the Prophet, that he would accompliſh ſeventie yeeres in the deſolation of Ieruſalem.

c For though he was an excellent Prophet, yet he dayly increaſed in knowledge by reading of the Scriptures.

3 And I turned my face unto the Lord God, and d ſought by prayer and ſupplications with faſting and ſackecloath and aſhes.

d He ſpeaketh not of that ordinary prayer which hee uſed in his houſe thrice a day, but of a rare and vehement prayer, leaſt their ſinnes ſhould cauſe God to delay the time of their deliverance prophecied by Ieremiah.

4 And I prayed unto the Lord my God, and made my confeſſion, ſaying, O Lord God *which art* e great and fearefull, and keepeſt covenant and mercie toward them which love † thee, and towarde them that keepe thy commandements,

e That is, haſt all power in thy ſelfe to execute thy terrible iudgements againſt obſtinate ſinners, as thou art rich in mercy to comfort them which obey thy word and love thee.

† *Ebr. him.*

5 Wee have ſinned and have committed iniquitie, and haue done wickedly, yea, we have rebelled, and have departed from thy precepts, and from thy iudgements.

6 For wee would not obey thy ſervants the Prophets, which ſpake in thy name to our kings, to our princes, and to our fathers, and to all the people of the land.

7 O Lord, f righteouſnes *belongeth* unto thee, and unto us † open ſhame, as *appeareth* this day, unto every man of Iudah, and to the inhabitants of Ieruſalem, yea, unto all Iſrael, *both* neere and farre off, through all the countreys, whither thou haſt driven them, becauſe of their offences, that they have committed againſt thee.

f He ſheweth that whenſoever God puniſheth, he doth it for iuſt cauſe: and thus the godly never accuſe him of rigour as the wicked doe, but acknowledge that in themſelves there is iuſt cauſe why he ſhould ſo intreat them.

† *Ebr. confuſion of face.*

8 O Lord, unto us *apperteineth* open ſhame, to our g Kings, to our princes, and to our fathers, becauſe we have ſinned againſt thee.

9 *Yet* compaſsion and forgiveneſſe *is* in the Lord our God, albeit wee have rebelled againſt him.

10 For we have not obeyed the h voyce of the Lord our God, to walke in his lawes, which hee hath laid before us by the miniſtery of his ſervants the Prophets.

11 Yea, all Iſrael have tranſgreſſed thy Law, and are turned backe, and have not heard thy voyce: therefore the i curſe is powred upon us, and the oathe that is written in the Law of Moſes

g He doth not excuſe the kings becauſe of their authoritie, but prayeth chiefly for them as the chiefe occaſions of theſe great plagues.

h Hee ſheweth that they rebell againſt God, which ſerve him not according to his commandement and word.

i As Deut. 27, 15. or the curſe confirmed by an oath.

the servant of God, because wee have sinned against him.

12 And he hath confirmed his words, which he spake against vs, and against our iudges that ‖ iudged vs, by bringing vpon vs a great plague: for vnder the whole heaven hath not beene the like, as hath beene brought vpon Ierusalem.

13 All this plague is come vpon vs, as it is written in the Law of Moses: yet made wee not our prayer before the Lord our God, that wee might turne from our iniquities and vnderstand thy trueth.

14 Therefore hath the Lord † made readie the plague, and brought it vpon vs: for the Lord our God is righteous in all his works which he doth: for we would not heare his voyce.

15 * And now, O Lord our God, that hast brought thy people out of the lande of Egypt with a mightie hand, and hast gotten thee renowne, as *appeareth* this day, we have sinned, wee have done wickedly.

16 O Lord, according to all thy k righteousnes, I beseech thee, let thine anger and thy wrath be turned away from the citie Ierusalem thine holy Mountaine: because of our sinnes, and for the iniquities of our fathers, Ierusalem and thy people *are* a reproach to all *that are* about vs.

17 Now therefore, O our God, heare the prayer of thy servant, and his supplications, and cause thy face to l shine vpon thy Sanctuarie, that lieth waste for the m Lords sake.

18 O my God, encline thine eare and heare: open thine eyes, and behold our desolations, and the citie wherevpon thy Name is called: for wee do not present our supplications before thee for our owne n righteousnes, but for thy great tender mercies.

19 O Lord heare, O Lord forgive, O Lord o consider, and do it: deferre not, for thine owne sake, O my God: for thy Name is called vpon thy citie, and thy people.

20 ¶ And whiles I was speaking and praying, and confessing my sinne, and the sinne of my people Israel, and did present my supplication before the Lord my God, for the holy Mountaine of my God,

21 Yea, while I was speaking in prayer, even the man * Gabriel, whom I had seene before in the vision, came flying, and touched me about the time of the evening oblation.

22 And he informed *me*, and talked with me, and said, O Daniel, I am now come forth to give thee knowledge *and* vnderstanding.

23 At the beginning of thy supplications the commandement came forth, and I am come to shew *thee*, for thou art greatly beloved: therefore vnderstand the matter and consider the vision.

24 Seventie p weekes are determined vpon q thy people, and vpon thine holy citie, to finish the wickednesse, and to seale vp the r sinnes, and to reconcile the iniquitie, and to bring in everlasting righteousnes, and to seale vp the vision and prophecie, and to anoint the most Holy.

25 Know therefore and vnderstand that from s the going foorth of the commaundement to bring againe *the people*, and to builde Ierusalem, vnto Messiah the Prince, *shallbe* seven t weekes and u threescore and two weekes, *and* the streete shallbe built againe, and the wall even in a † troublous time.

26 And after threescore and two x weekes, shall Messiah be slaine, and shall y have nothing, and the people of the z prince that shall come, shall destroy the citie and the Sanctuary, and the ende thereof *shallbe* with a flood: and unto the ende of the battell it shall be destroyed by desolations.

27 And he a shall confirme the couenant with many for one weeke: and in the mids of the weeke hee shall cause the sacrifice and the oblation to b cease, c and for the overspreading of the abominations he shall make it desolate, even vntill the consumation determined shall be powred vpon the desolate.

‖ *Or, governed vs.* † *Ebr. watched vpon the evill.* * *Exod.* 14, 28. *Baruch* 2, 11.

k That is, according to all thy mercifull promises and the performance thereof.

l Shew thy selfe favourable.

m That is, for thy Christs sake in whom thou wilt accept all our prayers.

n Declaring, that the godly flee only vnto Gods mercies, and renounce their owne workes, when they seeke for remission of their sinnes.

o Thus he could not content himselfe with any vehemencie of words: for he was so led with a fervent zeale considering Gods promise made to the citie in respect of his Church, and for the advancement of Gods glory.

* *Chap.* 8, 16.

p He alludeth to Ieremiahs prophecie: who prophecied that their captivitie should be seventie yeeres: but now Gods mercy shou'd seven fold exceed his iudgement, which should be foure hundred and ninetie yeeres even to the comming of Christ, and so then it should continue for ever.

q Meaning, Daniels nation, over whom he was carefull.

r To shew mercie and to put sinne out of remembrance.

s That is, from the time that Cyrus gave them leave to depart.

t These weekes make fourtie nine yeeres, whereof 46 are referred to the time of the building of the Temple, and three to the laying of the foundation.

u Counting from the first yeere of Darius, who gave the second commandement for the building of the Temple are 62. weekes, which make 434 yeeres, which comprehend the time from the building of the Temple unto the baptisme of Christ.

† *Ebr. in streits of time.*

x In this least weeke of the seuentie, shall Christ come and preach and suffer death.

y He shall seeme to haue no beautie, nor to be of any estimation, as Isa. 53, 2.

z Meaning, Titus Vespasians sonne, who should come and destroy both the Temple and the people with-all hope of recoverie.

a By the preaching of the Gospel hee confirmed his promise, first to the Iewes, and after to the Gentiles.

b Christ accomplished this by his death and resurrection.

c Meaning, that Ierusalem and the Sanctuarie should be vtterly destroyed for their rebellion against God, and their idolatrie: or as some reade, that the plague shallbe so great, that they shallbe all astonied at them.

CHAP. X.

1 *There appeareth vnto Daniel a man cloathed in linnen,*
11 *which sheweth him wherefore he is sent.*

IN the a third yeere of Cyrus King of Persia, a thing was revealed vnto Daniel (whose name was called Beltesshazzar) and the word *vvas* true, but the time appoynted *vvas* b long, and he vnderstood the thing, and had vnderstanding of the vision.

a He noteth this third yeere, because at this time the building of the Temple began to be hindered by Cambyses Cyrus sonne, when the father made warre in Asia minor against the Scythians, which was a discouraging to the godly, and a great feare to Daniel.

b Which is to declare that the godly should not hasten too much, but patiently to abide the issue of Gods promise.

2 At the same time I Daniel was in heavines for three weeks of dayes.

3 I ate no pleasant bread, neither came flesh nor wine in my mouth, neither did I anoint my selfe at all, till three weekes of dayes were fulfilled.

4 And in the foure and twentieth day of the c first moneth, as I d was by the side of that great river, even Hiddekel.

c Called Abid, which conteineth part of March, and part of Aprill.

d Being caried by the Spirit of prophecie to haue the sight of this riuer Tygris.

5 And I lift mine eyes, and looked, and beholde, there *vvas* a man e cloathed in linnen, whose loynes were girded with fine gold of * Uphaz.

e This was the Angel of God, which was sent to assure Daniel in this prophecie that followeth.

* *Iere.* 10, 9.

6 His body also *vvas* like the Chrysolite, and his face (to looke vpon) like the lightning, and his eyes as lampes of fire, and his armes and his feete *vvere* like in colour to polished brasse, and the voyce of his wordes *vvas* like the voyce of a multitude.

f The word also signifieth comelines, or beautie, so that for feare he was like a dead man for deformitie.

7 And I Daniel alone saw the vision: for the men that were with me, saw not the vision: but a great feare fell vpon them, so that they fled away and hid themselves.

8 Therefore I was left alone, and saw this great vision, and there remained no strength in me: for f my strength was turned in me into corruption, and I retained no power.

9 Yet heard I the voyce of his words: and when I heard the voyce of his words, I slept on my face; and my face *vvas* toward the ground.

g Which declareth that when we are striken downe with the maiesty of God, we cannot rise, except he also lift vs vp with his hand, which is his power.

10 And behold, an g hand touched me, which set me vp vpon my knees, and vpon the palmes of mine hands,

11 And he said vnto mee, O Daniel, a man greatly beloved, vnderstand the words that I speake vnto thee, and stand in thy place: for vnto thee am I now sent. And when he had said this word vnto me, I stood trembling.

12 Then said he vnto me, Feare not, Daniel: for from the first day that thou diddest set thine heart to vnderstand, and to humble thy selfe before thy God, thy words were heard, and I am come for thy words,

13 But

13 But the [h] prince of the kingdome of Persia withstood mee one and twentie dayes: but loe, [i] Michael one of the chiefe princes, came to helpe me, and I remained there by the Kings of Persia.

14 Now I am come to shew thee what shall come to thy people in the latter dayes: for yet the [k] vision *is* for *many* dayes.

15 And when he spake these words unto me, I set my face toward the ground, and held my tongue.

16 And behold, [l] one like the similitude of the sonnes of man touched my lips: then I opened my mouth, and spake, and said unto him that stood before mee, O my Lord, [m] by the vision my sorrowes are returned upon me, and I have remained no strength.

17 For how can the servant of this my Lord talke with my Lord *being* such one? for as for me, straightway there remained no strength in mee, neither is there breath left in me.

18 Then there came againe and touched me, one like the appearance of a man, and he strengthened me.

19 And sayd, O man, greatly beloved, feare not: [n] peace *be* unto thee: be strong and of good courage. And when hee had spoken unto mee, I [o] was strengthened, and said, Let my Lord speake: for thou hast strengthened me.

20 Then sayd he, Knowest thou wherefore I am come unto thee? but now will I returne to fight with the Prince of Persia: and when I am gone forth, loe, [p] the prince of Grecia shall come.

21 But I will shew thee that which is decreed in the Scripture of truth: [q] and there is none that holdeth with mee in these things, but Michael your Prince.

5 And the [l] king of the South shalbe mighty, and *one* of [m] his princes, and shall prevaile against him, and beare rule: his dominion *shalbe* a great dominion.

6 And in the end of yeeres they shalbe ioyned together: for the Kings [n] daughter of the South shall come to the King of the North to make an agreement, but he shall not retaine the power of the [o] arme, neither shall [p] hee continue, nor his [q] arme: but she shall be delivered *to death*, and they that brought her, and hee [r] that begate her, and hee that comforted her, in these times.

7 But out of the bud of her [s] rootes shall one stand up in his stead, [t] which shall come with an armie, and shall enter into the fortresse of the King of the North, and doe with them *as hee list*, and shall prevaile.

8 And shall also cary captives into Egypt their gods: with their molten images, *and* with their precious vessels of silver and of gold, and he shall continue [u] moe yeeres then the king of the North.

9 So the king of the South shall come into *his* kingdome, and shall returne into his owne land.

10 Wherefore his [x] sonnes shall be stirred up, and shall assemble a mightie great armie: and *one* [y] shall come, and overflow, and passe through: then shall he [z] returne, and be stirred up at his fortresse.

11 And the King of the South shall be angry, and shall come foorth, and fight with him, *even* with the king of the North: for he shall set forth a great [a] multitude, and the multitude shall be given into his hand.

12 Then the multitude shall be proude, and their heart shall be lift up: for hee shall cast downe thousands: but he shall not *still* prevaile.

13 For the king of the North [b] shall returne, and shall set forth a greater multitude then afore, and shall come forth (after certaine yeeres) with a mightie armie, and great riches.

14 And at the same time there shall [c] many stand up against the king of the South: also the rebellious children of thy [d] people shall exalt themselves to establish the vision, but they shall fall.

15 So the King of the North shall come, and cast up a mount, and take the strong citie: and the armes of the South shall [e] not resist, neither his chosen people, neither *shall* there *be* any strength to withstand.

16 But hee that shall come, shall doe unto him as he list, and none shall stand against him: and he shall stand in the [f] pleasant land, which by his hand shalbe consumed.

17 Againe he shall [g] set his face to enter with the power of his whole kingdome, and his confederates with him: thus shall he do, and he shall give him the [h] daughter of women to destroy [i] her: but

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h Meaning, Cambises who reigned in his fathers absence, and did not onely for this space hinder the building of the Temple, but would have farther raged, if God had not sent me to resist him, and therefore have I stayed for the profit of the Church.

i Though God could by one Angel destroy all the world, yet to assure his children of his love, he sendeth foorth double power, even Michael, that is, Christ Iesus the head of Angels.

k For though the Prophet Daniel should end and cease, yet his doctrine should continue till the coming of Christ, for the comfort of his Church.

l This was the same Angel that spake with him before in the similitude of a man.

m I was overcome with feare and sorrow, when I saw the vision.

n He declareth hereby that God would be mercifull to the people of Israel.

o Which declareth that when God smiteth downe his children, he doth not immediatly lift them up at once (for now the Angel had touched him twise) but by little and little.

p Meaning, that hee would not onely himselfe bridle the rage of Cambyses, but also the other Kings of Persia by Alexander the King of Macedonia.

q For this Angel was appointed for the defence of the Church under Christ, who is the head thereof.

CHAP. XI.

A prophecie of the kingdomes, which should bee enemies to the Church of God, as of Persia, 3 Of Greece, 5 of Egypt, 28 of Syria, 36 and of the Romanes.

ALso I, in the first yeere of Darius of the Medes, *even* I [a] stood to incourage and to strengthen him.

2 And now will I shew thee the trueth, Behold, there shall stand up yet [b] three kings in Persia, and the fourth shall be farre richer then they all: and by his strength, *and* by his riches he shall stirre up [c] all against the realme of Grecia.

3 But a [d] mighty King shall stand up, that shall rule with great dominion, and doe according to his pleasure.

4 And when he shall stand up, [e] his kingdome shalbe broken, [f] and shall be divided toward the foure windes of heaven: and not to his [g] posteritie, nor according to [h] his dominion, which he ruled: for his kingdome shall be plucke up even *to be* for others besides [k] those.

a The Angel assureth Daniel that God hath given him power to performe these things, seeing he appointed him to assist Darius when he overcame the Caldeans.

b Whereof Cambises that now reigned, was the first, the second Smerdes, the third Darius the sonne of Histaspis, and the fourth Xerxes which all were enemies to the people of God, and stood against them.

c For he raised up all the East countreyes to fight against the Grecians, and albeit hee had in his army nine hundreth thousand men, yet in foure battels hee was discomfited and fled away with shame.

d That is, Alexander the great.

e For when his estate was most flourishing, he overcame himselfe with drinke, and so fell into a disease: or as some write, was poysoned by Cassander.

f For his twelve chief Princes first divided his kingdome among themselves.

g After this his Monarchy was divided into foure: for Seleucus had Syria, Antigonus Asia minor, Cassander the kingdome of Macedonia, and Ptolomeus Egypt.

h Thus God revenged Alexanders ambition and cruelty in causing his posterity to be murthered, partly of the fathers chiefe friends, and partly one of another.

i None of these foure shalbe able to be compared to the power of Alexander.

k That is, his posterity having no part thereof.

l To wit, Ptolomeus king of Egypt.

m That is, Antiochus the sonne of Seleucus, and one of Alexanders princes shall be more mighty: for he should have both Asia and Syria.

n That is, Berenice the daughter of Ptolemeus Philadelphus shalbe given in marriage to Antiochus Theos, thinking by this affinitie that Syria and Egypt should have a continuall peace together.

o That force and strength shall not continue: for soone after Berenice and her yong sonne after her husbands death was slaine of her stepsonne Seleucus Calinicus the sonne of Laodice, the lawfull wife of Antiochus, but put away for this womans sake.

p Neither Ptolemeus nor Antiochus.

q Some reade, seede, meaning the childe begotten of Berenice.

r Some reade, she that begate her, and thereby understand her nurse, which brought her up: so that all they that were occasion of this mariage were destroyed.

f Meaning, that Ptolomeus Evergetes after the death of his father Philadelphus should succeede in the kingdome being of the same stocke that Berenice was.

t To revenge the sisters death against Antiochus Calinicus king of Syria.

u For this Ptolomeus reigned five and fourtie yeeres.

x Meaning, Seleucus and Antiochus the great, the sonnes of Calinicus shall make warre against Ptolomeus Philopater the sonne of Philadelphus.

y For his elder brother Seleucus died, or was slaine while the warres were preparing.

z That is, Philopater when he shall see Antiochus to take great dominions from him in Syria, and also readie to invade Egypt.

a For Antiochus had five thousand horsemen, and threescore thousand footemen.

b After the death of Ptolemeus Philopater, who left Ptolomeus Epiphanes his heire.

c For not onely Antiochus came against him, but also Philip King of Macedonia, and these two brought great power with them.

d For under Onias which falsely alledged that place of Isa. 19, 19. certaine of the Iewes retired with him into Egypt to fulfill this prophecie: also the Angel sheweth that all these troubles which are in the Church, are by the providence and counseth of God.

e The Egyptians where not able to resist Stopas Antiochus captaine.

f Hee sheweth that he shall not onely afflict the Egyptians, but also the Iewes, and shall enter into their countrey, whereof hee admonisheth them before, that they may know that all these things come by Gods providence.

g This was the second battell that Antiochus fought against Ptolomeus Epiphanes.

h To wit, a beautifull woman which was Cleopatra Antiochus daughter.

i For hee regarded not the life of his daughter in respect of the kingdome of Egypt.

k She shall not agree to his wicked counsell, but shall love her husband, as her duety requireth, and not seeke his destruction.

l That is, toward Asia Grecia, and those yles which are in the Sea called Mediterraneum: for the Iewes called all countreyes yles which were divided from them by sea.

m For whereas Antiochus was wont to contemne the Romanes, and put their ambassadours to shame in all places, Attilius the Counsell, or Lucius Scipio put him to flight, and caused his shame to turne on his owne head.

n By his wicked life, and obeying of foolish counsel.

o For feare of the Romanes hee shall flee to his holds.

p For when as under the pretence of poverty he would have robbed the Temple of Iupiter Dodoneus, the countrey men slew him.

q That is, Seleucus shall succeede his father Antiochus.

r Not by forren enemies, or battell, but by treason.

s Which was Antiochus Epiphanes, who as is thought was the occation of Seleucus his brothers death, and was of a vile cruell and flattering nature, and defrauded his brothers sonne of the kingdome, and usurpe the kingdom without the consent of the people.

t He sheweth that great forreine powers shall come to helpe the yong sonne of Seleucus against his uncle Antiochus: and yet shall he overthrowen.

u Meaning, Ptolemeus Philopaters sonne, who was this childes cosin germane, and is here called the prince of the covenant, because he was the chiefe, and all other followed his conduct.

x For after the battell Philometor and his uncle Antiochus made a league.

y For he came upon him at unawares, and when he suspected his uncle Antiochus nothing.

z Meaning, in Egypt.

a Hee will content himselfe with the small holds for a time, but ever labour by craft to attaine to the chiefest.

b He shall be overcome with treason.

c Signifying his princes and the chiefe about him.

d Declaring that his souldiers shall brast out and venture their life to slay and to be slaine for the safegard of their prince.

e The uncle and the nephew shall take truce, and banket together, yet in their hearts they shall imagine mischiefe one against the other.

f Signifying, that it standeth not in the counsell of men to bring things to passe, but in the providence of God, who ruleth the Kings by a secret bridle, that they cannot doe what they list themselves.

g Which he shall take of the Iewes in spoyling Ierusalem and the Temple, and this is told them before to moove them to patience, knowing that all things are done by Gods providence.

h That is, the Romane power shall come against him: for P. Popilius the Ambassadour appointed him to depart in the Romanes name, to which thing he obeyed, although with griefe, and to revenge his rage he came against the people of God the second time.

i With the Iewes which shall forsake the covenant of the Lord: for first he was called against the Iewes by Iason the hie Priest, and this second time by Menelaus.

k she shall not stand *on his side*, neither be for him.

18 After this shall he turne his face unto the Iyles, and shall take many, but a prince m shall cause his shame to light upon him, besides that he shall cause his owne shame to turne upon n himselfe.

19 For hee shall turne his face towardes the fortes of o his owne land: but hee shall be overthrowen and fall, and be no more p found.

20 q Then shall stand up in his place in the glory of the kingdome, one that shall raise taxes: but after few dayes he shall be destroyed, neither in r wrath, nor in battell.

21 And in his place shall stand up a f vile person, to whom they shall not give the honour of the kingdome: but hee shall come in peaceably and obteine the kingdome by flatteries.

22 And the t armes shalbe overthrowen with a flood before him, and shall be broken: and also the princes of the u covenant.

23 And after x the league *made* with him, hee shall worke deceitfully: for he shall come up, and overcome with a y small people.

24 He shall enter into the quiet and plentifull province, and he shall doe that which his fathers z have not done, nor his fathers fathers: he shall divide among them the pray and the spoyle, and the substance, yea, and he shall forecast his devises against the strong holds, even for a a time.

25 Also he shall stirre up his power, and his courage against the King of the South, with a great armie, and the King of the South shall be stirred up to battell with a very great and mighty army: but he shall not b stand: for they shall forecast and practise against him.

26 Yea, they that feede of the portion of c his meate, shall destroy him: and his armie d shall overflow: and many shall fall, and be slaine.

27 And both these Kings hearts *shallbe* to doe e mischiefe, and they shall talke of deceit at one table: but it shall not availe: for f yet the end *shalbe* at the time appointed.

28 Then shall hee returne into his land with great g substance: for his heart shalbe against the holy covenant: so shall he doe and returne to his owne land.

29 At the time appointed hee shall returne, and come toward the South: but the last shall not be as the first.

30 For the shippes h of Chittim shall come against him: therefore he shalbe sorie and returne and fret against the holy covenant: so shall hee doe, he shall even returne i and have intelligence with them that forsake the holy covenant.

31 And armes k shall stand on his part, and they shall pollute the Sanctuary l of strength, and shall take away the dayly *sacrifice*, and they shall set up the abominable desolation.

32 And such as wickedly m breake the covenant, shall he cause to sinne by flatterie: but the people that doe know their God, shall prevaile and prosper.

33 And they that understand among the n people, shall instruct many: o yet they shall fall by sword, and by flame, by captivitie and by spoyle many dayes.

34 Now when they shall fall, they shalbe holpen with a p little helpe: but many shall cleave unto them q fainedly.

35 And some of them r of understanding shall fall to try them, and to purge, and to make them white, till the time be out: for there *is* a time appointed.

36 And the f king shall doe what him list: he shall exalt himselfe, and magnifie himselfe against all, *that is* God, and shall speake marveilous things against the God of gods, and shall prosper, till the wrath r be accomplished: for the determination is made.

37 Neither shall he regard the u God of his fathers, nor the desires x of women, nor care for any God: for he shall magnifie himselfe above all.

38 But in his place shall he honour the y god Mauzzim, and the god whom his fathers knew not, shall he honour with z gold and with silver, and with precious stones, and pleasant things.

39 Thus shall he doe in a the holdes of Mauzzim with a strange God whom he shall acknowledge: he shall increase *his* glory, and shall cause them to rule over many, and shall divide the land for gaine.

40 And at the end of time shall the king of the b South push at him, and the king of the North shall come against him like a whirlewinde with charets, and with horsemen, and with many ships, and hee shall enter into the countreyes, and shall overflow and passe through.

41 He shall enter also into the c pleasant land, and many *countreyes* shalbe overflowen: but these shall escape out of his hand, *even* Edom and Moab, and the chiefe of the children of Ammon.

42 He shall stretch forth his hands also upon the countreys, and the land of Egypt shall not escape.

43 But he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt, and of the Libyans, and of the blacke Mores where he shall passe.

k A great faction of the wicked Iewes shall hold with Antiochus.

l So called because the power of God was nothing diminished, although this tyrant set up in the Temple the image of Iupiter Olympius, and so began to corrupt the pure service of God.

m Meaning, such as bare the name of Iewes, but indeed were nothing lesse, for they solde their soules, and betrayed their brethren for gaine.

n They that remaine constant among the people shall teach others by their example, and edifie many in the true religion.

o Whereby hee exhorteth the godly to constancie, although they should perish a thousand times, and though their miseries endure never so long.

p As God will not leave his Church destitute, yet will he not deliver it all at once, but so helpe, as they may still seeme to fight under the crosse, as hee did in the time of the Macchabees, whereof he here prophecieth.

q That is, there shall be even of this small number many hypocrites.

r To wit, of them that feare God and will lose their life for the defence of true religion. Signifying also that the Church must continually be tried and purged, and ought to looke for one persecution after another: for God hath appointed the time: therefore me must obey.

f Because the Angels purpose to shew the whole course of the persecutions of the Iewes unto the comming of Christ, he now speaketh of the Monarchy of the Romanes which he noteth by the name of a King, who were without religion and condemned the true God.

t So long the tyrants shall prevaile as God hath appointed to punish his people: but he sheweth that it is but for a time.

u The Romans shall observe no certaine forme of religion as other nations, but shall change their gods at their pleasures, yea, contemne them and preferre themselves to their gods.

x Signifying that they should be without all humanitie: for the love of women is taken for singular or great love, as 2. Sam. 1. 26.

y That is, the god of power and riches, they shall esteeme their owne power above all their gods and worship it.

z Vnder pretence of worshipping the gods, they shall enrich their city with the most precious iewels of all the world, because that hereby all men should have them in admiration for their power & riches.

a Although in their hearts they had no religion, yet they did acknowledge the gods, and worshipped them in their temples, least they should have bene despised as Atheists: but this was to increase their fame and riches: and when they gate any countrey, they so made others the rulers thereof, that the profit ever came to the Romanes.

b That is, both the Egyptians and the Syrians shall at length fight against the Romanes, but they shall be overcome.

c The Angel forewarneth the Iewes that when they should see the Romanes invade them, and that the wicked should escape their hands, that then they should not thinke but that all this was done by Gods providence, forasmuch as hee warned them of it so long afore, and therefore he would still preserve them.

44 But the tidings out of the East and the North shall d trouble him: therefore hee shall goe forth e with great wrath to destroy and roote out many.

45 And he shall plant the tabernacles of his palace betweene the seas in the glorious *and* holy mountaine, yet he shall come to his end, and none shall helpe him.

d Hearing that Crassus was slaine, and Antonius discomfited

e For Augustus overcame the Parthians and recovered that which Antiochus had lost.

f The Romanes after this reigned quietly throughout all countreyes, and from sea to sea, and in Iudea: but at length for their cruelty God shall destroy them.

CHAP. XII.

1 Of the deliverance of the Church by Christ.

A Nd at that a time shall Michael stand up, the great prince, which standeth for the children of thy people, and there shallbe a time of trouble, such as never was since there began to be a nation unto that same time: and at that time thy people shall be delivered, every one that shall be found written in the booke.

a The Angel here noteth two things: first that the Church shalbe in great affliction and trouble at Christs comming, and next that God will send his Angel to deliver it, whom here hee calleth Michael, meaning Christ, which is published by the preaching of the Gospel.

b Meaning, all shall rise at the generall resurrection, which thing he here nameth because the faithfull should have ever respect to that: for in the earth there shall be no sure comfort.

2 And many b of them that sleepe in the dust of the earth, shall awake, some to everlasting life, and some to shame and perpetuall contempt.

3 And they that be c wise, shall shine as the brightnes of the firmament: and they that d turne many to righteousnesse, *shall shine* as the starres, for ever and ever.

c Who have kept the true feare of God

d He chiefly meaneth the ministers of Gods word, and next all the faithfull which instruct the ignorant, and bring them to the true knowledge of God.

4 But thou, O Daniel, e shut up the words, and seale the booke f till the end of the time: many shall run to and fro, and knowledge shall be increased.

e Though the most part despise this prophecy, yet keepe thou it sure and esteeme it as a treasure.

f Till the time that God hath appointed for the full revelation of these things: and then many shall runne to and fro to search the knowledge of these mysteries which things they obtaine now by the light of the Gospel.

5 ¶ Then I Daniel looked, and behold, there stood other two, the one on this side of the brinke of the g river, and the other on that side of the brinke of the river.

g Which was Tygris.

6 And *one* sayd unto the man cloathed in linen, h which was upon the waters of the river, When *shall be* the end of these wonders?

h Which was as it were a double oath, and did the more confirme the thing.

7 And I heard the man cloathed in linen which was upon the waters of the river, when hee held up his h right hand and his left hand unto heaven, and sware by him that liveth for ever, that *it shall tary* for a i time two times and an halfe: and when he shall have accomplished k to scatter the power of the holy people, all these things shallbe finished.

i Meaning, a long time, a longer time, and at length a short time: signifying that their troubles should have an end.

k When the Church shalbe scattered and diminished in such sort as it shall seeme to have no power.

8 Then I heard it, but I understood it not: then said I, O my Lord, what shallbe the end of these things?

9 And he sayd, Go thy way Daniel: for the words are closed up, and sealed, till the end of the time.

10 Many shallbe purified, made white, and tried: but the wicked shall doe wickedly, and none of the wicked shall have understanding: but the wise shall understand.

l From the time that Christ by his sacrifice shall take away the sacrifice and ceremonies of the Law.

m Signifying that the time shall be long of Christs second comming, and yet the children of God ought not to be discouraged, though it be deferred.

11 And from the time that the l daily *sacrifice* shallbe taken away: and the abominable desolation set up, there m *shallbe* a thousand, two hundred and ninety dayes.

12 Blessed *is he* that waiteth and commeth to the thousand, three hundreth and n five and thirty dales.

n In this number he addeth a moneth and an halfe to the former number,

13 But goe o thou thy way till the end *be*: for thou shalt rest and stand up in thy lot, at the end of the dayes.

o The Angel warneth the Prophet patiently to abide; till the time appointed come, signifying that hee should depart this life, and rise againe with the elect, when God had sufficiently humbled and purged his Church.

signifying that it is not in man to appoint the time of Christs comming, but that they are blessed that patiently abide his appearing.

HOSEA.

THE ARGUMENT.

After that the ten tribes had fallen away from God by the wicked and subtill counsell of Ieroboam the sonne of Nebat, and in stead of his true service commanded by his word, worshipping him according to their owne fantasies and traditions of men, giving themselves to most vile idolatry & superstition, the Lord from time to time sent them Prophets to call them to repentance: but they grew even worse and worse, and still abused Gods benefits. Therefore now when their prosperitie was at the highest under Ieroboam, the sonne of Ioash, God sent Hosea and Amos to the Israelites (as hee did at the same time Isaiah and Micah to them of Iudah) to condemne them of their ingratitude: and whereas they thought themselves to be greatly in the favour of God, and to be his people, the Prophet calleth them bastards and children borne in adulterie: and therefore sheweth them that God would take away their kingdome, and give them to the Assyrians to be led away captives. Thus Hosea faithfully executed his office for the space of seventy yeeres, though they remained still in their vices and wickednesse and derided the Prophets, and contemned Gods iudgements. And because they should neither be discouraged with threatning onely, nor yet flatter themselves by the sweetnes of Gods promises, he setteth before them the two principall parts of the law, which are the promise of salvation, and the doctrine of life: for the first part he directeth the faithfull to Messiah, by whom onely they should have true deliverance: and for the second, he useth threatnings and menaces to bring them from their wicked maners and vices, and this is the chiefe scope of all the Prophets, either by Gods promises to allure them to be godly, or else by threatnings of his iudgements to feare them from vice: and albeit that the whole law conteine these two points, yet the Prophets moreover note peculiarly both the time of Gods iudgements and the maner.

CHAP. I.

1 The time wherein Hosea prophecied. 2 The idolatrie of the people. 10 The calling of the Gentiles. 11 Christ is the head of all people.

THe word of the Lord that came unto Hosea the sonne of Beeri, in the dayes a of Vzziah, Iotham, Ahaz, *and* Hezekiah, b kings of Iudah, and in the daies of Ieroboam the sonne of Ioash king of Israel.

a Called also Azariah, who being a leper was deposed from his kingdome.

b So that it may be gathered by the reigne of these foure kings, that he preached above three score yeeres.

2 At the beginning the Lord spake by Hosea, and the Lord said unto Hosea, Goe, take unto thee a wife c of fornications, and children of fornications: for the land hath committed great whoredome, *departing* from the Lord.

c That is, one that of long time hath accustomed to play the harlot: not that the Prophet did this thing in effect, but he saw this in a vision, or else was commanded by God to set foorth under this parable or figure the idolatrie of the Synagogue, and of the people her children, they should be no more called Israelites of the which name they boasted, because Israel did prevaile with God: but that they were as bastards, and therefore should be called Izreelites, that is scattered people, alluding to Izreel, which was the chiefe citie of the ten tribes under Ahab where Iehu shed so much blood, 1. King. 10, 8.

3 So he went, and tooke d Gomer the daughter of Diblaim, which conceived and bare him a sonne.

d Gomer signifieth a consumption or corruption, and Diblaim clusters of figs, declaring that they were all corrupt like rotten figs.

4 And the Lord said unto him, Call his name e Izreel: for yet a little, and I will visit the blood of Izreel upon the house of i Iehu, and will cause to cease the kingdome of the house of Israel.

e Meaning, that

f I will be revenged upon Iehu for the blood that he shed in Izreel: for albeit God stirred him up to execute his iudgements, yet he did them for his owne ambition, and not for the glory of God as the end declared: for he built up that idolatrie which he had destroyed.

5 And

5 And at that g day will I alſo breake the bow of Iſrael in the valley of Izreel.

6 She conceived yet againe, and bare a daughter, and *God* ſayd unto him, Call her name h Lo-ruhamah: for I will no more have pitie upon the houſe of Iſrael, but I will utterly i take them away.

7 Yet I will have mercy upon the houſe of Iudah, and will k ſave them by the Lord their God, and will not ſave them by bow, nor by ſword, nor by battell, by horſes, nor by horſemen.

8 Now when ſhee had wained Lo-ruhamah, ſhe conceived, and bare a ſonne.

9 Then ſaid *God*, Call his name l Lo-ammi: for ye are not my people, therefore will I not be yours.

10 Yet the number of the m children of Iſrael ſhall be as the ſand of the ſea, which cannot be meaſured nor told: and in the place where it was ſayd unto them, Ye are not my people, it ſhall be ſaid unto them, *Ye are* the ſonnes of the living God.

11 Then ſhall the children of Iudah, and the children of Iſrael be n gathered together, and appoint themſelves one head, and they ſhall come up out of the land: for great *is* the o day of Izreel.

g When the meaſure of their iniquitie is full, and I ſhall make vengeance and deſtroy all their policie and force.
h That is, not obtaining mercie: whereby he ſignifieth, that Gods favour was departed from them.
i For the Iſraelites never returned after that they were taken captives by the Aſſyrians.
k For after their captivity he reſtored him miraculouſly by the meanes of Cyrus, Ezra. 1, 1.
l That is, not my people.
m Becauſe they thought that God could not have bene true in his promiſe except he had preſerved them, he declareth though they were deſtroyed, yet the true Iſraelites, which are the ſonnes of the promiſe, ſhould be without number, which ſtand both of the Iewes and the Gentiles, Rom. 9. 26.
n To wit, after the captivitie of Babylon when the Iewes were reſtored, but chiefly this is referred to the time of Chriſt, who ſhould be the head both of the Iewes and Gentiles.
o The calamitie and deſtruction of Izreel ſhall be ſo great, that to reſtore them ſhalbe as a mirac e.

CHAP. II.

1 The people is called to repentance. 5 Hee ſheweth their idolatry and threatneth them except they repent.

a Say unto your a brethren, Ammi, and to your ſiſters, Ruhamah,

2 Plead with your b mother: plead *with her*: for ſhe is not my wife, neither am I her husband: but let her take away her fornications out of her ſight, and her adulteries c from betweene her breaſts.

3 Leaſt I ſtrip her naked, and d ſet her as in the day that ſhee was e borne, and make her as a wildernes, and leave her like a dry land, and ſlay her for thirſt.

4 And I will have no pitie upon her children: for they be the f children of fornication.

5 For their mother hath played the harlot: ſhe that conceived them, hath done ſhamefully: for ſhe ſayd, I will go after my g lovers that give mee my bread and my water, my wooll, and my flaxe, mine oyle and my drinke.

6 Therefore behold, I will ſtoppe h thy way with thornes, and make an hedge, that ſhee ſhall not finde her paths.

7 Though ſhe follow after her lovers, yet ſhall ſhe not come at them: through ſhee ſeeke them, yet ſhall ſhe not finde *them*: then ſhall ſhe ſay, i I will goe and returne to my firſt husband: for at that time was I better then now.

8 Now ſhee did not know that I k gave her corne, and wine, and oyle, and multiplied her ſilver and golde, *which* they beſtowed upon Baal.

9 Therefore will I returne, and take away i my corne in the time thereof, and my wine in the ſeaſon thereof, and will recover my wooll and my flaxe *lent*: to cover her ſhame.

10 And now will I diſcover her m lewdneſſe in the ſight of her lovers, and no man ſhall deliver her out of mine hand.

11 I will alſo cauſe all her mirth to ceaſe, her feaſt dayes, her new moones and her Sabbaths, and all her ſolemne feaſts.

12 And I will deſtroy her vines and her figtrees, whereof ſhee hath ſayd, Theſe are my rewards that my lovers haue given mee: and I will make them as a foreſt, and the wilde beaſtes ſhall eate them.

13 And I will viſit upon her the dayes of n Baalim, wherein ſhe burnt incenſe to them: and ſhe decked her ſelfe with her o earerings and her iewels, and ſhe followed her lovers, and forgate mee, ſaith the Lord.

14 Therefore behold, I will p allure her, and bring her into the wilderneſſe, and ſpeake friendly unto her.

15 And I will give her her vineyards from thence, and the valley q of Achor for the doore of hope, and ſhee ſhall r ſing there as in the dayes of her youth, and as in the day when ſhe came up out of the land of Egypt.

16 And at that day, ſaith the Lord, thou ſhalt call me f Iſhi, and ſhalt call me no more s Baali.

17 For I will take away the names of Baalim out of her mouth, and they ſhall be no more remembred by their u names.

18 And in that day will I make a covenant for them with the x wilde beaſts, and with the foules of the heaven, and with that that creepeth upon the earth: and I will breake the bow, and the ſword and the battell out of the earth: and will make them to ſleepe ſafely.

19 And I will marry thee unto me for ever: yea, I will marry thee unto me in righteouſnes, and in iudgement, and in mercy, and in compaſſion.

20 I will even marry thee unto me in y faithfulneſſe, and thou ſhalt know the Lord.

21 And in that day I will heare, ſaith the Lord, I will *even* heare z the heavens, and they ſhall heare the earth.

22 And the earth ſhall heare the corne, and the wine, and the oyle, and they ſhall heare Izreel.

23 And I will ſowe her unto me in the earth, and I will have mercy upon her, that was not pitied, and I will ſay to them which were not my people, Thou art my people. And they ſhall ſay, *Thou art* my God.

a Seeing that I have promiſed you deliverance, it remaineth that you encourage one another to embrace the ſame, conſidering that ye are my people on whom I will have mercy.
b God ſheweth that the fault was not in him, but in their Synagogue, and their idolatries, that he forſooke them, Iſa. 50. 1.
c Meaning, that their idolatry was ſo great, that they were not aſhamed, but boaſted of it, Ezek. 16. 25.
d For though this people were as an harlot for their idolatries, yet he had left them with their apparell and dowrie and certaine ſignes of his favour, but if they continued ſtill, he would utterly deſtroy them.
e When I brought her out of Egypt, Ezek. 16. 4.
f That is, baſtards and begotten in adulterie.
g Meaning, the idoles which they ſerved, and by whom they thought they had wealth and abundance.
h I will puniſh thee that then thou mayeſt try whether thine idoles can helpe thee, and bring thee into ſuch ſtreightneſſe that thou ſhalt have no luſt to play the wanton.
i This bee ſpeaketh of the faithfull, which are truely converted, and alſo ſheweth the uſe and profit of Gods rods.
k This declareth that idolaters defraud God of his honour, when they attribute his benefits to their idoles.
l Signifying, that God will take away his benefits when man by his ingratitude doeth abuſe them.
m That is, all her ſervice, ceremonies and inventions whereby ſhee worſhipped her idoles.
n I will puniſh her for her idolatrie.
o By ſhewing how harlots trim themſelves to pleaſe others, he declareth how that ſuperſtitious idolaters ſet a great part of their religion, in decking themſelves on their holy dayes.
p By my benefits in offring her grace and mercy, even in that place where ſhe ſhall thinke her ſelfe deſtitute of all helpe and comfort.
q Which was a plentifull valley, and wherein they had great comfort when they came out of the wildernes, as Ioſh. 7. 26. and is called the doore of hope, becauſe it was a departing from death and an entrie into life.
r Shee ſhall then prayſe God as ſhe did when ſhe was delivered out of Egypt.
s That is, mine husband, knowing that I am ioyned to thee by an inviolable covenant.
t That is, my maſter: which name was applied to their idoles.
u No idolatry ſhall once come into their mouth, but they ſhall ſerve me purely according to my word.
x Meaning, that hee will ſo bleſſe them that all creatures ſhall favour them.
y With a covenant that never ſhall be broken.
z Then ſhall the heaven defire raine for the earth which ſhall bring forth for the uſe of man.
* Rom. 9. 25. 1. Pet. 2. 10.

CHAP. III.

1 The Iewes ſhall be caſt off for their idolatrie. 5 Afterward they ſhall returne to the Lord.

THen ſaid the Lord to me, a Goe yet, *and* love a woman (beloved of *her* husband, and was an harlot) according to the love of the Lord toward the children of Iſrael: yet they looked to other gods, and b loved the wine bottels.

2 So c I bought her to mee for fifteene *pieces* of ſilver, and for an homer of barley, and an halfe *homer* of barley.

3 And I ſayd unto her, Thou ſhall abide with d me many dayes: thou ſhalt not play the harlot, and thou ſhalt be to none *other* man, and I will be ſo unto thee.

4 For the children of Iſrael ſhall e remaine

a Herein the Prophet repreſenteth the perſon of God which loved his Church before he called her, and did not withdraw the ſame when ſhee gave her ſelfe to idoles.
b That is, gave themſelves wholly to pleaſure, and could not take up, as they that are given to drunkenneſſe.
c Yet I loved her and payed a ſmall portion for her, leaſt ſhee perceiving the greatneſſe of my love, ſhould have abuſed mee, and not bene under duetie: for fifteene pieces of ſilver were but halfe the price of a ſlave. Exod. 21. 32.
d I will trie thee a long time as in thy widowhood whether thou wilt be mine or no.
e Meaning, not onely all the time of their captivitie, but alſo unto Chriſt.

many

many dayes without a king and without a f prince, and without an offring, and without an image, and without an Ephod, and without Teraphim.

5 Afterward ſhall the children of Iſrael convert and ſeeke the Lord their God, and g David their king, and ſhall feare the Lord and his goodneſſe in the latter dayes.

f That is, they ſhould neither have policie nor religion, and their idoles alſo wherein they put their confidence, ſhould be deſtroyed.

g This is meant of Chriſts kingdome, which was promiſed unto David to be eternall, Pſal. 72,17.

CHAP. IIII.

A complaint againſt the people and the prieſts of Iſrael.

a Becauſe the people would not obey the admonitions of the Prophet, he citeth them before the iudgement ſeat of God, againſt whom they chiefly offended, Iſa. 7,13. zech. 13,10. mich 6,1,2.

b In every place appeareth a libertie to moſt hainous vices, ſo that one followeth in the necke of another.

c As though he would ſay that it were in vaine to rebuke them: for no man can abide it: yea, they will ſpeake againſt the prophets and prieſts whoſe office it is chiefly to rebuke them.

d Ye ſhall periſh all together the one becauſe hee would not obey, and the other, becauſe he would not admoniſh.

e That is, the Synagogue wherein thou boaſteſt.

f That is, the Prieſts ſhall be caſt off, becauſe that for lacke of knowledge, they are not able to execute their charge, and inſtruct others, Deut. 33,3. Mal. 2,7.

g Meaning, the whole body of the people, which were wearie with hearing the word of God.

h The more I was beneficiall unto them.

i To wit, the Prieſts ſeeke to eate the peoples offerings, and flatter them in their ſinnes.

k Signifying, that as they have ſinned together, ſo ſhall they be puniſh together.

HEare the word of the Lord, yee children of Iſrael: for the Lord a hath a controverſie with the inhabitants of the land, becauſe there is no trueth, nor mercie, nor knowledge of God in the land.

2 By ſwearing, and lying, and killing, and ſtealing, and whoring, they breake out, and b blood toucheth blood.

3 Therefore ſhall the land mourne, and every one that dwelleth therein ſhalbe cut off, with the beaſts of the field, and with the foules of the heaven, and alſo the fiſhes of the ſea ſhalbe taken away.

4 Yet c let none rebuke, nor reproove another: for thy people *are* as they that rebuke the Prieſt.

5 Therefore ſhalt thou fall in the d day, and the Prophet ſhall fall with thee in the night, and I will deſtroy thy e mother.

6 My people are deſtroyed for lacke of knowledge, becauſe f thou haſt refuſed knowledge, I will alſo refuſe thee that thou ſhalt be no Prieſt to me: and ſeeing g thou haſt forgotten the Law of thy God, I will alſo forget thy children.

7 As they were h increaſed, ſo they ſinned againſt me: *therefore* will I change their glory into ſhame.

8 i They eate up the ſinnes of my people, and lift up their mindes in their iniquitie.

9 And there ſhalbe like people like k prieſt: for I will viſit their wayes upon them, and reward them their deedes.

10 For they ſhall eat, and not have enough, they ſhall l commit adultery, and ſhall not increaſe, becauſe they have left off to take heed to the Lord.

11 m Whoredome, and wine, and new wine take away *their* heart.

12 My n people aske counſell at their ſtockes, and their ſtaffe teacheth them: for the o ſpirit of fornications hath cauſed *them* to erre, and they have gone a whoring from under their God.

13 They ſacrifice upon the tops of the mountaines, and burne incenſe upon the hils under the oakes, and the poplar tree, and the elme, becauſe the ſhadow thereof is good: therefore your daughters ſhall be p harlots, and your ſpouſes ſhall be whores.

14 I will not q viſit your daughters when they are harlots, nor your ſpouſes, when they are whores: for they themſelves are ſeparated with harlots, and ſacrifice with whores: therefore the people that doeth not underſtand, ſhall fall.

l Shewing that their wickedneſſe ſhalbe puniſhed on all ſorts: for though they thinke by the multitude of wives, to have many children, yet they ſhalbe deceived of their hope.

m In giving themſelves to pleaſures, they become like brute beaſtes.

n Thus he ſpeaketh by deriſion in calling them his people, which now for their ſinnes they were not: for they ſought helpe of ſtockes and ſtickes.

o They are caried away with a rage.

p Becauſe they take away Gods honour, and give it to idoles: therefore he will giue them up to their luſts, that they ſhall diſhonour their owne bodies, Rom 1,28.

q I will not correct your ſhame to bring you to amendement, but let you runne headlong to your owne damnation,

15 Though thou Iſrael, play the harlot, *yet* r let not Iudah ſinne: come not ye unto ſ Gilgal, neither goe ye up to t Beth-aven, nor ſweare, The Lord liveth.

16 For Iſrael is rebellious as an unruly heifer. Now the Lord will feede them as a u lambe in a large place.

17 Ephraim *is* ioyned to idoles: let him alone.

18 Their drunkenneſſe ſtinketh: they have committed whoredome: their rulers love *to ſay* with ſhame, x Bring ye.

19 The winde hath y bound them up in her wings, and they ſhalbe aſhamed of their ſacrifices.

r God complaineth that Iudah is infected, and willeth them to learne to returne in time.

f For albeit the Lord had honoured this place in time paſt by his preſence, yet becauſe it was abuſed by their idolatrie, hee would not that his people ſhould reſort thither.

t He calleth Beth-el, that is, the houſe of God, Beth-aven, that is, the houſe of iniquitie, becauſe of their abominations ſet up there, ſignifying that no place is holy, where God is not purely worſhipped.

u God will ſo diſperſe them, that they ſhall not remaine in any certaine place.

x They are ſo impudent in receiving bribes, that they will command men to bring them unto them.

y To cary them ſuddenly away.

CHAP. V.

1 Againſt the Prieſts and rulers of Iſrael. 13 The helpe of man is in vaine.

OYee Prieſts, heare this, and hearken yee, O houſe of Iſrael, and give ye eare, O houſe of the King: for iudgement is toward you, becauſe you have beene a a ſnare on Mizpah, and a net ſpread upon Tabor.

2 Yet they were profound to decline to b ſlaughter, though I have bene a c rebuker of them all.

3 I know d Ephraim, and Iſrael is not hid from me: for now, O Ephraim, thou art become an harlot, *and* Iſrael is defiled.

4 They will not give their minds to turne unto their God: for the ſpirit of fornication is in the mids of them, and they have not knowen the Lord.

5 And the e pride of Iſrael doeth teſtifie to his face: therefore ſhall Iſrael and Ephraim fall in their iniquitie: Iudah alſo ſhall fall with them.

6 They ſhall goe with their ſheepe, and with their bullockes, to ſeeke the Lord: but they ſhall not finde him: *for* he hath withdrawen himſelfe from them.

7 They have tranſgreſſed againſt the Lord: for they have begotten f ſtrange children: now ſhall a g moneth devoure them with their portions.

8 Blow yee the trumpet in Gibeah, *and* the ſhaume in Ramah: cry out at Beth-aven, after thee, O h Benjamin.

9 Ephraim ſhall be deſolate in the day of rebuke: among the tribes of Iſrael have I cauſed to i know the trueth.

10 The princes of Iudah were like them that k remoove the bound: *therefore* will I power out my wrath upon them like water.

11 Ephraim is oppreſſed *and* broken in iudgement, becauſe he willingly walked after the l commandement.

12 Therefore will I be unto Ephraim as a moth, and to the houſe of Iudah as a rottenneſſe.

13 When Ephraim ſaw his ſickeneſſe, and Iudah his wound, then went Ephraim unto m Aſſhur, and ſent unto king n Iareb: yet could he not heale you, nor cure you of your wound:

14 For I will be unto Ephraim as a lion, and as a lions whelpe, to the houſe of Iudah: I, *even* I will ſpoyle and goe away: I will take away, and none ſhall re cue it.

15 I will go, *and* returne to my place, till they acknowledge their fault, and ſeeke mee: in their affliction, they will ſeeke me diligently.

a The Prieſts and Princes catched the poore people in their ſnares, as the foulers did the birds, in theſe two high mountaines,

b Notwithſtanding they ſeemed to be given altogether to holines, and to ſacrifices which here hee calleth ſlaughter in contempt.

c Though I had admoniſhed them continually by my Prophets.

d They boaſted themſelves not onely to be Iſraelites, but alſo Ephramites, becauſe their king Ieroboam came of that tribe.

e Meaning, their contemning of all admonitions.

f That is, their children are degenerate, ſo that there is no hope in them.

g Their deſtruction is not far off.

h That is, all Iſrael comprehended under this part, ſignifying that the Lords plagues ſhould purſue them from place to place till they were deſtroyed.

i By the ſucceſſe they ſhall know that I have ſurely determined this.

k They have turned upſide downe all politicall order and all maner of religion.

l To wit, after king Ieroboams commandement.

and did not rather follow God.

m Inſtead of ſeeking for remedie at Gods hand.

n Who was king of the Aſſyrians.

CHAP.

CHAP. VI.

1 *Affliction caſteth a man to turne to God.* 9 *The wickedneſſe of the Prieſts.*

a Hee ſheweth the people how they ought to turne to the Lord, that he might call backe his plagues.
b Though he correct us from time to time, yet his helpe will not be farre off, if we returne to him.
c You ſeeme to have a certaine holineſſe and repentance, but it is upon the ſudden, and as a morning cloud.
d I have ſtill laboured by my prophets, and as it were framed you to bring you to amendment, but all was in vaine: for my word was not food to feed them, but a ſword to ſlay them.
e My doctrine which I taught thee, was moſt evident.
f He ſheweth to what ſcope his doctrine tended, that they ſhould ioyne the obedience of God, and the love of their neighbour with outward ſacrifices.

COme, and let a us returne to the Lord: for he hath ſpoyled, and hee will heale us: he hath wounded us, and he will bind us up.
2 After two dayes will b hee revive us, *and* in the third day he will raiſe us up, and we ſhall live in his ſight.
3 Then ſhall we have knowledge, and indevour our ſelves to know the Lord: his going forth is prepared as the morning, and he ſhall come unto us as the raine, *and* as the latter raine unto the earth.
4 O Ephraim, what ſhall I doe unto thee? O Iudah, how ſhall I intreat thee? for c your goodneſſe *is* as a morning cloud, and as the morning dew it goeth away.
5 Therefore have I d cut downe by the Prophets: I have ſlaine them by the words of my mouth, and thy e iudgements *were as* the light that goeth foorth.
6 For I deſired f mercy, and not ſacrifice, and the knowledge of God more then burnt offrings.
7 But they g like men have tranſgreſſed the covenant: there have they treſpaſſed againſt me.
8 h Gilead *is* a city of them that worke iniquitie, *and is* polluted with blood.
9 And as theeves wait for a man, *ſo* the company of Prieſts murther in the way by conſent: for they worke miſchiefe.
10 I have ſeene villenie in the houſe of Iſrael: there *is* the whoredome of Ephraim, Iſrael is defiled.
11 Yea, Iudah hath ſet a i plant for thee, whiles I would returne the captivitie of my people.

g That is, like light and weake perſons. h Which was the place where the Prieſts dwelt, and which ſhould have beene beſt inſtructed in my word. i That is, doeth imitate thine idolatrie, and hath taken graffes of thy trees.

CHAP. VII.

1 *Of the vices and wantonneſſe of the people.* 11 *Of their puniſhment.*

a Meaning, that there was no one kind of vice among them, but that they were ſubiect to all wickedneſſe, both ſecret and open.
b They eſteeme their wicked king Ieroboam above God, and ſeeke but how to flatter and pleaſe him.
c He compareth the rage of the people to a burning oven which the baker heateth, ſtill till his dough be leavened and raiſed.
d They uſed all riot and exceſſe in their feaſts, and ſolemnities where by their king was overcome with ſurfet, and brought into diſeaſes, and delighted in flatteries.
e By their occaſion God hath deprived them of all good rulers.

WHen I would have healed Iſrael, then the iniquitie of Ephraim was diſcovered, and the wickednеſſe of Samaria: for they have dealth fallly: and a the thiefe commeth in, and the robber ſpoyleth without.
2 And they conſider not in their hearts, *that* I remember all their wickednеſſe: now their owne inventions have beſet them about: they are in my ſight.
3 They make the b king glad with their wickednеſſe, and the princes with their lies.
4 They are all adulterers, *and* as a very c oven heated by the baker, which ceaſeth from raiſing up, *and* from kneading the dough untill it be leavened.
5 *This is* the d day of our king: the princes have made him ſicke with flagons of wine: he ſtretcheth out his hand to ſcorners.
6 For they have made ready their heart like an oven whiles they lie in wait: their baker ſleepeth all the night: in the morning it burneth as a flame of fire.
7 They are all hote as an oven, and have e devoured their iudges: all their kings are fallen: there is none among them that calleth unto me.
8 Ephraim hath f mixt himſelfe among the people: Ephraim is as a cake on the hearth not turned.
9 Strangers have devoured his ſtrength, and he knoweth it not: yea, g gray haires are here, and there upon him, yet he knoweth not.
10 And the pride of Iſrael teſtifieth to his face, and they doe not returne to the Lord their God, nor ſeeke him for all this.
11 Ephraim alſo is like a dove deceived without h heart: they call to Egypt: they go to Aſſhur.
12 *But* when they ſhall goe, I will ſpread my net upon them, *and* draw them downe as the foules of the heaven: I will chaſtiſe them as their i Congregation hath heard.
13 Woe unto them: for they have fled away from me: deſtruction *ſhalbe* unto them, becauſe they have tranſgreſſed againſt me: though I have k redeemed them, yet they have ſpoken lies againſt me.
14 And they have not cried unto me with their hearts, l when they howled upon their beds: m they aſſemble themſelves for corne, and wine, *and* they rebell againſt me.
15 Though I have bound *and* ſtrengthened their arme, yet doe they imagine miſchiefe againſt me.
16 They returne, *but* not to the moſt hie: they are like a deceitfull bow: their princes ſhall fall by the ſword, for the rage n of their tongues: this ſhall be their deriſion in the land of Egypt.

f That is, hee counterfeited the religion of the Gentiles, yet is but a cake baked on the one ſide, and raw on the other, that is, neither thorow hote, nor thorow colde, but partly a Iew, and partly a Gentile. g Which are a token of his manifold afflictions. h That is, without all iudgement, as they that cannot tell whether it is better to cleave onely to God, or to ſeeke the helpe of man. i According to my curſes made to the whole Congregation of Iſrael. k That is, divers times redeemed them, and delivered them from death. l When they were in affliction, and cried out for paine, they ſought not unto me for helpe. m They onely ſeeke their owne commodities and wealth, and paſſe not for me their God. n Becauſe they boaſt of their owne ſtrength, and paſſe not what they ſpeak againſt me and my ſervants, Pſal. 73, 9.

CHAP. VIII.

1 *The deſtruction of Iudah and Iſrael, becauſe of their idolatrie.*

a God encourageth the Prophet to ſignifie the ſpeedie comming of the enemy againſt Iſrael, which was once the people of God.
b They ſhall cry like hypocrites, but not from the heart, as their deeds declare.
c That is, Ieroboam by whom they ſought their owne libertie, and not to obey my will.
d That is, upright iudgement and godly life.
e Meaning, the calfe was invented by themſelves, and of their fathers in the wildernеſſe.
f Shewing that their religon hath but a ſhow, and in it ſelfe is but vanitie.
g They never ceaſe, but runne to and fro to ſeeke helpe.
h That is, for the king and the princes ſhall lay upon them: which meanes the Lord uſed to bring them to repentance.
i Thus the idolaters count the word of God as ſtrange in reſpect of their owne inventions.
k Saying that they offer it to the Lord, but he accepteth no ſervice, which he himſelfe hath not appointed.

SEt the trumpet to thy a mouth, *he ſhall come* as an eagle againſt the Houſe of the Lord, becauſe they have tranſgreſſed my covenant, and treſpaſſed againſt my Law.
2 Iſrael ſhall b cry unto mee, My God, we know thee.
3 Iſrael hath caſt off the thing that is good: the enemie ſhall purſue him.
4 They have ſet up a c king, but not by mee: they have made princes, and I knew it not: of their ſilver and their gold have they made them idols: therefore ſhall they be deſtroyed.
5 Thy calfe, O Samaria, hath caſt thee off: mine anger is kindled againſt them: how long will they be without d innocencie!
6 e For it came even from Iſrael, the workeman made it, therefore it is not God: but the calfe of Samaria ſhall be *broken* in pieces.
7 For they have f ſowen the winde, and they ſhall reape the whirlewind: it hath no ſtalke: the bud ſhall bring forth no meale: if ſo be it bring forth, the ſtrangers ſhall devoure it.
8 Iſrael is devoured, now ſhall they be among the Gentiles as a veſſell wherein *is* no pleaſure.
9 For they are gone up to Aſſhur: *they are as* a g wilde aſſe alone by himſelfe: Ephraim hath hired lovers,
10 Yet though they have hired among the nations, now will I gather them and they ſhall ſorow a little for the h burden of the king *and* the princes. i
11 Becauſe Ephraim hath made many altars to ſinne, his altars *ſhalbe* to ſinne.
12 I have written to them the great things of my Law: but they were counted as a i ſtrange thing.
13 They ſacrifice fleſh for the ſacrifices of mine offrings, and eat it: *but* the k Lord accepteth them not: now will he remember their iniquitie, and viſite their ſinnes: they ſhall returne to Egypt.

14 For

14 For Israel hath forgotten his maker, and buildeth Temples, and Iudah hath increased strong cities: but I will send a fire upon his cities, and it shall devoure the palaces thereof.

CHAP. IX.

Of the hunger and captivity of Israel.

REioyce not, O Israel, for ioy a as *other* people: for thou hast gone a whoring from thy God: thou hast loved b a reward upon every corne floore.

2 c The floore, and the wine presse shall not feed them, and the new wine shall faile in her.

3 They will not dwell in the Lords land, but Ephraim will returne to Egypt, and they will eate uncleane things in Asshur.

4 They shall not offer d wine to the Lord, neither shall their sacrifices be pleasant unto him: *but they shall be* unto them as the bread of mourners: all that eate thereof shall be polluted: for their bread e for their soules shall not come into the house of the Lord.

5 What will ye doe f then in the solemne day, and in the day of the feast of the Lord?

6 For loe, they are gone from g destruction: *but* Egypt shall gather them up, and Memphis shall bury them, the nettle shall possesse the pleasant *places* of their silver, *and* the throne *shall be* in their tabernacles.

7 The dayes of visitation are come: the dayes of recompense are come: Israel shall know it: h the Prophet *is* a foole: the spirituall man *is* mad, for the multitude of thine iniquity: therefore the hatred is great.

8 The watchman of Ephraim i *should be* with my God: *but* the Prophet *is* the snare of a fouler in all his waies, *and* hatred in the house of his God.

9 They k are deepely set: they are corrupt as in the dayes of Gibeah: *therefore* he will remember their iniquity, he will visit their sinnes.

10 I found Israel like l grapes in the wildernesse: I saw your fathers as the first ripe in the figge-tree at her first time: *but* they went to Baal-Peor, and separated themselves unto that shame, and *their* abominations were according to m their lovers.

11 Ephraim their glory shall flee away like a bird: from the birth n and from the wombe, and from the conception.

12 Though they bring up their children, yet I will deprive them from being men: yea, woe to them, when I depart from them.

13 Ephraim, as I saw, *is as a tree* o in Tyrus planted in a cottage: but Ephraim shall bring forth his children to the murtherer.

14 O Lord, give them: what wilt thou give them? give them a p barren wombe and drie breasts.

15 All their wickednesse *is* in q Gilgal; for there doe I hate them: for the wickednesse of their inventions, I will cast them out of mine House: I will love them no more: all their princes are rebels.

16 Ephraim is smitten, their roote is dried up: they can bring no fruite: yea, though they bring foorth, yet will I slay even the dearest of their body.

17 My God will cast them away, because they did not obey him: and they shall wander among the nations.

CHAP. X.

1 *Against Israel and his idolet.* 14 *His destruction for the same.*

ISrael *is* an a emptie vine, *yet* hath it brought foorth fruit unto it selfe, *and* according to the multitude of the fruit thereof hee hath increased the altars: according to the b goodnesse of their land they have made faire images.

2 Their heart is c divided: now shall they be found faulty: he shall breake downe their altars; he shall destroy their images.

3 For now they shall say, We have no d King because we feared not the Lord: and what should a King doe to us?

4 They have spoken words, swearing falsly in making e a covenant: thus f iudgement groweth as wormewood in the furrowes of the fielde.

5 The inhabitants of Samaria shall g feare because of the calfe of Beth-aven; for the people thereof shall mourne over it, and the h Chemarims thereof, that reioyced on it for the glory thereof, because it is departed from it.

6 It shall be also brought to Asshur, for a present unto king Iareb: Ephraim shall receive shame, and Israel shall be ashamed of his owne counsell.

7 Of Samaria, the king thereof is destroyed, as the some upon the water.

8 The high places also of i Aven shall be destroyed, *even* the sinne of Israel: the thorne and the thistle shall grow upon their altars, and they shall say to the mountaines, * Cover us, and to the hils, Fall upon us.

9 O Israel, thou hast k sinned from the dayes of Gibeah: there they l stood: the battell in Gibeah against the children of iniquitie did not m touch them.

10 It is my desire n that I should chastise them, and the people shall be gathered against them, when they shall gather themselves in their two o furrowes.

11 And Ephraim *is as* an heifer used to delight in p threshing: but I will passe by her q faire neck: I will make Ephraim to ride: Iudah shall plowe, *and* Iaakob shall breake his clods.

12 Sowe to your selves in righteousnesse: reape after the measure of mercy: r breake up your fallow ground: for *it is* time to seeke the Lord, till he come and raine righteousnesse upon you.

13 *But* you have plowed wickednes: ye have reaped iniquity: you have eaten the fruit of lies: because thou didst trust in thine owne wayes, *and* in the multitude of thy strong men,

14 Therefore shall a tumult arise among thy people, and all thy munitions shall be destroyed, as s Shalman destroyed Beth-arbel in the day

a Foreshough all other people should escape, yet thou shalt be punished.
b Thou hast committed idolatry in hope of reward, and to have thy barnes filled, Iere. 44.17. as an harlot that had rather live by playing the whore, then to be entertained of her owne husband.
c These outward things that thou seekest, shall be taken from thee.
d All their doings both touching policy and religion, shall be reiected as things polluted.
e The meat offring which they offred for themselves.
f When the Lord shall take away all the occasions of serving him, which shall be the most grievous point of your captivitie, when ye shall see your selves cut off from God.
g Though they thinke to escape by fleeing the destruction that is at hand, yet shall they be destroyed in the place whither they flee for succour.
h Then they shall know that they were deluded by them, who challenged to themselves to be their prophets and spirituall men.
i The Prophets duety is to bring men to God, and not to be a snare to pull them from God.
k This people is so rooted in their wickednesse, that Gibeah which was like to Sodom, was never more corrupt, Iudg. 19.22.
l Meaning, that he so esteemed them and delited in them

a Whereof though the grapes were gathered, yet ever as it gathered newe strength, it increased new wickednesse, so that the correction which should have brought them to obedience, did but utter their stubburnenesse.
b As they were rich and had abundance.
c To wit, from God.
d The day shall come that God shall take away their king, and then they shall feele the fruits of their sinnes, and how they trusted in him in vaine, 2. King. 17, 6, 7.
e In promising to be faithfull toward God.
f Thus their integrity and fidelity which they pretended, was nothing but bitternesse and griefe.
g When the calfe shall be caried away.
h Chemarims were certaine idolatrous priests, which did weare blacke apparell in their sacrifices, and cryed with a loud voyce: which superstition Elijah derided, 1. King. 18.27. reade 2. King. 23.5.
i This he speaketh in contempt of Beth-el, reade Chap. 4.15.
* Isa. 2.19. Luke 23.30. Revel. 6.16. and 9.6.
k In those dayes wast thou as wicked as the Gibeonites, as God there plainly declared: for thy zeale could not be good in executing Gods iudgements, seeing thine owne deedes were as wicked as theirs.

m In They were as abominable unto me, as their lovers the idolets. n Signifying, that God would destroy their children by these sundry means, and so consume them by little and little. o As they kept tender plants in their houses in Tyrus, to preserve them from the cold ayre of the sea, so was Ephraim at the first unto mee, but now I will give him to the slaughter. p The Prophet seeing the great plagues of God toward Ephraim, prayeth to God to make them barren, rather then that this great slaughter should come upon their children. q The chiefe cause of their destruction is, that they commit idolatry, and corrupt my Religion in Gilgal.

l To wit, to fight, or the Israelites remayned in that stubburnnesse from that time. m The Israelites were not moved by their example to cease from their sinnes. n Because they are so desperate, I will delight to destroy them. o That is, when they have gathered all their strength together. p Wherein is pleasure, as in plowing is labour and paine. q I will lay my yoke upon her fatte necke. r Reade Ieremi. 4.3. s That is, Shalmanazzar in the destruction of that citie spared neither kinde nor age.

of

of battell: the mother with the children was daſhed in pieces.

15 So ſhall Beth-el doe unto you, becauſe of your malicious wickednes: in a morning ſhall the king of Iſrael be deſtroyed

CHAP. XI.

1 The benefits of the Lord toward Iſrael. 5 Their ingratitude againſt him.

WHen Iſrael [a] *was* a child, then I loved him, and called my ſonne out of Egypt.

2 They called them, *but* they [b] went thus from them: they ſacrificed unto Baalim, and burnt incenſe to images.

3 I led Ephraim alſo, *as one* ſhould beare them in his armes: but they knew not that I healed them.

4 I ledde them with coards [c] of a man, *even* with bands of love, and I was to them, as he was taketh off the yoke from their iawes, and I layde the meat unto them.

5 He ſhall no more returne into the land of Egypt: but Aſſhur ſhall be his [d] King, becauſe they refuſed to convert.

6 And the ſword ſhall fall on his cities, and ſhall conſume his barres, and devoure them, becauſe of their owne counſels.

7 And my people are bent to rebellion againſt me: though [e] they called them to the moſt hie, *yet* none at all would exalt *him*.

8 [f] How ſhall I give thee up, Ephraim? *how* ſhall I deliver thee, Iſrael? how ſhall I make thee, as [g] Admah? *how* ſhall I ſet thee, as Zeboim? mine heart is turned within mee: [h] my repentings are rouled together.

9 I will not execute the fierceneſſe of my wrath: I will not returne to deſtroy Ephraim: for I am God, and not man, the holy one in the mids of thee, and I will not [i] enter into the city.

10 They ſhall walke after the Lord: he ſhall roare like a lion: when hee ſhall roare, then the children of the Weſt ſhall feare.

11 [k] They ſhall feare as a ſparow out of Egypt, and as a dove out of the land of Aſſhur, and I will place them in their houſes, ſayth the Lord.

12 Ephraim compaſſeth mee about with lies, and the houſe of Iſrael with deceit: but Iudah yet ruleth with [l] God, and is faithfull with the Saints.

a While the Iſraelites were in Egypt, and did not provoke my wrath by their malice and ingratitude.
b They rebelled and went a contrary way when the Prophets called them to repentance.
c That is, friendly and not as beaſts or ſlaves.
d Seeing they contemne all this kindneſſe, they ſhall be led captive into Aſſyria.
e To wit, the Prophets.
f God conſidereth with himſelfe, and that with a certaine griefe, how to puniſh them.
g Which were two of the cities that were deſtroyed with Sodom, Deut. 29. 23.
h Meaning, that his love wherewith he firſt loved them, made him betweene doubt and aſſurance what to do: and herein appeareth his Fatherly affection, that his mercy toward his ſhall overcome his iudgements, as he declareth in the next verſe.
i To conſume thee, but will cauſe thee to yeeld, and ſo receive thee to mercy: and this is meant of the ſmall number who ſhall walke after the Lord.
k The Egyptians, and the Aſſyrians ſhall be afraid when the Lord maintaineth his people.
l Governeth their ſtate according to Gods word, and doeth not degenerate.

CHAP. XII.

Hee admoniſheth by Iaakobs example to truſt in God, and not in man.

a That is, flattereth himſelfe with vaine confidence.
b Meaning, preſents to get friendſhip.
c Which in theſe points was like to Ephraim, but not in idolatries.
d Seeing that God did thus preferre Iaakob their father, Iudahs ingratitude was the more to be abhorred.
e Reade Gen. 32. 28.
f God found Iaakob as hee lay ſleeping in Bethel, Gen. 28. 12. and ſo ſpake with him there, that the fruite of that ſpeach appertained to the whole body of the people, whereof we are.

EPhraim is fed [a] with the wind, and followeth after the Eaſt winde: he increaſeth dayly lies and deſtruction, and they doe make a covenant with Aſſhur, and [b] oyle is caried into Egypt.

2 The Lord hath alſo a controverſie with [c] Iudah, and will viſite Iaakob, according to his wayes: according to his workes, will he recompenſe him.

3 Hee tooke his brother by the heele in the wombe, and by his ſtrength he had [d] power with God.

4 And had [e] power over the Angel, and prevailed: he wept and prayed unto him: [f] he found him in Beth-el, and there he ſpake with us.

5 Yea the Lord God of hoaſtes, the Lord *is* himſelfe his memoriall.

6 Therefore turne thou to thy God: keepe mercy and iudgement, and hope ſtill in thy God.

7 *Hee is* [g] Canaan: the balances of decree *are* in his hand: he loveth to oppreſſe.

8 And Ephraim ſayd, Notwithſtanding I am rich, I have found mee out riches in all my labours: they ſhall find none iniquitie in me, [h] that were wickednеſſe:

9 Though I am the Lord thy God, from the land of Egypt, yet will I make thee to dwell in the tabernacles, as in [i] the dayes of the ſolemne feaſt.

10 I have alſo ſpoken by the Prophets, and I have multiplied viſions, and uſed ſimilitudes by the miniſtery of the Prophets.

11 Is there [k] iniquitie in Gilead? ſurely they are vanity: they ſacrifice bullocks in Gilgal, and their altars *are* as heapes in the furrowes of the field.

12 [l] And Iaakob fled into the countrey of Aram, and Iſrael ſerved for a wife, and for a wife he kept *ſheepe*.

13 And by a [m] Prophet the Lord brought Iſrael ont of Egypt, and by a Prophet was hee reſerved.

14 *But* Ephraim provoked him with high places: therefore ſhall his blood be powred upon him, and his reproach ſhall his Lord reward him.

g As for Ephraim he is more like the wicked Canaanites, then godly Abraham or Iaakob.
h Thus the wicked meaſure Gods favour by outward proſperitie, and like hypocrites cannot abide that any ſhould reproove their doings.
i Seeing thou wilt not acknowledge my benefits, I will bring thee againe to dwell in tents, as in the feaſt of the tabernacles, which thou doſt now contemne.
k The people thought that no man durſt have ſpoken againſt Gilead, that holy place, and yet the Prophet ſayeth, that all their religion was but vanitie.
l If you boaſt of your riches and nobilitie, yee ſeeme to reproach your father, who was a poore fugitive and ſervant.
m Meaning, Moſes, whereby appeareth, that whatſoever they have, it commeth of Gods free goodneſſe.

CHAP. XIII.

1 The abomination of Iſrael, 9 and cauſe of their deſtruction.

WHen Ephraim ſpake, there *was* [a] trembling: hee [b] exalted himſelfe in Iſrael, but he hath ſinned in Baal, [c] and is dead.

2 And now they ſinne more and more, and have made them molten images of their ſilver, *and* idoles according to their owne underſtanding: they were all the worke of the craftesmen: they ſay one to another whiles they ſacrifice a [d] man, Let them kiſſe the calves.

3 Therefore they ſhall be as the morning cloud, and as the morning dew that paſſeth away, as the chaffe that is driven with a whirlewinde out of the floore, and as the ſmoake that goeth out of the chimney.

4 Yet I am the Lord thy God [e] from the land of Egypt, and thou ſhalt know no God but mee: for there is no Saviour beſide me.

5 I did know thee in the wilderneſſe, in the land of drought.

6 As in their paſtures, ſo were they filled: they were filled, and their heart was exalted: therefore have they forgotten me.

7 And I will be unto them as a very lion, *and* as a leopard in the way of Aſſhur.

8 I will meete them, as a beare that is robbed of her whelps, and I will breake the kall of their heart, and there will devoure them like a lion: the wilde beaſts ſhall teare them.

9 O Iſrael, one [f] hath deſtroyed thee, but in me *is* thine helpe.

10 [g] I am: where is thy king that ſhould helpe thee in all thy cities? and thy iudges, of whom thou ſaydeſt, Give me a king and princes?

11 I gave thee a king in mine anger, and I tooke him away in my wrath.

a Hee ſheweth the excellencie and authoritie that this tribe had above all the reſt.
b He made a king of his tribe.
c The Ephraimites are not farre from deſtruction, and have loſt their authoritie.
d The falſe prophets perſwaded the idolaters to offer their children after the example of Abraham, and he ſheweth how they would exhort one another to the ſame, and to kiſſe and worſhip theſe calves which were their idoles.
e He calleth them to repentance, and reprooveth their ingratitude.
f Thy deſtruction is certaine, and my benefits toward thee declare that it commeth not of me: therefore thine owne malice, idolatry and vaine confidence in men muſt needs be the cauſe thereof.
g I am all one, Iames 1. 17.

12 The

b It is surely layd up to be punished, as Iere. 17.1.
i But would come out of the wombe, that is, out of this dangers wherein he is and not tarry to be relieved.
k Meaning, that no power shall resist God when he will deliver his, but even in death will he give them life.
l Because they will not turne to me, I will change my purpose.

12 The iniquity of Ephraim *is* b bound up: his sinne *is* hid.

13 The sorrowes of a travailing woman shall come upon him: he is an unwise sonne, els would he not stand still at the time, *even* at the i breaking forth of the children.

14 I will redeeme them from the power of the grave: I will deliver them from death: O k death, I will be thy death, O grave, I will be thy destruction, l repentance is hid from mine eyes.

15 Though hee grow up among *his* brethren, an East wind shall come, *even* the winde of the Lord shall come up from the wilderneſſe, and dry up his veine, and his fountaine shall be dried up: he shall spoyle the treasure of all pleasant vessels.

CHAP. XIV.

1 The destruction of Samaria. 2 He exhorteth Israel to turne to God, who requireth praise and thanks.

a Hee exhorteth them to repentance to avoyd all these plagues, willing them to declare by words their obedience and repentance.
b He sheweth them how they ought to confesse their sinnes.

SAmaria shallbe desolate: for she hath rebelled against her God; they shall fall by the sword: their infants shallbe dashed in pieces, and their women with child shallbe ript.

2 O Israel, a returne unto the Lord thy God: for thou hast fallen by thine iniquity.

3 Take unto you words, and turne to the Lord, and say unto him, b Take away all iniquitie, and receive *us* graciously, so will we render the calves of our c lips.

c Declaring that this is the true sacrifice, that the faithfull can offer, even thanks and praise, Hebr. 13.15.
d We will leave off all vaine confidence and pride.
e He declareth how ready God is to receive them that do repent.
f Whosoever ioyne themselves to this people, shall be blessed.
g God sheweth how prompt he is to heare his, when they repent, and to offer himselfe, as a protection, and safegard unto them, as a most sufficient fruit and profit.
h Signifying, that the true wisedome and knowledge consisteth in this, even to rest upon God.

4 Asshur shall d not save us, neither will wee ride upon horses, neither will we say any more to the worke of our hands, *Ye are* our gods: for in thee the fatherlesse findeth mercy.

5 e I will heale their rebellion: I will love them freely: for mine anger is turned away from him.

6 I will be as the dewe unto Israel: he shall grow as the lilie and fasten his rootes, as *the trees* of Lebanon.

7 His branches shall spread, and his beauty shall be as the olive-tree, and his smell as Lebanon.

8 They that dwell under his f shadow, shall returne: they shall revive *as* the corne, and flourish as the vine: the sent thereof *shall be* as the wine of Lebanon.

9 Ephraim *shall say*, What have I to doe any more with idoles: I g have heard him, and looked upon him: I am like a greene firre-tree: upon me is thy fruit found.

10 Who is h wise, and hee shall understand these things? and prudent, and hee shall know them? for the wayes of the Lord *are* righteous, and the iust shall walke in them: but the wicked shall fall therein.

I O E L.

THE ARGUMENT.

THe Prophet Ioel first rebuketh them of Iudah, that being now punished with a great plague of famine, remaine still obstinate. Secondly, he threatneth greater plagues, because they grow daily to a more hardnesse of heart, and rebellion against God notwithstanding his punishments. Thirdly, hee exhorteth them to repentance, shewing that it must be earnest, and proceed from the heart, because they had grievously offended God. And so doing, hee promiseth that God will be mercifull, and not forget his covenant that hee made with their fathers, but will send his Christ, who shall gather the scattered sheepe, and restore them to life and libertie, though they seemed to be dead.

CHAP. I.

1 A prophecie against the Iewes. 2 He exhorteth the people to prayer and fasting for the misery that was at hand.

a Signifying the Princes, the Priests and the governours.
b He calleth the Iewes to the consideration of Gods iudgements, who had now plagued the fruites of the ground for the space of foure yeere, which was for their sinnes, and to call them to repentance.
c Meaning, that the occasion of their excesse & drunkennes was take away.
d This was another plague wherewith God had punished them when he stirred up the Assyrians against them.
e Mourne grievously as a woman which hath lost her husband to whom she hath bin maried in her youth.
f The tokens of Gods wrath did appeare in his Temple, in so much as Gods service was left off.

THe word of the Lord that came to Ioel the sonne of Pethuel.

2 Heare yee this, O a Elders, and hearken yee all inhabitants of the land, whether b such a thing hath beene in your dayes, or yet in the dayes of your fathers.

3 Tell you your children of it, and let your children *shew* to their children, and their children, to another generation.

4 That which is left of the palmer worme, hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.

5 Awake yee c drunkards, and weepe and howle all ye drinkers of wine, because of the new wine, for it shall be pulled from your mouth.

6 Yea, d a nation commeth upon my land, mighty and without number, whose teeth *are like* the teeth of a lion, and hee hath the iawes of a great lion.

7 Hee maketh my vine waste, and pilleth off the barke of my fig-tree: hee maketh it bare, and casteth it downe: the branches thereof are made white.

8 Mourne like a virgin girded with sackcloath, for the e husband of her youth.

9 The meat offring and the drinke offring is f cut off from the house of the Lord: the Priests the Lords ministers mourne.

10 The fielde is wasted: the land mourneth: for the corne is destroyed: g the new wine is dried up, and the oyle is decayed.

g All comfort and substance for nourishment is taken away.

11 Be yee ashamed, O husbandmen: howle, O ye vinedressers for the wheate and for the barley, because the harvest of the field is perished.

12 The vine is dried up, and the fig-tree is decayed: the pomegranate tree and the palme tree, and the apple tree, *even* all the trees of the fielde are withered: surely the ioy is withered away from the sonnes of men.

13 h Gird your selves and lament ye Priestes: howle ye ministers of the altar: come, *and* lie all night in sackcloath, yee ministers of my God: for the meat offering and the drinke offering is taken away from the house of your God.

h He sheweth that the onely meanes to avoid Gods wrath, and to have all things restored, is unfained repentance.

14 Sanctifie you a fast: call a solemne assembly: gather the Elders, *and* all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord.

15 Alas: for the day, for the i day of the Lord is at hand, and it commeth as a destruction from the Almighty.

i We see by these great plagues that utter destruction is at hand.

16 Is not the meat cut off before our eyes? *and* ioy, and gladnes from the house of our God?

17 The seede is rotten under their clods: the garners are destroyed: the barnes are broken downe, for the corne is withered.

18 How did the beasts mourne! the heards of cattell pine away, because they have no pasture, and the flocks of sheepe are destroyed.

19 O Lord, to thee will I cry: for the fire hath

devoured the paſtures of the wildeꝛneſſe, and the flame hath burnt up all the trees of the field.

20 The beaſts of the field crie alſo unto thee: for the river of waters are dried up, and the k fire hath devoured the paſtures of the wildernes.

k That is, drought.

CHAP. II.

Hee prophecieth of the comming and cruelty of their enemies. 13 An exhortation to moove them to convert. 18 The love of God toward his people.

a He ſheweth the great iudgements of God, which are at hand, except they repent.

BLow a the trumpet in Zion, and ſhout in mine holy mountaine, let all the inhabitants of the land tremble: for the day of the Lord is come: for it *is* at hand.

b Of affliction and trouble.

2 A b day of darknes, and of blackeneſſe, a day of cloudes and obſcuritie, as the morning ſpread upon the mountaines, *ſo is* there a c great people, and a mighty: there was none like it from the beginning, neither ſhallbe any more after it, unto the yeeres of many generations.

c Meaning, the Aſſyrians.

3 A fire devoureth before him, and behinde him a flame burneth up: the land *is* as the garden of d Eden before him, and behind him a deſolate wilderneſſe, ſo that nothing ſhall eſcape him.

d The enemy deſtroyed our plentifull countrey, wheꝛeſoever he commeth.

4 The beholding of him *is* like the ſight of horſes, and like the horſmen, ſo ſhall they runne.

5 Like the noyſe of charets in the tops of the mountaines ſhall they leape, like the noyſe of a flame of fire that devoureth the ſtubble, *and* as a mighty people prepared to the battell.

e They ſhalbe pale and blacke for feare, as Nah. 2, 10.

6 Before his face ſhall the people tremble: all faces e ſhall gather blackeneſſe.

7 They ſhall runne like ſtrong men, and goe up to the wall like men of warre, and every man ſhall go forward in his wayes, and they ſhall not ſtay in his paths.

f For none ſhalbe able to reſiſt them.

8 Neither ſhall one f thruſt another, *but* every one ſhall walke in his path: and when they fall upon the ſword, they ſhall not be wounded.

9 They ſhall runne to and fro in the citie: they ſhall run upon the wall: they ſhall climbe up upon the houſes, *and* enter in at the windowes like the thiefe.

g Read verſ. 2, 31. and Iſa. 13, 10. ezek 32, 7. chap. 3. 15. matt. 24, 29.

10 The earth ſhall tremble before him, the heavens ſhall ſhake, the g ſunne and the moone ſhalbe darke, and the ſtarres ſhall withdraw their ſhining.

h The Lord ſhall ſtirre up the Aſſyrians to execute his iudgements. * Ier. 30, 7. amos 5. 18. zeph. 1, 15.

11 And the Lord ſhall h utter his voyce before his hoaſt: for his hoaſt is very great: for *he is* ſtrong that doeth his word: * for the day of the Lord is great and very terrible, and who can abide it?

i Mortifie your affections and ſerve God with pureneſs of heart, and not with ceremonies.

12 Therefore alſo now the Lord ſaith, Turne you unto me with all your heart, and with faſting, and with weeping, and with mourning.

13 And i rent your heart, and not your cloathes: and turne unto the Lord your God, for he is gracious and mercifull, ſlow to anger, and of great kindneſſe, and repenteth him of the evill.

k He ſpeaketh this to ſtirre up their ſlouthfulneſſe, and not that he doubted of Gods mercies, if they did repent. How God repenteth, reade Ierem. 18, 8.

14 Who knoweth *if* he will k returne and repent and leave a bleſsing behind him, *even* a meat offring and a drinke offering unto the Lord your God?

15 Blow the trumpet in Zion, ſanctifie a faſt, call a ſolemne aſſembly.

l That as all have ſinned, ſo all may ſhew forth ſigns of their repentance, that men ſeeing the children which are not free from Gods wrath, might be the more lively touched with the conſideration of their owne ſinnes.

16 Gather the people, ſanctifie the congregation: gather the elders: aſſemble the l children, and thoſe that ſuck the breſts: let the bridegrome goe forth of his chamber, and the bride out of her bride chamber.

17 Let the Prieſtes, the miniſters of the Lord, weepe betweene the porch and the altar, and let them ſay, Spare thy people, O Lord, and give not thine heritage into reproach, that the heathen ſhould rule over them. * Wherefore ſhould they ſay among the people, Where is their God?

* Pſal. 79, 10.

18 Then will the Lord be m iealous over his land, and ſpare his people.

m If they repent he ſheweth that God will preſerve and defend them with a moſt ardent affection.

19 Yea, the Lord will anſwere and ſay unto his people, Beholde, I will ſend you corne and wine, and oyle, and you ſhallbe ſatisfied therewith: and I will no more make you a reproach among the heathen.

n That is, the Aſſyrians your enemies.

20 But I will remoove farre off from you the a Northren *army*, and I will drive him into a land, barren and deſolate with his face toward the o Eaſt ſea, and his end to the utmoſt ſea, and his ſtinke ſhall come up, and his corruption ſhall aſcend, becauſe he hath exalted himſelfe to doe *this*.

o Called the ſalt ſea, or Perſian ſea: meaning, that though his army were ſo great that it filled all from this ſea to the ſea called Mediterraneum, yet hee would ſcatter them.

21 Feare not, O land, *but* be glad, and reioyce: for the Lord will do great things.

22 Be not afraid, ye beaſts of the field: for the paſtures of the wilderneſſe are greene for the tree beareth her fruit: the figge-tree and the vine doe give their force.

p That is, ſuch as ſhould come by iuſt meaſure, and as was went to be ſent when God was reconciled with them. * Levit. 26, 4. deut. 11, 14.

23 Be glad then, ye children of Zion, and reioyce in the Lord your God, for he hath given you the raine of p righteouſnes, * and he will cauſe to come downe for you the raine, *even* the *firſt* raine, and the latter raine in the firſt *moneth*.

q That is, in greater abundance, and more generally then in times paſt: and this was fulfilled under Chriſt, when as Gods graces, and his Spirit under the Goſpell was abundantly given to the Church. Iſa. 44, 3. acts 2, 17. Iohn 7, 38, 39.

24 And the barnes ſhallbe full of wheate, and the preſſes ſhall abound with wine and oyle.

25 And I will render you the yeeres that the graſhopper hath eaten, the canker worme and the caterpiller and the palmer worme, my great hoaſt which I ſent among you.

r As they had viſions and dreames in olde time, ſo ſhall they now have cleaner revelations.

26 So you ſhall eat and be ſatisfied and praiſe the name of the Lord your God, that hath dealth marveilouſly with you: and my people ſhall never be aſhamed.

27 Ye ſhall alſo know that I am in the mids of Iſrael, and that I am the Lord your God and none other, and my people ſhall never be aſhamed.

f He warneth the faithfull what terrible things ſhould come, to the intent that they ſhould not looke for continuall quietneſſe in this world, and yet in all theſe troubles he would preſerve them.

28 And afterward will I powre q out my Spirit upon all fleſh: and your ſonnes and your daughters ſhall prophecie: your old men ſhall dreame r dreames, *and* your yong men ſhall ſee viſions.

29 And alſo upon the ſervants, and upon the maids in thoſe dayes will I powre my Spirit.

30 And I will ſhew ſ wonders in the heavens and in the earth: blood and fire, and pillars of ſmoake.

t The order of nature ſhall ſeeme to be changed for the horrible afflictions that ſhalbe in the world. Iſa. 13. 10. ezek. 32, 7. chap. 3, 15. mat. 24, 29.

31 The t ſunne ſhallbe turned into darknes, and the moone into blood, before the great and terrible day of the Lord come.

u Gods iudgements are for the deſtruction of the infidels, and to moove the godly to call upon the Name of God, who will give them ſalvation. x Meaning hereby the Gentiles, Rom. 10, 13.

32 But whoſoever ſhall call u on the name of the Lord, ſhallbe ſaved: for in mount Zion, and in Ieruſalem ſhalbe deliverance as the Lord hath ſaid, and in the x remnant, whom the Lord ſhall call.

CHAP. III.

Of the iudgement of God againſt the enemies of his people.

a When I ſhall deliver my Church, which ſtandeth of the Iewes and of the Gentiles.

FOr behold, in a thoſe dayes and in that time, when I ſhall bring againe the captivity of Iudah and Ieruſalem,

b It appeareth that he alludeth to that great victory of Iehoſhaphat, when as God without mans helpe deſtroyed the enemies, 2. Chron. 20, 26. alſo he hath reſpect to this word Iehoſhaphat, which ſignifieth pleading or iudgement, becauſe God would iudge the enemies of his Church, as hee did there.

2 I will alſo gather all nations, and will bring them downe into the b valley of Iehoſhaphat, and will pleade with them there for my people, and for mine heritage Iſrael: whom they have ſcattered among the nations, and parted my land.

3 And they have caſt lottes for my people,

and

and have given the child c for the harlot, and ſold the girle for wine, that they might drinke.

4 Yea, and d what have you to do with me, O Tyrus and Zidon, and all the coaſts of Paleſtina? will yee render mee e a recompenſe? and if yee recompenſe mee, ſwiftly *and* ſpeedily will I render your recompenſe upon your head:

5 For ye have taken my ſilver and my gold, and have caried into your temples my goodly *and* pleaſant things.

6 The children alſo of Iudah and the children of Ieruſalem have you ſolde unto the Grecians, that ye might ſend them farre from their border.

7 Beholde, I will raiſe them out of the place where ye have ſold them, and will render your reward upon your owne head.

8 And I will ſell your ſonnes and your daughters into the hand of the children of Iudah, and they f ſhall ſend them to the Sabeans, to a people farre off, for the Lord hath ſpoken it.

9 Publiſh this among the Gentiles: prepare warre, wake up the mightie men: let all the men of warre draw neere *and* come up.

10 g Breake your plowſhares into ſwords, and your ſithes into ſpeares: let the weake ſay, I am ſtrong.

11 Aſſemble your ſelves, and come all ye heathen, and gather your ſelves together round about: there ſhall the Lord caſt downe thy mighty men.

12 Let the heathen be weakened, and come up to the valley of Iehoſhaphat: for there will I ſit to iudge all the heathen round about.

13 Put in your h ſithes, for the harveſt is ripe, come, get you downe, for the winepreſſe is full: yea, the winepreſſes runne over, for their wickedneſſe is great.

14 O multitude, O multitude, *come* into the valley of threſhing: for the day of the Lord *is* neere in the valley of threſhing.

15 The ſunne and moone ſhallbe darkened, and the ſtarres ſhall withdraw their light.

16 The Lord alſo ſhall roare out of Zion, and utter his voyce from Ieruſalem, and the heavens and the earth ſhall ſhake, but the Lord will be the i hope of his people, and the ſtrength of his children of Iſrael.

17 So ſhall ye know that I am the Lord your God dwelling in Zion, mine holy Mountaine: then ſhall Ieruſalem be holy, and there ſhall no ſtrangers goe k thorow her any more.

18 And in that day ſhall the mountaines l drop downe new wine, and the hilles ſhall flowe with milke, and all the rivers of Iudah ſhall runne with waters, and a fountaine ſhall come foorth of the Houſe of the Lord, and ſhall water the valley of Shittim.

19 m Egypt ſhallbe waſte, and Edom ſhallbe a deſolate wilderneſſe, for the iniuries of the children of Iudah, becauſe they have ſhed innocent blood in their land.

20 But Iudah ſhall dwell for ever, and Ieruſalem from generation to generation.

21 For I will n cleanſe their blood, that I have not cleanſed, and the Lord will dwell in Zion.

e That which the enemie gate for the ſale of my people, he beſtowed upon harlots and drinke.
d He taketh the cauſe of his Church in hand againſt the enemie, as though the iniurie were done to himſelfe.
e Have I done you wrong, that ye will render me the like?
f For afterward God ſold them by Nebuchad-nezzar and Alexander the great, for the love he bare to his people, and thereby they were comforted, as though the price had bin theirs.
g When I ſhall execute my iudgements againſt mine enemies, I will cauſe every one to be readie, and to prepare their weapons to deſtroy one another for my Churches ſake.
h Thus he ſhall encourage the enemies when their wickednes is full ripe, to deſtroy one another, which hee calleth the valley of Gods iudgement.
i God aſſureth his againſt all trouble, that when he deſtroyeth his enemies, his children ſhallbe delivered.
k The ſtrangers ſhall no more deſtroy his Church: which if they doe, it is the people, which by their ſinnes make the breach for ỹ enemie.
l He promiſeth to his Church abundance of graces, reade Ezek. 47. 1. Which ſhould water and comfort the moſt barren places. Amos 9. 13.
m The malicious enemies ſhal have no part of this grace.
n He had ſuffered his Church hitherto to lie in their filthines, but now he promiſeth to cleanſe them, and to make them pure unto him.

A M O S.

THE ARGUMENT.

AMong many other Prophets that God raiſed up to admoniſh the Iſraelites of his plagues for their wickedneſſe and idolatrie, hee ſtirred up Amos, who was an heardman or ſhepheard of a poore towne, and gave him both knowledge and conſtancie to reproove all eſtates and degrees, and to denounce Gods horrible iudgements againſt them, except they did in time repent: ſhewing them, that if God ſpare not the other nations about them, who had lived as it were in ignorance of God in reſpect of them, but for their ſinnes will puniſh them, that they could looke for nothing, but an horrible deſtruction, except they turned to the Lord by unfained repentance. And finally, hee comforteth the godly with hope of the comming of the Meſſiah, by whom they ſhould have perfect deliverance and ſalvation.

CHAP. I.

x *The time of the prophecie of Amos.* 3 *The word of the Lord againſt Damaſcus.* 6 *The Philiſtims, Tyrus, Idumea, and Ammon.*

THe wordes of Amos, who was among the heardmen at a Tecoa, which he ſaw upon Iſrael, in the dayes of Uzziah king of Iudah, and in the dayes of b Ieroboam the ſonne of Ioaſh king of Iſrael, two yeeres before the c earthquake.

2 And he ſaid, The Lord ſhall roare from Zion, and utter his voyce from Ieruſalem, and the dwelling places of the ſhepheards ſhall periſh, and the top d of Carmel ſhall wither.

3 ¶ Thus ſaith the Lord, For e three tranſgreſſions of Damaſcus, and for foure, I will not turne to it, becauſe they have f threſhed Gilead with threſhing inſtruments of yron.

4 Therefore will I ſend a fire into the houſe of Hazael, and it ſhall devoure the g palaces of Benhadad.

5 I will breake alſo the barres of Damaſcus, and cut off the inhabitant of Bikeath-aven: and him that holdeth the ſcepter out of Beth-eden, and the people of Aram ſhall goe into captivitie unto h Kir, ſaith the Lord.

6 Thus ſaith the Lord, For three tranſgreſſions of Azzah, and for foure, I will not turne to it, becauſe they i caried away priſoners the whole captivitie to ſhut them up in Edom.

7 Therefore will I ſend a fire upon the walles of Azzah, and it ſhall devoure the palaces thereof.

8 And I will cut off the inhabitant from Aſhdod, and him that holdeth the ſcepter from Aſhkelon, and turne mine hand to Ekron, and the remnant of the Philiſtims ſhall periſh, ſaieth the Lord God.

9 ¶ Thus ſaith the Lord, For three tranſgreſſions of Tyrus, and for foure, I will not turne to it,

a Which was a towne ſixe miles from Ieruſalem in Iudea, but he prophecied in Iſrael.
b In his dayes the kingdome of Iſrael did moſt flouriſh.
c Which as Ioſephus writeth, was when Uzziah would have uſurped the Prieſts office, and therefore was ſmitten with the leproſie.
d Whatſoever is fruitfull and pleaſant in Iſrael, ſhall ſhortly periſh.
e He ſheweth firſt that all the people round about ſhould be deſtroyed for their manifold ſinnes: which are meant by three and foure, which make ſeven, becauſe the Iſraelites ſhould the more deepely conſider Gods iudgements toward them.
f If the Syrians ſhall not be ſpared for committing this crueltie againſt one citie, it is not poſſible that Iſrael ſhould eſcape puniſhment which hath committed ſo many and grievous ſinnes againſt God and man.
g The antiquitie of their buildings ſhall not avoyde my iudgements, read Iere. 49. 27.
h Tiglath Pileſer led the Aſſyrians captive, and brought them to Cyrene, which he calleth here Kir.
i They ioyned themſelves with the Edomites their enemies, which caried them away captives.

it, becauſe they ſhut the whole captivitie in Edom, and have not remembred the k brotherly covenant.

k For Eſau (of whom came the Edomites) and Iaakob were brethren, therefore they ought to have admoniſhed them of their brotherly friendſhip, and not to have provoked them to hatred.

10 Therefore will I ſend a fire upon the walles of Tyrus, and it ſhall devoure the palaces thereof.

11 ¶ Thus ſaith the Lord, For three tranſgreſſions of Edom, and for foure, I will not turne to it, becauſe he did purſue his brother with the ſword, and † did caſt off all pitie, and his anger ſpoyled him evermore, and his wrath watched him l away.

† *Ebr. corrupt his compaſſions.*

l He was a continuall enemie unto him.

12 Therefore will I ſend a fire upon Teman, and it ſhall devoure the places of Bozrah.

13 ¶ Thus ſaith the Lord, For three tranſgreſſions of the children of Ammon, and for foure, I will not turne to it, becauſe they m have ript up the women with child of Gilead, that they might enlarge their border.

m He noteth the great cruelties of the Ammonites, that ſpared not the women, but moſt tyrannouſly tormented them. and yet the Ammonites came of Lot, who was of the houſhold of Abraham.

14 Therefore will I kindle a fire in the wall of Rabbah, and it ſhall devoure the palaces thereof, with ſhouting in the day of battell, *and* with a tempeſt in the day of the whirlewind.

15 And their king ſhall goe into captivitie, he and his princes together, ſaith the Lord.

CHAP. II.

Againſt Moab, Iudah, and Iſrael.

THus ſaith the Lord, For three tranſgreſſions of Moab, and for foure, I will not turne to it, becauſe it burnt the a bones of the king of Edom into lime.

a For the Moabites were ſo cruell againſt the king of Edom, that they burnt his bones after that he was dead: which declared their barbarous rage, ſeeing they would revenge themſelves of the dead.

2 Therefore will I ſend a fire upon Moab, and it ſhall devoure the palaces of Kerioth, and Moab ſhall die with tumult, with ſhouting, *and* with the ſound of a trumpet.

3 And I will cut off the iudge out of the mids thereof, and will ſlay all the princes thereof with him, ſaith the Lord.

4 ¶ Thus ſaith the Lord, For three tranſgreſſions of Iudah, and for foure, b I will not turne to it, becauſe they have caſt away the Law of the Lord, and have not kept his commandements, and their lies cauſed them to erre after the which their fathers have walked.

b Seeing the Gentiles that had not ſo farre knowledge were thus puniſhed, Iudah which was ſo fully inſtructed of the Lords will might not thinke to eſcape.

5 Therefore will I ſend a fire upon Iudah, and it ſhall devoure the palaces of Ieruſalem.

6 ¶ Thus ſaith the Lord, For three tranſgreſſions of c Iſrael, and for foure, I will not turne to it, becauſe they ſold the righteous for ſilver, and the poore for d ſhooes.

c If he ſpare not Iudah unto whom his promiſes were made, much more he will not ſpare this degenerate kingdome.

d They eſteemed moſt vile bribes more then mens lives.

7 They gape over the head of the poore, in the e duſt of the earth, and pervert the wayes of the meeke: and a man and his father will goe in to a mayd, to diſhonour mine holy Name.

e When they have ſpoyled him and throwen him unto the ground, thy gape for his life.

8 And they lye downe upon cloathes layde to pledge f by every altar: and they g drinke the wine of the condemned in the houſe of their God.

f Thinking by theſe ceremonies, that is, by ſacrificing, and being nere mine altar, they may excuſe all their other wickedneſſe.

9 Yet deſtroyed I the h Amorite before them, whoſe height was like the height of the cedars, and he was ſtrong as the oakes: notwithſtanding I deſtroyed his fruit from above, and his roote from beneath.

g They ſpoyle others and offer thereof unto God, thinking that he will diſpenſe with them, when hee is made partaker of their iniquitie.

10 Alſo I brought you up from the land of Egypt, and led you fourty yeeres thorow the wildernes, to poſſeſſe the land of the Amorite.

h The deſtruction of their enemies and his mercie toward them, ſhould have cauſed their hearts to melt for love toward him.

11 And I raiſed up of your ſonnes for Prophets, and of i your yong men for Nazarites. Is it not even thus, O ye children of Iſrael, ſaith the Lord?

i Ye contemned my benefits, and abuſed my graces, and craftily went about to ſtoppe the mouthes of my Prophets.

12 But ye gave the Nazarites wine to drinke, and commanded the Prophets, ſaying, Prophecie not.

13 Behold, I am k preſſed under you as a cart is preſſed that is full of ſheaves.

k You have wearied me with your ſinnes, Iſa. 1. 14.

14 Therefore the flight ſhall periſh from the l ſwift, and the ſtrong ſhall not ſtrengthen his force, neither ſhall the mightie ſave his life.

l None ſhall be delivered by any meanes.

15 Nor he that handleth the bow ſhall ſtand, and hee that is ſwift of foote, ſhall not eſcape, neither ſhall hee that rideth the horſe, ſave his life.

16 And he that is of a mightie courage among the ſtrong men, ſhall flee away naked in that day, ſaith the Lord.

CHAP. III.

Hee reproveth the houſe of Iſrael of ingratitude. 11 *For the which God will puniſh them.*

HEare this word that the Lord pronounceth againſt you, O children of Iſrael, *even* againſt the whole family which I brought up from the land of Egypt, ſaying,

2 You a onely have I knowen of all the families of the earth: therefore will I viſit you for all your iniquities.

a I have onely choſen you to be mine among all other people, and yet you have forſaken me.

3 Can two walke together except they be b agreed?

b Hereby the Prophet ſignifieth that he ſpeaketh not of himſelfe, but as God guideth and mooveth him, which is called the agreement betweene God and his Prophets.

4 Will a c lyon roare in the forreſt, when he hath no pray? or will a lyons whelpe cry out of his den, if he have taken nothing?

c Will God threaten by his Prophet, except there be ſome great occaſion?

5 d Can a bird fall in a ſnare upon the earth, where no fowler is? or will he take up the e ſnare from the earth, and have taken nothing at all?

d Can any thing come without Gods providence?

e Shall his threatnings be in vaine?

6 Or f ſhall a trumpet be blowen in the citie, and the people be not afraid? or ſhall there g be evill in a citie, and the Lord hath not done it?

f Shall the Prophets threaten Gods iudgements and the people not be afraid?

7 Surely the Lord God will doe nothing, but hee h revealeth his ſecret to his ſervants the Prophets.

g Doth any adverſitie come without Gods appointment? Iſa. 45. 7.

8 The lyon hath roared: who will not be afraid? the Lord God hath ſpoken, who can but i prophecie?

h God dealeth not with the Iſraelites, as he doeth with other people: for he ever warneth them before of his plagues by his Prophets.

9 Proclaime in the palaces at k Aſhdod, and in the palaces in the land of Egypt, and ſay, Aſſemble your ſelves upon the mountaines of Samaria: ſo behold the great tumults in the middes thereof, and the oppreſſed in the middes thereof.

i Becauſe the people ever murmured againſt the Prophets, he ſheweth that Gods ſpirit mooved them ſo to ſpeake as they did.

10 For they know not to doe right, ſaith the Lord: they ſtore up violence, and robberie l in their palaces.

11 Therefore thus ſaith the Lord God, An adverſarie *ſhall come* even round about the countrey, and ſhalll bring downe thy ſtrength from thee, and thy palaces ſhalibe ſpoyled.

12 Thus ſaith the Lord, As the ſhepheard taketh m out of the mouth of the lyon two legs, or a piece of an eare: ſo ſhall the children of Iſrael be taken out that dwell in Samaria in the corner of a bed: and in n Damaſcus *as in* a couch.

13 Heare, and teſtifie in the houſe of Iaakob, ſaith the Lord God, the God of hoaſtes.

k He calleth the ſtrangers, as the Philiſtims and Egyptians, to be witneſſe of Gods iudgements againſt the Iſraelites for their cruelties and oppreſſion.

l The fruit of their cruelty and theft appeareth by their great riches, which they have in their houſes.

m When the lyon hath ſatiate his hunger, the ſhepheard findeth a legge or a tippe of an eare, to ſhew that the ſheepe have beene woried. they ought to have had a ſure hold, and to have beene in ſafetie.

n Whose

14 Surely in the day that I ſhall viſit the tranſgreſſions of Iſrael upon him, I will alſo viſit the altars of Beth-el, and the hornes of the altars ſhall be broken off, and fall to the ground.

15 And I will ſmite the winter houſe with the ſummer houſe, and the houſes of yuorie ſhall periſh, and the great houſes ſhall be conſumed, ſaith the Lord.

CHAP. IV.

Againſt the governours of Samaria.

HEare this word, yee a kine of Baſhan that are in the mountaine of Samaria, which oppreſſe the poore, *and* deſtroy the needie, and they ſay to their maſters, b Bring, and let us drinke.

2 The Lord God hath ſworne by his holines, that loe, the dayes ſhall come upon you, that hee will take you away with c thornes, and your poſterity with fiſh-hookes.

3 And ye ſhall goe out at the breaches every *kowe* forward: and ye ſhall caſt your ſelves out of the palace, ſaith the Lord.

4 Come to d Beth-el, and tranſgreſſe: to Gilgall, and multiplie tranſgreſſion, and bring your ſacrifices in the morning, *and* your riches after three e yeeres.

5 And offer a thankeſgiving f of leaven, publiſh *and* proclaime the free offerings: for this g liketh you, O ye children of Iſrael, ſaith the Lord God.

6 And therefore have I given you h cleanneſſe of teeth in all your cities, and ſcarceneſſe of bread in all your places, yet have ye not returned unto me, ſaith the Lord.

7 And alſo I have withholden the raine from you, when there *were* yet three i moneths to the harveſt, and I cauſed it to raine upon one citie, and have not cauſed it to raine upon another city: one piece was rained upon, and the piece whereupon it rained not, withered.

8 So two *or* three cities wandred unto one citie to drinke water, but they were k not ſatisfied: yet have ye not returned unto me, ſaith the Lord.

9 I have ſmitten you with blaſting and mildew: your great gardens and your vineyards, and your fig-trees, and your olive-trees did the palmer-worme devoure: yet have yee not returned unto me, ſaith the Lord.

10 Peſtilence have I ſent among you after the maner of l Egypt: your yong men have I ſlaine with the ſword, and have taken away your horſes: and I have made the ſtinke of your tents to come up even into your noſtrels, yet have ye not returned unto me, ſaith the Lord.

11 I have overthrowen you, as God overthrew Sodom and Gomorah: and ye were as a m firebrand pluckt out of the burning, yet have ye not returned unto me, ſaith the Lord.

12 Therefore thus will I doe unto thee, O Iſrael: and becauſe I will doe thus unto thee, prepare to n meet thy God, O Iſrael.

13 For loe, hee that formeth the mountaines, and createth the winde, and declareth unto man what is his thought: which maketh the morning darkeneſſe, and walketh upon the hie places of the earth, the Lord God of hoaſtes *is* his Name.

CHAP. V.

A lamentation for the captivitie of Iſrael.

HEare ye this word, which I liſt up unto you, *even* a lamentation of the houſe of Iſrael.

2 The a virgine Iſrael is fallen, *and* ſhall no more riſe: ſhe is left upon her land, *and* there *is* none to raiſe her up.

3 For thus ſaith the Lord God, the city which went out by a thouſand, ſhall leave b an hundreth: and that which went forth by an hundreth, ſhall leave ten to the houſe of Iſrael.

4 For thus ſaith the Lord unto the houſe of Iſrael, Seeke ye me, and ye ſhall live.

5 But ſeeke not Beth-el, nor enter into c Gilgal, and go not to Beer-ſheba: for Gilgal ſhall go into captivity, and Beth-el ſhall come to nought.

6 Seeke the Lord, and yee ſhall live, leaſt hee breake out like fire in the houſe of Ioſeph and deboure it, and there *be* none to quench it in Beth-el.

7 They turne d iudgement to wormewood, and leave off righteouſnes in the earth.

8 Hee e maketh Pleiades, and Orion, and he turneth the ſhadow of death into the morning, and he maketh the day darke as night: he calleth the waters of the ſea, and powreth them out upon the open earth: the Lord *is* his Name.

9 He ſtrengtheneth the deſtroyer againſt the mighty, and the deſtroyer ſhall come againſt the fortreſſe.

10 They have hated him f that rebuked in the gate: and they abhorred him that ſpeaketh uprightly.

11 Foraſmuch then as your treading *is* upon the poore, and g ye take from him burdens of wheat, ye have built houſes of hewen ſtone, but ye ſhall not dwell in them: ye have planted pleaſant vineyards, but ye ſhall not drinke wine of them.

12 For I know your manifold tranſgreſſions, and your mighty ſinnes: they afflict the iuſt, they take rewards, and they oppreſſe the poore in the gate.

13 Therefore h the prudent ſhall keepe ſilence in that time, for it is an evill time.

14 Seeke good and not evill, that ye may live: and the Lord God of hoaſtes ſhall be with you, as you have ſpoken.

15 Hate the evill, and love the good, and eſtabliſh iudgement in the gate: it may be that the Lord God of hoaſtes will be mercifull unto the remnant of Ioſeph.

16 Therefore the Lord God of hoaſtes, the Lord ſaith thus, Mourning *ſhalbe* in all ſtreets: and they ſhall ſay in all the hie wayes, Alas, alas: and they ſhall call the i husbandman to lamentation, and ſuch as can mourne, to mourning.

17 And in all the vines *ſhalbe* lamentation: for I will paſſe through thee, ſaith the Lord.

18 Woe unto you, that k deſire the day of the Lord: what have you to doe with it? the day of the Lord *is* darkneſſe and not light.

19 As if a man did flee from a lyon, and a beare met him: or went into the houſe, and leaned his hand on the wall, and a ſerpent bit him.

20 Shall not the day of the Lord be darkneſſe, and not light, even darkeneſſe and no light in it?

21 I hate *and* abhorre your feaſt dayes, and I will not ſmell in your ſolemne aſſemblies.

22 Though ye offer me burnt offrings and meat offrings, I will not accept them: neither will I regard the peace offrings of your fat beaſts.

23 Take thou away from mee the multitude of thy ſongs (for I will not heare the melodie of thy violes.)

24 And let iudgement runne downe as m waters, and righteouſnes as a mighty river.

25 Have ye offered unto me ſacrifices and offrings in the wilderneſſe fourtie yeeres, O houſe of Iſrael?

a Thus he calleth the princes and governours, which being overwhelmed with the great abundance of Gods benefits, forgate God, and therefore he calleth them by the name of beaſts and not of men.
b They encourage ſuch as have authoritie over the people to powle them, ſo that they may have profite by it.
c He alludeth to fiſhers, which catch fiſh by hookes and thornes.
d He ſpeaketh this in contempt of them which reſorted to thoſe places, thinking that their great devotion and good intention had bene ſufficient to have bound God unto them.
e Read Deut. 14, 28.
f As Levit. 7, 13.
g You onely delight in theſe outward ceremonies and have none other reſpect.
h That is, lacke of bread and meat.
i I ſtayed the raine till the fruits of the earth were deſtroyed with drought, and yet you would not conſider it to returne to me by repentance.
k They could not find water enough where they had heard ſay it had rained.
l As I plagued the Egyptians, Exod. 9, 10.
m You were almoſt all conſumed, and a few of you wonderfully preſerved, 2. king. 14. 26.
n Turne to him by repentance.

a He ſo calleth them, becauſe they ſo boaſted of themſelves, or becauſe they were given to wantonneſſe and daintineſſe.

b Meaning, that the tenth part ſhould ſcarcely be ſaved.

c In thoſe places they worſhipped new idoles, which a foretime ſerved for the true honour of God: therefore he ſaith that theſe ſhall not ſave them.
d In ſtead of iudgement and equitie they execute crueltie and oppreſſion.
e He deſcribeth the power of God, Iob 9, 9.

f They hate the Prophets, which reprooue them in the open aſſemblies.
g Ye take both his money and alſo his food, wherewith he ſhould live.

h God will ſo plague them that they ſhall not ſuffer the godly once to open their mouths to admoniſh them of their faults.

i So that all degrees ſhall have matter of lamentation for the great plagues.
k Thus he ſpeaketh, becauſe the wicked and hypocrites ſaid they were content to abide Gods iudgement, whereas the godly tremble and feare. Iere. 30, 7. Ioel 2, 2, 11. Zeph. 1, 15.
l Becauſe ye have corrupt my true ſervice, and remaine obſtinate in your vices, Iſa. 1, 11. Iere. 6, 20.
m Do your duety to God, and to your neighbour and ſo ye ſhall feele his grace plentifully, if you ſhew your abundant affection according to Gods word.

26 But you have borne n Siccuth your king, and Chiun your images, *and* the starre of your gods which you made to your selves.

27 Therefore will I cause you to go into captivitie beyond Damascus, saith the Lord, whose Name *is* the God of hoasts.

n That idole which you esteemed as your King, and caried about as you did Chiun in which images you thought that there was a certaine divinity.

CHAP. VI.

Against the princes of Israel living in pleasure.

WOe to a them that are at ease in Zion, and trust in the mountaine of Samaria, b which were famous at the beginning of the nations; and the house of Israel came to them.

2 Goe you unto Calneh, and see: and from thence goe you to Hamath the great: then goe downe to Gath of the Philistims: be c they better then these kingdoms? or the border of their land greater then your border.

3 Yee that put farre away the d evill day, and approach to the seate of iniquity?

4 They lie upon beds of yvorie, and stretch themselves upon their beds, and eate the lambes of the flocke, and the calves out of the stall.

5 They sing to the sound of the viole: they invent to themselves instruments of musicke like e David.

6 They drinke wine in bowles, and annoint themselves with the chiefe oyntments, but no man is f sorie for the affliction of Ioseph.

7 Therefore now shall they goe captive with the first that goe captive, and g the sorow of them that stretched themselves, is at hand.

8 h The Lord God hath sworne by himselfe, saith the Lord God of hoastes, I abhorre i the excellencie of Iaakob, and hate his palaces: therefore will I deliver up the citie with all that is therein.

9 And if there remaine ten men in one house, they shall die.

10 And his uncle k shall take him up and burne him, to cary out the bones out of the house, and shall say unto him, that is by the l sides of the house, Is there yet any with thee? And hee shall say, None. Then shall he say, m Hold thy tongue: for wee may not remember the Name of the Lord.

11 For behold, the Lord commandeth, and he will smite the great house with breaches, and the little house with clefts.

12 Shall horses n runne upon the rocke? or will one plowe *there* with oxen? for yee have turned iudgement into gall, and the fruit of righteousnesse into o wormewood.

13 Yet reioyce in a thing of nought: yee say, Have not wee gotten us p hornes by our owne strength?

14 But behold, I will raise up against you a nation, O house of Israel, saith the Lord God of hoasts: and they shall afflict you from the entring in of q Hamath unto the river of the wilderness.

a To devoure the land: and he alludeth to the invading of the enemies.

b After the publike commandement for mowing was given: or as some reade, when the kings sheepe were shorne.

c That is, stayed this plague at my prayer.

d Meaning, that Gods indignation was inflamed against the stubburnesse of this people.

e Signifying that this should be the last measuring of the people, and that he would deferre his iudgement no longer.

f That is, when Amos had prophecied that the king should be destroyed: for the wicked Priest more for hatred he bare to the Prophet then for love toward the king, thought this accusation sufficient to condemne him, whereas none other could take place.

g When this instruments of Satan was not able to compasse his purpose by the king, he assayed by another practise, that was, to feare the Prophet, that he might depart, and not remoove their idolatry there openly, and so hinder his profit.

h Thus he sheweth by his extraordinary vocatoin, that God had given him a charge, which he must needs execute.

i Thus God used to approove the authority of his Prophets, by his plagues and iudgements against them which were malicious enemies, Iere. 28, 12. and 29, 22, 25.

CHAP. VII.

God sheweth certaine visions, whereby he signifieth the destruction of the people of Israel. 12 *The false accusation of Amaziah,* 14 *His crafsie counsell.*

THus hath the Lord God shewed unto mee, and behold, hee formed a grashoppers in the beginning of the shooting up of the latter grouth: and loe, *it was* in the latter grouth b after the Kings mowing.

2 And when they had made an end of eating the grasse of the land, then I said, O Lord God, spare, I beseech thee: who shall raise up Iaakob? for he is small.

3 *So* the Lord c repented for this. It shall not be, saith the Lord.

4 ¶ Thus *also* hath the Lord God shewed unto me, and behold, the Lord God called to iudgement by fire, d and it devoured the great deepe, and did eat up a part.

5 Then said I, O Lord God, cease, I beseech thee: who shall raise up Iaakob? for he is small.

6 *So* the Lord repented for this. This also shall not be, saith the Lord God.

7 ¶ Thus *againe* hee shewed mee, and behold, the Lord stood upon a wall made by line e with a line in his hand.

8 And the Lord said unto mee, Amos, what seest thou? And I said, A line. Then said the Lord, Behold, I will set a line in the middes of my people Israel, and will passe by them no more.

9 And the high place of Isaak shall be desolate, and the temples of Israel shall be destroyed: and I will rise against the house of Ieroboam with the sword.

10 ¶ f Then Amaziah the priest of Beth-el sent to Ieroboam king of Israel, saying, Amos hath conspired against thee in the mids of the house of Israel: the land is not able to beare all his wordes.

11 For thus Amos saith, Ieroboam shall die by the sword, and Israel shall be led away captive out of their owne land.

12 Also g Amaziah said unto Amos, O thou the Seer, goe, flee thou away into the land of Iudah, and there eat *thy* bread, and prophecie there.

13 But prophecie no more at Beth-el: for it is the kings chappell, and it is the kings court.

14 Then answered Amos, and said to Amaziah, I was no h Prophet, neither was I a Prophets sonne, but I was an heardman, and a gatherer of wilde figs.

15 And the Lord tooke me as I followed the flocke, and the Lord said unto me, Goe prophecie unto my people Israel.

16 Now therefore heare thou the word of the Lord. Thou sayest, Prophecie not against Israel, and speake nothing against the house of Isaak.

17 Therefore thus saith the Lord, i Thy wife shall be an harlot in the citie, and thy sonnes and thy daughters shall fall by the sword, and thy land shall be devised by line: and thou shalt die in a polluted land, and Israel shall surely goe into captivitie forth of his land.

a Which signified the ripenesse of their sins, and the readines of Gods iudgements.

3 And the songs of the Temple shall be howlings in that day, saith the Lord God: many dead bodies

1 That idole which you esteemed as your king, and caried about as you did Chiun in which images you thought that there was a certaine divinity.

2 The Prophet threateth the wealthie, which regarded not Gods plagues nor menaces by his Prophets.

b These two cities were famous by their first inhabitants the Canaanites: and seeing before time they did nothing availe them that were there borne, why should you looke that they should save you which were brought in to dwell in other mens possessions?

c If God have destroyed these excellent cities in three diverse kingdomes, as in Babylon, Syria and of the Philistims, and hath brought their wide borders into a greater straitnesse then yours ye are, think ye you to be better, or to escape?

d Ye that continue still in your wickednes, and thinke that Gods plagues are not at hand, but give your selves to all idlenesse, wantonnesse and riot.

e As he caused divers kindes of instruments to be made to serve Gods glory, so these did contend to invent as many to serve their wanton affections and lustes.

f They pitied not their brethren, whereof now many were slaine and caried away captive.

g Some reade, the ioy of them that stretch themselves, shall depart.

h Reade Ierem. 51, 14. i That is, the riches and pompe. k The destruction shall be so great, that none shall almost be left to bury the dead: and therefore they shall burne them at home, to carie out the burnt ashes with more ease.

l That is, to some neighbour that dwelleth round about. m They shalbe so astonished at this destruction, that they shall boast no more of the Name of God, and that they are his people: but they shall be dumbe when they heare Gods name, and abhorre it, so they that are separate, or reprobate. n Hee compareth them to barren rockes, whereupon it is in vaine to bestow labour: shewing that Gods benefits can have no place among them. o Reade Chap. 5, 7. p That is, power and glory.

q From one corner of the countrey to another.

at this day he goeth against them that persecute the ministers of his Gospel.

CHAP. VIII.

1 *Against the rulers of Israel.* 7 *The Lord sweareth.* 11 *The famine of the word of God.*

THus hath the Lord God shewed unto mee, and behold, a basket of sommer fruit.

2 And he said, Amos, what seest thou? And I sayd, A basket of a sommer fruit. Then said the Lord unto mee, The end is come upon my people of Israel, I will passe by them no more.

bodies *ſhall be* in every place: they ſhall caſt them forth with b ſilence.

4 Heare this, O yee that c ſwallow up the poore, that yee may make the needy of the land to faile.

5 Saying, When will the b new moneth be gone, that we may ſell corne? and the Sabbath, that wee may ſet foorth wheate, and make e the Ephah ſmall and the ſhekell great, and falſifie the weights by deceit?

6 That we may buy the poore for ſilver, and the needie for ſhooes: yea, and ſell the refuſe of the wheate.

7 The Lord hath ſworne by the excellencie of Iaakob, Surely, d I will never forget any of their workes.

8 Shall not the land tremble for this, and every one mourne, that dwelleth therein? and it ſhall riſe up wholly as a flood, and it ſhall be caſt out, and f drowned, as by the flood of Egypt.

9 And in that day, ſaith the Lord God, I will even cauſe the g Sunne to goe downe at noone: I will darken the earth in the cleare day.

10 And I will turne your feaſtes into mourning: and all your ſongs into lamentation: and I will bring ſackecloath upon all loynes, and baldneſſe vpon every head: and I will make it as the mourning of an onely ſonne, and the end thereof as a bitter day.

11 Behold, the dayes come, ſaith the Lord God, that I will ſend a famine in the Land, not a famine of bread, nor a thirſt for water, but of hearing the word of the Lord.

12 And they ſhall wander from ſea to ſea, and from the North even unto the Eaſt ſhall they runne to and fro to ſeeke the h word of the Lord, and ſhall not finde it.

13 In that day ſhall the faire virgins and the yong men periſh for thirſt.

14 They that ſweare by the ſinne i of Samaria, and that ſay, Thy God, O Dan, liveth, and k the maner of Beerſheba liveth, even they ſhall fall, and never riſe up againe.

b There ſhall be none left to mourne for them.
c By ſtaying the ſale of food, and neceſſarie things which you have gotten into your owne hands, and ſo cauſe the poore to ſpend quickely that little that they have, and at length for neceſſitie to become your ſlaves.
d When the dearth was once come they were ſo greedy of gain, that they thought the holy day to be an hinderance unto them.
e That is, the meaſure ſmall, and the price great.
f That is, the inhabitants of the land ſhallbe drowned, as Nilus drowneth many when it overfloweth.
g In the middes of their proſperitie, I will ſend great affliction.
h Whereby he ſheweth that they ſhall not onely periſh in body, but alſo in ſoule for lacke of Gods word, which is the food thereof.
i For the idolaters did uſe to ſweare by their idoles: which here be calleth their ſinne, as the Papiſts yet doe by theirs.
k That is, the common maner of worſhipping, and the ſervice or religion there uſed.

CHAP. IX.

Threatnings againſt the Temple. 2 *And againſt Iſrael.*
11 *The reſtoring of the Church.*

I Saw the Lord ſtanding upon the a Altar, and he ſaid, Smite the lintel of the doore, that the poſts may ſhake: and cut them in pieces, *even* the b heads of them all, and I will ſlay the laſt of them with the ſword: hee that fleeth of them, ſhall not flee away: and he that eſcapeth of them, ſhall not be delivered.

2 Though they digh into the hell, thence ſhall mine hand take them: though they climbe up to heaven, thence will I bring them downe.

a Which was at Ieruſalem: for he appeared not in the idolatrous places of Iſrael.
b Both the chiefe of them and alſo the common people.

3 And though they hide themſelves in the top of Carmel, I will ſearch and take them out thence: and though they be hid from my ſight in the bottome of the ſea, thence will I command the c ſerpent, and he ſhall bite them.

4 And though they goe into captivitie before their enemies, thence will I command the ſword, and it ſhall ſlay them: and I will ſet mine eyes upon them for evill, and not for good.

5 And the Lord God of hoaſts ſhall touch the land, and it ſhall melt away, and all that dwell therein ſhall mourne, and it ſhall riſe up wholly like a flood, and ſhall be drowned as by the flood of Egypt.

6 He buildeth his d ſpheres in the heaven, and hath laid the foundation of his globe of elements in the earth: hee calleth the waters of the ſea, and powreth them out upon the open earth: the Lord *is* his Name.

7 Are ye not as the Ethiopians e unto me, O children of Iſrael, ſaith the Lord? have not I brought up Iſrael out of the land of Egypt? and the Philiſtims from f Chaptor, and Aram from Kir?

8 Behold, the eyes of the Lord God *are* upon the ſinfull kingdome, and I will deſtroy it cleane out of the earth. Nevertheleſſe I will not utterly g deſtroy the houſe of Iaakob, ſaith the Lord.

9 For loe, I will command and I will ſift the houſe of Iſrael among all nations, like as *corne* is ſifted in a ſieve: yet ſhall not the h leaſt ſtone fall upon the earth.

10 *But* all the ſinners of my people ſhall die by the ſword, which ſay, The evill ſhall not come, nor haſten for us.

11 In that day will I raiſe up the i Tabernacle of Daniel, that is fallen downe, and cloſe up the breaches thereof, and will raiſe up his ruines, and I will build it, as in the dayes of old,

12 That they may poſſeſſe the remnant of k Edom, and of all the heathen, becauſe my Name is called upon them, ſaith the Lord, that doeth this.

13 Behold, the dayes come, ſaith the Lord, that the plowman ſhall l touch the mower, and the treader of grapes him that ſoweth ſeed: and the mountaines ſhall m drop ſweet wine, and all the hils ſhall melt.

14 n And I will bring againe the captivitie of my people of Iſrael: and they ſhall builde the waſte cities, and inhabite them, and they ſhall plant vineyards, and drinke the wine thereof: they ſhall alſo make gardens, and eate the fruits of them.

14 And I will plant them upon their land, and they ſhall no more be pulled up againe out of their land which I have given them, ſaith the Lord thy God.

c He ſheweth that God will declare himſelfe enemie unto them in all places, and that his elements and all creatures ſhall be enemies to deſtroy them.
d He declareth by the wonderfull power of God by the making of the heavens and the elements, that it is not poſſible for man to eſcape his judgements when he puniſheth.
e Am I more bound to you then to the Ethiopians or black mores? yet have I beſtowed upon you great benefits.
f Reade Ier. 47. 4.
g Though he deſtroy the rebellious multitude, yet he will ever reſerve the remnant his Church to call upon his Name.
h Meaning, that none of his ſhould periſh in his wrath.
i I will ſend the Meſſiah promiſed, and reſtore by him the ſpirituall Iſrael. Acts 15. 16.
k Meaning, that the very enemies as were the Edomites, and others ſhould be ioyned with the Iewes in one ſocietie, and body, whereof Chriſt ſhould be the head.
l Signifying, that there ſhall be great plentie of all things, ſo that when one kinde of fruite is ripe, another ſhould follow, and every one in courſe. Levit. 26. 5.
m Read Ioel 3. 18.
n The accompliſhment thereof is under Chriſt, when they are planted in this Church, out of the which they can never be pulled, after they are once graffed therein.

OBADIAH.

THE ARGUMENT.

THe Idumeans, vvhich came of Eſau, vvere mortall enemies alvvayes to the Iſraelites, vvhich came of Iaakob, and therefore did not onely vexe them continually vvith ſundry kindes of crueltie, but alſo ſtirred up others to fight againſt them. Therefore vvhen they vvere nevv in their greateſt proſperitie, and did moſt triumph againſt Iſrael, vvhich vvas in great affliction and miſerie, God raiſed up his Prophet to comfort the Iſraelites, for as much as God had nevv determined to deſtroy their adverſaries, vvhich did ſo ſore vexe them, and to ſend them ſuch as ſhould deliver them, and ſet up the kingdome of Meſſiah, vvhich he had promiſed.

THe visiõ of Obadiah. Thus saith the Lord God against Edom, a We have heard a rumour from the Lord, and an ambassadour is sent among the heathen: arise, and b let us rise up against her to battell.

2 Beholde, I have made thee small among the heathen: thou art utterly despised.

3 The c pride of thine heart hath deceived thee: thou that dwellest in the clifts of the rocks, whose habitation *is* high, that saith in his heart, Who shall bring me downe to the ground?

4 Though thou exalt thy selfe as the eagle, and make thy nest among the starres, thence will I bring thee downe, saith the Lord.

5 d Came theeves to thee or robbers by night? how wast thou brought to silence? would they not have stollen till they had enough? if the grape gatherers came to thee, would they not leave *some* grapes?

6 How are the things of Esau sought up, *and* his treasures searched?

7 All the men of thy confederacie e have driven thee to the borders: the men that were at peace with thee, have deceived thee, *and* prevailed against thee: *they that eate* thy f bread, have laid a wound under thee: there is none understanding in him.

8 Shall not I in that day, saith the Lord, even destroy the wise men out of Edom, and understanding from the mount of Esau?

9 And thy strong men, O Teman, shall be afraid, because every one of the mount of Esau shall be cut off by slaughter.

10 For thy cruelty against thy g brother Iaakob, shame shall cover thee, and thou shalt be cut off for ever.

11 When thou stoodest h on the other side, in the day that the strangers caried away his substance, and strangers entred into his gates, and cast lots upon Ierusalem, even thou was as one of them.

12 But thou shouldest not have beholden the day of thy brother, in the day that hee was made i a stranger, neither shouldest thou have reioyced over the children of Iudah, in the day of their destruction: thou shouldest not have spoken proudly in the day of affliction.

13 Thou shouldest not have entred into the gate of my people in the day of their destruction, neither shouldest thou have once looked on their affliction in the day of their destruction, nor have laid hands on their substance in the day of their destruction.

14 Neither shouldest thou have stood in the crosse wayes to cut off them, that should escape, neither shouldest thou have shut up the remnant thereof in the day of affliction.

15 For the day k of the Lord *is* neere, upon all the heathen: as thou hast done, it shall be done to thee: thy reward shall returne upon thine head.

16 For as yee have l drunke upon mine holy Mountaine, *so* shall all the heathen drinke continually: yea, they shall drinke and swallow up, and they shall be m as though they had not bene.

17 But upon mount Zion shallbe deliverance, and it shallbe holy, and the house of Iaakob shall possesse their possessions.

18 And the house of Iaakob shall be n a fire, and the house of Ioseph a flame, and the house of Esau *as* stubble, and they shall kindle in them and devoure them: and there shallbe no remnant of the house of Esau: for the Lord hath spoken it.

19 And they shall possesse the South side of the o mount of Esau, and the plaine of the Philistims: and they shall possesse the fields of Ephraim, and the fields of Samaria, and Beniamin *shall have* Gilead.

20 And the captivitie of this hoast of the children of Israel, which were among the p Canaanites, *shall possesse* unto Zarephath, and the captivitie of Ierusalem, which is in Sepharad, shall possesse the cities of the South.

21 And they q that shall save, shall come up to mount Zion to iudge the mount of Esau, and the kingdome shall be the Lords.

a God hath certainely revealed so his prophets, that he will raise up the heathen to destroy the Idomites, whereof the rumour is now published, Iere. 49. 14.

b Thus the heathen encourage themselves to rise against Edom.

c Which despiseth all others in respect of thy selfe, and yet art but an handfull in comparison of others, and art shut up among the hils as separate from the rest of the world.

d God will so destroy them that he will leave none, though theeves when they come, take but till they have enough, and they that gather grapes, ever leave some behinde them, Ier. 49. 9.

e They in whom thou diddest trust for to have helpe and friendship of them, shall be thine enemies and destroy thee.

f That is, thy familiar friends and ghests have by secret practises destroyed thee.

g He sheweth the cause why the Edomites were so sharpely punished: to wit, because they were enemies to his Church, whom he now comforteth by punishing their enemies.

h When Nebuchadnezzar came against Ierusalem, thou joynedst with him, and hadst part of the spoile, and so diddest reioyce when my people, that is, thy brother were afflicted, whereas thou shouldst have pitied and holpen thy brother.

i When the Lord deprived them of their former dignitie, and gave them to be caried into captivitie.

k When he will summon all the heathen, and send them to destroy thee.

l That is, reioyced and triumphed.

m The Edomites shall be utterly destroyed, and yet in despite of all the enemies I will reserve my Church and restore it.

n God attributeth this power, to consume his enemies, to his Church, which power is onely proper to himselfe, as Isa. 10. 17. deut. 4. 24. heb. 12. 29.

o He describeth how the Church shall be enlarged and have great possessions but this chiefly is accomplished under Christ, when as the faithfull are made heires and lords of all things by him which is their head.

p By the Canaanites, the Iewes meane the Dutchmen, and by Zarephath, France, and by Sepharad Spaine.

q Meaning that God will raise up in his Church such as shall rule and governe for the defence of the same, and destruction of his enemies under Messiah, whom the Prophet calleth here, the Lord and head of this kingdome.

IONAH.

THE ARGUMENT.

When Ionah had long prophecied in Israel and had little profited, God gave him expresse charge to go and denounce his iudgements against Nineveh, the chiefe citie of the Assyrians, because hee had appointed, that they which were of the heathen, should convert by the mightie power of his word, and that within three dayes preaching, that Israel might see how horribly they had provoked Gods wrath, which for the space of so many yeeres, had not converted unto the Lord, for so many Prophets and so diligent preaching. He prophecied under Ioah, and Ieroboam. 2. King. 14, 25.

CHAP. I.

1 Ionah fled when he was sent to preach. 4 A tempest ariseth, and he is cast into the sea for his disobedience.

THe word of the Lord came a also unto Ionah the sonne of Amittai, saying,

2 Arise, *and* goe to b Nineveh, that c great citie, and cry against it: for their wickednesse is come up before me.

3 But Ionah rose up to d flee into Tarshish, from the presence of the Lord, and went downe to e Iapho: and he found a shippe going to Tarshish: so he paid the fare thereof, and went downe into it, that hee might goe with them unto Tarshish, from the f presence of the Lord.

4 But the Lord sent out a great winde into

a After that he had preached a long time in Israel: and so Ezekiel, after that for a time he had prophecied in Iuda, he had visions in Babylon, Ezek. 1, 1.

b For seeing the great obstination of the Israelites, he sent his Prophet to the Gentiles, that they might provoke them to repentance, or at least make them inexcusable: for Nineveh was the chiefe citie of the Assyrians.

c For as authours write, it conteined in circuit about eight and fortie mile, and had a thousand and five hundreth towers, and at this time there were an hundreth and twentie thousand children therein, Chap. 4, 11.

d Whereby he declared his weaknesse, that would not promptly follow the Lords calling, but gave place to his owne reason, which perswaded him that he should nothing at all profit there, seeing he had done small good among his owne people, Chap. 4, 2.

e Which was the heaven, and port to take shipping thither, called also Ioppe.

f From that vocation whereunto God had called him, and wherein he would have assisted him.

the

the sea, and there was a mightie tempest in the sea, so that the ship was like to be broken.

5 Then the mariners were afraid, and cryed every man vnto his god, and cast the wares that were in the ship, into the sea, to lighten it of them: but Ionah was gone downe g into the sides of the ship, and he lay downe, and was fast a sleepe.

6 So the Shipmaster came to him, and sayd unto him, What meanest thou, O sleeper? Arise, call upon thy h God, if so be that God will thinke upon us, that we perish not.

7 And they sayd every one to his fellow, Come, and let us cast i lots, that wee may know for whose cause this evill *is* upon us. So they cast lots, and the lot fell upon Ionah.

8 Then sayd they unto him, Tell us for whose cause this evill *is* upon us? What is thine occupation? and whence commest thou? which is thy countrey? and of what people art thou?

9 And he answered them, I am an Ebrew, and I feare the Lord God of heaven, which hath made the sea, and the dry land.

10 Then were the men exceeding afraid, and sayd unto him, Why hast thou done this? (for the men knew that he fled from the presence of the Lord, because he had told them)

11 Then sayd they unto him, What shall wee doe unto thee, that the sea may be calme unto us? (for the sea wrought, and was troublous)

12 And he sayd unto them, Take me, and cast me into the sea: so shall the sea be calme vnto you: for I know that for my sake this great tempest *is* upon you.

13 Neverthelesse the men rowed to bring it to the land, but they could not: for the sea wrought, and was troublous against them.

14 Wherefore they cryed unto the Lord, and sayd, k We beseech thee, O Lord, we beseech thee, let us not perish for this mans life, and lay not upon us innocent blood: for thou, O Lord, hast done as it pleased thee.

15 So they tooke up Ionah, and cast him into the sea, and the sea ceased from her raging.

16 Then the men l feared the Lord exceedingly, and offered sacrifice unto the Lord, and made vowes.

17 Now the Lord had prepared a great fish to swallow up Ionah: and Ionah was in the m belly of the fish three dayes and three nights.

g As one that would have cast off this care and sollicitude by seeking rest and quietnesse.
h As they had called on their idols, which declareth that idolaters have no stay nor certainty, but in their troubles seeke they cannot tell to whom.
i Which declareth that the matter was in great extremity and doubt, which thing was Gods motion in them, for the triall of the cause: and this may not be done but in matters of great importance.
k This declareth that the very wicked in their necessities flee unto God for succour, and also that they are touched with a certaine feare to shed mans blood, whereas they know no manifest signe of wickednesse.
l They were touched with a certaine repentance of their life past, and beganne to worship the true God by whom they saw themselves so wonderfully delivered: but this was done for feare, and not of a pure heart and affection, neither according to Gods word.
m Thus the Lord would chastise his Prophet with a most terrible spectacle of death, and hereby also confirmed him of his favour and support in this his charge which was enioyned him.

CHAP. II.

1 *Ionah is in the fishes belly.* 2 *His prayer.* 10 *He is delivered.*

THen Ionah prayed unto the Lord his God a out of the fishes belly.

2 And sayd, I cryed in mine affliction unto the Lord, and he heard me: out of the belly b of hell cryed I, *and* thou heardest my voyce.

3 For thou hadst cast me into the bottome in the midst of the sea, and the floods compassed me about: all thy surges, and all thy waves passed over me.

4 Then I sayd, I am c cast away out of thy sight: yet will I looke againe toward thine holy Temple.

5 The waters compassed mee about unto the soule: the depth closed me round about, and the weedes were wrapt about mine head.

6 I went downe to the bottome of the mountaines: the earth with her barres was about mee for ever, yet hast thou brought up my d life from the pit, O Lord my God.

7 When my soule fainted within mee, I remembred the Lord: and my prayer came unto thee into thine holy Temple.

8 They that waite upon lying e vanities: forsake their owne f mercy.

9 But I will sacrifice unto thee with the voyce of thankesgiving, and will pay that that I have vowed: salvation *is* of the Lord.

10 And the Lord spake unto the fish, and it cast out Ionah upon the dry land.

a Being now swallowed up of death, and seeing no remedie to escape, his faith brast out unto the Lord, knowing that out of the very hell he was able to deliver him.
b For he was now in the fishes belly as in a grave or place of darknesse.
c This declared what his prayer was, and how he laboured betweene hope and despaire, considering the neglect of his vocation, and Gods iudgements for the same: but yet in the end faith gate the victory.
d Thou hast delivered mee from the belly of the fish and all these dangers, as it were rayling me from death to life.
e They that depend upon any thing save on God alone.
f They refuse their owne felicity, and that goodnesse which they should else receive of God.

CHAP. III.

1 *Ionah is sent againe to Nineveh.* 5 *The repentance of the king of Nineveh.*

ANd the word of the Lord came unto a Ionah the second time, saying,

2 Arise, go unto Nineveh that great citie, and preach unto it the preaching which I bid thee.

3 So Ionah arose, and went to Nineveh according to the word of the Lord: now Nineveh was a b great and excellent citie of three dayes iourney.

4 And Ionah began to enter into the citie a dayes c iourney, and he cried and sayd, Yet fourtie dayes, and Nineveh shalbe overthrowen.

5 So the people of Nineveh d beleeved God, and proclaymed a fast, and put on sackcloath, from the greatest of them, even to the least of them.

6 For word came unto the king of Nineveh, and hee arose from his throne, and he layd his robe from him, and covered him with sackcloath, and sate in ashes.

7 And he proclaymed and sayd thorow Nineveh, (by the counsell of the king and his nobles) saying, Let neither man, nor e beast, bullocke nor sheepe taste any thing, neither feede, nor drinke water.

8 But let man and beast put on sackecloath, and f cry mightily unto God: yea, let every man turne from his evill way, and from the wickednesse that is in their hands.

9 g Who can tell *if* God will turne, and repent and turne away from his fierce wrath, that we perish not?

10 And God saw their h works that they turned from their evill wayes: and i God repented of the evill that he had sayd that he would doe unto them, and he did it not.

a This is a great declaration of Gods mercy, that he receiveth him againe, and sendeth him forth as his Prophet, which had before shewed so great infirmity.
b Reade Chap. 1, 2.
c He went forward one day in the city, and preached, and so he continued till the citie was converted.
d For he declared that he was a Prophet sent to them from God to denounce his iudgements against them.
e Not that the dumbe beasts had sinned or could repent, but that by their exemple man might be astonished, considering that for his sinne the anger of God hanged over all creatures.
f He willed that the men should earnestly call unto God for mercy.
g Put partly by the threatning of the Prophet, and partly by the motion of his owne conscience, hee doubted whether God would shew them mercie.
h That is, the fruits of their repentance, which did proceede of faith, which God had planted by the ministerie of his Prophet.
i Reade Ierem. 18, 8.

CHAP. IIII.

The great goodnesse of God toward his creatures.

THerefore it displeaseth a Ionah exceedingly, and he was angry.

2 And he prayed unto the Lord, and sayd, I pray thee, O Lord, was not this my saying, when I was yet in my countrey? therefore I prevented it to flee unto b Tarshish: for I knew, that thou art a gracious God, and mercifull, slow to anger, and of great kindnesse, and repentest thee of the euill.

3 Therefore now, O Lord, take, I beseech thee, my life c from me: for it is better for me to die then to live.

a Because hereby he should be taken as a false prophet, and so the Name of God, which hee preached, should be blasphemed.
b Reade Chap. 1, 3.
c Thus he prayed of griefe fearing least Gods Name by this forgivenesse might be blasphemed, as though he sent his Prophets for th to denounce his iudgements in vaine.

4 Then

4 Then sayd the Lord, Doest thou well to be d angry?

5 So Ionah went out of the city, and sate on the East side of the citie, and there made him a boothe, and sate under it in the shadow e till hee might see what should be done in the citie.

6 And the Lord God prepared a f gourd, and made it to come up over Ionah, that it might be a shadow over his head, and deliver him from his griefe. So Ionah was exceeding glad of the gourd.

7 But God prepared a worme when the morning rose the next day, and it smote the ground, that it withered.

8 And when the sunne did arise, God prepared also a fervent East winde: and the sunne beat upon the head of Ionah, that he fainted and wished in his heart to die, and said, It is better for me to die then to live.

9 And God sayd unto Ionah, Doest thou well to be angry for the gourd? And he sayd, I doe well to be g angry unto the death.

10 Then sayd the Lord, Thou hast had pity on the gourd for the which thou hast not laboured, neither madest it grow, which came up in a night and perished in a night,

11 And should h not I spare Nineveh that great city, wherein are fixescore thousand persons, that i cannot discerne betweene their right hand and their left hand, and *also* much cattell?

d Wilt thou be iudge when I doe things for my glory, and when I doe not?

e For he doubted as yet whether God would shew them mercy or not, and therefore after fortie dayes he departing out of the citie, looking what issue God would send.

f Which was a further meanes, to cover him from the heate of the sunne, as he remained in his boothe.

g This declareth the great inconveniences whereinto Gods servants doe fall when they give place to their owne affections, and doe not in all things willingly submit themselves to God.

h Thus God mercifully reprooveth him which would pitie himselfe, and this gourd, and yet would restraine God to shew his compassion to so many thousand people.

i Meaning, that they were children and infants.

MICAH.

THE ARGUMENT.

MIcah the Prophet of the tribe of Iudah served in the worke of the Lord concerning Iudah and Israel at the least thirtie yeeres: at what time Isaiah prophecied. He declareth the destruction, first of the one kingdome, and then of the other, because of their manifold wickednesse, but chiefly for their idolatry. And to this end hee noteth the wickednesse of the people, the crueltie of the princes and governours, and the permission of the false prophets, and the delighting in them. Then he setteth forth the comming of Christ, his kingdome, and the felicity thereof. This prophet was not that Micah which resisted Ahab and all his false Prophets, as 1. Kng. 22, 8. but another of the same name.

CHAP. I.

1 *The destruction of Iudah and Ierusalem because of the idolatry.*

THE word of the Lord, that came unto Micah the a Morasthite in the dayes of Iothan, Ahaz, *and* Hezekiah kings of Iudah, which he saw concerning Samaria and Ierusalem.

2 Heare b all ye people: hearken thou, O earth, and all that therein is, and let the Lord God be witnesse against you, *even* the Lord from his holy Temple.

3 For behold, the Lord commeth out of his place, and will come c downe, and tread upon the high places of the earth.

4 And the mountaines shall melt under him (so shall the valleys cleave) as wax before the fire, *and* as the waters that are powred downeward.

5 For the wickednesse of Iaakob *is* all this, and for the sinnes of the house of Israel: what is the wickednesse of Iaakob? Is not d Samaria? and which are the high e places of Iudah? Is not Ierusalem?

6 Therefore I will make Samaria as an heape of the field, *and* for the planting of a vineyard, and I will cause the stones thereof to tumble downe into the valley, and I will discover the foundations thereof.

7 And all the graven images thereof shall be broken, and all the f gifts thereof shall be burnt with the fire, and all the idoles thereof will I destroy: for she gathered it of the hire of an harlot, and they shall returne g to the wages of an harlot.

8 Therefore I will mourne and howle: I will goe without cloathes, and naked: I will make lamentation like the dragons, and mourning as the ostriches.

9 For her plagues are grievous: for it is come into Iudah: *the enemie* is come unto the gate of my people, unto Ierusalem.

10 Declare ye it not at h Gath, neither weepe yee: for the house of i Aphrah roule thy selfe in the dust.

11 Thou that dwellest at k Saphir, goe together naked with shame: she that dwelleth at Zaanan, shall not come foorth in the mourning of Beth-ezel: *the enemie* shall l receive of you for his standing.

12 For the inhabitant of Maroth waited for good, but evill came from the Lord unto the m gate of Ierusalem.

13 O thou inhabitant of Lachish, binde the charet to the *beasts* n of price: she o is the beginning of the sinne to the daughter of Zion: for the transgressions of Israel were found in thee.

14 Therefore shalt thou give presents to Moresheth p Gath: the houses of Achzib *shalbe* as a lie to the kings of Israel.

15 Yet will I bring an q heire unto thee, O inhabitant of Maresha, he shall come unto Adullam r the glory of Israel.

16 Make thee bald, and shave thee for thy delicate children: inlarge thy baldnes as the eagle, for they are gone into captivitie from thee.

a Borne in Maresha a citie of Iudah.

b Because of the malice, and obstinacie of the people, whom he had so oft exhorted to repentance, hee summoneth them to Gods iudgements, taking all creatures, and God himselfe to witnes, that the preaching of his Prophets, which they have abused, shall be revenged.

c Meaning hereby, that God will come to iudgement against the strong cities and holdes.

d Samaria, which should have bene an example to all Israel of true religion and iustice, was the puddle, and stewes of all idolatry and corruption, and boasted themselves of their father Iaakob.

e That is, the idolatrie and infection.

f Which they gathered by evill practises, and thought that their idoles had enriched them therewith for their service unto them.

g The gaine that came by their idoles shalbe consumed as a thing of nought: for as the wages or riches of harlots are wickedly gotten, so are they vilely and speedily spent.

h Least the Philistims our enemies reioyce at our destruction.

i Which was a citie neere to Ierusalem. Iosh. 15, 23. there called Ophrah, and signifieth dust therefore he willeth them to mourne and roule themselves in the dust, for their dustie citie.

k These were cities whereby the enemie should passe as he came to Iudah.

l Hee shall not depart before he hath overcome you, and so you shall pay for his tarying.

m For Rabshakeh had shut up Ierusalem, that they could not send to succour them.

n To flee away: when he sent his captaines and armie against Ierusalem. o Thou first receivedst the idolatry of Ieroboam, and so diddest infect Ierusalem. p Thou shalt bribe the Philistims thy neighbours, but they shall deceive thee, as well as they of Ierusalem. q He prophecieth against his owne citie: and because it signified an heritage, he saith that God would send an heire to possesse it. r For so they thought themselves for the strength of their citie.

CHAP. II.

1 *Threatnings against the wanton and daintie people.* 6 *They would teach the Prophets to preach.*

WOe unto them that imagine iniquitie, and worke wickednesse upon their beds: a when the morning is light they practise it, because their hand † hath power.

a Assoone as they rise, they execute their wicked devises of the night, and according to their power hurt others.

† Hebr. *is his power.*

2 And

2 And they covet fields, and take them by violence, and houses, and take them away: so they oppresse a man and his house, *even* man and his heritage.

b Thus the Iewes lament and say that there is no hope of restitution, seeing their possessions are divided among the enemies.
c Ye shall have no more lands to divide as you had in times past, and as you used to measure them in the Iubile.
d Thus the people warne the prophets that they speake to them no more, for they cannot abide their threatnings.
e God sayth that they shall not prophecie, nor receive no more of their rebukes nor taunts.
f Ate these your workes according to his Law?
g Do not the godly finde my words comfortable?
h That is, aforetime.
i The poore can have no commoditie by them, but they spoile them, as though they were enemies.
k That is, their substance, and living, which is Gods blessings, and as it were part of his glory.
l Ierusalem shall not be your safegard: but the cause of your destruction.
m That is, shew himselfe to be a Prophet.
n Hee sheweth what prophets they delite in, that is, in flatterers, which tell them pleasant tales, and speake of their commodities.

3 Therefore thus sayth the Lord, Behold, against this familie have I devised a plague, whereout ye shall not plucke your neckes, and yee shall not goe *so* proudly, for this time is evill.

4 In that day shall they take up a parable against you, and lament with a dolefull lamentation, and say, b We be utterly wasted: he hath changed the portion of my people: how hath he taken it away to restore it unto mee? hee hath divided our fields.

5 Therefore thou shalt have none that shall cast a cord by lot in c the congregation of the Lord.

6 d They that prophecie, Prophecie ye not. e They shall not prophecie to them, neither shall they take shame.

7 O thou that art named the house of Iaakob, is the Spirit of the Lord shortened? f are these his workes? are not my workes good unto him g that walketh uprightly?

8 But he that was h yesterday my people, is risen up on the other side, *as* against an enemy: they spoyle the i beautifull garment from them that passe by peaceably, as though they returned from the warre.

9 The woman of my people have yee cast out from their pleasant houses, *and* from their children have ye taken away k my glory continually.

10 Arise and depart, for this is not *your* l rest: because it is polluted, it shall destroy *you*, even with a sore destruction.

11 If a man m walke in the spirit, and would lie falsly, *saying*, n I will prophecie unto thee of wine, and of strong drinke, he shall even be the prophet of this people.

12 I will surely gather o thee wholly, O Iaakob: I will surely gather the remnant of Israel: I will put them together as the sheepe of Bozrah, *even* as the flocke in the mids of their folde: *the cities* shall be full of brute of the men.

13 The p breaker up shall come up before them: they shall breake out, and passe by the gate, and goe out by it, and their king shall goe before them, and the Lord *shall be* q upon their heads.

o To destroy thee. p The enemie shall breake their gates and walles, and leade them into Caldea. q To drive them forward, and to helpe their enemies.

CHAP. III.

1 *Against the tyranny of princes and false prophets.*

A Nd I sayd, Heare, I pray you, O heads of Iaakob, and yee princes of the house of Israel: should not ye know a iudgement?

2 *But* they hate the good, and love the evill: they plucke off their skinnes from them, and their flesh from their bones.

3 And they eate also the flesh of my people, and flay off their skin from them, and they breake their bones, and chop them in pieces, as for the pot, and as flesh within the caldron.

4 Then c shall they cry unto the Lord: but he will not heare them: hee will even hide his face from them at that time, because they have done wickedly in their workes.

5 Thus saith the Lord, Concerning the prophets that deceived my people, and d bite them with their teeth, and cry, peace, but if a man put not into their mouths, they prepare warre against him.

6 Therefore e night shall be unto you for a vision, and darknesse *shalbe* unto you for a divination, and the Sunne shall go downe over the prophets, and the day shall be darke over them.

7 Then shall the Seers be ashamed, and the Soothsayers confounded: yea, they shall all cover f their lippes, for they have none answere of God.

8 Yet notwithstanding I am full g of power by the Spirit of the Lord, and of iudgement, and of strength to declare unto Iaakob his transgression, and to Israel his sinne.

9 Heare this, I pray you, ye heads of the house of Iaakob, and princes of the house of Israel: they abhorre iudgement, and pervert all equity.

10 They build up Zion with h blood, and Ierusalem with iniquitie.

11 The heads thereof iudge for rewards, and the Priests thereof teach for hire, and the prophets thereof prophecie for money: yet will they i leane upon the Lord and say, Is not the Lord among us? no evill can come upon us.

12 Therefore shall Zion for your sake be k plowed *as a* field, and Ierusalem shall be an heape, and the mountaine of the house, as the high places of the forest.

d They devoure all their substance, and then flatter them, promising that all shall goe well, but if one restraine from their bellyes, then they invent all wayes to mischiefe.
e As you have loved to wilke in darknesse, and to prophecie lyes, so God shall reward you with grosse blindnesse and ignorance, so that when all others shall see the bright beames of Gods graces, yee shall as blinde men grope as in the night.
f When God shall discover them to the world, they shalbe afraid to speake: for all shall know that they were but false prophets, and did belie the word of God.
g The Prophet being assured of his vocation by the Spirit of God, setteth himselfe alone against all the wicked, shewing how God hath given him gifts, abilitie and knowledge, to discerne betweene good and evill, reproove the sinnes of the people, and not to flatter them.
h They build them houses by briberie, which he calleth blood and iniquitie.
i They will say, that they are the people of God, and abuse his Name, as a pretense to cloake their hypocrisie.
k Reade Ierem. 26, 18.

CHAP. IIII.

1 *Of the kingdome of Christ, and felicitie of his Church.*

BUt in the last dayes it shall come to passe, that the mountaine of the House of the Lord shall be prepared in the top of the mountaines, and it shalbe exalted above the b hilles, and people shall flow unto it,

2 Yea, many nations shall come and say, Come, and let us goe up to the mountaine of the Lord, and to the House of the God of Iaakob, and hee will c teach us his wayes, and we will walke in his paths: for the Law shall goe foorth of Zion, and the word of the Lord from Ierusalem.

3 And hee shall iudge among many people, and d rebuke mighty nations afarre off, and they shall breake their swordes into mattockes, and their speares into e sithes, nation shall not lift up a sword against nation, neither shall they f learne to fight any more.

4 But they shall sit euery man under his vine, and under his figge-tree, and none shall make them afraid: for the mouth of the Lord of hostes hath spoken it.

5 For all people will walke g every one in the name of his god, and we will walke in the Name of the Lord our God, for ever and ever.

6 At the same day sayth the Lord, will I gather her that halteth, and I will gather her that is cast out, and her that I have afflicted.

7 And I will make her that halteth, h a remnant, and her that was cast farre off, a mightie nation, and the Lord shall reigne over them in

a When Christ shall come, and the Temple shall be destroyed.
b Reade Isa. 2, 2.
c He sheweth that there is no true Church but where as the people are taught by Gods pure word.
d By his corrections and threatnings he will bring the people into subiection which are in the utmost corners of the world.
e They shall abstaine from all evill doing, and exercise themselves in godlinesse and in well doing to others.
f Reade Isa. 2, 4.
g Hee sheweth that the people of God ought to remaine constant in their religion, albeit all the world should give themselves to their superstition and idolatrie.
h I will cause that Israel, which is now as one lame and halting, and so almost destroyed, shall live againe, and grow into a great people,

a. That thine which is iust and lawfull, both to governe my people aright, and also to discharge your owne conscience.
b. The Prophets condemneth the wicked governours not onely of covetousnesse, theft and murther but compareth them to wolves, lions and most cruell beasts.
c That is, when I shall visit their wickednesse: for though I heare the godly before they cry, Isa. 65. 24. yet I will not heare those though they cry, Isa. 1, 15. and Ezek. 8, 18. Iam. 2, 13. 1. Pet. 3, 11, 12.

Mount.

Mount Zion, from henceforth even for ever.

8 And thou, O i towre of the flocke, the ſtrong hold of the daughter Zion, unto thee ſhall it come, even k the firſt dominion, *and* kingdome ſhall come to the daughter Ieruſalem.

9 Now why doeſt thou cry out with lamentation? *is* l there no king in thee? is thy counſeller periſhed? for ſorow hath taken thee, as a woman in travaile.

10 Sorow and mourne, O daughter Zion, like a woman in travaile: for now ſhalt thou go forth of the citie, and dwell in the field, and ſhalt go into Babel, *but* there ſhalt thou be delivered: there the Lord ſhall redeeme thee from the hand of thine enemies.

11 Now alſo many nations are gathered againſt thee, ſaying, Zion ſhall be condemned, and our eye ſhall looke upon Zion.

12 But they m know not the thoughts of the Lord: they underſtand not his counſell, for he ſhall gather them as the ſheaves in the barne.

13 Ariſe and threſh, n O daughter Zion: for I will make thine horne yron, and I will make thine hooves braſſe, and thou ſhalt breake in pieces many people: and I will conſecrate their riches unto the Lord: and their ſubſtance unto the ruler of the whole world.

i Meaning, Ieruſalem, where the Lords flock was gathered.

k The flouriſhing ſtate of the Kingdome, as it was under David and Salomon, which thing was accompliſhed to the Church by the coming of Chriſt.

l In the meane ſeaſon he ſheweth that they ſhould endure great troubles and tentations when thy ſaw themſelves neither to have king nor counſell.

m He ſheweth that the faithfull ought not to meaſure Gods iudgements by the brags and threatnings of ỹ wicked, but thereby are admoniſhed to lift up their hearts to God to call for deliverance.

n God giveth his Church this victory, ſo oft as he overcommeth their enemies: but the accompliſhment thereof ſhall be at the laſt comming of Chriſt.

CHAP. V.

a The deſtruction of Ieruſalem. 2 The excellencie of Beth-leem.

NOw aſſemble thy gariſons; O daughter a of gariſons: he hath laid ſiege againſt us: they ſhall ſmite the iudge of Iſrael with a rod upon the cheeke.

2 And thou Beth-leem Ephrathah art b little to be among the thouſands of Iudah, *yet* out of thee ſhall he come forth unto me, that ſhalbe the ruler in Iſrael, whoſe c goings foorth *have bene* from the beginning, *and* from everlaſting.

3 Therefore will he give them up, untill the time that d ſhe which ſhalt beare, ſhall travaile: then the remnant of their brethren ſhall returne unto the children of Iſrael.

4 And he ſhall e ſtand, and feed in the ſtrength of the Lord, *and* in the maieſtie of the Name of the Lord his God, and they ſhall dwell ſtill: for now ſhall he be magnified unto the ends of the world.

5 And he f ſhalbe *our* peace when Aſſhur ſhall come into our land: when hee ſhall tread in our palaces, then ſhall we ariſe againſt him ſeven ſhepheards, and eight principall men.

6 And they ſhall deſtroy g Aſſhur with the ſword, and the land of Nimrod with their ſwords: thus ſhall he p deliver *us* from Aſſhur, when he commeth into our land, and when he ſhall tread within our borders.

7 And the i remnant of Iaakob ſhalbe among many people: as a dew from the Lord, *and* as the ſhowres upon the graſſe, that waiteth not for man, nor hopeth in the ſonnes of Adam.

8 And the remnant of Iaakob ſhalbe among the Gentiles in the middes of many people, as the Lion among the beaſts of the foreſt, *and* as the Lions whelpe among the flockes of ſheepe, who when he goeth thorow, treadeth downe and teareth in pieces, and none can deliver.

9 Thine hand ſhall be lift up upon thine adverſaries, and all thine enemies ſhall be cut off.

10 And it ſhall come to paſſe in that day, ſaith the Lord, that I will cut off thine k horſes out of the mids of thee, and I will deſtroy thy charets.

11 And I will cut off the cities of thy land, and overthrow all thy ſtrong holds.

12 And I will cut off thine enchanters out of thine hand: and thou ſhalt have no more ſoothſayers.

13 Thine idoles alſo will I cut off, and thine images out of the mids of thee: and thou ſhalt no more worſhip the worke of thine hands.

14 And I will plucke up thy groves out of the mids of thee: ſo will I deſtroy thine enemies.

15 And I will execute a vengeance in *my* wrath and indignation upon the heathen, l which they have not heard.

a He forewarneth them of the dangers that ſhall come before they enioy theſe comforts, ſhewing that foraſmuch as Ieruſalem was accuſtomed with her gariſons to trouble others, the Lord would now cauſe other gariſons to vexe her, and that her rulers ſhould be ſmitten on the face moſt contemptuouſly.

b For ſo the Iewes divided their countrey that for every thouſand there was a chiefe captaine: and becauſe Bethleem was not able to make a thouſand, he calleth it litle, but yet God will raiſe up his captaine and governour therein: and thus it is not the leaſt by reaſon of this benefite, as Matt. 2. 6.

c He ſheweth that the comming of Chriſt and all his wayes were appointed of God from all eternitie.

d He compareth the Iewes to women with childe, who for a time ſhould have great ſorowes, but at length they ſhould have a comfortable deliverance, Ioh. 16. 21.

e That is, Chriſts kingdome ſhalbe ſtable and everlaſting, and his people aſwell the Gentiles as the Iewes ſhall dwell in ſafety.

f This Meſſiah ſhall be a ſufficient ſafegarde for us, and though the enemie invade us for a time, yet ſhall God ſtirre up many which ſhall be able to deliver us.

g Theſe whom God ſhall raiſe up for the deliverance of his Church, ſhall deſtroy all the enemies thereof, which are meant here by the Aſſyrians and Babylonians which were the chiefe at that time.

h By theſe governours will God deliver us when the enemie commeth into our land.

i This remnant or Church which God ſhall deliver ſhall onely depend on Gods power and defence, as doeth the graſſe of the field, and not on the hope of man.

k I will deſtroy all things wherein thou putteſt thy confidence, as thy vaine confidence and idolatry, and ſo will helpe thee.

l It ſhall be ſo terrible that the like hath not beene heard of.

CHAP. VI.

An exhortation to the dumbe creatures to heare the iudgement againſt Iſrael being unkinde. 6 What manner of ſacrifices doe pleaſe God.

HEarken yee now what the Lord ſayth, Ariſe thou, *and* contend *before* the a mountaines, and let the hils heare thy voyce.

2 Heare ye, O mountaines, the Lords quarrell, and ye mighty foundations of the earth: for the Lord hath a quarrell againſt his people, and he will pleade with Iſrael.

3 O my people, what have I done unto thee? or wherein have I grieved thee? teſtifie againſt mee.

4 Surely, I b brought thee up out of the land of Egypt, and redeemed thee out of the houſe of ſervants, and I have ſent before thee, Moſes, Aaron and Miriam.

5 O my people, remember now what Balak king of Moab had deviſed, and what Balaam the ſonne of Beor had anſwered him, from c Shittim unto Gilgal, that yee may know the d righteouſneſſe of the Lord.

6 Wherewith e ſhall I come before the Lord, *and* bow my ſelfe before the high God? ſhall I come before him with burnt offerings, *and* with calves of a yeere old?

7 Will the Lord be pleaſed with thouſands of rams, or with ten thouſand rivers of oyle? ſhall I give my f firſt borne for my tranſgreſſion, *even* the fruit of the body, for the ſinne of my ſoule?

8 Hee hath ſhewed thee, O man, what is good, and what the Lord requireth of thee: g ſurely to doe iuſtly, and to love mercy, and to humble thy ſelfe, to walke with thy God.

9 The Lords voyce crieth unto the h city, and the man of wiſedome ſhall ſee thy name: Heare the rod, and who hath appointed it.

10 Are yet the treaſures of wickedneſſe in the houſe of the wicked, and the ſcant meaſure, that is abominable?

a He taked the high mountaines and hard rockes to witneſſe againſt the obſtinacie of his people.

b I have not hurt thee, but beſtowed infinite benefits upon thee.

c That is, remember my benefits from the beginning how I delivered you from Balaams curſe, and alſo ſpared you from Shittim, which was in the plaine of Moab, till I brought you into the land promiſed.

d That is, the trueth of his promiſe and his manifold benefits toward you.

e Thus the people by hypocriſie aske how to pleaſe God and are content to offer ſacrifices, but will not change their lives.

f There is nothing ſo deare to man, but the hypocrites will offer it unto God, if they thinke thereby to avoyde his anger: but they will never be brought to mortifie their owne affections, and to give themſelves willingly to ſerve God as he commanderh.

g The Prophet in few words calleth them to the obſervation of the ſecond Table, to know if they will obey God aright or no, ſaying that God hath preſcribed them to doe this.

h Meaning, that when God ſpeaketh to any citie or nation, the godly will acknowledge his maieſtie, & conſider not the mortall man that bringeth ỹ threatning, but God that ſendeth it.

11 Shall I iustifie the wicked balances, and the bag of deceitfull weights?

12 For the rich men thereof i are full of cruelty, and the inhabitants thereof have spoken lies, and their tongue *is* deceitfull in their mouth.

13 Therefore also will I make thee sicke in smiting thee, *and* in making *thee* desolate, because of thy sinnes.

14 Thou shalt eate and not be satisfied, and k thy casting downe *shalbe* in the middes of thee, and thou l shalt take hold, but shalt not deliver, and that which thou deliverest, will I give up to the sword.

15 Thou shalt sow, but not reape: Thou shalt tread the olives, but thou shalt not anoynt thee with oyle, and *make* sweet wine, but shall not drinke wine.

16 For the m statutes of Omry are kept, and all the maner of the house of Ahab, and ye walke in their counsels, that I should make thee waste, and the inhabitants thereof an hissing: therefore yee shall beare the reproach of my people.

i That is, of Ierusalem.
k Thou shalt be consumed with inward griefe and evils.
l Meaning, that the citie should goe about to save her men, as they that lay hold on that which they would preserve.
m You have received all the corruption and idolatry, wherewith the ten tribes were infected under Omri and Ahab his sonne: and to excuse your doings, you alledge the Kings authoritie by his statutes, and also wisedome and policie in so doing, but you shall not escape punishment: but as I have shewed you great favour, and taken you for my people, so shall your plagues be accordingly, Luke 12.47.

CHAP. VII.

1 *A complaint for the small number of the righteous.* 4 *The wickednesse of these times.* 14 *The prosperitie of the Church.*

WOe is mee, for I am as the a Summer gatherings, *and* as the grapes of the vintage: there *is* no cluster to eate: my soule defired the first ripe fruits.

a The Prophet taketh upon him the person of the earth, which complaineth that all her fruits are gone, so that none is left: that is, that there is no godly man remayning: for all are given to crueltie and deceit; so that none spareth his owne brother.

2 The good man is perished out of the earth, and there *is* none righteous among men: b they all lie in wait for blood: every man hunteth his brother with a net.

b He sheweth what the prince, the iudge, and the rich man are linked together all to doe evill, and to cloake the doings one of another.

3 To make good for the evill of *their* hands, the prince asked, and the iudge *iudgeth* for a reward: therefore the c great man he speaketh out the corruption of his soule: so d they wrapt it up.

c That is, the rich man that is able to give money, abstaineth from no wickednesse nor iniurie.

4 The best of them *is* as e a briar, and the most righteous of them *is sharper* then a thorne hedge: the day of f thy watchmen *and* thy visitation commeth: then shall be their confusion.

d These men agree among themselves and conspire with one consent to doe evill.

5 Trust ye not in a friend, neither put ye confidence in a counseller: keepe the doores of thy mouth from her that lieth in thy bosome.

6 For the sonne revileth the father: the daughter riseth up against her mother, the daughter in law against her mother in law, *and* a mans enemies *are* the men of his owne house.

e They that are of most estimation and are counted most honest among them, are but thornes and briers to pricke.

7 Therefore g I will looke unto the Lord: I will waite for God my Saviour: my God will heare me.

f Meaning of the Prophets and governours.

8 Reioyce not against mee, h O mine enemie: though I fall, I shall arise: when I shall sit in darknesse, the Lord *shalbe* a light unto me.

g The Prophet sheweth that the onely remedie for the godly in desperate evils, is to flee unto God for succour.

9 I will beare the wrath of the Lord, because I have sinned against him, untill hee pleade my cause, and execute iudgement for me: *then* will he bring mee foorth to the light, *and* i I shall see his righteousnesse.

h This is spoken in the person of the Church, which calleth the malignant Church her enemie.

10 Then shee that is mine enemie, shall looke upon it, and shame shall cover her, which said unto me, Where is the Lord thy God? Mine eyes shall behold her: now shall she be troden downe as the myre of the streetes.

i To wit, when God shall shew himselfe a deliverer of his Church, and a destroyer of his enemies.

11 *This is* k the day that thy walles shall be built: this day shall drive farre away l the decree.

k Meaning, the cruell empire of the Babylonians.

12 In this day also they shall come unto thee from m Assur, and *from* the strong cities, and from the strong holdes even unto the river, and from Sea to Sea, and from mountaine to mountaine.

l When the Church shalbe restored, they that were enemies afore, shall come out of all the corners of the world unto her, so that neither holds, rivers, seas, nor mountaines shalbe able to let them.

13 Notwithstanding the land shalbe desolate because of them that dwell therein, *and* for the fruits of n their inventions.

m Afore this grace appeare, he sheweth how grievously the hypocrites themselves shall be punished, seeing that the earth it selfe, which cannot sinne shalbe made waste because of their wickednesse.

14 o Feed thy people with thy rod, the flocke of thine heritage (which dwell solitarie in the wood) *as* in the mids of Carmel: led them feed in Bashan and Gilead, as in old time.

n The Prophet prayeth to God to be mercifull unto his Church, when they should be scattered abroad as in solitary places in Babylon, and to be beneficiall unto them as in times past.

15 According to the dayes of thy comming out of the land of Egypt, will I shew unto him marveilous things.

o God promiseth to be favourable to his people, as he had beene afore time.

16 The nations shall see, and be confounded for all their power: they shall p lay their hand upon their mouth: q their eares shall bee deafe.

p They shall be as dumme men and dare bragge no more.

17 They shall r licke the dust like a serpent: they shall moove out of their holes like wormes: they shalbe afraid of the Lord our God, and shall feare because of thee.

q They shalbe astonished and afraid to heare men speake, least they should heare of their destruction.

18 Who is a God like unto thee, that taketh away iniquitie, and s passeth by the transgression of the remnant of his heritage! Hee retaineth not his wrath for ever, because mercie pleaseth him.

r They shall fall flat on the ground for feare.

19 He will turne againe, *and* have compassion upon us: he will subdue our iniquities, and cast all t their sinnes into the bottome of the sea.

s As though he would not see it, but winke at it.

20 Thou wilt performe *thy* u trueth to Iaakob, *and* mercy to Abraham, as thou hast sworne unto our fathers in old time.

t Meaning of his elect.

u The Church is assured, that God will declare in effect the trueth of his mercifull promise, which he had made of old to Abraham, and to all that should apprehend the promise by faith.

NAHVM.

THE ARGUMENT.

AS they of Nineveh shewed themselves prompt and ready to receive the word of God, at Ionahs preaching, and so turned to the Lord by repentance: so after a certaine time rather giving themselves to worldly meanes to increase their dominion, then seeking to continue in the feare of God, and trade wherein they had begun; they cast off the care of religion, and so returned to their vomite, and provoked Gods iust iudgement against them in afflicting his people. Therefore their citie Nineveh was destroyed, and Merach-baladan king of Babel (or as some thinke Nebuchad-nezzar) enioyed the empire of the Assyrians. But because God hath a continuall care of his Church, he stirreth up his Prophet to comfort the godly, shewing that the destruction of their enemies should be for their consolation. And it seemeth, he prophecied about the time of Hezekiah, and not in the time of Manasseh his sonne, as the Iewes write.

CHAP.

CHAP. I.

Of the destruction of the Assyrians, and of the deliverance of Israel.

THE [a] burden of Nineueh. [b] The booke of the vision of Nahum the [c] Elkeshite.

2 God *is* [d] ielous, and the Lord revengeth: the Lord revengeth: euen the Lord [e] of anger, the Lord will take vengeance on his adversaries, and he reserveth *vvrath* for his enemies.

3 The [f] Lord *is* slow to anger, but *he is* great in power, and will not surely cleare *the vvicked*: the Lord *hath* his way in the whirlewinde, and in the storme, and the cloudes *are* the dust of his feete.

4 He rebuketh the sea, and drieth it, and hee drieth vp all the rivers: Bashan is wasted and Carmel, and the floure of Lebanon is wasted.

5 The mountaines tremble for him, and the hilles melt, and the earth is burnt at his sight, yea the world, and all that dwell therein.

6 [g] Who can stand before his wrath? or who can abide in the fiercenesse of his wrath? his wrath is powred out like fire, and the rockes are broken by him.

7 The Lord is good [h] *and* as a strong hold in the day of trouble, and hee knoweth them that trust in him.

8 But passing ouer *as* with a flood, he will vtterly destroy the [i] place thereof, and darkenesse shall pursue his enemies.

9 What doe ye [k] imagine against the Lord? he will make an vtter destruction: affliction shall not rise vp the second time.

10 For *he shall come as* vnto [l] thornes folden one in another, and as vnto drunkards in their drunkennesse: they shall be deuoured as stubble fully dryed.

11 There [m] commeth one out of thee that imagineth euill against the Lord, *euen* a wicked counseller.

12 Thus sayth the Lord, Though they be [n] quiet, and also many, yet thus shall they be cut off when hee shall passe by: though I haue afflicted thee, I will afflict thee no more.

13 For now I will breake his yoke from thee, and will burst thy bonds in sunder.

14 And the Lord hath giuen a commandement concerning thee, that no more of thy name be [o] sowen: out of the house of thy gods will I cut off the graven, and the molten image: I will make it thy grave for thee, for thou art vile.

15 * Behold vpon the mountaines the feete of him that declareth, and publisheth [p] peace: O Iudah, keep thy solemne feasts, performe thy vowes, for the wicked shall no more passe through thee: he is vtterly cut off.

a Reade Iesa.13.1.
b The vision or revelation, which God commanded Nahum to write concerning the Ninevites.
c That is, borne in a poore village in the tribe of Simeon.
d Meaning, of his glory.
e With his he is but angry for a time, but his anger never aswageth toward the reprobate, though for a time he deferre it.
f Thus the wicked would make Gods mercy an occasion to sinne, but the Prophet willeth them to consider his force and iustice.
g If all creatures be at Gods commandement, and none is able to resist his wrath, shall man flatter himselfe, and thinke by any meanes to escape, when he prouoketh his God to anger?
h Least the faithfull should be discouraged by hearing the power of God, he sheweth them that his mercie apperraine vnto them, and that he hath care ouer them.
i Signifying, that God will suddenly destroy Nineueh, and the Assyrians, in such sort as they shall lie in perpetuall darkenesse, and never recover their strength againe.
k He sheweth that the enterprises of the Assyrians against Iudah and the Church, were against God, and therefore hee would so destroy them at once, that he should not need to returne the second time.
l Though the Assyrians thinke themselues like thornes that pricke on all sides, yet the Lord will set fire on them, and as drunken men are not able to stand against any force, so they shall be nothing able to resist him.
m Which may be vnderstood either of Senaherib, or of the whole body of the people of Nineveh.
n Though they thinke themselves in most safetie, and of greatest strength, yet when God shall passe by, hee will destroy them: notwithstanding he comforteth his Church, and promiseth to make an end of punishing them by the Assyrians.
o Meaning, Saneherib, who should have more children, but be slaine in the house of his gods. 2. King. 19. 36. 37. * *Iesa.* 25. 7. *Rom.* 10. 15.
p Which peace the Iewes should enioy by the death of Saneherib.

CHAP. II.

Hee describeth the victories of the Caldeans against the Assyrians.

THE [a] destroyer is come before thy face: keepe thy munition: looke to the way: make *thy* loynes strong: increase *thy* strength mightily.

2 For the Lord hath [b] turned away the glory of Iaakob, as the glory of Israel: for the emptiers haue emptied them out, and [c] marred their vine branches.

3 The shield of his mightie men is made red, [d] the valiant men are in scarlet: the charets *shall be as* in the fire *and* flames in the day of his prepreration, and [e] the firre trees shall tremble.

4 The charets shall rage in the streetes: they shall returne to and fro in the high wayes: they shall seeme like lampes: they shall shoot like the lightning.

5 [f] Hee shall remember his strong men: they shall stumble as they goe: they shall make haste to the walles thereof, and the defence shall be prepared.

6 The gates of the river shall be opened, and the palace shall melt.

7 And Huzzab *the Queene* shall be led away captive, and her maides shall lead *her* as with the voyce of doues, smiting vpon their breasts.

8 But Nineveh is [g] of old like a poole of water: yet they shall flee away. Stand, stand, *shall they cry*: but none shall looke backe.

9 [h] Spoyle ye the silver, spoyle the gold: for there is none end of the store *and* glory of all the pleasant vessels.

10 [i] Shee is emptie and voide and waste, and the heart melteth, and the knees smite together, and sorow is in all loines, and the faces [k] of them all gather blackenesse.

11 Where is the [l] dwelling of the lions, and the pasture of the lions whelpes? where the lion *and* the lyonesse waked, *and* the lions whelpe, and none made them afraid.

12 The lion did teare in pieces enough for his whelpes, and woried for his lyonesse, and filled his holes with pray, and his dennes with spoyle.

13 Behold, I *come* vnto thee, saith the Lord of hosts, and I will burne her charets in the [m] smoke, and the sword shall deuoure the yong lions, and I will cut off thy spoyle from the earth, and the voyce of thy [n] messengers shall no more be heard.

a That *is*, Nebuchad-nezzar is in a readinesse to destroy the Assyrians: and the Prospher dereideth the enterprises of the Assyrians which prepared to resist him.
b Seeing God hath punished his owne people Iudah and Israel, he will now punish the enemies by whom he scourged them, reade Isa. 10. 12.
c Signifying, that the Israelites were vtterly destroyed.
d Both to feare the enemy, and also that they themselues should not so soone espie blood one of another to discourage them.
e Meaning, their speares should shake and crash together.
f Then the Assyrians shall seeke by all meanes to gather their power, but all things shall faile them.
g The Assyrians will flatter themselves and say, that Nineveh is so ancient that it can never perish, and is as a fishpoole, whose waters they that walke on the bankes cannot touch, but they shall be scattered, and shall not looke backe though men would call them.
h God commandeth the enemies to spoyle. Nineveh, and promiseth them infinite riches and treasures.
i That is, Neneveh, and the men thereof shall be after this sort.
k Reade Ioel 2. 6.
l Meaning, Nineveh, whose inhabitants were cruell like the Lions, and given to all oppression, and spared no violence of tyrannie to prouide for their wives and children.
m That is, as soone as my wrath beginneth to kindle.
n Signifying the heralds, which were accustomed to proclaime warre. Some reade, of thy gumme teeth wherewith Nineveh was woont to bruise the bones of the poore.

CHAP. III.

2 Of the fall of Nineveh. 3 No power can escape the hand of God.

O Bloody citie, it is all full of lyes *and* robbery: [a] the pray departeth not.

2 The noyse of a whip, [b] and the noyse of the mooving of the wheeles, and the beating of the horses, and the leaping of the charets.

3 The horseman lifteth up both the bright sword, and the glittering speare, and a multitude *are* slaine, and the dead bodies *are* many: there is none end of their corpses, they stumble vpon their corpses.

4 Because of the multitude of the fornications of the [c] harlot that is beautifull, and is a mistresse of witchcraft, and selleth the people through her

a It never ceaseth to spoyle and robbe.
b He sheweth how the Caldeans shall haste, and how couragious their horses shall be in beating the ground when they come against the Assyrians.
c He compareth Nineueh to an harlot, which by her beauty and subtilie entiseth yong men, and bringeth them to destruction.

her whoredome, and the nations through her witchcrafts.

5 Behold, *I come* upon thee, saith the Lord of hoastes, and will discover thy skirts upon thy face, and will shew the nations thy filthinesse, and the kingdomes thy shame.

6 And I will cast filt upon thee, and make thee vile, and will set thee as a gazing stocke.

7 And it shall come to passe, that all they that looke upon thee, shall flee from thee, and say, Nineveh is destroyed, who will have pity upon her? where shall I seeke comforters for thee?

d Meaning, Alexandria, which was in league with so many nations, and yet was now destroyed.

8 Art thou better then d No, *which was* full of people? that lay in the rivers, and *had* the waters round about it? whose ditch was the sea, *and* her wall *was* from the sea?

9 Ethiopia and Egypt *were* her strength, and there was none end: Put and Lubim were ‖ her helpers.

‖ Or, *thist.*

10 Yet was shee caried away, *and* went into captivitie: her yong children also were dashed in pieces at the head of all the streets: and they cast lots for her noble men, and all her mighty men were bound in chaines.

11 Also thou shalt be drunken: thou shalt hide thy selfe, and shalt seeke help because of the enemy.

12 All thy strong cities *shalbe like* fig-trees with the first ripe figs: for if they be shaken, they fall into the mouth of the eater.

13 Behold, thy people within thee *are* women: the gates of thy land shalbe opened unto thine enemies, *and* the fire shall devoure thy barres.

14 Draw thee waters for the siege: fortifie thy strong holds: goe into the clay, and temper the morter: make strong bricke.

15 There shall the fire devoure thee: the sword shall cut thee off: it shall eate thee up like the e locusts, *though* thou be multiplied like the locusts, *and* multiplied like the grashopper.

e Signifying that Gods iudgements should suddenly destroy the Assyrians, as these vermine are with raine or change of weather.

16 Thou hast multiplied thy marchants above the starres of heaven: the locust spoileth and flyeth away.

17 Thy princes *are* as the grashoppers, and thy captaines as the great grashoppers which remaine in the hedges in the cold day: *but* when the sunne ariseth, they flee away, and their place is not known where they are.

18 Thy f shepheards do sleepe, O king of Ashur: thy strong men lye downe: thy people is scattered upon the mountaines, and no man gathereth *them.*

f Thy princes and counsellers.

19 There is no healing of thy wound: thy plague is grievous: all that heare the bruite of thee, shall clappe the hands over thee: for upon g whom hath not thy malice passed continually?

g Meaning, that there was no people to whom the Assyrians had not done hurt.

HABAKKVK.

THE ARGUMENT.

THe Prophet complaineth unto God, considering the great felicitie of the wicked, and the miserable oppression of the godly, which endure all kinde of affliction and crueltie, and yet can see none end. Therefore hee had this revelation shewed him of God, that the Caldeans should come and take them away captives, so that they could looke for none end of their troubles, as yet, because of their stubburnesse and rebellion against the Lord. And least the Godly should despaire, seeing this horrible confusion, hee comforteth them by this that God will punish the Caldeans their enemies, when their pride and crueltie shall be at height: wherefore he exhorteth the faithfull to patience by his owne example, and shewed them a forme of prayer, wherewith they should comfort themselves.

CHAP. I.

a *A complaint against the wicked that persecute the iust.*

THe burden, which Habakkuk the Prophet did see.

2 O Lord, how long shall I cry, and thou wilt not heare! *even* cry out unto thee a for violence, and thou wilt not helpe!

a The Prophet complaineth unto God and bewaileth that among the Iewes is left none equitie and brotherly love: but in stead hereof reigneth cruelty, theft, contention and strife.

3 Why doest thou shew me iniquitie, and cause me to behold sorow? for spoyling, and violence *are* before me: and there are that raise up strife and contention.

4 Therefore the Law is dissolved, and iudgement doth never go forth: for the wicked doeth b compasse about the righteous, therefore c wrong iudgement proceedeth.

b To suppresse him, if any should shew himselfe zealous of Gods cause.

c Because the iudges which should redresse this excesse, are as evill as the rest.

5 Behold among the heathen, and regarde, and wonder, *and* marveile: for I will worke a worke in your dayes: d yee will not beleeve it, though it be told you.

d As in times past you would not beleeve Gods word, so shall ye not now beleeve the strange plagues which are at hand.

6 For loe, I raise up the Caldeans, that bitter and furious nation, which shall goe upon the bredth of the land to possesse the dwelling places *that are* not theirs.

7 They are terrible and fearefull: e their iudgement, and their dignitie shall proceed of themselves.

e They themselves shall be your iudges in this cause, and none shall have authoritie over them to controll them.

8 Their horses also are swifter then the leopards, and are more fierce then the wolves in the * evening: and their horsemen are many: and their horsemen shall come from farre: they shall flie as the eagle hasting to meate.

* *Zeph.3.3.*

9 They come all to spoyle: for their faces *shalbe* an f East winde, and they shall gather the captivitie g as the sand.

f For the Iewes most feared this winde, because it destroyed their fruits.

g They shalbe so many in number.

10 And they shall mocke the Kings, and the princes *shalbe* a scorne unto them: they shall deride every strong hold: for they shall gather h dust, and take it.

h They shall cast up mounts against it.

11 Then shall they i take a courage, and transgresse and doe wickedly, *imputing* this their power unto their god.

i The Prophet comforteth the faithfull that God will also destroy the Babylonians, because they shall abuse this victory, and become proud and insolent, attributing the prayse hereof to their idoles.

12 Art not thou of old, O Lord my God, mine holy One? we shall not k die: O Lord, thou hast ordeined them for iudgement, and O God, thou hast established them for correction.

k He assureth the godly of Gods protection, shewing that the enemie can doe no more then God hath appointed, and also that their sinner requireth such a sharpe rod.

13 *Thou art* of pure eyes, and canst not see evill: thou canst not behold wickednes: wherefore doest thou looke upon the transgressors, *and* holdest thy tongue, when the wicked devoureth the man, that is more righteous then he?

l So that the great devoureth the small, and the Caldeans destroy all the world.

14 And makest men as the l fishes of the sea, *and* as the creeping things, that have no ruler over them?

15 They

15 They take up all with the angle: they catch it in their net, and gather it in their yarne, wherof they reioyce and are glad.

16 Therefore they sacrifice unto their [m] net, and burne incense unto their yarne, because by them their portion *is* fat, and their meat plenteous.

17 Shall they therefore stretch out their net, and not spare continually to slay [n] the nations?

CHAP. II.

2 A vision. 5 Against pride, covetousnesse, drunkennesse, and idolatry.

I Will stand upon my [a] watch, and set mee upon the towre, and will looke and see what he would say unto me, and what I shall answered to him that rebuketh me.

2 And the Lord answered me, and sayd, Write the vision, and make it plaine upon tables, that he may runne [b] that readeth it.

3 For the vision *is* yet for an appointed time, but at the [c] last it shall speake and not lie: though it tary, wait: for it shall surely come, *and* shall not stay.

4 Beholde, [d] hee that lifteth up himselfe, his mind is not uptight in him, but the iust shall live by his faith.

5 Yea, indeede the proud man *is as* [e] hee that transgresseth by wine: therefore shall hee not endure, because hee hath enlarged his desire as the hell, and is as death, and cannot be satisfied, but gathered unto him all nations, and heapeth unto him all people.

6 Shall not all these take up a parable against him, and a taunting proverbe against him, and say, Ho, he that increaseth *that which is* not his? [f] how long? and hee that ladeth himselfe with thicke clay?

7 Shall [g] they not rise up suddenly, that shall bite thee? and awake, that shall stirre thee? and thou shalt be their pray?

8 Because thou hast spoyled many nations, all the remnant of the people shall spoyle thee, because of mens blood, and for the wrong *done* in the land, in the citie, and unto all that dwell therein.

9 Ho, he that coveteth an evill covetousnesse to his house, that he may set his nest on high, to escape from the power of evill.

10 Thou [h] hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.

11 For the [i] stone shall cry out of the wall, and the beame out of the timber shall answere it.

12 Woe unto him that buildeth a towne with blood, and erecteth a city by iniquitie.

13 Behold, is it not of the [k] Lord of hoastes, that the people shall labour in the very fire? the people shall even wearie themselves for very vanitie.

14 For the earth shall [l] be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

15 Woe unto him that giveth his neighbour [m] drinke: thou ioynest thine heate, and makest *him* drunken also, that thou mayest see their privities.

16 Thou art filled with shame [n] for glory: drinke thou also, and be made naked: the cup of the Lords right hand shall be turned unto thee, and shamefull spuing *shall be* for thy glory.

17 For the [o] crueltie of Lebanon shall cover thee: so shall the spoyle of the beastes, which made them afraid, because of mens blood, and for the wrong *done* in the land, in the citie, and unto all that dwell therein.

18 What profiteth the [p] image? for the maker therefore hath made it an image, and a teacher of lies, though he that made it, trust therein, when he maketh dumbe idoles.

19 Woe unto him that sayth to the wood, Awake, *and* to the dumbe stone, Rise up, it shall teach thee: [q] behold, it is layd over with gold and silver, and there *is* no breath in it.

20 But the Lord *is* in his holy Temple: let all the earth keepe silence before him.

CHAP. III.

2 A prayer for the faithfull.

A Prayer of Habakkuk the Prophet for the [a] ignorances.

2 [b] O Lord, I have heard thy voyce, *and* was afraide, O Lord, revive thy [c] worke in the mids of the people, in the middes of the yeeres make it knowen: in wrath remember mercy.

3 God commeth from [d] Teman, and the holy One from mount Paran, Selah. His glory covereth the heavens, the earth is full of his prayse.

4 And *his* brightnesse was as the light: [e] he had hornes *comming* out of his hand, *and* there was the hiding of his power.

5 Before him went the pestilence, and burning coales went forth before his feete.

6 He stood and measured the earth: hee beheld and dissolved the nations, and the everlasting mountaines were broken, *and* the ancient hillles did bow: his [f] ways *are* everlasting.

7 [g] For *his* iniquity I saw the tents of Cushan, *and* the curtaines of the land of Midian did tremble.

8 Was the Lord angry against the [h] rivers? or was thine anger against the floods? or was thy wrath against the sea, that thou diddest ride upon thine horses? thy charets brought salvation.

9 Thy [k] bowe was manifestly revealed, *and* the [l] oathes of the tribes *were* a sure word, Selah, thou [m] diddest cleave the earth with rivers.

10 The mountaines saw thee, and they trembled: the streame of the water [n] passed by: the deepe made a noyse, and lift up his hand on high.

11 The [o] sunne *and* moone stood still in *their* habitation: [p] at the light of thine arrowes they went, *and* at the bright shining of thy speares.

12 Thou trodest downe the lande in anger,

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[m] Meaning, that the enemies flatter themselves and glory in their owne force, power and wit.

[n] Meaning, that they should not.

[a] I will renounce mine owne iudgment, and onely depend on God to be instructed what I shall answere them that abuse my preaching, and to be armed against all tentations.

[b] Write it in great letters, that he that runneth may reade it.

[c] Which contained the destruction of the enemy, and the comfort of the Church: which thing though God execute not according to mans hasty affections, yet the issue of both is certaine at this time appointed.

[d] To trust in himselfe, or in any worldly thing, is never to be quiet: for the onely rest is to stay upon God by faith. Rom. 1,17. Gal. 3,11. Hebr. 10,38.

[e] He compareth the proud and covetous man to a drunkard that is without reason and sense, whom God will punish and make him a laughing stocke to all the world: and this he speaketh for the comfort of the godly, and against the Chaldeans.

[f] Signifying, that all the world shall wish the destruction of tyrants, and that by their oppression and covetousnes, they heape but upon themselves more heavie burdens: for the more they get, the more are they troubled.

[g] That is, the Medes and Persians, that should destroy the Babylonians?

[h] Signifying, that the covetous man is the ruine of his owne house, when as he thinketh to enrich it by cruelty and oppression.

[i] The stones of the house shall cry, and say that they are built of blood, and the wood shall answere and say the same of it selfe.

[k] Meaning, that God will not deferre his vengeance long, but will come and destroy all their labours, as though they were consumed with fire.

[l] In the destruction of the Babylonians his glory shall appeare through all the world.

[m] Hee reprocheth thus the king of Babylon, who as he was drunken with covetousnesse and cruelty, so hee provoked others to the same, and inflamed them by his rage, and so in the end brought them to shame.

[n] Whereas thou thoughtest to have glory of these thy doings, they shall turne to thy shame: for thou shalt drink of the same cup with others in thy turne.

[o] Because the Babylonians were cruell not onely against other nations, but also against the people of God, which is meant by Lebanon and the beasts therein, he sheweth that the like crueltie shall be executed against them.

[p] Hee sheweth that the Babylonians gods could nothing availe them, for they were but blockes or stones, reade Iere. 10,8.

[q] If thou wilt consider what it *is*, and how that it hath neither breath nor life, but is a dead thing.

[a] The Prophet instructeth his people to pray unto God, not onely for their great sins, but also for such as they had committed of ignorance.

[b] Thus the people were afraid when they heard Gods threatnings, and prayed.

[c] That is, the state of thy Church which is now ready to perish, before it come to halfe a perfect age, which should be under Christ.

[d] Teman and Paran were neere Sinai, where the Law was given: whereby is signified that his deliverance was as present now as it was then.

[e] Whereby is meant a power that was ioyned with his brightnesse, which was hid to the rest of the world, but was revealed in mount Sinai to his people, Psal. 31. 16.

[f] Signifying, that God hath wonderfull meanes, and ever had a marveilous power when he would deliver his Church.

[g] The iniquity of the king of Syria in vexing thy people was made manifest by thy iudgement, to the comfort of thy Church, Iudg. 5,20. and also of the Midianites, which destroyed themselves, Iudg. 7,22.

[h] Meaning, that God was not angry with the waters, but that by this meanes he would destroy his enemies and deliver his Church.

[i] And so diddest use all the elements as instruments for the destruction of thine enemies.

[k] That is, thy power.

[l] For hee had not onely made a covenant with Abraham, but renewed it with his posteritie.

[m] Read Num. 20. 11.

[n] He alludeth to the red sea and Iorden, which gave passage to Gods people, and shewed signes of their obedience as it were by the lifting up their hands.

[o] As appeareth, Iosh. 10, 11.

[p] According to thy commandement, the sunne was directed by the weapons of thy people, that fought in thy cause, as though it durst not goe forward,

and

and diddest threst the heathen in displeasure.

13 Thou wentest forth for the saluation of thy people, *euen* for saluation of thine q Anoynted: thou hast wounded the head of the house of the wicked, and discoueredst the foundations vnto the r necke, Selah.

14 Thou diddest s strike thorow with his owne staues the heads of his villages: they came out as a whirlewind to scatter mee: their reioycing *was* as to deuoure the poore secretly.

15 Thou diddest walke in the sea with thine horses vpon the heape of great waters.

16 When I t heard, my belly trembled: my lips shooke at the voyce: rottennesse entred into my bones, and I trembled in my selfe, that I might rest in u the day of trouble, *for* when he commeth vp x vnto the people, he shall destroy them.

17 For the fig-tree shall not flourish, neither shall fruit *be* in the vines: the labour of the oliue shall faile, and the fields shall yeeld no meat: the sheep shallbe cut off from the fold, and there shall be no bullocke in the stalles.

18 But I will reioyce in the Lord: I will ioy y in the God of my saluation.

19 The Lord God *is* my strength: he will make my feete like hindes *feete*, and he will make me to walke vpon mine hie places. z To the chiefe singer on Neginothai.

q Signifying, that there is no saluation but by Christ.
r From the top to the toe thou hast destroyed the enemies
s God destroyed his enemies both great and small with their owne weapons, though they were neuer so fierce against his Church.
t He returneth to that which he spake in the second verse, and sheweth how he was afraid of Gods iudgements.
u He sheweth that the faithfull can neuer haue true rest, except they feele before the weight of Gods iudgements.
x That is, the enemy, but the godly shall be quiet, knowing that all things shall turne to good vnto them.
y He declareth wherein standeth the comfort and ioy of the faithfull, though they see neuer so great afflictions prepared.
z The chiefe singer vpon the instruments of musicke, shall haue occasion to praise God for this great deliuerance of his Church.

ZEPHANIAH.

THE ARGUMENT.

Seeing the great rebellion of the people, and that there was now no hope of amendment, hee denounceth the great iudgement of God, which was at hand; shewing that their countrey should be vtterly desolate, and they caried away captiues by the Babylonians. Yet for the comfort of the faithfull he prophecied of Gods vengeance against their enemies, as the Philistims, Moabites, Assyrians and others, to assure them that God had a continuall care ouer them. And as the wicked should be punished for their sinnes and transgressions: so he exhorteth the godly to patience, and to trust to find mercy by reason of the free promise of God made vnto Abraham: and therefore quietly to abide till God shew them the effect of that grace, whereby in the end they should be gathered vnto him, and counted as his people and children.

CHAP. I.

Threatnings against Iudah and Ierusalem, because of their idolatry.

THE word of the Lord, which came vnto Zephaniah the sonne of Cushi, the sonne of Gedaliah, the sonne of Amariah, the sonne of Hizkiah, in the dayes of * Iosiah, the sonne of * Amon king of Iudah.

2 I will surely destroy all things from off the land, saith the Lord.

3 I will destroy man and beast: I will destroy the a foules of the heauen, and the fishes of the sea, and ruines *shallbe* to the wicked, and I will cut off man from off the land, saith the Lord.

4 I will also stretch out mine hand vpon Iudah, and vpon all the inhabitants of Ierusalem, and I will cut off the remnant of Baal from this place, *and* the name of the b Chemarims with the Priests,

5 And them that worship the hoste of heauen vpon the houses tops, and them that worship and sweare by the Lord, and sweare by c Malcham.

6 And them that are turned backe from the Lord, and those that haue not sought the Lord, nor inquired for him.

7 Be still at the presence of the Lord God: for the day of the Lord is at hand: for the Lord hath prepared a sacrifice, *and* hath sanctified his ghests.

8 And it shallbe in the day of the Lords sacrifice, that I will visit the princes and the kings children, and all such as are cloathed with a strange apparell.

9 In the same day also will I visit all those that d dance vpon the threshold so proudly, which fill their masters houses by cruelty and deceit.

10 And in that day, saith the Lord, there *shallbe* a noise, *and* crie from the e fishgate, and an howling from the second *gate*, and a great destruction from the hilles.

11 Howle ye inhabitants of g the lowe place: for the company of the merchants is destroyed: all they that beare siluer, are cut off.

12 And at that time will I search Ierusalem with h lights, and visit the men that are frozen i in their dregs, and say in their hearts, The Lord will neither doe good nor doe euill.

13 Therefore their goods shall be spoyled, and their houses waste: * they shall also build houses, but not inhabite *them*, and they shall plant vineyards, but not drinke the wine thereof.

14 The great day of the Lord *is* neere: it *is* neere, and hasteth greatly, *euen* the voyce of the day of the Lord: k the strong man shall cry there bitterly.

15 * That day *is* a day of wrath, a day of trouble and heauinesse, a day of destruction and desolation, a day of obscurity and darkenesse, a day of cloud and blackenesse,

16 A day of the trumpet and alarme against the strong cities, and against the high towers.

17 And I will bring distresse vpon men, that they shall walke like blind men, because they haue sinned against the Lord, and their blood shallbe powred out as dust, and their flesh as the dung.

18 * Neither their siluer nor their gold shallbe able to deliuer them in the day of the Lords wrath, but the * whole land shalbe deuoured by the fire of his iealousie: for he shall make euen a speedy riddance of all them that dwell in the land.

Chap. I. II.

1. King. 22. 1.
* 1. King. 21. 19.
a Not that God was angry with these dumbe creatures, but because man was so wicked for whose cause they were created, God maketh them to take part of the punishments with him.
b Which were an order of superstitious priests appointed to minister in the seruice of Baal, and were as his peculiar chaplens, reade 2. King. 23. 5. Hose. 10. 5.
c He alludeth to their idole Molech which was forbidden, Leuit. 20. 2. yet they called him their king, & made him as a god: therefore he here noteth them that will both say they worship God, and yet will sweare by idols and serue them which halting is here condemned, as Ezek. 20. 39. 1. King. 18. 21. 2. King. 17. 33.
d Meaning, the courtiers, which did imitate the strange apparell of other nations to winne their fauour thereby, and to appeare glorious in the eyes of all other, reade Ezek. 23. 14.
e He meaneth the seruants of the rulers which inuade other mens houses, and reioyce and leape for ioy, when they can get any pray to please their masters withall.
f Signifying, that all the corners of the citie of Ierusalem should be full of trouble.
g This is meant of the street of the merchants which was lower then the rest of the place about it.
h So that nothing shall escape me.
i By their prosperity they are hardened in their wickednes.
* Deut. 28. 30. amos 5. 11.
k They that trusted in their owne strength and contemned the Prophets of God.
* Ier. 30. 7. ioel 2. 11. amos 5. 18.
* Ezek. 7. 19.
* Chap. 3. 8.

CHAP. II.

He moueth to returne to God. 5 prophecying destruction against the Philistims, Moabites and others.

GAther a your selues, euen gather you, O nation not worthy to be loued,

2 Before the decree come foorth, *and ye be* as chaffe

a He exhorteth them to repentance, and willeth them to assemble

chaffe that paſſeth in a day, *and* before the fierce wrath of the Lord come vpon you, *and* before the day of the Lords anger come vpon you.

3 Seeke ye the Lord all the meek of the earth, which b haue wrought his iudgement: ſeeke righteouſnes, ſeeke lowlineſſe, if ſo be that ye may be hid in the day of the Lords wrath.

4 For c Azzah ſhallbe forſaken, and Aſhkelon deſolate: they ſhall driue out Aſhdod at the noone day, and Ekron ſhall be rooted vp.

5 Who vnto the inhabitants of the ſea d coaſt: the nation of the Cherethims, the word of the Lord is againſt you: O Canaan, the land of the Philiſtims, I will euen deſtroy thee without an inhabitant.

6 And the ſea coaſt ſhallbe dwellings *and* cottages for ſhepheards and ſheepfolds.

7 And *that* coaſt ſhallbe for the e remnant of the houſe of Iudah, to feed therevpon: in the houſes of Aſhkelon ſhall they lodge toward night; for the Lord their God ſhall viſit them, and turne away their captiuitie.

8 I haue heard the reproach of Moab, and the rebukes of the children of Ammon, whereby they vpbraided my people, and f magnified themſelues againſt their borders.

9 Therefore as I liue, ſaith the Lord of hoſts, the God of Iſrael, Surely Moab ſhall be as Sodome, and the children of Ammon as Gomorah, *euen* the breeding of nettles, and ſalt pittes, and a perpetuall deſolation, the reſidue of my folke ſhall ſpoile them: and the remnant of my people ſhall poſſeſſe them.

10 This ſhall they haue for their pride, becauſe they haue reproached, and magnified themſelues againſt the Lord of hoſts people.

11 The Lord *will be* terrible vnto them: g for he will conſume all the gods of the earth, and euery man ſhall worſhip him from his place, *euen* all the yles of the heathen.

12 Ye Morians alſo ſhallbe ſlaine by my ſword with them.

13 And he will ſtretch out his hand againſt the North, and deſtroy Aſſiur, and will make Nineueh deſolate, *and* waſte like a wildernes.

14 And flocks ſhall lie in the mids of her, and all the beaſtes of the nations, and the h pelicane and the ‖ owle ſhall abide in the vpper poſts of it: the voyce *of birds* ſhall ſing in the windowes, *and* deſolation *ſhallbe* vpon the poſtes, for the cedars are vncouered.

15 This is the i reioycing city that dwelt careleſſe, that ſaid in her heart, I am, and there *is* none beſides me: how is ſhe made waſte, and the lodging of the beaſts! euery one that paſſeth by her, ſhall hiſſe and wag his hand.

CHAP. III.

4 Againſt the gouernours of Ieruſalem. 8 Of the calling of all the Gentiles. 13 A comfort to the reſidue of Iſrael.

WO to her that is filthy and polluted, to the robbing a citie.

2 She heard not the voyce; ſhee receiued not correction; ſhe truſted not in the Lord; ſhee drew not neere to her God.

3 Her princes within her *are* as roaring * lyons; her iudges *are* as * wolues in the euening, *which* b leaue not the bones till the morrow.

4 Her prophets are light, *and* wicked perſons; her prieſts haue polluted the Sanctuary, they haue wreſted the Law.

5 The c iuſt Lord *is* in the mids thereof; he will doe none iniquity; euery morning doth he bring his iudgement to light, he faileth not; but the wicked will not learne to be aſhamed.

6 I haue d cut off the nations: their towers are deſolate: I haue made their ſtreets waſte, that none ſhall paſſe by, their cities are deſtroyed without man, *and* without inhabitant.

7 I ſaid, ſurely thou wilt feare me: thou wilt receiue inſtruction, ſo their dwelling ſhould not be deſtroyed howſoeuer I viſited them, but e they roſe early, *and* corrupted all their works.

8 Therefore f wait ye vpon me, ſaith the Lord, vntill the day that I riſe vp to the pray; for I am determined to gather the nations, and that I will aſſemble the kingdomes to powre vpon them mine indignation, *euen* all my fierce wrath; for all the earth ſhallbe deuoured with the fire of my iealouſie.

9 Surely g then will I turne to the people a pure language, that they may all call vpon the name of the Lord, to ſerue him † with one conſent.

10 From beyond the riuers of Ethiopia, the h daughter of my diſperſed, praying vnto me, ſhall bring me an offering.

11 In that day ſhalt thou not be aſhamed for i all thy works, wherein thou haſt tranſgreſſed againſt mee: for then will I take away out of the mids of thee them that reioyce of thy pride, and thou ſhalt no more be proud of mine holy mountaine.

12 Then will I leaue in the middes of thee an humble and poore people; and they ſhall truſt in the Name of the Lord.

13 The remnant of Iſrael ſhall do none iniquity, nor ſpeake lies; neither ſhall a deceitfull tongue be found in their mouth, for they ſhall be fed and lie downe, and none ſhall make them afraid.

14 Reioyce, O daughter Zion; be ye ioyfull, O Iſrael; be glad and reioyce with all *thine* heart, O daughter Ieruſalem.

15 The Lord hath taken away thy k iudgements; he hath caſt out thine l enemy; the king of Iſrael, *euen* the Lord *is* in the mids of m thee; thou ſhalt ſee no more euill.

16 In that day it ſhallbe ſaid to Ieruſalem, Feare thou not, O Zion, let not thine hands be faint.

17 The Lord thy God in the middes of thee *is* mightie; he will ſaue, he will reioyce ouer thee with ioy; he will quiet himſelfe in n his loue; he will reioyce ouer thee with ioy.

18 After a certaine time will I gather the afflicted that were of thee, *and* them that bare the reproach for o it.

19 Behold, at that time I will bruiſe all that afflict thee, and I will p ſaue her that halteth, and gather her that was caſt out, and I will get them praiſe and fame in all the q lands of their ſhame.

20 At that time will I bring you againe, and then will I gather you; for I will giue you a name and a praiſe among all people of the earth, when I turne backe your captiuity before your eyes, ſaith the Lord.

b That is, which haue liued vprightly and godly according as he preſcribeth by his word.

c He comforteth the faithfull in that that God would change his punishments from them vnto the Philiſtims their enemies and other nations.

d That is, Galilea: by theſe nations he meaneth the people that dwelt neere to the Iewes, and in ſtead of friendſhip were their enemies: therefore he calleth them Canaanites whom the Lord anoynted to be ſlaine.

e He ſheweth why God would deſtroy their enemies, becauſe their countrey might be a reſting place for his Church.

f Theſe nations preſumed to take from the Iewes that countrey which the Lord had giuen them.

g When he ſhall deliuer his people and deſtroy their enemies and Idols, his glory ſhall ſhine throughout all the world.

h Read Iſa. 34.11.

‖ Or, hedgehog.

i Meaning Nineueh, which reioycing ſo much of her ſtrength and proſperity, ſhould be thus made waſte, & Gods people deliuered.

a That is, Ieruſalem.

* Ezek. 22.27. with 3.11.

* Habak. 1 8.

b They are ſo greedy that they eate vp bones and all.

c The wicked thus boaſted that God was euer among them, but the Prophet anſwereth that that cannot excuſe their wickedneſſe: for God will not beare with their ſinnes: yet that he did patiently abide and ſent his Prophets continually to call them to repentance, but be profited nothing.

d By the deſtruction of other nations hee ſheweth that the Iewes ſhould haue learned to feare God.

e They were moſt earneſt and ready to do wickedly.

f Seeing ye will not repent, you ſhall looke for my vengeance as well as other nations.

g Leaſt any ſhould think then that Gods glory ſhould haue periſhed when Iudah was deſtroyed, he ſheweth that he will publiſh his grace through all the world.

† *Eb. with one ſhoulder. as Hoſ. 6.9.*

h That is, the Iewes ſhall come as well as the Gentiles: which is to be vnderſtood vnder the time of the Goſpel.

i For they ſhall haue full remiſſion of their ſinnes, and the hypocrites which boaſted of the Temple, which was alſo thy pride in times paſt, ſhall be taken from thee.

k That is, the puniſhment for thy ſinne.

l As the Aſſyrians, Caldeans, Egyptians and other nations.

m To defend thee as by thy ſinnes thou haſt put him away, and left thy ſelfe naked, as Exod. 32.25.

n Signifying, that God delighteth to ſhew his loue and great affection toward his Church.

o That is, them that were had in hatred and reuiled for the Church, and becauſe of their religion.

p I will deliuer the Church, which now is afflicted. as Mich 4.6.

q As among the Aſſyrians and Caldeans which did mocke them and put them to ſhame.

HAGGAI.

THE ARGUMENT.

When the time of the ſeuentie yeeres captiuitie propheſied by Ieremiah, vvas expired, God raiſed vp Haggai, Zechariah and Malachi, to comfort the Ievves, and to exhort them to the building of the Temple, vvhich vvas a figure of the ſpirituall Temple and Church of God, vvhoſe perfection and excellencie ſtood in Chriſt. And becauſe that all vvere giuen to their ovvne pleaſures and commodities, hee declareth that that plague of famine vvith God ſent then among them, vvas a iuſt revvard of their ingratitude, in that they contemned Gods honour, vvho had deliuered them. Yet hee comforteth them, if they vvill returne to the Lord, vvith the promiſe of great felicitie, for aſmuch as the Lord vvill finiſh the vvorke that he hath begun, and ſend Chriſt vvhom hee had promiſed, and by vvhom they ſhould attaine to perfect ioy and glory.

CHAP. I.

1 The time of the Prophecie of Haggai. 8 An exhortation to build the Temple againe.

IN the ſecond yeere of king a Darius, in the ſixt moneth, the firſt day of the moneth, came the word of the Lord (by the miniſterie of the Prophet Haggai) vnto b Zerubbabel the ſonne of Shealtiel, a prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the high Prieſt, ſaying,

2 Thus ſpeaketh the Lord of hoaſtes, ſaying, This people ſay, The time is not yet come c that the Lords houſe ſhould be builded.

3 Then came the word of the Lord by the miniſterie of the Prophet Haggai, ſaying,

4 Is it time for your ſelues to dwell in your d ſieled houſes, and this houſe lie waſte?

5 Now therefore thus ſaith the Lord of hoaſts, Conſider your owne wayes in your hearts.

6 e Ye haue ſowen much, and bring in little: ye eat, but ye haue not enough: ye drinke, but yee are not filled: ye cloathe you, but ye be not warme: and he that earneth wages, putteth the wages into a broken bagge.

7 Thus ſaith the Lord of hoaſts, Conſider your owne wayes in your hearts.

8 Go f vp to the mountaine, and bring wood, and build this houſe, and g I will be fauourable in it, and I will h be glorified, ſaith the Lord.

9 Ye looked for much, and lo, *it came* to little: and when ye brought it home, I did blow i vpon it. And why, ſaith the Lord of hoaſts? Becauſe of mine Houſe that is waſte, and ye runne euery man vnto his owne houſe.

10 Therefore the heauen ouer you ſtayed it ſelfe from dew, and the earth ſtayed her fruit.

11 And I called for a drought vpon the land, and vpon the mountaines, and vpon the corne, and vpon the wine, and vpon the oyle, vpon *all* that the ground bringeth forth: both vpon men and vpon cattell, and vpon all the labour of the hands.

12 When Zerubbabel the ſonne of Shealtiel, and Iehoſhua the ſonne of Iehozadak the high Prieſt, with all the remnant of the people, heard the k voyce of the Lord their God, and the words of the Prophet Haggai (as the Lord their God had ſent him) then the people did feare before the Lord.

13 Then ſpake Haggai the Lords meſſenger in the Lords meſſage vnto the people, ſaying, I am with you, ſaith the Lord.

14 And the Lord ſtirred vp l the ſpirit of Zerubbabel the ſonne of Shealtiel, a Prince of Iudah, and the ſpirit of Iehoſhua the ſonne of Iehozadak the hie Prieſt, and the ſpirit of all the remnant of the people, and they came, and did the worke in the Houſe of the Lord of hoaſtes their God.

a Who was the ſonne of Hiſtaſpis and the third king of the Perſians, as ſome think.

b Becauſe the building of the Temple began to ceaſe, by reaſon that the people were diſcouraged by their enemies: and if theſe two notable men had needed to be ſtirred vp and admoniſhed of their duties, what ſhall wee thinke of other gouernours, whoſe doings are either againſt God, or very cold in his cauſe?

c Not that they condemned the building thereof, but they preferred policie and priuate profit to religion, being content with ſmall beginnings.

d Shewing that they ſought not onely their neceſſities, but their very pleaſures before Gods honour.

e Conſider the plagues of God vpon you for preferring your policies to his religion, and becauſe ye ſeeke not him firſt of all.

f Meaning, that they ſhould leaue off their owne commodities, and go forward in the building of Gods Temple, and in the ſetting forth of his religion.

g That is, I will heare your prayers according to my promiſe, 2 Chron. 7. 21. 29.

h That is, my glory ſhall be ſet forth by you.

i And ſo bring it to nothing.

k This declareth that God was the author of the doctrine, and that he was but the miniſter, as Exod. 14. 31. Iudg. 7. 20. Act. 15. 28.

l Which declareth that men are vaapt and dull to ſerue the Lord, neither can they obey his word or his meſſengers, before God reforme their hearts, and giue them new ſpirits, Iohn 6. 44.

CHAP. II.

He ſheweth that the glory of the ſecond Temple ſhall exceede the firſt.

IN the foure and twentieth day of the ſixt moneth, in the ſecond yeere of king Darius,

2 In the ſeuenth *moneth*, in the one and twentieth *day* of the moneth, came the worde of the Lord by the miniſtery of the Prophet Haggai, ſaying,

3 Speake now to Zerubbabel the ſonne of Shealtiel prince of Iudah, and to Iehoſhua the ſonne of Iehozadak the hie Prieſt, and to the reſidue of the people, ſaying,

4 Who is left among you that ſawe this a Houſe in her firſt glory, and how doe you ſee it now? is it not in your eyes, in compariſon of it as nothing?

5 Yet now be of good courage, O Zerubbabel, ſaith the Lord, and be of good comfort, O Iehoſhua, ſonne of Iehozadak the high Prieſt: and be ſtrong, all ye people of the land, ſaith the Lord, and b doe it: for I am with you, ſaith the Lord of hoaſtes.

6 *According* to the word that I couenanted with you, when ye came out of Egypt: ſo my Spirit ſhall remaine among you, feare ye not.

7 For thus ſaith the Lord of hoaſtes, c Yet a little while, and I will ſhake the heavens and the earth, and the ſea, and the dry land:

8 And I will moouе all nations, and d the deſire of all nations ſhall come, and I will fill this Houſe with glory, ſaith the Lord of hoaſtes.

9 The e ſilver *is* mine, and the gold *is* mine, ſaith the Lord of hoaſtes.

10 The glory of this laſt Houſe ſhall be greater then the firſt, ſaith the Lord of hoaſtes: and in this place will I giue f peace, ſaith the Lord of hoaſtes.

11 g In the foure and twentieth *day* of the ninth moneth, in the ſecond yeere of Darius, came the word of the Lord vnto the Prophet Haggai, ſaying,

12 Thus ſaith the Lord of hoaſtes, Aske now the Prieſts *concerning* the Law, and ſay,

13 If one beare g holy fleſh in the skirt of his garment, and with his skirt do touch the bread or the pottage, or the wine, or oile, or any meat, ſhall it be holy? And the Prieſts anſwered and ſaid, No.

14 Then ſaid Haggai, If a pollured perſon touch any of theſe, ſhall it be vncleane? And the

a For the people according as Iſa. 30. 11. and Eze. 41. 14. had propheſied, thought this Temple ſhould haue bene more excellent then Salomons Temple, which was deſtroyed by the Babylonians, but the Prophets meant the ſpirituall Temple, the Church of Chriſt.

b That is, goe forward in building the Temple.

c He exhorteth them to patience though they ſee not as yet this Temple ſo glorious as the Prophets had declared: for this ſhould be accompliſhed in Chriſt, by whom all things ſhould be reuued.

d Meaning Chriſt, whom all ought to looke for and deſire: or by deſire he may ſignifie all precious things, as riches, and ſuch like.

e Therefore when his time commeth, he can make all the treaſures of the world to ſerue his purpoſe: but the glory of this ſecond Temple doth not ſtand in materiall things, which can be built.

f Meaning all ſpirituall bleſſings and felicitie purchaſed by Chriſt, Phil. 4. 7.

g That is, the fleſh of the ſacrifices whereby he ſignifieth that that thing which of it ſelfe is good: cannot make another thing ſo: and therefore they ought not to iuſtifie themſelues by their ſacrifices and ceremonies: but contrary he that is vncleane, and not pure of heart, doth corrupt thoſe things and make them deteſtable vnto God which elſe are good and godly.

Priests answered and said, It shall be vncleane.

13 Then answered Haggai, and said, So is this people, and so is this nation before me, saith the Lord: and so *are* all the works of their hands, and that which they offer here, is vncleane.

14 And now, I pray you, consider in your mindes: from this [h] day and afore, *euen* afore a stone was layd vpon a stone in the Temple of the Lord:

15 [i] Before these things were, when one came to an heape of twentie *measures*, there were but ten, when one came to the wine-presse, for to draw out fiftie *vessels* out of the presse, there were but twentie.

16 I smote you with blasting, and with mildew, and with haile, in all the labours of your hands: yet you *turned* not to me, saith the Lord.

17 Consider, I pray you, in your mindes, from [k] this day, and afore, from the foure and twentieth day of the ninth *moneth*, *euen* from the day that the foundation of the Lords Temple was layde: consider it in your minds.

18 Is the seede yet in the barne? as yet ✠ vine, and the figge tree, and the pomegranate, and the oliue tree hath not brought forth: from this day will I blesse *you*.

19 And againe the word of the Lord came vnto Haggai in the foure and twentieth *day* of the moneth, saying,

20 Speake to Zerubbabel the prince of Iudah, and say, I [m] will shake the heauens and the earth.

21 And I will ouerthrow the throne of kingdomes, and I will destroy the strength of the [n] kingdomes of the heathen, and I will ouerthrow the charets, and those that ride in them, and the horse and the riders shall come downe, euery one by the sword of his brother.

22 In that day, saith the Lord of hoastes, will I take thee, O Zerubbabel my seruant, the sonne of Shealthiel, saith the Lord, and will make thee as a [o] signet: for I haue chosen thee, saith the Lord of hoastes.

h Consider how God did plague you with famine afore you began to build the Temple.
i That is, before the building was begun.
k From the time they began to build the Temple, he promiseth that God would blesse them: and albeit as yet the fruite was not come forth, yet in the gathering they should haue plentie.

I He exhorteth them to patience, and to abide till the harueſt came, & then they should see Gods blessings.
m I will make a change, and renue all things in Christ, of whom Zerubbabel here is a figure.
n Hereby hee sheweth that there shall be no let or hinderance, when God will make this wonderfull restitution of his Church.
o Signifying, that his dignitie should be most excellent, which thing was accomplished in Christ.

ZECHARIAH.

THE ARGUMENT.

Two moneths after that Haggai had begun to prophecie, Zechariah was also sent of the Lord to helpe him in the labour, and to confirme the same doctrine. First therefore, hee putteth them in remembrance for what cause God had so sore punished their fathers: and yet comforteth them, if they will repent vnfainedly, and not abuse this great benefits of God in their deliuerance, which was a figure of that true deliuerance, that all the faithfull should haue from death and sinne, by Christ. But because they remained still in their wickednesse, and coldnesse to set foorth Gods glory, and were not yet made better by their long banishment, hee rebuketh them most sharpely: yet for the comfort of the repentant, hee euer mixeth the promise of grace, that they might by this meanes be prepared to receiue Christ, in whom all should be sanctified to the Lord.

CHAP. I.

a *He exhorteth the people to returne to the Lord, and to eschew the wickednesse of their fathers.* 16 *Hee signifieth the restitution of Ierusalem and the Temple.*

IN the eight moneth of the second yeere of [a] Darius, came the word of the Lord vnto [b] Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

2 The Lord hath bene [c] sore displeased with your fathers.

3 Therefore say thou vnto them, Thus saith the Lord of hoastes, [d] Turne ye vnto me, saith the Lord of hoastes, and I will turne vnto you, saith the Lord of hoastes.

4 Be ye not as your fathers, vnto whom the former * Prophets haue cried, saying, Thus saith the Lord of hoastes, Turne yee now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

5 Your fathers, where [e] are they? and doe the Prophets liue for euer?

6 But did not my words and my statutes, which I commanded by my seruants the Prophets, take hold of [f] your fathers? and [g] they returned, and saide, As the Lord of hoastes hath determined to doe vnto vs according to our owne wayes, and according to our works, so hath he dealt with vs.

a Who was the sonne of Histaspis.
b This was not that Zechariah, whereof is mention, 2 Chron. 24. 20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours as of Ioiada or Berechiah, and Iddo.
c Hee speaketh this to feare them with Gods iudgements that they should not prouoke him as their fathers had done, whom he so grieuously punished.
d Let your fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for else man hath no power to returne to God, but God must conuert him, as Ierem. 31. 18. Iament. 5. 21. Isa. 21. 8. and 31. 6. and 45. 22. * *Ierem.* 3. 12. *Ezec.* 18. 30. *Hose.* 14. 2. *Ioel* 2. 12. e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2. Pet. 1. 15. f Seeing yee saw the force of my doctrine in punishing your fathers, why doe ye not feare the threatnings conteined in the same, and declared by my Prophets? g As men astonished with my iudgements, and not that they were touched with true repentance.

7 Vpon the foure and twentieth day of the eleventh moneth, which is the moneth [h] Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

8 I [i] saw by night, and behold, [k] a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottome, and behind him were there i red horses speckled and white.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

10 And the man that stood among the myrrhe trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord that stood among the myrrhe trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still and is at rest.

12 Then the [m] Angel of the Lord answered and said, O Lord of hoastes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

13 And the Lord answered the Angel that talked with mee, with good words *and* comfortable words.

14 So the Angel that communed with me, said vnto mee, Crie thou, and speake, Thus saith the

h Which conteineth part of Ianuary and part of February.
i This vision signifieth the restauration of the Church: but as yet it should not appeare to mans eyes which is here meant by the night, by the bottome, and by the myrrhe trees which are blacke, and giue a darke shadow, yet bee compareth God to a King, who hath his posts and messengers abroad by whom he still worketh his purpose, and bringeth his matters to passe.
k Who was the chiefe among the rest of the horsemen.
l These signified the diuers offices of Gods Angels by whom God sometime punisheth and sometime comforteth and bringeth forth his workes in diuers sorts.
m That is, Christ the mediatour prayed for the saluation of his Church, which was now troubled, when all the countreys about them were at rest.

Lord

Lord of hoastes, I am [p] ielous ouer Ierusalem and Zion with a great zeale.

15 And am greatly angry against the careleſſe heathen: for I was angry but [o] a little, and they helped forward the affliction.

16 Therefore thus ſaith the Lord, I will returne vnto Ieruſalem with tender mercy; mine houſe ſhall be builded in it, ſaith the Lord of hoaſts, and a line [p] ſhallbe ſtretched vpon Ieruſalem.

17 Crie yet, and ſpeake, Thus ſaith the Lord of hoaſtes, My cities ſhall yet [q] be broken with plenty: the Lord ſhall yet comfort Zion, and ſhall yet chuſe Ieruſalem.

18 Then lift I vp mine eyes and ſaw, and behold, [r] foure hornes.

19 And I ſaid vnto the Angel that talked with me, What be theſe? And he anſwered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael and Ieruſalem.

20 And the Lord ſhewed me foure [s] carpenters.

21 Then ſaid I, What come theſe to doe? And he anſwered and ſaid, Theſe are the hornes, which haue ſcattered Iudah, ſo that a man duirſt not lift vp his head; but theſe are come to fray them, and to caſt out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to ſcatter it.

o Though for a time God deferre his help and comfort from his Church, yet this declareth that he loueth them ſtill moſt dearely, as a moſt mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In deſtroying the reprobate, I ſhewed my ſelfe but a little angry toward my church: but the enemie would haue deſtroyed them alſo, and conſidered not the end of my chaſtiſements.

p To meaſure out the buildings.

q The abundance ſhalbe ſo great, that the places of ſtore ſhall not be able to containe theſe bleſſings that God will ſend, but ſhall euen breake for fulneſſe.

r Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.

s Theſe Carpenters or Smiths are Gods inſtruments, which with their mallets and hammers breake theſe hard and ſtrong hornes which ſhould ouerthrow the Church, and declare that none enemies horne is ſo ſtrong, but God hath an hammer to breake it in pieces.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift vp mine eyes againe, and looked, and behold, a [a] man with a meaſuring line in his hand.

2 Then ſayd I, Whither goeſt thou? And he ſayd vnto mee, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to meet him.

4 And ſayd vnto him, Runne, ſpeake to this [b] yong man, and ſay, [c] Ieruſalem ſhallbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, ſaith the Lord, will be vnto her a wall of [d] fire round about, and will [e] be the glory in the mids of her.

6 Ho, ho, *come forth* and flee from the land of the North, ſaith the Lord, for I haue ſcattered you into [f] foure [g] windes of the heauen, ſaith the Lord.

7 [h] Saue thy ſelfe, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lord of hoaſts, After *this* i glory hath he ſent mee vnto the nations, which ſpoiled you: for he that toucheth you, toucheth the [k] apple of his eye.

9 For behold, I will lift vp mine hand [l] vpon them: and [m] they ſhallbe a ſpoyle to thoſe that ſerued them, and yee ſhall know that the Lord of hoaſts hath [n] ſent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, ſaith the Lord.

11 And many nations ſhall be ioyned to the Lord in that day, and ſhalbe my people: and I will dwell in the mids of thee, and thou ſhalt know that the Lord of hoaſts hath ſent mee vnto thee.

12 And the Lord ſhall inherit Iudah his portion in the holy land, and ſhall chuſe Ieruſalem againe.

13 Let all fleſh be ſtill before the Lord: for he is raiſed vp out of his holy place.

CHAP. III.

A prophecie of Chriſt and of his kingdome.

AND he ſhewed mee Iehoſhua the high Prieſt, [a] ſtanding before the Angel of the Lord, and [b] Satan ſtood at his right hand to reſiſt him.

2 And the [c] Lord ſaid vnto Satan, The Lord reproue thee, O Satan: euen the Lord that hath choſen Ieruſalem, reproue thee. Is not this a [d] brain taken out of the fire?

3 Now Iehoſhua was cloathed with [e] filthie garments, and ſtood before the Angel.

4 And he anſwered and ſpake vnto thoſe that ſtood before him, ſaying, Take away the [e] filthy garments from him. And vnto him he ſaid, Behold, I haue [f] caused thine iniquity to depart from thee, & I will cloathe thee with change of raiment.

5 And I ſaid, Let them [g] ſet a faire diademe vpon his head. So they ſet a faire diademe vpon his head, and cloathed him with garments, and the Angel of the Lord ſtood by.

6 And the Angel of the Lord teſtified vnto Iehoſhua, ſaying,

7 Thus ſaith the Lord of hoaſtes, If thou wilt walke in my wayes, and keepe my watch, thou ſhalt alſo [h] iudge mine houſe, and ſhalt alſo keepe my [i] courts, and I will giue thee place among [k] theſe that ſtand by.

8 Heare now, O Iehoſhua the hie Prieſt, thou and thy fellowes that ſit before thee: for they [l] are monſtrous perſons: but behold, I will bring forth the [m] Branch my ſeruant.

9 For loe, the [n] ſtone that I haue laid before Iehoſhua: vpon one ſtone ſhall be ſeuen eyes: behold, I [o] will cut out the grauing thereof, ſaith the Lord of hoaſts, and I will take [p] away the iniquitie of this land in one day.

10 In that day, ſaith the Lord of hoaſtes, ſhall ye call euery man his neighbour vnder the [q] vine, and vnder the figtree.

a This is the Angel who was Chriſt: for in reſpect of his office he is oftimes called an Angel, but in reſpect of his eternall eſſence, is God, and ſo called.

b Meaning, himſelfe Zecharish.

c Signifying the ſpirituall Ieruſalem and Church vnder Chriſt, which ſhould be extended by the Goſpel through all the world, and ſhould need no materiall walles, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerued and dwell in peace among all their enemies.

d To defend my Church, to feare the enemies and to deſtroy them if they approach neere.

e In me they ſhall haue their full felicitie and glory.

f He calleth to them, which partly for feare, and partly for their owne caſe, remained ſtill in captiuity, and ſo preferred their owne priuate commodities to the benefits of God promiſed in his Church.

g As it was I that ſcattered you, ſo haue I power to reſtore you.

h By fleeing from Babylon, and comming to the Church.

i Seeing that God had begun to ſhew his grace among you by deliuering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his Angel and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.

k Yee are ſo deare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye. Pſal. 17, 8.

l Vpon the heathen your enemies.

m They ſhall be your ſeruants, as you haue bene theirs.

a This muſt neceſſarily be vnderſtood of Chriſt, who being God equall with his Father, was ſent as he was Mediatour to dwell in his Church and to gouerne them.

a He prayed to Chriſt the Mediatour for the ſtate of the Church.

b Which declareth that the faithfull haue not onely warre with fleſh and blood, but with Satan himſelfe and ſpirituall wickednes, Epheſ. 6, 12.

c That is, Chriſt ſpeaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here he ſheweth himſelfe to be the continuall preſeruer of his Church.

d Meaning, that Iehoſhua was wonderfully preſerued in the captiuity, and now Satan ſought to afflict and trouble him when he was doing his office.

e In reſpect of the glorious garments and precious ſtones that the Prieſts did weare before the captiuity: and by this contemptible ſtate the Prophet ſignifieth, that theſe ſmall beginnings ſhould be made excellent when Chriſt ſhall make the full reſtitution of his Church.

f He ſheweth of what apparell he ſpeaketh, which is, when our filthy ſinnes are taken away, and wee are clad with Gods mercies, which is meant of the ſpirituall reſtitution.

g The Prophet prayeth, that beſides the raiment, the Prieſt might alſo haue tyre for his head accordingly, that is, that the dignitie of the Prieſthood might be perfect: and this was fulfilled in Chriſt, who was both Prieſt and King: and here all ſuch are condemned, that can content themſelues with any meane reformation in religion, ſeeing the Prophet deſireth the perfection, and obtaineth it.

h That is, haue rule and gouernement in my Church, as they predeceſſors haue had.

i Whereby he meaneth to haue the whole charge and miniſtery of the Church.

k That is, the Angels, who repreſented the whole number of the faithfull: ſignifying that all the godly ſhould willingly receiue him.

l Becauſe they follow my word, they are contemned in the world, and eſteemed as monſters, Iſa. 8, 18.

m That is, Chriſt, who did ſo humble himſelfe, that not onely he became the ſeruant of God, but alſo the ſeruant of men: and therefore in him they ſhould haue comfort, although in the world they were contemned, Iſa. 11. 1. iere. 23, 5. and 33, 14. 15.

n He ſheweth that the miniſters cannot build, before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giueth light vnto all others, and that all ought to ſeeke light at him. Chap. 4. 10.

o That is, I will make perfect in all points, as a thing wrought by the hand of GOD.

p Though I haue puniſhed this land for a time, yet I will euen now be pacified, and viſit their ſinnes no more.

q Ye ſhall then liue in peace and quietneſſe, that is, in the kingdome of Chriſt, Iſa. 2, 2. micah. 4, 4. haggai. 2, 10.

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b This was not that Zechariah, whereof is mention, 2 Chron. 24. 20. but had the same name, and is called the sonne of Berechiah, as he was, because he came of those progenitours as of Iojada or Berechiah, and Iddo.

2 The Lord hath bene c sore displeased with your fathers.

c Hee speaketh this to feare them with Gods iudgements that they should not prouoke him as their fathers had done, whom he so grieuously punished.

3 Therefore say thou vnto them, Thus saith the Lord of hoastes, d Turne ye vnto me, saith the Lord of hoastes, and I will turne vnto you, saith the Lord of hoastes.

d Let your fruits declare that you are Gods people, and that he hath wrought in you by his Spirit, and mortified you: for else man hath no power to returne to God, but God must conuert him, as Ierem. 31, 18. lament. 5, 21. Isa. 21, 8. and 31, 6. and 45, 22. * *Ierem.* 3. 12. *Ezec.* 18, 30. *Hose.* 14. 2. *Ioel* 2. 12.

4 Be ye not as your fathers, vnto whom the former * Prophets haue cried, saying, Thus saith the Lord of hoastes, Turne yee now from your euill wayes, and from your wicked workes: but they would not heare, nor hearken vnto me, saith the Lord.

e Though your fathers be dead, yet Gods iudgements in punishing them ought still to be before your eyes: and though the Prophets be dead, yet their doctrine remaineth for euer, 2. Pet. 1, 15.

5 Your fathers, where e are they? and doe the Prophets liue for euer?

f Seeing yee saw the force of my doctrine in punishing your fathers, why doe ye not feare the threatnings conteined in the same, and declared by my Prophets?

6 But did not my words and my statutes, which I commanded by my seruants the Prophets, take hold of f your fathers? and g they returned, and

g As men astonished with my iudgements, and not that they were touched with true repentance.

saide, As the Lord of hoastes hath determined to doe vnto vs according to our owne wayes, and according to our works, so hath he dealt with vs.

7 Vpon the foure and twentieth day of the eleventh moneth, which is the moneth h Shebat, in the second yeere of Darius, came the word of the Lord vnto Zechariah the sonne of Berechiah, the sonne of Iddo the Prophet, saying,

h Which conteineth part of Ianuary and part of February.

8 I i saw by night, and behold, k a man riding vpon a red horse, and he stood among the myrrhe trees that were in a bottome, and behind him were there i red horses speckled and white.

i This vision signifieth the restauration of the Church: but as yet it should not appeare to mans eyes which is here meant by the night, by the bottome, and by the myrrhe trees which are blacke, and giue a darke shadow, yet hee compareth God to a King, who hath his posts and messengers abroad by whom he still worketh his purpose, and bringeth his matters to passe.

9 Then said I, O my Lord, what are these? And the Angel that talked with me, said vnto me, I will shew thee what these be.

10 And the man that stood among the myrrhe trees, answered and said, These are they whom the Lord hath sent to goe thorow the world.

11 And they answered the Angel of the Lord that stood among the myrrhe trees, and said, Wee haue gone thorow the world: and behold, all the world sitteth still and is at rest.

12 Then the l Angel of the Lord answered and said, O Lord of hoastes, how long wilt thou be vnmercifull to Ierusalem, and to the cities of Iudah, with whom thou hast bene displeased now these threescore and ten yeeres?

k Who was the chiefe among the rest of the horsemen.

l These signified the diuers offices of Gods Angels by whom God sometime punisheth and sometime comforteth and bringeth forth his workes in diuers sorts.

13 And the Lord answered the Angel that talked with mee, with good words *and* comfortable words.

14 So the Angel that commuued with me, said vnto mee, Crie thou, and speake, Thus saith the

m That is, Christ the mediatour prayed for the saluation of his Church, which was now troubled, when all the countreys about them were at rest.

Lord

Lord of hoastes, I am o ielous ouer Ierusalem and Zion with a great zeale.

15 And am greatly angry against the careleſſe heathen: for I was angry but o a little, and they helped forward the affliction.

16 Therefore thus saith the Lord, I will returne vnto Ierusalem with tender mercy; mine house shall be builded in it, saith the Lord of hoasts, and a line p shallbe stretched vpon Ierusalem.

17 Crie yet, and speake, Thus saith the Lord of hoastes, My cities shall yet q be broken with plenty: the Lord shall yet comfort Zion, and shall yet chuſe Ierusalem.

18 Then lift I vp mine eyes and saw, and behold, foure hornes.

19 And I said vnto the Angel that talked with me, What be theſe? And he answered me, Theſe are the hornes which haue ſcattered Iudah, Iſrael and Ierusalem.

20 And the Lord ſhewed me foure r carpenters.

21 Then ſaid I, What come theſe to doe? And he answered and ſaid, Theſe are the hornes, which haue ſcattered Iudah, ſo that a man durſt not lift vp his head; but theſe are come to fray them, and to caſt out the hornes of the Gentiles, which lift vp their horne ouer the land of Iudah to ſcatter it.

o Though for a time God deferre his help and comfort from his Church, yet this declareth that he loueth them ſtill moſt dearely, as a moſt mercifull father his children, or an husband his wife, and when it is expedient for them, his helpe is euer ready.

o In deſtroying the reprobate, I ſhewed my ſelfe but a little angry toward my church, but the enemie would haue deſtroyed them alſo, and conſidered not the end of my chaſtiſements.

p To meaſure out the buildings.

q The abundance ſhalbe ſo great, that the places of ſtore ſhall not be able to containe theſe blessings that God will ſend, but ſhall euen breake for fulneſſe.

r Which ſignified all the enemies of the Church, Eaſt, Weſt, North, South.

CHAP. II.

The reſtoring of Ieruſalem and Iudah.

I Lift vp mine eyes againe, and looked, and behold, a a man with a meaſuring line in his hand.

2 Then ſayd I, Whither goeſt thou? And he ſayd vnto mee, To meaſure Ieruſalem, that I may ſee what is the breadth thereof, and what is the length thereof.

3 And behold, the Angel that talked with me, went forth, and another Angel went out to meet him.

4 And ſayd vnto him, Runne, ſpeake to this b yong man, and ſay, c Ieruſalem ſhallbe inhabited without walles, for the multitude of men and cattell therein.

5 For I, ſaith the Lord, will be vnto her a wall of d fire round about, and will e be the glory in the mids of her.

6 Ho, ho, *come f forth* and flee from the land of the North, ſaith the Lord, for I haue ſcattered you into ſ foure g windes of the heauen, ſaith the Lord.

7 h Saue thy ſelfe, O Zion, that dwelleſt with the daughter of Babel.

8 For thus ſaith the Lord of hoaſts, After *this* i glory hath he ſent mee vnto the nations, which ſpoiled you: for he that toucheth you, toucheth the k apple of his eye.

9 For behold, I will lift vp mine hand l vpon them: and m they ſhallbe a ſpoyle to thoſe that ſerued them, and yee ſhall know that the Lord of hoaſts hath n ſent me.

10 Reioyce and be glad, O daughter Zion: for loe, I come, and will dwell in the middes of thee, ſaith the Lord.

11 And many nations ſhall be ioyned to the Lord in that day, and ſhalbe my people: and I will dwell in the mids of thee, and thou ſhalt know that the Lord of hoaſts hath ſent mee vnto thee.

12 And the Lord ſhall inherit Iudah his portion in the holy land, and ſhall chuſe Ieruſalem againe.

13 Let all fleſh be ſtill before the Lord: for he is raiſed vp out of his holy place.

CHAP. III.

A prophecie of Chriſt and of his kingdome.

A Nd he ſhewed mee Iehoſhua the high Prieſt, a ſtanding before the Angel of the Lord, and b Satan ſtood at his right hand to reſiſt him.

2 And the c Lord ſaid vnto Satan, The Lord reprooue thee, O Satan: euen the Lord that hath choſen Ieruſalem, reprooue thee. Is not this a d brand taken out of the fire?

3 Now Iehoſhua was cloathed with e filthie garments, and ſtood before the Angel.

4 And he anſwered and ſpake vnto thoſe that ſtood before him, ſaying, Take away the e filthy garments from him. And vnto him he ſaid, Behold, I haue f caused thine iniquity to depart from thee, & I will cloathe thee with change of raiment.

5 And I ſaid, Let them g ſet a faire diademe vpon his head. So they ſet a faire diademe vpon his head, and cloathed him with garments, and the Angel of the Lord ſtood by.

6 And the Angel of the Lord teſtified vnto Iehoſhua, ſaying,

7 Thus ſaith the Lord of hoaſts, If thou wilt walke in my wayes, and keepe my watch, thou ſhalt alſo h iudge mine houſe, and ſhalt alſo keepe my i courts, and I will giue thee place among k theſe that ſtand by.

8 Heare now, O Iehoſhua the hie Prieſt, thou and thy fellowes that ſit before thee: for they l are monſtrous perſons: but behold, I will bring forth the m Branch my ſeruant.

9 For loe, the n ſtone that I haue laid before Iehoſhua: vpon one ſtone ſhall be ſeuen eyes: behold, I o will cut out the grauing thereof, ſaith the Lord of hoaſts, and I will take p away the iniquitie of this land in one day.

10 In that day, ſaith the Lord of hoaſtes, ſhall ye call euery man his neighbour vnder the q vine, and vnder the figtree.

a This is the Angel who was Chriſt: for in reſpect of his office he is oft times called an Angel, but in reſpect of his eternall eſſence, is God, and ſo called.

b Meaning, himſelfe Zecharish.

c Signifying the ſpirituall Ieruſalem and Church vnder Chriſt, which ſhould be extended by the Goſpel through all the world, and ſhould need no materiall waller, nor truſt in any worldly ſtrength, but ſhould be ſafely preſerued and dwell in peace among all their enemies.

d To defend my Church, to feare the enemies and to deſtroy them if they approach neere.

e In me they ſhall haue their full felicitie and glory.

f He calleth to them, which partly for eaſe, and partly for their owne caſe, remained ſtill in captiuity, and ſo preferred their owne priuate commodities to the benefits of God promiſed in his Church.

g As is was I that ſcattered you, ſo haue I power to reſtore you.

h By fleeing from Babylon, and comming to the Church.

i Seeing that God had begun to ſhew his grace among you by deliuering you, he continueth the ſame ſtill toward you, and therefore ſendeth me his Angel and his Chriſt to defend you from your enemies, that they ſhall not hurt you, neither by the way nor at home.

k Yee are ſo deare vnto God, that he can no more ſuffer your enemies to hurt you, then a man can abide to be thruſt in the eye. Pſal. 17.8.

l Vpon the heathen your enemies.

m They ſhall be your ſeruants, as you haue been theirs.

n This muſt neceſſarily be vnderſtood of Chriſt, who being God equall with his Father, was ſent as he was Mediatour to dwell in his Church and to governe them.

a He prayed for Chriſt the Mediatour for the ſtate of the Church.

b Which declareth that the faithfull haue not onely warre with fleſh and blood, but with Satan himſelfe and ſpirituall wickednesſe, Epheſ. 6.12.

c That is, Chriſt ſpeaketh to God as the Mediatour of his Church, that he would rebuke Satan: and here he ſheweth himſelfe to be the continuall preſeruer of his Church.

d Meaning, that Iehoſhua was wonderfully preſerued in the captiuity, and now Satan ſought to afflict and trouble him when he was doing his office.

e In reſpect of the glorious garments and precious ſtones that the Prieſtes did weare before the captiuity: and by this contemptible ſtate the Prophet ſignifieth, that theſe ſmall beginnings ſhould be made excellent when Chriſt ſhall make the full reſtitution of his Church.

f He ſheweth of what apparell he ſpeaketh, which is, when our filthy ſinnes are taken away, and wee are clad with Gods mercies, which is meant of the ſpirituall reſtitution.

g The Prophet prayeth, that beſides the raiment, the Prieſt might alſo haue tyre for his head accordingly, that is, that the dignitie of the Prieſthood might be perfect: and this was fulfilled in Chriſt, who was both Prieſt and King: and here all ſuch are condemned, that can content themſelues with any meane reformation in religion, ſeeing the Prophet deſireth the perfection, and obtaineth it.

h That is, haue rule and gouernement in my Church, as thy predeceſſors haue had.

i Whereby he meaneth to haue the whole charge and miniſtery of the Church.

k That is, the Angels, who repreſented the whole number of the faithfull: ſignifying that all the godly ſhould willingly receiue him.

l Becauſe they follow my word, they are contemned in the world, and eſteemed as monſters, Iſa. 8.18.

m That is, Chriſt, who did ſo humble himſelfe, that not onely he became the ſeruant of God, but alſo the ſeruant of men: and therefore in him they ſhould haue comfort, although in the world they were contemned, Iſa. 11.1. iere. 23.5. and 33.14.15.

n He ſheweth that the miniſters cannot build, before God lay the firſt ſtone, which is Chriſt, who is full of eyes, both becauſe he giueth light vnto all others, and that all ought to ſeeke light at him. Chap. 4.10.

o That is, I will make perfect in all points, as a thing wrought by the hand of GOD.

p Though I haue puniſhed this land for a time, yet I will euen now be pacified, and viſit their ſinnes no more.

q Ye ſhall then liue in peace and quietneſſe, that is, in the kingdome of Chriſt, Iſa. 2.2. micah. 4.4. haggai. 2.10.

CHAP. IV.

The vision of the golden candlestick, and the exposition thereof.

AND the Angel that talked with mee, came againe and waked me, as a man that is raised out of his sleepe,

2 And said vnto mee, What seest thou? And I said, I haue looked, and behold, a a candlestick all of gold with a bowle vpon the top of it, and his seuen lampes therein, and seuen b pipes to the lampes which were vpon the top thereof,

3 And two oliue trees ouer it, one vpon the right side of the bowle, and the other vpon the left side thereof.

4 So I answered and spake to the Angel that talked with me, saying, What are these my Lord?

5 Then the Angel that talked with mee, answered and said vnto me, Knowest thou not what these be? And I said, No, my Lord.

6 Then he answered and spake vnto me, saying, This is the word of the Lord vnto c Zerubbabel, saying, Neither by d an army nor strength, but by my Spirit, saith the Lord of hosts.

7 Who art thou, O e great mountaine, before Zerubbabel? *thou shalt be* a plaine, and f he shall bring foorth the head stone thereof, with shoutings, *crying*, Grace, grace vnto it.

8 Moreouer, the word of the Lord came vnto me, saying,

9 The hands of Zerubbabel haue layed the foundation of this house: his hands shall also finish it, and g thou shalt know that the Lord of hosts hath sent me vnto you.

10 For who hath despised the day of the h small things? but they shall reioyce, and shall see the stone of i tinne in the hand of Zerubbabel: k these seuen are the eyes of the Lord, which goe thorow the whole world.

11 Then answered I, and said vnto him, What are these two oliue trees vpon the right and vpon the left side thereof?

12 And I spake moreouer, and said vnto him, What be these two oliue branches, which thorow the two golden pipes emptie themselues into the gold?

13 And he answered mee, and said, Knowest thou not what these be? And I said, No, my Lord.

14 Then said he, These are the two l oliue branches, that stand with the ruler of the whole earth.

a Which was euer in the mids of the Temple, signifying that the graces of Gods spirit should shine there in most abundance, and in all perfection.
b Which conueyed the oyle that dropped from the trees into the lampes, so that the light neuer failed: and this vision was to confirme the faithfull that God had sufficient power in himselfe to continue his graces and to bring his promise to passe though he had no helpe of man.
c Who was a figure of Christ and therefore this doctrine was directed to all the Church who are his body and members.
d He sheweth that Gods power onely is sufficient to preserue his Church, though he vse not mans helpe thereunto.
e He compareth the power of the aduersaries to a great mountaine, who thought the Iewes nothing in respect of them, and would haue hindered Zerubbabel, who represented Christ, whom the enemies dayly labour to let in the building of his spirituall Temple, but all in vaine.
f Though the enemies thinke so stay this building, yet Zerubbabel shall lay the highest stone thereof, and bring it to perfection, so that all the godly shall reioyce, and pray vnto God that he would continue his grace and fauour toward the Temple. g Meaning, the Prophet, that I am Christ sent of my Father for the building and preseruation of my spirituall Temple. h Signifying, that all were discouraged at the small and poore beginnings of the Temple. i Whereby he signifieth the plummet and line, that is, that Zerubbabel which represented Christ, should goe forward with his building to the ioy and comfort of the godly, though the world be against him, and though his for a while be discouraged, because they see not things pleasant to the eye.
k That is, God hath seuen eyes: meaning, a continuall prouidence, so that neither Satan nor any power in the world can goe about to bring any thing to passe to hinder his worke. Chap. 5. 9. l Which were euer greene and full of oyle, so that still they powred foorth oyle into the lampes: signifying, that God will continually maintaine and preserue his Church, and endue it still with abundance and perfection of grace.

CHAP. V.

1 *The vision of the flying booke, signifying the curse of theeues, and such as abuse the Name of God.* 6 *By the vision of the measure is signified the bringing of Iudahs afflictions into Babylon.*

THEN I turned me, and lifted vp mine eyes and looked, and behold, a flying booke.

2 And he said vnto me, What seest thou? And I answered, I see a flying a booke: the length thereof *is* twentie cubits, and the breadth thereof ten cubits.

3 Then said he vnto me, This is the curse that goeth forth ouer the whole earth: for euery one that b stealeth, shall be cut off, *as well* on this c side, as on that: and euery one that e sweareth, shall be cut off, *as well* on this side, as on that.

4 I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thiefe, and into the house of him that falsly sweareth by my Name: and it shall remaine in the middes of his house, and shall consume it, with the timber thereof, and stones thereof.

5 Then the Angel that talked with me, went foorth, and said vnto me, Lift vp now thine eyes, and see what is this that goeth forth.

6 And I sayd, What is it? And hee sayd, This is an e Ephah that goeth foorth. Hee sayd moreouer, This is the f sight of them through all the earth.

7 And behold, there was lift vp a g talent of lead: and this is a h woman that sitteth in the mids of the Ephah.

8 And he said, This is i wickednes, and he cast it into the middes of the Ephah, and hee cast the weight of lead vpon the mouth thereof.

9 Then I lift mine eyes, and looked: and beholde, there came out two k women, and the wind *was* in their wings (for they had wings like the wings of a storke) and they lift vp the Ephah betweene the earth and the heauen.

10 Then said I to the Angel that talked with me, Whither doe these beare the Ephah?

11 And he sayd vnto me, To build it an house in the land of Shinar: and it shall be established and set there vpon her owne place.

a Because the Iewes had prouoked Gods plagues by contemning his word, and casting off all iudgement and equitie, hee sheweth that Gods curses written in this booke had iustly light both on them and their fathers: but now if they would repent, God would send the same among the Caldeans their former enemies.
b That is, vseth any iniurie toward his neighbour.
c Meaning, wheresoeuer he be in the world.
d He that transgresseth the first table, and seeketh not God aright but abuseth Gods Name.
e Which was a measure in drie things, conteining about ten pottels.
f That is, all the wickednes of the vngodly is in Gods sight, which hee keepeth in a measure, and can shut it or open it at his pleasure.
g To couer the measure.
h Which representeth iniquitie, as in the next verse. i Signifying, that Satan should not haue such power against the Iewes to tempt them, as hee had in time past, but that God would shut vp iniquity in a measure as in a prison. k Which declared that God would execute his iudgement by the meanes of the weake and infirme meanes. l To remooue the iniquity and affliction that came for the same from Iudah, to place it for euer in Babylon.

CHAP. VI.

By the foure charets he describeth the foure Monarchies.

AGAINE I turned and lift vp mine eyes, and looked: and behold, there came foure a charets out from betweene b two mountaines, and the mountaines were mountaines of brasse,

2 In the first charet *were* c red horses, and in the second charet d blacke horses,

3 And in the third charet e whit horses, and in the fourth chatet, horses of f diuers colours, and reddish.

4 Then I answered, and sayde vnto the Angel that talked with mee, What are these, my Lord?

5 And the Angel answered, and sayd vnto mee, These are the foure g spirits of the heauen, which goe foorth from standing with the Lord of all the earth.

6 That with the blacke horse went forth into

a By charets here, as by horses afore, he meaneth the swift messengers of God to execute & declare his will.
b By the brasen mountaines he meaneth the externall counsell, and prouidence of God whereby he hath from before all eternitie decreed what shall come to passe, and that which neither Satan nor all the world can alter.
c Which signified the great crueltie and persecution that the Church had endured vnder diuers enemies. d Signifying, that they had endured great afflictions vnder the Babylonians. e These represented their state vnder the Persians, which restored them to libertie. f Which signified, that God would sometime giue his Church rest, and powre his plagues vpon their enemies, as hee did in destroying Ninene, and Babylon, and other their enemies. g Meaning, all the actions and motions of Gods Spirit, which according to his vnchangeable counsell he causeth to appeare through all the world,

the

the land of the North, and the white went out after them, and they of diuers colours went foorth toward the [h] South countrey.

7 And the [i] reddish went out, and required to goe, and passe thorow the world, and he said, Go, passe thorow the world. So they went thorowout the world.

8 Then cried he vpon me, and spake vnto me, saying, Behold, these that goe toward the North countrey, haue pacified my [k] spirit in the North countrey.

9 And the word of the Lord came vnto mee, saying,

10 Take of them of the captiuitie, *euen* of Heldai, and of Tobiiah, and Iedaiah, which are come from Babel, and come thou the same day, and goe vnto the house of [l] Iosiah, the sonne of Zephaniah.

11 Take euen siluer, and golde, and make crownes, and set *them* vpon the [m] head of Iehoshua, the sonne of Iehozadak the high Priest,

12 And speake vnto him, saying, Thus speaketh the Lord of hoasts, and saith, Behold, the man whose name is the [n] Branch, and he shall growe [o] vp out of his place, and he shall [p] build the Temple of the Lord.

13 Euen hee shall build the Temple of the Lord, and he shall beare the [q] glory, and shall sit and rule vpon his throne, and he shall be a Priest vpon his throne, and the counsell of peace shallbe betweene [r] them both.

14 And the crownes shall be to [s] Helem, and to Tobiiah, and to Iedaiah, and to [t] Hen the son of Zephaniah, for a [u] memoriall in the Temple of the Lord.

15 And they that are [x] farre off, shall come and builde in the Temple of the Lord, and yee shall know, that the Lord of hoastes hath sent mee vnto you. And this shall come to passe, if ye will [y] obey the voyce of the Lord your God.

[h] That is, toward Egypt, and other countreys these about.
[i] That is, they of diuers colours, which aske leaue, to signifie that Satan hath no power to hurt or afflict, till God giue it him. Iob 1. 12.
[k] By punishing the Caldeans mine anger ceased, and you were deliuered.
[l] To receiue of him and the other three, money to make the two crownes: which were men of great authority among the Iewes, and doubted of the restitution of the kingdome, and of the Priesthood, and hurt others by their example.
[m] Because this could not be attributed to any one according to the Law, therefore it followeth that Iehoshua must represent the Messiah, who was both Priest and King.
[n] Meaning Christ, of whom Iehoshua was the figure: for in Greek they were both called Iesus.
[o] That is, of himselfe without the helpe of man.
[p] Which declareth, that none could build this Temple whereof Haggai speaketh, but onely Christ: and therefore it was spirituall, and not materiall. Haggai 2. 10.
[q] Whereof Iehoshua had but a shadow. [r] The two offices of the kingdome, and Priesthood shall be so ioyned together, that they shall be no more disseuered.
[s] Who was also called Heldai. [t] He was also called Iosiah. [u] That they may knowledge their infirmitie, which looked that all things should haue beene restored incontinently: and of this their infidelity these two crownes shall remaine as tokens. Acts 1, 16. [x] That is, the Gentiles by the preaching of the Gospel, shall helpe toward the building of the spirituall Temple. [y] If yee will beleeue and remaine in the obedience of faith.

CHAP. VII.

5 The true fasting. 11 The rebellion of the people is the cause of their affliction.

A Nd in the fourth yeere of King Darius, the word of the Lord came vnto Zechariah in the fourth *day* of the ninth moneth, euen in [a] Chisleu,

2 For [b] they had sent vnto the House of God Sharezer, and Regem-melech and their men to pray before the Lord,

3 *And* to speake vnto the Priests, which were in the House of the Lord of hoastes, and to the Prophets, saying, Should I [c] weepe in the fift moneth, and [d] separate my selfe as I haue done these so many [e] yeeres?

4 Then came the word of the Lord of hoastes vnto me, saying,

5 Speake vnto all the people of the land, and to the [f] Priests, and say, When ye fasted, and mourned in the fift & seuenth moneth, euen these seuentie yeeres, did ye fast vnto me? [g] doe I *approue it?*

6 And when yee did eate, and when yee did drinke, did ye not eat [h] for your selues, and drinke for your selues?

7 Should yee not *heare* the wordes which the Lord [i] hath cried by the ministerie of the former Prophets when Ierusalem was inhabited, and in prosperitie, and the cities thereof round about her, when the South and the plaine was inhabited?

8 And the word of the Lord came vnto Zechariah, saying,

9 Thus speaketh the Lord of hoastes, saying, [k] Execute true iudgement, and shew mercy and compassion, euery man to his brother,

10 And oppresse not the widow, nor the fatherlesse, the stranger nor the poore, and let none of you imagine euill against his brother in your heart.

11 But they refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare.

12 Yea, they made their hearts as an adamant stone, least they should heare the Law and the words which the Lord of hoasts sent in his [m] Spirit by the ministerie of the former Prophets: therefore came a great wrath from the Lord of hoasts.

13 Therefore it is come to passe, that as he cried, and they would not heare, so they cried, and I would not heare, saith the Lord of hoasts.

14 But I scattered them among all the nations, whom they knew not: thus the land was desolate [n] after them, that no man passed through nor returned: for they laid the pleasant land [o] waste.

[a] Which conteined part of November and part of December.
[b] That is, the rest of the people that remained yet in Caldea, sent to the Church at Ierusalem, for the resolution of these questions, because these feasts were consented vpon by the agreement of the whole Church, the one in the moneth that the Temple was destroyed, and the other when Gedaliah was slaine, Iere. 41, 2.
[c] By weeping and mourning appeare what exercises they vsed in their fasting.
[d] That is, prepare my selfe with all deuotion to his fast.
[e] Which was now since the time the Temple was destroyed.
[f] For there were both of the people, and of the Priests, which doubted as touching this controuersie, besides them which as yet remained in Caldea, and reason of it, as of one of the chiefe points of their religion.
[g] For they thought they had deserued toward God because of this fast, which they inuented of themselues: and though fasting of it selfe be good, yet because they thought it a seruice toward God, and trusted therein, it is here reproued.
[h] Did ye not eate and drinke for your owne commoditie and necessitie, and so likewise ye did abstaine according to your owne fantasies, and not after the prescript of my Law.
[i] Hereby he condemneth their hypocrisie, which thought by their fasting to please God and by such things as they inuented, and in the meane season would not serue him as he had commanded.
[k] He sheweth that they did not fast with a sincere heart, but for hypocrisie, and that it was not done of a pure religion, because that they lacked these offices of charitie, which should haue declared that they were godly, Matth. 23, 23.
[l] And would not carie the Lords burthen, which was sweete and ease, but would beare their owne, which was heauie and grieuous to the flesh, thinking to merit thereby: which similitude is taken of oxen, which shrinke at the yoke, Nehe. 9, 29.
[m] Which declareth that they rebelled not onely against the Prophets, but against the Spirit of God that spake in them.
[n] That is, after they were called captiue.
[o] By their sinnes whereby they prouoked Gods anger.

CHAP. VIII.

a Of the returne of the people vnto Ierusalem, and of the mercy of God toward them. 16 Of good workes. 20 The calling of the Gentiles.

A Gaine the word of the Lord of hoastes came *to me*, saying,

2 Thus saith the Lord of hoastes, I was [a] iealous for Zion with great iealousie, and I was iealous for her with great wrath.

3 Thus saith the Lord, I will returne vnto Zion, and will dwell in the mids of Ierusalem: and Ierusalem shall be called a [b] citie of trueth, and the Mountaine of the Lord of hoastes, the holy Mountaine.

4 Thus saith the Lord of hoastes, There shall yet old [c] men and old women dwell in the streets of Ierusalem, and euery man with his staffe in his hand for very age.

5 And the streetes of the citie shall be full of boyes and girles, playing in the streetes thereof.

6 Thus saith the Lord of hoasts, Though it be [d] vnpossible in the eyes of the remnant of this people in these dayes, should it therefore be vnpossible in my sight, saith the Lord of hoastes?

7 Thus saith the Lord of hoasts, Behold, I will deliuer my people from the East countrey, and from the West countrey.

[a] I loued my citie with a singular loue, so that I could not abide that any should doe her any iniury.
[b] Because she shall be faithfull and loyall toward me her husband.
[c] Though their enemies did greatly molest and trouble them, yet God would come and dwell among them, and so preserue them so long as nature would suffer them to liue, and increase their children in great abundance.
[d] He sheweth wherein our faith standeth, that is, to beleeue that God can performe that which he hath promised, though it seeme neuer so vnpossible to man, Gen. 18, 14. Rom. 4, 20.

e So that their returne shall not be in vaine: for God will accomplish his promise, and their prosperitie shallbe sure and stable.
f Let neither respect of your priuate commodities neither counsell of others, nor feare of enemies discourage you in the going forward with the building of the Temple, but be constant and obey the Prophets, which encourage you thereevnto.
g For God cursed your worke, so that neither man nor beast had profit of their labours.

h Reade Ezek. 18. 20.
i Which declareth that man can not turne to God till he change mans heart by his spirit, and so begin to do well, which is to pardon his sinnes and to giue him his graces.
k Which fast was appointed when the city was besieged, and was the first fast of these foure: and here the Prophet sheweth, that if the Iewes will repent, and turne wholly to God, they shall haue no more occasion to fast, or to shew signes of heauines: for God will send them ioy and gladnesse.
l He declareth the great zeale that God should giue the Gentiles to come to his Church, and to ioyne with the Iewes in his true religion, which should be in the kingdome of Christ.
* *Isa.* 2, 2. *mich.* 4, 1.

8 And I will bring them, and they shall e dwell in the mids of Ierusalem, and they shallbe my people, & I will be their God in trueth, & in righteousnes.
9 Thus saith the Lord of hoastes, Let your f hands be strong, yee that heare in these dayes these words by the mouth of the Prophets, which were in the day, that the foundation of the house of the Lord of hoastes was laide, that the Temple might be builded.
10 For before these dayes there was no hire for g man, nor any hire for beast, neither was there any peace to him that went out or came in because of the affliction: for I set all men, euery one against his neighbour.
11 But now, I will not *entreate* the residue of this people as aforetime, saith the Lord of hoastes.
12 For the seede *shall be* prosperous: the vine shall giue her fruit, and the ground shall giue her increase, and the heauens shall giue their dewe; and I will cause the remnant of this people to possesse all these things.
13 And it shall come to passe, that as ye were a curse among the heathen, O house of Iudah, and house of Israel, so will I deliuer you, and ye shallbe a blessing: feare not, *but* let your hands be strong.
14 For thus saith the Lord of hoastes, As I thought to punish h you, when your fathers prouoked mee vnto wrath, saith the Lord of hoastes, and repented not,
15 So againe haue I determined in these dayes i to doe well vnto Ierusalem, and to the house of Iudah: feare ye not.
16 These are the things that ye shall do, Speake ye euery man the trueth vnto his neighbour: execute iudgement truely, and vprightly in your gates.
17 And let none of you imagine euill in your hearts against his neighbour, and loue no false oathe: for all these are the things that I hate, saith the Lord.
18 And the word of the Lord of hoastes came vnto me, saying,
19 Thus saith the Lord of hoastes, The fast of the fourth *moneth*, and the fast of the fift, and the fast of the seuenth, and the fast of the k tenth, shall be to the house of Iudah ioy and gladnesse, and prosperous high feasts: therefore loue the trueth and peace.
20 Thus saith the Lord of hoastes, That there shall yet come l people, and the inhabitants of great cities.
21 And they that dwell in one *citie*, shall go to another, saying, * Vp, let vs go and pray before the Lord, and seeke the Lord of hoasts: I will goe also.
22 Yea great people and mightie nations shall come to seeke the Lord of hoastes in Ierusalem, and to pray before the Lord.
23 Thus saith the Lord of hoastes, In those dayes shall ten men take hold out of all languages of the nations, *euen* take hold of the skirt of him that is a Iew, and say; We will goe with you: for we haue heard that God is with you.

CHAP. IX.

1 *The threatnings of the Gentiles.* 9 *The comming of Christ.*

THe burthen of the worde of the Lord in the land of a Hadrach: and Damascus *shallbe* his b rest: when the c eyes of man, *euen* of all the tribes of Israel *shallbe* toward the Lord.
2 And Hamath also shall border d thereby:

a Whereby he meaneth Syria.
b Gods anger shall abide vpon their chiefe citie, and not spare so much as that.
c When the Iewes shall conuert and repent, then God will destroy their enemies.
d That is, by Damascus: meaning, that Hamath or Antiochia should be vnder the same rod and plague.

Tyrus *also* and Zidon, though *they be* e very wise.
3 For Tyrus did build her selfe a strong hold, and heaped vp siluer as the dust, and golde as the mire of the streets.
4 Behold, the Lord will spoile her, and he will smite her f power in the sea, and shee shall be deuoured with fire.
5 Ashkelon shall see it, and feare, and Azzah also shall be very sorowfull, and Ekron: for her countenance shall be ashamed; and the king shall perish from Azzah, and Ashkelon shall not be inhabited.
6 And the g stranger shall dwell in Ashdod, and I will cut off the pride of the Philistims.
7 And I will take away his blood out of his mouth, and his abominations from betweene his h teeth: but he that remaineth, euen he shallbe for our God, and he shallbe as a prince in Iudah, but i Ekron *shallbe* as a Iebusite.
8 And I will campe about k mine House against the armie, against him that passeth by, and against him that returneth, and no oppressour shall come vpon them any more: for now I haue I seene with mine eyes.
9 Reioyce greatly, O daughter Zion, shout for ioy, O daughter Ierusalem: behold, thy king commeth vnto thee: m he is iust, and saued himselfe, poore and riding vpon an n asse, and vpon a colt the foale of an asse.
10 And I will cut off the o charets from Ephraim, and the horse from Ierusalem: the bowe of the battell shall be broken, and he shall speake peace vnto the heathen, and his dominion *shallbe* from p sea vnto sea, and from the q Riuer to the end of the land.
11 r Thou also *shallbe saued* through the blood of thy couenant. I haue loosed thy s prisoners out of the pit wherein *is* no water.
12 Turne you to the t strong hold, ye u prisoners of hope: euen to day doe I declare, that I will render the x double vnto thee.
13 For Iudah haue I bent as a y bowe for me: Ephraims hand haue I filled, and I haue raised vp thy sonnes, O Zion, against thy sonnes, O Grecia, and haue made thee as a gyants sword.
14 And the Lord shallbe seene ouer them, and his arrow shall go forth as the lightning: and the Lord God shall blow the trumpet, and shall come foorth with the whirlewinds of the South.
15 The Lord of hoastes shall defend them, and they shall deuoure them, z and subdue them with sling stones, and they shall drinke, *and* make a noise as through wine, and they shallbe filled like bowles, *and* as the hornes of the Altar.
16 And the Lord their God shall deliuer them in that day as the flocke of his people: for *they*

e He secretly sheweth the cause of their destruction, because they deceiued all other by their craft and subtiltie, which they cloaked with this name of wisedome.
f Though they of Tyrus thinke themselues inuinsible by reason of the sea that compasseth them round about, yet they shall not escape Gods iudgements.
g Meaning, that all should be destroyed, saue a very few, that should remaine as strangers.
h He promiseth to deliuer the Iewes when he shall take vengeance on their enemies for their cruelties and wrongs done to them.
i As the Iebusites had bin destroyed, so should Ekron and all the Philistims.
k He sheweth that Gods power onely shallbe sufficient to defend his Church against all aduersaries be they neuer so cruell, or assemble their power neuer so often.
l That is, God hath now seene the great iniuries and afflictions wherewith they haue bene afflicted by their enemies.
m That is, he hath righteousnesse and saluation in himselfe for the vse and commoditie of his Church.
n Which declareth that they should not looke for such a king as should be glorious in the eies of man, but should be poore, and yet in himselfe haue all power to deliuer his: and this is meant of Christ, as Matt. 21, 5.
o No power of man or creature shallbe able to let this kingdome of Christ, and he shall peaceably gouerne them by his word. p That is, from the red sea, to the sea, called Syriacum: and by these places which the Iewes knew, he meant an infinite space and compasse ouer the whole world. q That is, from Euphrates. r Meaning Ierusalem, or the Church which is saued by the blood of Christ whereof the blood of the sacrifices was a figure, and is here called the couenant of the Church, because God made it with his Church: and left it with them for the loue that he bare vnto them. s God sheweth that he will deliuer his Church out of all dangers, seeme they neuer so great. t That is, into the holy land where the city and the Temple are, where God will defend you. u Meaning the faithfull, which seemed to be in danger of their enemies on euery side, and yet liued in hope that God would restore them to libertie. x That is, double benefits and prosperity, in respect of that which your fathers enioyned from Dauids time to the captiuitie. y I will make Iudah and Ephraim, that is, my whole Church, victorious against all enemies, which hee here meaneth by the Grecians. z He promiseth that the Iewes shall destroy their enemies, and haue abundance and excesse of all things, as there is abundance on the altar when the sacrifice is offered: which things are not to mooue them to intemperancie, but to sobriety, and a thankefull remembrance of Gods great liberalitie.

shallbe

a The faithfull shallbe preserued, and reuerenced of all, that the very enemies shall be compelled to esteeme them: for Gods glory shall shine in them, as Iosephus declareth of Alexander the great when hee met Iaddus the high Priest.

shallbe as the a stones of his crowne lifted vp vpon his land.

17 For how great is his goodnesse! and how great is his beautie! corne shall make the young men cheerefull, and new wine the maydes.

CHAP. X.

1 *The vanitie of Idolatrie.* 3 *The Lord promiseth to visite and comfort the house of Israel.*

a The Prophet reproueth the Iewes because by their owne infidelitie they put backe Gods graces promised, and so famine came by Gods iust iudgement: therefore to auoid this plague, he willeth them to turne to God, and to pray in faith to him, and so he will giue them abundance.
b Hecalleth to remembrance Gods punishments in times past, because they trusted not in him, but in their idoles and sorcerers who euer deceiued them.
c That is, the Iewes went into captiuitie.
d Meaning, the cruell gouernours which did oppresse the poore sheepe, Ezek. 34, 16, 17.
e He will be merciful to his Church and cherish them as a king or prince doth his best horse which shallbe for his owne vse in the warre.
f Out of Iudah shall the chiefe gouernour proceede, who shall be as a corner to vphold the building, and as a nayle to fasten it together.
g Ouer their enemies.
h That is, the ten tribes, which should be gathered vnder Christ to the rest of the Church.
i Whereby he declareth the power of God, who needeth no great preparation when he will deliuer his: for with a becke or hisse hee can call them from all places suddenly. k Though they shall yet be scattered and seeme to be lost, yet it shallbe profitable vnto them: for there they shall come to the knowledge of my Name, which was accomplished vnder the Gospel, among whom it was first preached.
l Not that they should returne into their country, but be gathered and ioyned in one faith by the doctrine of the Gospel. m Hee alludeth to the deliuerance of the people out of Egypt, whereas the Angel smote the floods and riuers.

ASke you of the a Lord raine in the time of the latter raine: *so* shall the Lord make white cloudes, and giue you showres of raine, *and* to euery one grasse in the field.

2 Surely the b idoles haue spoken vanitie, and the soothsayers haue seene a lye, and the dreamers haue tolde a vaine thing: they comfort in vaine: therefore c they went away as sheepe: they were troubled, because there was no shepheard.

3 My wrath was kindled against the shepheards, and I did visite the d goates; but the Lord of hoasts will visite his flocke the house of Iudah, and will make them as e his beautifull horse in the battell.

4 Out f of him shall the corner come forth: out of him the nayle, out of him the bow of battell, *and* out of him euery g appointer of tribute also.

5 And they shallbe as the mighty men, which tread downe *their enemies* in the myre of the streetes in the battell, and they shall fight, because the Lord *is* with them, and the riders on horses shallbe confounded.

6 And I will strengthen the house of Iudah, and I will preserue the h house of Ioseph, and I will bring them againe, for I pity them: and they shall be as though I had not cast them off: for I am the Lord their God, and will heare them.

7 And they of Ephraim shall be as a gyant: and their heart shall reioyce as through wine: yea, their children shall see it, and be glad: *and* their heart shall reioyce in the Lord.

8 I will i hisse for them: and gather them: for I haue redeemed them: and they shall increase, as they haue increased.

9 And I will k sow them among the people, and they shall remember me in farre countreyes: and they shall liue with their children and l turne againe.

10 I will bring them againe also out of the land of Egypt, and gather them out of Asshur: and I will bring them into the land of Gilead, and Lebanon, and *place* shall not be found for them.

11 And he m shall goe into the sea with affliction, and shall smite the waues in the sea, and all the depths of the riuer shall drie vp: and the pride of Asshur shallbe cast downe, and the scepter of Egypt shall depart away.

12 And I will strengthen them in the Lord, and they shall walke in his Name, saith the Lord.

CHAP. XI.

1 *The destruction of the Temple,* 4 *The care of the faithfull is committed to Christ.* 7 *A grieuous vision against Ierusalem and Iudah.*

OPen thy doores, O a Lebanon, and the fire shall deuoure thy cedars.

2 Howle, b firre trees: for the cedar is fallen, because all the mightie are destroyed: howle ye, Ookes of Bashan, for the c defenced forrest is cut downe.

3 There *is* the voyce of the howling of the shepheards: for their d glory is destroyed, the voyce of the roaring of lyons whelpes: for the pride of Iorden is destroyed.

4 Thus sayeth the Lord my God, Feede the sheepe of the e slaughter.

5 They that possesse them, slay them f and sinne not: and they that sell them, say, g Blessed *be* the Lord: for I am rich, and their owne shepheards spare them not.

6 Surely I will no more spare those that dwell in the land, saith the Lord: but loe, h I will deliuer the men euery one into his neighbours hand, and into the hand of his i king: and they shall smite the land, and out of their hands I will not deliuer *them*.

7 For I fed the sheepe of slaughter, euen the k poore of the flocke, and I tooke vnto me two staues: the one I called Beautie, and the other I called Bands, and I fed the sheepe.

8 m Three shepheards also I cut off in one moneth, and my soule loathed n them, and their soule abhorred me.

9 Then sayd I, I will not feede you: that that dieth, let it die: and that that perisheth, let it perish: and let the remnant eate, euery one the flesh of his neighbour.

10 And I tooke my staffe, *euen* Beautie, and brake it, that I might disanull my couenant, which I had made with all people.

11 And it was broken in that day: and so the o poore of the sheepe that waited vpon me, knew that it was the word of the Lord.

12 And I said vnto them, If ye thinke it good, giue *me* p my wages: and if no, leaue off: so they weighed for my wages thirtie *pieces* of siluer.

13 And the Lord sayd vnto me, Cast it vnto the q potter: a goodly price, that I was valued at of them. And I tooke the thirtie *pieces* of siluer, and cast them to the potter in the house of the Lord.

14 Then brake I mine other staffe: *euen* the Bands, that I might dissolue the brotherhood betweene Iudah and Israel.

15 And the Lord sayd vnto me, Take to thee yet r the instruments of a foolish shepheard.

16 For loe, I will raise vp a shepheard in the land, which shall not looke for the thing that is lost, nor seeke the tender lambes, nor heale that that is hurt, nor feede that that s standeth vp, but he shall eate flesh of the fat, and teare their clawes in pieces.

17 O idole shepheard that leaueth the flocke: the sword *shallbe* vpon his t arme, and vpon his

a Because the Iewes thought themselues so strong by reason of this mountaine, that no enemy could come to hurt them, the Prophet sheweth that when God sendeth the enemies, it shall shew it selfe ready to receiue them.
b Shewing, that if the strong men were destroyed, the weaker were not able to resist.
c Seeing that Lebanon was destroyed, which was the strongest munition, the weaker places could not thinke to hold out.
d That is, the renoume of Iudah and Israel should perish.
e Which being now destinate to be slaine, where deliuered as out of the lyons mouth.
f Their gouernours destroy them without any remorse of conscience, or yet thinking that they doo euill.
g He noteth the hypocrites, which euer haue the Name of God in their mouthes, though in their life and doings they denie God, attributing their gaine to Gods blessings, which commeth of the spoyle of their brethren.
h I will cause one to destroy another.
i Their gouernors shall execute crueltie ouer them.
k That is, the small remnant, whom he bought worthie to shew mercie vnto.
l God sheweth his great benefits toward his people to conuince them of greater ingratitude, which would neither be ruled by his most beautifull order of gouernement, neither

continue in the bands of brotherly vnitie, and therefore he breaketh both the one and the other. Some reade, for Bands, Destroyers, but in the 14. verse the first reading is confirmed. m Whereby hee sheweth his care and diligence that he would suffer them to haue no euill rulers, because they should consider his great loue. n Meaning, the people, because they would not acknowledge these great benefits of God. o He sheweth that the least part euer profit by Gods iudgements. p Besides their ingratitude God accuseth them of malice and wickednesse, which did not onely forget his benefits, but esteemed them as things of nought. q Shewing that it was too litle to pay his wages, which could scarse suffice to make a few tyles for to couer the Temple. r Signifying that they should haue a certaine kinde of regiment and outward shew of gouernement: but in effect it should be nothing: for they should be wolues, and deuouring beasts in stead of shepheards. s And is in health and sound. t By the armes he signifieth strength, as he doeth wisedome and iudgements by the eye: that is, the plague of God shall take away both thy strength and iudgement.

right

right eye. His arme shall be cleane dried vp, and his right eye shalbe vtterly darkened.

CHAP. XII.

Of the destruction and building againe of Ierusalem.

THe burden of the worde of the Lord vpon a Israel, sayth the Lord, which spred the heauens, and layd the foundation of the earth, and formed the spirit of man within him.

2 Behold, I will make Ierusalem a[b] cup of poyson vnto all the people round about: and also with Iudah will hee be in the siege against Ierusalem.

3 And in that day will I make Ierusalem an heauie stone for all people: all that lift it vp, shall be torne, though all the people of the earth be gathered together against it.

4 In that day, sayth the Lord, I will smite euery horse with astonishment, and his rider with madnesse, and I will open mine eyes vpon the house of Iudah, and will smite euery horse of the people with blindnesse.

5 And the princes of Iudah shall say in their hearts, The [c] inhabitants of Ierusalem *shalbe* my strength in the Lord of hoastes their God.

6 In that day will I make the princes of Iudah like coales of fire among the wood, and like a firebrand in the sheafe, and they shall deuoure all the people round about on the right hand, and on the left: and Ierusalem shall be inhabited againe in her owne place, *euen* in Ierusalem.

7 The Lord also shall preserue the [d] tents of Iudah, *as* aforetime: therefore the glorie of the house of Dauid shall not boast, nor the glory of the inhabitants of Ierusalem against Iudah.

8 In that day shall the Lord defend the inhabitants of Ierusalem, and he that is feeble among them, in that day shalbe as Dauid: and the house of Dauid *shalbe* as Gods *house*, *and* as the Angel of the Lord before them.

9 And in that day will I seeke to destroy all the nations that come against Ierusalem.

10 And I will powre vpon the house of Dauid, and vpon the inhabitants of Ierusalem, the Spirit of [e] grace and of compassion, and they shall looke vpon mee, whom they haue [f] pierced, and they shall lament for [g] him as one mourneth for *his* onely *sonne*, and be sorie for him as one is sorie for *his* first borne.

11 In that day shall there be a great mourning in Ierusalem, as the [h] mourning of [i] Hadadrimmon in the valley of Megiddon.

12 And the [k] land shall bewaile euery familie apart, the family of the [m] house of Dauid apart, and their wiues apart: the family of the house of Nathan apart, and their wiues apart:

13 The family of the house of Leui apart, and their wiues apart: the familie of [n] Shemei apart, and their wiues apart:

14 All the families that [o] remaine, euery familie apart, and their wiues apart.

a That is, the ten tribes, which neglected Gods benefite in deliuering their brethren, and had rather remaine in captiuitie, then to returne home when God called them.
b Ierusalem shall be defended against all her enemies: so shall God defend all Iudah also, and shall destroy the enemies.
c Euery captaine, that had many vnder him afore, shall now thinke that the small power of Ierusalem shalbe sufficient to defend them against all enemies, because the Lord is among them.
d The people which are now as it were dispersed by the fields, and lie open to their enemies, shall be no lesse preserued by my power, then if they were vnder their kings (which is meant by the house of Dauid) or in their defenced cities.
e They shall haue the feeling of my grace by faith, and know that I haue compassion on them.
f That is, whom they haue continually vexed with their obstinacie, and grieued my Spirit, Ioh. 19. 37. where it is referred to Christs body, which here is referred to the Spirit of God.
g They shall turne to God by true repentance, whom before they had so grieuously offended by their ingratitude.
h They shall lament and repent exceedingly for their offences against God. i Which was the name of a towne and place neere to Megiddo where Iosiah was slaine, 2. Chron. 35, 22. k That is, in all places where the Iewes shall remaine. l Signifying, that this mourning or repentance should not be a vaine ceremonie: but euery one touched with his owne griefes, shall lament. m Vnder these certaine families hee containeth all the tribes; and sheweth that both the Kings and the Priestes had by their sinnes pierced Christ. n Called also Simeon. o To wit, which were elect by grace, and preserued from the common destruction.

CHAP. XIII.

1 *Of the fountaine of grace.* 2 *Of the cleane riddance of idolatry.*
3 *The exile of the godly against false prophets.*

IN that day there a shall be a fountaine opened to the house of Dauid, and to the inhabitants of Ierusalem, for sinne and for vncleannesse.

2 And in that day, sayth the Lord of hoasts, I will cut off the [b] names of the idoles out of the land: and they shall no more be remembred: and I will cause the [c] prophets, and the vncleane spirit to depart out of the land.

3 And when any shall yet [d] prophecie, his father and his mother that begate him, shall say vnto him, Thou shalt not liue: for thou speakest lyes in the Name of the Lord: and his father and his mother that begate him, [e] shall thrust him through, when he prophecieth.

4 And in that day shall the prophets [f] be ashamed euery one of his vision, when hee hath prophecied: neither shall they weare a rough garment to deceiue.

5 But he shall say, I am no [g] Prophet: I am an husbandman: for man taught me to be an heardman from my youth vp.

6 And one shall say vnto him, What are these [h] wounds in thine hands? Then he shall answere, Thus was I wounded in the house of my friends.

7 ¶ Arise, O sword, vpon my [i] shepheard, and vpon the man, *that is* my fellow, sayth the Lord of hoastes: smite the shepheard, and the sheepe shall be scattered: and I will turne mine hand vpon the little ones.

8 And in all the land, sayth the Lord, [k] two parts therein shalbe cut off, *and* die: but the third shalbe left therein.

9 And I will bring that third part through the fire, and will fine them as the siluer is fined, and will trie them as gold is tried: they shall call on my Name, and I will heare them: I will say, It is my people, and they shall say, The Lord *is* my God.

a He sheweth what shalbe the fruit of their repentance, to wit, remission of sinnes by the blood of Christ, which shall be a continuall running fountaine, and purge them from all vncleannesse.
b He promiseth that God will also purge them from all superstition, and that their religion shalbe pure.
c Meaning, the false prophets and teachers, who are the corrupters of all religion, whom the Prophet here calleth vncleane spirits.
d That is, when they shall prophecie lyes, and make God, who is the author of truth, a cloake thereunto.
e Hee sheweth what zeale the godly shall haue vnder the kingdome of Christ, Deute. 13. 6. 9.
f God shall make them ashamed of their errours and lyes, and bring them to repentance, and they shall no more weare Prophets apparell to make their doctrine seeme more holy.
g They shall confesse their former ignorance, and be content to labour for their liuing. h Hereby hee sheweth that though their parents and friends dealth more gently with them, and put them not to death, yet they would so punish their children, that became false prophets, that the markes and signes should remaine for euer.
i The Prophet waroeth the Iewes, that before this great comfort should come vnder Christ, there should be an horrible diffipation among the people: for their gouernours and pastours should be destroyed, and the people should be as scattered sheepe: and the Euangelist applieth this to Christ, because he was the head of all Pastours, Mat. 26, 31.
k The greatest part shall haue no portion of these blessings, and yet they that shall enioy them, shalbe tried with great afflictions, so that it shallbe knowen that onely Gods power and his mercies doe preserue them.

CHAP. XIIII.

1 *Of the doctrine that shall proceede out of the Church, and of the restauration thereof.*

BEhold, the day of the Lord commeth, and thy spoyle shall be a diuided in the middes of thee.

2 For I will gather all nations against Ierusalem to battell, and the citie shall be taken, and the houses spoyled, and the women defiled, and halfe of the citie shall go into captiuity, and the residue of the people shall not be cut of from the citie.

3 Then the Lord shall goe foorth, and fight against those nations, as when he [b] fought in the day of battell.

4 And his feete shall stand in that day vpon the [c] mount of oliues, which is before Ierusalem on the East side, and the mount of oliues shall cleaue in the mids thereof: toward the East and toward the West there *shalbe* a very great [d] valley, and halfe

a He armeth the godly against the great tentations that should come, before they enioyed this prosperous estate promised vnder Christ, that when these dangers should come, they might know that they were warned of them afore.
b As your fathers and you haue had experience both at the red sea, and at all other times.
c By this maner of speech the Prophet sheweth Gods power and care ouer his Church, and how hee will as it were by miracle saue it. d So that out of all the parts of the world, they shall see Ierusalem, which was before hid with this mountaine: and this he meaneth of the spirituall Ierusalem the Church.

of

of the mountaine ſhall remoone toward the North, and halfe the mountaine toward the South.

5 And yee ſhall flee vnto the e valley of the mountaines: for the valley of the mountaines ſhall reach vnto Azal: yea, ye ſhall flee like as ye fled from the f earthquake, in the dayes of Vzziah king of Iudah: and the Lord g my God ſhall come, and all the Saints with thee.

6 And in that day ſhall there be no cleare light but darke.

7 And there ſhall be a day (it is knowen to the Lord) h neither day nor night, but about the euening time it ſhall be light.

8 And in that day ſhall there i waters of life go out from Ieruſalem, halfe of them toward the Eaſt ſea, and halfe of them toward the vttermoſt ſea, *and* ſhalbe, both in ſummer and winter.

9 And the Lord ſhall be King ouer all the earth: in that day ſhall there be one k Lord, and his Name ſhall be one.

10 All the land ſhall be turned l as a plaine from Geba to Rimmon, toward the South of Ieruſalem, and it ſhall be lifted vp, and inhabited in her place: from Beniamins gate vnto the place of the firſt gate, vnto the corner gate, and from the tower of Hananiel vnto the kings winepreſſes.

11 And men ſhall dwell in it, and there ſhalbe no more deſtruction, but Ieruſalem ſhall be ſafely inhabited.

12 And this ſhalbe the plague wherewith the Lord will ſmite all people, that haue fought againſt Ieruſalem: their fleſh ſhall conſume away, though they ſtand vpon their feete, and their eyes ſhall conſume in their holes, and their tongue ſhall conſume in their mouth.

13 But in that day m a great tumult of the Lord ſhalbe among them, and euery one ſhall take n the hand of his neighbour, and his hand ſhall riſe vp againſt the hand of his neighbour.

14 And Iudah ſhall fight alſo againſt Ieruſalem, and the arme of all the heathen ſhall be gathered round about, with o golde and ſiluer, and great abundance of apparell.

15 Yet this ſhall be the plague of the horſe, of the mule, of the camell and of the aſſe, and of all the beaſts that be in theſe tents at this p plague.

16 But it ſhall come to paſſe that euery one that is left of all the nations, which came againſt Ieruſalem, ſhall goe vp from yeere to yeere to worſhip the King the Lord of hoaſts, and to keepe the feaſt of Tabernacles.

17 And who ſo will not come vp of *all* the families of the earth vnto Ieruſalem to worſhip the King the Lord of hoaſtes, euen vpon them ſhall come no raine.

18 And if the family of q Egypt goe not vp, and come not, it ſhall not *raine* vpon them. *This* ſhall be the plague wherewith the Lord will ſmite all the heathen, that come not vp to keepe the feaſt of tabernacles.

19 This ſhalbe the puniſhment of Egypt, and the puniſhment of all the nations that come not vp to keepe the feaſt of Tabernacles.

20 In that day ſhall there be *written* vpon the r bridles of the horſes, The holineſſe vnto the Lord, and the ſ pots in the Lords houſe ſhall be like the bowles before the altar.

21 Yea, euery pot in Ieruſalem and Iudah ſhall be holy vnto the Lord of hoaſtes, and all they that ſacrifice, ſhall come and take of them, and ſeeth therein: and in that day there ſhalbe no more the t Canaanite in the houſe of the Lord of hoaſtes.

e He ſpeaketh of the hypocrites, which could not abide Gods preſence, but ſhould flee into all places, where they might hide them among the mountaines.
f Reade Amos 1. 1.
g Becauſe they did not credit the Prophets words, hee turneth to God and comforteth himſelfe in that that hee knew that theſe things ſhould come, and ſayth, Thou, O God, with thine Angels wilt come to perfomne this great thing.
h Signifying, that there ſhould be great troubles in the Church, and that the time hereof is in the Lords hands, yet at length (which is heere meant by the euening) God would ſent comfort.
i That is, the ſpirituall graces of God, which ſhould euer continue in moſt abundance.
k All idolatry and ſuperſtition ſhall be aboliſhed, and there ſhall be one God, one faith and one religion.
l This new Ieruſalem ſhalbe ſeene through all the world, and ſhall excell the firſt in excellencie, wealth and greatneſſe.

m God will not onely rayſe vp warre without, but ſedition at home to try them.
n To hurt and oppreſſe him.
o The enemies are rich, and therefore ſhall not come for a pray, but to deſtroy and ſhed blood.
p As the men ſhould be deſtroyed, verſe 12.

q By the Egyptians, which were greateſt enemies to true religion, he meaneth all the gentiles.
r Signifying, that to what ſervice they were put now (whether to labour, or to ſerve in warre) they were now holy, becauſe the Lord had ſanctified them.
ſ As precious the one as the other, becauſe they ſhall be ſanctified.
t But all ſhall be pure and cleane, and there ſhall neither be hypocriſie, nor any that ſhall corrupt the true ſervice of God.

MALACHI.

THE ARGVMENT.

THis Prophet vvas one of the three, vvhich God raiſed vp for the comfort of the Church after the captiuitie, and after him there vvas no more vntill Iohn Baptiſt vvas ſent, vvhich vvas either a token of Gods vvrath, or an admonition that they ſhould vvith more feruent deſires looke for the comming of Meſſiah. Hee confirmeth the ſame doctrine, that the tvvo former doe, chiefly hee reproueth the Prieſts for their couetouſneſſe, and for that they ſerued God after their ovvne fantaſies, and not according to the preſcript of his vvord. He alſo noteth certaine peculiar ſinnes, vvhich vvere then among them, as marrying of idolatrous and many vviues, murmurings againſt God, impatiencie, and ſuch like. Notvvithſtanding, for the comfort of the godly hee declareth that God vvould not forgeth his promiſe made vnto their fathers, but vvould ſend Chriſt his meſſenger, in vvhom the couenant ſhould be accompliſhed, vvhoſe comming ſhould be terrible to the vvicked, and bring all conſolation and ioy to the godly.

CHAP. I.

A complaint againſt Iſrael, and chiefly the Prieſts.

THe a burden of the worde of the Lord to Iſrael by the miniſtery of Malachi.

2 I haue loued you, ſayth the Lord: yet yee ſay, b Wherein haſt thou loued vs? Was not Eſau Iaakobs brother, ſaith the Lord? yet I loued Iaakob.

3 And I c hated Eſau, and made his mountaine waſte, and his heritage a wilderneſſe for dragons.

4 Though Edom ſay, Wee are impoueriſhed, but we will returne and build the deſolate places: yet ſayth the Lord of hoaſtes, They ſhall build, but I will deſtroy it, and they ſhall call them, The border of wickednеſſe, and the people, with whom the Lord is angry for euer.

5 And your eyes ſhall ſee it, and ye ſhall ſay, The Lord will be magnified vpon the border of Iſrael.

6 A ſonne honoureth *his* father, and a ſeruant his maſter. If then I be a father, where is my honour? and if I be a maſter, where is my feare, ſaith the Lord of hoaſtes vnto you, d O Prieſts that deſpiſe my Name? and ye ſay, e Wherein haue wee deſpiſed thy Name?

a Reade Iſa. 13. 1.
b Which declareth their great ingratitude that did not acknowledge this loue, which was ſo euident, in that he choſe Abraham from out of all the world, and next choſe Iaakob the yonger brother of whom they came, and left Eſau thee'lder.
c For beſide her the ſignes of mine hatred appeared euen when he was made ſeruant vnto his yonger brother being yet in his mothers belly, and alſo afterward in that he was put from his birthright, yet euen now before your eyes the ſignes hereof are euident, in that that his countrey lieth waſte and he ſhall neuer returne to inhabite.
i Whereas ye my people, whom the enemie hated more then them, are by my grace and loue toward you delivered, read Rom. 9. 13.

d Beſides the reſt of the people hee condemneth the Prieſts chiefly, becauſe they ſhould haue reprooued others for their hypocriſie, and obſtinacie againſt God, and not haue hardened them by their example to greater euils.
e Hee noteth their groſſe hypocriſie, which would not ſee their faults, but moſt impudently couered them, and ſo were blind guides.

7 Yee

f Yee receiue all maner offrings for your owne greedineſſe, and doe not examine whether they be according to my Law, or no.
g Not that they sayd thus, but by their doings they declared no leſſe.
h You make it no fault: whereby he condemneth them, that thinke it ſufficient to ſerue God partly as he hath commanded, and partly after mans fantaſie: and ſo come not to the puremeſſe of religion, which he requireth, and therefore in reproach he ſheweth them that a mortall man would not be content to be ſo ſerued
i He derideth the Prieſts who bare the people in hand that they prayed for them, and ſheweth that they were the occaſion, that theſe euils came vpon the people.
k Will God conſider your office and ſtate, ſeeing you are ſo couetous and wicked?
l Becauſe the Leuites who kept the doores did not erie whether the ſacrifices that came in, were according to the Law, God wiſheth that they would rather ſhut the doores, then to receiue ſuch as were not perfect. m God ſheweth that their ingratitude, and neglect of his true ſeruice ſtuall be the cauſe of the calling of the Gentiles: and here the Prophet that was vnder the Law, framed his wordes to the capacitie of the people, and by the altar and ſacrifice he meaneth the ſpirituall ſeruice of God, which ſhould be vnder the Goſpel, when an end ſhould be made to all theſe legall ceremonies by Chriſtes onely ſacrifice. n Both the Prieſts and the people were infected with this errour, that they paſſed not what was offered: for they thought that God was as well content with the leane, as with the fat: but in the meane ſeaſon they ſhewed not that obedience to God, which he required, and ſo committed both impiety, and alſo ſhewed their contempt of God, and couetouſneſſe. o The Prieſts and people were both weary with ſeruing God, and paſſed not what maner of ſacrifice and ſervice they gaue to God: for that which was leaſt profitable, was thought good enough for the Lord. p That is, hath abilitie to ſerue the Lord according to his word, and yet will ſerue him according to his couetous mind.

7 Ye offer f vncleane bread vpon mine altar: and you ſay, Wherein haue we polluted thee? in that ye ſay, The table of the Lord is not g to be regarded.

8 And if ye offer the blind for ſacrifice, it is h not euill: and if ye offer the lame and ſicke, it is not euill: offer it now vnto thy princes: will he be content with thee, or accept thy perſon, ſaith the Lord of hoaſtes?

9 And now I pray you, i pray before God that he may haue mercy vpon vs: this hath bene by your meanes: will hee regard k your perſons, ſayth the Lord of hoſtes?

10 Who is there euen among you l that would ſhut the doores, and kindle not *fire* on mine altar in vaine? I haue no pleaſure in you, ſayth the Lord of hoaſtes, neither will I accept an offering at your hand.

11 For from the riſing of the ſunne vnto the going downe of the ſame, my Name is m great among the Gentiles, and in euery place incenſe ſhalbe offered vnto my Name, and a pure offring: for my Name is great among the heathen, ſayth the Lord of hoaſtes.

12 But ye haue polluted it, in that ye ſay, n The table of the Lord *is* polluted, and the fruit thereof *euen* his meate is not to be regarded.

13 Ye ſaid alſo, Behold, *it is* a o wearineſſe, and ye haue ſnuffed at it, ſaith the Lord of hoaſtes, and ye offered that which was torne, and the lame, and the ſicke: thus yee offred an offring: ſhould I accept this of your hand, ſayth the Lord?

14 But curſed be the deceiuer, which hath in his flocke p a male, and voweth, and ſacrificeth vnto the Lord a corrupt thing: for I am a great king, ſayth the Lord of hoaſtes, and my Name is terrible among the heathen.

CHAP. II.

x Threatnings againſt the Prieſts, being ſeducers of the people.

a He ſpeaketh vnto them chiefly, but vnder them he conteineth the people alſo.
b To ſerue mee according to my word.
c That is, the abundance of Gods benefits.
d Your ſeede ſowen ſhall come to no profit.
e You boaſt of your holineſſe, ſacrifices and feaſts, but they ſhall turne to your ſhame and be as vile as dung.
f The Prieſts obiected againſt the Prophet that he could not reprooue them, but he muſt ſpeake againſt the Prieſthood, and the office eſtabliſhed of God by promiſe, but hee ſheweth that the office is nothing ſlaundred, when theſe villainies and doung are called by their owne names.

A Nd now, O ye a Prieſts, this commandement is for you.

2 If ye will not heare it, nor conſider it in your heart, to giue glory b vnto my Name, ſayth the Lord of hoaſtes, I will euen ſend a curſe vpon you, and will curſe your c bleſsings: yea, I haue curſed them already, becauſe yee doe not conſider it in *your* heart.

3 Behold, I will corrupt d your ſeede, and caſt dung vpon your faces, *euen* the e dung of your ſolemne feaſts, and you ſhall be like vnto it.

4 And yee ſhall know, that I haue f ſent this commandement vnto you, that my couenant, which I made with Levi, might ſtand, ſayth the Lord of hoaſtes.

5 My g couenant was with him of life and peace, and I h gaue him feare, and hee feared me, and was afraid before i my Name.

6 The Law of k trueth was in his mouth, and there was no iniquitie found in his lips: he walked with mee in peace and equity, and did turne many away from iniquity.

7 For the Prieſtes l lippes ſhould preſerue knowledge, and they ſhould ſeeke the Law at his mouth: for hee is the m meſſenger of the Lord of hoaſtes.

8 But yee are gone out of the way: yee haue cauſed many to fall by the Law: yee haue broken the couenant of Leui, ſayth the Lord of hoaſtes.

9 Therefore haue I alſo made you to be deſpiſed, and vile before all the people, becauſe yee kept not my wayes, but haue beene partiall in the Law.

10 Haue we not all one n father? hath not one God made vs? why doe we tranſgreſſe euery one againſt his brother, and breake the couenant of o our fathers?

11 Iudah hath tranſgreſſed, and an abomination is committed in Iſrael and in Ieruſalem: for Iſrael hath defiled the holines of the Lord, which hee loued, and hath married the p daughter of a ſtrange god.

12 The Lord will cut off the man that doeth this: *both* the maſter and the ſeruant out of the Tabernacle of Iaakob, and him that q offereth an offring vnto the Lord of hoaſts.

13 And this haue ye done againe, and r couered the altar of the Lord with teares, with weeping and with mourning: becauſe the offering is no more regarded, neither receiued acceptably at your hands.

14 Yet yee ſay, s Wherein? Becauſe the Lord hath bene witneſſe betweene thee and the wife of thy youth, againſt whom thou haſt tranſgreſſed: yet is ſhee thy t companion, and the wife of thy u couenant.

15 And did not x he make one? yet had he y abundance of ſpirit: and wherefore one? becauſe he ſought a godly z ſeed: therefore keepe your ſelues in your a ſpirit, and let none treſpaſſe againſt the wife of his youth.

16 If thou hateſt *her*, b put her away, ſaith the Lord God of Iſrael, yet he couereth c the iniury vnder his garment, ſayth the Lord of hoſts: therefore keepe your ſelues in your ſpirit, and tranſgreſſe not.

17 Yee haue d wearied the Lord with your wordes: yet ye ſay wherein haue we wearied him? When ye ſay, Euery one that doeth e euill, is good in the ſight of the Lord, and hee deliteth in them. Or where is the God of f iudgement?

g Hee ſheweth what were the two conditions of the couenant made with the tribe of Leui on Gods part, that hee would giue them long life and felicitie, and on their part, that they ſhould faithfully ſerue him according to his word.
h I preſcribed Leui a certaine Law to ſerue me.
i He ſerued mee and ſet foorth my glory with all humilitude and ſubmiſſion.
k Hee ſheweth that the Prieſtes ought to haue knowledge to inſtruct other in the word of the Lord.
l Hee is as the treaſure houſe of Gods word, and ought to giue to euery one according to their neceſſitie, and not to reſerue it for himſelue
m Shewing that whoſoeuer doth not declare Gods will, is not his meſſenger, and Priest.
n The Prophet accuſeth the ingratitude of the Iewes toward God and man: for ſeeing they were all borne of one father Abraham, and God had elected them to be his holy people, they ought neither to offend God nor their brethren.
o Whereby they had bound themſelues to God to be an holy people
p They haue ioyned themſelues in mariage with them th it are of another religion.
q That is, the Prieſt.
r Yet cauſe the people to lament, becauſe that God doeth not regard their ſacrifices, ſo that they ſeeme to ſacrifice in vaine. f This is another fault, whereof he accuſeth them, that is, that they brake the lawes of marriage. t As the one halfe of thy ſelfe. u Shee that was ioyned to thee by a ſolemne couenant, and by the inuocation of Gods Name. x Did not God make man and woman as one fleſh and not many? y By his power and vertue hee could haue made many women for one man. z Such as ſhould be borne in lawfull and moderate marriage, wherein is no exceſſe of luſtes. a Containe your ſelues within your bounds, and be ſober in minde, and bridle your affections. b Not that hee doeth allow divorcement, but of two faults hee ſheweth, which is the leſſe. c He thinketh it ſufficient to keepe his wife ſtill, albeit hee take others, and ſo as it were coureth his fault. d Yee murmure againſt God, becauſe hee heard not you aſſoone as ye called. e In thinking that God fauoured the wicked, and hath no reſpect to them that ſerue him. f Thus they blaſphemed God in condemning his power and iuſtice, becauſe he iudged not according to their fantaſies.

CHAP. III.

1 Of the meſſenger of the Lord Iohn Baptiſt, and of Chriſts office.

BEhold, I will ſend my a meſſenger, and he ſhall prepare the way before mee: and the b Lord whom ye ſeeke, ſhall ſpeedily come to his Temple: euen the c meſſenger of the Couenant, whom ye deſire: behold, hee ſhall come, ſayth the Lord of hoaſtes.

2 But who d may abide the day of his comming? and who ſhall endure, when he appeareth? for he is like a purging fire, and like fullers ſope.

3 And hee ſhall ſit downe to trie and fine the ſiluer: he ſhall euen fine the ſonnes of e Leui and purifie them as golde and ſiluer, that they may bring offrings vnto the Lord in righteouſneſſe.

4 Then ſhall the offrings of Iudah and Ieruſalem be acceptable vnto the Lord, as in olde time and in the yeeres afore.

5 And I will come neere to you to iudgment, and I will be a ſwift witnes againſt the ſoothſayers, and againſt the adulterers, and againſt falſe ſwearers, and againſt thoſe that wrongfully keepe backe the hirelings wages, *and vexe* the widow, and the fatherleſſe, and oppreſſe the ſtranger, and feare not me, ſayth the Lord of hoaſtes.

6 For I am the Lord: I change not, and yee ſonnes of Iaakob f are not conſumed.

7 From the dayes of your fathers, ye are gone away from mine ordinances, and haue not kept *them*: g returne vnto me, and I will returne vnto you, ſayth the Lord of hoaſts: but ye ſayd, Wherein ſhall we returne?

8 Will a h man ſpoyle *his* gods? yet haue yee ſpoyled me: but ye ſay, Wherein haue we ſpoyled thee? In i tithes and offerings.

9 Ye are curſed with a curſe: for ye haue ſpoyled me: euen this whole nation.

10 Bring ye all the tithes into the ſtorehouſe, that there may be meate in my houſe, and prooue me now herewith, ſayth the Lord of hoaſtes, if I will not open the windowes of heauen vnto you, and powre you out a bleſſing k without meaſure.

11 And I will rebuke the l deuourer for your ſakes, and hee ſhall not deſtroy the fruite of your ground, neither ſhall your vine be barren in the field, ſayth the Lord of hoaſtes.

12 And all nations ſhall call you bleſſed: for ye ſhalbe a pleaſant land, ſayth the Lord of hoaſts.

13 Your words haue bene ſtout m againſt me, ſayth the Lord: yet ye ſay, What haue we ſpoken againſt thee?

14 Yee haue ſayd, *It is* in vaine to ſerue God: and what profit is it that we haue kept his commandement, and that we walked humbly before the Lord of hoaſtes?

15 Therefore we count the proude bleſſed: euen they that worke wickedneſſe, are ſet vp, and they that tempt God, yea, they are n deliuered.

16 o Then ſpake they that feared the Lord, euery one to his neighbour, and the Lord hearkened and heard it, and a p booke of remembrance was written before him for them that feared the Lord, and that thought vpon his Name.

17 And they ſhall be to mee, ſaith the Lord of hoaſts, in that day q that I ſhall do *this*, for a flock, and I will r ſpare them, as a man ſpareth his owne ſonne that ſerueth him.

18 Then ſhall you returne, and diſcerne betweene the righteous and wicked, betweene him that ſerueth God, and him that ſerueth him not.

a This is meant of Iohn Baptiſt, as Chriſt expounded it, Luke 7. 27.
b Meaning, Meſſias. Pſal. 40. 1. 7. Dan. 9. 17. 21.
c That is, Chriſt by whom the couenant was made and ratified, who is called the Angel or meſſenger of the couenant, becauſe he reconcileth vs to his father, and is Lord or king, becauſe hee hath the gouernement of his Church.
d He ſheweth that the hypocrites which wiſh ſo much for the Lords comming, will not abide when hee draweth neere: for he will conſume them, and purge his and make them cleane.
e He beginneth at the Prieſts that they might be lights, and ſhine vnto others.
f They murmured againſt God, becauſe they ſaw not his helpe euer preſent to defend them: and therefore he accuſeth them of ingratitude, and ſheweth that in that they are not dayly conſumed, it is a token, that he doeth ſtill defend them, and ſo his mercy toward them neuer changeth.
g Reade Zech. 1. 3.
h There are none of the heathen ſo barbarous, that will defraud their gods of their honour or deale deceitfully with them.
i Whereby the ſeruice of God ſhould haue beene maintained, and the Prieſts and the poore relieued.
k Not hauing reſpect how much yee need, but I will giue you in all abundance: ſo that ye ſhall lacke place to put my bleſſings in.
l Meaning, the caterpiller, and whatſoeuer deſtroyeth corne and fruites.
m The Prophet condemneth them of double blaſphemie againſt God: firſt, in that they ſayd that God had not reſpect to them that ſerued him, and next, that the wicked were more in his fauour then the godly.
n They are not onely preferred to honour, but alſo deliuered from dangers.
o After theſe admonitions of the Prophet, ſome were liuely touched, and encouraged others to feare God.
p Both becauſe the thing was ſtrange that ſome turned to God in that great and vniuerſall corruption, and alſo that this might be an example of Gods mercies to all penetent ſinners.
q When I ſhall reſtore my Church according to my promiſe, they ſhall be as mine owne proper goods.
r That is, forgiue their ſinnes, and gouerne them with my Spirit.

CHAP. IIII.

The day of the Lord before the which Eliah ſhould come.

FOr behold, the day commeth that ſhall a burne as an ouen, and all the proud, yea, and all that doe wickedly, ſhall be ſtubble, and the day that commeth, ſhall burne them vp, ſayth the Lord of hoaſtes, and ſhall leaue them neither roote nor branch.

2 But vnto you that feare my Name, ſhall the b ſunne of righteouſneſſe ariſe, and health *ſhall be* vnder his wings, and ye ſhall go c forth, and grow vp as fat calues.

3 And ye ſhall tread downe the wicked: for they ſhall be duſt vnder the ſoales of your feete in the day that I ſhall doe *this*, ſayth the Lord of hoaſtes.

4 d Remember the Law of Moſes my ſeruant, which I commaunded vnto him in Horeb for all Iſrael with the ſtatutes and iudgements.

5 Beholde, I will ſend you e Eliiah the Prophet before the comming of the great and f fearefull day of the Lord.

6 And he ſhall g turne the heart of the fathers to the children, and the heart of the children to their fathers, leaſt I come and h ſmite the earth with curſing.

a He prophecieth of Gods iudgements againſt the wicked, who would not receiue Chriſt, when as God ſhould ſend him for the reſtauration of his Church.
b Meaning, Chriſt who with his wings or beames of his grace ſhould lighten and comfort his Church, Epheſ. 5. 14. and he is called the ſunne of righteouſneſſe, becauſe in himſelfe he hath all perfection and alſo the iuſtice of the Father dwelleth in him: whereby he regenerateth vs vnto righteouſneſſe, cleanſeth vs from the filth of this world, and reformeth vs to the image of God.
c Yee ſhall be ſet at libertie and increaſe in the ioy of the Spirit. 2. Cor. 3. 17.
d Becauſe the time was come that the Iewes ſhould be deſtitute of Prophets vntill the time of Chriſt, becauſe they ſhould with more feruent minds deſire his comming, the Prophet exhorteth them to exerciſe themſelues diligently in ſtudying the Law of Moſes in the meane ſeaſon, whereby they might continue in the true religion, and alſo be armed againſt all tentations.
e This Chriſt expoundeth of Iohn Baptiſt, Matth. 11. 13. 14. Who both for his zeale, and reſtoring of religion, is aptly compared to Elijah.
f Which as it is true for the wicked, ſo doeth it waken the godly, and call them to repentance.
g He ſheweth wherein Johns office ſhould ſtand: in the turning of men to God, and ioyning the father and children in one vnitie of faith: ſo that the father ſhall returne to the religion of his ſonne which is conuerted to Chriſt, and ſ ſonne ſhall embrace the faith of the true fathers, Abraham, Izhak and Iaakob.
h The ſecond point of his office was to denounce Gods iudgements againſt them that would not receiue Chriſt.

The end of the Prophets.

Thomas Kutt his book

From the 29th of ~~September~~ August to the 5th
September died in the plague and other diseases
8252 in the yeare 1665

John Kutt His
Book and
Thomas Kutt his book 1600

Thomas: Kutt His Book and Son 1697
John: Kutt His Book and Son 1697
John Kutt His Book

to stop ye sitting of bloo
take stinging nettles and
bruise them with
white wine Vinegar bound it
and straine it and let the parte
take 4 spoonfulls at a time being
sweetned with sorrel wood

THE NEW TESTAment of our Lord IESVS CHRIST, Translated out of Greeke by *Theod. Beza*:

With briefe Summaries and expositions vpon the hard places by the said Authour, *Ioac. Camer.* and *P. Loseler. Villerius*

Englished by L. TOMSON.

Together with the Annotations of Fr. Iunius vpon the Reuelation of S. IOHN.

IMPRINTED AT LONDON by the Deputies of Christopher barker, Printer to the Queenes most Excellent Majestie.

1599.

THE PRINTER to the diligent Reader.

DEare Chriſtian Reader, to the intent that thou mighteſt the better enioy the benefit of theſe notes or expoſitions vpon the New Teſtament: I thought it not amiſſe to declare vnto thee the vſe of the ſame. And firſt, foraſmuch as the quotations or citing of places of the Scriptures in the margent which direct to other places, conteining like phraſe or ſence, haue bene ſo placed, that none without great labour could find out the text alledged, I haue made theſe ſix ſeuerall figures or marks, ⁂ * * *, and haue ſet them aſwel in the margent as in the text, ſo that thou mayeſt eaſily finde that which thou deſireſt. For example, in the firſt worde of the firſt Chapter of Matthew is placed this firſt marke ⁂: looke out the like marke in the margent, and there thou ſhalt finde *Luke* 3. 23. which place agreeth to this of Matthew: and ſo likewiſe thou ſhalt finde in the reſidue. But if many quotations belong to one place, word, or ſentence, the firſt is onely marked, and thoſe that follow vnmarked, appertaine to the ſame. And if it fall out that there be more then ſixe directions in one columne, then is the firſt repeated againe, and the reſidue following in order as at the beginning: as it appeareth in the firſt calumne of Matthew, where both in the text and margent alſo, they are all two times ſet downe, and the foure firſt repeated againe.

The Notes which are directed by figures of Arithmeticke, as 1. 2. 3. 4. &c. thorowout the Euangeliſts and Acts, declare the effect or ſumme of the doctrine conteined betweene one of the ſayd figures, and the next that followeth: as for example, from the figure 1. in the firſt line and firſt worde of Matthew vnto the figure 2 in the 18 ℣. of the ſame chapter, the doctrine there gathered is ſet downe in the margent in this ſort: 1 *Ieſus came of Abraham of the tribe of Iuda, and of the ſtocke of Dauid as God promiſed.* And in the Epiſtles in like ſort they declare the methode and arte which the Apoſtles vſe, and how euery argument or reaſon dependeth one vpon another: theſe figures are begunne againe at the beginning of euery Chapter.

Laſtly, the Notes which goe by order of the letters of the Alphabet placed in the text, with the like anſwering vnto them in the margent, ſerue to expound and lighten the darke wordes and phraſes immediatly following them. As in the firſt line and ſecond worde, the letter, *a*, being referred vnto, *a* directly againſt him in the margent, ſheweth that this word, Booke, ſignifieth *A rehearſall as the Hebrewes vſe to ſpeake:* as Geneſ. 5. 1. *The booke of the generations.* Theſe letters beginne at the beginning of euery Chapter, continuing vnto *z*. and ſo beginning againe with *a*, if there be ſo many Notes that they do exceede in number the letters of one Alphabet. This haue I faithfully done for thy commoditie, reape thou the fruit, and giue the prayſe to God.

Farewell.

The deſcription of the holy Land conteining the places mentioned in the foure Euangeliſts, with other places about the ſea coaſts, wherein may be ſeene the wayes and iourneyes of Chriſt and his Apoſtles in Iudea, Samaria, and Galile: for into theſe three parts this Land is diuided.

The places ſpecified in the Mappe, with their ſituation by the obſervation of the degrees concerning their length and breadth.

Aſcalon	65.24.31.32.
Azor	65.35.32.
Bethlehem	65.55.31.51.
Bethphage	66.31.58.
Bethſaida	66.51.32.29.
Bethabara	66 34.32.1.
Bethania	66.31.58.
Cana Galile	65.52.32.48.
Capernaum	66.53.32.39.
Carmel mount	66.31.32.50.
Ceſarea Straton	66.16.32.25.
Ceſarea Philippi	67.39.33.5.
Coraſim	66.53.32.29.
Dan, one of the Fountaines whence Iordan ſpringeth.	67.25.33.8.
Ennon	66.40.32.18.
Emmaus	65.34.31.59.
Ephen	66.8.32.
Gadara or Garaza	66.48.32.29.
Gaza	65.10.31.40.
Iericho	66.10.32.1.
Ieruſalem	66.31.55.
Ioppe	65.40.32.5.
Ior, the other fountaine whence Iordan ſpringeth	67.31.33.7.
Magdalon, called alſo Dalmanutha	66.48.32.28.
Naim	66.35.32.33.
Nazareth	66.56.32.42.
Ptolemais	66.50.32.58.
Samaria the city	66.22.32.58.
Sidon	67.15.33.30.
Silo	66.27.32.19.
Tyrus	67.33.20.
Tiberias	66.44.32.26.

THE

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO S. MATTHEW.

CHAP. I.

1 *That Iesus is that Messias, the Saviour promised to the Fathers.* 18 *The nativitie of Christ.*

THe ✣ 1 a booke of the b generation of Iesus Christ the sonne of David, the c sonne of Abraham.

2 ✣ Abraham begate Isaac. * And Isaac begate Iacob. And * Iacob begate Iudas and his brethren.

3 * And Iudas begate Phares, and Zara of Thamar. And Phares begate Esrom. And Esrom begate Aram.

4 And Aram begate Aminadab. And Aminadab begate Naasson. And Naasson begate Salmon.

5 And Salmon begate Booz of Rachab. And ✣ Booz begate Obed of Ruth. And Obed begate Iesse.

6 And ✣ Iesse begate David the King. And David the King begate Salomon of her that was * *the wife* of Urias.

7 And * Salomon begate Roboam. And Roboam begate Abia. And Abia begate Asa.

8 And Asa begate Iosaphat. And Iosaphat begate Ioram. And Ioram begate Hozias.

9 And Hozias begate Ioatham. And Ioatham begate Achaz. And Achaz begate Ezekias.

10 And * Ezekias begate Manasses. And Manasses begate Amon. And Amon begate Iosias.

11 And * Iosias begate Iakim. And Iakim d begat Iechonias and his brethren about the time they were caried away to Babylon.

12 And after they were caried away into Babylon, * Iechonias begate Salathiel. And ✣ Salathiel begate Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begate Eliacim. And Eliacim begate Azor.

14 And Azor begate Sadoc. And Sadoc begate Achim. And Achim begate Eliud.

15 And Eliud begate Eleazar. And Eleazar begate Matthan. And Matthan begate Iacob.

16 And Iacob begate Ioseph the husband of Mary, of whom was borne Iesus, ỳ is called Christ.

17 So e all the generations from Abraham to David, *are* fourteene generations. And from David untill they were caried away into Babylon, fourteene generations: and after they were caried away into Babylon vntill Christ, fourteene generations.

18 ¶ Now the birth of 2 Iesus Christ was thus, When as his mother Mary was * betrothed to Ioseph, before they came together, she was found with child of the holy Ghost.

19 Then Ioseph her husband being a iust man, and not willing to * make her a publike example, was minded to put her away secretly.

20 But whiles he thought these things, behold, the Angel of the Lord appeared unto him in a dreame, saying, Ioseph, the sonne of David, feare not to f take Mary thy g wife: for that which is h conceived in her, is of the holy Ghost.

21 And shee shall bring 3 foorth a sonne, and thou shalt * call his name IESUS: for hee shall ✣ i save his people from their sinnes.

22 And all this was done ỳ it might be fulfilled, which is spoken of the Lord by ỹ Prophet, saying,

23 ỹ Behold, a k virgine shall be with childe, and shall beare a sonne, and they shall call his name Emmanuel, which is by interpretation, God with us.

24 ¶ Then Ioseph being raised from sleepe, did as the Angel of the Lord had inioyned him, and tooke his wife.

25 But he knew her not, l till she had brought foorth her first borne sonne, and hee called his name IESUS.

✣ Luke 3.23.
1 Iesus Christ came of Abraham of the tribe of Iuda and of the stocke of David as God promised.
a Rehearsal: As the Hebrewes use to speake: as Gen. 5,1. The booke of the generations.
b Of the ancestors of whom Christ came.
c Which Christ is also the sonne of Abraham.
✣ Gen. 21,2.
* Gen. 25,14.
* Gen. 29,35.
ỳ Gen. 38,27. 1.Chron. 2,5.
Ruth 4,18,19.
ỹ Ruth 4. 21.
✣ 1. Sam. 16,1. and 17,12.
* 2. Sam. 12,24.
† 1. Kings 11,43. 2.Chron. 3,10,11.
* 2. king. 20,21. and 28,11. 2.chron. 3,13,14,15.
* 2 king. 23,34, and 24,1,6. 2.chr. 36,4.9
d That is, the captivity fell in the dayes of Iakim and Iechonias: for Iechonias was borne before their carrying away into captivity.
* 1 *Chron.* 3,16.
† 1. *Chron.* 3,17. *ezra* 3.2. *and* 5.2.
e *All these which are reckoned up in this pedegree of Davids stocke, as they begate one another orderly in their degrees.*
1 Christ is the true Emmanuel, and therefore, Iesus (that is, Saviour) is conceived in the Virgine by the holy Ghost, as it was foretold by the Prophets.
† *Luke* 1,72.
‖ *Deut.* 14,1.
f *Receive her at her parents and kinsfolks hands.*
g *Which was promised, and made sure to thee to be thy wife.*
h *Of the mothers substance by the holy Ghost.*
3 Christ is borne of the same Virgine which never knew man: and is called Iesus of God himselfe, by the Angels. ✣ Luke 2,13.

tongue, giveth us to understand also, ỳ a thing shall not come to passe in time to come: as Michol had no children Till her death day, 2 Sam. 6.23. And in the last Chapter of this Evangelist: Behold, I am with you till the end of the world.

* *Acts* 4.12.
† *Deliver, and this foreweth us the meaning of this name Iesus.*
✣ *Esa.* 7,14.
k There is in the Hebrew and Greeke text, an article added, to point out the woman, and set her foorth plainely: as you would say, that Virgine, or a certaine virgine.
l This little word Till, in the Hebrew

CHAP. II.

The wise men, who are the first fruits of the Gentiles, worship Christ. 14 *Ioseph fleed into Egypt with Iesus and his mother,* 16 *Herod slayeth the children.*

WHen ✣ 1 Iesus then was borne at Bethlehem in a Iudea, in the dayes of Herod the king, behold, there came b Wise men from the East to Hierusalem,

2 Saying, Where is the King of the Iewes that is borne? for we have seene his starre in the East, and are come to worship him.

3 When king Herod heard *this*, he was c troubled, and all Hierusalem with him.

4 And gathering together all the d chiefe Priestes and e Scribes of the people, hee asked of them, where Christ should be borne.

5 And they sayd unto him, At Bethlehem in Iudea: for so it is written by the Prophet,

6 ✣ And thou Bethlehem in the land of Iuda, art not the f least among the Princes of Iuda: for out of thee shall come the governour that g shall feede my people Israel.

7 Then Herod privily called the Wise men, *and* diligently inquired of them the time of the starre that appeared,

8 And sent them to Bethlehem, saying, Goe, and search diligently for the babe: and when yee have found him, bring me word againe, that I may come also, and worship him.

9 ¶ So when they had heard the king, they departed: and loe, the starre which they had seene in the East, went before them, till it came and stood ouer *the place* where the babe was.

10 And when they saw the starre, they reioyced with an exceeding great ioy,

11 And went into the house, and found the babe with Mary his mother, and h fell downe, and worshipped him, and opened their i treasures, and presented unto him gifts, *even* gold, and frankincense, and myrrhe.

12 And after they were k warned of God in a dreame, that they should not go againe to Herod, they returned into their countrey another way.

✣ Luke 2.6.
1 Christ a poore child, laid downe in a crib, and nothing set by of his owne people, receiveth notwithstanding a noble witnesse of his divinity from heaven and of his kingly estate of strangers: which his owne also vnwittingly allowe of, although they doe not acknowledge him.
a For there was another in the tribe of Zabulon.
b Wise and learned men: It is a Persian word which they use in good part.
c Was much moved, for hee was a stranger, and came to the kingdome by force: and the Iewes were troubled: for wickednesse is mad and raging.
d The chiefe priests, that is, such as were of Aarons family, which were divided into foure & twenty orders. 1. Chron. 24,5. and 2.Chron. 36,14.
e They that expound the Law to the people, for the Hebrewe take this word of another, which signifieth as much as to expound and declare.
* Micha. 5.2.
iohn 7.42.
f Though thou be a small towne, yet shalt thou be very famous and not able through the birth of the Messias, who shall be borne in thee. g That shall rule and governe: for Kings are fitly called feeders and shepheards of the people. h A kind of humble and lovely reverence. i The rich and costly presents, which they brought him k God warned and told them of it, when as they asked it not.

a Christ being yet scarce borne, beginneth to be crucified for us, both in himselfe, and also in his members.

13 ¶ a After their departure, behold, the Angel of the Lord appeareth to Ioseph in a dreame, saying, Arise, and take the babe and his mother, & flee into Egypt, and be there till I bring thee word, for Herod will seeke the babe to destroy him.

14 So he arose and tooke the babe and his mother by night, and departed into Egypt.

15 And was there unto the death of Herod, that that might be fulfilled, which is spoken of the Lord by the ✻ Prophet, saying, Out of Egypt have I called my sonne.

✻ Hos. 11, 1.

16 ¶ Then Herod, seeing that he was mocked of the Wise men, was exceeding wroth, and sent forth, and slew all the male children that were in Bethleem, and in all the coastes thereof from two yeere old and under, according to the time which he had diligently searched out of the Wise men.

17 Then was that fulfilled which is spoken l by the Prophet Ieremias, saying,

¶ *For God speaketh by the mouth of the Prophets.*

l *Ier. 31, 15.*

18 ✤ In Rhama was m a voyce heard, mourning, and weeping, and great howling: n Rachel weeping for her children, and would not be comforted, because they were not.

m *A voyce of lamenting, weeping, and howling.*

n That is to say, All that compasse about Bethlehem: for Rachel Iacobs wife, who died in childebed, was buried in the way that leadeth to this towne, which is also called Ephrata, because of the soile, and plenty of corne.

19 ¶ And when Herod was dead, behold, an Angel of the Lord appeareth in a dreame to Ioseph in Egypt,

3 Christ is brought up in Nazareth after the death of the tyrant by Gods providence: that by the very name of the place, it might plainly appeare to the world, that he is the Lords true Nazarite.

20 Saying, Arise, and take the babe and his mother, and go into the land of Israel: for they are dead which sought the babes life.

21 Then he arose, and tooke the babe and his mother, and came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iudea instead of his father Herod, he was afraid to go thither: yet after he was warned of God in a dreame, he turned aside into the parts of Galile.

23 And went and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the Prophets, *which was*, That he should be called a Nazarite.

CHAP. III.

1 Iohn preacheth, 4 His apparell and meate. 5 He baptizeth. 8 The fruits of repentance. 10 The axe to the roote of the trees. 12 The fanne and the chaffe. 13 Christ is baptized.

✤ Mar. 1, 4. luk. 3, 3.

IN a those daies, 1 Iohn the Baptist came and preached in the b wildernes of Iudea,

a Not when Ioseph went to dwell at Nazareth, but a great while after, about the space of 25 yeeres: for in the 30 yeere of his age was Iesus baptized of Iohn: therefore by those daies is meant, at that time that Iesus remained as yet an inhabitant of the towne of Nazareth.

b Iohn, who through his singular holinesse and rare austerenesse of life caused all men to cast their eyes upon him, prepareth the way for Christ following fast on his heeles, as the Prophet Esai foretold, and delivereth the summe of the Gospell, which in short space after should be delivered more fully. b In an hilly countrey, which was notwithstanding inhabited, for Zacharie dwelt there, Luke 1, 40. and there was Ioabs house, 1 Kings 2, 34. and besides these, Iebosthua maketh mention of sixe townes that were in the wildernes, chap. 15, 61. c The word in the Greeke tongue signifieth a changing of our minds and hearts from evill to better. d The kingdome of Messias, whose government shalbe heavenly, an nothing but heavenly. ✤ Esa. 40, 3. Mar. 1, 3. Luk. 3, 4. Iohn 1, 23. e Make him a plaine and smooth way. ✤ Mar. 1, 6. f Locusts were a kind of meate which certains of the East people use, which were therefore called devourers of Locusts. Eust. in Od. 9. * Mar. 1, 5. Luk. 1, 17. g The people of Ierusalem. h Acknowledging that they were saved onely by free remission and forgivenesse of their sinnes. 2 There is nothing that stopped up the way of mercy and salvation against us so much as the opinion of our owne righteousnesse doth.

2 And saith, • Repent: for the kingdome of heaven is at hand.

3 For this is he of whom it is spoken by the Prophet Esaias, saying, ✤ The voyce of him that crieth in the wildernes, Prepare ye the way of the Lord: e make his pathes streight.

4 ✻ And this Iohn had his garment of camels haire, and a girdle of a skin about his loynes, his meate was also f locusts and wild hony.

5 * Then went out to him g Ierusalem and all Iudea, and all the region round about Iordan,

6 And they were baptized of him in Iordan, h confessing their sinnes.

7 2 Now when he saw many of the Pharises, and of the Sadduces come to his baptisme, he said unto them, ✤ O generation of vipers, who hath forewarned you to flee from the anger to come?

✻ Chap. 12, 34.

3 True repentance is an inward thing which hath it seate in the mind & heart.

8 3 Bring forth therefore fruit worthy amendment of life,

4 The faith of the fathers availeth y unbeleeving children nothing at all: and yet for all that God playeth not the liar, nor dealeth unfaithfully in his league which he made with the holy fathers.

9 4 And i thinke not to say k with your selves, ✤ We have Abraham to *our* father: for I say unto you, that God is able even of these stones to raise up children unto Abraham.

i *Thinke not that you have any cause to be proud of Abraham.*

k *In your hearts.*

10 And now also is the axe put to the root of the trees: * therefore every tree which bringeth not foorth good fruit, is hewen downe, and cast into the fire.

✤ Iohn 8, 39. Acts 14, 26.

* Chap. 7, 19.

11 ✤ 5 Indeed I baptize you with water to l amendment of life, but he that commeth after me is mightier then I, whose shooes I am not worthy to beare, he will baptize you with the holy Ghost, and with fire.

✤ Marke 1, 8. 5, 16. Ioh. 1, 26. act. 1, 5. and 2, 4. and 8, 17. and 19, 4.

5 We may neither dwell upon the signes which God hath ordained as meanes to leade us unto our salvation, neither upon them: but we must clime up to the matter it selfe, that is to say, to Christ, who inwardly worketh that effectually, which is outwardly signified unto us.

12 6 Which hath his fanne in his hand, and will m make cleane his floore, and gather his wheate into his garner, but will burne up the chaffe with unquenchable fire.

I *The outward signe putteth us in minde of this, that we must change our lives and become better, assuring us as by a seale, that we are ingraffed into Christ, where by our old man dieth and the new man viveth up. Rom. 6.*

13 ¶ ✤ 7 Then came Iesus from Galile to Iordan unto Iohn to be baptized of him.

14 But Iohn earnestly put him backe, saying, I have need to be baptized of thee, and commeth thou to mee?

15 Then Iesus answering, said to him, Let be now: for thus it becommeth us to fulfill n all righteousnesse. So he suffered him.

16 And Iesus when he was baptized, came straight out of the water. And lo, the heavens were opened unto o him, and *Iohn* saw the Spirit of God descending like a dove, and lighting upon him.

17 8 And loe, a voyce *came* from heaven, saying, * This is my beloved Sonne, in whom I am p well pleased.

6 The triumphs of the wicked shall end in everlasting torment. m *Will cleanse it thoroughly, and make a full riddance.* ✻ *Mar. 1, 9. Luke 3, 21.* 7 Christ sanctified our baptisme in himselfe. n All such things as it hath appointed us to keepe. o To Iohn. 8 Christs full consecration and authorising to the office of the mediatourship, is shewed by the fathers owne voyce, and a visible signe of the holy Ghost. * Col. 2, 13. 2 Pet. 1, 17. p *The Greeke word betoketh a thing of great account, and such as highly pleaseth a man. So then the Father saith, that Christ onely is the man whom when he beholdeth, looke what opinion he had conceived of us, he layeth it cleane aside.*

CHAP. IV.

1 Christ is tempted. 4 Hee vanquisheth the devill with Scripture. 11 The Angels minister unto him. 12 He preacheth repentance, and that himselfe is come. 18 The calling of Peter, Andrew, 22 Iames and Iohn. 24 He preacheth the Gospel, and healeth the diseased.

THen ✤ was 1 Iesus led aside of the Spirit into the wildernesse, to be tempted of the devill.

✻ Marke 1, 12. Luke 4, 1.

1 Christ was tempted all maner of wayes, & still overcometh, that we also through his vertue may overcome.

2 And when he had fasted a fourty daies, and forty nights, he was afterward hungry.

3 Then came to him the tempter, and said, If thou be the sonne of God, commaund that these stones be made bread.

✤ Deut. 8, 3.

4 But he answering said, It is written, ✤ Man shall not live by bread onely, but by every word that proceedeth out of the mouth of God.

b The battlement wherewith the flat roofe of the temple was compassed about, that no man might fall downe: as was appointed by the Law. Deut. 22, 1.

5 Then the devill tooke him up into the holy city, and set him on a b pinacle of the Temple,

✤ Psal. 91, 11.

6 And said unto him, If thou be the Sonne of God, cast thy selfe downe, for it is written, ✤ that he will give his Angels charge over thee, and with their hands they shall lift thee up, least at any time thou shouldest dash thy foot against a stone.

✤ Deut. 6, 16.

c Word for word, Thou shalt not goe on still in tempting.

7 Iesus said unto him, It is written againe, ✤ Thou shalt not c tempt the Lord thy God.

8 Againe,

8 Againe the devill tooke him up into an exceeding high mountaine, and shewed him all the kingdomes of the world, and the glory of them,

9 And said to him, All these will I give thee, if thou wilt fall downe, and worship me.

10 Then said Iesus unto him, Avoid Satan: for it is written, ✣ Thou shalt worship the Lord thy God, and him onely shalt thou serve.

11 ✣ Then the devill lift him: and behold, the Angels came, and ministred unto him.

12 ❡ * a And when Iesus had heard that Iohn was committed to prison, he returned into Galile,

13 And leaving Nazareth, went and dwelt in d Capernaum, which is neere the sea in the borders of Zabulon, and Nephthalim,

14 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

15 ✣ The lande of Zabulon, and the land of Nephthalim *by* the way of the e sea, beyond Iordan, f Galile of the Gentiles:

16 The people which sate in darkenesse, sawe great light: and to them which sate in the region and shadow of death, light is risen up.

17 ✲ From that time Iesus began to preach, and to say, Amend your lives: for the kingdome of heaven is at g hand.

18 ❡ 3 And Iesus walking by the sea of Galile, saw two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)

19 * And he said unto them, Follow me, and I will make you fishers of men.

20 And they straightway leaving the nets, followed him.

21 And when he was gone forth from thence, he saw other two brethren, Iames *the sonne* of Zebedeus, and Iohn his brother in a ship with Zebedeus their father, mending their nettes, & he called them.

22 And they without tarying, leaving the ship and their father, followed him.

23 So 4 Iesus went about all Galile, teaching in h their i Synagogues, and preaching the Gospel of the k kingdome, and healing l every sickenesse, and every m disease among the people.

24 And his fame spread abroad thorow all Syria: and they brought unto him all sicke people, that were taken with divers diseases, & n torments, and them that were possessed with devils, and those which were o lunatike, and those that had the p palsie: and he healed them.

25 And there followed him great multitudes out of Galile, and Decapolis, and Hierusalem, and Iudea, and from beyond Iordan.

* *Deut.* 16,13. *and* 10,20.
✣ *Marke* 1,13. *luke* 4, 13.
* *Mar.* 1,14. *Luke* 4,14. *iohn* 4,43.
a When the Heraulds mouth is stopped, the Lord revealeth himselfe; and bringeth full light into the darkenesse of this world, preaching free forgivenesse of sinnes to them that repent.
d *Which was a towne a great deale more famous then Nazareth was.*
✣ *Esai.* 9,1.
e *Of Tiberias, or because that countrey bended toward Tyrus, which standeth upon the sea that cutteth the midst of the world.*
f *So called, because it bordered upon Tyrus and Sidon, and because Salomon gave the king of Tyrus twenty cities in that quarter,* 1. *King* 9,11.
✣ *Marke* 1,15.
g *Is come to you.*
3 Christ thinking by time, that he should at length depart from us, even at the beginning of his preaching getteth him disciples after an heavenly sort, men indeed poore, and utterly unlearned, and therefore such as might be least suspected witnesses of the trueth of those things which they heard and saw.
* *Marke* 1,16. 1.*cor.* 1.27.
4 Christ assureth the hearts of the beleevers of his spirituall and saving vertue, by healing the diseases of the body.
h *Their, that is, the Galileans.*
i *Synagogues, that is, the Iewes Churches.*
k *Of Messias.*
l *Diseases of all kindes, but not every one: that is, as we say, some of every one.*
m *The word signifieth properly the weaknesse of the stomacke: but here it is taken for those diseases which make men faint, and weare away, that have them.*
n *The word signifieth properly the stone wherewith gold is tried: and by a borrowed kinde of speech is applied to all kinde of examination by torture, when as by rough dealing and torments, wee goe about to drawe out the trueth of men, which otherwise they would not confesse: and in this place it is taken for those diseases, which put sicke men to great woe.*
o *Which at every full Moone, or other changes of the Moone, are sorrowfully troubled & diseased.*
p *Weake & feeble men, who have the parts of their body loosed, & so weakened, that they are neither able to gather them up together, nor put them out as they would.*

CHAP. V.

1 *Who are blessed.* 13 *The Apostles are the salt and light of the world.* 14 *The citie set on an hill.* 15 *The candle.* 16 *Good workes.* 19 *The fulfilling of Christs commandements.* 21 *What killing is.* 23 *Reconciliation is set before sacrifice.* 27 *Adultery.* 29 *The plucking out of the eye.* 30 *Cutting off of the hand.* 31 *The bill of divorcement.* 33 *Not to sweare.* 43 *To love one enemies.* 48 *Perfection.*

AND when he saw the multitude, he went up into a mountaine: and when he was set, his disciples came to him.

2 1 And he opened his mouth, & taught them, saying,

3 ✣ Blessed *are* the a poore in b spirit, for theirs is the kingdome of heaven.

4 ✣ Blessed *are* they that mourne: for they shallbe comforted.

5 * Blessed *are* the meeke: for they shall inherite the earth.

6 ✣ Blessed *are* they which hunger and thirst for righteousnesse: for they shallbe filled.

7 Blessed *are* the mercifull: for they shall obtaine mercie.

8 Blessed *are* the ✲ c pure in heart: for they shall see God.

9 Blessed *are* the peace makers: for they shall be called the children of God.

10 Blessed *are* they * which suffer persecution for righteousnesse sake; for theirs is the kingdome of heaven.

11 ✲ Blessed shall yee be when men revile you, and persecute *you*, and say all maner of evill against you for my sake, falsly.

12 Reioyce and be glad, for great is your reward in heaven: for so persecuted they the Prophets which were before you.

13 ✣ Ye 2 are the salt of the d earth: but if the salt have lost his savour, wherewith shall it be e salted? It is thenceforth good for nothing, but to be cast out, and to be troden vnder foot of men.

14 Ye are the f light of the world. A citie that is set on an hill, cannot be hid

15 * Neither doe men light a candle, and put it vnder a bushel, but on a candle sticke, and it giveth light unto all that are in the house.

16 ✲ Let your light so shine before men, that they may see your good workes, and glorifie your father which is in heaven.

17 3 Thinke not that I am come to destroy the Law, or the Prophets, I am not come to destroy them, but to g fulfill them.

18 ✣ For truely I say vnto you, Till heaven and earth perish, one iote or one title of the Law shall not escape, till all things be fulfilled.

19 * 4 Whosoever therefore shall breake one of these least commandements, and teach men so, he shallbe called the h least in the kingdome of heaven: but whosoever shall observe and teach *them*, the same shallbe called great in the kingdome of heaven.

20 For I say unto you, except your righteousnesse ✲ exceede the *righteousnesse* of the Scribes and Pharises, ye shall not enter into the kingdome of heaven.

21 5 Yee have heard that it was said unto them of the old time, ✣ Thou shalt not kill: for whosoever killeth shall be culpable of iudgement.

1 Christ teacheth that the greatest ioy and felicitie is not in the commodities and pleasures of this life, but is layd up in heaven for them that willingly rest in the good will and pleasure of God, and endevour to profite all men, although they be cruelly vexed, and troubled of the worldlings, because they will not fashion themselves to their maners.
✣ Luke 6.20.
a Vnder the name of povertie are all such miseries meant, as are ioyned with poverty.
b Whose mindes and spirits are brought vnder, and tamed, and obey God.
✣ Esai. 61 2.3. luke 6.21.
* Psal. 37.11.
✣ Psal. 65,13.
✣ Psal. 24.4.
c Fitly is this word Pure, ioyned with the heart, for as a bright and shining resemblance or image may be seene plainely in a cleare and pure looking glasse, even so doeth the face (as it were) of the everlasting God, shine forth and cleare appeare in a pure heart.
* 1.cor.14,33.
1 pet 3.14
✲ Actes 5.41.
1 pet.4.14.
✣ Marke 9,50. luke 14.34.
2 The ministers of the word, especially (vnlesse they will be the most caitifes of all) must needs lead other both by word and deed to this greatest ioy and felicitie.
d Your doctrine must be very sound and good, for if it be not so, it shallbe nought set by, and cast away as a thing vnsavorie and vaine.
e What shall you have to salt withal? And so are fooles in the Latine tongue called saltlesse, as you would say, men that have no salt, or savour and taste in them.
f You shine and give light, by being made partakers of the true light.
* Marke 4,21. luke 8,16. and 11,33. ✣ 1.Pet. 2,12.
3 Christ came not to bring any new way of righteousnes & salvation into the world, but to fulfill that in deed which was shadowed by the figures of the Law, by delivering men through grace from the curse of the Law: and moreover to teach the true use of obedience which the Lawe appointed, and to grave in our hearts the force of obedience.
g That the prophecies may be accomplished.
✣ Luke 16,17. * Iames 2,10.
4 He beginneth with the true expounding of the Law, and setteth it against the olde (but yet false) glosses of the Scribes: So farre is he from abolishing the least commandement of his Father.
h He shall have no place in the Church.
✣ Luke 11,39.
5 The true meaning of the first commandement. ✣ Exod. 20,13. deut. 5,17.

i He ſpeaketh of the iudgement of God, and of the difference of ſinnes, and therefore applieth his wordes to the forme of ciuil iudgements, which were then vſed.
k Of that iudgement which was ruled by three men, who had the hearing and deciding of money matters, and ſuch other ſmall cauſes.
l By that iudgement which ſtood of 23 Iudges, who had the hearing and deciding of weighтie affaires and matters of life and death: as the higheſt Iudges of all, were to the number of 71 which had the hearing of moſt waighтie affaires, as the matter of a whole tribe or of an high Prieſt, or of a falſe prophet.
m Whereas we reade here, Hell, it is in the text it ſelfe, Gehenna, which is an Hebrew word made of two, and is aſmuch to ſay, as the valley of Hinnon, which otherwiſe the Ebrewes called Tophet: it was a place where the Iſraelites were went moſt cruelly to ſacrifice their children to falſe gods, whereupon it was taken for a place appointed to torment the reprobates in Ierem. 7.31.
n The Iewes uſed foure kindes of puniſhment, before their government was taken away by Herode, hanging, beading, ſtoning, and burning: this is it that Chriſt ſhot at, becauſe burning was the greateſt puniſhment, therefore in that he maketh mention of a iudgement, a councill, and a fire, he ſheweth that ſome ſinnes are woiſe then other ſome, but yet they are all ſuch that wee muſt give account for them and ſhall be puniſhed for them. 6 The covetous Phariſes taught that God was appeaſed by the ſacrifices appointed in the Law, which they themſelves devoured. But Chriſt on the contrary ſide denieth that God accepteth any mans offering, valeſſe he maketh ſatisfaction to his brother whom hee hath offended: and ſayeth moreover, that theſe ſtubburne and ſtiffe necked deſpiſers of their brethren, ſhall never eſcape the wrath and curſe of God, before they have made full ſatisfaction to their brethren. o *He applieth all this ſpeach to the ſtate of his time, when as there was an altar ſtanding in Hieruſalem, and therefore they are very fooliſh, that gather hereupon, that wee muſt build altars, and uſe ſacrifices: but they are more fooles, which drawe that to purgatorie, which is ſpoken of peace making and atonement one with another.* ✠ Luke 12,58. p *Cut off all cauſe of enimitie* q *Thou ſhalt be dealt withall to the utmoſt extremitie.* 7 Hee is taken for an aduʋterer before God, whatſoever hee be, that coveteth a woman: and therefore we muſt keepe our eyes chaſte, and all the members wee have, yea and wee muſt eſchewe all occaſions which might moove us to evill, howe deare ſoever it coſt us. ✠ Exod. 20.14. rom. 13 9. * Chap. 22, 8, 9 marke 9 47. r Hee nameth the right eye and the right hande, becauſe the parтes of the right ſide of our bodie are the cheefeſt, and readieſt to commit any wickednеſſe. ſ Word for word, doe cauſe thee to offend: for ſinners are ſtumbling blockes as it were, that is to ſay, rockes which wee are caſt upon. ✠ Chap. 19.7. deut 24,1. marke 10,4 luke 16.18. 1.cor.7,10. ſ The meaning of the third commandement againſt the froward opition and iudgement of the Scribes, which excuſed by oathes or indirect formes of ſwearing. ✠ Exod. 20,7. Levit. 19, 12, Deut. 5,11.

22 But I ſay unto you, whoſoever is angry with his brother vnadviſedly, ſhall be i culpable k of iudgement. And whoſoever ſaith unto his brother, Reca, ſhall be worthy to be puniſhed by the l Councill. And whoſoever ſhall ſay, Foole, ſhall be worthy to be puniſhed with m hell n fire.

23 6 If then thou bring thy gift to the o altar, and there remembreſt that thy brother hath ought againſt thee.

24 Leave there thine offering before the altar, and goe thy way: firſt be reconciled to thy brother, and then come and offer thy gift.

25 * p Agree with thine adverſarie quickly, whiles thou art in the way with him, leaſt thine adverſarie deliver thee to the Iudge, and the Iudge deliver thee to the ſergeant, and thou be caſt into priſon.

26 Verely I ſay unto thee, thou ſhalt not come out thence, till thou haſt q payed the vtmoſt farthing.

27 ¶ 7 Ye have heard that it was ſaid to them of old time, ✠ Thou ſhalt not commit adulterie.

28 But I ſay unto you, that whoſoever looketh on a woman to luſt after her, hath committed adulterie with her already in his heart.

29 * Wherefore if thy r right eye cauſe thee ſ to offend, plucke it out and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell.

30 Alſo if thy right hand make thee to offend, cut it off, and caſt it from thee: for better it is for thee, that one of thy members periſh, then that thy whole body ſhould be caſt into hell.

31 It hath beene ſaid alſo, ✠ Whoſoever ſhall put away his wife, let him give her a bill of divorcement.

32 But I ſay unto you, whoſoever ſhall put away his wife (except it be for fornication) cauſeth her to commit adulterie: and whoſoever ſhall marrie her that is divorced, committeth adulterie.

33 8 Againe, ye have heard that it was ſayd to them of old time, * Thou ſhalt not forſweare thy ſelfe, but ſhalt performe thine oathes to the Lord.

34 But I ſay unto you, Sweare not at all, neither by heaven, for it is the throne of God:

35 Nor yet by the earth, for it is his footſtoole: neither by Hieruſalem: for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thine head, becauſe thou canſt not make one haire white or blacke.

37 * But let your communication be t Yea, yea: Nay, nay. For whatſoever *is* more then theſe, commeth of u evill.

38 ¶ 9 Ye have heard that it hath beene ſayd, An ✠ eye for an eye, and a tooth for a tooth.

39 But I ſay unto you, * Reſiſt not evill: but whoſoever ſhall ſmite thee on thy right cheeke, turne to him the other alſo.

40 And if any man will ſue thee at the law, and take away thy coate, let him have thy cloake alſo.

41 And whoſoever will compell thee *to goe* a mile, goe with him twaine.

42 * Give to him that asketh, and from him that would borrow of thee, turne not away.

43 Ye have heard that it hath bin ſaid, ✠ Thou ſhalt love thy neighbour, and hate thine enemie.

44 But I ſay unto you, * Love your enemies: bleſſe them that curſe you: doe good to them that hate you, ✠ and pray for them which hurt you, and perſecute you.

45 10 ✠ That yee may be the children of your father that is in heaven: for hee maketh his ſunne to ariſe on the evill and the good, and ſendeth raine on the iuſt and vniuſt.

46 For if ye love them, which love you, what reward ſhall you have? Doe not the Publicanes even the ſame?

47 And if ye be friendly to your brethren onely, what ſingular thing doe yee? doe not even the x Publicanes likewiſe?

48 Ye ſhall therefore be perfit, as your Father which is in heaven, is perfit.

t *Iames 5,12.*
u *What ſoever you touch, touch it barely, and whatſoever you denie, denie it barely without any more words.*
u *From an evill conſcience, or from the devill.*
9 Hee ſheweth cleane contrary to the doctrine of the Scribes, that the ſomme of the ſecond table muſt be vnderſtood, that we may in no wiſe render evill for evill, but rather ſuffer double iniurie, and doe well to them that are our deadly enemies.
✠ *Exod. 21,24. levit. 24, 20. deut. 19, 21.*
* *Luke 6.29. rom. 12,17. 1. cor. 6,7.*
✠ *Deut. 15.8.*
✠ *Levit. 19, 18.*
* *Luke 6,27.*
✠ *Luke 23,34. actes 7,60. 1. cor. 4,13.*
10 A double reaſon: the one is taken of relatives, that children muſt be like their father: the other is taken of compariſon, The children of God muſt be better, then the children of this world. ✠ *Luke 6,35.* x *They that were the toll-maſters, and had the overſight, of tributes and cuſtomes: a kind of men that the Iewes hated to death, both becauſe they ſerved the Romanes in theſe offices, (whoſe yokefull bondage they could hardly away withall) and alſo becauſe theſe tolle-maſters are for the moſt part given to covetouſneſſe.*

CHAP. VI.

1 *Almes. 5 Prayer. 14 Forgiving our brother. 16 Faſting. 19 Our treaſure. 20 Wee muſt ſuccour the poore. 24 God and riches. 25 Careфull ſeeking for meate and drinke, and apparell, forbidden. 33 The kingdome of God and his righteouſneſſe.*

1 TAke heed that ye give not your a almes before men to be ſeene of them, or elſe ye ſhall have no a reward of your Father which is in heaven.

2 * Therefore when thou giveſt thine almes, thou ſhalt not make a trumpet to be blowen before thee, as the b hypocrites doe in the Synagogues and in the ſtreets, to be praiſed of men. Verely I ſay unto you, they have their reward.

3 But when thou doeſt thine almes, let not thy left hand know what thy right hand doeth,

4 That thine almes may be in ſecret, and thy Father that ſeeth in ſecret, hee will reward thee openly.

5 2 And when thou prayeſt, be not as the hypocrites: for they love to ſtand and pray in the Synagogues, and in the corners of the ſtreetes, becauſe they would be ſeene of men. Verely I ſay unto you, they have their reward.

6 But when thou prayeſt, enter into thy chamber: and when thou haſt ſhut thy doore, pray unto thy Father which is in ſecret, & thy Father which ſeeth in ſecret, ſhall reward thee openly.

7 Alſo when ye pray, uſe no c vaine repetitions as the Heathen: for they thinke to be heard for their much babling.

8 Be yee not like them therefore: for your Father

1 Ambition maketh almes vaine.
a *This word, Reward, is alwaies taken in the Scriptures for a free recompenſe, and therefore the ſchoolemen do fondly ſet it to be anſwerable to a deſerving, which they call merit.*
* *Rom. 2.8.*
b *Counterfeites, for Hypocrites were players that played apart in a play.*
2 He reprehendeth two foule faults in prayer, ambition, and vaine babling.
c *Long prayers are not condemned, but vaine needleſſe, and ſuperſtitious.*

3 A true ſumme and forme of all Chriſtian prayers.
* Luke 11.2.
d That, that is meet for our nature for our daily food, or ſuch as may ſuffice our nature and complexion.
‡ Chap. 13.19.
e From the Devill, or from all adverſitie.
* Marke 11.25.
4 They that forgive wrongs, to them ſinnes are forgiven, but revenge is prepared for them that revenge.
5 Againſt ſuch as hunt after a name of holineſſe, by faſting.
f They ſuffer not their firſt hue to be ſeene, that is to ſay, they marre the naturall colour of their faces, that they may ſeeme leane and pale faced.
6 Thoſe mens labours are ſhewed to be vaine which paſſe not for the aſſured treaſure of everlaſting life, but ſpend their lives in ſcraping together fraile and vaine riches.
‡ Luke 12.33.
1. tim. 6.19.
‡ Luke 11.34.
7 Men doe maliciouſly and wickedly put out even the little light of nature that is in them.
g The iudgement of the mind: that as the body is with the eyes, ſo our whole life may be ruled with right reaſon, that is to ſay, with the ſpirit of God wherewith we are lightened.
* Luke 16.13.
8 God will be worſhipped of the whole man.
h Which be at iarre together, for if two agree, they are as one.
i This word is a Syrian word, and ſignifieth all things that belong to mony.
‡ Luke 12.22.
philip. 4.6.
1. tim. 6.8.
1 pet. 5.7.
pſal. 55.23.
9 The froward carking carefulnes for things of this life is corrected in the children of God by an earneſt thinking upon the providence of God.

Father knoweth whereof ye have need, before ye aske of him.

9 3 After this maner therefore pray ye, * Our father which art in heaven, hallowed be thy name.

10 Thy kingdome come. Thy will be done even in earth as *it is* in heaven.

11 Give us this day our d dailie bread.

12 And forgive us our debts, as we alſo forgive our debters.

13 And leade us not into temptation, but deliver us ‡ from e evill: for thine is the kingdome, and the power, and the glory for ever. Amen.

14 * 4 For if ye doe forgive men their treſpaſſes, your heavenlie Father will alſo forgive you,

15 But if yee doe not forgive men their treſpaſſes, no more will your father forgive *you* your treſpaſſes.

16 5 Moreover, when ye faſt, looke not ſowre as the hypocrites: for they f diſfigure their faces, that they might ſeeme unto men to faſt. Verely I ſay unto you that they have their reward.

17 But when thou faſteſt, anoint thine head, and waſh thy face,

18 That thou ſeeme not unto men to faſt, but unto thy Father which is in ſecret: and thy Father which ſeeth in ſecret, will reward thee openly.

19 ¶ 6 Lay not up treaſures for your ſelves upon the earth, where the mothe and canker corrupt, and where theeves digge through and ſteale.

20 ‡ But lay up treaſures for your ſelves in heaven, where neither the mothe nor canker corrupteth, and where theeves neither digge through nor ſteale.

21 For where your treaſure is, there will your heart be alſo.

22 ¶ ‡ 7 The light of the body is the eye: if then thine g eye be ſingle, thy whole body ſhalbe light.

23 But if thine eye be wicked, then all thy body ſhalbe darke. Wherfore if the light that is in thee, be darkeneſſe, how great is that darkeneſſe?

24 * 8 No man can ſerve h two maſters: for either he ſhall hate the one, and love the other, or els he ſhall leane to the one, and deſpiſe the other. Yee cannot ſerve God and i riches.

25 * 9 Therefore I ſay unto you, be not carefull for your life, what ye ſhall eate, or what ye ſhall drinke: not yet for your bodie, what ye ſhall put on. Is not the life more worth then meat? and the bodie then raiment?

26 Behold the foules of the k heaven: for they ſowe not, neither reape, nor cary into the barnes, yet your heavenly Father feedeth them. Are yee not much better then they?

27 Which of you by l taking care is able to adde one cubite unto his ſtature?

28 And why care ye for raiment? Learne how the Lilies of the field doe growe: they m are not wearied, neither ſpin:

29 Yet I ſay unto you, that even Salomon in all his glory was not araied like one of theſe.

30 Wherefore if God ſo cloathe the graſſe of the field which is to daie, and to morrow is caſt into the oven, ſhall he not doe much more unto you, O ye of little faith?

31 Therefore take no thought, ſaying, What ſhall we eate? or what ſhall we drinke? or wherewith ſhall we be cloathed?

32 (For after all theſe things ſeeke the Gentiles) for your heavenlie Father knoweth that ye have need of all theſe things.

33 But ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhalbe miniſtred unto you.

34 Care not then for the morow: for the morrow ſhall care for it ſelfe: the day hath enough with his owne grieſe.

CHAP. VII.

1 We may not give iudgement of our neighbour. 6 Nor caſt that which is holy unto dogges. 13 The broad and ſtrait way. 15 Falſe prophets. 18 The tree and fruit. 24 The houſe built on a rocke. 26 and on the ſand.

I Udge 1 not, that ye be not iudged.

2 For with what ‡ iudgement ye iudge, ye ſhall be iudged, and with what ‡ meaſure ye meete, it ſhalbe meaſured unto you againe.

3 And why ſeeſt thou the mote, that is in thy brothers eye, and perceiveſt not the beame that is in thine owne eye?

4 * Or how ſaieſt thou to thy brother, Suffer me to caſt out the mote out of thine eye, and behold, a beame is in thine owne eye?

5 Hypocrite, firſt caſt out that beame out of thine owne eye, and then ſhalt thou ſee clearelie to caſt out the mote out of thy brothers eye.

6 ¶ 2 Give ye not that which is holy to dogges, neither caſt ye your a pearles before ſwine, leſt they tread them under their feet, and turning againe, all to rent you.

7 ¶ ‡ 3 Aske, and it ſhalbe given you: ſeeke, and ye ſhall find: knocke, and it ſhalbe opened unto you.

8 For whoſoever asketh, receiveth: and he that ſeeketh, findeth: and to him that knocketh, it ſhall be opened.

9 For what man is there among you, which if his ſonne aske him bread, would give him a ſtone?

10 Or if he aske fiſh, will he give him a ſerpent?

11 If ye then, which are evill, can give to your children good gifts, how much more ſhall your Father which is in heaven, given good things to them that aske him?

12 ‡ 4 Therefore whatſoever yee would that men ſhoud doe to you: even ſo doe ye to them: for this is the b Law and the Prophets.

13 ¶ * 5 Enter in the ſtrait gate: for it is the wide gate, and broad way that leadeth to deſtruction: and many there be which goe in thereat.

14 Becauſe c the gate is ſtrait, and the way narrow, that leadeth unto life, and few there be that finde it.

15 ¶ 6 Beware of falſe prophets, which come to you in ſheepes cloathing, but inwardly they are ravening wolves.

16 Ye ſhall know them by their fruits. ‡ Doe men gather grapes of thornes? or figs of thiſtles?

17 So every good three bringeth foorth good fruite, and a corrupt tree bringeth foorth evill fruite.

18 A good tree cannot bring foorth evill fruit, neither can a corrupt tree bring foorth good fruit.

19 ‡ Every tree that bringeth not foorth good fruit, is hewen downe, and caſt into the fire.

20 Therefore by their fruits yee ſhall know them.

1 We ought to find fault one with another, but we muſt beware wee doe it not without cauſe, or to ſeeme holier then they, or in hatred of them.
‡ Luke 6.37,38. rom. 2.1. 1. cor. 4.5.
* Marke 4.24. luke 6.38.
* Luke 6.41.
a The ſtiffenecked and ſtubburne enemies of the Goſpell are unworthie to have it preached unto them.
a A pearle hath his name among the Grecians, for the orient brightneſſe that is in it: and a pearle was in ancient time in great eſtimation among the Latines: for a pearle that Cleopatra had, was valued at two hundreth and fiftie thouſand crowns, and the word is now borowed from that, to ſignifie the moſt precious heavenly doctrine.
† Chap. 21.22. marke 11.24. luke 11.9. iohn 14.13. and 16.23. iames 1.5.
3 Prayers are a ſure refuge in all miſeries.
‖ Luke 6.31 iob 4.16.
4 A rehearſall of the meaning of the ſecond table.
b That is to ſay, the doctrine of the Lawe and Prophets.
‖ Luke 13.24.
5 Example of life muſt not be taken from a multitude.
c The way is ſtrait and narrow: we muſt paſſe through this rough way, and ſuffer and endure and be thronged, and to enter into life.
6 Falſe teachers muſt be taken heede of, and they are knowen by falſe doctrine and evill living.
‡ Chap. 3.10.
* Luke 6.44.

k O
l He ſpeaketh of care which is ioyned with thought of mind, and hath for the moſt part diſtruſt yoke with it.
m By labour.

7 Even the best gifts that are, are nothing without godlinesse.
* Rom 2.13.
♣ Iames 1.22.
d *By Name here, is meant that mighty working power of God, which everie man witnesseth that calleth upon him.*
e *Properly powers: Now these excellent workes wrought are called Powers, by occasion of these things which they bring to passe, for by them we understand, how mightie the power of God is.*
* Luke 13.27.
f That is not of ignorance, but because he will cast them away.
* Psal.6.8.
g You that are given to all kind of wickednesse, and seeme to make an art of sinne.
§ True godlinesse resteth onely upon Christ, and therefore alwayes remaineth invincible.
† Luce 6.47.48.
* Mat 4.22. Inke 4.31.

21 ¶ 7 Not every one that saith unto me, Lord, Lord, shall enter into the kingdome of heaven, ♣ but hee that doeth my Fathers will which is in heaven.

22 § Many will say to me in that day, Lord, Lord, have wee not by thy d Name prophecied, and by thy name cast out devils? and by thy name done many e great workes?

23 And then will I professe to them, f * I never knew you, ♣ depart from me g ye that worke iniquitie.

24 § Whosoever then heareth of mee these words, * and doeth the same, I will liken him to a wise man, which hath builded his house on a rocke:

25 And the raine fell, and the floods came, and the winds blewe, and beate upon that house, and fell not: for it was grounded on a rocke.

26 But whosoever heareth these my wordes, and doeth them not, shall be likened unto a foolish man, which hath builded his house upon the sand:

27 And the raine fell, and the floods came, and the winds blewe, and beate upon that house, and it fell, and the fall thereof was great.

28 ¶ * And it came to passe, when Iesus had ended these words, the people were astonied at his doctrine.

29 For he taught him as one having authority, and not as the Scribes.

CHAP. VIII.

1 *The Leper cleansed.* 5 *The Centurions faith.* 11 *The calling of the Gentiles,* 12 *and casting out of the Iewes.* 14 *Peters mother in law healed.* 19 *A Scribe desirous to follow Christ.* 23 *The tempest on the sea.* 28 *Two possessed with devils cured.* 32 *The devils goe into swine.*

NOw when he was come down from the mountaine, great multitudes followed him.

2 * 1 And loe, there came a Leper and worshipped him, saying, Master, if thou wilt, thou canst make me cleane.

3 And Iesus putting foorth his hand, touched him, saying, I will, be thou cleane: and immediatly his leprosie was cleansed.

4 Then Iesus said unto him, See thou tell no man, but goe, *and* shew thy selfe unto the Priest, and offer the gift that § Moses commaunded, for a witnesse to them.

5 ¶ ♣ 2 When Iesus was entred into Capernaum, there came unto him a Centurion, beseeching him,

6 And said, Master, my servant lyeth sicke at home of the palsie, and is grievously pained.

7 And Iesus said unto him, I will come and heale him.

8 But the Centurion answered, saying, Master, I am not worthie that thou shouldest come under my roofe: but speake the word onely, and my servant shalbe healed.

9 For I am a man also under the authoritie *of another*, and have souldiers under me: and I say to one, Goe, and hee goeth: and to another, Come, and he commeth: and to my servant, Doe this, and he doeth it.

10 When Iesus heard *that*, hee marveiled, and said to them that followed *him*, Verely I say unto you, I have not found so great faith, even in Israel.

11 But I say unto you, that many shall come from the East and West, and shall a sit downe with Abraham, and Isaac, and Iacob, in the kingdom e of heaven,

12 And the children of the kingdome shall be cast out into b vtter * darkenesse: there shall be weeping and gnashing of teeth.

13 Then Iesus said unto the Centurion, Go thy way, and as thou hast beleeved, so be it unto thee. And his servant was healed the same houre.

14 ¶ § 3 And when Iesus came to Peters house, he saw his wives mother laid downe, and sicke of a fever.

15 And he touched her hand, and the fever left her: so she arose, and ministred unto them.

16 * When the Even was come, they brought unto him many that were possessed with devils: and he cast out the spirits with *his* word, and healed c all that were sicke,

17 That it might be fulfilled, which was spoken by ✲ Esaias the Prophet, saying, Hee tooke our infirmities, and bare *our* sicknesses.

18 ¶ § And when Iesus sawe great multitudes of people about him, he commanded them to goe d over *the water*.

19 4 Then came there a certaine Scribe, and said unto him, Master, I will follow thee whithersoever thou goest.

20 But Iesus said unto him, The foxes have holes, and the birdes of the heaven have d nestes, but the Sonne of man hath not whereon to rest his head.

21 ¶ 5 And another of his disciples said unto him, Master, suffer mee first to goe, and burie my father,

22 But Iesus said unto him, Follow me, and let the dead burie the dead.

23 § * 6 And when he was entred into the ship, his disciples followed him.

24 And behold, there arose a great tempest in the sea, so that the ship was covered with waves: but he was asleepe.

25 Then his disciples came, and awoke him, saying, Master, save us: we perish.

26 And hee said unto them, Why are ye fearefull, O yee of little faith? Then he arose, and rebuked the windes and the sea: and *so* there was a great calme.

27 And the men marveiled, saying, What man is this, that both the winds and the sea obey him?

28 * § 7 And when he was come to the other side into the countrey of the Gergesenes, there met him two possessed with devils which came out of the graves very fierce, so that no man might go by that way.

29 And behold, they cryed out, saying, Iesus the sonne of God, what have we to doe with thee? Art thou come hither to torment us before ỹ time?

30 Now there was f afarre off from them, a great herde of swine feeding.

31 And the devils besought him, saying, If thou cast us out, suffer us to go into the herde of swine.

32 And he said unto them, Goe. So they went out and departed into the herd of swine: and behold, the whole herd of swine ran headlong into the sea, and died in the water.

33 Then the herdmen fled: and when they were come into the citie, they told all things, and what was become of them that were possessed with the divils.

34 And behold, all the cirie came out to meet Iesus: and when they saw him, they besought him to g depart out of their coasts,

CHAP.

a A Metaphore taken of banquets, for they that sit downe together are fellowes in the banquet.

b Which are without the kingdome. For in the kingdome is light, and without the kingdome darkenesse.
* Chap. 22.13.
♣ Marke 1.29. Iuke 4.38.
3 Christ, in healing divers diseases, sheweth that hee was sent of his Father, that in him only we should seeke remedie in all our miseries.
* Marke 1.32. Iuke 4.40.
c Of all sorts.
✲ Esa. 53.4. 1.Pet.2.24.
§ Luke 9.57.58.
d For Capernaum was situate upon the lacke of Tiberias.
4 The true disciples of Christ must prepare themselves to all kind of miseries.
e Word for word, shades made with boughes
5 When God requireth our labour, we must leave off all duetie to men.
* Marke 4.37. Iuke 8.23.
6 Although Christ seemeth oftentimes to neglect his, even in most extreame danger, yet in time convenient he asswageth all tempests, and bringeth them to the heaven.

* Marke 5.1,2. Iuke 26.27.
7 Christ came to deliver me from the miserable thraldome of Satan: but the world had rather lacke Christ, then the vilest and least of their commodities.
f Of an hill, as Marke and Luke witnesse: Now Gadera as Iosephus recordeth booke 17. chap. 13. lived after the order of the Grecians, and therefore we may not marveile if there were swine there.

g Where men live as swine, there doeth not Christ tarie, but devils.

CHAP. IX.

1 One ſicke of the palſie, is healed. 5 Remiſſion of ſinnes. 9 Matthew called. 10 Sinners. 27 New wine. 18 The rulers daughter raiſed. 20 A woman healed of a bloody iſſue. 28 Two blind men by faith receive ſight. 32 A dumbe man poſſeſſed is healed. 37 The harveſt and workemen.

1 Sinnes are the cauſes of our afflictions, and Chriſt onely forgiveth them if we beleeve.
a Into Capernaum, for as Theoph. ſaith, Bethlehem brought him foorth, Nazareth brought him up and Capernaum was his dwelling place.
† Marke 2,3. Luke 5,18.
b Knowing by a manifeſt ſigne.
c To blaſpheme, ſignifieth amongſt the divines to ſpeake wickedly: and amongſt the more eloquent Grecians, to ſlander.

THen he 1 entred into a ſhip, and paſſed over, and came into his a owne city.

2 And † loe, they brought to him a man ſicke of the palſie layed on a bed. And Ieſus b ſeeing their faith, ſaid to the ſicke of the palſie, Sonne, be of good comfort: thy ſinnes are forgiven thee.

3 And behold, certaine of the Scribes ſaid with themſelves, This man c blaſphemeth.

4 But when Ieſus ſaw their thoughts, he ſaid, Wherefore thinke ye evill things in your hearts?

5 For whether is it eaſier to ſay, Thy ſinnes are forgiven thee, or to ſay, Ariſe, and walke?

6 And that ye may know that the Sonne of man hath authority in earth to forgive ſinnes (then ſaid he unto the ſicke of the palſie,) Ariſe, take up thy bed, and go to thine houſe.

7 And he aroſe, and departed to his owne houſe.

8 So when the multitude ſaw it, they marveiled, and glorified God, which hath given ſuch authority to men.

† Marke 2.14. Luke 5,27.
d Chriſt calleth the humble ſinners unto him, but he contemneth the proud hypocrites.
d At the cuſtomers table, where it was received.
e The cuſtomers fellowes which were placed by the Romans, after that Iudea was brought into the forme of a province, to gather the cuſtomes, and therefore of the reſt of the Iewes, they were called ſinners, that is to ſay very vile men.

9 ¶ ✠ 2 And as Ieſus paſſed foorth from thence, he ſaw a man ſitting at the d cuſtome, named Matthew, and ſaid to him, Follow me. And he aroſe, and followed him.

10 And it came to paſſe, as Ieſus ſate at meate in *his* houſe, behold, many Publicanes and e ſinners that came *thither*, ſate down at the table with Ieſus and his diſciples.

11 And when the Phariſes ſaw that, they ſaid to his diſciples, Why eateth your Maſter with Publicanes and ſinners?

12 Now when Ieſus heard it, he ſaid unto them, The whole need not the Phiſician, but they that are ſicke.

13 But goe ye and learne what this is, * I will have mercy, and not ſacrifice, for I am not come to call the righteous, but the ✠ ſinners to repentance.

* Hoſea 6,6. Chap. 12,7.
* 1. Tim. 1,15.
✠ Mar. 2,18. Luke 5,33.
3 Againſt naughty emulation in matters indifferent.

14 ¶ ✠ 3 Then came the diſciples of Iohn to him, ſaying, Why doe we and the Phariſes faſt oft, and thy diſciples faſt not?

15 And Ieſus ſaid unto them, Can the f children of the marriage chamber mourne as long as the bridegrome is with them? But the daies will come, when the bridegrome ſhall be taken from them, and then ſhall they faſt.

f An Hebrew kind of ſpeach, for they that are admitted into a mariage chamber, are as the neereſt about the bridegrome.

16 Moreover, no man pieceth an old garment with a piece of g new cloath: for that that ſhould fill it up, taketh away from the garment, and the breach is worſe.

g Raw, which was never put to the fuller.

17 Neither doe they put new wine into old veſſels: for then the veſſels would breake, and the wine would be ſpilt, and the veſſels would periſh: but they put new wine into new veſſels, and *ſo* are both preſerved.

✠ Mar. 5,22. Luke 8,41.
4 There is no evill ſo old and incurable, which Chriſt cannot heale by and by, if he be touched with true faith, but lightly as it were with the hand.

18 ¶ * 4 While he thus ſpake unto them, behold, there came a certaine ruler, and worſhipped him, ſaying, My daughter is now deceaſed: but come and lay thine hand on her, and ſhe ſhall live.

19 And Ieſus aroſe and followed him with his diſciples.

20 (And behold, a woman which was diſeaſed with an iſſue of blood twelve yeeres, came behind him, and touched the hemme of his garment.

21 For ſhe ſaid in her ſelfe, If I may touch but his garment onely, I ſhalbe whole.

22 Then Ieſus turned him about, and ſeeing her, did ſay, Daughter, be of good comfort: thy faith hath made thee whole. And the woman was made whole at that ſame moment.)

5 Even death it ſelfe giveth place to the power of Chriſt.
h It appeareth that they vſed minſtrels at their mournings.

23 5 Now when Ieſus came into the rulers houſe, and ſaw the h minſtrels and the multitude making noiſe,

24 He ſaid unto them, Get you hence: for the maid is not dead, but ſleepeth. And they laughed him to ſcorne.

25 And when the multitude were put foorth, he went in and took her by the hand, and the maid aroſe.

26 And this bruit went throughout all that land.

6 By healing theſe two blind, Chriſt ſheweth that he is the light of the world.

27 6 And as Ieſus departed thence, two blinde men followed him, crying, and ſaying, O ſonne of David, have mercie upon us.

28 And when he was come into the houſe, the blinde came to him, and Ieſus ſaid unto them, Beleeve yee that I am able to doe this? And they ſaid unto him, Yea, Lord.

29 Then touched he their eyes, ſaying, According to your faith be it unto you.

30 And their eyes were opened, and Ieſus gave them great charge, ſaying, See that no man know it.

31 But when they were departed, they ſpread abroad his fame thorowout all that land.

✠ Luke 11,14.
7 An example of that power that Chriſt hath over the devill.

32 ¶ ✠ 7 And as they went out, behold, they brought to him a dumbe man poſſeſſed with a devill.

33 And when the devill was caſt out, the dumbe ſpake: then the multitude marveiled, ſaying, The like was never ſeene in Iſrael.

34 But the Phariſes ſaid, ✠ He caſteth out devils, through the prince of devils.

✠ Chap. 12,24. Marke 3,22. Luke 11,15.
* Marke 6,6. Luke 13,22.

35 ¶ And * Ieſus went about all cities and townes, teaching in their Synagogues, and preaching the Goſpel of the kingdome, and healing every ſickneſſe and every diſeaſe among the people.

8 Although the ordinary paſtors ceaſe, yet Chriſt hath not caſt off the care of his Church.

36 8 But ✠ when he ſaw the multitude, he had compaſſion upon them, becauſe they were diſperſed, and ſcattered abroad, as ſheepe having no ſhepheard.

✠ Mar. 6,34.
✠ Luke 10,2. Iohn 4,35.36.

37 Then ſaid he to his diſciples, ✠ Surely the harveſt is great, but the labourers *are* few.

38 Wherefore pray the Lord of the harveſt, that he would i ſent forth labourers into his harveſt.

i Word for word, caſt them out: for men are very ſlow in ſo holy a worke.

CHAP. X.

1 The gift of healing given to the Apoſtles. 5 They are ſent to preach the Goſpel. 13 Peace. 14 Shaking off the duſt. 18 Affliction. 22 Continuance unto the end. 23 Flying from perſecution. 28 Feare. 29 Two ſparrows. 30 Haires of our head. 32 To acknowledge Chriſt. 34 Peace and the ſword. 35 Variance. 37 Love of parents. 38 The croſſe. 39 To loſe the life. 40 To receive a Preacher.

1 The Apoſtles are ſent to preach the Goſpel in Iſrael.
* Mar 3,13.14,15. Luke 9.1,2.
a Theophilact ſaith that Peter and Andrew are called the firſt becauſe they were firſt called.

AN d 1 * he called is twelve diſciples unto him, and gave them power againſt uncleane ſpirits, to caſt them out, and to heale every ſickneſſe, and every diſeaſe.

2 Now the names of the twelve Apoſtles are theſe. The a firſt *is* Simon called Peter, and Andrew his brother, Iames *the ſonne* of Zebedeus, and Iohn his brother,

3 Philip

3 Philip and Bartlemew: Thomas, and Matthew that Publicane: Iames *the sonne* of Alpheus, and Lebbeus whose surname was Thaddeus:

4 Simon the Cananite, and Iudas b Iscariot, who also betrayed him.

5 These twelve did Iesus sent foorth, and commanded them, saying, Go not into the way of the Gentiles, and into the cities of the Samaritans enter ye not:

6 But goe rather ✣ to the lost sheepe of the house of Israel.

7 ⚜ a And as ye go preach, saying, The kingdome of heaven is at hand.

8 3 Heale the sicke: cleanse the lepers: raise up the dead: cast out the devils. Freely ye have received, freely give.

9 ⚜ 4 Possesse c not golde, nor silver, nor money in your girdles.

10 Nor a scrippe for the iourney, neither two coats, neither shooes, nor a staffe: ✣ for the workman is worthy of his d meat.

11 5 And into ✣ whatsoever citie or towne yee shall come, enquire who is worthy in it, and there abide tell ye go thence.

12 And when ye come into an house, salute the same.

13 And if the house be worthy, let your e peace come upon it: but if it be not worthy, let your peace returne to you.

14 * And whosoever shall not receive you, nor heare your wordes, when ye depart out of that house, or that citie, * shake off the dust of your feete.

15 Truely I say unto you, it shall be easier for them of the land of Sodom and Gomorrha in the day of iudgement, then for that citie.

16 ¶ ⚜ 6 Behold, I send you as f sheepe in the middes of the wolves: be ye therefore wise as serpents, and g innocent as doves.

17 But beware of h men, for they will deliver you up to the Councils, and will scourge you in their Synagogues.

18 And ye shall be brought to the governours and kings for my sake, in witnesse to them, and to the Gentiles.

19 * But when they deliver you up, take no thought how or what ye shall speake: for it shall be given you in that houre, what ye shall say.

20 For it is not ye that speake, but the spirit of your Father which speaketh in you.

21 And the ✣ brother shall betray the brother to death, and the father the sonne, and the children shall rise against *their* parents, and shall cause them to die.

22 And yee shall be hated of all men for my Name: ⚜ but he that endureth to the end, he shall be saved.

23 And when they persecute you in this citie, flee into another: for verely I say unto you, yee shall not i goe over *all* the cities of Israel, till the Sonne of man be come.

24 * The disciple is not above his master, nor the servant above his Lord.

25 It is enough for the disciple to be as his master *is*, and the servant as his Lord. ✣ If they have called the master of the house k Beel-zebub, how much more them of his houshold?

26 1 Feare them not therefore: ✣ for there is nothing covered, that shall not be discloſed, nor hid, that shall not be knowen.

27 What I tell you in darknesse, that speake ye in light: and what ye heare in the eare, that preach ye on the m houses.

28 And n feare yee not them which kill the bodie, but are not able to kill the soule: but rather feare him, which is able to destroy both soule and body in hell.

29 Are not two sparrowes sold for a o farthing, and one of them shall not fall on the ground without your Father?

30 ✣ Yea, and all the haires of your head are numbred.

31 Feare ye not therefore, ye are of more value then many sparrowes.

32 7 * Whosoever therefore shall confesse mee before men, him will I confesse also before my Father which is in heaven.

33 But whosoever shall denie me before men, him will I also denie before my Father which is in heaven.

34 * 8 Thinke not that I am come to sende peace into the earth, but the sword.

35 For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law.

36 ⚜ And a mans enemies *shall be* they of his owne houshold.

37 * 9 Hee that loveth father or mother more then me, is not worthie of me. And he that loveth sonne, or daughter more then me, is not worthie of me.

38 * And he that taketh not his crosse, and followeth after me, is not worthie of me.

39 ✣ Hee that will find p his life, shall loose it: and he that looseth his life for my sake, shall finde it.

40 10 Hee that receiveth you, receiveth mee: and hee that receiveth mee receiveth him that sent me.

41 * 11 Hee that receiveth ✣ a Prophet in q the name of a Prophet, shall receive a Prophets reward: and he that receiveth a righteous man, in the name of a righteous man, shall receive the reward of a righteous man.

42 ✣ And whosoever shall give unto one of these r little ones to drinke a cuppe of colde water onely, in the name of a disciple, verely I say unto you, he shall not lose his reward.

CHAP. XI.

a John sendeth his disciples to Christ. 7 Christes testimonie of Iohn. 13 The Law and the Prophets. 15 Christ and Iohn. 21 Chorazin, Bethsaida. 25 The Gospel revealed to children. 28 They that are wearie and laden.

AND 1 it came to passe that when Iesus had made an end of a commanding his twelve disciples, he departed thence to teach and to preach in b their cities.

2 ¶ ⚜ And when Iohn heard in the prison the workes of Christ, he sent two of his disciples, and

3 Art thou hee that should come, or shall wee looke for another?

4 And Iesus answering sayd unto them, Goe, and shew Iohn, what things ye heare and see.

5 The blinde receive sight, and the halt doe walke; the lepers are cleansed, and the deafe heare, the

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b A man of Kerioth. Now Kerioth was in the tribe of Iudah, Iosh 15.25.
✣ Acts 13 46.
⚜ Luke 10.9.11.
a The summe of the Gospell, or preaching of the Apostles.
c Miracles are dependances of the word.
⚜ Mar.6.8.9. luke 9.3. and 22.35.
4 The ministers of the word must cast away all cares that might hinder them the least wise that might be.
c For this iourney, to wit, both that nothing might hinder them, and also that they might feele some taste of Gods providence: for at their returne backe, the Lord asketh of them, whether they laked any thing by the way, Luke 22.35.
✣ 1 Tim 5.14.
d God will provide you meate.
5 Happy are they that receive the preaching of the Gospel: and unhappy are they, that refuse it.
✱ Luke 10.8.
e It is a maner of speech taken from the Hebrewes, whereby they meant al kind of happines.
* Marke 6,11 luke 9.5.
✣ Actes 13.51.
⚜ Luke 10.4.
6 Christ sheweth how the ministers must behave themselves under the crosse.
f You shalbe in great dangers.
g You shall not so much as revenge an iniurie: and by the mixing of these beasts natures together, he will not have our wisedome to be malicious, nor our simplicitie mad, but a certaine forme of good nature as exquisitly framed of both them, as may be.
h For in the cause of religion men are wolves one to another.
* Marke 13,11. Luke 12.11.
⚜ Luke 21,16.
✣ Marke 13.13.
i Being to an end, that is, you shall not have gone thorow all the cities of Israel, and preached in them. * Luke 6.40 Iohn.13.16. and 15,20. ✣ Chap.12,24.
k It was the idole of the Acronites, which we call the god of flies.

1 Truth shall not alwayes be hid.
✣ Marke 4.22. luk 8.17. and 12,1.
m Openly, and in the highest places. For the toppes of their houses were so made, that they might walke upon them. Acts 10.9.
n Though tyrants be never so raging and cruell, yet we may not feare them.
o The fourth part of an ounce.
✱ 1. Sam. 14,45. 2. Sam. 14,11. acts 27.34.
7 The necessitie and reward of open confessing Christ.
* Marke 8,38. luk. 2,26. and 12,8. 2. Tim. 2,12.
✣ Luke 12,51.
8 Civill dissentions follow the preaching of the Gospell.
⚜ Micah 7,6.
* Luke 14,26.
9 Nothing without exception is to be preferred before our duetie to God.
✱ Chap. 16,24. mar. 8,34. luk. 9,23 and 14,27.
⚜ Iohn 14,25.
p They are saide to find their life, which deliver it out of danger: and this *is* spoken after the opinion of the people which thinke them cleane lost that die, because they thinke not of the *life* to come.
10 God is both author and revenger of his holy ministerie.
* Luke 10,16. Iohn 13.20.
11 We shall lose nothing that we bestow upon Christ.
q As a Prophet.
✱ Mar.9,41.
r Which in the sight of the world are vile and abiect.

1 Christ sheweth by his works, that he is the promised Messias.
a Of instructing them with precepts.
b The disciples cities, that is to say, in Galile, where many of them were borne. Acts 2,7.
⚜ Luke 7,18.

*Ref. 11.1. *Luke* 4.17.
a What agreement, and what difference is betwixt the ministerie of the Prophets, the preaching of Iohn, and the full light of the Gospel, which Christ hath brought.
✠ *Malac.* 3.1. *Luke* 7.28.
c *In the new state of the Church where the true glory of God shineth: the person are not compared together, but the kinde of doctrines, the preaching of Iohn with the law & the Prophets, and againe, the most cleare preaching of the Gospel with Iohns.*
* *Luke* 16.16.
d *They prophecied of things to come which are now present and clearely & plainely spoken.*
✠ *Malac.* 4.5.
✠ *Luke* 7.31.
3 There are none more stout & stubborne enemies of the Gospel, then they to whom it ought to be most acceptable.
e *He blameth the frowardnesse of this age, by a proverbe, in that they could be moved neither with rough, nor gentle dealing.*
4 That which the most part refuse, the elect and chosen embrace.
f *Wisemen doe acknowledge the wisedome of the Gospel, when they receive it.*
5 The proud reiect the Gospel offered vnto them, to their great hurt and smart which tureeth to the saluation of the simple.
* *Luke* 10.13.
* *Luke* 10.21.
g *Through the ministerie of Christ, who onely sheweth the trueth of all things pertaining to God.*
h *This word sheweth, that hee contenteth himselfe in his fathers counsell.*
i *Gods will is the onely rule of righteousnesse.*
✠ *Iohn* 3.35.
6 There is no true knowledge of God, nor quietnes of mind, but onely in Christ alone.
✠ *Iohn* 6.46.

the dead are raised vp, * and the poore receiue the Gospel.

6 And blessed is he that shall not be offended in me.

7 a And as they departed, Iesus beganne to speake vnto the multitude of Iohn, What went ye out into the wildernesse to see? a reede shaken with the winde?

8 But what went ye out to see? A man clothed in soft raiment? Behold they that weare soft clothing, are in kings houses.

9 But what went yee out to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

10 For this is he of whom it is written, ✠ Behold, I send my messenger before thy face which shall prepare thy way before thee.

11 Verely I say vnto you, Among them which are begotten of women, arose there not a greater then Iohn Baptist, notwithstanding, he that is the least in ✠ c kingdome of heaven, is greater then he.

12 And from * the time of Iohn Baptist hitherto, the kingdome of God suffereth violence, and the violent take it by force.

13 For all the Prophets and the Law d prophecied vnto Iohn.

14 And if ye wil receiue it, this is * that Elias which was to come.

15 ¶ He that hath eares to heare let him heare.

16 ✠ 3 But wherevnto shall I like this generation? e It is like vnto little children which sit in the markets, and call vnto their fellowes.

17 And say, We have piped vnto you, and yee have not daunced, wee have mourned vnto you, and ye have not lamented.

18 For Iohn came neither eating nor drinking, and they say, He hath a deuill.

19 The Sonne of men came eating and drinking, and they say, Behold a glutton and a drinker of wine, a friend vnto Publicanes & sinners: 4 but wisedome is iustified of her children.

20 ¶ 5 * Then began he to vpbraid the cities, wherein most of his great workes were done, because they repented not.

21 Woe *be* to thee Chorazin: Woe *be* to thee Bethsaida: for if the great works which were done in you, had bene done in Tyrus and Sidon, they had repented long agone in sackcloath and ashes.

22 But I say to you, It shall be easier for Tyrus and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which art lifted vp vnto heaven, shalt be brought downe to hell: for if the great workes, which have beene done in thee, had beene done among them of Sodome, they had remained vnto this day.

24 But I say vnto you, that it shallbe easier for them of the land of Sodom in the day of iudgement, then for thee.

25 ✠ At that time Iesus answered and sayd, I give thee thankes, O Father, Lord of heaven and earth, because thou hast hid these things from the wise, and men of vnderstanding, and hast 8 opened them vnto babes.

26 Ie is h so, O Father, because thy i good pleasure was such.

27 ✠ 6 All things are given vnto mee of my Father: and * no man knoweth the Sonne, but the Father: neither knoweth any man the Father, but the Sonne, and hee to whom the Sonne will reueale *him*.

28 Come vnto mee, all ye that are weary and laden, and I will ease you,

29 Take my yoke on you, and learne of mee that I am meeke and lowly in heart: and ye shall finde ✠ rest vnto your soules.

30 ✠ For my yoke is k easie, & my burden light.

* *Iere.* 6.16.
✠ 1 *Iohn* 5.3.
k *May easily be borne. For his commandments are not grieuous, for all that is borne of God ouercommeth the world,* 1 *Iohn* 5.4.

CHAP. XII

1 The disciples plucke the eares of corne. 6 Mercie, sacrifice. 10 The withered hand is healed. 12 We must doe good on the Sabbath. 22 The possessed is holpen. 25 A kingdome diuided. 31 Sinne, blasphemie. 33 The good or euill tree. 34 Vipers. 38 The Ninevites. 42 The Queene of Saba. 43 The true mother and brethren of Christ.

1 Of the true sanctifying of the Sabbath, and the abrogating of it.
✠ *Marke* 2.23. *Luke* 6.1.

AT 1 that time Iesus went on a Sabbath day through the corne, and his disciples were an hungred, and began to plucke the eares of corne and to eate.

2 And when the Pharises sawe it, they sayd vnto him, Beholde, thy disciples doe ✠ that which is not lawfull to doe vpon the Sabbath.

✠ *Deut.* 23.25.
* 1. *Sam.* 21.6.

3 But he said vnto them, * Have ye not read what David did when he was an hungred, and they that were with him?

4 How he went into the house of God, and did eate the a shewbread, which was not lawfull for him to eat, neither for them which were with him, but onely for the * Priests?

a *The Hebrewes call it bread of face, because it stood before the Lord all the weeke vpon the golden table appointed to that seruice,* Leuit. 24.6.
* *Exod.* 20.33. *Leuit.* 8.31. *and* 24.9.

5 Or have ye not read in the Law, how that on the Sabbath dayes the Priestes in the Temple * b breake the Sabbath, and are blamelesse?

b *When the Priests doe Gods seruice vpon the Sabbath day, yet they breake not the Law: much lesse doth the Lord of the Sabbath breake the Sabbath.*
✠ *Num.* 28.9.

6 But I say vnto you, that here is one greater then the Temple.

7 Wherefore if ye knewe what this is, ✠ I will have mercie and not sacrifice, ye would not have condemned the innocents.

✠ *Hos.* 6.7.

8 For the sonne of man is Lord, *even* of the Sabbath.

9 * 2 And he departed thence, and went into their Synagogue:

chap. 9 13.

10 And behold, there was a man which had *his* hand dried vp. And they asked him, saying, Is it lawfull to heale vpon a Sabbath day? that they might accuse him.

* *Marke* 3.1. *Luke* 6.6.
2 The ceremonies of the Law are not against the loue of our neighbour.

11 And he said vnto them, What man shall there be among you, ✠ hath a sheep, & if it fall on ✠ Sabbath day into a pit, doth not take it & lift it out?

3 How farre and in what respect we may giue place to the vnbridled rage of the wicked.

12 How much more then is a man better then a sheepe? therefore, it is lawfull to doe well on a Sabbath day.

* *Isai.* 42.1.
c *By inducement it ment a safe estate, because Christ was to publish true religion among the Gentiles, and to cast out superstition, which thing whosoeuer it is done, the Lord is said to reigne and iudge there, that is, to say, to gouerne and rule matters.*

13 Then said he to the man, Stretch foorth thine hand. And he stretched it forth, and it was made whole as the other.

14 3 Then the Pharises went out, and consulted against him, how they might destroy him.

15 But whē Iesus knew it, he departed thence. & great multitudes followed him, & he healed thē al.

16 And charged them in threatning wise, that they should not make him knowen.

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

18 * Behold my servant whom I have chosen, my beloued in whom my soule delighteth: I will put my Spirit on him, and hee shall shew c iudgement to the Gentiles.

d *Hee shall pronounce iudgement and iudgement, maugre the world and Satan, and shew himselfe conquerour ouer all his enemies.*
✠ *Luke* 12.14.
4 A trueth be it neuer so manifest, is subiect to the slaunders of the wicked: yet notwithstanding it ought to be auouched stoutly.

19 He shall not striue, nor cry, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall hee not breake, and smoking flaxe shall he not quench, till he d bring forth iudgement vnto victorie.

21 And in his Name shall the Gentiles trust.

22 ¶ ✠ 4 Then was brought to him one possessed with a deuill, *both* blinde and dumbe, and he healed him, so that he *which was* blind and dumbe both spake and saw.

23 And

23 And all the people were amaſed, and ſayd, Is not this that ſonne of Dauid?

24 But when the Phariſes heard it, they ſayd, ✣ This man caſteth the deuils no otherwiſe out but through Beelzebub the prince of deuils.

25 § But Ieſus knew their thoughts, and ſayd to them, Euery kingdome diuided againſt it ſelfe, is brought to nought, and every citie or houſe diuided againſt it ſelfe ſhall not ſtand.

26 So if Satan caſt out Satan, hee is diuided againſt himſelfe: how ſhall then his kingdome endure?

27 Alſo if I through f Beelzebub caſt out deuils, by whom doe your childeren caſt them out? Therefore they ſhall be your iudges.

28 But if I caſt out diuils by the Spirit of God, then is the kingdome of God come vnto you.

29 Els how can a man enter into a ſtrong mans houſe and ſpoyle his goods, except he firſt binde the ſtrong man, and then ſpoyle his houſe?

30 He that is not with me, is againſt me: and he that gathered not with me, ſcattereth.

31 ✣ Wherefore I ſay vnto you, Euery ſinne and blaſphemy ſhall be forgiuen vnto men: but the blaſphemie *againſt* the holy Ghoſt ſhall not be forgiuen vnto men.

32 Whoſoeuer ſhall ſpeake a word againſt the ſonne of man, it ſhall be forgiuen him: 6 but whoſoeuer ſhall ſpeake againſt the holy Ghoſt, it ſhall not be forgiuen him, neither in this world, nor in the world to come.

33 Either make the tree good, and his fruite good: or els make the tree euill, & his fruit euill: for the tree is knowen by the fruit.

34 7 O generations of vipers, how can you ſpeake good things, when ye are euill? For of the ∵ abundance of the heart the mouth ſpeaketh.

35 A good man out of the good treaſure of his heart bringeth foorth good things: & an euill man out of an euill treaſure, bringeth forth euill things.

36 But I ſay vnto you, that of euery e idle worde that men ſhall ſpeake, they ſhall giue account thereof at the day of iudgement.

37 For by thy wordes thou ſhalt be iuſtified, and by thy words thou ſhalt be condemned.

38 ¶ § ✣ Then anſwered certain of the Scribes and of the Phariſes, ſaying, Maſter, we would ſee * a ſigne of thee.

39 But he anſwered and ſaid vnto them, An euill and f adulterous generation ſeeketh a ſigne, but no ſigne ſhall be giuen vnto it, ſaue that ſigne of the Prophet Ionas.

40 ✲ For as Ionas was three dayes and three nights in the whales belly: ſo ſhall the ſonne of man be three dayes and three nights in the heart of the earth.

41 9 The men of Nineue ſhall riſe in iudgement with this generation, and condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

42 ✣ The Queene of the g South ſhall riſe in iudgement with this generation, and ſhall condemne it: for ſhe came from the h vtmoſt parts of the earth to heare the wiſedome of Salomon: and behold, a greater then Salomon *is* here.

43 ¶ § Now when the vncleane ſpirit is gone out of a man, he walketh throughout dry places, ſeeking reſt, and findeth none.

44 Then hee ſayth, I will returne into mine houſe from whence I came: and when he is come, he findeth it emptie, ſwept and garniſhed,

45 ¶ Then he goeth, and taketh vnto him ſeuen other ſpirits worſe then himſelfe, and they enter in, and dwell there: * and the end of that man is worſe then the beginning. Euen ſo ſhall it be with this wicked generation.

46 10 § While he yet ſpake to the multitude, behold, his mother, and his brethren ſtood without, deſiring to ſpeake with him.

47 Then one ſayd vnto him, Behold, thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.

48 But he anſwered, and ſaid to him that told him, Who is my mother, & who are my brethren?

49 11 And he ſtretched forth his hand toward his diſciples & ſaid, Behold my mother, & my brethrē.

50 For whoſoeuer ſhall doe my Fathers will which is in heaven, the ſame is my brother and ſiſter and mother.

CHAP. XIII.

1 *The parable of the Sower.* 11 *and* 34 *Why Ieſus ſpeake in parables.* 18 *The expoſition of the parable.* 24 *The parable of the tares.* 31 *Of the muſtard ſeed.* 33 *Of the leauen.* 44 *Of the hidden treaſure.* 45 *Of the parable.* 47 *Of the draw net caſt into the ſea.* 53 *Chriſt is not receiued of his countrey men the Nazarites.*

THe ∵ ſame day went Ieſus out of the houſe, and ſate by the ſea ſide.

2 1 And great multitudes reſorted vnto him, ſo that he went into a ſhip, and ſate downe: and the whole multitude ſtood on the ſhore.

3 Then he ſpeake many things to them in parables, ſaying, Behold, a ſower went forth to ſow,

4 And as he ſowed, ſome fell by the way ſide, and the foules came and deuoured them vp.

5 And ſome fell vpon ſtony ground, where they had not much earth, and anon they ſprung vp, becauſe they had no depth of earth.

6 And when the ſunne was vp, they were parched, and for lacke of rooting withered away.

7 And ſome fell among thornes, and the thornes ſprung vp, and choked them.

8 And ſome againe fell in good ground, and brought forth fruit, one *corne* an hundreth fold, ſome ſixtie fold, and another thirtie fold.

9 He that hath eares to heare, let him heare.

10 ¶ Then the diſciples came, and ſayd to him, Why ſpeakeſt thou to them in parables?

11 2 And he anſwered and ſayd vnto them, Becauſe it is giuen vnto you to know the ſecrets of the kingdome of heaven, but to thē it is not giuen.

12 ✣ For whoſoeuer hath, to him ſhalbe given, and he ſhall haue abundance: but whoſoeuer hath not, from him ſhalbe take away even that he hath.

13 Therefore ſpeake I to them in parables, becauſe they ſeeing, doe not ſee: and hearing, they heare not, neither vnderſtand.

14 So in them is fulfilled the prophecie of Eſaias, which *prophecie* ſaith, ✲ By hearing ye ſhall heare, and ſhall not vnderſtand, and ſeeing yee ſhall ſee, and ſhall not perceiue.

15 For this peoples heart is waxed fat, and their eares are dull of hearing, and with their eyes they haue winked, leaſt they ſhould ſee with their eyes, and heare with their eares, and ſhould vnderſtand with their hearts, and ſhould returne, that I might heale them.

16 3 But bleſſed *are* your eyes, for they ſee: and your eares, for they heare.

17 * For verely I ſay vnto you, that many Prophets, and righteous men haue deſired to ſee thoſe things which yee ſee, and haue not ſeene *them*, and to heare thoſe things which yee heard, and haue not heard *them*,

18 ¶ Heare

✲ *Chap.9.34. Marke 3.22. Luke 11.15.*

§ The kingdome of Chriſt and the kingdome of the deuill cannot conſiſt togither.

✣ *Marke 3.28,29. Luke 12.10. 1.Iohn 5.16.*

6 Of b'aſphemie againſt the holy Ghoſt.

7 Hypocrites at the length bewray themſelues euen by their owne mouth.

∵ *Luke 6.45.*

e *Vaine and vnprofitable trifle; which the moſt part of men ſpend their liues in.*

g Againſt froward deſires of miracles.

✲ *Chap.16.1. Luke 11.29. 1.cor.1.22.*

f *Baſtard, which fell from Abrahams faith, or forſooke the true worſhip of God.*

✲ *Ionas 1.17.*

9 Chriſt teacheth by the forowfull example of the Iewes, that there are none more miſerable then they which put out the light of Goſpel which was kindled in them.

* *Ionas 3.5.*

✣ *1.King.10.1. 2 chron.9.1.*

g *He meaneth the Queene of Saba whoſe countrey is South in reſpect of the land of Iſrael, 1.King.10.*

h *For Saba is ſituate in the vtmoſt coaſt of happy Arabia vpon the mouth of the Arabian ſea.*

§ *Luke 11.24.*

✣ *Heb. 6.4.5. and 10.26. 2.pet 2.20.*

10 Chriſt teacheth by his owne example, how that all things ought to be ſet apart in reſpect of Gods glory.

✣ *Marke 3.31. Luke 8.19.*

11 None are more neere vnto vs, then they that are of the houſhold of faith.

* *Marke 4.1. Luke 8.4.5.*

1 Chriſt ſheweth in putting foorth this parable of the Sower, that the ſeed of life which is ſowen in the world, commeth not on ſo well in one as in another, and the reaſon is, for that men for the moſt part either doe not receiue it or ſuffer it not to ripen.

2 The gift of vnderſtanding and of faith is proper to the elect, and all the reſt are blinded through the iuſt iudgement of God.

✲ *Chap.25.29.*

✲ *Eſai.6.9. marke 4.12. luke 8.10. Iohn 12.40. acts 28.26. Rom.11.8.*

3 The condition of the Church vnder and ſince Chriſt, is better then it was in the time of the Fathers vnder the Law.

* *Luke 10.24.*

* *Mar.4.15. Luke 8,12.*

18 ¶ * Heare ye therefore the parable of the Sower.

19 Wherefore any man heareth the word of that kingdome, and vnderstandeth it not, that evill one commeth, and catcheth away that which was sowen in his [a] heart: and this is hee which hath received the seed by the way side.

[a] *Though there be mention made of the hearts, yet this sowing is referred to hearing without understanding. For whether the seed be received in the heart or noyet he that soweth, soweth to the heart.*

20 And hee that received seede in the stony ground, is he which heareth the word, and incontinently with ioy receiveth it,

21 Yet hath he no roote in himselfe, and dureth but a season: for assoone as tribulation or persecution commeth because of the word, by and by he is offended.

22 And he that received ỹ seed among thornes, is hee that heareth the word: but the care of this world, and the deceitfulnesse of riches choke the word, and he is made vnfruitfull.

23 But he that received the seed in the good ground, is he that heareth the word, and vnderstandeth it, which also beareth fruit, and bringeth forth, some an hundred fold, some sixtie fold, and some thirtie fold.

[4] *Christ sheweth in another parable of the evill seed mixt with ỹ good, that the Church shall never be free and quit from offences, both in doctrine and maners, vntill the day appointed for the restoring of all things to come, and therefore the faithfull have to arme themselves with patience and constancy.*

24 ¶ 4 Another parable put hee foorth vnto them, saying, The kingdome of heaven is like vnto a man which sowed good seed in his field.

25 But while men slept, there came his enemy and sowed tares among the wheate, and went his way.

26 And when the blade was sprung up, and brought forth fruit, then appeared the tares also.

27 Then came the servants of the housholder, and sayd unto him, Master, soweſt thou not good seede in thy field? from whence then hath it tares.

28 And he sayd unto them, Some envious man hath done this. Then the servants sayd unto him, Wilt thou then that we go and gather them up?

29 But he sayd, Nay, least while ye goe about to gather the tares, ye plucke up also with them the wheate.

30 Let both grow together vntill the harveſt, and in time of harveſt I will say to the reapers, Gather ye first the tares, and bind them in sheaves to burne them: but gather the wheat into my barne.

* *Marke 4,30. Luke 13,19.*

[5] *God beginneth his kingdome with very small beginnings, to the end that by the growing on of it, beside the expectation and hope of all men, his mighty power and working may be the more set forth.*

31 ¶ [5] Another parable he put foorth unto them, saying, The kingdome of heaven is like vnto a graine of mustard seede, which a man taketh and soweth in his field:

32 Which in deed is the least of all seeds: but when it it growen, it is the greatest among herbs, and it is a tree, so that the birds of heaven come and build in the branches thereof.

* *Luke 13,21.*

33 ¶ * Another parable spake he to them, The kingdome of heaven is like vnto leaven, which a woman taketh and hideth in three pecks of meale, till all be leavened.

* *Mar.4.33.34.*

34 ¶ ✤ All these things spake Iesus unto the multitude in parables, and without parables, spake he not unto them,

✤ *Psal.78,2.*

35 That it might be fulfilled, which was spoken by the Prophet, saying, ✤ I will open my mouth in parables, and wil vtter the things which have bene kept secret from the foundation of the world.

[6] *He expoundeth the former parable of the good and evill seed.*

36 Then sent Iesus the multitude away, and went into the house. And his disciples came unto him, saying, Declare unto us the parable of the tares of that field.

37 [6] Then answered he, and sayd to them, Hee that soweth the good seed, is the sonne of man,

38 And the field is the word, and the good seed are the children of the kingdome, and the tares are the children of that wicked one.

39 And the enemy that soweth them is the devill, * and the harveſt is the end of the world, and the reapers be the Angels.

✤ *Ioel 3.13. Reuel.14,15.*

40 As then the tares are gathered and burned in the fire, so shall it be in the end of this world.

41 The Sonne of man shall send forth his Angels, and they shal gather out of his kingdome all things that offend, and them which doe iniquity,

42 And shall cast them into a fornace of fire. There shall be wailing and gnashing of teeth.

43 ✤ Then shall the iust men shine as the sunne in the kingdome of their father. Hee that hath eares to heare, let him heare.

✤ *Dan.12.3.*

[7] *Few men understand how great the riches of the kingdome of heaven are, and no man can be partaker of them, but he that redeemeth them with the losse of all his goods.*

44 ¶ [7] Againe, the kingdome of heaven is like unto a treasure hid in the field, which when a man hath found, he hideth it, and for ioy thereof departeth, and selleth all that he hath, and buyeth that field.

45 ¶ Againe, the kingdome of heaven is like to a merchant man that seeketh good pearles,

46 Who having found a pearle of great price, went and sold all that he had and bought it.

[8] *They are many in the Church, which not withstanding are not of the Church, and therefore at length shall be cast out: but the full and perfect cleaning of them is deferred to the last day.*

47 ¶ [8] Againe, the kingdome of heaven is like unto a draw net cast into the sea, that gathereth of all kindes *of things*.

48 Which, when it is full, men draw to land, and sit and gather the good into vessels, and cast the bad away.

49 So shall it be at the end of the world. The Angels shall goe foorth, and sever the bad from among the iust,

50 And shall cast them into a fornace of fire: there shallbe wailing and gnashing of teeth.

[9] *They ought to be deligent, which have not onely to be wise for themselves, but to dispense the wisedome of God to others.*

51 ¶ [9] Iesus sayd unto them, Vnderstand yee all these thing? They sayd unto him, Yea, Lord.

52 Then sayd hee unto them, Therefore every Scribe which is taught unto the kingdome of heaven, is like unto an housholder, which bringeth foorth out of his treasure things both new and old.

✤ *Marke 6,1. Luke 4.6.*

[10] *Men doe not onely sinne of ignorance, but also wittingly and willingly lay stumbling blockes in their owne wayes, that when God calleth them they may not obey, and so mok plainely destroy and cast away themselves,*

53 ¶ And it came to passe, that when Iesus had ended these parables, he departed thence,

54 ✤ [10] And came into his owne countrey, and taught them in their Synagogue, so that they were astonied, and sayd, Whence commeth this wisedome and great workes unto this man?

55 Is not this the carpenters sonne? Is not his mother called Marie, * and his brethren Iames and Ioses, and Simon, and Iudas?

* *Iohn 6.42.*

56 And are not his sisters all with vs? Whence then hath he all these things?

57 And they were offended with him. Then Iesus sayd to them, ✤ A Prophet is not without honour, save in his owne countrey, and in his owne house.

✤ *Marke 6,4. Luke 4,24. Iohn 4,44.*

58 And he did not many great workes there, for their vnbeliefes sake.

CHAP. XIIII.

1 Herods iudgement of Christ. 3 Wherefore Iohn was bound, 10 and beheaded. 13 Iesus departeth. 15 Of the fiue loaves, &c. 23 Christ prayeth. 24 The Apostles tossed with the waves. 27 Faith. 30 Peter in temptation. 36 The hemme of Christs garment.

AT *[1] that time Herod the Tetrarch heard of the fame of Iesus,

* *Marke 6,14. Luke 9.7.*

[1] *Here is in Iohn an example of an inuincible courage, which all faithfull Ministers of Gods word ought to follow: in Herod, an example of tyrannous vanitie, pride and cruelty, and to be short, of a courtly conscience, and of their miserable slaverie, which have once given themselves over to pleasures: in Herodias and her daughter, an example of whorelike wantonnesse, and womanlike cruelties.*

2 And

2 And ſayd vnto his ſervants, This is that Iohn Baptiſt, he is riſen againe from the dead, and therefore great a works are wrought by him.

3 * For Herod had taken Iohn, and bound him, and put him in priſon for Herodias ſake, his brother Philips wife.

4 For Iohn ſayd vnto him, It is not ‡ lawfull for thee to have her.

5 And when he would haue put him to death, he feared the multitude, becauſe they counted him as a 4 Propher.

6 But when Herods birth-day was kept, the daughter of Herodias danced before them, and pleaſed b Herod.

7 Wherefore hee promiſed with an oath, that he would give her whatſoeuer ſhe would aske.

8 And ſhe being before inſtructed of her mother, ſayd, Give mee here Iohn Baptiſts head in a platter.

9 And the king was ſory: nevertheles, becauſe of the oath, and them that ſate with him at the table, he commanded it to be given *her*,

10 And ſent, and beheaded Iohn in the priſon.

11 And his head was brought in a platter, and given to the mayd, and ſhee brought it vnto her mother.

12 And his diſciples came, and tooke up the body, and buried it, and went and told Ieſus.

13 ✣ And when Ieſus heard it, hee departed thence by ſhip into a deſert place apart. And when the multitude had heard it, they followed him on foot out of the cities.

14 2 And Ieſus went forth and ſaw a great multitude, and was mooved with compaſſion toward them, and he healed their ſicke.

15 ¶ And when even was come, ✣ his diſciples came to him, ſaying, This is a deſert place, and the time is already paſt: let the multitude depart, that they may goe into the townes, and buy them vitailes.

16 But Ieſus ſayd to them, They have no need to goe away: give ye them to eat.

17 Then ſayd they vnto him, Wee have here but five loaves, and two fiſhes.

18 And he ſayd, Bring them hither to me.

19 And hee commaunded the multitude to ſit downe on the graſſe, and tooke the five loaves, and the two fiſhes, and looked up to heaven, and bleſſed, and brake, and gave the loaves to his diſciples, and the diſciples to the multitude.

20 And they did all eat, and were ſufficed, and they tooke up of the fragments that remained, twelve baskets full.

21 And they that had eaten, were about five thouſand men, beſide women and little children.

22 ¶ And ſtraightway Ieſus compelled his diſciples to enter into a ſhip, and to goe over before him, while he ſent the multitude away.

23 And aſſoone as he had ſent the multitude away, he went up into a mountaine alone to pray: and * when the evening was come, hee was there alone.

24 3 And the ſhip was now in the mids of the ſea, and was toſſed with waves: for it was a contrary wind.

25 And in the c fourth watch of the night, Ieſus went vnto them, walking on the ſea.

26 And when his diſciples ſaw him walking on the ſea, they were troubled, ſaying, It is a d ſpirit, and cried out for feare.

27 But ſtraightway Ieſus ſpake vnto them, ſaying, Be of good comfort, it is I: be not afraid.

28 4 Then Peter anſwered him, and ſayd, Maſter, if it be thou, bid mee come vnto thee on the water.

29 And he ſayd, Come. And when Peter was come downe out of the ſhip, hee walked on the water to goe to Ieſus.

30 But when he ſaw a mightie winde, he was afraid: and as he began to ſinke, he cried, ſaying, Maſter, ſave me.

31 So immediatly Ieſus ſtretched foorth his hand, and caught him, and ſayd to him, O thou of little faith, wherefore diddeſt thou doubt.

32 And aſſoone as they were come into the ſhip, the winde ceaſed.

33 Then they that were in the ſhip, came and worſhipped him, ſaying, Of a trueth thou art the Sonne of God.

34 ¶ * And when they were come over, they came into the land of e Gennezaret.

35 5 And when the men of that place knew him, they ſent out into all that countrey round about, and brought vnto him all that were ſicke.

36 And beſought him, that they might touch the hemme of his garment onely: and as many as touched it were made whole.

4 By faith we tread under our feete even the tempeſts themſelves, but yet by the vertue of Chriſt, which teacheth that vertue, which he of his mercy hath given.

* *Marke* 6 54.

e *This Genezareth was a lake nigh to Capernaum, which is alſo called the ſea of Galile and Tiberias, ſo that the countrey it ſelfe grew to be called by that name.*

5 In that that Chriſt healeth the ſicke, we are giuen to vnderſtand that we muſt ſeeke remedy for ſpiritual diſeaſes at his hands: and that we are bound not onely to run our ſelves, but alſo to bring others to him.

CHAP. XV.

3 *The commandements and traditions of men.* 12 *Offences.* 13 *The plant which is rooted up.* 14 *Blinde leading the blind.* 18 *The heart.* 22 *The woman of Canane.* 26 *The childrens bread: whelpes.* 28 *Faith.* 32 4000 *men fedde.* 36 *Thankesgiving.*

THen 1 came to Ieſus the Scribes and Phariſes, which were of Ieruſalem, ſaying,

1 None commonly are more bold contemners of God, then they whom God appointeth keepers of his law.

2 ‡ Why doe thy diſciples tranſgreſſe the tradition of the Elders? for they a waſh not their hands when they eate bread.

‡ *Marke* 7.1.

a *Which they received of their anceſtors from hand to hand, or their elders alloweth which, were the gouernors of the Church.*

3 2 But he anſwered and ſayd vnto them, Why doe yee alſo tranſgreſſe the commaundement of God by your tradition?

2 Their wicked buldneſſe, in corrupting the commandements of God, and that upon pretence of godlineſſe. and uſurping authoritie to make lawes, is here reprooved.

4 * For God hath commaunded, ſaying, b Honour thy father and mother: * and hee that curſeth father or mother, let him die the death.

* *Exod.* 20. 12. *Deut.* 5, 16. *Ephes.* 6. 2.

b *By honour is meant all kinde of duetie which children owe to their parents.*

5 But ye ſay, c Whoſoever ſhall ſay to father or mother, *By the gift that is offered* by me, thou mayeſt have profit,

✣ *Exod.* 21, 17. *Leu.* 20 9 *pro.* 20. 20

c *The meaning is this: whatſoever I beſtow upon the Temple, is to thy profit, for it is as good as if I gave it thee: for (as the Phariſes of our time ſay) it ſhall be meritorious for thee: for under this colour of religion, they raked all to themſelues, as though that hee that had given any thing to the Temple, had done the duetie of a childe.*

6 Though he honour not his father, or his mother, *ſhalbe free*: thus have ye made the commandement of God of no d authoritie by your tradition.

d *You made it of no power and authoritie as much as lay in you: for otherwiſe the commandements of God ſtand faſt in the Church of God, in deſpite of the world and Satan.*

7 3 O hypocrites, Eſaias propheſied well of you, ſaying,

3 The ſame men are condemned for hypocriſie and ſuperſtition, becauſe they made the kingdome of God to ſtand in outward things.

8 * This people draweth neere vnto me with their mouth, and honoureth me with the lippes, but their heart is farre off from me.

✣ *Eſa.* 29.13.

9 But in vaine they worſhip me, teaching *for* doctrines, mens precepts.

10 4 Then hee called the multitude vnto him, and ſaid to them, Heare and vnderſtand.

4 Chriſt teacheth us that hypocriſie of falſe teachers which deceive our ſoule, is not to be borne withall, no not in indifferent matters, and there is no reaſon why their ordinary vocation ſhould blinde our eyes: otherwiſe we are like to periſh with them.

11 That

a By works he meaneth that force and power, whereby works are wrought and not the works, as is ſeene of before.

✣ *Marke* 6.17. *Luke* 3.19.

‡ *Leuit.* 18.16. *and* 20.21.

* *Chap.* 21.26.

b *There were three Herods: the firſt of them was Antipaters ſonne, who is alſo called Aſcalonita, in whoſe reigne Chriſt was borne, and hee it was that cauſed the children to be ſlaine. The ſecond was called Antipas, Magnus his ſonne, whoſe mothers name was Malthace or Martaca, and this was called Tetrarch, by reaſon of enlarging his dominion. when Archelaus was baniſhed to Vienna in France. The third was Agrippa, Magnus his nephew by Ariſtobulus, and hee it was that ſlew Iames.*

* *Marke* 6.32. *Luke* 9.10.

2 Chriſt refreſheth a great multitude with five loaves and two little fiſhes, ſhewing thereby, that they ſhall want nothing, which lay all things aſide & ſeeke the kingdome of heaven.

* *Marke* 6.35. *Luke* 9.12. *Iohn* 6.5.

* *Mar.* 6.45.46.47. *Iohn* 6.16.17.18.

3 We muſt faile even thorow mighty tempeſts, and Chriſt will never forſake us, ſo that we goe whither he hath commanded vs.

c *By the fourth watch is meant the time neere to day breaking: for in old time they divided the night into foure watches, in which they ſcouted.*

d *A ſpirit, as it is here taken, is that which a man imagineth to himſelfe plainly in his mind, perſwading himſelfe that he ſeeth ſome thing, and ſeeth nothing.*

11 * That which goeth into the mouth, defileth not the man, but that which commeth out of the mouth that defileth the man.

12 ¶ Then came his diſciples, and ſayd unto him, Perceiveſt thou not, that the Phariſes are offended in hearing *this* ſaying?

13 But he anſwered and ſaid, ‡ Every plant which mine heavenly Father hath not planted, ſhalbe rooted up.

14 Let them alone, they be the * blinde leaders of the blind: and if the blind leade the blind, both ſhall fall into the ditch.

15 ¶ ✣ Then anſwered Peter, and ſaid to him, Declare unto us this parable.

16 Then ſaid Ieſus, Are ye yet without vnderſtanding?

17 Perceive ye not yet, that whatſoever entreth into the mouth, goeth into the belly, and is caſt out into the draught?

18 But thoſe things which proceede out of the mouth, come from the heart, and they defile the man.

19 For out of the heart * come evill thoughts, murders, adulteries, fornications, thefts, falſe teſtimonies, ſlaunders.

20 Theſe are the things which defile the man: but to eat with vnwaſhen hands, defileth not the man.

21 * And Ieſus went thence, and departed into the e coaſts of Tyrus and Sidon.

22 And beholde, a woman a f Cananite came out of the ſame coaſtes, and cried, ſaying unto him, Have mercy on me, O Lord, the ſonne of David: my daughter is miſerably vexed with a devill.

23 ſ But he anſwered her not a word. Then came to him his diſciples, and beſought him, ſaying, Send her away, for ſhe cryeth after us.

24 But he anſwered, and ſaid, I am not ſent, but unto the * loſt ſheepe of the g houſe of Iſrael.

25 Yet ſhe came, and worſhipped him, ſaying, Lord helpe me.

26 And he anſwered, and ſaid, It is not good to take the childrens bread, and to caſt it to whelpes.

27 But ſhe ſayd, Trueth, Lord: yet indeede the whelps eate of the crummes, which fall from their maſters table.

28 Then Ieſus anſwered, and ſayd unto her, O woman, great is thy faith: be it to thee, as thou deſireſt. And her daughter was made whole at that houre.

29 ¶ 6 So Ieſus ‡ went away from thence, and came neere unto the ſea of Galile, and went up in a mountaine and ſate downe there.

30 And great multitudes came unto him, ‡ having with them halt, blinde, dumme, h maimed, and many other, and caſt them dow ne at Ieſus feet, and he healed them.

31 In ſo much that the multitude wondered, to ſee the dumme ſpeake, the maimed whole, the halt to goe, and the blinde to ſee: and they glorified the God of Iſrael.

32 ✣ 7 Then Ieſus called his diſciples unto him, and ſaid, I have compaſsion on this multitude, becauſe they have i continued with me already three dayes, and have nothing to eate: and I will not let them depart faſting, leaſt they faint in the way.

33 And his diſciples ſayd unto him, Whence ſhould wee get ſo much bread in the wildernesſe, as ſhould ſuffice ſo great a multitude!

34 And Ieſus ſaid unto them, how many loaves have ye? And they ſaid, Seven, & a few little fiſhes.

35 Then hee commaundeth the multitude k to ſit downe on the ground.

36 And tooke the ſeven loaves, and the fiſhes, and gave thanks, and brake *them*, and gave to his diſciples, and the diſciples to the multitude.

37 And they did all eate, and were ſufficed, and they tooke up of the fragments that remained, ſeven l baſkets full.

38 And they that had eaten, were foure thouſand [illegible] beſide women, and litle children.

39 [illegible] Ieſus ſent away the multitude, and tooke [illegible] me into the parts of Magdala.

CHAP. XVI.

The leaven of the Phariſes. 12 for [illegible] *the peoples opinion of Chriſt. 17 Faith* [illegible] *The rocke. 19 The keyes. 21 Chriſt* [illegible] *24 The forſaking of our ſelfe, and* [illegible] *To loſe the life.*

THen m came the Phariſes and Sadduces, and did n tempt *him*, deſiring him to ſhew them a ſigne from heaven.

2 But he anſwered, and ſaid unto them, When it is evening, ye ſay, Faire weather, for the ſkie is red.

3 ‡ And in the morning, *ye ſay*, To day *ſhall be* a tempeſt: for the ſkie is red and lowring. O hypocrites, ye can diſcerne the o face of the ſkie, and can ye not *diſcerne* the ſignes of the times?

4 * The wicked generation, and adulterous ſeeketh a ſigne, but there ſhall no ſigne be given it, but p that ſigne of the Prophet ✣ Ionas: ſo he left them, and departed.

5 ¶ q And when his diſciples were come to the other ſide, they had * forgotten to take bread *with them*.

6 Then Ieſus ſayd unto them, Take heede and beware of the leaven of the Phariſes and Sadduces.

7 And they reaſoned among themſelves, ſaying, *It is* becauſe we have brought no bread.

8 But Ieſus r knowing it, ſayd unto them, O ye of litle faith, why reaſon yee *thus* among your ſelves, becauſe you have brought no bread?

9 Doe ye not yet perceive, neither remember the s five loaves, when there were * five thouſand *men*, and how many baskets tooke ye up?

10 Neither the ſeven loaves when there were ✣ foure thouſand *men*, and howe many baſkets tooke ye up?

11 Why t perceive ye not that I g ſayd not vnto you concerning bread, that yee ſhould beware of the leaven of the Phariſes and Sadduces?

12 Then vnderſtood they that he had not ſayd that they ſhould beware of the leaven of bread, but of the doctrine of the Phariſes, and Sadduces.

13 ¶ ‡ 3 Now when Ieſus came into the coaſtes of u Ceſarea Philippi, hee aſked his diſciples, ſaying, Whom doe men ſay that I, the ſonne of man am?

14 And they ſayd, Some *ſay*, i Iohn Baptiſt: and ſome, Elias: and others, Ieremias, or one of the Prophets.

15 He ſayd unto them, But whom ſay yee that I am?

16 Then Simon Peter anſwered & ſaid, * Thou art that Chriſt, the ſonne of the living God.

17 4 And Ieſus anſwered, and ſayd to him,

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k Word for word, to lie downe backward, as rowers doe when in rowing they drawe their oares to them.

l A kinde of veſſell wrought with twigs.

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1 The wicked which otherwiſe are at defiance one with another, agree well together againſt Chriſt, but doe what they can, Chriſt beareth away the victorie, and triumpheth over them.

✣ Chap. 12, 38. marke 8, 11.

a Totly whether he could doe that which they deſired, but their purpoſe was naught, for they thought to finde ſome thing in him by that meanes, whereupon they might have iuſt occaſion to reprehend him: or els diſtruſt and curioſitie moved them ſo to doe, for by ſuch meanes alſo is God ſayd to be tempted, that *is* to ſay, provoked to anger, as though men would ſtrive with him.

✣ Luke 12, 54.

b The outward ſhew and countenance as it were of all things, is called in the Hebrewes tongue, a face.

* Chap. 12, 39.

c *The article ſheweth the notableneſſe of the deede.*

* Ionas 1, 17.

a Falſe teachers muſt be taken heed of.

* Marke 8, 14. luke 12. 1.

d Not by others, but by vertue of his divinitie.

e That five thouſand men were filled with ſo many loaves?

* Chap. 14, 17. Iohn 6, 9.

✣ Chap. 15, 34.

f A demaund or queſtion ioyned with admiration.

g Said, for commaunded.

‡ Marke 8, 27. luke 9, 18.

3 There are divers iudgements and opinions of Chriſt, notwithſtanding hee is knowne of his alone.

h There were two Ceſareas, the one called Stratonis upon the ſea Mediterranie, which Herod built ſumptuouſly in the honour of Octavius, Ioſ. lib. 15. the other was Ceſarea Philippi, which Herod the great the Tetrarches ſonne by Cleopatra built in the honour of Tiberius at the foote of Lebanon, Ioſ. l. 15. i As Herod thought.

✣ Ioſ. 6 69.

4 Faith is of grace, not of nature.

Blessed art thou, Simon, the sonne of Ionas: for k flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

18 § And I say also unto thee, that thou art * 1 Peter, and upon this rocke will I build my Church: & the m gates of hel shall not overcome it.

19 6 And I ✠ will give unto thee the n keyes of the kingdome of heaven, and whatsoever thou shalt o bind upon earth, shallbe bound in heaven: and whatsoever thou shalt loose on earth, shall be loosed in heaven.

20 7 Then he charged his disciples, that they should tell no man that he was Iesus that Christ.

21 ¶ 8 From that time foorth Iesus began to shew unto his disciples, that he must goe unto Hierusalem, and suffer many things of the p Elders, and of the hie Priests, and Scribes, and be slaine and be raised againe the third day.

22 Then Peter q tooke him aside, and began to rebuke him, saying, Master, pittie thy selfe: this shall not be unto thee.

23 9 Then he turned backe, and sayd unto Peter, Get thee behinde me, r Satan: thou art an offence unto me, because thou s understandest not the things that are of God, but the things that are of men.

24 10 Iesus then sayd to his disciples, * If any man will follow me, let him forsake himselfe: and take up his crosse, and follow me.

25 For ✠ whosoever will save his life, shall lose it: and whosoever shall lose his life for my sake, shall t finde it.

26 ✱ For what shall it profite a man though he should wine the whole world, if he lose his owne soule? or what shall a man give for recompence of his soule?

27 For the sonne of man shall come u in the glory of his Father with his Angels, & * then shall he give to every man according to his deeds.

28 ✠ Verely I say unto you, there be some of them that stand here, which shall not taste of death till they have seene the Sonne of man come in his x kingdome.

k *By this kinde of speech is ment mans naturall procreation upon the earth, the creature not being destroyed which was made, but deformed through sinne: So then this is the meaning: this was not revealed to thee by any understanding of man, but God shewed it thee from heaven.*

§ That is true faith, which confesseth Christ, the vertue whereof is invisible.

✠ Iohn 1.42.

l *Christ spake in the Syrian tongue, and therefore used not this distanting betwixt Petros, which signifieth Peter, and Petra, which signifieth a rocke, but in both places used this word Cephas: but his minde was that wrote in Greeke, by the divers termination to make a difference betwixt Peter, who is a piece of the building, and Christ the Petra, that is, the rocke and foundation: or els he gave his name Peter, because of the confession of his faith, which is the Churches as well as his, as the olde fathers witnes: For so saith Theoph. That confession which thou hast made, shallbe the foundation of the beleevers.*

m The enemies of the Church are compared to a strong kingdome, & therefore by Gates, are meant cities which are made strong with counsaile and forteresse, and this is the meaning, whatsoever Satan can doe by counsell or strength. So doeth Paul, 2. Cor. 10.4. call them strong holds. 6 The authoritie of the Church is from God. ✠ Iohn 20.21. n A metaphore taken of stewards which carry the keyes: and there is set foorth the power of the ministers of the word, as Esai. 22.22. and that power is common to all ministers, as Chap. 18.18 and therefore the minister of the Gospel may rightly be called the key of the kingdome of heaven. o They are bound whose sinnes are retayned, heaven is shut against them, because they received not Christ by faith: on the other side, howe apple are they to whom heaven is open, which imbrace Christ, and are delivered by him, and become fellow heires with him. 7 Men must first learne and then teach. 8 The mindes of men are in time to be prepared and made ready against the stumbling blocke of persecution. p It was a name of dignitie and not of age, and it is put for them, which were the Iudges, which the Hebrewes called Sanhedrim. q Tooke him by the hand and led him aside, as they use to doe, which meane to talke familiarly with one. 9 Against a preposterous zeale. r The Hebrewes call him Satan, that is to say, an adversarie, whom the Greeians call diabolos, that is to say, slanderer, or tempter: but it is spoken of them, that either of malice, as Iudas. Iohn 6.70. or of lightnesse and pride resist the will of God. s By this word we are taught that Peter sinned, through a false perswasion of himselfe. 10 No men provide worse for themselves, then they that love themselves more then God.

* Chap 10.38 marke 8.34. luke 9.23. and 14.27. ✱ Chap. 10.39. mar 8.35. luke 9, 24.25.26. and 17.33. t Shall gaine himselfe: And this is his meaning, they that denie Christ to save themselves, doe nor onely not gaine that which they looke for, but also lose the thing they would have kept, that is themselves, which losse is the greatest of all: but as for them that doubt not to die for Christ, it feareth farre otherwise with them. ✱ Iob 12.25 u Like a King, as Chap 6.29. * Psal. 62, 12. rom. 2, 6. ‡ Mar 9.1. luke 9.27. x By his kingdome is understood the glory of his ascension, and what followeth thereof, Ephe. 4.10. or the preaching of the Gospel. Mar. 9.1.

CHAP. XVII.

1 *The transfiguration of Christ.* 5 *Christ ought to be heard.* 21 *Elias.* 23 *Iohn Baptist.* 17 *The unbeleefe of the Apostles.* 20 *The power of faith.* 22 *Prayer and fasting.* 22 *Christ foretelleth his passion.* 24 *He payeth tribute.*

A Nd * 1 2 after sixe dayes, Iesus tooke Peter and Iames, and Iohn his brother, and brought them up into an hie mountaine apart.

2 And was b transfigured before them: and his face did shine as the Sunne, and his cloathes were as white as the light.

3 And behold, there appeared unto them Moses, and Elias, talking with him.

4 Then answered Peter, and said to Iesus, Master, it is good for us to be here: if thou wilt, let us make here three tabernacles, one for thee, and one for Moses, and one for Elias.

5 While he yet spake, behold, a bright cloud shadowed them: and behold, there *came* a voyce out of the cloud, saying, ✠ This is c that my beloved Sonne, in whom I am well pleased: heare him.

6 And when the disciples heard that, they d fell on their faces, and were sore afraid.

7 Then Iesus came and touched them, and sayd, Arise, and be not afraid.

8 And when they lifted up their eyes, they saw no man, save Iesus onely.

9 ¶ And as they came downe from the mountaine, Iesus charged them, saying, Shew the e vision to no man, untill the Sonne of man rise againe from the dead.

10 * And his disciples asked him, saying, Why then say the Scribes that ✠ Elias must first come?

11 And Iesus answered, and sayd unto them, Certainly Elias must first come, and restore all things.

12 But I say unto you, that Elias is come already, and they knew him not, but have done unto him whatsoever they would: likewise shall also the Sonne of man suffer of them.

13 Then the disciples perceived that he spake unto them of Iohn Baptist.

14 ¶ ✱ a And when they were come to the multitude, there came to him a certaine man, and f fell downe at his feete,

15 And sayd, Master, have pittie on my sonne: for hee is g lunatike, and is sore vexed: for oft times hee falleth into the fire, and oft times into the water.

16 And I brought him to thy disciples, and they could not heale him.

17 Then Iesus answered, and sayd, O generation faithlesse, and crooked, how long now shall I be with you! how long now shall I suffer you! bring him hither to me.

18 And Iesus rebuked the devill, and he went out of him: and the childe was healed at that houre.

19 § Then came the disciples to Iesus apart, and said, Why could not we cast him out?

20 And Iesus sayd unto them, Because of your unbeleefe: for * verely I say unto you, if yee have faith *as much as* is a graine of mustard seede, yee shall say unto this mountaine, Remoove hence to yonder place, and it shall remoove: and nothing shallbe unpossible unto you.

21 4 Howbeit this kinde goeth not out, but by h prayer and fasting.

22 ¶ 5 And they * being in Galile, Iesus sayd unto them, The Sonne of Man shallbe delivered into the handes of men.

23 And they shall kill him, but the third day shall he rise againe: and they were very sory.

‡ Marke 9.2. Luke 9.28.

1 Christ is in such sort humble in the Gospel, that in the meane season he is Lord both of heaven and earth.

a Luke reckoneth eight dayes, containing in that number the first and the last, and Matthew speaketh but of them that were betwixt them.

b Changed into another hue.

‡ Chap 3.17. 2.pet.1.17.

c The article or the word, That severeth Christ from other children. For hee is Gods naturall Sonne, we by adoption, therefore he is called the first begotten among the brethren, because that although hee be of right the onely Sonne yet is he chiefe among many in that he is the fountaine and head of the adoption.

d Fell downe flat on their faces and worshipped him, as Chap 2.11.

e Which they saw: otherwise ✠ word, used in this place is properly spoken of that which is seene in a dreame.

* Marke 9.11.12.

* Mala. 4.5. chap 11.14.

✱ Mar. 9.14. Luke 9.38.

a Men are unworthy of Christ his goodnesse, yet notwithstanding hee regardeth them.

f As men that make supplications used to doe.

g They that at certaine times of the moone are troubled with the falling sickness, or any other kinde of disease: but in this place, wee must so take it, that besides the naturall disease, he had a devilish phrensie.

3 Incredulitie and distrust hinder and breake the course of Gods benefits.

* Luke 17.6.

4 The remedie against distrust.

h To give us to understand the watchfulnes and diligence of earnest prayer, which cannot be without sobrietie. 5 Our mindes must be prepared more and more against the offence of the crosse. ‡ Chap. 20.17. Mar. 9.3. Luke 9.44. and 24.

24 ¶ 6 And when they were come to Capernaum, they that received polle money, came to Peter, and ſaid, Doeth i not your Maſter k pay polle money?

25 He ſaid, Yes. And when he was come into the houſe, Ieſus prevented him, ſaying, What thinkeſt thou, Simon? Of whom doe the kings of the earth take tribute, or polle money? of their m children, or of ſtrangers?

26 Peter ſaid unto him, Of ſtrangers. Then ſaid Ieſus unto him, Then are the children free.

27 Neverthelesſe, leaſt we ſhould offend them: goe to the ſea, and caſt in an angel, and take the firſt fiſh that commeth up, and when thou haſt opened his mouth, thou ſhalt finde a n piece of twentie pence: that take, and give it unto them for me and thee.

CHAP. XVIII.

1 The greateſt in the kingdome of God. 5 To receive a little child. 6 To give offence. 7 Offences. 9 The pulling out of the eye. 10 The Angels. 12 The loſt ſheepe. 15 The telling of one his fault. 17 Excommunication. 21 Wee muſt alwayes pardon the brother that repenteth. 23 The parable of the king that taketh an account of his ſervants.

THe ✣ ſame time the diſciples came unto Ieſus, ſaying, Who is the greateſt in the kingdome of heaven?

2 1 And Ieſus called a a little childe unto him, and ſet him in the mids of them,

3 And ſaid, Verely I ſay unto you, except yee be ✣ b converted, and become as little children, ye ſhall not enter into the kingdome of heaven.

4 Whoſoever therefore ſhall humble himſelfe as this little childe, the ſame is the greateſt in the kingdome of heaven.

5 And whoſoever ſhall receive one ſuch little childe in my Name, receiveth me.

6 * 2 But whoſoever ſhall offend one of theſe little ones which beleeve in me, it were better for him, that a milſtone were hanged about his necke, and that he were drowned in the depth of the ſea.

7 3 Woe be unto the world becauſe of offences, for it muſt needs be that c offences ſhall come, but woe *be* to that man by whom the offence commeth.

8 * Wherefore, if thy hand or thy foote cauſe thee to d offend, cut them off, and caſt *them* from thee: it is better for thee to enter into life halt, or maimed, then having two hands, or two feete, to be caſt into everlaſting fire.

9 And if thine eye cauſe thee to offend, plucke it out and caſt it from thee: it is better for thee to enter into life with one eye, then having two eyes to be caſt into hellfire.

10 4 See that yee deſpiſe not one of theſe little ones: for I ſay unto you, that in heaven their ✣ Angels alwayes beholde the face of my Father which is in heaven.

11 For * the Sonne of man is come to ſave that which was loſt.

12 How thinke yee? ✣ If a man have an hundreth ſheep, and one of them be gone aſtray, doeth hee not leave ninetie and nine, and goe into the mountaines, and ſeeke that which is gone aſtray?

13 And if ſo be that he finde it, verely I ſay vnto you, hee reioyceth more of that ſheepe, then of the ninetie and nine which went not aſtray:

14 So is it not the will of your Father which is in heaven, that one of theſe little ones ſhould periſh.

15 ✣ 5 Moreover, if thy brother treſpaſſe againſt e thee, goe and tell him his fault betweene thee and him alone: if hee heare thee, thou haſt wonne thy brother.

16 But if hee heare thee not, take yet with thee one or two, that by the ✣ f mouth of two or three witneſſes, every word may be g confirmed.

17 6 And if hee h refuſe to heere them, tell it unto the i Church: and if hee refuſe to heare the Church alſo, let him be unto thee as an k heathen man, and a Publicane.

18 Verely I ſay unto you, * Whatſoever yee binde on earth, ſhall be bound in heaven: and ✣ whatſoever yee looſe on earth, ſhall be looſed in heaven.

19 Againe, verely I ſay unto you, that if two of you ſhall l agree in earth upon any thing, whatſoever they ſhall deſire, it ſhallbe given them of my Father which is in heaven.

20 For where two or three are gathered together in my Name, there am I in the mids of them.

21 7 Then came Peter to him, and ſaid, Maſter, how oft ſhall my brother ſinne againſt mee, and I ſhall forgive him? * unto ſeven times?

22 Ieſus ſaid unto him, I ſay not to thee, Vnto ſeven times, but, Vnto ſeventie times ſeven times.

23 Therefore is the kingdome of heaven likened unto a certaine King, which would taken an account of his ſervants.

24 And when he had begun to reckon, one was brought unto him, which ought him m tenne thouſand talents.

25 And becauſe hee had nothing to pay, his lord commanded him to be ſolde, and his wife, and *his* children, and all that he had, and *the debt* to be payed.

26 The ſervant therefore fell downe, and n worſhipped him, ſaying, Lord, o refraine thine anger toward me, and I will pay thee all.

27 Then that ſervants lord had compaſſion, and looſed him, and forgave him the debt.

28 But when the ſervant was departed, he found one of his fellow ſervants which ought him an hundreth pence, and hee layed hands on him, and thratled him, ſaying, Pay me that thou oweſt.

29 Then his fellowe ſervant fell downe at his feete, and beſought him, ſaying, Refraine thine anger toward me, and I will pay thee all.

30 Yet he would not, but went and caſt him into priſon, till he ſhould pay the dept.

31 And when his *other* fellow ſervants ſaw what was done, they were very ſory, and came, and declared unto their lord all that was done.

32 Then his lord called him unto him, and ſaid to him, O evill ſervant, I forgave thee all that debt, becauſe thou prayedſt me.

33 Oughteſt not thou alſo to have had pitie on thy fellow ſervant, even as I had pitie on thee?

34 So his lord was wroth, and delivered him to the tormentours, till he ſhould pay all that was due to him.

35 So likewiſe ſhall mine heavenly Father doe

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6 In that that Chriſt doeth willingly obey Ceſars edicts, he ſheweth that civill policie is not taken away by the Goſpel.

i He denieth not, but eaſketh.

k Ought he not to pay?

l They that were from twenty yeeres of age to fifty, payed halfe a ſicle of the Sanctuary. Exod. 30.13. This was an Attick didrachme which the Romanes exacted, after they had ſubdued Iudea.

m *By children we muſt not vnderſtand ſubiects which pay tribute, but naturall children.*

n *The word here vſed, is ſtater, which is in value 4 didrachmes, every didrachme is about five pence.*

✣ *Mar. 9.34. Luke 9.46.*

1 Humbleneſſe of minde is the right way to preeminence.

a *A childe in yeres.*

✣ *Chap. 19.14. 1. corint. 14.20.*

b *A kinde of ſpeech taken from the Hebrewes, and it is as much as, repent.*

* Mar 9.42. Luke 17.2.

2 We ought to have grea reſpect to our brethren be they never ſo baſe: and he that doeth otherwiſe, ſhallbe ſharpely puniſhed.

3 A good man cannot but goe through the mids of offences, yet he muſt cut off all occaſion of offences.

c *Lets and hinderances which ſtop the courſe of good workes. The Greeke word importeth thus much, things which we ſtumble at.*

✣ *Chap. 5.29,30. marke 9.45.*

d *Looke afore, chap 5.29.*

4 The weaker that a man is, the greater care we ought to have of his ſalvation, as God teacheth us by his owne example.

* Pſal. 34.8.

✣ Luke 19.10.

✣ Luke 15.4.

✣ *Levit. 19.17. Luke 17.3. iames 5.19.*

5 We muſt labour for concord, not to revenge iniuries.

e *If his offence be ſuch, that thou onely knoweſt thy brethren offence.*

✣ *Deut. 19.15. Iohn 8.17. 2. cor. 13. 1. Hebr. 10.28.*

f That is, by the word and witneſſe the mouth is ſometime taken for the word or ſpeach, Num. 13.16. and alſo for a ſtill witneſſe, to wit, when the matter ſpeaketh of it ſelfe, as beneath, chap. 21.16.

g Sure and certaine.

6 He that contemneth the iudgement of the Church, contemneth God.

h Word for word, doe not vouchſafe to heare, or make as though he did not heare.

i He ſpeaketh not of any kinde of policie, but of an Eccleſiaſticall aſſembly, for he ſpeaketh afterward of the power of looſing and binding, which belonged to the Church, and he hath regard to the order uſed in thoſe dayes, at what time the Elders had the iudgement of Church matters in their hands. Iohn 9.22. and 12.42. and 16.2. and uſed caſting out of the Synagogue for a puniſhment, as we doe now excommunication.

k Prophane, and voyd of religion: ſuch men, the Iewes called Gentiles: whoſe company they ſhunned as they did the Publicanes.

* 1. Cor 5.4. 2. theſſ. 3.14.

✣ Iohn 20.24.

l This word is tranſlated from the body to the minde, for it belongeth properly to ſong.

7 They ſhall finde God ſevere and not to be pleaſed, which doe not forgive their brethren, although they have beene diverſly and grievouſly iniured by them.

* Luke 17.4.

m *Here is ſet downe a very great ſumme of threeſcore hundred thouſand crownes, and a ſmall ſumme of tenne crownes, that the difference may be the greater, for there is no proportion betweene them.*

n *This was a civill reverence which was very vſuall in the Eaſt.*

o *Teelde not too much to thine anger againſt me: ſo is God called in the Scripture, ſlowe to anger, that is to ſay, gentle and one that refraineth the ſtorming of his minde, Pſalme 86.5. patient and of great mercie.*

unto you, except ye forgive from your hearts, each one to his brother their treſpaſſes.

CHAP. XIX.

1 The ſicke are healed, 3 and 7 A bill of divorcement. 12 Eunuches. 13 Children brought to Chriſt. 17 God onely good. The Commandements muſt be kept. 21 A perfect man. 23 A rich man. 26 Salvation commeth of God. 27 To leave all and follow Chriſt.

A Nd, ✣ it came to paſſe, that when Ieſus had finiſhed theſe ſayings, he [a] departed from Galile, and came into the coaſts of Iudea beyond Iordan.

2 And great multitudes followed him, and he healed them there.

3 ¶ [1] Then came unto him the Phariſes tempting him, and ſaying to him, Is it lawfull for a man to [b] put away his wife upon every occaſion?

4 And he anſwered and ſaid unto them, Have ye not read, ✣ that he which made *them* at the beginning, made them male and female,

5 And ſaide, * For this cauſe, ſhall a man leave father and mother, and [c] cleave unto his wife, and they which were [d] two, ſhallbe one fleſh?

6 Wherefore they are no more twaine, but one fleſh. Let not man therefore put aſunder that, which God hath [e] coupled together.

7 [2] They ſaid to him, Why did then ✣ Moſes command to give a bill of divorcement, and to put her away?

8 He ſayd unto them, Moſes [f] becauſe of the hardneſſe of your heart, [g] ſuffered you to put away your wives: but from the beginning it was not ſo.

9 I ſay therefore unto you, * that whoſoever ſhall put away his wife, except *it be* [b] for whoredome, and marry another, committeth adulterie: and whoſoever marrieth her which is divorced, doeth commit adulterie.

10 *Then* ſaid his diſciples to him, If the [i] matter be ſo between man & wife, it is not good to marry.

11 [3] But he ſaid unto them, All men cannot [k] receive this thing, ſave they to whom it is given.

12 For there are ſome [l] eunuches, which were ſo borne of *their* mothers belly: and there be ſome eunuches, which bee gelded by men: and there be ſome eunuches, which have [m] gelded themſelves for the kingdome of heaven. He that is able to receive *this*, let him receive it.

13 ¶ [4] * Then were brought unto him litle children, that he ſhould put *his* hands on them, and pray: and the diſciples rebuked them.

14 But Ieſus ſaid, Suffer little children, and forbid them not to come to mee: for of ſuch is the kingdome of heaven.

15 And when he had put his hands on them, he departed thence.

16 ¶ [5] * And beholde, one came and ſaid unto him, Good Maſter, what good thing ſhall I doe, that I may have eternall life?

17 And he ſaid unto him, Why called thou me good? there is none good but one, even God: but if thou wilt enter into life, keepe the Commandements.

18 He ſaid unto him, Which? And Ieſus ſaid, ✣ Theſe, Thou ſhalt not kill: Thou ſhalt not commit adulterie: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe,

19 Honour thy father, and mother: and, Thou ſhalt love thy neighbour as thy ſelfe.

20 The yong man ſaid unto him, I have obſerved all theſe things from my youth: What lacke I yet?

21 Ieſus ſaid unto him, If [n] thou wilt be perfite, goe, ſell that thou haſt, and give it to the poore, and thou ſhalt have treaſure in heaven, and come, and follow me.

22 And when the yong man heard that ſaying, hee went away ſorowfull: for hee had great poſſeſſions.

23 [6] Then Ieſus ſaid unto his diſciples, Verely I ſay unto you, that a rich man ſhall hardly enter into the kingdome of heaven.

24 And againe I ſay unto you, It is [o] eaſier for a [p] camel to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

25 And when his diſciples heard it, they were exceedingly amaſed, ſaying, Who then can bee ſaved?

26 And Ieſus beheld them, and ſaid unto them, With men this is vnpoſsible, but with God all things are poſsible.

27 ¶ ✣ Then anſwered Peter, and ſaid to him, Behold, we have forſaken all, and followed thee: what therefore ſhall we have?

28 [7] And Ieſus ſaid unto them, Verely I ſay to you, that when the Sonne of man ſhall ſit in the throne of his Majeſtie, ye which followed mee in the [q] regeneration, ✣ ſhall ſit alſo upon twelve thrones, and iudge the twelve tribes of Iſrael.

29 And whoſoever ſhall forſake houſes, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands, for my Names ſake, he ſhall receive an hundreth folde more, and ſhall inherite everlaſting life.

30 ✣ * But many that are firſt, ſhallbe laſt, and the laſt *ſhall be* firſt.

✣ *Luke 22.29.* ✣ To have begun well and not to continue unto the end doeth not onely not profite, but alſo hurteth very much. * Chap. 26,16 mar. 10,31. luke 13,30.

CHAP. XX.

1 Labourers hired into the vineyard. 15 The evill eye. 17 Hee foretelleth his paſſion. 20 Zebedeus ſonnes. 28 The cup. 28 Chriſt is our miniſter. 30 Two blinde men.

FOr the kingdome of heaven is like unto a certaine [1] houſholder, which went out at the dawning of the day to hire labourers into his vineyard.

2 And [2] hee agreed with the labourers for a penie a day, and ſent them into his vineyard.

3 And he went out about the third houre, and ſaw other ſtanding idle in the market place,

4 And ſaid unto them, Goe yee alſo into *my* vineyard, and whatſoever is right, I will give you: and they went their way.

5 Againe he went out about the ſixt and ninth houre, and did likewiſe.

6 And hee went about the [b] eleventh houre, and found other ſtanding idle, and ſaid unto them, Why ſtand ye here all the day idle?

7 They ſaid unto him, Becauſe no man hath hired us. Hee ſaid to them, Goe yee alſo into *my* vineyard, and whatſoever is right, that ſhall yee receive.

8 ¶ And when even was come, the maſter of the vineyard ſaid unto his ſteward, Call the labourers, and give them their hire, beginning at the laſt till *thou come* to the firſt.

9 And they *which were hired* about the eleventh houre,

✣ Mar. 10,1. a Paſſed over the water out of Galile into the borders of Iudea.

1 The band of mariage ought not to be broken, unleſſe it be for fornication.

b To ſend her a booke of divorcement, afore, cap. 1. 19.

✣ Gen. 1.27.

✣ Gen. 2,24. 1. cor. 6,16. Ephe. 5,31.

c The Greeke word imported to be glewed unto, where by is ſignified that ſtreit knot which is betweene man and wife, as though they were glowed together.

d They which were two become as it were one: and this word fleſh is by a figure taken for the whole man, or the body after the maner of the Hebrewes.

e Hath made them yoke fellowes as the mariage it ſelfe is by a borowed kinde of ſpeech called a yoke.

2 Becauſe politike Lawes are conſtrained to beare with ſome things, it followeth not by and by that God alloweth them.

✣ Deut 24,1.

f Being occaſioned by reaſon of the hardneſſe of your hearts.

g By a politike law, not by the morall law: for this law is a perpetuall law of Gods iuſtice, the other boweth and bendeth as the carpenters Bevel.

✣ Chap 5 32. mar. 10,11 luke 16,18. 1 cor 7.11.

h Therefore in theſe dayes the Lawes that were made againſt adulterers were not regarded: for they ſhould have needed no divorcement, if mariage had bene cut aſunder with puniſhement by death.

i If the matter ſtand ſo betweene man and wife, or in mariage.

3 The gift of continencie is peculiar, and therefore no man can ſet a Law to himſelfe of perpetuall continencie.

k Receive and admit, as by tranſlation we ſay that a ſtrait and narrow place is not able to receive many things.

l The word Eunuch is a generall word, and hath divers kinds vnder it, as gelded men and burſten men.

m Which abſteine from mariage and live continently through the gift of God.

4 Infants and litle children are contained in the free covenant of God.

✣ Mar 10,13. Luke 18,15. chap. 18,2.

5 They neither know themſelves nor the Law, that ſeeke to be ſaved by the Law.

✣ Mar. 10,17. Luke 18,18. ✣ Exod. 20,13. deut. 5,16. rom. 13,9.

n *The yong man did not anſwere truely in ſaying that he had kept all the commandements: and therefore he layeth out an example of true charity before him, to ſhew the diſeaſe that lay lurking in his mind.*

6 Rich men have need of a ſingular gift of God, to eſcape out of the ſnares of Satan.

o *Word for word, it is of leſſe labour.*

p *Theophylact noteth, that by this word is meant a cable rope, but Caminius alleageth out of the Thalmudiſts, that it is a proverb, and the word Camel, ſignifieth the beaſt it ſelfe.*

✣ *Mar. 10,28.*

Luke 18,28.

7 It is not loſt, that is neglected for Gods ſake.

q *The regeneration is taken for that day, wherein the elect ſhall begin to live a new life, that is to ſay, when they ſhall enjoy the heavenly inheritance, both in body and ſoule.*

1 God is bound to no man, and therefore he calleth whomſoever and whenſoever he liſteth. This onely every man ought to take heed of, and hereupon beſtow his whole endevour, that he goe forward and come to the marke without all ſtopping or ſtaggering, and not curiouſly to examine other mens doings, or the iudgement of God.

2 Word for word, fell in time: it is a kind of ſpeech taken from ſong.

b The laſt houre: for the day was twelve houres long, and the firſt houre began at the Sunne riſing.

houre, came and received every man a penie.

10 Now when the first came, they supposed that they should receive more, but they likewise received every man a peny.

11 And when they had received it, they murmured against the master of the house.

12 Saying, These last have wrought but one houre, and thou hast made them equall unto us, which have borne the burden and heat of the day.

13 And hee answered one of them, saying, Friend, I doe thee no wrong: didst thou not agree with me for a peny?

14 Take that which is thine owne, and goe thy way: I will give unto this last, as much as to thee.

15 Is it not lawfull for me to do as I will with mine owne? Is thine eye e evill, because I am good?

16 ✻ So the last shall be first, and the first last: for many are called, but few chosen.

17 ✣ 2 And Iesus went up to Hierusalem, and tooke the twelve disciples apart in the way, and sayd unto them.

18 3 Behold, we goe up to Hierusalem, and the Sonne of man shall be delivered unto the chiefe Priests, and unto the Scribes, and they shall condemne him to death,

19 4 And * shall deliver him to the Gentiles, to mocke, and to scourge, and to crucifie *him*, but the third day he shall rise againe.

20 ✻ 5 Then came to him the mother of Zebedeus children with her sonnes, worshipping *him*, and desiring a certaine thing of him.

21 And he said unto her, What wouldest thou? Shee sayd to him, Grant that these my two sonnes may sit, the one at thy right hand, and the other at thy left hand in thy kingdome.

22 And Iesus answered, and sayd, Ye know not what ye aske. Are ye able to d drinke of the cup that I shall drinke of, and to be baptized with the e baptisme that I shall be baptized with? they sayd to him, We are able.

23 And he sayd unto them, Ye shall drinke indeede of my cup, and shall be baptized with the baptisme, that I am baptized with, but to sit at my right hand, and at my left hand, is f not mine to give but *it shall be given* to them for whom it is prepared of my Father.

24 ✲ And when the *other* ten heard this, they disdained at the two brethren.

25 Therefore Iesus called them unto him, and sayd, Ye know that the lords of the Gentiles have g domination over them, and they that are great, exercise authoritie over them.

26 But it shall not be so among you: but whosoever will be great among you, let him be your servant.

27 And whosoever will be chiefe among you, let him be your servant.

28 * Even as the Sonne of man came not to be served, but to serve, and to give his life for the ransome of many.

29 ¶ ✣ And as they departed from Iericho, a great multitude followed him.

30 And behold, two blind men, sitting by the way side, when they heard that Iesus passed by, cried, saying, O Lord, the Sonne of David, have mercie on us.

31 And the multitude rebuke them, because they should hold their peace: but they cried the more, saying, O Lord, the Sonne of David, have mercie on us.

32 Then Iesus stood still, and h called them, and said, What will ye that I should doe to you?

33 They sayd to him, Lord, that our eyes may be opened.

34 And Iesus mooved with compassion, touched their eyes, and immediatly their eyes received sight, and they followed him.

CHAP. XXI.

1 *Christ rideth on an asse unto Hierusalem.* 12 *He casteth out the sellers.* 13 *The house of prayer.* 19 *The withered tree.* 23 *Johns baptisme.* 28 *Who do the will of God.* 30 *Publicanes, Harlots* 33 *Gods vineyard. The Iewes.* 38 *The sonne killed of the husbandmen.* 42 *The corner stone.*

AND ✣ 1 when they drew neere to Hierusalem, and were come to Bethphage, unto the mount of the Olives, then sent Iesus two disciples,

2 Saying to them, Goe into the towne that is over against you, and anon yee shall find an asse bound, and a colt with her: loose them, and bring them unto me.

3 And if any man say ought unto you, say ye, that the Lord hath need of them, and straightway a he will let them goe.

4 All this was done that it might be fulfilled, which was spoken by the Prophets, saying,

5 ¶ ✣ Tell ye the b daughter of Sion, Behold, thy King commeth unto thee, meeke and sitting upon an asse, and a colt, the foale of an asse vsed to the yoke.

6 So the disciples went, and did as Iesus had commanded them.

7 And brought the asse and the colt, and put on them their c cloathes, and set him d thereon.

8 And a great multitude spred their garments in the way: and other cut downe branches from the trees, and strawed them in the way.

9 Moreover, the people that went before, and they also that followed, cried, saying, e Hosanna to the Sonne of David, f Blessed *be* he that commeth in the Name of the Lord, Hosanna *thou vvhich art* in the highest *heavens*.

10 * And when he was come into Hierusalem, g all the citie was mooved, saying, Who is this?

11 And the people said, This is Iesus that Prophet of Nazareth in Galile.

12 ¶ And Iesus went into the Temple of God, and cast out all them * that sold and bought in the Temple, and overthrew the tables of the money changers, and the seats of them that sold doves,

13 And said to them, It is written, ✲ My house shall be called the house of prayer: but * ye have made it a denne of theeves.

14 Then the blind, and the halt came to him, in the Temple, and he healed them.

15 2 But when the chiefe Priests and Scribes saw the marveiles that hee did, and the children crying in the Temple, and saying, Hosanna to the Sonne of David, they disdained,

16 And sayd unto him, Heareſt thou what these say? And Iesus sayd unto them, Yea: read yee never, * by the mouth of babes and sucklings thou hast h made perfit the praise?

17 ¶ 3 So hee left them, and went out of the citie unto Bethania, and lodged there.

18 4 And ✣ in the morning, as he returned into the citie, he was hungry.

Thou hast established or grounded, and if the master be considered well, it is all one that the Euangelist saith for that is stable and sure, which is most perfit.

3 Christ dooth so forsake the wicked, that yet he hath a consideration and regard of his Church.

4 Hypocrites shall at length have their maskes discovered, and their vizards plucked from their faces. ✣ Marke 21,12.

e *Neu. bt that is to say, doest thou envie at my goodnesse towards them? for the Hebrewes by an evill eye, meane envie, because such dispositions appeare chiefly in the eyes, as above chap. 6,23. It is fit to answere the word, single, and is taken there for corrupt: for whereas he sayd there afore, vers. 22. If thine eye be single, he addeth in the 23. but if thine eye be wicked, or corrupt, the word being the same in that place, as it is here.*

✻ Chap. 19,30 and 21,14. mar. 10,32. luke 13,30.

✣ Marke 10,32. luke 18,31.

2 Christ goeth to the crosse necessarily, but yet willingly.

3 They that least ought are ✝ greatest persecuters of Christ.

4 The ignominie of the crosse, is the sure way to the glory of everlasting life.

* John 18,32.

✻ Marke 10,35.

5 The maner of the heavenly kingdome is quite contrary to the earthly kingdome.

d *This is spoken by a figure, taking the cup, for that which is contained in the cup. And against the Hebrewes understand by this word, Cup sometime the maner of punishment which is rendred to some, as Psal. 11,6. or the ioy that is given to the faithfull, as Psa. 23. 5. and sometime a lot or condition. as Psal. 16,5.*

e *This is applied to afflictions, as David commonly useth.*

f *The almightinesse of Christ his divinitie is not shut out by that, but is thereto the debasing of himselfe by taking mans nature upon him.*

✲ *Marke 10, 41. luke 22,25.*

h *Somewhat sharply and roughly.*

* Philip 2,7.

6 Christ by healing these blind men with an onely touch, sheweth that he is the only light of the world.

✻ Marke 10,46. luke 18,35.

h *Himselfe, not by other mens meanes.*

✻ Marke 11,1. luke 19,29.

1 Christ by his humilitie triumphing over the pride of this world, ascendeth to true glory by ignominie of the crosse.

a *He that shall say any thing to you, shall let them goe, to wit, the asse and the colt.*

✣ *Esa. 62,11. zac. 9,9. ioh 12,15.*

b *The citie of Sion. An Hebrew kind of speach, common in the lamentations of Ieremie.*

c *Their uppermost garments.*

d *Upon their garments, not upon the asse and the colt.*

e *This was an ancient kind of crying which they vsed in the feast of Tabernacles, when they carried boughts according as God commanded Levit. 23,40. And the word is corruptly made of two, for we should say, Hoshianna, which is as much to say, as Save I pray thee.*

f *Well be it to him that commeth in the name of the Lord, that is to say, whom the Lord hath given us for our king.*

* *Mar. 11,11. luke 19,45. ioh 2,13.*

g *That is, all the men of Hierusalem were mooved.*

✻ *Deut. 14,25.*

✻ *Esa. 56,6.*

* *Ier. 7,11. mar. 11, 17. luke 19,46.*

a Such as should be masters of godlines, are they that doe melt envie the glory of Christ: but in vaine.

* Psal. 8,2.

b *Thou hast made most perfit. We reade in David,*

19 And seeing a figge tree in the way, he came to it, and found nothing thereon, but leaves onely, and sayd to it, Never fruit grow on thee henceforward. And anon the figtree withered.

20 And when his disciples saw it, they marveiled, saying, How soone is the figtree withered!

21 ‡ And Iesus answered and sayd unto them, ✤ Verely I say unto you, if ye have faith, & i doubt not, ye shall not onely doe that, *which I have done* to the figtree, but also if yee say unto this mountaine, Take thy selfe away, and cast thy selfe into the sea, it shall be done.

22 ‡ And whatsoever ye shall aske in prayer, if ye beleeve, ye shall receive it.

23 ¶ * 6 And when he was come into the Temple, the chiefe Priests, and the Elders of the people came unto him, as hee was teaching, and sayd, By what k authority doest thou these things? and who gave thee this authority?

24 Then Iesus answered, and said unto them, I also will aske of you l a certaine thing, which if ye tell me, I likewise will tell you by what authority I doe these things.

25 The m baptisme of Iohn, whence was it? from n heaven, or of men? Then they o reasoned among themselves, saying, If we shall say, From heaven, hee will say unto us, Why did ye not then beleeve him?

26 And if we say, Of men, we feare the multitude, * for all hold Iohn as a Prophet.

27 Then they answered Iesus, and sayd, We can not tell. And hee sayd unto them, Neither tell I you by what authority I doe these things.

28 ¶ 7 But what thinke ye? A *certaine* man had two sonnes, and came to the elder, and said, Sonne, goe and worke to day in my vineyard.

29 But he answered, and sayd, I will not: yet afterward he repented himselfe, and went.

30 Then came he to the second, and sayd likewise. And he answered, and sayd, I will, Sir: yet he went not.

31 Whether of them twaine did the will of the father? They sayd unto him, The first. Iesus sayd unto them, Verely I say unto you, that the Publicanes and the harlots p goe before you into the kingdome of God.

32 For Iohn came unto you in the q way of righteousnesse, and yee beleeved him not: but the Publicanes and the harlots beleeved him, and ye though ye saw it, were not mooved with repentance afterward, that ye might beleeve him.

33 ¶ 8 Heare another parable, There was a certaine housholder, ✲ which planted a vineyard, and hedged it round about, and made a winepresse thetein, and r built a tower, & let it out to husbandmen, and went into a strange countrey.

34 And when the time of the fruit drew neere, he sent his servants to the husbandmen to receive the fruits thereof.

35 And the husbandmen tooke his servants and beat one, and killed another, and stoned another.

36 Againe he sent other servants, moe then the first: and they did the like unto them.

37 But last of all hee sent unto them his owne sonne, saying, They will reverence my sonne.

38 But when the husbandmen saw the sonne, they sayd among themselves, * This is the heire: come, let us kill him, & let us ſ take his inheritance.

39 So they tooke him, and cast him out of the vineyard, and slew him.

40 When therefore the Lord of the vineyard shall come, what will hee doe to those husbandmen?

41 They sayd unto him, He will t cruelly destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall deliver him the fruits in their seasons.

42 Iesus sayd unto them, Reade ye never in the Scriptures, ✱ The stone which the u builders refused, the same is x made the y head of the corner? z This was the Lords doing, and it is marveilous in our eyes.

43 Therefore I say unto you, The kingdome of God shall be taken from you, and shall be given to a nation, which shall bring foorth the a fruits thereof.

44 ‡ And whosoever shall fall on this stone, he shall be broken: but on whomsoever it shall fall, it will b dash him in pieces.

45 And when the chief Priests and Pharises had heard his parables, they perceived that hee spake of them.

46 ‡ And they seeking to lay handes on him, feared the people, because they tooke him as a Prophet.

i How great the force of faith is.
✲ Chap. 17.20.
i The Greeke word signifieth a sticking or wavering of mind, so that we cannot tell which way to take.
‡ Chap.7 7.ioh.15. 7. 1. ioan 5.14.
* Mar. 11.27.28. luke 20,1,2.
6 Against them which overslipping the doctrine, binde the calling and vocation to an ordinarie succession going about by that false pretext, to stoppe Christs mouth.
k Or, by what power.
l One word, that is to say, I will aske you in one word.
m Iohn his preaching is called by a figure, Baptisme, because he preached the baptisme of repentance &c. Mar. 1,4. act. 19.3.
n From God, and so it is plainly seene how these are set one against another.
o Beat their heads about it and mused, or layd their heads together.
✤ Chap.14,5. marke 6,20.
7 It is no newe thing to see them to be the worst of all men, which ought to shew the way of godlinesse to others.
p They make haste to the kingdome of God, and you slacke so that at least wise you should have followed their example. Marke then that this word (goe before) is improperly taken in this place, whreas no man followeth.
q Living uprightly, being of a good and honest conversation: For the Hebrewes use this word, Way, for life and maners.
a Those men often-times are the cruellest enemies of the Church, to whose fidelity it is committed: But the vocation of God, is neither tied to time, place, nor person.
✲ Esa. 5,1, Ierem. 2,22. marke 12.1.
* Made the place strong: For a tower is the strongest place of a wall.
* Chap.26.3,4. and 27,2. iohn 12,53.
ſ Word for word, let us hold it fast.
t A kind of proverbe, shewing what end the wicked are worthy of.
✤ Psal. 118,22. act.4.11.rom.9.33.
u Maister builders which are chiefe builders of the house, that is, of the Church.
x Began to be.
y The chiefest stone in the corner is called the head of the corner, which beareth up the couplings or ioints of the whole building.
z That matter (in that the stone which was cast away, is made the head) is the Lords doing, which we behold and greatly marveile at.
a They bring forth the fruits of the kingdome of God, which bring forth the fruits of the spirit, and not of the flesh. Gal.5.
‡ Esai 8.14. b As chaffe useth to be scattered with the wind, for he useth a word which signifieth properly, to separate the chaffe from the corne with winnowing, to scatter it abroad. 8 The wicked can doe nothing, but what God will.

CHAP XXII.

1 *The parable of the mariage.* 9 *The calling of the Gentiles.*
11 *The wedding garment, faith.* 16 *Of Cesars tribute.*
23 *They question with Christ touching the resurrection.*
32 *God is of the living.* 36 *The greatest commandement.*
37 *To love God.* 39 *To love our neighbour.* 42 *Iesus reasoneth with the Pharises touching the Messias.*

THen * 1 Iesus answered and spake unto them againe in parables, saying,

2 The kingdome of heaven is like unto a certaine king which married his sonne.

3 And sent foorth his servants, to call them that were bidde to the wedding, but they would not come.

4 Againe he sent foorth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: mine oxen and my fatlings are a killed, and all things are ready: come unto the mariage.

5 But they made light of it, and went their wayes, one to his farme, and another about his merchandise.

6 And the remnant tooke his servants, and intreated them sharply, and slew them.

7 2 But when the king heard it, he was wroth, and sent foorth his warriours, and destroyed those murtherers, and burnt up their citie.

8 Then sayd hee to his servants, Truely the b wedding is prepared: but they which were bidden, were not worthy.

9 3 Goe yee therefore out into the hie wayes, and as many as ye find, bid them to the marriage.

10 So those servants went out into the high wayes, and gathered together all that ever they found, both good and c bad: so the wedding was furnished with ghests.

11 4 Then the king came in, to see the ghests,

* Luke 14.16. revel.19.9.
1 Not all the whole company of them that are called by the voyce of the Gospel are the true Church before God: for the most part of them had rather follow the commodities of this life: and some doe most cruelly persecute those that call them: but they are the true Church, which obey when they are called, such as for the most part they are, whom the world despiseth.
a The word here used is commonly used in sacrifices, and is by translation used for other feasts also: for feasts and bankets were wont to be begunne with sacrifices.
2 A dread full destruction of hē that contemne Christ.
b The marriage feast.
3 God doth first call us, when we thinke nothing of it. c *The generall calling offereth the Gospell to all men: but their life is examined that enter in.* 4 In the small number which come at the calling, there are some cast awayes which doe not confirme their faith with newnesse of life.

and

and ſaw there a man which had not on a wedding-garment.

12 And he ſaid unto him, Friend, how cameſt thou in hither, and haſt not on a wedding-garment? And he was d ſpeechleſſe.

13 Then ſaid the king to the e ſervants, Bind him hand and foote: take him away, and caſt him into vtter darkeneſſe: ✣ there ſhall be weeping and gnaſhing of teeth.

14 ⁋ For many are called, but few choſen.

15 ¶ * Then went the Phariſes and tooke counſell how they might f tangle him in talke.

16 And they ſent vnto him their diſciples with the g Herodians, ſaying, Maſter, we know that thou art true, and teacheſt the way of God h truely, neither careſt for any man: for thou conſidereſt not the i perſon of men.

17 ⁋ Tell us therefore, how thinkeſt thou? Is it lawfull to give k tribute unto Ceſar, or not?

18 But Ieſus perceived their wickednеſſe, and ſaid, Why tempt ye me, ye hypocrites?

19 Shewe mee the tribute-money. And they brought him a l peny.

20 And he ſaid unto them, Whoſe is this image and ſuperſcription?

21 They ſaid unto him, Cеſars. Then ſaid he unto them, * Give therefore to Ceſar, the things which are Ceſars, and give unto God, thoſe things which are Gods.

22 And when they heard it, they marveiled, and left him, and went their way.

23 ¶ ✣ The ſame day the Sadduces came to him, (which ſay that there is no reſurrection) and asked him,

24 Saying, Maſter, * Moſes ſaid, If a man die, having no m children, his brother ſhall marrie his wife by the right of alliance, and raiſe up ſeede unto his brother.

25 Nowe there were with us ſeven brethren, and the firſt married a wife, and deceaſed: and having no iſſue, left his wife unto his brother.

26 Likewiſe alſo the ſecond, and the third, unto the ſeventh.

27 And laſt of all the woman died alſo.

28 Therefore in the reſurrection, whoſe wife ſhall ſhe be of the ſeven? for all had her.

29 Then Ieſus anſwered, and ſaid unto them, Ye are deceived, not knowing the Scriptures, nor the power of God.

30 For in the reſurrection they neither marrie wives, nor wives are beſtowed in marriage, but are as the n Angels of God in heaven.

31 And concerning the reſurrection of the dead, have ye not read what is ſpoken unto you of God, ſaying,

32 ✣ I am the God of Abraham, and the God of Iſaac, and the God of Iacob? God is not the God of the dead, but of the living.

33 And when the multitude heard it, they were aſtonied at his doctrine.

34 ¶ ⁋ 7 But when the Phariſes had heard, that he had put the Sadduces to ſilence, they aſſembled together.

35 And o one of them, *which was* an expounder of the Law, asked him a queſtion, tempting him, and ſaying,

36 Maſter, which is the great commandement in the Law?

37 Ieſus ſaid to him, * Thou ſhalt love the Lord thy God with all thine heart, with all thy p ſoule, and with all thy minde.

38 This is the firſt and the great commandement.

39 And the ſecond is like unto this, ✣ Thou ſhalt love thy q neighbour as thy ſelfe.

40 On theſe two commandements hangeth the whole Law and the Prophets.

41 ¶ 8 * While the Phariſes were gathered together, Ieſus asked them,

42 Saying, What thinke ye of Chriſt? r whoſe ſonne is he? They ſaid unto him, Davids.

43 He ſaid unto them, How then doeth David in ſpirit, call him Lord, ſaying,

44 ✣ The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footeſtoole?

45 If then David call him Lord, how is he his ſonne?

46 And none could anſwere him a word, neither durſt any from that day foorth aske him any moe queſtions.

CHAP. XXIII.

2 How the Scribes teaching the people the Law of Moſes, behave themſelves. 5 Their Phylacteries, and Fringes. 7 Greetings. 8 We are brethren. 9 The Father. 10 The ſeruant. 13 To ſhut the kingdome of heaven. 14 To deuoure widowes houſes. 15 A Proſelyte. 16 To ſweare by the Temple. 23 To tythe mynt. 25 To cleanſe the outſide of the cup. 27 Painted ſepulchres. 33 Serpents, vipers. 37 The Henne.

THen ſpake Ieſus to the multitude, and to his diſciples,

2 1 Saying, The ✣ Scribes and the Phariſes a ſit in Moſes ſeate.

3 b All therefore whatſoever they bid you obſerve, that obſerve and doe: but after their workes doe not: for they ſay, and doe not.

4 * 2 For they binde heavie burdens, and grievous to be borne, and lay them on mens ſhoulders, but they themſelves will not moove them with *one* of their fingers.

5 3 All their workes they doe for to be ſeene of men: for they make their c phylacteries broad, and make long d the * fringes of their garments,

6 ⁋ And love the chiefe place at feaſtes, and to have the chiefe ſeates in the e aſſemblies.

7 And greetings in the markets, and to be called of men, Rabbi, f Rabbi.

d Word for word, haultered, that is to ſay, be held his peace, as though he had had a bridle or an halter about his necke.

e To them that ſerved the gheſtes.

✣ Chap. 8. 12 and 13. 42 and 25. 30.

⁋ Chap. 20. 16.

* Marke 12. 13. luke 20. 20.

f Snare him in his words or talke. The Greeke word is derived of ſnares which hunters lay.

g They which with Herode made a new religion parched together of the beatheniſh and of the Iewiſh religion.

h Truely and ſincerely.

i Thou art not mooved with any appearance and outward ſhew.

3 The Chriſtians muſt obey their Magiſtrates, although they be wicked and extortioners, but ſo farre foorth as the authoritie that God hath over us may remaine ſafe unto him, and his honour be not diminiſhed.

k *The word that is uſed here, ſignifieth a valuing and rating of mens ſubſtance, according to the proportion whereof they payed tribute in theſe prouinces, which were ſubiect to tributes, and it is here taken for the tribute it ſelfe.*

l Before Chap. 17. 24. there is mention made of a didrachme, and here, of a peny, whereas a didrachme is more by the ſeventh part then a peny: ſo that there ſeemeth to be a iarre in theſe two places: but they may eaſely be recorded thus: The peny was paid to the Romans for tribute according to the proportion they were rated at, the drachme was paid of every one to the Temple, which alſo the Romans tooke to themſelves when they had ſubdued Iudea.

m Vnder which name are daughters alſo comprehended, but yet as touching the familie and name of a man, becauſe he that left daughters was in no better caſe, then if he had left no children at all, (for they were not reckoned in the familie) by the name of children are ſoonnes vnderſtood.

n He ſaith not that they ſhall be without bodies, for then they ſhould not be men any more, but they ſhall be as Angels, for they ſhall neither marrie nor be married.

o *A ſcribe, ſo ſaith Mar. 12. 28. now what a ſcribe is, looke Chap 2. 4.*

* Deut. 6. 5.

p *The Hebrew text readeth, Deut. 6. 5. with thine heart, ſoule, and ſtrength: and in Mar. 12. 30. and Luke 10. 27 we read with ſoule, heart, ſtrength and thought.*

⁋ Mar. 12. 31. rom. 13. 9 gal. 5. 14. iames 2. 8.

q *Another man.*

8 Chriſt proueth manifeſtly that he is Dauids ſonne according to the fleſh, but otherwiſe, Dauids Lord, and very God.

✣ Mar. 12. 35. luke 20. 41.

r Or, whoſe ſtocke or ſamilie: for the Hebrewes call a mans poſteritie ſonnes.

* Pſal. 110. 1.

1 We ought to heare whatſoever any wicked teachers teach us purely out of the word of God, yet ſo that we eſchewe their evill maners,

* Nehem. 8. 4.

a Becauſe God appointed the order, therefore the Lord would have his Word to be heard even from the mouth of hypocrites and hirelings.

b Provided always, that they deliver Moſes his doctrine which they profeſſe, which thing the Metaphore of the ſeare ſheweth, which they occupied as teachers of Moſes his learning.

* Luke 11. 46. actes 15. 10.

a Hypocrites for the moſt part are moſt ſevere exacters of thoſe things which they themſelves chiefly neglect.

3 Hypocrites are ambitious.

c It was a thread, or riband of blewe like in the fringe of a corner, the beholding whereof made them to remember the lawes and ordinances of God: and therefore was it called a Phillacterie, as yee would ſay, a keeper, Num. b. 15, 38. deut. 6. 8. which order the Iewes afterward abuſed, as they doe now a dayes, which hang S. Iohns Goſpels about their necke: a thing condemned many yeares agoe in the Councill of Antioche.

d Word for word, Twiſted taſſels of thread which hanged at the nethermoſt hemmes of their garments.

* Num. 15. 38. deut. 22. 12 marke 12. 38.

⁋ Luke 11. 43. and 20. 46.

e When aſſemblies and Councils are gathered together.

f This word Rab, ſignifieth one that is above his fellowes, and is as good as a number of them: and wee may ſee by the repeating of it, how proud a rule it was. Now they were called Rabbi, which by laying on of hands were vttered and declared to the world to be wiſe men.

✣ Iames 3.1.
4 Modeſtie is a ſingular ornament of Gods miniſters.
g Seeke not ambitiouſly after it: for our Lord doth not forbid us to give the Magiſtrate and our Maſters the honour that is due to them. Auguſtinus de ſermone verbi Domine ex Mat. cap. 11.
h He ſeemeth to allude to a place of Eſai. chap. 54, 13. and Iere. 31. 34.
✣ Malac. 1, 6.
i He ſhooteth at a faſhion which the Ieawes uſed for they called the Rabbins our fathers.
k It ſeemeth that the Scribes did very greedily hunt after ſuch titles, whom verſe 10. he calleth blinde guides.
✻ Luke 14, 11. and 18, 14.
l He ſeemeth to allude to the name of the Rabbins, for Rab ſignifieth one that is aloft.
5 Hypocrites can abide none to be better then themſelves.
m Chriſt when he reproveth any man ſharpely, vſeth this word, to give us to underſtand that there is nothing more deteſtable then hypocriſie and falſhood in religion
n Which are even at the doore.
✣ Marke 12, 40. Luke 20, 47.
6 It is a common thing among hypocrites, to abuſe, the pretence of zeale to covetouſneſſe and extortion.
o Word for word, vnder a colour of long praying And this word, Even, noteth a double naughtineſſe in them: the one, that they devoured widowes goods: the other, that they did it vnder a colour of godlineſſe,
p The drie part: now that part of that earth is called drie, which the Lord hath given vs to dwell upon.
q Is a debter. Sinnes are called Debts, and it is certaine that Chriſt ſpake in the Syrian tongue.
r Cauſeth the golde to be counted holy, which is dedicate to an holy uſe. ✣ 1. kings 8, 13. 2. chron 6. 2.
* Chap 5 34. ſ If heaven be Gods throne, then is he no doubt above all this world.
7 Hypocrites are carefull in trifles, and neglect the greateſt things of purpoſe.
✻ Luke 11 42. t Faithfulneſſe in keeping of promiſes.
8 Hypocrites are too much carefull of outwarde things, and the inward they vtterly contemne.
✣ Luke 12, 59.

8 ✣ 4 But be not ye g called, Rabbi, for h one is your doctour, *to wit*, Chriſt, and all yee are brethren.

9 And ✣ call no man your i father upon the earth: for there is but one, your father which is in heaven.

10 Be not called k doctours: for one is your doctour *even* Chriſt.

11 But he that is greateſt among you, let him be your ſervant.

12 * For whoſoever l will exalt himſelfe, ſhall be brought lowe: and whoſoever will humble himſelfe, ſhalbe exalted.

13 ¶ 5 Woe therefore *be* vnto you, Scribes and Phariſes, m hypocrites, becauſe ye ſhut up the kingdome of heaven before men: for yee your ſelves goe not in, neither ſuffer yee them that would n enter, to come in.

14 * 6 Woe *be* vnto you, Scribes and Phariſes, hypocrites: for ye devoure widowes houſes, even o vnder a colour of long prayers: wherefore yee ſhall receive the greater damnation.

15 Woe *be* vnto you Scribes and Phariſes, hypocrites: for ye compaſſe ſea and p land to make one of your profeſſion: and when he is made, yee make him two fold more the childe of hell, then you your ſelves.

16 Woe *be* vnto you blinde guides, which ſay, Whoſoever ſweareth by the Temple it is nothing: but whoſoever ſweareth by the gold of the Temple, he q offendeth.

17 Ye fooles and blind, Whether is greater, the gold, or the Temple that r ſanctifieth the gold?

18 And whoſoever ſweareth by the altar, it is nothing, but whoſoever ſweareth by the offering *that is* upon it, offendeth.

19 Yee fooles and blinde, wherher is greater, the offering, or the altar which ſanctifieth the offering?

20 Whoſoever therefore ſweareth by the altar, ſweareth by it, and by all things thereon.

21 * And whoſoever ſweareth by the Temple, ſweareth by it, and by him that dwelleth therein.

22 * And hee that ſweareth by heaven, ſweareth by the ſ throne of God, and by him that ſitteth thereon.

23 ¶ 7 ✻ Woe *be* to you, Scribes and Phariſes, hypocrites: for ye thite mynt, and annyſe, and cummyn, and leave the wightier matters of the law, *as* iudgement, and mercy and t fidelitie. Theſe ought ye to have done, and not to have left the other.

24 Ye blinde guides, which ſtraine out a gnat, and ſwallow a camell.

25 ¶ 8 Woe *be* to you, ✣ Scribes and Phariſes, hypocrites: for yee make cleane the vtter ſide of the cup, and of the platter: but within they are full of briberie and exceſſe.

26 Thou blinde Phariſe, cleanſe firſt the inſide of the cuppe and platter, that the outſide of them may be cleane alſo.

27 Woe *be* to you, Scribes and Phariſes, hypocrites: for ye are like unto whited tombes, which appeare beautifull outward, but are within full of dead mens bones, and all filthineſſe.

28 So are yee alſo: for outwarde yee appeare righteous unto men, but within ye are full of hypocriſie and iniquitie.

29 ✣ 2 Woe *be* unto you, Scribes and Phariſes, hypocrites: for ye build the tombes of the Prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had bene in the dayes of our fathers, wee would not have beene partners with them in the blood of the Prophets.

31 So then ye be witneſſes unto your ſelves, that yee are the children of them that murthered the Prophets.

32 u Fulfill ye alſo the meaſure of your fathers.

33 O ſerpents, the generation of vipers, how ſhould ye eſcape the damnation of x hell!

34 10 Wherefore behold, I ſend unto you Prophets, and wiſemen, and Scribes, and of them yee ſhall kill and crucifie, and of them ſhall ye ſcourge in your Synagogues, and perſecute from citie to citie,

35 11 That upon you may come all the righteous blood that was ſhed upon the earth, ✣ from the blood of Abel the righteous, unto the blood of Zacharias the ſonne of y Barachias, ✣ whom ye ſlew betweene the Temple and the altar.

36 Verely I ſay unto you, all theſe things ſhall come upon this generation.

37 12 * Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them which are ſent to thee, how often would I have z gathered thy children together, as the henne gathered her chickins vnder her wings, and ye would not!

38 Beholde, your habitation ſhallbe left unto you deſolate.

39 For I ſay unto you, yee ſhall not ſee mee henceforth till that ye ſay, Bleſſed *is* he that commeth in the Name of the Lord.

9 Hypocrites when they goe moſt about to cover their wickedneſſe, then do they by the iuſt iudgement of God, ſhame themſelves.
u A proverbe uſed of the Ieawes, which hath this meaning, Goe ye on alſo & follow your anceſters, that at length your wickedneſſe may come to the full.
✣ Looke Chap. 5. verſe 22.
10 Hypocrites be cruell.
11 The end of them which perſecute the Goſpel, vnder the pretence of zeale.
✣ Gen. 4, 8.
y Of Ioiada, who was alſo called Barach-iah, that is, bleſſed of the Lord.
✣ 2. Chron. 24, 21.
12 Where the mercy of God was greateſt, there was greateſt wickedneſſe and rebellion, and at length the moſt ſharpe iudgements of God.
* Luke 13. 34.
z He ſpeaketh of the outward miniſterie, and as he was promiſed for the ſaving of this people, ſo was he alſo carefull for it, even from the time that the promiſe was made to Abraham.

CHAP. XXIV.

2 *The deſtruction of the Temple.* 4 *The ſignes of Chriſtes comming.* 12 *Iniquitie.* 23 *Falſe Chriſts.* 29 *The ſignes of the end of the world.* 31 *The Angels.* 32 *The figtree.* 37 *The dayes of Noe.* 42 *We muſt watch.* 45 *The ſervant.*

AND ✣ Ieſus went out, and departed from the Temple, and his diſciples came to him, to ſhew him the bulding of the Temple.

2 1 And Ieſus ſaid unto them, See yee not all theſe things? Verely I ſay unto you, * there ſhall not be here left a ſtone upon a ſtone, that ſhall not be caſt downe.

3 And as he ſate upon the mount of Olives, his diſciples came unto him apart, ſaying, Tell us when theſe things ſhall be, and what ſigne *ſhall be* of thy comming, and of the end of the world?

4 2 And Ieſus anſwered, and ſaid unto them, * Take hede that no man deceive you.

5 For many ſhall come in my Name, ſaying, I am Chriſt, and ſhall deceive many.

6 And ye ſhall heare of warres, and rumours of warres: ſee that yee be not * troubled: for all theſe things muſt come to paſſe, but the a ende is not yet.

7 For nation ſhall riſe againſt nation, and realme againſt realme, and there ſhall be famine, and peſtilence, and earthquakes in b divers places.

8 All theſe are but the beginning of c ſorrowes.

9 * Then ſhall they deliver you up to be afflicted,

* Marke 13. 1. luke 21, 5, 6.
1 The deſtruction of the citie and eſpecially of the Temple is foretolde.
* Luke 19. 44.
2 The Church ſhall have a continuall conflict with infinite miſeries and offences, and that more is, which falſe prophets, vntill the day of victorie and triumph commeth.
* Eph. 5, 6. col. 2, 18.
a That is, when thoſe things are fulfilled, yet the end ſhall not come.
b Every where.
c Word for word, of great torments, like unto women in travaile.
* Chap. 10, 17. luke 21. 12 iohn 15, 20. and 16, 2.

fliicted, and shall kill you, and ye shall be hated of all nations for my Names sake.

10 And then shall many be offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceive many.

12 And because iniquitie shall be increased, the love of many shall be cold.

13 ✣ 3 But he that endureth to the end, he shall be saved.

14 And this d Gospel of the kingdome shallbe preached through the whole e world for a witnesse unto all nations, and then shall the end come.

15 ✣ 4 When ye ✣ therefore shall see the f abomination of desolation spoken of by * David the Propher, set in the holy place (let him that readeth conlider it.)

16 Then let them which be in Iudea, flee into the mountaines.

17 Let him which is in the house top, not come downe to fetch any thing out of his house.

18 And hee that is in the field, let not him returne backe to fetch his g cloathes.

19 And woe *shalbe* to them that are with child, and to them that give sucke in those dayes.

20 But pray that your flight be not in the winter, neither on the ✣ Sabbath *day*.

21 For then shall be great tribulation, such as was not from the beginning of the worlde to this time, nor shall be.

22 And except those dayes should be shortened, there should no k flesh be saved: but for the elects sake those dayes shalbe shortened.

23 Then if any man shall say unto you, Loe, here is Christ, or there, beleeve it not.

24 For there shall arise false Christ, & false prophets, & l shall shew great signes & wonders, so ✣ if it were possible, they should deceive ✣ very elect.

25 Behold, I have told you before.

26 Wherefore if they shall say unto you, Behold, he is in the desert, goe not forth: Behold, he is in the secret places, beleeve it not.

27 For as the lightening commeth out of the East, and is seene into the West, so shall also the comming of the Sonne of man be.

28 5 For wheresoever a deade m carkeise is, thither will the Egles be gathered together.

29 * 6 And immediatly after the tribulations of those dayes shall the sunne be darkened, and the moone shall not give her light, and the starres shall fall from heaven, and the powers of heaven shall be shaken.

30 And then shall appeare the n signe of the Sonne of man in heaven: and then shall all the o kinreds of the earth p mourne, ✣ and they shall see the Sonne of man come in the clouds of heaven with power and great glory.

31 * And he shall send his Angels with a great sound of a trumpet, and they shall gather together his elect, from the r foure windes, *and* from the one end of the heavens unto the other.

32 7 Now learne the parable of the figge tree: when her bough is yet tender, & it putteth forth leaves, ye know that sommer *is* neere.

33 So likewise ye, when ye see all these things, know that *the kingdome of God* is neere, *even* at the dores.

34 Verely I say unto you, this t generation shall not passe, till all these things be done.

35 * 8 Heaven and earth shall passe away: but my wordes shall not passe away.

36 9 But of that day & houre knoweth no man, no not the Angels of heaven, but my father onely.

37 But as the dayes of Noe *were*, so likewise shall the comming of the Sonne of man be.

38 ✣ For as in the dayes *before* the flood, they did u eate and drinke, marrie, and give in mariage, unto the day that Noe entred into the Arke,

39 And knew nothing till the flood came, and tooke them all away, so shall also the comming of the Sonne of man be.

40 10 * Then two shall be in the fields, the one shalbe received, and the other shall be refused.

41 x Two women shalbe grinding at ✣ mill: the one shalbe received, and the other refused.

42 11 ✣ Watch therefore: for yee knowe not what houre your master will come.

43 * Of this be sure, that if the good man of the house knewe at what watch the thiefe woulde come, hee would surely watch, and not suffer his house to be digged through.

44 Therefore be ye also ready: for in the houre that ye thinke not, will the Sonne of man come.

45 * Who then is a faithfull servant and wise, whom his Master hath made ruler over his household, to give them meat in season?

46 Blessed *is* that servant, whom his master when he commeth, shall find so doing.

47 Verely I say unto you, hee shall make him ruler over all his goods.

48 But if that evill servant shall say in his heart, My master doth deferre his comming,

49 And begin to smite his fellowes, and to eat, and to drinke with the drunken,

50 That servantes master will come in a day, when hee looketh not for him, and in an houre that he is not ware of,

51 And will y cut him off, and give him his portion with hypocrites: * there shall be weeping and gnashing of teeth.

✣ 1. Thess. 3, 13. 2. Tim 2, 5.

3 The Gospel shalbe spread abread, rage the devill never so much: and they which doe constantly beleeve, shalbe saved.

d Ioyfull tidings of the kingdome of heaven.

e Though all that part that is dwelt in.

4 The Kingdome of Christ shall not be abolished when the citie of Ierusalem is vtterly destroyed, but shall be stretched out even to the end of the world.

✣ Marke 13, 14. Luke 21, 20.

f The abomination of desolation, that is to say, which all men deteste and cannot abide, by reason of the soule and shamefull filthines of it: and he speaketh of the idoles that were set up in the Temple, or as other thinke, he meant the marning of the doctrine in the Church.

* Dan. 9. 27.

g This betokeneth the great feare that shallbe.

✣ Actes 1, 12.

h It was not lawfull to take a iourney on the Sabbath day, Ioseph. book. 13.

i Those things which befell the people of the Iewes, in the 34. yeeres, when as the whole land was wasted, and at length the citie of Hierusalem taken, and both it and their Temple destroyed, are mixed with those which shall come to passe before the last comming of our Lord.

k The whole nation should vtterly be destroyed: and this word Flesh by a figure taken for man, as the Hebrewes vse to speak.

✣ Marke 13, 21. Luke 17, 23. l Shall openly lay such great signes for men to behold.

* Luke 17, 37. 5 The onely remedie against the furious rage of the worlde, is to be gathered and ioyned to Christ. m Christ. who will come with speed an his presence will be with a maiestie to whome all shall flocke even as Egles. ✣ Mar. 13, 14. luk 1, 25 esa. 13, 10. ezek. 32, 7 ioel. 2, 21. 6 Everlasting damnation shalbe the end of the securitie of the wicked, and everlasting blisse, of the miseries of the godly. n The exceeding glory and maiestie, which shall beare witnesse, that Christ the Lord of heaven and earth draweth neere to iudge the worlde. o All nations: and he alludeth to the dispersion which we read of Gen. 10. and 11. or to the dividing of the people of Israel. p They shall be in such sorow, that they shall strike themselves: and it is transferred to the mourning. ✣ Revel. 1, 7. dan. 7, 13. q Sitting upon the clouds, he was taken up into heaven. * 1. Cor. 15, 52. 1. thes. 4, 16. r From the foure quarters of the world.

7 If God hath prescribed a certaine order to nature, much more hath he done so to his eternall iudgements, but the wicked understand it not, or rather make a moke at it: but the godly doe marke it, and wait for it.

f When his tendernesse sheweth that the sappe which is the life of the tree, is come from the root into the barke.

t This age: this word generation or Age, being vsed for the men of this age.

✣ Mark. 13, 31.

8 The Lord doeth now begin the iudgement, which he will make an end of in the latter day.

9 It is sufficient for us to know that God hath appointed a latter day for the restoring of all things, but when it shall be it is hidden from us all, for our profit, that we may be so much the more watchfull, that we be not taken as they were in old time in the flood.

✣ Luke 17, 26. ✣ Gen. 7. 1. pet. 3, 20.

n The word which the Euangelist vseth, expresseth the matter more fully then our tongue: for it is a word which is proper to bruite beasts: and his meaning is, that in those dayes men shall be given to their bellies like unto bruite beast: for otherwise it is no fault to eat and drinke.

10 Against them that persuade themselves that God will be mercifull to all men, and doe by that meane give over themselves to sinne, that they may in the meane while live in pleasure void of all care. Luke 17, 36. x Two Greeke women and the Barbarians did grind and bake. Plut. booke Proble. 11 An example of the horrible carelesnesse of men in those things whereof they ought to be most carefull. ✣ Mar. 13. 35. ✣ Luke 12. 39. 1. thess. 5, 2. revelat. 16, 15.

* Luke 12, 42. y To wit, from the rest, or will cut him into two parts, which was a most cruell kind of punishment, wherewith as Iustine Martyr witnesseth, Esay the Propher was executed by the Iewes: the like kind of punishment we read of 2. Sam. 15, 33. and Dan. 3, 29. ✣ Chap. 13. 42. and 25. 30.

CHAP. XXV.

1 *The Virgins looking for the Bridegroome.* 13 *We must watch.* 14 *The talents delivered unto the servants.* 24 *The evill servants.* 30 *After what sort the last iudgement shalbe.* 41 *The cursed.*

THen a the kingdom of heaven shall be likened unto ten virgines, which tooke their lampes and went forth to meet the bridegroome.

2 And five of them were wise, and five fooliſh.

a The pompe of brides-ales was woont for the most part to be kept in the night season, and that by damsels.

1 We must desire strength at Gods hand, which may serve us as a torch, while we waike through this darkenesse, to bring us to our desired ende: otherwise if wee become slouthfull and negligent as wearie of our paines and travell, wee shall be shut out of the dores

3 The

3 The foolish tooke their lampes, but tooke no oyle with them.

4 But the wise tooke oyle in their vessels with their lampes.

5 Now while the bridegrome taried long, all b slumbred and slept.

b *Their eyes being heavie with sleepe.*

6 And at midnight there was a crie made, Behold, the bridegroome commeth: goe out to meet him.

7 Then all those virgines arose and trimmed their lampes.

8 And the foolish said to the wise, Give us of your oyle, for our lampes are out.

9 But the wise answered, saying, *Not so*, least there will not be ynough for us and you: but goe ye rather to them that sell, and buy for your selves.

10 And while they went to buy, the bridegrom came: and they that were readie, went in with him to the wedding, and the gate was shut.

11 Afterwards came also the other virgins, saying, Lord, Lord, open to us.

12 But he answered, and said, Verely I say unto you, I know you not.

✣ Chap. 24,42. marke 3,35. ✣ Luke 19,12,13.

13 * Watch therefore: for ye know neither the day, nor the houre, when the son of man will come.

a *Christ witnesseth that there shall be a long time betweene his departure to his father, and his comming againe to us, but yet notwithstanding that, he will at that day take an account not onely of the rebellious and obstinate, how they have bestowed that which they received of him, but also of his household servants, which have not through slothfulnesse imployed those gifts which he bestowed upon them.*

14 ✣ a For *the kingdome of heaven is* as a man that going into a strange countrey, called his servants, and delivered to them his goods.

15 And unto one he gave five talents, and to another two, and to another one, to every man after his owne ability, & straightway went from home.

16 Then hee that had received the five talents, went and occupied with them, and gained other five talents.

17 Likewise also he that *received* two, hee also gained other two.

18 But hee that received that one, went and digged it in the earth, and hid his masters money.

19 But after a long season, the master of those servants came, and reckoned with them.

20 Then came hee that had received five talents, and brought other five talents, saying, Master, thou deliveredst unto mee five talents: behold, I have gained with them other five talents.

21 Then his master saide unto him, It is well done good servant and faithfull, Thou hast beene faithfull in little, I will make thee ruler over much: d enter into thy masters ioy.

c *According to the wisedome and skil in dealing, which was given them.*

22 Also he that had received two talents, came, and saide, Master, thou deliveredst unto mee two talents: behold, I have gained two others talents more.

23 His Master saide unto him, It is well done good servant, and faithfull, Thou hast beene faithfull in little, I will make thee ruler over much: enter into thy masters ioy.

d *Come, and receive the fruit of goodnesse, now the Lords ioy is doubled, Iohn 15,11. that my ioy may remaine in you, and your ioy be fulfilled.*

24 Then hee that had received the one talent, came, and said, Master, I knewe that thou wast an hard man, which reapest where thou sowedst not, and gatherest where thou strawedst not:

25 I was therefore afraid, and went, and hid thy talent in the earth: behold, thou hast thine owne.

26 And his master answered, and said unto him, Thou evill servant, and slothfull, thou knewest that I reape where I sowed not, and gather where I strawed not.

27 Thou oughtest therefore to have put my mony to the e exchangers, & then at my comming should I have received mine owne with vantage.

e *Table mates which have their shop bulkes or tables set abroad, where they let out money to diverse.*

28 Take therefore the talent from him, and give it unto him which hath ten talents.

29 ✣ For unto every man that hath, it shall be given, and he shall have abundance, and from him that hath not, even that he hath shalbe taken away.

✣ Chap. 13,12. marke 4,25. luke 8,18. and 19,26.

30 Cast therefore that unprofitable servant into vtter ✣ darkenesse: there shall be weeping and gnashing of teeth.

✣ Chap. 8,12. and 22,13.

31 ¶ 3 And when the Sonne of man commeth in his glorie, and all the holy Angels with him, then shall he sit upon the throne of his glorie,

3 *A lively setting forth of the everlasting iudgement which is to come.*

32 And before him shall be gathered all nations, and hee shall separate them one from another as a shepheard separateth the sheepe from the goates.

33 And he shall set the sheepe on his right hand, and the goats on the left.

34 Then shall the king say to them on his right hand, Come ye f blessed of my father: take the inheritance of the kingdome prepared for you from the foundation of the world.

f *Blessed and happie, upon whom my Father hath most abundantly bestowed his benefites.*

35 * For I was an hungred, and ye gave me meat: I thirsted, and ye gave me drinke: I was a stranger, and ye tooke me in unto you.

* *Esai. 58,7. ezech. 18,7.*

36 *I was* naked, and yee cloathed mee: I was ✣ sicke, and yee visited me: I was in prison, and yee came unto me.

* *Ecclus. 7,35.*

37 Then shall the righteous answere him, saying, Lord, when saw wee thee an hungred, and fed thee? or athirst, and gave thee drinke?

38 And when saw we thee a stranger, and tooke thee in unto us? or naked, and cloathed thee?

39 Or when saw we thee sicke, or in prison, and came unto thee?

40 And the king shall answere, and say unto them, Verely I say unto you, in as much as ye have done it unto one of the least of these my brethren, ye have done it to me.

41 Then shall he say to them on the left hand, ✣ Depart from me ye cursed, into everlasting fire, which is prepared for the devill and his angels.

✣ *Psal. 6,8. Chap. 7,23. luke 13,27.*

42 For I was an hungred, and ye gave mee no meat: I thirsted, and ye gave me no drinke:

43 I was a stranger, and ye tooke me not in unto you: I *was* naked, and ye cloathed me not: sicke, and in prison, and ye visited me not.

44 Then shall they also answere him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sicke, or in prison, and did not minister unto thee?

45 Then shall he answere them, and say, Verely I say unto you, in as much as yee did it not to one of the least of these, ye did it not to me.

46 * And these shall goe into everlasting paine, and the righteous into life eternall.

* *Dan. 12,2. Iohn 5,22.*

CHAP. XXVI.

3 The consultation of the Priests against Christ. 6 His feet are anointed. 15 Iudas selleth him. 26 The institution of the supper, 34 and 36 Peters denial. Christ is heavie. 47 He is betrayed with a kisse. 57 He is led to Caiaphas. 64 He confesseth himselfe to be Christ. 67 They spit at him.

AND ✣ 1 it came to passe, when Iesus had finished all these sayings, hee saide unto his disciples,

✣ *Marke 14,1. luke 22,1.*

1 *Christ witnesseth by his voluntarie going to death, that he will make full satisfaction for the sinne of Adam, by his obedience.*

2 a Ye know that after two dayes is the Passeover, and the Sonne of man shalbe delivered to be crucified.

2 *God himselfe and not men, appointed the time that Christ should be crucified in.*

3 ✣ Then assembled together the chiefe Priests, and the Scribes, and the Elders of the people into the hall of the high Priest called Caiaphas:

✣ *Iohn 11,47.*

4 And

4 And consulted together that they might take Iesus by subtilty, and kill him.

5 But they said, Not on the a feast *day*, least any uproare be among the people.

6 ¶ 3 And when Iesus was in Bethania, in the house of Simon the leper,

7 b There came unto him a woman, which had a c boxe of very costly ointment, and powred it on his head as he sate at the table.

8 And when his d disciples sawe it, they had indignation, saying, What needeth this e waste?

9 For this oyntment might have beene sold for much, and bene given to the poore.

10 4 And Iesus knowing it, sayd unto them, Why trouble ye the woman? for she hath wrought a good worke upon me.

11 ✠ 5 For yee have the poore alwayes with you, but me shall ye not have alwayes.

12 For f in that she powred his ointment on my body, she did it to bury me.

13 Verely I say unto you, wheresoever this Gospel shall be preached thorowout all the world, there shall also this that she hath done, be spoken of for a memoriall of her.

14 ¶ * Then one of the twelve, called Iudas Iscariot, went unto the chiefe Priests,

15 And sayd, What will ye give me, and I will deliver him unto you, and they appointed unto him thirtie *pieces* of silver.

16 And from that time, he sought opportunity to betray him.

17 ✠ * 6 Now g on the first *day* of the feast of unleavened bread, the disciples came to Iesus, saying unto him, Where wilt thou that we prepare for thee to eate the Passeover?

18 And he sayd, Goe ye into the citie to such a man, and say on him, The master saith, My time is at hand: I will keepe the Passeover at thine house with my disciples.

19 And the disciples did as Iesus had given them charge, and made ready the Passeover.

20 * So when the even was come, hee h sate downe with the twelve.

21 And as they did eate, he sayd, * Verely, I say unto you, that one of you shall betray me.

22 And they were exceeding sorowfull, and began every one of them to say unto him, Is it I, Master?

23 And he answered and sayde, ✠ Hee that i dippeth his hand with mee in the dish, hee shall betray mee.

24 Surely the Sonne of man goeth his way, as it is written of him: but wo *be* to that man, by whom the Sonne of man is betrayed: it had beene good for that man, if he had never bene borne.

25 Then Iudas k which betrayed him, answered, and sayd, Is it I, Master? Hee saide unto him, Thou hast said it.

26 ¶ ✠ And as they did eate, Iesus tooke the bread, and when he had l blessed, he brake it, and gave it to the disciples, and said, Take, eate: m this is my body.

27 Also he tooke the cup, and when he had given thankes, he gave it to them, saying, Drinke ye n all of it,

28 o For this is my blood of the p newe Testament that is shed for many, for the remission of sinnes.

29 I say unto you, that I will not drinke henceforth of this fruit of the vine untill that day, when I shall drinke it new with you in my Fathers kingdome.

30 And when they had sung q a Psalme, they went out into the mount of Olives.

31 ¶ ✠ Then said Iesus unto them, All ye shall be offended by me this night: for it is written, I * will smite the shepheard, and the sheepe of the flocke shalbe scattered.

32 But ✠ after I am risen againe, I will goe before you into Galile.

33 But Peter answered, and saide unto him, Though that all men should be offended by thee, yet will I never be offended.

34 ✠ Iesus saide unto him, Verely I say unto thee, that this night, before the cocke crowe, thou shalt denie me thrise.

35 Peter saide unto him, Though I should die with thee, I will in no case deny thee. Likewise also said all the disciples.

36 ¶ * 9 Then went Iesus with them into a place which is called Gethsemane, and said unto his disciples, Sit ye here, while I goe, and pray yonder.

37 And he tooke unto him Peter, and the two sonnes of Zebedeus, and began to waxe sorrowfull, and r grievously troubled.

38 10 Then said Iesus unto them, My soule is verie heavie, *even* unto the death: tary ye here, and watch with me.

39 So he went a little further, and fell on his face, and prayed, saying, O my Father, if it be possible, s let this t cup passe from me: nevertheless, not as I will, but as thou wilt.

40 11 After, hee came unto the disciples, and found them asleepe, and said to Peter, What? could ye not watch with me one houre?

a *By this worde Feast, it meant the whole feast of unleavened bread: the first and eight day whereof were so holy, that they might do no maner of worke therein, though the whole company of the Sanhedrin determined otherwise: And yet it came to passe through Gods providence, that Christ suffered at that time, to the ende that all the people of Israel might be witnesses of his everlasting sacrifice.*

✠ Marke 14,3. Iohn 11,2.

3 By this sudden worke of a sinfull woman, Christ giveth the ghests to understand of his death, and buriall which was nigh: the savour whereof shall bring life to all sinners which flee unto him. Because Iudas taketh an occasion hereby to accomplish his wicked purpose and counsell.

b *For these things were done before Christ came to Hierusalem: and yet some thinke that the Euangelists recite two historles.*

c *These boxes were of alabaster, which in olde time men made hollow to put in ointments: for some writ, that alabaster keepeth ointment without corruption, Plinie booke 13. Chap. 1.*

d *This is a figure called Synecdoche: for it is said but of Iudas that he was moved thereat, Iohn 12.4.*

e *Unprofitable spending.*

4 We ought not rashly to condemne that which is not orderly done.

✠ Deut. 15,11.

5 Christ, who was once anointed in his owne person, must alwayes be anointed in the poore.

f *In that she powred this ointment upon my body, she did it to burie me.*

* Mar. 14,10. ✠ Mar. 14,12. Luke 22,7.

6 Christ verely purposing to bring us into our countrey out of hand, and so to abrogate the figure of the Law, fulfilleth the Law, neglecting the contrary tradition and custome of the Iewes, and therewithall sheweth that all things shall so come to passe by the ministerie of men, that the secret counsell of God shall governe them.

g *This was the fourteenth day of the first moneth: and the first of unleavened bread should have beene the fifteenth, but because this dayes evening (which after the manner of the Romanes was referred to the day before) did belong by the Iewes maner to the day following, therefore it is called the first day of unleavened bread.*

✠ Luke 22,14.

h *Because the Law appointed them to be shod, and have their shoes in their handes, as though they were in haste, thereby it is to be gathered that they sate not downe when they did eate the Passeover, but stood, for otherwise when they went to meat, they put off their shoes: therefore he speaketh here in this place, not of the Passeover, but of the Supper, which was celebrated after that the Passeover was solemnely done.*

* Marke 14,18 Iohn 13,21.

✠ Psal. 41,9.

i *That is to say, whom I vouchsafed to come to my table, alluding to the place Psal. 41,10. which is not so to be understood, as though at the selfe same instand that the Lord spake these words, Iudas had had his hand in the dish (for that had bene an undoubted taken) but it is meant of his tabling and eating with them.*

k *Whose head was about nothing then but to betray him.*

7 Christ minding forthwith to fulfill the promises of the old covenant, instituteth a new covenant with new signes.

✠ 1. Cor 11.24.

l Marke saith, Had given thankes: and therefore blessing is no a consecrating, with a conjuring kinde of murmuring and force of words: and yet the bread and the wine are changed, not in nature, but in qualitie, for they become undoubted tokens of the body and blood of Christ, not of their owne nature or force of words, but by Christs his institution, which must be recited and laid forth, that faith may find what to lay hold on both in the word and in the elements.

m *This is a figurative speech, which is called Metonymia: that is to say, the putting of one name for another* so calling the bread his body, which is the signe and sacrament of his body: & yet notwithstanding, it is so a figurative and changed kind of speech, that the faithfull doe receive Christ indeed with all his gifres (though by a spirituall meat) and become one with him.

n Therefore they which tooke away the cup from the people, did against Christ his institution.

o To wit, this cup or wine, is my blood Sacramentally, as Luke 22,20.

p *Or, covenant, that is to say, whereby the new leaque and covenant is made. for in making of leagues, they used powring of wine, and shedding of blood.*

q *When they had made an end of their solemne singing, which some thinke was sixt Psalmes, beginning at the 112. to the 117.*

3 Christ being more carefull of his disciples, then of himselfe, forewarneth them of their flight, and putteth them in better comfort.

✠ Marke 14, 27. Iohn 16,32. and 18.8. * Zach. 13,7. ✠ Marke 14 28. and 16,7. ✠ Iohn 13-38. marke 14,30. * Luke 22,39. 6 Christ having regard to the weakenesse of his disciples, leaving all the rest in safetie, taketh with him but three to be witnesis of his anguish, and goeth of purpose into the place appointed to betray him in.

r *The word which he useth, signifieth great sorow, and marveilous and deadly griefe: which thing as it betokeneth the trueth of mans nature, which shunneth death as a thing that entred in against nature: so it sheweth that though Christ were void of sinne, yet he sustained that horrible punishment, because he felt the wrath of God kindled against us for sinnes, which he revenged and punished in his person.*

10 Christ a true man going about to suffer the punishment which was due unto us, for forsaking of God, is forsaken of his owne: felt he hath a terrible conflict with the horror and feare of the curse of God: out of which he escaping as conquerour, causeth us not to be afraide any more of death.

s Let it passe mee, and not touch mee.

t That is, which is at hand, and is offered and prepared for mee: a kinde of speech which the Hebrewes use, for the wrath of God, and the punishment he sendeth: aboue, Chap. 20,22.

11 An example of the carelesnesse of man.

41 Watch, and pray, that yee enter not into tentation: the ſpirit indeed is ready, but the fleſh is weake.

42 Againe he went away the ſecond time, and prayed, ſaying, O my Father, if this cuppe cannot paſſe away from me, but that I muſt drinke it, thy will be done.

43 And he came and found them aſleep again, for their eyes were heavy.

44 So he left them, and went away againe, and prayed the third time, ſaying the ſame words.

45 Then came he to his diſciples, and ſayd unto them, Sleepe henceforth, and take your reſt: beholde, the houre is at hand, and the Sonne of man is given into the hands of ſinners.

46 [12] Riſe, let us go: behold, he is at hand that betrayeth me.

47 ✣ And while he yet ſpake, loe, Iudas one of the twelve came, and with him a great multitude with ſwords and ſtaves, [u] from the hie Prieſts and Elders of the people.

48 Now he that betraied him, had given them a token, ſaying, Whomſoever I ſhall kiſſe, that is he, lay hold on him.

49 And forthwith he came to Ieſus, and ſayd, God ſave thee, Maſter, and kiſſed him.

50 [13] Then Ieſus ſayde unto him, [x] Friend wherefore art thou come? Then came they, and layd hands on Ieſus, and tooke him.

51 And beholde, one of them which were with Ieſus, ſtretched out *his* hand, and drew his ſword, and ſtroke a ſervant of the hie Prieſt, and ſmote off his eare.

52 [14] Then ſayd Ieſus unto him, Put up thy ſword into his place: ✣ for all that [y] take the ſword, ſhall periſh with the ſword.

53 [15] Either thinkeſt thou, that I cannot now pray to my Father, and hee will give me moe then twelve legions of Angels?

54 [z] How then ſhould the * Scriptures be fulfilled, *which ſay*, that it muſt be ſo?

55 The ſame houre ſayd Ieſus to the multitude, Yee be come out as *it were* againſt a thiefe, with ſwords and ſtaves to take mee: I ſate dayly teaching in the Temple among you, and yee tooke me not.

56 But all this was done, that the Scriptures of the Prophets might be fulfilled. ✣ Then all the diſciples forſooke him, and fled.

57 ¶ ✣ [16] And they tooke Ieſus, and led him to [a] Caiaphas the hie Prieſt, where the Scribes and the Elders were aſſembled.

58 And Peter followed him a farre off unto the his Prieſts [b] hall, and went in and ſate with the ſervants to ſee the end,

59 Nowe * the chiefe Prieſts and the Elders, and all the whole Councill ſought falſe witneſſe againſt Ieſus, to put him to death.

60 But they found none, and though many falſe witneſſes came, yet found they none: but at the laſt came two falſe witneſſes.

61 And ſaid, This man ſaid, ✣ I can deſtroy the Temple of God, and build it in three dayes.

62 Then the chiefeſt Prieſt aroſe, and ſaide to him, Anſwereſt thou nothing? [c] What is the matter that theſe men witneſſe againſt thee?

63 But Ieſus held his peace. Then the chiefe Prieſt anſwered, and ſaide to him, I charge thee ſweare unto vs by the living God, to tell vs, If thou be that Chriſt the ſonne of God, *or no*,

64 ✣ Ieſus ſaid to him, Thou haſt ſaid it: nevertheleſſe I ſay unto you, [d] Hereafter ſhall ye ſee the Sonne of man, ſitting [e] at the right hand of the power *of God*, and come in the [f] cloudes of the heaven.

65 Then the hie Prieſt [g] rent his cloathes, ſaying, He hath blaſphemed, what have we any more neede of witneſſes: beholde, nowe ye have heard his blaſphemie.

66 What thinke ye? They anſwered, and ſaid, He is guiltie of death.

67 ✣ Then ſpat they in his face, and buffeted him, and other ſmote him with rods.

68 Saying, Prophecie to us, O Chriſt, who is he that ſmote thee?

69 ✣ * [17] Peter [h] ſate without in the hall, and a maide came to him, ſaying, Thou alſo waſt with Ieſus of Galile:

70 But hee denied before them all, ſaying, I wote not what thou ſayeſt.

71 And when hee went out into the porch, another *maide* ſawe him, and ſaide unto them that were there, This man was alſo with Ieſus of Nazareth.

72 And againe he denyed with an oathe, ſaying, I know not the man.

73 So after a while, came unto him they that ſtood by, and ſaide unto Peter, Surely thou art alſo one of them: for even thy ſpeech bewrayeth thee.

74 Then began hee to [i] curſe *himſelfe*, and to ſweare, ſaying, I know not the man. And immediatly the cocke crew.

75 Then Peter remembred the words of Ieſus, which had ſaid unto him, Before the cocke crowe thou ſhalt denie mee thriſe. So hee went out, and wept bitterly.

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12 Chriſt offreth himſelfe willingly to be taken, that in ſo obeying willingly, hee might make ſatisfaction for the willfull fall of man.

✣ Marke 14 43. Luke 22,47 iohn 18 3.

11 Sent from the hie Prieſts.

13 Chriſt is taken that we might be delivered.

x Chriſt reprehendeth Iudas tantingly, & rebuketh him ſharpely, for hee knew well enough for what cauſe he came.

14 Our vocation muſt be the rule of our zeale.

✣ Gen. 6, 6. reue. 13, 10.

y They take the ſword to whom the Lord hath not given it, that is to ſay, they which uſe the ſword, and are not called to it.

15 Chriſt is taken, becauſe hee was willing to be taken.

z By this queſtioning, he anſwereth a ſlie obiection, for they might have aſked him, why he did not in this his great extremity of danger, call to his Father for aide: but to this he anſwereth by a queſtion.

* Iſa 53, 10.

✣ Verſe 31.

✣ Marke 14, 53. luke 22. 54. iohn 18, 14.

16 Chriſt being innocent is condemned of the high Prieſt for that wickednesſe whereof we are guiltie.

a From Annas to Caiaphas, before whom the multitude was aſſembled, Iohn 18, 13.

b The word here uſed, ſignifieth properly an open large roome before an houſe, as we ſee in Kings palaces and noblemens houſes: we call it a court, for it is open to the ayre, and by a figure Synecdoche is taken for the houſe it ſelfe.

* Marke 14, 55.

✣ Iohn 2, 19.

c How commeth it to paſſe that theſe men witneſſe againſt thee?

✣ Chap. 16. 27. rom. 14, 10. 2. theſſ. 4, 14.

d *This worde diſtinguiſheth his firſt comming from the latter.*

e *Sitting with God in like and equall honour at the right hand of his power, that is, in greateſt power: for the right hand ſignifieth amongſt the Hebrewes, that that is mightie and of great power.*

f *Cloudes of heaven, Looke afore, Chap. 24, 30.*

g *This was an unuſuall matter among the Iewes: for ſo were they bound to doe, when they heard any Iſraelite to blaſpheme God, and it was a tradition of their Talmud in the booke of the Magiſtrates, in the title, of the foure kindes of death.*

* Eſai. 50, 6.

✣ Marke 14, 66. luke 22, 55. iohn 18, 25.

17 Peter by the wonderfull providence of God appointed to be a witnes of all thoſe things, is prepared to the example of ſingular conſtancie, by the experience of his owne incredulitie.

h That is, without the place where the Biſhop ſate, but not without the houſe, for afterward he went from theuce into the porch.

i He ſwore and curſed himſelfe.

CHAP. XXVII.

1 He is delivered to Pilate. 5 Iudas hangeth himſelfe. 19 Pilates wife. 20 Barabbas is aſked. 24 Pilate waſheth his hands. 29 Chriſt is crowned with thornes. 34 He is crucified. 40 Reviled. 50 He giveth up the Ghoſt. 57 He is buried. 62 The ſouldiours watch him.

WHen the ✣ morning was come, all the chiefe Priests, and the Elders of the people tooke counſell againſt Ieſus, to put him to death.

✣ Mar. 15. 1. Luke 22, 66. iohn 18, 28.

2 And let him away bound, and delivered him unto Pontius Pilate the governour.

3 ¶ [1] Then when Iudas which betrayed him, ſaw that he was condemned, he repented himſelfe, and brought againe the thirtie *pieces* of ſilver to the chiefe Prieſts, and Elders,

4 Saying, I have ſinned, betraying the innocent blood. But they ſayd, What is that to us? ſee thou to it.

5 And when he had caſt downe the ſilver *pieces* in the Temple, he [a] departed, and went, ✣ and hanged himſelfe.

6 And the chiefe Prieſtes tooke the ſilver *pieces*, and ſaide, It is not lawfull for us to put them into the [b] treaſure, becauſe it is the price [c] of blood.

7 And they tooke counſell, and bought with them a potters field, for the buriall of [d] ſtrangers.

8 Wherefore that field is called, * The field of blood, untill this day.

9 (Then was fulfilled that which was ſpoken by

1 An example of the horrible indgement of God, as well againſt them which ſell Chriſt, as againſt them which buy Chriſt.

a Out of mens ſight.

✣ Acts 1, 18.

b The treaſure of the Temple.

c Of life and death.

d Strangers and gheſtes, whom the Iewes could not abide to be ioyned unto, no not after they were dead.

* Acts 1, 19.

by e Ieremias the Prophet, saying, ✣ f And they tooke thirty silver pieces, the price of him that was valued, whom they of the children of Israel valued.

10 And they gave them for the potters field, as the Lord appointed me.)

11 ¶ 2 ✣ And Iesus stood before the governour, and the governour asked him, saying, Art thou that King of the Iewes? Iesus sayd unto him, Thou sayest it.

12 And when hee was accused of the chiefe Priests, and Elders, he answered nothing.

13 Then sayd Pilate unto him, Hearest thou not how many things they lay against thee?

14 But he answered him not to one word, insomuch that the governour marveiled greatly.

15 3 Now at the feast the governour was woont to deliver unto the people a prisoner whom they would.

16 And they had then a notable prisoner called Barabbas.

17 When they were then gathered together, Pilate said unto them, Whether will ye that I let loose unto you Barabbas, or Iesus which is called Christ?

18 (For he knew well, that for envie they had delivered him.

19 Also when hee was set downe upon the iudgement seat, his wife sent to him, saying, Have thou nothing to doe with that iust man: for I have suffered many things this day in a dreame by reason of him.)

20 * But the chiefe Priests and the elders had perswaded the people that they should aske Barabbas, and should destroy Iesus.

21 Then the governour answered and sayd unto them, Whether of the twaine will ye that I let loose unto you? And they sayd, Barabbas.

22 Pilate sayd unto them, What shall I do then with Iesus, which is called Christ? They all sayd to him, Let him be crucified.

23 Then sayd the governour, But what evill hath he done? Then they cried the more, saying, Let him be crucified.

24 4 When Pilate saw that he availed nothing, but that more tumult was made, hee tooke water and g washed his hands before the multitude, saying, I am innocent of the h blood of this iust man: looke you to it.

25 Then answered all the people, and said, I His blood be on us, and on our children.

26 Thus let he Barabbas loose unto them, and scourged Iesus, and delivered him to be crucified.

27 ¶ ✣ Then the souldiers of the governour tooke Iesus into the common hall, and gathered about him the whole band,

28 5 And they stripped him, and k put about him a l skarlet robe,

29 And platted a crowne of thornes, and put it upon his head, and a reed in his right hand, and bowed their knees before him, and mocked him, saying, God save thee, King of the Iewes,

30 And spitted upon him, and tooke a reed, and smote him on the head.

31 Thus when they had mocked him, they tooke the robe from him, and put his owne raiment on him, and led him away to crucifie him.

32 ✲ And as they came out, they found a man of Cyrene, named Simon: him they m compelled to beare his crosse.

33 ✣ 6 And when they came unto the place called Golgotha (ỹ is to say, the place of *dead mens* sculs)

34 7 They gave him vineger to drinke, mingled with gall: and when hee had tasted thereof, hee would not drinke.

35 ¶ 8 And when they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled, which was spoken by the Prophet, ✣ They divided my garments among them, and upon my vesture did cast lots.

36 And they sate and watched him there.

37 ¶ 9 They set up also over his head his cause written, THIS IS IESUS THE KING OF THE IEWES.

38 ¶ 10 And there were two thieves crucified ỽ him, one on the right hand, and another on the left.

39 11 And they that passed by, reviled him, wagging their heads,

40 And saying, * Thou that destroyest the Temple, and buildest it in three dayes, save thy selfe: if thou be ỹ Son of God, come down from the crosse.

41 Likewise also the high Priests mocking him, with the Scribes, and Elders, and Pharises, sayd,

42 He saved others, *but* he cannot save himselfe: if he be the king of Israel, let him now come downe from the crosse, and we will beleeve in him.

43 ✣ Hee trusted in God, let him diliver him now, if hee will have him: for he sayd, I am the Sonne of God.

44 The selfe same thing also the n thieves which were crucified with him, cast in his teeth.

45 12 Now from the sixth houre was there darknesse over all the land, unto the ninth houre.

46 And about the ninth houre Iesus cried with a loud voyce, saying, ✣ Eli, Eli, lamasabachthani? that is, My God, my God, why hast thou o forsaken me?

47 And some of them that stood there, when they heard it, sayd, This man calleth p Elias.

48 And straighway one of them ran, and tooke * a spunge and filled it with vineger, and put it on a reed, and gave him to drinke.

49 Other said, Let be: let us see if Elias will come and and save him.

50 13 Then Iesus cried againe with a loud voyce, and yeelded up the ghost.

51 14 And behold, ✣ the q vaile of the Temple was rent in twaine, from the toppe to the bottome, and the earth did quake, & the stones were cloven.

52 And the r graves did open themselves, and many bodies of the Saints, which slept, arose,

53 And came out of the graves after his resurrection, and went into the holy citie, and appeared unto many.

54 When the Centurion, and they that were with him, watching Iesus, saw the earthquake, and the things that were done, they feared greatly, saying Truely this was the Sonne of God.

55 ¶ And many women were there, beholding him afarre off, which had followed Iesus from Galile, ministring unto him.

56 Among whom was Marie Magdalene, and

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e *Seeing this prophecie is read in Zach. 11. 12. it can not be denied, but Ieremias name crept into the text, either through the Printers fault, or some others ignorance: it may be also that it came out of the margine, by reason of the abbreviation of the letters, the one being ion, & the other ias, which are not much unlike: but in the Syrian text the Prophets name is not set downe at all.*

✲ *Zach. 11. 12.*

f *The Euangelist doth not follow the Prophets words, but his meaning, which he sheweth to be fulfilled.*

2 Christ holdeth his peace when he is accused, that we may not be accused acknowledging our guiltines and therewithall his owne innocency.

✣ Mark. 15. 2. luk. 23. 3. iob 18. 33.

3 Christ is first quitted of the same Iudge, before he be condemned, that wee might see how the iust died for the iniust.

* Mark. 15. 11. Luke 23 18. iohn 18. 40. acts 3. 14.

4 Christ being quit by the testimony of the Iudge himselfe, is notwithstanding condemned by the same to quit us before God.

g *It was a maner in olde time, when any man was murthered, and in other slaughters, to wash their hands in water, to declare themselves guiltlesse.*

h *Of the murther, an Hebrew kinde of speach.*

i *If there be any offence committed in slaying him, let us and our posterity smart for it.*

✣ Marke 15, 26. *Iohn* 19 2.

5 Christ suffereth that reproach which was due to our sinnes, notwithstanding in the meane time by the secret providence of God, hee is intituled King by them which did him that reproach.

k They cast a cloake about him, and wrapped it about him, for it laked sleeves.

l Iohn and Marke make mention of a purple robe, which is also a very pleasant red. But these profane and malepart sawcy souldiers clad Iesus in this aray, to mocke him withall, who was indeed a true King.

✲ Marke 15, 21. luke 23, 26.

m *They compelled Simon to beare his brethrens crosse, whereby it appeareth that Iesus was so sore handled before, that he fainted by the way, and was not able to beare his crosse thereon: for Iohn writeth that hee did beare his crosse, to wit, as the best manner.*

✲ Marke 15, 22. iohn 19, 17.

6 He is led out of the citie, that wee may be brought into the heavenly kingdome.

7 Christ found no comfort any where, that in him wee might be filled with all comfort.

8 He is made a curse, that in him we may be blessed: he is spoiled of his garments, that wee might be inriched by his nakednesse.

✣ Psal. 22, 18. marke 15, 24.

9 Hee is pronounced the true Messias, even of them of whō he is rejected,

10 Christ begunne then to iudge the world, when after his iudgement hee hung betwixt two theeves.

11 To make full satisfaction: for us Christ suffereth and overcommeth, not only the torments of the body, but also the most horrible torments of the minde.

* Iohn 2, 19.

✲ Psal 22, 9.

n *This is spoken by the figure Synecdoche, for there was but one of them that did revile him.*

12 Heaven it selfe is darkened for very horrour, and Iesus crieth out from the depth of hell, and in the meane while he is mocked.

✣ Psal. 22 1.

o *To wit, in this misery: and this crying out is proper to his humanitie, which notwithstanding was voide of sin, but yet felt the wrath of God which is due to our sinners.*

p *They allude to Elias name, not for want of understanding the tongue, but of a profane impudency and sauciniesse, and he repeated these words, to the end that this bitter harping upon the name might be understood.*

* Psal. 69. 22. 13 Christ after hee had overcome other enemies, at length provoked & setteth upon death it selfe. 14 Christ, when he is dead, sheweth himselfe to be God almighty, even his enemies confessing the same.

✣ 2 Chro 3 14.

q *Which divided the holiest of all.*

r *That is to say, the stones clave in sunder: & the graves did open themselves, to shew by this token, that death was overcome: & the resurrection of the dead followed the resurrection of Christ, as appeareth by the next verse following.*

15 Christ is buried, not privily or by stealth, but by the governours consent by a famous man, in a place not farre distant, in a new sepulchre, so that it cannot be doubted of his death. ✠ Marke 15.42. Luke 23.50. Iohn 19.38.

16 The keeping of the sepulchre is committed to Christes owne murderers, that there might be no doubt of his resurrection.

Marie the mother of Iames, and Ioses, and the mother of Zebedeus sonnes.

57 ¶ 15 ✠ And when the even was come, there came a rich man of Arimathea, named Ioseph, who had also himselfe beene Iesus disciple.

58 He went to Pilate, & asked the body of Iesus. Then Pilate commanded the body to be delivered.

59 So Ioseph tooke the body, and wrapped it in a cleane linnen cloath,

60 And put it in his new tombe, which he had hewen out in a rocke, and rolled a great stone to the doore of the sepulchre, and departed.

61 And there was Marie Magdalene, and the other Marie, sitting over against the sepulchre.

62 ¶ 16 Now the next day that followed the Preparation *of the Sabbath*, the high Priests and Pharises assembled to Pilate,

63 And sayd, Sir, we remember that that deceiver said, while hee was yet alive, Within three dayes I will rise.

64 Command therefore, that the sepulchre be made sure untill the third day, least his Disciples come by night, and steale him away, and say unto the people, He is risen from the dead: so shall the last errour be worse then the first.

65 Then Pilate sayd unto them, Yee have a ſ watch: go, and make it sure, as ye know.

66 And they went, and made the sepulchre sure, with the watch, and sealed the stone.

ſ The souldiers of the garison, which were appointed to keepe the Temple.

CHAP. XXVIII.

1 *The women goe to the sepulchre.* 2 *The Angel.* 9 *The women see Christ.* 18 *He sendeth his Apostles to preach.*

NOw ✠ in 1 the a end of the Sabbath, when the first *day* of the weeke b began to dawne, Mary Magdalene, and the other Mary, came to see the sepulchre.

2 And behold, there was a great earthquake: for the Angel of the Lord descended from heaven, and came and rolled backe the stone from the doore, and sate upon it.

3 And his c countenance was like lightning, and his raiment white as snow.

4 And for feare of him, the keepers were astonied, and became as dead men.

5 But the Angel answered, and sayd to the women, Feare d ye not: for I know that ye seeke Iesus which was crucified:

6 Hee is not here, for he is risen, as he sayd: come, see the place where the Lord was layd.

7 And go quickly, and tell his disciples that he is risen from the dead: and behold, hee goeth before you into Galile: there yee shall see him; loe, I have tolde you.

8 So they departed quickely from the sepulchre, with feare and great ioy, and did runne to bring his disciples word.

9 2 And as they went to tell his disciples, behold, Iesus also met them, saying, God save you. And they came, and tooke him by the feete, and worshipped him.

10 Then sayd Iesus unto them, Be not afrayde. Go, *and* tell my brethren, that they go into Galile, and there shall they see me.

11 ¶ 3 Now when they were gone, behold, some of the watch came into the city, and shewed unto the high Priests all the things that were done.

12 And they gathered them together with the Elders, and tooke counsell, and gave large money unto the souldiers,

13 Saying, Say, His disciples came by night, and stole him away while we slept.

14 And if this matter e come before the governour to be heard, wee will perswade him, and so use the matter that you shall not need to care.

15 So they tooke the money, and did as they were taught: and this saying is noised among the Iewes unto this day.

16 ¶ 4 Then the eleven disciples went into Galile, into a mountaine, where Iesus had appointed them.

17 And when they saw him, they worshipped him: but some doubted.

18 And Iesus came, and spake unto them, saying, ✠ All power is given unto me, in heaven, & in earth.

19 ✠ 5 Goe therefore, and teach all nations, baptizing them f in the Name of the Father, and the Sonne, and the holy Ghost,

20 Teaching them to observe all things, whatsoever I have commanded you: and lo, * I am with you g alway, untill the end of the world, Amen.

✠ Marke 16, 5. Iohn 20, 12.

1 Christ having put death to flight in the sepulchre, riseth by his owne power, as straightway the Angel witnesseth.

a At the going out of the Sabbath, that is, about day breake after the Romanes cont., which reckon the naturall day, from the sun rising to the next sun rising: and not as the Hebrewes, which count from evening to evening.

b When the morning after the first day of the Sabbath began to dawne: and that first day is the same, which we now call Sunday or the Lords day.

c The beames of his eyes, and by the figure Synecdoche, for the countenance.

d The word (Ye) is spoke with force to confirme ỹ women, now that the souldiers were afrayd.

2 Christ appeareth himselfe after his resurrection, & sendeth the women to his disciples, shewing that hee hath not forgotten them.

3 The more the sunne shineth, the more are the wicked blinded.

e For it was to be feared, that it would be brought to the governours eares.

4 Christ appeareth also to his Disciples, whom he maketh Apostles.

✠ Heb. 1.2. chap. 11.27. Iohn 17.2. ✠ Marke 16.15.

5 The sum of the Apostleshipis, the publishing of the doctrine received of Christ thorowout all the world, and the ministring of the Sacraments: the efficacie of which things hangeth not of the ministers, but of the Lord.

f Calling upon the name of the Father, the Sonne, and the holy Ghost.

* Iohn 14.16.

g For ever: and this place is meant of the maner of the presence of his spirit, by means whereof hee maketh us partakers both of himselfe and of all his benefits, but is absent from us in body

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO MARKE.

CHAP. I.

4 *Iohn baptizeth.* 6 *His apparell and meat.* 9 *Iesus is baptized.* 12 *He is tempted.* 14 *Hee preacheth the Gospel,* 21 *and* 29 *heeleth in the Synagogues.* 23 *He healeth one that had a divill.* 29 *Peters mother in law.* 32 *Many diseased persons.* 40 *The leper.*

THe beginning of the Gospel of Iesus Christ, the Sonne of God:

2 1 As it is written ✠ a Prophets, † Behold, b I send my messenger c before thy face, which shall prepare thy way before thee.

3 ✠ The voice of him that crieth in the wilderneſſe, *is*, Prepare the way of the Lord: make his paths straight.

4 2 * Iohn did baptize in the wilderneſſe, and preach the d baptisme of amendment of life, for remission of sinnes.

5 And all the countrey of Iudea, and they of Hierusalem went out unto him, and were all baptized of him in the river Iorden, confessing their sinnes.

6 * Now Iohn was cloathed with camels haire, and with a girdle of a skin about his loines: and he did eat ✠ locusts and wilde hony,

7 * 3 And preached, saying, A stronger then I commeth after me, whose shoes latchet I am not worthy to e stoupe downe, and unloose.

8 Trueth it is, I have f baptized you with water: but he will baptize you with the holy Ghost.

9 ¶ ✠ 4 And it came to passe in those dayes, that Iesus came from Nazareth, *a citie* of Galile, and was baptized of Iohn in Iordan.

10 5 And assoone as g hee was come out of the water, *Iohn* saw the heavens cloven in twaine, and the holy Ghost descending upon him like a dove.

1 Iohn goeth before Christ, as it was foretspoken by the Prophets.

a This is the figure Metonymia, wherby is meant the booke of the Prophets, Malachi, and Esay.

* Malac. 3.1.

b The Prophet speaketh the present tense, when he speaketh of a thing to come, being as sure of it, as if he saw it.

c A metaphor taken from the vsage of kings, which vse to have others go before them. ✠ Isa 40.3. luke 3.4 iob.1.15

2 The summe of Iohns doctrine, or rather Christs, is remission of sins and amendment of life. * Mat. 3.1. d The Iewes vsed many kinds of washings: but here is spoken of a peculiar kind of washing, which hath all the parts of true baptisme, amendment of life and forgiveness of sinnes.

* Matth. 3.4.

✠ Levit. 11.22.

* Matth. 3.11. luke 3.16. Iohn 1.26 acts 1.5. and 11.4. and 11.16. and 19.4.

3 Iohn and all ministers cast their eyes upon Christ the Lord.

e The Euangelist his meaning was to expresse the condition of the baseſt servant.

f He sheweth that all the force of baptisme proceedeth from Christ, who baptizeth within.

* Matt. 3.13. luke 3.21. Iohn 1.33.

4 Christ doth consecrate our baptisme in himselfe. 5 The vocation of Christ from heaven, as head of the Church. g Iohn that went downe into the water with Christ.

11 Then

11 Then there was a voyce from heaven, *saying*, Thou art my beloved Sonne, in whom I am h well pleased.

12 ✣ 6 And immediatly the Spirit i driveth him into the wildernesse.

13 And hee was there in the wildernesse fourtie dayes, and was tempted of Satan: he was also with the wilde beastes, and the Angels ministred unto him.

14 ¶ ✣ 7 Now after that Iohn was committed *to prison*, Iesus came into Galile, preaching the Gospel of the kingdome of God,

15 And saying, The time is fulfilled, and the kingdome of God is at hand: repent and beleeve the Gospel.

16 ¶ * 8 And as he walked by the sea of Galile, he saw Simon and Andrew his brother, casting a net into the sea (for they were fishers.)

17 Then Iesus sayd unto them, Follow me, and I will make you to be fishers of men.

18 And straightway they forsooke their nets, and followed him.

19 9 And when hee had gone a litle further thence, he saw Iames *the sonne* of Zebedeus, and Iohn his brother, as they were in the ship, mending their nets.

20 And anon hee called them: and they left their father Zebedeus in the ship with his hired servants, and went their way after him.

21 ¶ So ✣ they entred into k Capernaum: and straightway on the Sabbath day hee entred into the Synagogue, and taught.

22 And they were astonied at his doctrine, ✣ for he taught them as one that had authoritie, and not as the Scribes.

23 ¶ 10 And there was in their Synagogue a man l in whom was an uncleane spirit, and hee cried out,

24 Saying, Ah, what have we to doe with thee, O m Iesus of Nazareth? Art thou come to destroy us? I know thee what thou art, *even* that n holy one of God,

25 And Iesus rebuked him, saying, Hold thy peace, and come out of him.

26 And the uncleane spirit o tare him, and cried with a loud voyce, and came out of him.

27 And they were all amased, so that they demanded p one of another, saying, What thing is this? What new doctrine is this? for he q commandeth even the foule spirits with authoritie, & they obey him.

28 And immediatly his fame spread abroad throughout all the region r bordering on Galile.

29 ¶ * 11 And as soone as they were come out of the Synagogue, they entred into the house of Simon and Andrew, with Iames and Iohn.

30 And Simons wives mother lay sicke of a fever, and anon they told him of her.

31 And hee came and tooke her by the hand, and lifted her up, and the fever forsooke her by and by, and she ministred unto them.

32 And when even was come, at what time the Sunne setteth, they brought to him all that were diseased, and them that were possessed with devils.

33 And the whole citie was gathered together at the doore.

34 And he healed many that were sicke of divers diseases: and hee cast out many devils, and s suffered not the devils to say that they knew him.

35 And in the morning very earely before day, *Iesus* arose and went out into a solitary place, and there prayed.

36 And Simon, and they that were with him, followed carefully after him.

37 And when they had found him, they said unto him, All men seeke for thee.

38 Then he said unto them, Let us goe into the t next townes, that I may preach there also: for I came out for that purpose.

39 And hee preached in their Synagogues, throughout all Galile, and cast the devils out.

40 ¶ * 12 And there came a leper to him, beseeching him, and kneeled downe unto him, & said to him, If thou wilt, thou canst make me cleane.

41 And Iesus had compassion, and put foorth his hand, and touched him, and said to him, I will: be thou cleane.

42 And assoone as hee had spoken, immediatly the leprosie departed from him, and hee was made cleane.

43 And after hee had given him a straight commandement, he sent him away forthwith,

44 13 And sayd unto him, See thou say nothing to any man, but get thee hence, and shew thy selfe to the u ✣ Priest, and offer for thy cleansing those things which Moyses commanded, for a testimoniall unto them.

45 But when he was departed,* he beganne to tell many things, and to publish the matter: so that Iesus could no more openly enter into the city, but was without in desert places: and they came to him from every quarter.

CHAP. II.

3 and 4 One sicke of the palsie, having his sinnes, forgiven him, is healed. 14 Matthew is called. 19 Fastings and afflictions are foreolde. 23 The Disciples plucke the eares of corne. 26 The shewbread.

AFter ✣ 1 *a fewe* dayes, he entred into Capernaum againe, and it was noised that hee was in the a house.

2 And anon many gathered together, insomuch, that the b places about the doore could not receive any more: and hee preached the word unto them.

3 And there came unto him, that brought one sicke of the palsie, borne of foure men.

4 And because they could not come neere unto him for the multitude, they uncovered the roofe of the house where hee was: and when they had broken it open, they c let downe the d bed, wherein the sicke of the palsie lay.

5 Now when Iesus saw their faith, hee sayd to the sicke of the palsie, Sonne, thy sinnes are forgiven thee.

6 And there were certaine of the Scribes sitting there, and e reasoning in their hearts,

7 Why doeth this man speake such blasphemies? ✣ who can forgive sinnes, but God onely?

8 And immediatly, when Iesus perceived in his spirit, that thus they reasoned with themselves, he sayd unto them, Why reason ye these things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes are forgiven thee? or to say, Arise, take up thy bed, and walke?

10 But that yee may know, that the Sonne of man hath authoritie in earth to forgive sinnes, hee sayd unto the sicke of the palsie,

11 I say unto thee, Arise, and take up thy bed, and get thee hence into thine owne house.

12 And by and by hee arose, and tooke up his bed,

h Looke Mat. 3.17.
* Mat 4.1. Iuke 4.1. Hebr. 2.18.
6 Christ being tempted overcommeth.
i *Here is no violent and forcible driving out meant: but the divine power cladeth Christ (who had lived until this time as a private man) with a new person, and prepareth him to the combate that was at hand, and to his ministerie.*
✣ *Mat. 4.12. Luke 4.14. Iohn 4.13.*
7 After that Iohn is taken, Christ sheweth himselfe fully.
* Mat. 4.18. Luke 5.2.
8 The calling of Simon and Andrew.
9 The calling of Iames and Iohn.
* Mat. 4.21.
Luke 4.32.
k *From the citie Nazareth.*
✣ Matt. 7.28. Iuke 4.32.
10 Hee preacheth that doctrine, by which alone Satan is driven out of the world, which also he confirmeth by a miracle.
l *Word for Word, a man in an uncleane spirit, that is to say, possessed with an evill spirit.*
m *Hee was borne in Beth-lehem, but through the errour of the people, he was called a Nazarean, because hee was brought up in Nazareth.*
n *He alludeth to that name that was written in the golden plate which the high Priest wore, Exod. 28.36.*
o *Looke beneath, chap. 9.20.*
p *As men amased.*
q *By his owne authoritie, or as a Lord.*
r *Not onely into Galile, but also into the countries bordering upon it.*
* *Matt. 8.14. Luke 4.38.*
11 By healing of divers diseases, hee sheweth that hee hath brought true life into the world.
s *For it belongeth not to the devils to preach the Gospell, Actes 16.18.*
t *Villages which were as cities.*
✣ *Matt. 8.2. Luke 5.12.*
12 By healing the leprous, he sheweth that he came for this cause, to wipe out the sinnes of the world with his touching.
13 He witnesseth that he was not mooved with ambition, but with the onely desire of his Fathers glory, and love toward poore sinners.
u *All the posterity of Aaron might iudge of a leper.*
✣ Levit. 14.4.
* Luke 5.15.
✣ Mat. 9.1. Iuk. 5.18.
1 Christ sheweth by healing this man which was sicke of the palsie, that men recover in him through faith onely, all their strength which they have lost.
a *In the house where hee used to remaine, for hee chose Capernaum to dwell in, and left Nazareth.*
b *Neither the house nor the entrie was able to hold them.*
c *They brake up the upper part of the house, which was plaine, and let down the man that was sicke of the palsie, into the lower part where Christ preached, for they could not otherwise come into his sight.*
d *The word signifieth the worst kind of bed, whereupon men use to lay down themselves at noone tide, and such other times, to refresh themselves: we call it a couch.*
e *Inwardly minded disputing upon that matter, on both sides.*
✣ Iob 14.4. Psa. 51.12.

f Word for word, past themselves, or out of their wits.

bed, and went forth before them all, in so much that they were all f amased, and glorified God, saying, We never saw such a thing.

13 ¶ a Then he went forth againe toward the sea, and all the people resorted unto him, and hee taught them.

14 ✻ And as Iesus passed by, he saw g Levi *the sonne* of Alpheus sit at the receit of custome, and sayd unto him, Follow me. And he arose and followed him.

15 ¶ And it came to passe, as Iesus sate at table in his house, many Publicanes and sinners sate at table also with Iesus, and his disciples: for there were many that followed him.

16 And when the Scribes and Pharises saw him eate with the Publicanes and sinners, they said unto his disciples, How is it, that he eateth and drinketh with Publicanes and sinners?

17 Now when Iesus heard it, hee saide unto them, The whole have no neede of the Physician, but the sicke. ✠ I came not to call the righteous, but the sinners to repentance.

18 ✻ 3 And the disciples of Iohn, and the Pharises did fast, and came and said unto him, Why doe the disciples of Iohn, and of the Pharises fast, and thy disciples fast not?

19 And Iesus said unto them, Can the children of the marriage chamber fast, whiles the bridegrom is with them? as long as they have the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe taken from them, and then shall they fast in those dayes.

21 Also no man soweth a piece of new cloath in an olde garment: for else the new piece that filled it up, taketh away *some what* from the olde, and the breach is worse.

22 Likewise, no man putteth new wine into old vessels: for else the new wine breaketh the vessels, and the wine runneth out, and the vessels are lost; but new wine must be put into new vessels.

23 ¶ ✠ 4 And it came to passe as hee went through the corne on the h Sabbath day, that his disciples, as they went on their way, began to pluck the eares of corne.

24 And the Pharises sayd unto him, Beholde, why doe they on the Sabbath day, that which is not lawfull?

25 And he said to them, Have yee never read what ✻ David did when hee had need, and was an hungred, *both* he, and they that were with him?

26 How he went into the house of God, in the dayes of i Abiathar the hie Priest, and did eate the Shewbread, which were not lawfull to eate, but for the ✻ Priestes, and gave also to them which were with him?

27 And he said to them, The Sabbath was made for man, and not man for the Sabbath.

28 Wherefore the Sonne of man is Lord, even of the k Sabbath.

CHAP. III.

1 The withered Hand is healed. 6 The Pharises consult with the Herodians. 10 Many are healed by touching Christ. 11 At his sight the devils fall downe before him. 14 The twelve Apostles. 24 The kingdome divided against it selfe. 29 Blasp emie against the holy Ghost. 33 Christs parents.

AND ✠ 1 he entred againe into ✠ Synagogue, and there was a man which had a withered hand.

2 And they watched him, whether hee would b heale him on the Sabbath day, that they might accuse him.

3 Then hee saide unto the man which had the withered hand, Arise: *stand forth* in the middes.

4 And hee saide to them, Is it lawfull to doe a good deede on the Sabbath day, or to doe evill? to save the b life, or to kill? but they held their peace.

5 Then he looked round about on them c angerly, mourning also for the d hardnesse of their hearts, and saide to the man, Stretch foorth thine hand. And he stretched it out: and his hand was restored, as whole as the other.

6 ¶ a And the Pharises departed, and straightway gathered a councill with the e Herodians against him, that they might destroy him.

7 But Iesus avoyded with his disciples to the sea: and a great multiude followed him from Galile, and from Iudea,

8 And from Ierusalem, and from Idumea, and f beyond Iordan: and they that dwelled about Tyrus and Sidon, when they had heard what great things he did, came unto him in great number.

9 And he commanded his disciples, that a little ship should g wait for him, because of the multitude, least they should throng him.

10 For hee had healed many, insomuch that they preassed upon him to touch him, as many as had h plagues.

11 And when the i uncleane spirits saw him, they fell downe before him, and cried, saying, Thou art the Sonne of God.

12 And he sharpely rebuked them, to the end they should not vtter him.

13 ¶ ✻ Then hee went up into a mountaine, and called unto him whom hee would, and they came unto him.

14 3 And hee k appointed twelve, that they should be with him, and that he might send them to preach,

15 And that they might have power to heale sicknesses, and to cast out devils:

16 And the first *was* Simon, and he named Simon, Peter.

17 Then Iames *the sonne* of Zebedeus, and Iohn Iames Brother (and surnamed them Boanerges, which is, The sonnes of thunder.)

18 And Andrew, and Philip, and Bartlemew, and Matthew, and Thomas, and Iames *the sonne* of Alpheus, and l Thaddeus, and Simon the Cananite,

19 And Iudas Iscariot, who also betrayed him, and they came m home.

20 And the multitude assembled againe, so that they could not so much as eat bread.

21 4 And when his n kinsefolks heard of it, they went out to lay holde on him: for they sayd that he was beside himselfe.

22 ¶ ✠ And the Scribes which came down from Hierusalem, said, He hath Beelzebub, and through the prince of the devils he casteth out devils.

23 But he called them unto him, and sayd unto them in parables, How can Satan drive out Satan?

24 For if a kingdome be divided against it selfe, that kingdome cannot stand.

25 Or if a house be divided against it selfe, that house cannot continue.

26 So if o Satan make insurrection against himselfe, and be divided, he cannot endure, but is at an end.

27 No

1. Tim. 1. 13.
✻ Matt. 9. 14. Luke 5. 33.
3 The superstitious and hypocrites doe rashly put the summe of godlines in things indifferent, and are here for three causes reprehended: First, for that not considering what every mans strength is able to beare, they rashly make all maner of lawes concerning such things, without all discretion.
✠ Mat. 12. 1. Luke 6. 1.
4 Secondarily, for that they make no difference between the lawes which God made concerning the same things, and lawes that are made of things which are vtterly unlawfull.
h Word for word, on the Sabbaths, that is, on the holy dayes.
✻ 1. Sam. 21. 6.
i 1. Sam. 21. 1. He is called Achimilech and his sonne Abiathar, but by conference of other places it is plaine that both of them had two names. Looke 1 Chron. 24. 6. 2. Sam. 8. 17. & 15. 29. 1. King. 2. 26. 2. Kings. 25. 18. ✠ Exod. 29. 33. levit. 8. 31. and 24. 9.
k Hath the Sabbath day in his power, and may rule as him listeth.

✻ Matth 12. 9. Luke 6. 6.
1 Thirdly, for that they preferred the ceremoniall Law (which was but an appendant to the morall Law) before the morall Law: whereas contrary wise, they should have learned out of this, the true vse of the ceremoniall Law.
m That is, unprofitable and dead.

b A figurative speech, by the figure Synecdoche. For this kinde of saying, To save the life, is as much, as to save the man.
c Men, when they have wrong done unto them, are angry, but not without vice, but Christ is angry without vice, neither is he sory so much for the iniury that is done to his owne person, as for their wickednesse: and therefore he had pity upon them, and for that cause is he said to have mourned.
d As though their heart had beene so closed up & growen together, that wholsome doctrine could prevaile no more with them.
a The more the truth is kept under, the more it commeth out.
e Looke Mat. 22. 16.
f Which Iosephus calleth stonie or rocky.
g Should alwayes be ready for him.
h Diseases wherewith God scourgeth men as it were with whips.
i In them whom they had entred into: or by the figure called Metonymia, for them which were vexed with uncleane spirits.
✠ Chap. 6. 7. mat. 10. 1. luke 9. 1.
3 The twelve Apostles are set apart to be trained up to the office of the Apostleship.
k Chose and appointed out twelve to be familiar & conversant with him.
l Whom Luke also calleth Iudas: and for difference sake, the other Iudas is called Iscariot.
m The disciples who Christ had taken to be of his traine and to live with him, come home to his house, to be with him alwayes after.
4 None are worse enemies of the Gospel, then they that seeme to be.
n Word for word, they that were of him, that is, his kinsfolks: for they that were madde, were brought to their kinsmen.
✠ Matt. 9. 34. and 12. 24. luke 11. 15.
o Satan imp. or bad.

27 No man can enter into a strong mans house, and take away his goods, except he first bind that strong man, and then spoyle his house.

28 ¶ ✣ 5 Verely I say unto you, all sinnes shall be forgiven unto the children of men, and blasphemies, wherewith they blaspheme:

29 But hee that blaspheməth against the holy Ghost, shall never have forgivenesse, but is culpable of eternall damnation.

30 p Because they sayd, Hee had an vncleane spirit.

31 ¶ ✣ Then came his q brethren and mother and stood without, and sent unto him, and called him.

32 And the people sate about him, and they sayd unto him, Behold, thy mother, and thy brethren seeke for thee without.

33 But hee answered them, saying, Who is my mother and my brethren?

34 6 And hee looked round about on them, which sate in compasse about him, and sayd, Behold my mother and my brethren.

35 For whosoever doth the will of God, he is my brother, my sister, and my mother.

CHAP. IV.

¶ The parable of the sower. 14 And the meaning thereof. 18 Thornes. 21 The candle. 26 Of him that sowed, and then slept. 31 The graine of mustard seed. 38 Christ sleepeth in the ship.

A Nd * he began againe to teach by the a sea side, and there gathered unto him a great multitude, so that he entred into a ship, and sate in the sea, and all the people was by the sea side on the land.

2 And hee taught them many things in parables, and sayd unto them in his doctrine,

3 1 Hearken: Behold, there went out a sower to sow.

4 And it came to passe as he sowed, that some fell by the way side, and the foules of the heaven came, and devoured it up.

5 And some fell on stony ground, where it had not much earth, and by and by sprang up, because it had not depth of earth.

6 But assoone as the Sunne was up, it was burnt up, and because it had not roote, it withered away.

7 And some fell among the thornes, and the thornes grew up, and choked it, so that is gave no fruit.

8 Some againe fell in good ground, and did yeelde fruite that sprung up, & grew, and it brought foorth, some thirtie folde, some sixtie folde, and some an hundreth fold.

9 Then he sayd unto them, He that hath eares, to heare, let him heare.

10 And when he was c alone, they that were d about him with the twelve, asked him of the parable.

11 And hee sayd unto them, To you it is given to know the mystery of the kingdome of God: but unto them that are e without, all things be done in parables,

12 # That they seeing, may see, and not discerne: and they hearing, may heare, and not understand, least at any time they should turne, and their sinnes should be forgiven them.

13 Againe he sayd unto them, Perceive ye not this parable? how then should yee vnderstand all *other* parables?

14 The sower soweth the word.

15 And these are they that *receive the seede* by the wayes side, in whom the word is sowen: but when they have heard it, Satan commeth immediatly, and taketh away the word that was sowen in their hearts.

16 And likewise they that receive the seede in stony ground, are they, which when they have heard the word, straightwayes receive it with gladnesse.

17 Yet have they no roote in themselves, and endure but a time: *for* when trouble and persecution ariseth for the word, immediatly they be offended.

18 Also they that receive the seede among the thornes, are such as heare the word:

19 But the cares f of this world, and the ✣ deceitfulnesse of riches, and the lusts of other things enter in, and choke the word, and it is vnfruitfull.

20 But they that have received seede in good ground, are they that heare the word, and receive it, and bring foorth fruit: one *corne* thirtie, an other sixtie, and some an hundreth.

21 ¶ 2 Also he sayd unto them, ✣ Commeth the candle in, to be put vnder a bushell, or vnder the bed, and not to be put in a candlesticke?

22 * For there is nothing hid, that shall not be opened, neither is there a secret, but that it shall come to light.

23 If any man have eares to heare, let him heare.

24 3 And he sayd unto them, Take heed what ye heare. * With what measure you mete, it shall be measured unto you: and unto you that heare, shall more be given.

25 ✣ For unto him that hath, shall it be given, and from him that hath not, shall be taken away even that he hath.

26 ¶ 4 Also he sayd, So is the kingdome of God, as if a man should cast seed in the ground.

27 And g should sleepe, and rise up night and day, and the seed should spring and grow up, hee h not knowing how.

28 For the earth bringeth foorth fruite i of it selfe, first the blade, then the eares, after that full come in the eares.

29 And assoone as the fruite sheweth it selfe, anon he putteth in the sickle, because the harvest is come.

30 ¶ * 5 He sayd moreover, Whereunto shall we liken the kingdome of God? or with what comparison shall we compare it?

31 *It is* like a graine of mustard seede, which when it is sowen in the earth, is the least of all seeds that be in the earth:

32 But after that it is sowen, it groweth up, and is greatest of all herbes, & beareth great branches, so that the foules of the heaven may build vnder the shadow of it.

33 And ✣ with many such parables he preached the word unto them, * as they were able to heare it.

34 And without parables spake he nothing unto them, but he l expounded all things to his disciples apart.

35 ¶ ✣ Nowe the same day when even was come, he sayd unto them, Let us passe over unto the other side.

36 And they left the multitude, and tooke him as he was in the shippe, and there was also with him other little ships.

37 6 And there arose a great storme of winde, and the waves dashed into the ship, so that it was now full.

38 And he was in the sterne asleepe on a pil-

✣ Matth. 12, 32. luke 12. 10. 1. iohn 5. 16.

5 They onely are without hope of saluation, which do maliciously oppugne Christ, whom they know.

p These are the words of the Euangelist.

✣ Mat. 12. 46. luke 8, 19.

q. Vnder this name Brother, the Hebrewes vnderstand all that are of the same stocke and kinred.

6 The spirituall kinred is farre otherwise to be accounted of, then the carnall or fleshly.

a Matth. 13, 1. luke 8. 4.

2 Sea side of Nbe-rias.

b In a ship which was launched into the sea.

1 The selfe same doctrine of the Gospel is sowen every where, but it hath not like successe indeede through the fault of man, but yet by the iust iudgement of God.

c Word for word, solitary.

d They that followed him at the heeles.

e That is to say, to strangers, and such as are none of ours.

Esai. 6. 9. mat. 13, 14. luke 8, 10. iohn 12, 40. actes 28, 26. rom. 11, 8.

f Which perraine to this life.

✣ 1. Tim. 6, 17.

2 Although the light of the Gospel be reiected of the world, yet it ought to be lighted, if it were for no other cause then this, that the wickednesse of the world might be made manifest.

✣ Mar. 5, 15. luke 8, 16. and 11, 33.

* Mat. 10. 26. luke 8, 17 and 12, 2.

3 The more liberally that we communicate such gifts as God hath given us with our brethren, the more bountifull will God be toward us.

* Mat. 7. 2. luke 6. 38.

✣ Mat. 13, 12. and 25, 29. luke 8. 18. and 19, 26.

4 The Lord soweth, and reapeth after a maner vnknowen to men.

g That is, when he hath done sowing, should passe the time both day and night, nothing doubting, but that the seede would spring which groweth both day and night.

h It is the part of the ministers, to labour the ground with all diligence, and commend the successe to God: for that mightie working whereby the seede commeth to blade and eare, is secret and onely knowen by the fruit.

i By a certaine power which moveth it selfe.

* Mat. 13. 31. luke 13. 19.

5 God farre otherwise then men vse, beginneth with the least, and endeth with the greatest.

✣ Mat. 8. 13. 34.

k According to the capacitie of the hearers.

l Word for word, Looſed, as you would say, reade them the hard riddles.

✣ Mat. 8, 23. luke 8, 22.

6 They that faile with Christ, although he seeme to sleepe never so soundly when they are in danger, yet they are preserved of him in time convenient, being awaked.

low: and they awoke him, and ſayd to him, Maſter, careſt thou not that we periſh?

39 And hee aroſe up, and rebuked the winde, and ſayd unto the ſea, Peace, and be ſt ill. So the winde ceaſed, and it was a great calme.

m: How commeth it to paſſe that you have no faith?

40 Then he ſayd unto them, m Why are yee ſo fearefull? how is it that ye have no faith?

41 And they feared exceedingly, and ſayd one to another, Who is this, that both the wind and ſea obey him?

CHAP. V.

a One poſſeſſed is healed. 7 The devill acknowledgeth Chriſt. 9 A Legion of devils 13 entred into ſwine. 22 Iairus daughter. 25 A woman is healed of a bloody iſſue. 26 Phyſicians. 34 Faith. 39 Sleepe.

✣ Matth. 8.28. luke 8.26.

a Many have the vertue of Chriſt in admiration, and yet they will not redeeme it with the loſſe of the leaſt thing they have.

A Nd ✣ 1 they came over to the other ſide of the ſea into the countrey of the a Gadarens.

2 And when hee was come out of the ſhippe, there met him incontinently out of the graves, a man b which had an vncleane ſpirit:

a Looke Mat. 8.30.

b Word for word, in an vncleane ſpirit: now they are ſaid to be in the ſpirit, becauſe the ſpirit holdeth them faſt looked vp, and as it were bound.

3 Who had his abiding among the graves, and no man could bind him, no not with chaines:

4 Becauſe that when he was often bound with fetters & chaines, he plucked the chaines aſunder, and brake the fetters in pieces, neither could any man tame him.

5 And alwayes both night and day hee cried in the mountaines, and in the graves, and ſtrooke himſelfe with ſtones.

6 And when he ſaw Ieſus afarre off, he ranne, and worſhipped him,

7 And cryed with a loude voyce, and ſayd, What have I to doe with thee, Ieſus the Sonne of the moſt High God? I c will that thou ſweare to me by God, that thou torment me not.

c That is, aſſure me by an oath, that thou will not vexe me.

8 (For hee ſayd unto him, Come out of the man, thou vncleane ſpirit.)

9 And hee asked him, What is thy name? and he anſwered, ſaying, My name *is* Legion: for wee are many.

d That devill that played the meſſenger for his fellowes.

10 And hee d prayed him inſtantly, that hee would not ſend them away out of the countrey.

e This whole countrey is for the greater part of it very hilly, for the mountaines of Galaad runne through it.

11 Now there was there in the e mountaines a great heard of ſwine, feeding.

12 And all the deuils beſought him, ſaying, Send us unto the ſwine, that we may enter into them.

13 And incontinently Ieſus gave them leave. Then the uncleane ſpirits went out and entred into the ſwine, and the heard ranne headlong from the high banck into the f ſea, (and there were about two thouſand ſwine) & they were choked up in the ſea.

f Strabo in the ſixteenth booke ſaith that in Gadaris there is a ſtanding poole of very naughtie water, which if beaſts taſte of, they ſhead their haire, nailes, or hoves and hornes.

14 And the ſwineheards fled, and told it in the citie, and in the countrey, and they came out to ſee what it was that was done.

15 And they came to Ieſus, and ſaw him that had bene poſſeſſed with the devill, and had the legion, ſit both cloathed, and in his right minde: and they were afraid.

16 And they that ſaw it, told them, what was done to him that was poſſeſſed with the devill, and concerning the ſwine.

17 Then they began to pray him, that he would depart from their coaſts.

18 And when hee was come into the ſhip, hee that had bene poſſeſſed with the devill, prayed him that he might be with him.

19 Howbeit, Ieſus would not ſuffer him, but ſayd unto him, Goe thy way home to thy friends, and ſhewe them what great things the Lord hath done unto thee, and *howe* hee hath had compaſſion on thee.

20 So hee departed, and began to publiſh in Decapolis, what great things Ieſus had done unto him: and all men did marveile.

21 ¶ And when Ieſus was come over againe by ſhip unto the other ſide, a great multitude gathered together to him, and he was neere unto the ſea.

✣ Matth 9.18. luke 8.41.

g The whole company aſſembled not diſorderly, but in every Synagogue there were certaine men which governed the people.

22 ✣ And g beholde, there came one of the rulers of the Synagogue, whoſe name was Iairus: and when he ſaw him, he fell downe at his feete,

23 And beſought him inſtantly, ſaying, My little daughter lieth at point of death: *I pray thee* that thou wouldeſt come and lay thine hands on her, that ſhe may be healed, and live.

24 Then he went with him, and a great multitude followed him and thronged him.

h Ieſus being touched with true faith although it be but weake, doth heale us by his vertue.

25 (h And there was a certaine woman, which was diſeaſed with an iſſue of blood twelue yeeres,

26 And had ſuffred many things of many phyſicians, and had ſpent all that ſhee had, and it auailed her nothing, but ſhe became much worſe.

27 When ſhee had heard of Ieſus, ſhee came in the preaſſe behind, and touched his garment.

28 For ſhe ſayd, if I may but touch his cloathes, I ſhall be whole.

29 And ſtraightway the courſe of her blood was dryed up, and ſhee felt in her body, that ſhee was healed of that plague.

30 And immediatly when Ieſus did know in himſelfe the vertue that went out of him, he turned him round about in the preaſe, and ſayd, Who hath touched my cloathes?

31 And his diſciples ſaid unto him, Thou ſeeſt the multitude throng thee, and ſayeſt thou, Who did touch me?

32 And he looked round about, to ſee her that had done that.

33 And the woman feared and trembled: for ſhee knew what was done in her, and ſhee came and fell downe before him, and told him the whole trueth.

34 And he ſayd to her, Daughter, thy faith hath made thee whole: go in peace, and be whole of thy plague.)

35 While hee yet ſpake, there came from the *ſame* ruler of the Synagogues houſe *certaine* which ſayd, Thy daughter is dead: why diſeaſeſt thou the maſter any further?

i Fathers appertend by faith the promiſes of life even for their children.

36 i Aſſoone as Ieſus heard that word ſpoken, hee ſayd unto the ruler of the Synagogue, Be not afraid: onely beleeve.

37 And he ſuffered no man to follow him ſaue Peter and Iames, and Iohn the brother of Iames.

38 So hee came unto the houſe of the ruler of the Synagogue, and ſaw the tumult, and them that wept and wailed greatly.

39 And hee went in, and ſayd unto them, Why make ye this trouble, and weepe? the child is not dead, but ſleepeth.

k Such as mocke, and ſcorne Chriſt, are vnworthy to be witneſſes of his goodneſſe.

40 k And they laught him to ſcorne: but hee put them all out, and tooke the father, and the mother of the child, and them l that were with him, and entred in where the childe lay.

l The three diſciples.

41 And tooke the childe by the hand, and ſayd unto her, Talitha cumi, which is by interpretation, Mayden, I ſay unto thee, ariſe.

42 And ſtraightway the mayden aroſe, and walked: for ſhe was of the age of twelve yeeres, and they were aſtonied out of meaſure.

43 And

43 And hee charged them ſtraitly that no man ſhould knowe of it, and commanded to give her meate.

CHAP. VI.

1 Chriſt preaching in his countrey, his owne contemne him. 6 The unbeliefe of the Nazarites. 7 The Apoſtles are ſent. 13 They caſt out devils: they anoynt the ſicke with oyle. 14 Herodes opinion of Chriſt. 18 The cauſe of Johns impriſonment. 22 Dauncing. 27 John beheaded, 29 buried. 30 The Apoſtles returne from preaching. 34 Chriſt teacheth in The deſart. 37 Hee feedeth the people with five loaves. 48 The Apoſtles are troubled on the ſea. 56 The ſicke that touch Chriſtes garment, are healed.

A Nd ✻ 1 he departed thence, and came into his owne countrey, and his diſciples followed him.

2 And when the Sabbath was come, he began to teach in the Synagogue, and many that heard him, were aſtonied, and ſaide, From whence hath this man theſe things? and what wiſedome is this that is given unto him, that even ſuch a great works are done by his hands?

3 Is not this that carpenter Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? and are not his b ſiſters here with us? And they were offended in him.

4 And Ieſus ſaide unto them, A ✻ Prophet is not without c honour, but in his owne countrey, and among his owne kinred, and in his owne houſe.

5 And he d could there doe no great workes, ſave that he laid his hands upon a few ſicke folke, and healed *them*.

6 And hee marveiled at their unbeliefe, * and went about by the townes on every ſide, teaching.

7 ¶ ✻ 2 And hee called unto him the twelve, and began to ſend them foorth two and two, and gave them power over uncleane ſpirits,

8 3 And commaunded them that they ſhould take nothing for *their* iourney, ſave a ſtaffe onely: neither ſcrip, neither bread, neither money in their girdles:

9 But that they ſhould be ſhod with ✣ e ſandals, and that they ſhould not put on f two coates.

10 And hee ſaid unto them, Whereſoever yee ſhall enter into an houſe, g there abide till ye depart thence.

11 ¶ ✣ And whoſoever ſhall not receive you, nor heare you, when ye depart thence, ✣ ſhake off the duſt that is under your feete, for a witneſſe unto them. Verely I ſay unto you, It ſhallbe eaſier for Sodome, or Gomorrha at the day of Iudgement, then for that citie.

12 ¶ And they went out, and preached, that *men* ſhould amend their lives.

13 And they caſt out many devils: and they ✣ h anoynted many that were ſicke, with oyle, and healed *them*.

14 ¶ * 5 Then King Herod heard *of him* (for his Name was made manifeſt) and ſaide, Iohn Baptiſt is riſen againe from the dead, and therefore great i workes are wrought by him.

15 Other ſaid, It is Elias: and ſome ſaid, It is a Prophet, or as one of ✣ k thoſe Prophets.

16 ✣ So when Herod heard it, he ſaid, It is Iohn whom l I beheaded: he is riſen from the dead.

17 For Herod himſelfe had ſent forth, and had taken Iohn, and bound him in priſon for Herodias ſake, which was his brother Philips wife, becauſe he had married her.

18 For Iohn ſaide unto Herod, ✣ It is not lawfull for thee to have thy brothers wife.

19 Therefore Herodias m laid wait againſt him: and would have killed him, but ſhe could not:

20 For Herod feared Iohn, knowing that hee *was* a iuſt man, and an holy, and reverenced him, and when he heard him, hee did many things, and heard him n gladly.

21 But the time being convenient, when Herod on his birth-day made a banket to his princes and captaines, and chiefe eſtates of Galile:

22 And the daughter o of the ſame Herodias came in, and danced, and pleaſed Herod, and them that ſate at table together, the King ſaide unto the maide, Aske of me what thou wilt, and I will give it thee.

23 And hee ſware unto her, Whatſoever thou ſhalt aske of mee, I will give it thee, *even* unto the halfe of my kingdome.

24 * So p ſhe went forth, and ſaid to her mother, What ſhall I aske? And ſhe ſaid, Iohn Baptiſts head.

25 Then ſhe came in ſtraightway with haſte unto the King, and asked, ſaying, I would that thou ſhouldeſt give me even now in a charger the head of Iohn Baptiſt.

26 Then the King was very ſory: *yet* for his oathes ſake, and for their ſakes which ſate at table with him, he would not refuſe her.

27 And immediatly the King ſent the q hangman, and gave charge that his head ſhould be brought in. So hee went and beheaded him in the priſon,

28 And brought his head in a charger, and gave it to the maide, and the maide gave it to her mother.

29 And when his diſciples heard it, they came and tooke up his body, and put it in a tombe.

30 ¶ ✻ And the Apoſtles gathered themſelves together to Ieſus, and tolde him all things, both what they had done, and what they had taught.

31 6 And hee ſaide unto them, Come ye apart into the wilderneſſe, and reſt a while: for there were many commers and goers, that they had not leaſure to eate.

32 ✻ So they went by ſhip out of the way into a deſart place.

33 But the people ſawe them when they departed, and many knew him, and ran a foote thither out of all cities, and came thither before them, and aſſembled unto him.

34 * Then Ieſus went out and ſaw a great multitude, and had compaſſion on them, becauſe they were like ſheepe which had no ſhepheard: ✣ and he began to teach them many things.

35 ✣ And when the day was now farre ſpent, his diſciples came unto him, ſaying, This is a deſart place, and now the day is farre paſſed.

36 Let them depart, that they may goe into the countrey and townes about, and buy them bread: for they have nothing to eate.

37 But hee anſwered, and ſaid unto them, Give ye them to eate. And they ſaid unto them, r Shall we goe, and buy s two hundreth peny worth of bread, and give them to eate?

✣ Matt.13.54. luke 4.16.
1 The faithleſſe world doeth no whit at all diminiſh the vertue of Chriſt, but wittingly and willingly deprive th it ſelfe of the efficacie of it, being offered unto them.
a *The word ſignifieth power, or vertues, wherethy are meant thoſe wonderfull workes that Chriſt did, which ſhewed and ſet forth the vertue and power of his Godhead to all the world, Mat. 7.22.*
b *After the maner of the Hebrewes, who by brethren and ſiſters underſtand all their kinſfolkes.*
✣ *Mat.13.57. luke 4.24. iohn 4.44.*
c *Not only that hath that honour which of right is due to him taken from him, but alſo evill ſpoken of and miſreported.*
d *That is, he would not: for we muſt needs have faith, if we will receive the workes of God.*
✣ *Matth.4.23. luke 13.12.*
✻ *Chap.3.14. matth 10.1. luke 9.1.*
2 The diſciples are prepared to that generall Apoſtleſhip, by a peculiar ſending foorth.
3 Faithfull Paſtours ought not to have their mindes ſet, no not on things that are neceſſary for this life, if they may be an hinderance unto them, be it never ſo little. ✣ *Actes 21.8.*
e *The word ſignifieth properly womens ſhoes.*
f *That is, they ſhould take no change of garments with them, that they might be lighter for this iourney, and make more ſpeede.*
g *That is, change not your Innes in this ſhort iourney.*
✻ *Mat.10.14. Luke 9.5.*
5 The Lord is a moſt ſevere revenger of his ſervants. ✣ *Actes 13.51. and 18.6.*
✣ *Iames 5.14.*
h *That oyle was a token and a ſigne of this marvellous vertue: and ſeeing that the gift of healing is ceaſed a good while ſince, the ceremonie which is yet retained of ſome, is to no purpoſe.*
✻ *Mat.14.1. Luke 9.7.*
5 The Goſpel confirmeth the godly, and vexed the wicked.
i *This word ſignifieth Powres, wherebi it meant the power of working miracles.*
k *Of the old Prophets.*
✣ Luke 3.19.
l *Commanded to be beheaded.*
✣ Luke 18.16. and 20.24.
m *Sought all meanes to doe him hurt.*
n *The tyrant was verey well content to heare ſentence pronounced againſt him, but the ſtrd fell upon ſtony places.*
o *Which the ſame Herodias had not by Herodes Antipas, but by Philip, and Ioſephus calleth her Salome.*
✻ *Mat.14.8.*
p *For women uſed not to ſit at table with men.*
p *The word ſignifieth one that beareth a dart, and the Kings gard was ſo called, becauſe they did beare darts.*
✻ Luke 9.16.
6 Such as follow Chriſt ſhall want nothing, no not in the wilderneſſe, but ſhall have abundance. And how wicked a thing is it, not to looke for this tranſitoire life at his handes, who giveth everlaſting life?
✻ Matt. 14.13. luke 9.10.
* Matt 9.36. and 14.14.
✣ Luke 9.11.
✣ Mat.14.15.
t *This is a kinde of deriſion and wondering, not without a privie mocke, which men doe commonly uſe, when beginning to be in a fame, they deny to doe any thing.*
s *Which is about twentie crownes, which is five pounds.*

38 ✣ Then he ſaid unto them, How many loaves have ye? goe and looke. And when they knew it, they ſaid, Five and two fiſhes.

39 So he commanded them to make them all ſit downe by t companies upon the greene graſſe.

40 Then they ſate downe by u rowes, by hundreds, and by fifties.

41 And hee tooke the five loaves, and the two fiſhes, and looked up to heaven, and gave thankes, and brake the loaves, and gave them to his diſciples to ſet before them, and the two fiſhes he divided among them all.

42 So they did all eate, and were ſatisfied.

43 And they tooke up twelve baskets full of the fragments, and of the fiſhes.

44 And they that had eaten, were about five thouſand men.

45 7 ¶ And ſtraightway he cauſed his diſciples to goe into the ſhippe, and to goe before unto the other ſide unto Bethſaida, while hee ſent away the people.

46 Then aſſoone as he had ſent x them away, he departed into a mountaine to pray.

47 ✣ And when even was come, the ſhippe was in the mids of the ſea, and hee alone on the land.

48 And hee ſaw them troubled in rowing, (for the winde was contrary unto them) and about the fourth watch of the night, hee came unto them, walking upon the ſea, and would have paſſed by them.

49 And when they ſawe him walking upon the ſea, they ſuppoſed it hath bene a ſpirit, and cried out.

50 For they all ſawe him, and were ſore afraide: but anon he talked with them, and ſaid unto them, Be ye of good comfort: it is I, be not afraid.

51 Then hee went up unto them into the ſhip, and the winde ceaſed, and they were y much more amaſed in themſelves, and marveiled.

52 For they had not z conſidered *the matter* of the loaves, becauſe their hearts were hardened.

53 9 * And they came over, and went into the land of Gennesareth, and arrived.

54 8 So when they were come out of the ſhip, ſtraightway they knew him,

55 And ranne about throughout all that region round about, *and* began to cary hither and thither in couches all that were ſicke, where they heard that he was.

56 And whitherſoever hee entred into townes, or cities, or villages, they layde their ſicke in the ſtreetes, and prayed him that they might touch at the leaſt the edge of his garment. And as many as touched a him, were made whole.

✣ Matth. 14.17. Luke 9.13. Ioh. 6.9.
t *Word for word, by banketts, after the maner of the Hebrewes, who haue no diſtributers, as Chapter 6. 7. Now he calleth the rowes of the ſitters, bankets.*
u *The word ſignifieth the beds in a garden. as it is word for word, by beds and beds, meaning thereby that they ſate downe in rowes one by another, as beds in a garden.*
7 The faithfull ſervants of God after their little labour, are ſubiect to great tempeſt, which Chriſt doeth ſo moderate being preſent in power, although abſent in body, that hee bringeth them to an happie haven, at ſuch time and by ſuch meanes, as they looked not for: A lively image of the Church toſſed to and fro in this world.
x *His diſciples.*
✣ Matth. 14.23. Ioh. 6.15.
y *They were ſo farre from leaving to be amaſed, when they knew that it was no ſpirit, that they were much more aſtoniſhed then ever they were before, when they ſaw the winde and the ſea obey his commandement.*
z *Either they perceived not, or had not well conſidered that miracle of the five loaves, inſomuch that that vertue of Chriſt was no leſſe ſtrange to them, then if they had not beene preſent at that miracle which was done but a little before.*

* Marke 14.34. 8 Chriſt being reiecting in his owne countrey, and arriving upon a ſudden amongſt them of whom he was not looked for, is receiued to their profite. a *Or, the hemme of the garment.*

CHAP. VII.

1 The Apoſtles are found fault with, for eating with unwaſhen hands. 4 The Phariſes traditions about waſhings. Hypocrites. 8 Mens traditions more ſet by then Gods. 10 Parents muſt be honoured. 14 The things that doe indeede defile a man. 25 The woman of Canaane. 32 The deafe dumme man is healed.

✣ Matth. 15.2.
1 None doe more reſiſt the wiſdome of God, then they that ſhould be wiſeſt, and that upon a zeale of their owne traditions: for men doe not pleaſe themſelves more in any thing then in ſuperſtition, that is to ſay, in a worſhip of God fondly deviſed of themſelves,

THen ✣ 1 gathered unto him the Phariſes, and certaine of the Scribes which came from Hieruſalem.

2 And when they ſawe ſome of his diſciples a eate meate with b common hands, (that is to ſay, unwaſhen) they complained.

3 (For the Phariſes, and all the Iewes, except they waſh their hands oft, eate not, c holding the traditions of the Elders.

4 And *when they come* from the d market, except they waſh, they eate not: and many other things there be, which they have taken upon them and obſerve, *as* the waſhing of cups, and e pots, and of braſen veſſels, and of beds.)

5 Then asked him the Phariſes and Scribes, Why f walke not thy diſciples according to the tradition of the Elders, but eate meate with unwaſhen hands?

6 2 Then hee anſwered and ſaide unto them, Surely ✣ Eſay hath prophecied well of you, hypocrites, as it is written, This people honoureth mee with lippes, but their heart is farre away from me.

7 3 But they worſhip me in vaine, teaching *for* doctrines the commandements of men.

8 4 For ye lay the Commandements of God apart, and obſerve the tradition of men, *as* the waſhing of pots and of cups, and many other ſuch like things ye doe.

9 5 And he ſaid unto them, Will ye reiect the commandement of God, that ye may obſerve your owne tradition.

10 For Moſes ſaid, ✣ Honour thy father and thy mother: and * Whoſoever ſhall ſpeake evill of father or mother, let him g die the death.

11 But ye ſay, If a man ſay to father or mother, Corban, *that is*, By the gift that is *offered* by mee, thou mayeſt have profite, *he ſhallbe free.*

12 So yee ſuffer him no more to doe any thing for his father or his mother.

13 Making the word of God of none authoritie, by your tradition which ye have ordeined: and ye doe many ſuch like things.

14 ✣ Then he calleth the whole multitude unto him, and ſaid unto them, Hearken you all unto me, and underſtand.

15 There is nothing without a man, that can diſile him, when it entreth into him: but the things which proceed out of him, are they which defile the man.

16 If any have eares to heare, let him heare.

17 And when he came into an houſe, *away* from the people, his diſciples asked him concerning the parable.

18 And he ſaid unto them, What are ye without underſtanding alſo? Doe yee not knowe that whatſoever thing from without entreth into a man, cannot defile him,

19 Becauſe it entred not into his heart, but into the belly, and goeth out into the draught which is the h purging of all meates?

20 Then he ſaide, That which commeth out of man, that defileth man.

21 ✣ For from within, *even* out of the heart of men proceed evill thoughts, adulteries, fornications, murthers,

22 Thefts, i covetouſneſſe, wickedneſſe, deceit, uncleanneſſe, a k wicked eye, backbiting, pride, fooliſhneſſe,

23 All theſe evill things come from within, and defile a man.

a Word for word, eate bread: a kinde of ſpeech which the Hebrewes uſe, taking bread for all kinde of food.
b For the Phariſes would not eate their meate with unwaſhen hands, becauſe they thought that their hands were defiled with common handling of things. Matth. 15.1,11,12.
c Obſerving diligently.
d That is to ſay, from evill affaires and worldly, they goe not to meate, unleſſe they waſh themſelves firſt.
e By theſe words are underſtood all kinde of veſſels, which are appointed for our dayly uſe.
f Why live they not? a kinde of ſpeech taken from the Hebrewes: for amongſt them, the way is taken for trade of life.
2 Hypocriſie is alwayes ioyned with ſuperſtition.
✣ Iſa. 29.13.
3 The more earneſt the ſuperſtitious are, the more they are mad, in promiſing themſelves Gods favour by their deſerts.
4 The deviſes of ſuperſtitious men doe not onely not fulfill the Law of God (as they blaſphemouſly perſwade themſelves) but alſo doe utterly take it away.
5 True Religion which is cleane contrary to ſuperſtition, conſiſteth in ſpirituall worſhip: and all enemies of true Religion, although they ſeeme to have taken deepe roote, ſhallbe pluckt up.
✣ Exod. 20,12. deut. 5,16. epheſ. 6,2.
* Exod. 21,17. levit. 20,9. prov. 20,20.
g Without hope of pardon, he ſhallbe put to death.
✣ Matth. 15,20.
h For that that goeth into the draught, purgeth all meates.

✣ Gen. 6,5. and 8,21. i All kind of craftineſſe, whereby men profite themſelves by other mens loſſes. k Cankered malice.

24 ✣ And

24 ¶ ✣ 6 And from thence he aroſe, and went into the l borders of Tyrus and Sidon, and entred into an houſe, and would that no man ſhould have knowen: but he could not be hid.

25 For a certaine woman, whoſe little daughter had an uncleane ſpirit, heard of him, and came, and fell at his feete,

26 (And the woman was a m Greeke, a n Syrophenitian by nation) and ſhee beſought him that he would caſt out the devill out of her daughter.

27 But Ieſus ſayd unto her, Let the children firſt be fedde: for it is not good to take the childrens bread, and to caſt it unto o whelpes.

28 Then ſhee anſwered, and ſayd unto him, p Trueth, Lord: Yet indeed the whelpes eate under the table of the childrens crummes.

29 Then he ſayd unto her, For this ſaying goe thy way: the devill is gone out of thy daughter.

30 And when ſhe was come home to her houſe, ſhe found the devill departed, and her daughter lying on the bed.

31 ¶ 7 And he departed againe from the coaſts of Tyrus and Sidon, and came unto the ſea of Galile, through the middes of the coaſts of q Decapolis.

32 And they brought unto him one that was deafe and ſtambred in his ſpeach, and prayed him to put his hand upon him.

33 Then hee tooke him aſide from the multitude, and put his fingers in his eares, and did ſpit, and touched his tongue.

34 And looking up to heaven, he ſighed, and ſaid unto him, Ephphatha, that is, Be opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And he commanded them that they ſhould tell no man: but how much ſoever hee forbade them, the more a great deale they publiſhed it.

37 And were beyond meaſure aſtonied, ſaying, ✣ He hath done all things well: hee maketh both the deafe to heare, and the dumbe to ſpeake.

CHAP. VIII.

1 The miracle of the ſeven loaves. 11 The Iewes ſeeke ſigne. 15 To beware of the leaven of the Phariſes. 22 A blinde man healed. 27 The peoples ſundry opinion of Chriſt. 29 The Apoſtles acknowledge Chriſt. 31 He foretelleth his death. 33 Peter, Satan. 35 To ſave and looſe the life. 38 To be aſhamed of Chriſt.

IN * thoſe dayes, when there was a very great multitude, and had nothing to eate, Ieſus called his diſciples to him, and ſayd unto them,

2 I have compaſſion on the multitude, becauſe they have now continued with mee three dayes, and have nothing to eate.

3 And if I ſend them away faſting to their owne houſes, they would a faint by the way: for ſome of them came from farre.

4 Then his diſciples anſwered him, Whence can a man ſatisfie theſe with bread here in the wilderneſſe?

5 And hee asked them, How many loaves have ye? And they ſayd, Seven.

6 Then hee commanded the multitude to ſit downe on the gronnd: and hee tooke the ſeven loaves, and gave thankes, brake *them*, and gave to his diſciples to ſet before *them*, and they did ſet *them* before the people.

7 They had alſo a few ſmall fiſhes: and when he had given thanks, he commanded them alſo to be ſet before *them*,

8 So they did eat, and were ſufficed, and they tooke up of the broken meate that was left, ſeven baskets full.

9 (And they that had eaten, were about foure thouſand) ſo he ſent them away.

10 ¶ ✣ And anon he entred into a ſhip with his diſciples, and came into the parts of Dalmanutha.

11 ✣ 1 And the Phariſes b came foorth, and began to diſpute with him, ſeeking of him a ſigne from heaven, and tempting him.

12 Then hee c ſighed deepely in his ſpirit, and ſayd, Why doeth this generation ſeeke a ſigne? Verely I ſay unto you, d a ſigne ſhall not be given unto this generation.

13 ¶ So he left them, and went into the ſhip againe, and departing to the other ſide.

14 ¶ * And they had forgotten to take bread, neither had they in the ſhip with them, but one loafe.

15 2 And he charged them, ſaying, Take heede and beware of the leaven of the Phariſes, and of the leaven of Herod.

16 3 And they reaſoned among themſelves, ſaying, *It is*, becauſe we have no bread.

17 And when Ieſus knew it, he ſayd unto them, Why reaſon you *thus*, becauſe yee have no bread? perceive ye not yet, neither underſtand? have yee your hearts yet hardened?

18 Have ye eyes, and ſee not? and have yee eares, and heare not? and doe ye not remember?

19 * When I brake the five loaves among five thouſand: how many baskets full of broken meat tooke ye up? They ſaid unto him, Twelve.

20 And when *I brake* ſeven among foure thouſand, how many baskets full of leavings of broken meat, tooke ye up? And they ſayd, Seven.

21 Then hee ſayd unto them, e How *is it* that ye underſtand not?

22 4 And hee came to Bethſaida, and they brought a blind man unto him, and defired him to touch him.

23 Then hee tooke the blind by the hand, and led him out of the towne, and ſpat in his eyes, and put his hands upon him, and asked him, if he ſaw ought.

24 And hee looked up, and ſaid, I f ſee men: for I ſee them walking like trees.

25 After that, he put his hands againe upon his eyes, and made him g looke againe. And hee was reſtored to his ſight, and ſaw every man afarre off clearely.

26 5 And he ſent him home to his houſe, ſaying, Neither goe into the towne, nor tell to any in the towne.

27 ¶ * 6 And Ieſus went out, and his diſciples into the towne of Ceſarea Philippi. And by the way he asked his diſciples, ſaying unto them, Whom doe men ſay that I am?

28 And they anſwered, *Some ſay*, Iohn Baptiſt: and ſome, Elias: and ſome, one of the Prophets.

29 And he ſayd unto them, But whom ſay ye that I am? Then Peter anſwered, and ſayd unto him, Thou art that Chriſt.

30 7 And he ſharpely charged them, that concerning him they ſhould tell no man.

✣ Matt. 15. 21. b That which the proud do perceive when it is offred unto them, that ſame doe the modeſt and humble ſinners as it were violently wring out. l Into the uttermoſt coaſts of Paleſtina, which were next to Tyrus and Sidon. m By profeſſion, prophane. n Neighbour or neere to Damaſcus. o Hee uſeth this word Whelpes rather then the word Dogs, that hee may ſeeme to ſpeake more contumeouſly. p As if the ſayd, it is true thou ſayeſt Lord, for it is enough for the whelpes, if they can but gather up the crummes that are under the table: therefore I crave the crummes and not the childrens bread. 7 As the Father created us to this life in the beginning in his onely Sonne, ſo doth he alſo in him alone renue us unto everlaſting life. q I. was a little countrey, and ſo called often times, which the foure governements doe run betweene and compaſſe. Plinie, booke 3. chap. 8.

✣ Gen. 1. 31. eccle. 39. 22.

* Matth. 15. 32.

a Word for word, they will fall in ſunder: or be diſſolved, for when men fall in a ſwound, their ſynowes fall one from another,

✣ Matt. 15. 39. ✣ Matt. 16. 1. 1 The ſtubborne enemies of the doctrine of the Goſpel, giving no credit to the miracles already done require newe: but Chriſt being angry with them, doeth utterly forſake them. b A common kind of ſpeach which the Hebrewes uſe, whereby is meant that the Phariſes went from their houſes of purpoſe, to encounter with him. c Theſe ſighs came even from the heart roote, for the Lord was very much moved with theſe men ſo great infidelitie. d Word for word, If a ſigne be given? It is a couted kind of ſpeech very common among the Hebrewes: whereby ſome ſuch words as theſe muſt be underſtood. Let me be taken for a lyar, or ſome ſuch like. And when they ſpeake out the whole, they ſay, The Lord doe thus and thus by me. * Matt. 16. 5. a We muſt eſpecially take heede of them which corrupt the word of God, what degree ſoever they be of, either in the Church, or in civill policie. 3 They that have their minds fixed on earthly things, are utterly blind in heavenly things, although they be never ſo plainly ſet foorth unto them. ✣ Iohn 6. 11. e How commeth it to paſſe, that you underſtand not theſe things which are ſo plaine and evident? 4 A true image of our regeneration, which Chriſt ſeparating us from the world, worketh and accompliſheth by little and little in us. f He perceived ſome mooving of men, when he could not diſcerne their bodies. g He commanded him againe to trie indeed, whether he could ſee well or no. 5 Chriſt will not have his miracles to be ſeparated from his doctrine. * Matt. 16, 13. luke 9, 18. 6 Many praiſe Chriſt, which yet notwithſtanding ſpoile him of his praiſe. 7 Chriſt hath appointed his times to the preaching of the Goſpel: and therefore here deferre it to a more commodious time, leaſt ſudden haſte ſhould rather hinder then further the myſterie of his comming.

8 Chriſt ſuffered all that he ſuffered for us, not unwillingly neither unawares, but foreknowing it, and willingly.
9 None are more mad then they that are wiſe beſide the word of God.
h This is not godly, but worldly wiſedome.
10 The diſciples of Chriſt muſt beare ſtoutly what burden ſoever the Lord layeth upon them, and ſubdue the affections of the fleſh.
✣ Mat. 10.28. and 28.14. luke 9.23. and 14.27.
* Mat. 10.39. and 19.25. luke 9.24. and 17.33.
11 They are the moſt fooliſh of all men which purchaſe the enioying of this life with the loſſe of everlaſting bliſſe.
* Mat. 10.33 luke 8.26. and 12.9.

31 8 Then hee began to teach them that the ſonne of man muſt ſuffer many things, and ſhould be reprooved of the Elders, and of the hie Prieſts, and of the Scribes, and be ſlaine, and within three dayes riſe againe.
32 9 And hee ſpake that thing boldly. Then Peter tooke him aſide, and began to rebuke him.
33 Then he turned back and looked on his diſciples, and rebuked Peter, ſaying, Get thee behind me, Satan: for thou h underſtandeſt not the things that are of God, but the things that are of men.
34 ¶ 10 And hee called the people unto him with his diſciples, and ſayd unto them, ✣ Whoſoever will follow me, let him forſake himſelfe, and take up his croſſe, and follow me.
35 For whoſoever will ✣ ſave his life, ſhall loſe it: but whoſoever ſhall loſe his life for my ſake and the Goſpels, he ſhall ſave it.
36 11 For what ſhall it profit a man, though he ſhould win the whole world, if he loſe his ſoule?
37 Or what exchange ſhall a man give for his ſoule?
38 * For whomſoever ſhall be aſhamed of mee, and of my wordes among this adulterous and ſinfull generation, of him ſhall the Sonne of man be aſhamed alſo, when hee commeth in the glory of his Father with the holy Angels.

CHAP. IX.

2 Chriſts tranſfiguration. 7 Chriſt muſt be heard. 11 Of Elias and Iohn Baptiſt. 14 The poſſeſſed healed. 23 Faith can doe all things. 31 Chriſt foretelleth his death. 33 Who is greateſt among the Apoſtles. 36 Chriſt taketh a childe in his armes. 42 To offend. 50 Salt. Peace.

* Matth. 6.28. luke 9.27.
a When he ſhall begin his kingdome through the preaching of the Goſpel: that is to ſay, after the reſurrection.
✣ Mat. 17.1. luke 9.28.
1 The heavenly glory of Chriſt, which ſhould within a ſhort ſpace be abaſed upon the croſſe, is avouched by viſible ſignes, by the preſence and talke of Elias and Moſes, and by the voice of the Father himſelfe, before three of his diſciples, which are witneſſes againſt whom lieth no exception.
b Did ſparkle as it were.
c They were beſide themſelves for feare.
* Mat. 3.17. and 17.5 chap. 1.11.
2 The Lord hath appointed his time for the publiſhing of the Goſpel.
✣ Mat. 17.9.
d Even very hardly as it were. e They queſtioned not together touching the generall reſurrection which ſhall be in the latter day, but they underſtood not what he meant by that which he ſpake of his owne peculiar reſurrection. 3 The fooliſh opinion of the Rabbines is here refelled touching Elias comming, which was that either Elias ſhould riſe againe from the dead, or that his ſoule ſhould enter into ſome other body. ✣ Mal. 4.5.

And he ſaid unto them, Verely I ſay unto you, that there be ſome of them that ſtand here, which ſhall not taſte of death till they have ſeene the a kingdome of God come with power.
2 ✣ 1 And ſixe dayes after, Ieſus taketh unto him Peter, and Iames, and Iohn, and carieth them up into an hie mountaine out of the way alone; and his ſhape was changed before them.
3 And his raiment did b ſhine, *and was* very white as ſnow, ſo white as no fuller can make upon the earth.
4 And there appeared unto them Elias with Moſes, and they were talking with Ieſus.
5 Then Peter anſwered, and ſayd to Ieſus, Maſter, it is good for us to be here: let us make alſo three tabernacles, one for thee, and one for Moſes, and one for Elias.
6 Yet hee knew not what they ſayd: for they were c afraid.
7 And there was a cloud that ſhadowed them, and a voice came out of the cloude, ſaying, * This is my beloved Sonne: heare him.
8 And ſuddenly they looked round about, and ſaw no more any man ſave Ieſus onely with them.
9 2 ✣ And as they came downe from the mountaine, hee charged them, that they ſhould tell no man what they had ſeene, ſave when the Sonne of man were riſen from the dead againe.
10 So they d kept that matter to themſelves, and e demaunded one of another, what the riſing from the dead againe ſhould meane.
11 3 Alſo they asked him, ſaying, Why ſay the Scribes, that ✣ Elias muſt firſt come?
12 And he anſwered, and ſaid unto them, Elias verely ſhall firſt come, and reſtore all things: and ✣ as it is written of the Sonne of man, hee muſt ſuffer many things, and be ſet at nought.
13 But I ſay unto you, that Elias is come, (and they have done unto him whatſoever they would) as it is written of him.
14 ¶ ✣ 4 And when he came to *his* diſciples, hee ſaw a great multitude about them, and the Scribes diſputing with them.
15 And ſtraightway all the people, when they beheld him, were amaſed, and ranne to him, and ſaluted him.
16 Then hee asked the Scribes, What diſpute you among your ſelves?
17 And one of the companie anſwered, and ſayd, Maſter, I have brought my ſonne unto thee, which hath a dumbe ſpirit:
18 And whereſoever hee taketh him, he f teareth him, and hee ſometh, and gnaſheth his teeth, and pineth away: and I ſpake to thy diſciples, that they ſhould caſt him out, and they could not.
19 Then he anſwered him, and ſaid, O faithleſſe generation, how long now ſhall I be with you! how long now ſhall I ſuffer you! Bring him unto me.
20 So they brought him unto him: and aſſoone as the ſpirit g ſaw him, hee tare him, and hee fell downe on the ground wallowing and foming.
21 Then he asked his father, How long time is it ſince it hath bene thus? And he ſaid, Of a child.
22 And oft times hee caſteth him into the fire, and into the water to deſtroy him: but if thou canſt doe any thing, helpe us, and have compaſsion upon us.
23 And Ieſus ſayd unto him, If thou canſt beleeve it, h all things are poſsible to him ŷ beleeveth.
24 And ſtraightway the father of the child crying with teares, ſayd, Lord, I beleeve: helpe my unbeliefe.
25 When Ieſus ſawe that the people came running together, he rebuked the unclean ſpirit, ſaying unto him, Thou dumbe and deafe ſpirit, I charge thee come out of him, and enter no more into him.
26 5 Then *the ſpirit* cried: and rent him ſore, and came out, and hee was as one dead, in ſo much that many ſayd, He is dead.
27 But Ieſus tooke his hand, and lift him up, and hee aroſe.
28 6 And when he was come into the houſe, his diſciples asked him ſecretly, Why could not wee caſt him out?
29 And he ſaid unto them, This kind can by no other meanes come forth, but by prayer and faſting.
30 ¶ 7 * And they departed thence, and i went together through Galile, and hee would not that any ſhould have knowen it.
31 But 7 for hee taught his diſciples, and ſaid unto them, The Sonne of man ſhall be delivered into the hands of men, and they ſhall kill him, but after that he is killed, hee ſhall riſe againe the third day.
32 But they underſtood not that ſaying, and were afraid to aske him.
33 * 8 After he came to Capernaum: and when hee was in the k houſe, he asked them, What was it that ye diſputed among you by the way?
34 And they held their peace: for by the way they reaſoned among themſelves, who *ſhould be* the chiefeſt.
35 And hee ſate downe and called the twelve, and ſayd to them, If any man deſire to be firſt, the ſame

✣ Eſa. 53.4.
✣ Matt. 17.14. luke 9.38.
4 Chriſt ſheweth by a miracle even to the unworthy, that he is come to bridle the rage of Satan.
f Vexed him inwardly, as the colike uſeth to doe.
g So ſoone as Ieſus had looked upon the body that was brought unto him, the devill began to rage after his maner.
h There is nothing but Chriſt can and will doe it, for them that beleeve in him.
5 The neerer that the vertue of Chriſt is, the more outragiouſly doth Satan rage.
6 We have need of faith, and therefore of prayer and faſting, to caſt Satan out of his old poſſeſſion.
* Mat. 17.11. luke 9.22.
i He and his diſciples together.
7 Chriſt forewarneth us with great diligence, to the end we ſhould not be oppreſſed with ſudden calamities, but the ſtoutfulneſſe of man is wonderfull.
* Matt. 18.1. luke 9.46.
8 Onely humility doth exalt.
k Where hee was wont to make his aboade.

same shall be last of all, and servant unto all.

36 And he tooke a little childe, and set him in the middes of them, and tooke him in his armes, and said unto them,

37 Whosoever shall receive one of such little children in my Name, receiveth me: and whosoever receiveth mee, receiveth not 1 mee, but him that sent me.

38 ¶ ✝ 2 Then Iohn answered him, saying, Master, we sawe one casting out devils by thy Name, which followeth not us, and we forbade him, because he followeth us not.

39 ¶ But Iesus said, Forbid him not: for there is no man that can doe a miracle by my Name, but can lightly speake evill of me.

40 For whosoever is not against us, is on our part.

41 * And whosoever shall give you a cup of water to drinke for my Names sake, because yee belong to Christ, verely I say unto you, hee shall not lose his reward.

42 * 10 And whosoever shall offende one of these little ones, that beleeve in me, it were better for him rather, that a milstone were hanged about his necke, and that he were cast into the sea.

43 ✝ Wherefore if thine hand cause thee to offend, cut it off: it is better for thee to enter into life, maimed, then having two hands, to goe into hell, into the fire that never shall be quenched,

44 * Where their m worme dieth not, and the fire never goeth out.

45 Likewise, if thy foote cause thee to offend, cut it off: it is better for thee to goe halt into life, then having two feete, to be cast into hell, into the fire that never shall be quenched,

46 Where their worme dieth not, and the fire never goeth out.

47 And if thine eye cause thee to offend, plucke it out: it is better for thee to goe into the kingdome of God with one eye, then having two eyes, to be cast into hell fire,

48 Where their worme dieth not, and the fire never goeth out.

49 11 For every man shalbe n salted with fire: and ✝ every sacrifice shall be salted with salt.

50 ✝ Salt is good: but if the salt be unsavery, wherewith shall it be seasoned? have salt in your selves, and have peace one with another.

CHAP. X.

9 The wife, onely for fornication, is to be put away. 13 Little children are brought to Christ. 17 A rich man asketh Iesus, how he may possesse eternall life. 28 The Apostles forsake all things for Christes sake. 33 Christ foresheweth his death. 35 Zebedeus his sonnes request. 46 Blinde Bartimeus healed.

AND * he arose from thence, and went into the coastes of Iudea by the farre side of Iordan, and the people resorted unto him againe, and as he was wont, he taught them againe.

2 Then the Pharises came and asked him, if it were lawfull for a man to put away *his* wife, and tempted him.

3 And hee answered, and said unto them, What did * Moses command you?

4 And they said, Moses suffered to write a bill of divorcement, and to put her away.

5 1 Then Iesus answered, and said unto them, For the hardnesse of your heart hee wrote this b precept unto you.

6 But at the beginning of the creation ✝ God made them male and female:

7 ✝ For this cause shall man leave his father and mother, and cleave unto his wife.

8 And they twaine shall be one flesh: so that they are no more twaine, but one flesh.

9 * Therefore, what God hath coupled together, let no man separate.

10 And in the house his disciples asked him againe of that matter.

11 And he said unto them, * Whosoever shall put away his wife and marry another, committeth adulterie c against her.

12 And if a woman put away her husband, and be married to another, she committeth adulterie.

13 ¶ * 2 Then they brought little children to him, that he should touch them, and his disciples rebuked those that brought them.

14 But when Iesus sawe it, hee was displeased, and said to them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdome of God.

15 Verely I say unto you, Whosoever shall not receive the kingdome of God 3 as a little childe, he shall not enter therein.

16 And he tooke them up in his armes, and put *his* hand upon them, and blessed them.

17 ¶ 4 And when he was gone out on the way, there came one * running, and kneeled to him, and asked him, Good Master, what shall I doe, that I may possesse eternall life?

18 Iesus said to him, Why callest thou mee good? there is none good but one, even God.

19 Thou knowest the commandements, ✝ Thou shalt not commit adulterie, Thou shalt not kill. Thou shalt not steale. Thou shalt not beare false witnesse. Thou shalt d hurt no *man*. Honour thy father and mother.

20 Then he answered, and said to him, Master, all these things have I observeth from my youth.

21 And Iesus looked upon him, and loved him, and saide unto him, One thing is lacking unto thee, Goe *and* sell all that thou hast, and give to the poore, and thou shalt have treasure in heaven, and come, followe me, and take up the crosse.

22 But he was sad at that saying, and went away sorowfull: for he had great possessions.

23 And Iesus looked round about, and said unto his disciples, How hardly doe they that have riches, enter into the kingdome of God!

24 And his disciples were afraid at his words. But Iesus answered againe, and said unto them, Children, how hard is it for them that thrust in riches, to enter into the kingdome of God?

25 It is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.

26 And they were much more astonied, saying with themselves, Who then can be saved?

27 But Iesus looked upon them, and said, With men *it is* impossible, but not with God: for with God all things are possible.

28 ¶ ✝ 5 Then Peter began to say unto him, Lo, we have forsaken all, and have followed thee.

29 Iesus answered, and sayd, Verely I say unto you, there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels,

30 But he shall receive an e hundred fold, now

1 He doth not only receive me, but also him that sent me.
✝ Luke 9.49
2 God who is the author of an ordinarie vocation, worketh also extraordinarily so oft as it pleaseth him. But an extraordinarie vocation is tried by the doctrine and the effects.
✝ 1.Cor 12.3.
✝ Matt.10,42.

* Matth.18.6. Luke 17.1.
10 God is so severe a revenger of offences, that it is better to suffer any losse, then to be an occasion of offence unto any.
✝ Matth.5.29. and 18.8.
* Esai.66.24.
m Their worme which shall be cast into that flame.

11 We must be seasoned and powdred by God, both that we may be acceptable sacrifices unto him: and also that wearing knit together may season one another.
n That is, shalbe consecrate to God, being seasoned with the incorruptible word.
✝ Levit.2.13.
✝ Matt.5.13. Luke 14.34.

✝ Matt.19.1.
a That is to say, d parted and went from thence: for in the Hebrew tongue, seeing & dwelling are all one, and so are rising and going foorth.

✝ Deut.24.1.

2 God did never allow those divorces, which the Law did tolerate.
b Luke Mat.19. For Moses gave them no commandement to put away their wives, but rather made a good proviso for ỹ wives against ỹ stubborne hardnesse of their husbands.

✝ Gen.1.27. Matth.9.4.
✝ Gen.2.24. 1.Cor.6.16. ephes.5.31.

* 1.Cor.7.10.

* Matth 5.32. and 19.9. Iuke 16.18.
c Whom he putteth away, for he is an adulterer by keeping company with another.
* Matth.19.13. luke 13.15.
2 God of his goodnes comprehendeth in the covenant not onely the fathers, but the children also: and therefore he blesseth them.
3 We must in malice become children, if wee will enter into the kingdome of heaven.
4 Two things are chiefly to be eschewed of them which earnestly seeke eternall life: that is to say, an opinion of their merites or deservings, which is not onely understood, but condemned by the due consideration of the Law: and the love of riches, which turneth aside many from that race wherein they ran with a good courage.
* Matth.19.16. luke 18.18.
✝ Exod.20.13.
d Neither by force nor deceite, nor any other meane whatsoever.

✝ Matth.19.27. luke 18.28.
5 To neglect all things in comparison of Christ, is a sure way unto eternall life, so that we fall not away by the way.
e An hundredth fold is as much, if we looke to the true use and commodities of this life, for that we measure them after the will of God, and not after the wealth it selfe, and our griedy desire.

‡ *Even in the midst of persecutions.*

at this present, houses, and brethren, and sisters, and mothers, and children, and landes, with persecutions, and in the world to come, eternall life.

✠ Matth. 19, 30. Iuke 13, 30.

31 ✠ But many *that are* first, shall be last, and the last, first.

✠ Matt. 20, 17. Iuke 18, 31.

6 The disciples are againe prepared to patience, not to be overcome by the foretelling unto them of his death, which was at hand, and therewithall of life which should most certainely follow.

32 ¶ ‡ 6 And they were in the way going up to Hierusalem, and Iesus went before them, and they were troubled, and as they followed, they were afraid, and Iesus tooke the twelve againe, and began to tell them what things should come unto him,

33 *Saying*, Beholde, we goe up to Ierusalem, and the Sonne of man shall be delivered unto the hie Priests, and to the Scribes, and they shall condemne him to death, and shall deliver him to the Gentiles.

34 And they shall mocke him, and scourge him, and spit upon him, and kill him: but the third day he shall rise againe.

✠ Matt. 20, 20.

7 We must first strive, before we triumph.

g *We pray thee.*

35 ¶ ✠ 7 Then Iames and Iohn the sonne of Zebedeus came unto him, saying, Master, g we would that thou shouldest doe for us that we desire.

36 And he said unto them, What would yee I should doe for you?

37 And they saide to him, Graunt unto us, that we may sit, one at thy right hand, and the other at thy left hand in thy glory.

38 But Iesus saide unto them, Yee know not what ye aske. Can ye drinke of the cup that I shall drinke of, and be baptized with the baptisme that I shall be baptized with?

39 And they said unto him, We can. But Iesus said unto them, Ye shall drinke indeede of the cup that I shall drinke of, and be baptized with the baptisme wherewith I shall be baptized:

40 But to sit at my right hand and at my left, is not mine to give, but *it shallbe given* to them for whom it is prepared.

41 And when the ten heard that, they began to disdaine at Iames and Iohn.

8 The Magistrates according to Gods appointment, rule over their subiects: but the Pastors are not called to rule, but to serve, according to the example of the Sonne of God himselfe, who went before them, for so much as he also was a Minister of his Fathers will.

✠ Luke 22, 23.

h *They to whom it is decreed and appointed.*

✠ Matt. 20, 29. Iuke 18, 35

9 Christ onely, being called upon by faith, healeth our blindnesse.

42 ¶ 8 But Iesus called them unto him, and said to them, ✠ Ye know that h they which are princes among the Gentiles, have domination over them, and they that be great among them, exercise authoritie over them.

43 But it shall not be so among you: but whosoever will be great among you, shall be your servant,

44 And whosoever will be chiefe of you, shall be the servant of all.

45 For even the Sonne of man came not to be served, but to serve, and to give his life for the ransome of many.

46 ¶ ✠ 9 Then they came to Iericho: and as he went out of Iericho with his disciples, and a great multitude, Bartimeus the sonne of Timeus, a blinde man, sate by the way side, begging.

47 And whee he heard that it was Iesus of Nazareth, he began to cry, and to say, Iesus the Sonne of David, have mercie on me.

48 And many rebuked him, because he should hold his peace: but he cryed much more, O Sonne of David, have mercie on me.

49 Then Iesus stood still, and commanded him to be called: and they called the blind, saying unto him, Be of good comfort: arise, he calleth thee.

50 So he threwe away his cloake, and rose, and came to Iesus.

51 And Iesus answered, and said unto him, What wilt thou that I doe unto thee? And the blinde said unto him, Lord, that I may receive sight.

52 Then Iesus said unto him, Go thy way: thy faith hath saved thee. And by and by he received *his* sight, and followed Iesus in the way.

CHAP. XI.

1 *Christ entreth into Hierusalem riding on an asse.* 13 *The fruitlesse figge-tree is cursed.* 15 *Sellers and buyers are cast out of the Temple.* 23 *The force of faith.* 24 *Faith in prayer.* 25 *The brothers offences must be pardoned.* 27 *The Priests aske by what authoritie hee wrought these thing: that he did.* 30 *Whence Iohns baptisme was.*

✠ Matt. 21, 1. Iuke 18, 29.

1 A lively image of the spirituall kingdome of Christ on earth.

AND ✠ 1 when they came neere to Hierusalem, to Bethphage and Bethania unto the mount of Olives, he sent foorth two of his disciples,

2 And said unto them, Goe your wayes into that towne that is over against you, and assoone as ye shall enter into it, ye shall finde a colt tied, whereon never man sate: loose him, and bring him.

3 And if any man say unto you, Why doe ye this? Say that the Lord hath needs of him, and straightway he will send him hither.

4 And they went their way, and found a colt, tied by the doore without, in a place where two wayes met, and they loosed him.

5 Then certaine of them, that stoode there, said unto them, What doe ye loosing the colt?

6 And they said unto them, as Iesus had commanded them: So they let them goe.

✠ Iohn 12, 14.

7 ¶ ✠ And they brought the colt to Iesus, and cast their garments on him, and he sate upon him.

8 And many spread their garments in the way: other cut downe branches off the trees, and strawed them in the way.

a *Well be it to him that commeth to us from God, or that is sent of God.*

b *Happie and prosperous.*

9 And they that went before, and they that followed, cried, saying, Hosanna: a blessed *be* he that commeth in the Name of the Lord.

10 b Blessed *be* the kingdome that commeth in the Name of the Lord of our father David: Hosanna, *O thou which art* in the highest *heavens*.

✠ *Matt. 21, 10. Iuke 19, 45.*

11 ✠ So Iesus entred into Hierusalem, and into the Temple: and when he had looked about on all things, and now it was evening, he went forth unto Bethania with the twelve.

✠ *Matt. 21, 19.*

12 ✠ And on the morrowe when they were come out from Bethania, he was hungry,

a An example of that vengeance which hangeth over the heads of hypocrites.

13 ¶ a And seeing a figge-tree a farre off, that had leeves, he went *to see* if hee might finde any thing thereon: but when hee came unto it, hee found nothing but leaves: for the time of figges was not yet.

14 Then Iesus answered and said to it, Never man eate fruite of thee hereafter while the world standeth, and his disciples heard it.

3 Christ sheweth indeed, that he is the true King and high Priest, and therefore the revenger of the divine service of the Temple.

c *That is, any prophane instrument, of which those sellowes had a number, that made the court of the Temple a market place.*

15 ¶ 3 And they came to Ierusalem, and Iesus went into the Temple, and began to cast out them that solde and bought in the Temple, and overthrewe the tables of the money-changers, and the seates of them that solde doves.

16 Neither would hee suffer that any man should cary a c vessel through the Temple.

17 And he taught, saying unto them, Is it not written, ✠ Mine house shallbe d called the house of prayer unto all nations? * but you have made it a denne of theeves.

✠ *Esai. 56, 7.*

d *Shall openly be so accounted and taken.*

18 And the Scribes and hie Priests heard it, and sought how to destroy him: for they feared him, because the whole multitude was astonied at his doctrine.

* *Ier. 7, 11.*

19 But when even was come, *Iesus* went out of the citie.

20 ✠ ¶ And

20 ¶ ✣ 4 And in the morning as they iourneyed together, they saw the figge-tree dried up from the roote.

21 Then Peter remembred, and said unto him, Master, behold, the figge-tree which thou cursedst, is withered.

22 And Iesus answered, and saide unto them, Have c the faith of God.

23 For verely I say unto you, that whosoever shall say unto this mountaine, Be thou taken away, and cast into the sea, and shall not waver in his heart, but shall beleeve that those things which he saith, shall come to passe, whatsoever he saith, shall be *done* to him.

24 ✣ Therefore I say unto you, Whatsoever yee desire when yee pray, beleeve that f yee shall have it, and it shall be *done* unto you.

25 * But when g yee shall stand, and pray, forgive, if ye have any thing against any man, that your Father also which is in heaven, may forgive you your trespasses.

26 For if you will not forgive, your Father which is in heaven, will not pardon you your trespasses.

27 ¶ ✣ 5 Then they came againe to Hierusalem: and as he walked in the Temple, there came to him the hie Priests, and the Scribes, and the Elders,

28 And said unto him, By what authoritie doest thou these things? and who gave thee this authoritie, that thou shouldest doe these things?

29 Then Iesus answered, & said unto them, I will also aske you a certain thing, & answere ye me, and I will tell you by what authoritie I do these things.

30 The baptisme of Iohn, was it from heaven, or of men? answere me.

31 And they thought with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not beleeve him?

32 ✣ But if wee say, Of men, we feare the people: for all men counted Iohn that he was a Prophet indeed.

33 Then they answered, and saide unto Iesus, We cannot tell. And Iesus answered, and said unto them, Neither will I tell you by what authoritie I doe these things.

CHAP. XII.

1 Of the vineyard. 10 Christ the stone refused of the Iewes. 12 Of tribute to be given to Cesar. 11 The Sadduces denying the resurrection. 28 The first commandement. 31 To love God and the neighbour is better then sacrifices. 36 Christ Davids sonne. 38 To beware of the Scribes and Pharises. 42 The poore widow.

AND 1 hee began to speake unto them in a parables, * A *certaine* man planted a vineyard, and compassed it with an hedge, and digged a pit for the winepresse, and built a tower in it, and let it out to husbandmen, and went into a strange countrey.

2 b And at the time, hee sent to the husbandmen a servant, that hee might receive of the husbandmen of the fruit of the vineyard.

3 But they tooke him, and beat him, and sent him away emptie.

4 And againe he sent unto them another servant, and at him they cast stones, and brake his head, and sent him away shamefull handled.

5 And againe hee sent another, and him they slew, and many other, beating some, & killing some.

6 Yet had hee one sonne, his deare beloved: him also hee sent the last unto them, saying, They will reverence my sonne.

7 But the husbandmen said among themselves, This is the heire: come, let us kill him, and the inheritance shall be ours.

8 So they tooke him, and killed him, and cast him out of the vineyard.

9 What shall then the Lord of the vineyard doe? Hee will come and destroy these husbandmen, and give the vineyard to others.

10 Have ye not read so much as this Scripture, ✣ The stone which the builders did refuse, is made the head of the corner.

11 This was done of the Lord, and it is marveilous in our eyes.

12 Then they c went about to take him, but they feared the people: for they perceived that he spake that parable against them: therefore they left him, and went their way.

13 ¶ ✣ 2 And they sent unto him certaine of the Pharises, and of the Herodians, that they might take him in *his* talke.

14 And when they came, they saide unto him, Master, we know that thou art true, and carest for no man: for thou d considerest not the person of men, but teachest the e way of God truely, Is it lawfull to give tribute to Cesar, or not?

15 Should we give it, or should we not give it? but he knew their hypocrisie, and said unto them, Why tempt yee me? Bring me a penie, that I may see it.

16 So they brought it, and hee said unto them, Whose is this image and superscription? and they said unto him, Cesars.

17 Then Iesus answered, and said unto them, * Give to Cesar the things that are Cesars, and to God, those that are Gods: and they marveiled at him.

18 ¶ ✣ Then came the Sadduces unto him, (which say, there is no resurrection) and they asked him, saying,

19 Master, ' Moses wrote unto us, If any mans brother die, and leave *his* wife, and leave no children, that his brother should take his wife, and raise up seed unto his brother.

20 There were seven brethren, and the first tooke a wife, and when he died, left no issue.

21 Then the second tooke her, and he died, neither did he yet leave issue, and the third likewise:

22 So these seven had her, and left no issue: last of all the wife died also.

23 In the resurrection then, when they shall rise againe, whose wife shall she be of them? for seven had her to wife.

24 Then Iesus answered and said unto them, Are ye not therefore deceived, because yee know not the Scriptures, neither the power of God?

25 For when they shall rise againe from the dead, neither men marrie, nor wives are married, but are as the Angels which are in heaven.

26 And as touching the dead, that they shall rise againe, have ye not read in the booke of Moses how in the bush God spake unto him, saying, I ✣ am the God of Abraham, and the God of Isaac, and the God of Iakob?

27 God is not the God of the dead, but the God of the living. Ye are therefore greatly deceived.

28 ¶ ✣ 4 Then came one of the Scribes that had heard them disputing together, *and* perceiving that hee had answered them well, hee asked him, Which is the first commandement of all?

29 Iesus answered him, The first of all the commandements *is*, ✣ Heare, Israel, The Lord our God is the onely Lord.

30 Thou

✣ Matt. 21. 19.
4 The force of faith is exceeding great, and charitie is ever ioyned with it.

c *The faith of God is that assured faith and trust which we have in him.*

✣ *Matt. 7. 7. Iohn 15. 9.*
f *Word for word, that you receive it speaking in the time that now it is, to shew the certaintie of the thing and the performance indeed.*
* *Matt. 6. 14.*
g *When you shall appeare before the altar.*
✣ *Matt. 21. 23. Iohn 20. 1.*
5 The Gospel hath bene assaulted long time since under the pretence of an ordinarie succession.

6 A reward of an evill conscience to be afraid of those, of whom they should and might have bene feared.

b The calling of God is not tyed either to place, person, or time, without exception.
a *This word Parable, which the Evangelists use, doth not onely signifie a comparing of things together, but also darke speeches and allegories.*
✣ *Esai. 5. 2. Iere. 2. 2. matt. 21. 33. Iohn 20. 9.*
b *When the fruits of the ground use to be gathered.*

✣ Psal. 118. 22. Isai. 28. 16. matt. 21. 42. act. 4. 12. rom. 9. 33. 1. pet. 2. 8.
c *They were greedie and verie desirous.*
✣ Mat. 22. 15. Iohn 20. 20.
a The Gospell ioyneth the authoritie of the Magistrate with the service of God.
d *Thou doest not so iudge by outward appearance, that the trueth is thereby darkened any whit at all.*
e *The way whereby we come to God.*

* Rom. 13. 7.

3 The resurrection of the bodie is avouched against the foolish ignorance and malice of the Sadduces.
✣ Mat. 22. 23. Iohn 20. 27.
' Deut. 25. 5. matt. 22. 24.

✣ Exod. 3. 6. matt. 22. 32.

✣ Mat. 22. 35.
4 Sacrifices and outward worships never pleased God, unlesse such necessarie dueties as we owe to God and our neighbours went afore.
✣ Deut. 6. 4.

30 Thou ſhalt therefore love the Lord thy God with all thine heart, and with all thy ſoule, and with all thy minde, and with all thy ſtrength: this is the firſt commandement.

31 And the ſecond *is* like, that is, † Thou ſhalt love thy neighbour as thy ſelfe. There is none other commandement greater then theſe.

32 Then that Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the trueth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoule, and with all the ſtrength, and to love *his* neighbour as himſelfe, is more then all whole burnt offerings and ſacrifices.

34 Then when Ieſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not farre from the kingdome of God. And no man after that durſt aske him any queſtion.

35 ¶ ‡ § And Ieſus anſwered and ſaide teaching in the Temple, How ſay the Scribes that Chriſt is the ſonne of David?

36 For David himſelfe ſaid by § the holy Ghoſt, * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtoole.

37 Then David himſelfe calleth him Lord: by what meanes is he then his ſonne? and much people heard him gladly.

38 † ¶ Moreover he ſaid unto them in § his doctrine, Beware of the Scribes which love to goe in ‖ long robes, and *love* ſalvations in the markets,

39 And the chiefe ſeats in the Synagogues, and the firſt roumes at feaſts,

40 Which * devoure widowes houſes, even under a colour of long prayers. Theſe ſhall receive the greater damnation.

41 ¶ * And as Ieſus ſate over againſt the treaſurie, hee beheld how the people caſt ‖ money into the treaſurie, and many rich men caſt in much.

42 And there came a certaine poore widow, and ſhe threw in two mites, which make a quadrin.

43 Then hee called unto him his diſciples, and ſaid unto them, Verely I ſay unto you, that this poore widowe hath caſt more in, then all they which have caſt into the treaſurie.

44 For they all did caſt in of their ſuperfluitie: but ſhe of her povertie did caſt in all that ſhe had, *even* all her living.

§ *Levit.19.18. mat.22.39. rom.13.9 galat.5.14. iames 2.8.*
§ *Matth.22.43. luke 20.42.*
‡ *Chriſt prooveth his Godhead even out of David himſelfe, of whome he came according to the fleſh.*
§ *Vocat. ſ. word, in the holy Ghoſt, and there is a great force in this kind of ſpeech, whereby is meant that it was not ſo much I david as the holy Ghoſt that ſpake, who did in a manner poſſeſſe I. david.*
§ *Pſal.110.1.*
§ *Marke 23.6. luke 11.43. and 20.43*
‖ *The maners of miniſters are not rafhly to be followed as an example.*
§ *Whiles he taught them.*
‖ *The word is a ſtole, which is a kind of womans garment, long even downe to the heeles, and is taken generally, for any garment made for comlineſſe, but in this place it ſeemeth to ſignifie that long garment mentioned in entermedie 22.11.*
* *Mat.23.14. luke 20.47.*
† *The doing of our duties, which God alloweth, is not eſteemed according to the outward value, but to the inward affects of the heart.*
‡ *Vſed, who in the beginning did ſtampe or coyne braſſe, and after vſed it for currant money.*
* *Luke 21,1.* i *Money of any kind of mettall, as the Romanes*

CHAP. XIII.

1 *Of the deſtruction of Ieruſalem.* 9 *Perſecutions for the Goſpell.* 10 *The Goſpell muſt be preached to all nations.* 26 *Of Chriſts comming to judgement.* 33 *We muſt watch and pray.*

§ *Matth.24.1. luke 21.5*

AND § 1 as hee went out of the Temple, one of his diſciples ſaide unto him, Maſter, ſee what maner ſtones, and what maner buildings *are here.*

2 § Then Ieſus anſwered, and ſaide unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon a ſtone, that ſhall not be throwen downe.

3 And as he ſate on the mount of Olives, over againſt the Temple, Peter, and Iames, and Iohn, and Andrew asked him ſecretly,

4 Tell us, when ſhall theſe things bee? and what *ſhalbe* the ſigne when all theſe things ſhall be fulfilled?

5 And Ieſus anſwered them, and began to ſay, * Take heed leaſt any man deceive you.

6 For many ſhall come in my Name, ſaying, I am *Chriſt*, and ſhall deceive many.

7 Furthermore when ye ſhall heare of warres, and rumors of warres, be ye not troubled, for *ſuch things* muſt needs be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be earthquakes in divers quarters, and there ſhall be famine and troubles: theſe *are* the beginnings of ſorowes.

6 But take yee heede to your ſelves: for they ſhall deliver you up to the Councils, and to the Synagogues: yee ſhall be beaten, and brought before rulers and kings for my ſake, for a ‖ teſtimoniall unto them.

10 And the Goſpell muſt be publiſhed among all nations.

11 † But when they lead you, and deliver you up, ‖ be not carefull before hand, neither ‖ ſtudie what ye ſhall ſay, but what is given you at the ſame time, that ſpeake: for it is not you that ſpeake, but the holy Ghoſt.

12 Yea, and the brother ſhall deliver the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.

13 And yee ſhall be hated of all men ‖ for my Names ſake: but whoſoever ſhall endure unto the end, he ſhall be ſaved.

14 § Moreover, when yee ſhall ſee the abomination of deſolation (ſpoken of by * Daniel the Prophet) eſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Iudea, flee into the mountaines.

15 And let him that is upon the houſe, not come downe into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then wo *ſhalbe* to them that are with child, and to them that giue ſucke in thoſe dayes

18 Pray therefore that your flight be not in the winter.

19 For § thoſe dayes ſhall be ſuch tribulation, as was not from the beginning of the creation which God created unto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaved: but for the elects ſake, which he hath choſen, he hath ſhortened thoſe dayes.

21 Then * if any man ſay to you, Loe, here is Chriſt, or loe, *he is* there, beleeve it not.

22 For falſe Chriſtes ſhall riſe, and falſe prophets, and ſhall ſhewe ſignes and wonders, to deceive if it were poſſible the very elect.

23 But take ye heede: behold, I have ſhewed you all things before.

24 ¶ Moreover in thoſe dayes, after that tribulation, * the ſunne ſhall waxe darke, and the moone ſhall not giue her light,

25 And the ſtarres of heaven ſhall fall: and the powers which are in heaven, ſhall ſhake.

26 And then ſhall they ſee the Sonne of man, comming in the clouds, ‖ with great power and glorie.

27 * And he ſhall then ſend his Angels, and ſhall gather together his elect from the foure winds, and from the utmoſt part of the earth to the utmoſt part of heaven.

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaves, ye know that ſommer *is* neere.

29 So in like manner, when yee ſee theſe things come

* *Matth.24.12. luke 21.5*
‖ *The deſtruction of he Temple, citie, and whole nation is aforetold, and the troubles of the Church, but yet there are annexed many comforts, and laſt of all, the end of the world is deſcribed.*
§ *Luke 19.43.*

* *Epheſ.5.6. 2. theſſ.2.3.*

a *The hearing of you preaching ſhall be a moſt evident witneſſe againſt them, ſo that they ſhall not be able to pretend ignorance.*
† *Mat 10.19. luke 12.11. and 21.14.*
b *We are not forbidden to thinke before hand, but perſuade carefulneſſe where y men diſcover themſelves, which proceedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance: that carefulneſſe we are willed to be ware of. Looke Mat.6.27.*
c *By any kind of artificious and cunning kinde of tale what to ſpeake.*
d *Forme.*
§ *Mat.24.15. luke 21.20.*
* *Dan.9.27.*
e *Woen the neathen and prophane people ſhall not onely enter into the Temple, and defile both it, and the city, but alſo cleane deſtroy it.*
f *This is a kind of ſpeech which the Hebrewes vſe, and it hath a great force in it, for it giveth us to underſtand that in all that time one miſerie ſhall ſo fall upon another, as if the time it ſelfe were very miſerie it ſelfe: So the Prophet Amos 5.20. ſaith, that the day of the Lord ſhall be darkeneſſe.*
§ *Mat 24.23. and 24.8.*
* *Iſa.13.10. ezek.32.7. ioel 2.10. and 3.15.*
‖ *Mat.24.31.*

come to passe, knowe that *the kingdome of God* is neere, *even* at the doores.

30 Verely I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away, but my words shall not passe away.

32 a But of that day and houre knoweth no man, no, not the Angels which are in heaven, neither the Sonne himselfe, but the Father.

33 ✣ Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is* as a man going into a strange countrey, and leaveth his house, and giveth authority to his servants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in ✣ dawning.)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

a The latter day is not curiously to be searched for which the Father alone knoweth: but let us rather take heed, that it come not upon us unaware.

✣ Mat.24.13.

CHAP. XIIII.

1 The Priests conspiracie against Christ. 3 The woman powring oyle on Christs head. 12 The preparing of the Passeover. 22 The institution of the Supper. 41 Christ delivered into the hands of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters deniall.

AND ✣ 1 two dayes after followed *the feast* of the Passeover, and of unleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast *day*, least there be any tumult among the people.

3 ✣ And when he was in Bethania in the house of Simon the leper, as he sate at ✣ table, there came a woman having a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 a Therefore some disdained among themselves, and sayd, To what end is this waste of ointment?

5 For it might have bene sold for more then a three hundreth pence, and bene given unto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble ye her? she hath wrought a good worke on me.

7 a For ye have the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not have alwayes.

8 4 She hath done that shee could: she came aforehand to anoint my body to the burying.

9 Verely I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.

10 ✣ ✣ 5 Then Iudas Iscariot, one of the twelve, went away unto the hie Priests, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would give him money: therefore he sought how he might conveniently betray him.

12 ✣ ✣ 6 Nowe the first day of unleavened bread, b when c they sacrificed the d Passeover, his disciples sayd unto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeover?

13 Then he sent forth two of his disciples, and sayd unto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The master saieth, Where is the lodging where I shall eate the Passeover with my disciples?

15 And he will shew you an e upper chamber *vvhich is* large, trimmed and prepared: there make it readie for us.

16 So his disciples went foorth, and came to the citie, and found as he had said unto them, and made ready the Passeover.

17 ✣ And at even he came with the twelve.

18 ✣ ✣ 7 And as they sate at table and did eate, Iesus said, Verely I say unto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, *It is* one of the twelve that f dippeth with mee in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✣ but woe *be* to that man, by whome the Sonne of man is betrayed: it had beene good for that man, if hee had never beene borne.

22 ✣ And as they did eate, Iesus tooke the bread, and when hee had given thankes, hee brake it and gave it them, and said, Take, eat, this is my bodie.

23 Also hee tooke the cup, and when hee had given thanks, gave it to them: and they all dranke of it.

24 And he said unto them, This is my blood of that new Testament which is shed for many.

25 Verely I say unto you, I will drinke no more of the fruit of the vine untill that day, that I drinke it newin the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 ✣ ✣ 8 Then Iesus said unto them, All ye shall be offended by me this night: for it is written, ✣ I will smite the shephearde, and the sheepe shall be scattered.

28 But after that I am risen, I will go into ✣ Galile before you.

29 9 And Peter saide unto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said unto him, Verely I say unto thee, this day, *even* in this night before the cocke crow twise, thou shalt denie me thrise.

31 But he said g more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 ✣ ✣ 10 After, they came into a place named Gethsemane, then hee said to his disciples, Sit yee here, till I have prayed.

33 And hee tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in great heavinesse,

34 And said unto them, My soule is verie heavie, *even* unto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And

✣ Mat.26.1. Iuke 22.1.

1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death upon the solemne day of the Passeover, that in all respects the trueth might agree to the figure.

✣ Matth.26.6. Iohn 12.2.

a Rash iugments are frustrate before God.

a Which is about six pounds English.

3 Christ suffered himselfe to be anointed once or twise for certaine considerations: but his will is to be daily anointed in the poore.

4 This woman by the secret instinct of the Spirit, anointing Christ, setteth before mens eyes his death and buriall, which were at hand.

✣ Matth.26.14. Iuke 22.4

5 Covetousnesse cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ.

✣ Matth.26.17. Iuke 2.28.

6 Christ being made subiect to the Law for us, doeth celebrate the Passeover according to the Law: and therewithall by a miracle sheweth that notwithstanding hee in the flesh shall straightway suffer, yet that he is God. b That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth. Looke Matth. 6.17. c They vsed to sacrifice. d This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments, and by the Passeover is meant the Paschall lambe.

e The Greeke word signifieth that part of the house that is highest from the ground, to what vse soever it be put, but because they vsed to suppe in that part of the house, they called it a supping chamber.

✣ Psal.41.10. mat.26.20,23. luke 22.14. Iohn 13.18,21.

7 The figure of the law, which is by and by to be fulfilled, as abrogated: and in place thereof are put figures of the newe covenant answerable unto them, which shall continue to the worlds end.

f That vseth to eat meat with me.

✣ Acts 1.16.

e Mat.26.26. 1.cor.11.24.

✣ Iohn 16.32.

8 Christ foreteth how he shall be forsaken of his, but yet that he will never forsake them.

✣ Zach 13.7.

✣ Chap.16.7.

9 Here is set forth in an excellent person, a most sorrowfull example of mans rashnesse and weakenesse.

g That doubling of words, setteth out more plainely Peters vehement affirmation.

✣ Mat 26.36. luke 22.39.

10 Christ suffering for us in the flesh which he tooke upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his Fathers hands which hee being iust, doeth straightway drinke of for the vantull.

30 Thou ſhalt therefore love the Lord thy God with all thine heart, and with all thy ſoule, and with all thy minde, and with all thy ſtrength: this is the firſt commandement.

31 And the ſecond *is* like, that is, † Thou ſhalt love thy neighbour as thy ſelfe. There is none other commandement greater then theſe.

32 Then that Scribe ſaid unto him, Well, Maſter, thou haſt ſaid the trueth, that there is one God, and that there is none but he,

33 And to love him with all the heart, and with all the underſtanding, and with all the ſoule, and with all the ſtrength, and to love *his* neighbour as himſelfe, is more then all whole burnt offerings and ſacrifices.

34 Then when Ieſus ſaw that he anſwered diſcreetly, he ſaid unto him, Thou art not farre from the kingdome of God. And no man after that durſt aske him any queſtion.

35 ‖ ‡ And Ieſus anſwered and ſaide teaching in the Temple, How ſay the Scribes that Chriſt is the ſonne of David?

36 For David himſelfe ſaid by ſ the holy Ghoſt, * The Lord ſaid to my Lord, Sit at my right hand, till I make thine enemies thy footſtoole.

37 Then David himſelfe calleth him Lord: by what meanes is he then his ſonne? and much people heard him gladly.

38 † 6 Moreover he ſaid unto them in g his doctrine, Beware of the Scribes which love to goe in h long robes, and *love* ſalvations in the markets.

39 And the chiefe ſeats in the Synagogues, and the firſt roumes at feaſts,

40 Which * devoure widowes houſes, even under a colour of long prayers. Theſe ſhall receive the greater damnation.

41 7 * And as Ieſus ſate over againſt the treaſurie, hee beheld how the people caſt i money into the treaſurie, and many rich men caſt in much.

42 And there came a certaine poore widow, and ſhe threw in two mites, which make a quadrin.

43 Then hee called unto him his diſciples, and ſaid unto them, Verely I ſay unto you, that this poore widowe hath caſt more in, then all they which have caſt into the treaſurie.

44 For they all did caſt in of their ſuperfluitie: but ſhe of her povertie did caſt in all that ſhe had, *even* all her living.

* *Luke 21,1.* i *Money of any kind of mettall, as the Romanes firſt beginning did ſtampe it coyne braſſe, and after uſed it for current money.*

CHAP. XIII.

1 *Of the deſtruction of Ieruſalem.* 9 *Perſecutions for the Goſpell.* 10 *The Goſpell muſt be preached to all nations.* 26 *Of Chriſts comming to iudgement.* 33 *We muſt watch and pray.*

A Nd ‡ 1 as hee went out of the Temple, one of his diſciples ſaide unto him, Maſter, ſee what maner ſtones, and what maner buildings *are here.*

2 ‡ Then Ieſus anſwered, and ſaide unto him, Seeſt thou theſe great buildings? there ſhall not be left one ſtone upon a ſtone, that ſhall not be throwen downe.

3 And as he ſate on the mount of Olives, over againſt the Temple, Peter, and Iames, and Iohn, and Andrew asked him ſecretly,

4 Tell us, when ſhall theſe things bee? and what *ſhalbe* the ſigne when all theſe things ſhall be fulfilled?

5 And Ieſus anſwered them, and began to ſay, * Take heed leaſt any man deceive you.

6 For many ſhall come in my Name, ſaying, I am *Chriſt*, and ſhall deceive many.

7 Furthermore when ye ſhall heare of warres, and rumors of warres, be ye not troubled, for *ſuch things* muſt needs be: but the end *ſhall* not *be* yet.

8 For nation ſhall riſe againſt nation, and kingdome againſt kingdome, and there ſhall be earthquakes in divers quarters, and there ſhall be famine and troubles: theſe *are* the beginnings of ſorowes.

9 But take yee heede to your ſelves: for they ſhall deliver you up to the Councils, and to the Synagogues: yee ſhall be beaten, and brought before rulers and kings for my ſake, for a a teſtimoniall unto them.

10 And the Goſpell muſt be publiſhed among all nations.

11 † But when they lead you, and deliver you up, b be not carefull before hand, neither c ſtudie what ye ſhall ſay, but what is given you at the ſame time, that ſpeake: for it is not you that ſpeake, but the holy Ghoſt.

12 Yea, and the brother ſhall deliver the brother to death, and the father the ſonne, and the children ſhall riſe againſt their parents, and ſhall cauſe them to die.

13 And yee ſhall be hated of all men d for my Names ſake: but whoſoever ſhall endure unto the end, he ſhall be ſaved.

14 ‡ Moreover, when yee ſhall ſee the abomination of deſolation (ſpoken of by * Daniel the Prophet) eſet where it ought not, (let him that readeth, conſider it) then let them *that be* in Iudea, flee into the mountaines.

15 And let him that is upon the houſe, not come downe into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe againe to take his garment.

17 Then wo *ſhalbe* to them that are with child, and to them that giue ſucke in thoſe dayes

18 Pray therefore that your flight be not in the winter.

19 For f thoſe dayes ſhall be ſuch tribulation, as was not from the beginning of the creation which God created unto this time, neither ſhall be.

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaved: but for the elects ſake, which he hath choſen, he hath ſhortened thoſe dayes.

21 Then * if any man ſay to you, Loe, here is Chriſt, or loe, *he is* there, beleeve it not.

22 For falſe Chriſtes ſhall riſe, and falſe prophets, and ſhall ſhewe ſignes and wonders, to deceive if it were poſſible the very elect.

23 But take ye heede: behold, I have ſhewed you all things before.

24 ¶ Moreover in thoſe dayes, after that tribulation, * the ſunne ſhall waxe darke, and the moone ſhall not giue her light,

25 And the ſtarres of heaven ſhall fall: and the powers which are in heaven, ſhall ſhake.

26 And then ſhall they ſee the Sonne of man, comming in the clouds, w great power and glorie.

27 * And he ſhall then ſend his Angels, and ſhall gather together his elect from the foure winds, and from the utmoſt part of the earth to the utmoſt part of heaven.

28 Nowe learne a parable of the figge tree. When her bough is yet tender, and it bringeth forth leaves, ye know that ſommer *is* neere.

29 So in like maner, when yee ſee theſe things come

† *Leuit.19.18. mat.22.39. rom 13.9 galat 5.14. iames 2.8.*

‡ *Matth.22.41. luke 20,41.*

5 Chriſt prooveth his Godhead even out of David himſelfe, of whome he came according to the fleſh.

ſ *Worde for worde, in the holy Ghoſt, and there is a great force in this kind of ſpeech, whereby is meant that it was not ſo much I abid as the holy Ghoſt that ſpake, who did in a manner poſſeſſe I abid.*

* *Pſal.110.1.*

‡ *Marke 23,6. luke 11,43. and 20.43*

6 The maners of miniſters are not vainly to be followed as an example.

g *Whiles he taught them.*

h *The word is a ſtole, which is a kind of womans garment, long even downe to the heeles, and is taken generally, for any garment made for comlineſſe, but in this place it ſeemeth to ſignifie that frenged garment mentioned in Deuteronomie 22.12.*

* *Mat.23.14. luke 20.47.*

7 The doing of our duties, which God alloweth, is not eſteemed according to the outward value, but to the inward affects of the heart.

Vſed, who in the beginning

‡ *Matth.24.1. luke 21.5*

1 The deſtruction of the Temple, citie, and whole nation is aforetold, and the troubles of the Church, but yet there are annexed many comforts, and laſt of all, the end of the world is deſcribed.

‡ *Luke 19,43.*

* *Epheſ.5.6. 2. theſſ. 2.3.*

a *The hearing of your preaching ſhall be a moſt evident witneſſe againſt them, ſo that they ſhall not be able to pretend ignorance.*

† *Mat 10,19. luke 12,11. and 21,14.*

b *Wee are not forbidden to thinke before hand, but perſuade carefulneſſe where many men diſcourage themſelves, which proceedeth from diſtruſt, and want of confidence and ſure hope of Gods aſſiſtance: that carefulneſſe we are willed to beware of. Looke Mat.6.27.*

c *By any kind of artificious and cunning kinde of tale what to ſpeake.*

d *Sorme.*

‡ *Mat.24.15. luke 21.20.*

* *Dan.9.27.*

e *Worn the neathen and prophane people ſhall not come by enter into the Temple, and defile both it, and the city, but alſo cleane deſtroy it.*

f *This is a kind of ſpeech which the Hebrewes uſe, and it hath a great force in it, for it giveth to be underſtand that in all that time one miſchiefe ſhall ſo follow upon another, as if the time it ſelfe were very miſerie it ſelfe: So the Prophet Amos 5,20. ſaith, that the day of the Lord ſhall be darkneſſe.*

‡ *Mat 24,23. and 24.8.*

* *Iſa.13,10. ezek.32.7. ioel 2.10. and 3,15.*

‡ *Mat.24,31.*

come to passe, knowe that *the kingdome of God* is neere, *even* at the doores.

30 Verely I say unto you, that this generation shall not passe, till all these things be done.

31 Heaven and earth shall passe away, but my words shall not passe away.

32 a But of that day and houre knoweth no man, no, not the Angels which are in heaven, neither the Sonne himselfe, but the Father.

33 ✣ Take heede: watch, and pray: for yee know not when the time is.

34 *For the Sonne of man is* as a man going into a strange countrey, and leaveth his house, and giveth authority to his servants, and to every man his worke, and commandeth the porter to watch.

35 Watch ye therefore, (for ye know not when the master of the house will come, at even, or at midnight, at the cocke crowing, or in ỹ dawning.)

36 Least if hee come suddenly, hee should finde you sleeping.

37 And those things that I say unto you, I say unto all men, Watch.

a The latter day is not curiously to be searched for which the Father alone knoweth: but let us rather take heed, that it come not upon us unaware.
✣ Mat.24.13.

CHAP. XIIII.

1 The Priests conspiracie against Christ. 3 The woman powring oyle on Christs head. 12 The preparing of the Passeover. 22 The institution of the Supper. 41 Christ delivered into the hands of men. 43 Iudas betrayeth him with a kisse. 53 Christ is before Caiaphas. 66 Peters denial.

AND ✣ 1 two dayes after followed *the feast* of the Passeover, and of unleavened bread: and the hie Priests, and Scribes sought how they might take him by craft, and put him to death.

2 But they sayd, Not in the feast *day*, least there be any tumult among the people.

3 ✣ And when he was in Bethania in the house of Simon the leper, as he sate at ỹ table, there came a woman having a boxe of ointment of Spikenard, very costly, and she brake the boxe, and powred it on his head.

4 a Therefore some disdained among themselves, and sayd, To what end is this waste of ointment?

5 For it might have bene sold for more then a three hundreth pence, and bene given unto the poore, and they murmured against her.

6 But Iesus sayd, Let her alone: Why trouble yee her? she hath wrought a good worke on me.

7 a For ye have the poore with you alwayes, and when ye will ye may doe them good, but me ye shall not have alwayes.

8 ✣ She hath done that shee could: she came aforehand to anoint my body to the burying.

9 Verely I say unto you, wheresoever this Gospel shall be preached throughout the whole world, this also that she hath done, shalbe spoken of in remembrance of her.

10 ✣ ✣ 5 Then Iudas Iscariot, one of the twelve, went away unto the hie Priests, to betray him unto them.

11 And when they heard it, they were glad, and promised that they would give him money: therefore he sought how he might conveniently betray him.

12 ✣ ✣ 6 Nowe the first day of unleavened bread, b when c they sacrificed the d Passeover, his disciples sayd unto him, Where wilt thou that wee goe and prepare, that thou mayest eate the Passeover?

13 Then he sent forth two of his disciples, and sayd unto them, Goe ye into the citie, and there shall a man meete you bearing a pitcher of water: follow him.

14 And whithersoever he goeth in, say ye to the good man of the house, The master saieth, Where is the lodging where I shall eate the Passeover with my disciples?

15 And he will shew you an e upper chamber *which is* large, trimmed and prepared: there make it readie for us.

16 So his disciples went foorth, and came to the citie, and found as he had said unto them, and made ready the Passeover.

17 ✣ And at even he came with the twelve.

18 ✣ ✣ 7 And as they sate at table and did eate, Iesus said, Verely I say unto you, that one of you shall betray me, which eateth with me.

19 Then they began to be sorowfull and to say to him one by one, Is it I? And another, Is it I?

20 And he answered and said unto them, *It is* one of the twelve that f dippeth with mee in the platter.

21 Truely the Sonne of man goeth his way, as it is written of him: ✣ but woe *be* to that man, by whome the Sonne of man is betrayed: it had beene good for that man, if hee had never beene borne.

22 * And as they did eate, Iesus tooke the bread, and when hee had given thankes, hee brake it and gave it them, and said, Take, eat, this is my bodie.

23 Also hee tooke the cup, and when hee had given thanks, gave it to them: and they all dranke of it.

24 And he said unto them, This is my blood of that new Testament which is shed for many.

25 Verely I say unto you, I will drinke no more of the fruit of the vine untill that day, that I drinke it new in the kingdome of God.

26 And when they had sung a Psalme, they went out to the mount of Olives.

27 ✣ ✣ ✣ 8 Then Iesus said unto them, All ye shall be offended by me this night: for it is written, ✣ I will smite the shepheard, and the sheepe shall be scattered.

28 But after that I am risen, I will go into * Galile before you.

29 9 And Peter saide unto him, Although all men should be offended at thee, yet would not I.

30 Then Iesus said unto him, Verely I say unto thee, this day, *even* in this night before the cocke crow twise, thou shalt denie me thrise.

31 But he said g more earnestly, If I should die with thee, I will not denie thee: likewise also sayd they all.

32 ✣ ✣ 10 After, they came into a place named Gethsemane: then hee said to his disciples, Sit yee here, till I have prayed.

33 And hee tooke with him Peter, and Iames, and Iohn, and he beganne to be troubled, and in great heavinesse,

34 And said unto them, My soule is verie heavie, *even* unto the death: tarie here, and watch.

35 So he went forward a little, and fell downe on the ground, and prayed, that if it were possible, that houre might passe from him.

36 And

3 Which is about six pounds English.
4 This woman by the secret instinct of the Spirit, anointing Christ, foreteth before mens eyes his death and buriall which were at hand.
✣ Matth.26,14. Iuke 22.4
5 Covetousnesse cloaked with a zeale of charitie, is an occasion to betray and crucifie Christ.
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6 Christ being made subiect to the Law for us, doeth celebrate the Passeover according to the Law: and therewithall by a miracle sheweth that notwithstanding hee in the flesh shall straightway suffer, yet that he is God. b That is, upon which day, and at the evening of the same day, which was the beginning of the fifteenth. Looke Matth. 6.17. c They vsed to sacrifice. d This is spoken thus, by the figure Metonymia, which is vsuall in Sacraments, and by the Passeover is meant the Paschall lambe.

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7 The figure of the law, which in by and by to be fulfilled, as abrogated: and in place thereof are put figures of the newe covenant answerable unto them, which shall continue to the worlds end.
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✣ Acts 1,16.
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8 Christ foreteleth how he shall be forsaken of his, but yet that he will never forsake them.
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10 Christ suffering for us in the flesh which he tooke upon him for our sakes, the most horrible terrors of the curse of God, receiveth the cup at his Fathers hands which hee being iust, doeth straightway drinke of for the vnitull.

✣ Mat.26,1. luke 22.1.
1 By the will of God, against the counsell of men, it came to passe that Christ should be put to death upon the solemne day of the Passeover, that in all respects the truth might agree to the figure.
✣ Matth.26,6. Iohn 12,2.
2 Rash iugments are frustrate before God.

36 And he sayd, b Abba, Father, all things are possible unto thee: take away this cup from me: nevertheless not that I will, but that thou wilt, *be done*.

37 11 Then he came, and found them sleeping, and sayd to Peter, Simon, sleepest thou? couldest not thou watch one houre?

38 ‡ Watch yee, and pray, that yee enter not into tentation: the spirit indeede is ready, but the flesh is weake.

39 And againe he went away, and prayed, and spake the same words.

40 And he returned, and found them asleepe againe: for their eyes were heavie: neither knewe they what they should answere him.

41 And he came the third time, and said unto them, Sleepe hencefoorth, and take your rest: it is ynough: the houre is come, behold, the Sonne of man is delivered into the hands of sinners.

42 Rise up: let us goe: loe, he that betrayeth me, is at hand.

43 ✠ 12 And immediatly while hee yet spake, came Iudas that was one of the twelve, and with him a great multitude with swords and staves from the hie Priests, and Scribes, and Elders.

44 And he that betrayed him, had given them a token, saying, Whomsoever I shall kisse, he it is: take him and leade him away safely.

45 And assoone as hee was come, hee went straightway to him, and sayd, Haile Master, and kissed him.

46 Then they layd their handes on him, and tooke him.

47 And k one of them that stood by, drewe out a sword, and smote a servant of the Hie Priest, and cut off his eare.

48 And Iesus answered, and sayd to them, Yee be come out as against a thiefe, with swords and with staves, to take me.

49 I was dayly with you, teaching in the Temple, and ye tooke me not: but *this is done* that the Scriptures should be fulfilled.

50 Then they l all forsooke him, and fled.

51 13 And there followed him a certaine yong man, cloathed in m linnen upon his bare *body*, and the yong men caught him.

52 But he left his linnen cloath, and fled from them naked.

53 ‡ So they led Iesus away to the hie Priest, and to him came n together all the hie Priests, and the Elders, and the Scribes.

54 And Peter followed him a farre off, even into the hall of the hie Priest, and sate with the servants, and warmed *himselfe* at the fire.

55 14 And the * hie Priests, and all the Counsell sought for witnesse against Iesus, to put him to death, but found none.

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 Then there arose certaine, and bare false witnesse against him, saying,

58 Wee heard him say, * I will destroy this Temple made with hands, and within three dayes I will build another, made without hands.

59 But their witnes yet agreed not together.

60 Then the hie Priest stoode up amongst them, and asked Iesus, saying, Answerest thou nothing? what is the matter that these beare witnesse against thee?

61 But he held his peace, and answered nothing. Againe the hie Priest asked him, and sayd unto him, Art thou that Christ the sonne of the o blessed?

62 And Iesus sayd, I am *he*, ✠ and yee shall see the Sonne of man sit at the right hand of the power *of God*, and come in the cloudes of heaven.

63 Then the hie Priest rent his cloathes, and said, What have we any more neede of witnesses?

64 Ye have heard the blasphemie: what thinke ye? And they all condemned him to be worthie of death.

65 15 And some began to spit at him, and to cover his face, and to beate him with fists, and to say unto him, Prophecie. And the sergeants smote him with *their* rods.

66 ‡ 15 And as Peter was beneath in the hall, there came one of the maides of the hie Priest.

67 And when she saw Peter warming *himselfe*, shee looked on him, and sayd, Thou wast also with Iesus of Nazareth.

68 But he denied it, saying, I know him not, neither wot I what thou sayest. Then he went out into the porch, and the cocke crew.

69 * Then p a maid saw him againe, and began to say to them that stood by, This is one of them.

70 But hee denied it againe: and anon after, they that stoode by, saide againe to Peter, Surely thou art *one* of them; for thou art of Galile, and thy speach is like.

71 And hee began to curse, and sweare, *saying*, I know not this man of whom ye speake.

72 * Then the second time the cocke crewe, and Peter remembred the word that Iesus had laid unto him, Before the cocke crow twise, thou shalt denie me thrise, and weighing that with himselfe, he wept.

CHAP. XV.

1 Of the things that Christ suffered under Pilate. 11 Barrabas is preferred before Christ, 15 Pilate deliverith Christ to be crucified. 27 He is crowned with thorne. 29 They spit on him, and mocke him. 21 Simon of Syrene carrieth Christes crosse. 27 Christ is crucified betweene two theeves. 26 He is railed at. 37 He giveth up the ghost. 33 Ioseph buriith him.

AND * 1 anon in the dawning, the hie Priests helde a Councill with the Elders, and the Scribes, and the whole Councill, and bound Iesus, and led him away, and d deliverd him to Pilate.

2 Then Pilate asked him, Art thou the King of the Iewes? And he answered, and sayd unto him, Thou sayest it.

3 And the hie Priestes accused him of many things.

4 * Wherefore Pilate asked him againe, saying, Answered thou nothing? behold how many things they witnesse against thee.

5 But Iesus answered no more at all, so that Pilate marveiled.

6 Now at the feast, Pilate b did deliver a prisoner unto them, whomsoever they would desire.

7 Then there was one named Barabbas, which was bound with his fellowes, that had made insurrection, who in the insurrection had committed murther.

8 And the people cryed aloude, and began to desire

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b This doubling of the word was used in those dayes, when their languages were so mixed together for this word, Abba, is a Syrian word.

11 An horrible example of the sluggishnesse of men, even in the disciples whom Christ had chosen.

✠ Matt. 26,47. luke 22,47. iohn 18,3.

12 As men did willingly spoile God their Creator of his praise in forsaking and betraying him, so Christ willingly going about to make satisfaction for this ruine, is forsaken of his owne, and betrayed by one of his familiars as a thiefe, that the punishment might be agreeable to the sinne, and we who are very traitours, forsakers, and sacrilegers might be delivered out of the devils snare.

13 So diligently, that he scape not out of your hands.

k That is, Peter.

l All his disciples.

13 Under pretence of godlines, all things are lawfull to such as doe violence against Christ.

m Which be cast about him, when he hearing that sturre in the night suddenly ranne foorth: whereby we may understand with how great licentiousnesse these villaines violently set upon him.

✠ Matt. 26,57. luke 22,54. iohn 18,24.

n The highest councill was assembled, because Christ was accused as a blasphemer and a false prophet: for as for the other crime of treason, it was forged against him by the Priests, to enforce Pilate by that meanes to condemne him.

14 Christ, who was so innocent that he could not be oppressed, no not by false witnesses, is at the length, for confessing God to be his father, condemned of impietie before the hie Priest: that we who denied God and were indeede wicked, might be quiet before God. * Matt. 26,59. ✠ Iohn 2,19.

o Of God, who is most worthie of all praise?

✠ Matt 24,30.

15 Christ suffering all kinde of reproach for our sakes, getteth everlasting glory to them that beleeve in him.

‡ Matt. 20 69. luke 22,55. iohn 18,25.

16 An heavie example of the frailnesse of man, together with a most comfortable example of the mercie of God, who giveth the spirit of repentance and faith to his elect.

* Matt. 26,71. luke 22,58.

p If we compare the Euangelists diligently together we shall perceive that Peter was knowen of many to ough the maidens report: yea, and in Luke, when the second deniall is spoken of, there is a man fervant mentioned, and not a maid.

* Matt. 26,75. iohn 13,38.

* Matt. 27,1. luke 22,66. iohn 18,28.

1 Christ being bound before the iudgement seat of an earthly iudge, in open assembly is condemned as guiltie unto the death of the crosse, not for his owne sinnes, (as appeareth by the iudges owne wordes) but for all ours, that we most guiltie creatures being delivered from the guiltinesse of our sinnes, might be quired before the iudgement seate of God, even in the open assembly of the Angels.

2 It was not lawfull for them to put any man to death, for all causes of life and death were taken away from them first by Herode the great, and afterward by the Romanes about fourtie yeares before the destruction of the Temple, and therefore they deliver Iesus to Pilate. luke 23,3. iohn 18,35. b Vsed Pilate to deliver.

* Matt. 27,12.

deſire *that he vvould doe* as he had ever done unto them.

9 Then Pilate anſwered them, and ſayd, Will ye that I *let* looſe unto you the King of the Iewes?

10 For he knew that the hie Prieſts had delivered him of envie.

11 But the high Prieſts had mooved the people *to deſire* that he would rather deliver Barabbas unto them.

12 And Pilate anſwered, and ſaid againe unto them, What will ye then that I do *vvith him*, whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Then Pilate ſayd unto them, But what evill hath he done? And they cried the more fervently, Crucifie him.

15 So Pilate willing to content the people, looſed them Barabbas, and delivered Ieſus, when he had ſcourged him, that he might be crucified.

16 Then the ſouldiers led him away into the hall, which is the common hall, and called together the whole band,

17 a And clad him with purple, and platted a crowne of thornes, and put it about *his head*,

18 And began to ſalute him, *ſaying*, Haile, King of the Iewes.

19 And they ſmote him on the head with a reed, and ſpat upon him, and bowed the knees, *and* did him reverence.

20 And when they had mocked him, they tooke the purple off him, and put his owne cloathes on him, and led him out to crucifie him.

21 ✠ And they 3 compelled one that paſſed by, *called* Symon of Syrene (which came out of the countrey, and was father of Alexander and Rufus) to beare his croſſe.

22 ✠ And they brought him to a place named Golgotha, which is by interpretation, the place of *dead mens* ſculles.

23 And they gave him to drinke wine mingled with myrrhe: but he received it not.

24 * 5 And when they had crucified him, they parted his garments, caſting lots for them, what every man ſhould have.

25 And it was the third houre when they crucified him.

26 And the title of his cauſe was written above, THAT KING OF THE IEWES.

27 They crucified alſo with him two theeves, the one on the right hand, and the other on his left.

28 Thus the ſcripture was fulfilled, which ſayth, * And he was counted among the wicked.

29 And they that went by, railed on him, wagging their heads, and ſaying, * Hey, thou that deſtroyeſt the Temple, and buildeſt it in three dayes,

30 Save thy ſelfe, and come downe from the croſſe.

31 Likewiſe alſo even the hie Prieſts mocking, ſayd among themſelves with the Scribes, He ſaved other men, himſelfe he cannot ſave.

32 Let Chriſt the king of Iſrael now come downe from the croſſe, that we may ſee, and beleeve. They alſo that were crucified with him, reviled him.

33 ¶ Now when the ſixt houre was come, 6 darknes aroſe over c all the land untill the ninth houre.

34 And at the 7 ninth houre Ieſus cried with a loud voice, ſaying, ✠ Eloi, Eloi, lamma-ſabachthani? which is by interpretation, My God, my God, why haſt thou forſake me?

35 And ſome of them that ſtood by, when they heard it, ſayd, Beholde, he calleth Elias.

36 And one ranne, and filled a ✠ ſpunge full of vineger, and put it on a reed, & gave him to drinke, ſaying, Let him alone, let us ſee if Elias will come, and take him downe.

37 And Ieſus cried with a loud voice, and gave up the ghoſt.

38 And the vaile of the Temple was rent in twaine, from the top to the bottome.

39 Now when the Centurion, which ſtood over againſt him, ſaw that he thus crying gave up the ghoſt, he ſayd, Truely this man was the Sonne of God.

40 ¶ 8 There were alſo women which beheld afarre off, among whom was Marie Magdalene, and Marie the mother of Iames the leſſe, and of Ioſes, and Salome,

41 Which alſo when he was in Galile, * followed him, and miniſtred unto him, and many other women which came up with him unto Hieruſalem.

42 * And now when the night was come (becauſe it was the day of the preparation that is before the Sabbath)

43 * Ioſeph of Arimathea, an d honourable counſellour, which alſo looked for the kingdome of God, came, and went in e boldly unto Pilate, and asked the body of Ieſus.

44 And Pilate marveiled, if he were alreadie dead, and called unto him the Centurion, and aſked of him whether he had bene any while dead.

45 And when he knew *the trueth* of the Centurion, he gave the body to Ioſeph:

46 Who bought a linnen cloath, and tooke him downe, and wrapped him in the linnen cloath, and layed him in a tombe that was hewen out of a rocke, and rolled a ſtone unto the doore of the ſepulchre:

47 And Marie Magdalene, and Marie Ioſes *mother*, beheld where he ſhould be layed.

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a Chriſt going about to take away the ſinnes of men, who went about to uſurpe the throne of God himſelfe, is condemned as one that hunted after the kingdome, and mocked with a falſe ſhew of a kingdome, that we on the other ſide, who ſhall indeed be eternall kings, might receive the crowne of glory at Gods owne hand.

✠ Matth 27,52. Luke 23,26.

3 The rage of the wicked hath no meaſure, but in the meane ſeaſon, even the weakeneſſe of Chriſt, being in vaine under the heavie burden of the croſſe, doeth manifeſtly ſhewe that a lambe is led to be ſacrificed.

✠ Matt 27.33. Luke 23,33. iohn 19,17.

4 Chriſt is led out of the walls of the earthly Ieruſalem, into a foule place of dead mens carcaſes, as a man moſt uncleane, not touching himſelfe, but touching our ſinnes, which were layd upon him, to the end that wee being made cleane by his blood, might be brought into the heavenly Sanctuarie.

* Luke 23,34.

5 Chriſt hangeth naked upon the croſſe, and as the wickedeſt caitife that ever was, moſt vilely reproved: that we being cloathed with the righteouſnes, and bleſſed with his curſes, and ſanctified by his onely oblation, may be taken up into heaven.

* Eſai. 53,12.

* Iohn 2,19.

6 How angrie God was againſt our ſinne, which he puniſhed in our ſuretie, his ſonne, it appeareth by this horrible darkeneſſe.

c By this word, land, he meaneth Paleſtina: ſo that the ſtrangeneſſe of the wonder, is ſo much the more ſet forth in that, that at the feaſt of Paſſeover, and in the full moone, when the Sunne ſhined over all the reſt of the world and at midday the cornes of the world, wherein ſo wicked an act was committed, was overcovered with moſt groſſe darkeneſſe.

7 Chriſt ſtriving mightily with Satan, with ſinne, and with death, all three armed with the horrible curſe of God, grievouſly tormented in body hanging upon the croſſe, and in ſoule plunged in the depth of hell, yet he riddeth himſelfe, crying with a mighty voice: and notwithſtanding the wound which hee received of death in that that he died, yet by ſmiting both things above and things beneath, by rending of the vaile of the Temple, and by the teſtimonie wrung out of them which murdered him, hee ſheweth evidently unto the reſt of his enemies which are as yet obſtinate, and mooke at him, that he ſhalbe knowen out of hand to be conquerour and Lord of all.

✠ Pſal. 22,1. mat. 27,46.

✠ Pſal 69.22.

8 Chriſt to the great ſhame of men which forſooke the Lord, choſe women for his witneſſes, which beheld all this whole action.

* Luke 8,2.

* Matth. 27.57.

* Luke 23,50. iohn 19.38.

d A man of great authoritie, of the counſell of the Sanhedrin, or elſe a him into counſell by Pilate.

e If we conſider what danger Ioſeph caſt himſelfe in to, we ſhall perceive how bolde he was.

CHAP. XVI.

1 *Of Chriſtes reſurrection.* 9 *He appeareth to Marie Magdalene and others.* 15 *He ſendeth his Apoſtles to preach.* 19 *His aſcenſion.*

AND * when the Sabbath day was paſt, Marie Magdalene, and Marie the *mother* of Iames and Salome, bought ſweet ointments, that they might come and anoynt him.

* Luke 24,1. iohn 20,1.

2 Therefore early in the morning, the firſt day of the weeke, they came unto the ſepulchre, when the Sunne was now riſen.

3 And they ſayd one to another, Who ſhall roll us away the ſtone from the doore of the ſepulchre?

4 And when they a looked, they ſaw that the ſtone was rolled away (for it was a very great one)

a when they caſt their eyes toward the ſepulchre.

5 † So they went into the b ſepulchre, and ſaw a yong man ſitting at the right ſide, cloathed in a long white robe: and they were ſore troubled.

† Matth. 28.2. iohn 20,12.

b Into the cave where the ſepulchre was out cut.

6 But he ſayd unto them, Be not ſo troubled: yee ſeeke Ieſus of Nazareth, which hath bene crucified: he is riſen, he is not here; behold the place where they put him.

✣ Chap. 11.18. matth. 16.32.
z Christ himselfe appeareth to Marie Magdalene to vpbraid the disciples incredulitie.
✣ Iohn 20,16. Iuke 1.2.
❋ Luke 24.13.
z Christ appeareth to two other disciples, and at length to the eleven.
❋ Luke 24.36. Iohn 20,19.
c *The Euangelist considered not the order of the time, but the course of his historie, which hee diuided into three parts: The first sheweth how he appeared to the women, the second, to his disciples, the third, to his Apostles. and therefore he saith, Finally.*

7 But goe your way, and tell his disciples, and Peter, that he will go before you into Galile: there shall ye see him ✣ as he sayd unto you.

8 And they went out quickly, and fled from the sepulchre: for they trimbled, and were amazed: neither sayd they any thing to any man: for they were afrayd.

9 ¶ 1 And when Iesus was risen againe, early the first day of the weeke, hee appeared first to Marie Magdalen, ✣ out off whom he had cast seven devils:

10 And she went and tolde them that had bene with him, which mourned and wept.

11 And when they heard that he was alive, and had appeared to her, they beleeve it not.

12 ¶ ❋ 2 After that, he appeared unto two of them in another forme, as they walked and went into the countrey.

13 And they went and tolde it to the rempant, neither beleeve they them.

14 ¶ ❋ c Finally, he appeared unto the eleven as they sate together, and reproached them for their unbeliefe and hardnes of heart, because they beleeved not them which had seene him, being risen up againe.

15 3 And he sayd unto them, ✣ Goe ye into all the world, & pr each the Gospel to d every creature.

16 He that shall beleeve and be baptized, shall be saved: ✣ but hee that will not beleeve, shall be damned.

17 And these tokens shall follow them that beleeve, * in my Name they shall cast out devils, and ❋ shall speake with e new tongues,

18 ✣ And shall take away serpents, and if they shall drinke any deadly thing, it shal not hurt them: * they shall lay their hands on the sicke, and they shall recover.

19 ✣ 4 So after the Lord had spoken unto them, he was received into heaven, and sate at the right hand of God.

20 And they went foorth, and preached every where. And the ✣ Lord wrought with them, and confirmed f the word with signes that followed. Amen.

3 *The Apostles are appointed, and their office is limited unto them, which is to preach that which they heard of him, and to minister the Sacraments, which Christ hath instituted, having besides power to do miracles.*
✣ Matth. 28,19.
d *Not to the Iewes only, nor in Iudea only, but to all men, and every where: and so must all the Apostles do.*
✣ *Iohn 12.48.*
Acts 16,18.
❋ *Acts 2.4. and 10,46.*
e *Strange tongues,*
✣ *Luke 24,51.*
4 *Christ having accomplished his office on earth, ascendeth into heaven. from whence (the doctrine of his Apostles being confirmed with signes) he will governe his Church, unto the worlds end.* ✣ *Heb. 2.4.* f *To wit, the doctrine: therefore doctrine must go before, and signes must follow after.*

such as they knew not before. ✣ *Act. 28,5.* * *Act. 28,8.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO LVKE.

CHAP. I.

z Luke Preface. 5 Zacharias and Elisabet. 13 What an one Iohn should be. 20 Zacharias striken dumbe, for his incredulitie. 26 The Angel saluteth Mary, and foretelleth Christes nativitie. 39 Mary visited Elisabeth. 46 Maries song. 68 The song of Zacharias, shewing that the promised Christ is come. 76 The office of Iohn.

FOrasmuch as 1 many have a taken in hand to set foorth the storie of those things, whereof we are fully perswaded,

2 b As they have delivered them unto us, which from the beginning saw them their selves, and were ministers of the word,

3 It seemed good also to mee (c most noble Theophilus) assoone as I had searched out perfectly all things d from the beginning, to write unto thee thereof from point to point,

4 That thou mightest e acknowledge the certaintie of those things whereof thou hast bene instructed.

5 IN a the f time of g Herod king of Iudea, there *was* a certaine Priest named Zacharias, of the ✣ h course of Abia: and his wife *was* of he daughters of Aaron, and her name *was* Elisabet.

6 Both were i iust before God, and k walked in all the l commandements and ordinances of the Lord, m without reproofe.

7 And they had no childe, because that Elisabet was barren, and both were well stricken in age.

8 And it came to passe, as hee executed the Priests office before God, as his course came in order,

9 ✣ According to the custome of the Priests office, his lot was to burne incense, when he went into the n Temple of the Lord.

10 And the whole multitude of the people were without in prayer, * while the incense was burning.

11 Then appeared unto him an Angel of the Lord, standing at the right side of the Altar of incense.

12 And when Zacharias saw *him*, he was troubled, and feare fell upon him.

13 But the Angel sayd unto him, Feare not, Zacharias: for thy prayer is heard, and thy wife Elisabet shall beare thee a sonne, and thou shalt call his name Iohn.

14 And thou shalt have ioy and gladnesse, and many shall reioyce at his birth.

15 For hee shall be great in the o sight of the Lord, and shall neither drinke wine, nor p strong drinke: and he shalbe filled with the holy Ghost, even from his mothers wombe.

16 * And many of the children of Israel shall he q turne to their Lord God.

17 ✣ For he shall goe r before him s in the spirit and power of Elias, to turne the t hearts of the fathers to the children, and the disobedient to the u wisdome of the iust men, to make ready a people prepared for the Lord.

18 Then Zacharias said unto the Angel, Where-

1 *Luke commendeth the witnesses that saw this history.*
a *Many tooke it in hand, but did not performe: Luke wrote his Gospel before Matthew and Marke.*
b *Luke was not an eye witnesse, and therefore it was not hee to whom the Lord appeared when Cleopas saw him: and he was taught not onely by Paul, but by others of the Apostles also.*
c *It is most mightie, and therefore Theophilus was a very honourable man, and in place of great dignity.*
d *Luke began his Gospel a great deale farther off, then the other did.*
e *Have fuller knowledge of these things, which before thou knewest but meanly.*
2 *Iohn who was another Elias, and appointed to be herauld of Christ, comming of the stocke of Aaron, and of two famous and blamelesse parents, hath shewed in his conception which was against the course of nature, a double miracle, to the end that men should be more readily stirred up to the hearing of his preaching, according to the forewarning of the Prophets.*
f *Word for word, in the dayes: so speake the Hebrewes, giving us to understand how short and fraile a thing the power of princes is.* g *Herod the great.* ✣ 1. *Chro. 24.1.* h *For the posteritie of Aaron was diuided into courses.* i *The true marke of righteousnesse is, to be liked and allowed of in the iudgement of God.* k *Lived, so speake the Hebrewes: for our life is as a way, wherein we must walke, until we come to the marke.* l *In all the morall and ceremoniall law.* m *Whom no man could iustly reprooue: now so it is, that the fruits of iustification are set forth here, and not the cause, which is faith onely, and nothing else.*

Exod. 30.7.
n *The Temple was one, and the Court another: for Zacharias went out of the Court or outward roume, where all the people were, and therefore are sayd to be without, into the Temple.*
Levit. 16.17.
o *So speake the Hebrewes when it signifieth a rare kind of excellency: so is it sayd of Nemrod, Gen. 10.9. He was a valiant hunter before God.*
p *Any drinke that may make drunken.*
* *Malac. 4.5.*
q *Shalbe a meanes to bring many to repentance, and turne themselves to the Lord from whom they fell.*
✣ *Matth. 11.14.*
r *As they use to goe before kings, and when you see them, you know the king is not farre off.*
s *This is spoken by the figure Metonymie, taking the spirit, for the gift of the spirit as you would say, the cause, for that that commeth of the cause.* t *By this figure Synecdeche, he sheweth that he shall take away all kindes of enimities, which use to breed great troubles and turmoiles amongst men.* u *Wisedome and goodnesse are two of the chiefest causes which make men to reverence and honour their fathers.*

by

x That appeare, for so the Hebrewes vse this word (to stand) meaning that they are ready to doe his commandement.

3 The Angel setting the Lord which should be borne, is sent to the virgin Marie, in whom the Sonne of the most high promised to David, is conceived by the vertue of the holy Ghost.

✣ Matth.1.18.

y As much is to be said of Marie, otherwise Christ had not bene of the stocke, nor the sonne of David.

z It might be rendred worde for word, full of fauour and grace, and hee sheweth straight after, laying out plainely vnto vs, what that fauour is, in that he saith, the Lord is with thee.

a Of God.

b Mooued at the strangenesse of the matter.

c So speake the Hebrewes, saying, that men haue found fauour, which are in fauour.

✣ Esai 7.14.

✣ Chap.2.21. matth 1.21.

d He shallbe declared so to be, for he was the Sonne of God from everlasting, but was made manifest in the flesh in his time.

✣ Dan.7.14 27. micah.4.7.

e The greatnesse of the matter causeth the Virgin to aske this question, not that she distrusteth any whit at all, for she asketh only of the maner of the conceiving, so that it is plaine she beleeved all the rest.

f So speake the Hebrewes, signifying by this modest kinde of speech the company of man and wife together, and this is the meaning of it: how shall this be, forseeing I shallbe Christ his mother, I am very sure, I shall not know any man: for the godly virgin had learned by the Prophets that the Messias should be borne of a Virgin.

g That is, the holy Ghost shall cause thee to conceive by his mighty power.

h That pure thing and word of all spot of vncleannesse: for he that was to take away sinne, must needs be void of sinne.

i Declared, and shewed to the world, to be the Soone of God.

k Though Elisabet were of the tribe of Levi, yet she might be Maries cousin: for whereas it was forbidden by the Law, for maidens to be maried to men of other tribes, this could not let, but that the Levites might take them wives out of any tribe: for the Levites had no portion allotted them, when the land was divided among the people.

l That is now the sixth moneth from the time when she conceived.

by shall I know this? for I am an olde man, and my wife is of a great age.

19 And the Angell answered, and sayd vnto him, I am Gabriel x that stand in the presence of God, and am sent to speake vnto thee, and to shew thee these good tidings.

20 And behold, thou shalt be dumme, and not be able to speake, vntill the day that these things be done, because thou beleevest not my wordes, which shallbe fulfilled in their season.

21 Now the people waited for Zacharias, and marveiled that he taried so long in the Temple.

22 And when hee came out, hee could not speake vnto them: then they perceived that hee had seene a vision in the Temple: for hee made signes vnto them, and remained dumme.

23 And it came to passe, when the daies of his office were fulfilled, that he departed to his owne house.

24 And after those dayes, his wife Elisabeth conceived, and hid her selfe fiue moneths, saying,

25 Thus hath the Lord dealt with me, in the dayes wherein hee looked on *me*, to take from mee my rebuke among men.

26 ¶ 3 And in the sixth moneth, the Angel Gabriel was sent from God vnto a citie of Galile, named Nazareth,

27 ✣ To a virgin affianced to a man whose name *was* Ioseph, of the y house of David, and the virgins name *was* Marie.

28 And the Angel went in vnto her, and sayd, Haile thou *that art* z freely beloved: the Lord *is* with thee: a blessed *art* thou among women.

29 And when she saw *him*, shee was b troubled at his saying, and thought what maner of salutation that should be.

30 Then the Angel said vnto her, Feare not, Marie: for thou hast c found favour with God.

31 ✣ For loe thou shalt conceive in thy whombe, and beare a sonne, * and shalt call his Name Iesus.

32 He shall be great, and shall be d called the Sonne of the most High, and the Lord God shall give vnto him the throne of his father David.

33 * And hee shall reigne over the house of Iacob for euer, and of his kingdome shall be none ende.

34 Then said Marie vnto the Angel, e How shall this be, seeing f I know not man?

35 And the Angel answered, and said vnto her, The holy Ghost g shall come upon thee, and the power of the most High shall overshadow thee: therefore also that h Holy thing which shallbe borne of thee, shallbe i called the Sonne of God.

36 And behold, thy k cousin, Elisabet, she hath also conceived a sonne in her old age: and this is her l sixt moneth, which was called barren.

37 For with God shall nothing be vnpossible.

38 Then Marie said, Beholde the servant of the Lord: be it vnto me according to thy word. So the Angel departed from her.

39 ¶ 4 And Marie arose in those dayes, and went into the m hill *countrey* with haste to a n citie of Iuda,

40 And entred into the house of Zacharias, and saluted Elisabet.

41 And it came to passe, as Elizabet heard the salutation of Marie, the babe o sprang in her bellie, and Elisabet was filled with the holy Ghost.

42 And she cried with a loud voyce, and said, Blessed art thou among women, because p the fruit of thy wombe is blessed.

43 And whence commeth this to mee, that the mother of my Lord should come to me?

44 For loe, assoone as the voyce of thy salutation sounded in mine eares, the babe sprang in my belly for ioy.

45 And blessed is shee that beleeved: for those things shallbe performed, which were told her from the Lord.

46 5 Then Marie said, My soule magnifieth the Lord,

47 And my spirit reioyceth in God my Saviour.

48 For hee hath q looked on the r poore degree of his servant: for beholde, from hencefoorth shall all ages call me blessed,

49 Because he that is mighty hath done for me great things, and holy is his Name.

50 And his mercy is from generation to generation on them s that feare him.

51 ✣ He that shewed strength with his t arme: ✣ he hath u scattered the proud in the x imagination of their hearts.

52 * Hee hath y put downe the mightie from their seats, and z exalted them of z low degree.

53 * Hee hath filled the a hungrie with good things, and sent away the rich empty.

54 b ✣ He hath upholden Israel his servant to be mindfull of his mercy.

55 (* As hee hath c spoken to our fathers, *to vvit*, to Abraham and his seed) for ever.

56 ¶ And Marie aboade with her about three moneths: after, she returned to her owne house.

57 ¶ 6 Now Elisabets time was fulfilled, that she should be delivered, and she brought forth a sonne.

58 And her neighbours and cousins heard tell how the Lord had shewed his great mercie upon her, and they ✣ reioyced with her.

59 And it was so that on the eighth day they came to circumcise the babe, and called him Zacharias, after the name of his father.

60 But his mother answered, and sayd, Not so, but he shallbe called Iohn.

61 And they sayd vnto her, There is none of thy kinred that is named with this name.

62 Then they made signes to his father, how he would have him called.

63 So he asked for writing-tables, and wrote, saying, His name is Iohn, and they marveiled all.

64 And his mouth was opened immediatly, and his tongue, ‖ and he spake and praised God.

65 Then feare came on all them that dwelt neere vnto them, and all d these words were noised abroad thorowout all the hill *countrey* of Iudea.

4 Elisabet being great with childe of Iohn, and Marie with Christ, by the inspiration of the holy Ghost, doe reioyce eche for other.

m Which is on the Southside of Hierusalem.

n That is to say, Hebron: which was in times past called Ciriatharbee, which was one of the townes, that was given to the Levites, in the tribe of Iuda, and is said to be in the mountaines of Iuda, Ios. 14.15. and 21.11.

o This was no ordinary nor vsuall kinde of mooving.

p Christ is blessed in respect of his humanitie.

5 Christ the redeemer of the afflicted, and reuenger of the proud, of long time promised to the fathers, is now at length exhibited indeed.

q Hath freely and graciously loved.

r Word for word, My basenesse, that is, my base estate, so that the Virgine vaunteth not her deserts, but the grace of God.

s To them that live godly and religiously, so speake the Hebrewes.

✣ Esai. 51.9 psal. 33.10.

t That is, an heaping up of words more then needes, which the Hebrewes vse very much, and the arme is taken for strength.

✣ Esai 29.15.

u Even as the winde doth the chaffe.

x He hath scattered them, and the imagination of their hearts: or by and through the imagination of their owne hearts: so that their wicked counsell turned to their owne destruction.

* 2.Sam.2.6.

y The mighty and rich men.

z Such as none account is made of.

a Are vile in mens eyes, which are indeed the poore in spirit, that is, such as challenge nothing to themselves in the sight of God. ✣ Psalm 24 10.

4 Them that are brought to extreme poverty. b He hath holpen up Israel with his arme, being cleane cast downe. ✣ Esai.30.18. and 41.8. and 54.5. iere.31.5.20. * Gen.17.19. and 22.17. psal. 132.11. c Promised.

6 Iohns nativity is set out with new miracles. ‖ Vers.24.

‖ was restored to it former state, *it reade in some copies*.

d All this thus was sayd and done,

66 And

e Thought upon them diligently and earnestly, and as it were, printed them in their hearts.
f That is, the present favour of God, and a singular kinde of vertue appeared in him.
g John scarce borne, by the authoritie of the holy Ghost, is appointed to his office.
g That hee hath shewed himselfe mindfull of his people, insomuch that he came downe from heaven himselfe, to visite us in person, and to redeeme us.
✣ Chap. 2. 30. matth. 1. 21.
h Hath payed the ransome, that is to say, the price of our redemption.
✣ Psal. 132. 11. 8.
i This word Horne in the Hebrewe tongue signifieth might, and it is a Metaphore, taken from beasts, that fight with their hornes: and by raising up the might of Israel, is meant, that the kingdome of Israel was defended, and the enemies thereof laid on the ground, even then when the strength of Israel seemed to be vtterly decayed.
* Iere. 23. 9. and 30. 10. k Declared indeede that he was mindfull. * Gen. 22. 16. ier. 31. 33. heb. 9. 13. 17. ✲ 2. Pet. 1. 15. l To Gods good liking. m Though thou be at this present never so little. n Open the way. o Forgiveneſſe of sinnes, is the meanes whereby God saveth us, Rom. 7. 4. * Zach. 3. 8. and 6. 12. mal. 4. 2. p Or, bud, or branch, hee alludeth unto the places in Ier. 23. 5. Zach. 3. 8. and 6. 12. and bee is called a bud from an high, that is, sent from God unto us, and not as other buds which bud out of the earth. q Into the way which leadeth us to true happineſſe.

66 And all they that heard them, e laid *them* up in their hearts, saying, What maner childe shall this bee! and the f hand of the Lord was with him.

67 ¶ Then his father Zacharias was filled with the holy Ghost, and prophecied, saying,

68 Blessed *be* the Lord God of Israel, because he hath g visited ✣ and h redeemed his people,

69 ✣ And hath raised up the i horne of salvation unto us, in the house of his servant David.

70 * As he spake by the mouth of his holy Prophets, which were since the world began, *saying*,

71 *That he would send us* deliverance from our enemies, and from the hands of all that hate us,

72 That he might shew mercy towards our fathers: and k remember his holy covenant,

73 * *And* the oathe, which he sware to our father Abraham,

74 *Which was*, that he would grant unto us, that we being delivered out of the hands of our enemies, should serve him without feare,

75 All the dayes of our life, in ✲ holinesse and righteousnesse l before him.

76 And thou, m babe, shalt be called the Prophet of the most High: for thou shalt goe before the face of the Lord to prepare his wayes,

77 *And* to n give knowledge of salvation unto his people, by the o remission of their sinnes,

78 Through the tender mercy of our God, whereby * the p day-spring from an high hath visited us,

79 To give light to them that sit in darknesse, and in the shadow of death, and to guide our feete into the way of q peace.

80 And the childe grew, and waxed strong in spirit, and was in the wildernesse, till the day came that he should shew himselfe unto Israel.

CHAP. II.

Augustus Cesar taxeth all the world. 7 Christ is borne. 13 The Angels sing. 22 Christ is circumcised. 22 Marie purified. 28 Simeon taketh Christ in his armes. 29 His song. 36 Anna the Prophetesse. 40 The childe Christ. 36 Iesus disputeth with the doctours.

1 Christ the sonne of God, taking upon him the forme of a servant, and making himselfe of no reputation, is poorely borne in a stable: and by the meanes of Augustus the mightiest prince in the world (thinking nothing lesse) hath his cradle prepared in Beth-leem, as the Prophets forewarned.
a So farre as the Empire of the Romanes did stretch.
b That is, the inhabitants of every citie should have their names taken, and their goods rated at a certaine value, that the Emperour might vnderstand, how rich every countrey, citie, family, and house was. c Which David was borne, and brought up in. ✣ John 7. 42.

AND 1 it came to passe in those dayes, that there came a decree from Augustus Cesar, that all the a world should be b taxed.

2 (This first taxing was made when Cyrenius was governour of Syria.)

3 Therefore went all to be taxed, every man to his owne citie.

4 And Ioseph also went up from Galile out of a citie called Nazareth, into Iudea, unto the c citie of David, which is called Beth-leem (because he was of the house and linage of David.)

5 To be taxed with Mary that was given him to wife, which was with childe.

6 ¶ And so it was, that while they were there, the dayes were accomplished that shee should be delivered.

7 And shee brought foorth her first begotten sonne, and wrapped him in swadling cloathes, and laid him in a cratch, because there was no roome for them in the Inne.

8 ¶ 2 And there were in the same countrey shepheards, d abiding in the fielde, and keeping watch by night over their flocke.

9 And loe, the Angel of the Lord e came upon them, and the glory of the Lord shone about them, and they were sore afraid.

10 Then the Angel saide unto them, Be not afraid: for behold, I bring you glad tidings of great ioy, that shall be to all the people,

11 *That is*, that unto you is borne this day in the citie of David, a Saviour, which is Christ the Lord.

12 And this *shallbe* a signe unto you, Yee shall finde the babe swadled, and laid in a cratch.

13 And straightway there was with the Angel f a multitude of heavenly souldiers, praising God, and saying,

14 Glory *be* to God in the high *heavens*, and peace in earth, and towards men g good will.

15 And it came to passe when the Angels were gone away from them into heaven, that the shepheards saide one to another, Let us goe then unto Beth-leem, and see this thing that is come to passe, which the Lord hath shewed unto us.

16 So they came with haste, and found both Mary and Ioseph and the babe layd in the cratch.

17 And when they had seene it, they published abroad the thing that was tolde them of that childe.

18 And all that heard it, wondred at the things which were tolde them of the shepheards.

19 But Mary kept all those sayings, and pondred *them* in her heart.

20 And the shepheards returned glorifying and praising God, for all that they had heard and seene, as it was spoken unto them.

21 ¶ ✣ 3 And when the eight dayes were accomplished, that they should circumcise the child, his name was then called ✣ Iesus, which was named of the Angel, before he was conceived in the wombe.

22 4 And when the dayes of h her purification, after the Law of Moyses, were accomplished, they brought him to Hierusalem, to present him to the Lord,

23 (As it is written in the Lawe of the Lord, ✲ Every man childe that *first* openeth the wombe, shallbe called holy to the Lord.)

24 And to give an oblation, ✲ as it is commanded in the Law of the Lord, a paire of turtle doves, or two yong pigeons.

25 5 And beholde, there was a man in Hierusalem, whose name was Simeon: this man *was* iust, and feared God, and waited for the consolation of Israel, and the i holy Ghost was upon him.

26 And it was declareth to him from God by the holy Ghost, that he should not see death, before he had seene that Anointed of the Lord.

27 And he came by *the motion* of the spirit into the Temple, and when the k parents brought in the babe Iesus, to doe for him after the custome of the Law,

28 Then he tooke him in his armes, and praised God, and sayd,

29 Lord, now l letteſt thou thy servant depart in peace, according to thy m word,

30 For n mine eyes have seene thy o salvation,

a The Angels themselves declare to poore shepheards (nothing regarding the pride of the mightie) the Godhead and office of the childe lying in the crib.
d Lodging without doores, and open in the aire.
e Came suddenly upon them, when they thought of no such matter.
f Whole armies of Angels, which compasse the Majestie of God round about, as it were souldiers.
g Gods ready, good, infinite, and gratious favour towards men.
✣ Gen. 17. 12. levit. 12. 3. iohn 7. 22.
3 Christ the head of the Church, made subiect to the Law, to deliver us from the curse of the Law, (as the Name of Iesus doth well declare) being circumcised, doeth ratifie and seale in his owne flesh, the circumcision of the fathers.
✣ Chap. 1. 31. matth. 1. 22.
✣ Levit. 12. 6.
4 Christ, upon whom all our sins were layd, being offered to God, according to the Law, doth purifie both Mary and us all in himselfe.
b This is meant, for the fulfilling of the Law: for otherwise the virgin was not defiled, nor vncleane, by the birth of this childe.
* Exod. 13. 2. num. 8. 16.
✲ Levit. 12. 6.
5 Simeon doth openly in the Temple foretell the deafe, of the comming of Messias, of the casting out of the greatest part of Israel, and of the calling of the Gentiles.
i He was indued with the gifts of the holy Ghost, and this is spoken by the figure Metonymie.
k Ioseph and Marie: and so he speaketh, as it was commonly taken. l Letteſt me depart out of this life, to be joyned to my fathers. m As thou promisedst me. n That is, for I have seene with my very eyes: for he saw before in minde, as it is said of Abraham, He saw my day, and rejoyced. o That, wherein thy salvation is conteined.

p *As a signe set vp in an hie place, for all men to looke upon.*

31 Which thou hast prepared p before the face of all people,

32 A light to be reuealed to the Gentiles, and the glory of thy people Israel.

33 And Ioseph and his mother marueiled at those things, which were spoken touching him.

34 And Simeon blessed them, and sayde vnto Mary his mother, beholde, this *child* is q appointed for the ✠ r fall and rising againe of many in Israel, and for a ſ signe which shall be spoken against,

q *Is appointed and set of God for a marke.*
✠ *Esai. 8,14. rom. 9,32. 1. pet. 2,8.*
r *Fall of the reprobate, which perish through their owne default: and for the rising of the elect, vnto whom God shall giue faith to beleeue.*
ſ *That is, a marke which all men shall strike earnestly to hit.*

35 (Yea and a sword shall t pearce through thy soule) that the thoughts of many heartes may be opened.

t *Shall wound and grieue most sharpely.*

36 6 And there was a Propheteſſe, one Anna the daughter of Phanuel, of the tribe of Aſer, which was of a great age, after she had lived with an husband seuen yeeres from her virginity:

6 *Another witnesse beside Simeon against whom no exception may be brought, inuiting all men to the receiuing of the Messias.*

37 And she *was* widow about foureſcoure, and foure yeeres, and went not out of the Temple, but serued *God* with fastings and prayers night and day.

38 She then comming at the same instant vpon them, confeſſed likewise the Lord, and spake of him to all that looked for redemption in Hierusalem.

39 And when they had performed all things, according to the Law of the Lord, they returned into Galile to their owne citie Nazareth.

40 And the child grew, and waxed strong in Spirit, u and was filled with wisedome, and the grace of God was with him.

u *As Christ grew vp in age, so the riuerue of his Godhead shewed it selfe more and more.*

41 7 Now his parents went to Hieruſalem, every yeere, ✠ at the feast of the Paſſeouer.

7 *The Scribes and Pharises are stirred vp to heare the wisedome of Christ in his time, by an extraordinary deede.*
✠ *Deut. 16,1.*

42 And when hee was twelve yeere olde, and they were come vp to Hieruſalem, after the custome of the feast,

43 And had finished the dayes *thereof*, as they returned, the child Ieſus remained in Hieruſalem, and Ioseph knew not, nor his mother,

44 But they supposing that he had bene in the company, went a dayes iourney, and sought him among *their* kinsfolke, and acquaintance.

45 And when they found him not, they turned backe to Hieruſalem, and sought him.

46 And it came to passe three dayes after, that they found him in the Temple, sitting in the mids of the doctours, both hearing them, and asking them questions:

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 8 So when they saw him, they were amaſed, and his mother sayd vnto him, Sonne, why hast thou thus dealth with vs? behold, thy father and I have sought thee with very heavie hearts.

8 *All dueties which we owe to men as they were not to be neglected, so are they according to our vocation, not to be preferred before the glory of God.*

49 Then sayd he vnto them, How is it that ye sought me? knew yee not that I must goe about my Fathers busines?

50 But they vnderstood not the word that hee spake to them.

51 9 Then hee went downe with them, and came to Nazareth, and was subiect to them: and his mother kept all these sayings in her heart.

9 *Christ very man is made like vnto vs in all things, except sinne.*

52 And Ieſus increaſed in wisedome, and stature, and in fauour with God and men.

CHAP. III.

4 Iohn exhorteth to repentance. 15 His testimony of Christ.
20 Herod putteth him in prison. 21 Christ is baptised.
23 His pedegree.

1 Iohn commeth at the time foretolde of the Prophets, and layeth the foundation of the Gospel which is exhibited vnto vs, setting forth the true obseruing of the Law, & free mercy in Christ, which commeth after him, vsing also baptisme the effectuall signe both of regeneration and also of forgiueneſſe of sinnes.

NOw 1 in the fifteenth yeere of the reigne of Tiberius Cæsar, Pontius Pilate being gouernour of Iudea, and Herod being Tetrarch of Galile, and his brother Philip Tetrarch of Iturea, and of the countrey of Trachonitis, and Lysanias the Tetrarch of Abilene,

2 (✠ When a Annas and Caiaphas were the hie Prieſtes) the word of God came vnto Iohn, the sonne of Zacharias in the wilderneſſe.

✠ *Acts 4,6.*
a *Iosephus calleth him Ananus.*

3 ✠ And he came into all the coastes about Iordan, preaching the baptisme of repentance for the remission of sinnes,

✠ *Matth. 3,2. marke 1,4.*

4 As it is written in the booke of the sayings of Esaias the Propher, which saith, * The voyce of *him that* crieth in the wildernes *is*, Prepare ye the way of the Lord: make his paths straight.

* *Esai. 40, 3. Iohn 1, 23.*

5 Every valley shallbe filled, and every mountaine and hill shall be brought low, and crooked things shallbe made straight, and the rough wayes *shall be made* smooth.

6 And all flesh shall see the salvation of God.

7 Then sayd he to the people that were come out to be baptized of him, ✠ O generations of vipers, who hath forewarned you to flee from the wrath to come?

✠ *Matth. 3,7.*

8 Bring foorth therefore fruites worthy amendement of life, and beginne not to say with your selves, We have Abraham to *our* Father: for I say vnto you, that God is able of these stones to raise vp children vnto Abraham.

9 Now also is the axe layde vnto the roote of the trees: therefore every tree which bringeth not foorth good fruit, shallbe hewen downe, and cast into the fire.

✠ *Iames 2,15. 1. Iohn 3,17.*

10 9 Then the people asked him, saying, What shall we do then?

b *Require no more then that somme that is appointed for the tribute money.*

11 And he answered, and sayd vnto them, ✠ He that hath two coates, let him part with him that hath none: And he that hath meat, let him doe likewise.

c *Which was payd them, partly in money, and partly in victuall.*

12 Then came there Publicanes also to be baptized, and sayd vnto him, Maſter, what shall we doe?

2 *If we will rightly, and fruitfully receiue the sacraments, we must neither rest in the signes, neither in him that ministreth the signes, but lift vp our eyes to Christ, who is the author of the sacraments, and the giuer of that which is represented by the sacraments.*

13 And he sayd vnto them, Require no more then that which is b appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? And he sayd vnto them, Do violence to no man, neither accuse any falsely, and be content with your c wages.

15 2 As the people waited, and all men mused in their hearts of Iohn, if he were not that Christ.

16 Iohn answered, and sayd to them all, * Indeed I baptize you with water, but one stronger then I, commeth, whose shooes latchet I am not worthy to vnloose: hee will baptize you with the holy Ghost, and with fire.

* *Matth. 3,11. marke 1,8. Iohn 1, 26. act. 1,5. and 8,16. and 11,16. and 19,4.*

17 3 Whose fanne *is* in his hand, and hee will make cleane his floore, and will gather the wheate into his garner, but the chaffe will hee burne vp with fire that never shallbe quenched.

3 *The Gospel is the fanne of the world.*

18 Thus then exhorting with many other things, he preached vnto the people.

19 ✠ 4 But when Herod the Tetrarch was rebuked of him, for Herodias his brother Philips wife, and for all the euils which Herod had done,

✠ *Matth. 14,3. marke 6,17.*
4 *Iohns preaching is confirmed with his death.*

20 He addeth yet this aboue all, that he shut vp Iohn in prison.

21 ✠ 5 Now it came to passe, as all the people were baptized, and that Iesus was baptized and did pray, that the heauen was opened:

✠ *Matth. 3,13. marke 1,9. Iohn 1,32.*
5 *Our baptisme is sanctified in the head of the Church, and Christ also is pronounced, by the voyce of the Father, to be our euerlasting King, Priest, and Prophet.*

22 And the holy Ghost came downe in a bodily shape like a dooue vpon him, and there was a

voyce from heaven, saying, Thou art my beloved Sonne: in thee I am well pleased.

23 ¶ And Iesus himselfe began to be about thirtie yeeres of age, being as men supposed the sonne of Ioseph, *which was the sonne* of Eli,

24 *The sonne* of Matthat, *the sonne* of Levi, *the sonne* of Melchi, *the sonne* of Ianna, *the sonne* of Ioseph,

25 *The sonne* of Mattathias, *the sonne* of Amos, *the sonne* of Naum, *the sonne* of Esli, *the sonne* of Nagge,

26 *The sonne* of Maah, *the sonne* of Matthathias, *the sonne* of Semei, *the sonne* of Ioseph, *the sonne* of Iuda,

27 *The sonne* of Ioanna, *the sonne* of Rhesa, *the sonne* of Zorobabel, *the sonne* of Salathiel, *the sonne* of Neri,

28 *The sonne* of Melchi, *the sonne* of Addi, *the sonne* of Cosam, *the sonne* of Elmodam, *the sonne* of Er,

29 ¶ *The sonne* of Iose, *the sonne* of Eliezer, *the sonne* of Iorim, *the sonne* of Matthat, *the sonne* of Levi,

30 *The sonne* of Simeon, *the sonne* of Iuda, *the sonne* of Ioseph, *the sonne* of Ionan, *the sonne* of Eliacim,

31 *The sonne* of Melea, *the sonne* of Mainan, *the sonne* of Mattatha, *the sonne* of Nathan, *the sonne* of David,

32 *The sonne* of Iesse, *the sonne* of Obed, *the sonne* of Booz, *the sonne* of Salomon, *the sonne* of Naasson,

33 *The sonne* of Aminadab, *the sonne* of Aram, *the sonne* of Ekron, *the sonne* of Phares, *the sonne* of Iuda,

34 *The sonne* of Iacob, *the sonne* of Isaac, *the sonne* of Abraham, *the sonne* of Thara, *the sonne* of Nachor,

35 *The sonne* of Saruch, *the sonne* of Ragau, *the sonne* of Phalec, *the sonne* of Eber, *the sonne* of Sala,

36 *The sonne* of Cainan, *the sonne* of Arphaxad, *the sonne* of Sem, *the sonne* of Noe, *the sonne* of Lamech,

37 *The sonne* of Mathulesa, *the sonne* of Enoch, *the sonne* of Iared, *the sonne* of Maleleel, *the sonne* of Cainan.

38 *The sonne* of Enos, *the sonne* of Seth, *the sonne* of Adam, *the sonne* of God.

CHAP. IV.

1 Of Christes temptation, and fasting. 16 Hee teacheth in Nazareth to the great admiration of all. 24 A Prophet that teacheth in his owne countrey is contemned. 33 One possessed of the devil is cured. 38 Peters mother in lawe is healed, 40 and diuers sicke persons are restored to health. 41 The devils acknowledge Christ.

ANd 1 Iesus full of the holy Ghost returned from Iordan, and was led by that Spirit into the wildernesse.

2 ✣ And was *there* fourtie dayes tempted of the devill, & in those dayes he did eat nothing, but when they were ended, he afterward was hungry.

3 2 Then the devill sayd unto him, If thou be the sonne of God, command this stone, that it be made bread.

4 But Iesus answered him, saying, It is written, ✣ That man shall not live by bread onely, but by every word of God.

5 Then the devill tooke him up into an high mountaine, and shewed him all the kingdomes of the world, in the twinkeling of an eye.

6 And the devill sayde unto him, All this a power will I give thee, and the glory of those *kingdomes*: for that is b delivered to me: and to whomsoever I will, I give it.

7 If thou therefore wilt worship mee, they shallbe all c thine.

8 But Iesus answered him, and sayd, Hence from me, Satan: for it is written, ✣ Thou shalt worship the Lord thy God, and him alone thou shalt serve.

9 Then he brought him to Hierusalem, and set him on a pinacle of the Temple, and sayd unto him, If thou be the Sonne of God, cast thy selfe downe from hence,

10 For it is written, ✣ That hee will give his Angels charge over thee to keepe thee:

11 And with *their* handes they shall lift thee up, least at any time thou shouldest dash thy foote against a stone.

12 And Iesus answered, and sayd unto him, It is sayd, * Thou shalt not tempt the Lord thy God.

13 And when the devill had ended all the tentations, he departed from him for a little season.

14 ¶ And Iesus returned by the power of the spirit into Galilea: and there went a fame of him throughout all the region round about:

15 For hee taught in their Synagogues, and was honoured of all men.

16 ✣ 3 And hee came to Nazareth where hee had bene brought up, and (as his custome was) went into the Synagogue on the Sabbath day, and stoode up to reade.

17 And there was delivered unto him the booke of the Prophet Esaias: and when hee had d opened the booke, he found the place, where it was written,

18 ✣ The Spirit of the Lord *is* upon mee, because he hath anoynted mee, that I should preach the Gospell to the poore: he hath sent mee, that I should heale the broken hearted, that I should preach deliverance to the captives, and recovering of sight to the blinde: that I should set at libertie them that are bruised:

19 And that I should preach the acceptable yeere of the Lord.

20 And hee closed the booke, and gave it againe to the minister, and sate downe: and the eyes of all that were in the Synagogue were fastened on him.

21 Then hee began to say unto them, This day is this Scripture fulfilled in your eares.

22 ¶ And all e bare him witnes, and f wondred at the g gracious words, which proceeded out of his mouth, and sayd, Is not this Iosephs sonne?

23 Then he sayd unto them, Ye will surely say unto me this Proverbe, Physician, heale thy selfe: whatsoever we have heard done in Capernaum, doe it here likewise in thine owne countrey.

24 And hee sayd, Verely I say unto you, * No Prophet is accepted in his owne countrey.

25 But I tell you of a trueth, many widowes were in Israel in the dayes of ✣ Elias, when heaven was shut three yeeres and sixe moneths, when great famine was throughout all the h land:

26 But unto none of them was Elias sent, save into Sarepta, a *citie* of Sidon, unto a certaine widowe.

27 Also many lepers were in Israel, in the time

1 Christ being carried away (as it were out of the world, into the desert) after the fast of fourtie dayes, and the overcomming of Satan thrise, comming as it were suddenly from heaven, begineth his office.

✣ Mat. 4, 1. marke 1, 12.

2 Christ being stirred up of Satan, first to distrust in God, secondly to the desire of riches and honour, and lastly to a vaine confidence of himselfe, overcometh him thrise by the word of God. ✣ Deut. 8, 3. matth. 4, 4.

a *By this word power, are the kingdomes themselves meant, which have the power: and so it is spoken by the figure Metonymie.*

b *That is sure so, for hee is prince of the world, yet not absolutely, and as the soveraigne over it, but by sufferance, and way of intreatie, and therefore he saith not true, that he can give it to whom he will.*

c *Out of an high place which had a goodly champion country underneath it, he shewed him the situation of all countreys.*

✣ Deut. 6, 13. and 10, 20.

✣ Psal. 91, 12.

* Deut. 6, 16.

✣ Matth. 13, 54. marke 6, 2. iohn 4, 43.

3 Who Christ is, and wherefore he came, he sheweth out of the Prophet Esay.

d *Their bookes in those dayes were rolled up as scroles upon a ruler: and so Christ unrolled, or unfolded it, which is here called opened.*

✣ Esai. 61, 1.

4 Familiaritie causeth Christ to be contemned, and therefore he oftentimes goeth to strangers.

e *Approoved those things, which he spake, with common consent and voyce: for the word, witnesse, signifieth in this place and many other to allow and approove a thing with open confession.*

f *Not onely the doctours, but also the common people were present at this conference of the Scriptures: and besides that their mother tongue was used, for els how could the people have wondred? Paul appointed the same order in the Church at Corinth. 1. Cor. 14.*

g *Words full of the mightie power of God, which appeared in all his dooms as well, and allured men marveilously unto him, Psal. 45, 2. grace is powred into thy lippes, * Ioh. 4, 44. ✣ 1. King 17, 7. iames 5, 17.*

h *Land of Israel, Luke Marke 15, 38.*

of

✣ 2.King.5.14. of ✣ Eliseus the Prophet: yet none of them was made cleane, saving Naaman the Syrian.

7 The more sharpely the world is rebuked, the more it rageth openly: but the life of the godly is not simply subiect to the pleasure of the wicked.

28 5 Then all *that were* in the Synagogue, when they heard it, were filled with wrath,

29 And rose up, and thrust him out of the citie, and led him unto the edge of the hill, whereon their citie was built, to cast him downe headlong.

✣ Matt.4.14. marke 1.21. 30 But he passed through the mids of them, and went his way,

31 ¶ ✣ And came downe into Capernaum a citie of Galile, and there taught them on the Sabbath dayes.

* Matth.7.19. marke 1.22. 32 * And they were astonied at his doctrine: for his word was with authoritie.

✽ Marke 1.23. 33 ✽ And in the Synagogue there was a man which had a spirit of an uncleane devill, which cried with a loud voyce,

6 Christ astonisheth not onely men, be they never so blockish, but even the devils also, whether they will or no. 34 6 Saying, Oh, what have we to doe with thee, thou Iesus of Nazareth? art thou come to destroy us? I know who thou art, *even* the Holy one of God.

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. Then the devil throwing him in the middes *of them*, came out of him, and hurt him nothing at all.

36 So feare came on them all, and they spake among themselves, saying, What thing is this: for with authoritie and power hee commaundeth the foule spirits, and they come out?

37 And the fame of him spread abroad throughout all the places of the countrey round about.

✣ Matth.8.14. marke 1.30. 7 In that, that Christ healeth the diseases of the body with his word onely, he prooveth that he is God Almighty, sent for mans salvation. 38 ¶ ✣ 7 And he rose up, and came out of the Synagogue, and entred into Simons house. And Simons wives mother was taken with a great fever, and they required him for her.

39 Then hee stood over her, and rebuked the fever, and it left her, and immediatly shee arose, and ministred unto them.

40 Now at the Sunne setting, all they that had sicke *folkes* of divers diseases, brought them unto him, and he layd his handes on every one of them, and healed them.

✽ Marke 1.34. 8 Satan, who is a continuall enemie to the trueth, ought not to be heard, no not then, when he speaketh the trueth. 41 * 8 And devils also came out of many, crying, and saying, Thou art that Christ that Sonne of God: but he rebuked them, and suffered them not to say that they knew him to be that Christ.

9 No colour of zeale ought to hinder us in the race of our vocation. 42 9 And when it was day, he departed, and went foorth into a desart place, and the people sought him, and came to him, and kept him that he should not depart from them.

43 But hee said unto them, Surely I must also preach the kingdome of God to other cities: for therefore am I sent.

44 And hee preached in the Synagogues of Galile.

CHAP. V.

1 Christ teacheth out of the ship. 6 Of the draught of fish. 12 The Leper. 16 Christ prayeth in the desert. 18 One sicke of the palsie. 27 Levi the Publicane. 34 The fastings and afflictions of the Apostles after Christes ascension. 36, 37, 38 Faint hearted and weake disciples are likened to old bottels and worne garments.

1 Christ advertiseth the foure disciples, which he had taken unto him, of the office of the Apostleship, which should hereafter be committed unto them. ✣ Matth.4.18. marke 1.16. THen 1 ✣ it came to passe, as the people a preassed upon him to heare the word of God, that he stood by the lake of Gennesaret,

2 And sawe two ships stand by the lakes side, but the fishermen were gone out of them, and were washing their nets.

3 And hee entred into one of the ships, which

a *Did as it were lie upon him, so desirous they were to see him, and heare him; and therefore he taught them out of a ship.*

was Simons, and required him that he would thrust off a little from the land: and he sate downe, and taught the people out of the ship.

4 ¶ Now when hee had left speaking, he saide unto Simon, Lanch out into the deepe, and let downe your nets to make a draught.

5 Then Simon answered, and said unto him, b Master, we have traveiled sore all night, and have taken nothing: nevertheless at thy word I will let downe the net.

b *The word signifieth him that hath rule ober any thing.*

6 And when they had so done, they enclosed a great multitude of fishes, so that their net brake.

7 And they beckened to their parteners, which were in the other ship: that they should come and helpe them, who came then, and filled both the ships, that they did sinke.

8 Now when Simon Peter saw it, he fell downe at Iesus knees, saying, Lord, goe from me: for I am a sinfull man.

9 For hee was utterly astonied, and all that were with him, for the draught of fishes which they tooke.

10 And so was also Iames and Iohn the sonnes of Zebedeus, which were companions with Simon. Then Iesus said unto Simon, Feare not: from henceforth thou shalt catch men.

11 And when they had brought the ships to land, they forsooke all, and followed him.

✣ *Matth.8.2. marke 1.40.* 12 ¶ ✣ 2 Now it came to passe, as hee was in a certaine citie, beholde, *there was* a man full of leprosie, and when hee saw Iesus, he fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.

2 Christ by healing the leper with his onely touch, and sending him to the Priest, witnesseth that it is he, through whom and by whom apprehended by faith, all we which are uncleane, according to the Lawe, by the witnesse of God himselfe, are pronounced to be pure and cleane.

13 So he stretched forth his hand, and touched him, saying, I will, be thou cleane. And immediatly the leprosie departed from him.

✣ Levit.14.4. 14 And he commanded him that he should tell it no man: but, Goe, *saith he*, and shew thy selfe to the Priest, and offer for thy cleansing, as ✣ Moses hath commanded, for a witnesse unto them.

3 Christ had rather to be famous by his doctrine, then by miracles, and therefore he departeth from them that seeke him, as a physician of the body, and not as the author of salvation. 15 3 But so much more went there a fame abroad of him, and great multitudes came together to heare, and to be healed of him of their infirmities.

16 But he kept himselfe apart in the wildernes, and prayed.

4 Christ, in healing him that was sicke of the palsie, sheweth the cause of all diseases, and the remedie. 17 ¶ 4 And it came to passe, on a certaine day, as hee was teaching, that the Pharises and doctours of the Lawe sate by, which were come out of every towne of Galile, and Iudea, and Hierusalem, and the power of the Lord c was *in him*, to heale them.

c *The mightie power of Christes Godhead, shewed it selfe in him, at that time.*

* *Matth.9.2. marke 2.3.* 18 * Then beholde, men brought a man lying in a bed, which was taken with a palsie, and they sought meanes to bring him in, and to lay him before him.

19 And when they could not find by what way they might bring him in, because of the preasse, they went up on the house, and let him downe through the tyling, bed and all, in the mids before Iesus.

20 And when he saw their faith, hee said unto him, Man, thy sinnes are forgiven thee.

21 Then the Scribes and the Pharises began to reason, saying, Who is this that speaketh blasphemies? Who can forgive sinnes, but God onely?

22 But when Iesus perceived their reasoning, hee answered, and said unto them, What reason ye in your hearts?

23 Whether is easier to say, Thy sinnes are forgiven thee, or to say, Rise and walke?

24 But that yee may knowe that the Sonne of man hath authoritie to forgive ſinnes in earth, (he ſaid unto the ſicke of the palſie) I ſay to thee, Ariſe: take up thy bed, and goe into thine houſe.

25 And immediatly hee roſe up before them, and tooke up *his bed* whereon he lay, and departed to his owne houſe, praiſing God.

26 And they were all amaſed, and praiſed God, and were filled with feare, ſaying, Doubtleſſe wee have ſeene ſtrange things to day.

27 ¶ ✻ 5 And after that, he went forth and ſaw a Publicane named Levi, ſitting at the receit of cuſtome, and ſaid unto him, Follow me.

28 And he left all, roſe up, and followed him.

29 Then Levi made him a great feaſt in his owne houſe, where there was a great company of Publicanes, and of other that ſate at table with them.

30 But they that were Scribes and Phariſes among them, murmured againſt his diſciples, ſaying, Why eate ye and drinke yee with Publicanes and ſinners?

31 Then Ieſus anſwered, and ſaide unto them, They that are whole, neede not the Phyſician, but they that are ſicke.

32 ✣ I came not to call the righteous, but ſinners to repentance.

33 ✣ ✻ 6 Then they ſaid unto him, Why do the diſciples of Iohn faſt often, and pray, and the *diſciples* of the Phariſes alſo, but thine eate and drinke?

34 7 And hee ſayd unto them, Can ye make the children of the wedding chamber to faſt, as long as the bridegrome is with them?

35 But the dayes will come, even when the bridegrome ſhallbe taken away from them: then ſhall they faſt in thoſe dayes.

36 Againe hee ſpake alſo unto them a parable, No man putteth a piece of a newe garment into an olde veſture: for then the newe renteth it, and the piece *taken* out of the newe, agreeth not with the olde.

37 Alſo no man powreth new wine into olde veſſels: for then the new wine will breake the veſſels, and it will run out, and the veſſels will periſh:

38 But new wine muſt be powred into new veſſels: ſo both are preſerved.

39 Alſo no man that drinketh old wine, ſtraightway deſireth new: for hee ſaith, The olde is more profitable.

✻ Matth. 9, 9. marke 2, 14.

5 The Church is a company of ſinners through the grace of Chriſt repentant, which banquet with him, to the great offence of the proud and envious worldlings.

✣ 1. Tim. 1, 15.

✻ Matth. 9, 14. marke 2, 18.

6 It is the point of hypocrites and ignorant men to put an holineſſe in faſting, and in things indifferent.

7 Lawes generally made without any conſideration of circumſtances, for faſting and other things of like ſort, are not onely tyrannous, but very hurtfull in the Church.

CHAP. VI.

1 *The diſciples pull the eares of corne on the Sabbath.* 6 *Of him that had a withered hande.* 13 *The election of the Apoſtles.* 20 *The bleſſings and curſes.* 27 *Wee muſt love our enemies.* 46 *With what fruit the word of God is to be heard.*

AND ✣ 1 it came to paſſe on a ſecond ſolemne Sabbath, that he went through the cornefields, and his diſciples a plucked the eares of corne, and did eate, and rub them in *their* hands.

2 And certaine of the Phariſes ſaid unto them, Why doe ye that which is not lawfull to do on the Sabbath dayes?

3 Then Ieſus anſwered them, and ſaid, ✻ Have yee not read this, that David did when he himſelfe was an hungred, and they which were with him,

4 How hee went into the houſe of God, and tooke, and ate the ſhewbread, and gave alſo to them which were with him, which was not lawfull to eate, but for the ✣ Prieſts onely?

5 And he ſaid unto them, The Sonne of man is Lord alſo of the Sabbath day.

6 ¶ ✣ 2 It came to paſſe alſo on another Sabbath, that hee entred into the Synagogue, and taught, and there was a man, whoſe right hand was dried up.

7 And the Scribes and Phariſes watched him, whether he would heale on the Sabbath *day*, that they might finde an accuſation *againſt* him.

8 But he knewe their thoughts, and ſaide to the man which had the withered hand, Ariſe, and ſtande up in the middes. And hee aroſe, and ſtoode up.

9 Then ſaid Ieſus unto them, I will aske you a queſtion, Whether is it lawfull on the Sabbath dayes to do good, or to do evill? to ſave life, or to b deſtroy?

10 And hee behelde them all in compaſſe, and ſaid unto the man, Stretch foorth thine hand. And hee did ſo, and his hand was reſtored againe, as whole as the other.

11 Then they were filled full of madneſſe, and communed one with another, what they might do to Ieſus.

12 ¶ And it came to paſſe in thoſe dayes, that hee went into a mountaine to pray, and ſpent the night in prayer to God.

13 And when it was day, ✻ hee called his diſciples, and of them hee choſe twelve which alſo hee called Apoſtles:

14 (Simon whom hee named alſo Peter, and Andrew his brother, Iames and Iohn, Philip and Bartlemew,

15 Matthew and Thomas: Iames *the ſonne* of Alpheus, and Simon called Zelous,

16 Iudas Iames *brother*, and Iudas Iſcariot, which alſo was the traitour.)

17 Then he came downe with them, and ſtood in a plaine place with the company of his diſciples, and a great multitude of people out of all Iudea, and Hieruſalem, and from the c ſea coaſt of Tyrus and Sidon, which came to heare him, and to be healed of their diſeaſes:

18 And they that were vexed with foule ſpirits, and they were healed.

19 And the whole multitude ſought to touch him: for there went vertue out of him, and healed them all:

20 ¶ ✻ 4 And he lifted up his eyes upon his diſciples, and ſaide, Bleſſed *be* yee poore: for yours is the kingdome of God.

21 ✻ Bleſſed *are* yee that hunger now: for yee ſhalbe ſatisfied: ✻ bleſſed *are* yee that weepe now: for ye ſhall laugh.

22 ✣ Bleſſed are yee when men hate you, and when d they ſeparate you, and revile *you*, and put out your name as evill, for the Sonne of mans ſake.

23 Reioyce yee in that day, and e be glad: for beholde, your reward *is* great in heaven: for after this maner their fathers did to the Prophets:

24 ✣ But woe *be* to you *that are* riche: for yee have received your conſolation.

25 ✻ Woe *be* to you that are full: for yee ſhall hunger. Woe *be* to you that nowe laugh: for yee ſhall waile and weepe.

26 Woe *be* to you when all men ſpeake well of you: for ſo did their fathers to the falſe prophets.

✣ Exod. 20, 10. levit. 23, 31. and 24, 9.

✻ Matt. 12, 10. marke 3, 1.

a Chriſtis the rule of all ceremonies.

b *Who ſo helpeth not his neighbour when he can, he killeth him.*

3 In that, that Chriſt uſeth earneſt & long prayer, in chooſing twelve of his owne company, to the office of the Apoſtleſhip, he ſheweth how religiouſly we ought to behave our ſelves in the choiſe of Eccleſiaſticall perſons.

✻ Chap. 9, 1. matth. 10, 1. marke 13, 3. and 6, 7.

c *From all the ſea coaſt, which is called Syrophenicia.*

✻ Matth. 5, 3.

4 Chriſt teacheth againſt all Philoſophers, and eſpecially the Epicures, that the chiefeſt felicitie of man is laid up in no place here in earth, but in heaven: and that perſecution for righteouſnes ſake, is the right way unto it.

✻ Eſai. 65, 13.

✻ Eſai. 61, 3.

✣ Matth. 5, 11.

d *Caſt you out of their Synagogues, as Iohn expounded it, 16, 2. which is the ſharpeſt puniſhment the Church hath, if ſo be the Elders iudge rightfully, and by the word of God.*

e *Leaps (as cattell doe, which are prouender pricked) for exceeding ioy.*

✣ *Amos 6, 1.*

f *That is, you reape now of your riches, all the commodities and bleſſings you are ever like to have, and therefore you muſt not looke for any other reward, Matth. 6, 2.*

✻ *Eſai. 65, 13.*

27 ✣ 5 But

✻ *Epiphanius noteth well in his treatiſe, where hee confuteth Ebion, that the time, when the diſciples plucked the eares of corne, was in the feaſt of unleavened bread: Nowe, whereas in theſe feaſtes which were kept many dayes together, as the feaſt of Tabernacles, and the Paſſeover, their firſt day and their laſt were of like ſolemnitie, Levit. 23. Luke ſtily calleth the laſt day the ſecond Sabbath, though Theophilact underſtandeth it of any other of them, that followed the firſt.* ✻ *1. Sam. 21, 6.*

27 ¶ ✠ 5 But I say unto you which heare, Love your enemies: doe well to them which hate you.

28 Blesse them that curse you, and pray for them which hurt you.

29 ‡ And unto him that smiteth thee on the *one* cheeke, offer also the other, * and him that taketh away thy cloake, forbid not *to take thy* coate also.

30 Give to every man that asketh of thee: and of him that taketh away the *things that be* thine, aske them not againe.

31 ‡ And as ye would that men should doe to you, so doe ye to them likewise.

32 * For if yee love them which love you, g what thanke shall ye have: for even the sinners love those that love them.

33 And if yee doe good for them which doe good for you, what thanke shall ye have? for even the sinners doe the same.

34 * And if ye lend to them of whome ye hope to receive, what thanke shall ye have? for even the sinners lend to sinners, to receive the like.

35 Wherefore love yee your enemies, and doe good, and lend, h looking for nothing againe, and your reward shallbe great, and ye shall be the children of ✠ the most High: for he is kind unto the unkind, and to the evill.

36 Be ye therefore mercifull, as your Father also is mercifull.

37 ¶ ‡ 6 Iudge not, and ye shall not be judged: condemne not, and yee shall not be condemned: i forgive, and ye shall be forgiven.

38 Give, and it shallbe given unto you: * a good measure, k pressed downe, shaken together and running over shall men give into your bosome: for with what measure ye mete, with the same shall men mete to you againe.

39 7 And he spake a parable unto them, * Can the blind leade the blind? shall they not both fall into the ditch?

40 * The disciple is not above the master: but whosoever *will be* a perfect disciple, shallbe as his master.

41 ¶ *‡ And why seest thou a mote in thy brothers eye, and considerest not the beame that is in thine owne eye?

42 Either how canst thou say to thy brother, Brother, let mee pull out the mote that is in thine eye, when thou seest not the beame that is in thine owne eye? Hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

43 ¶ ✠ 9 For it is not a good tree that bringeth foorth evill fruit: neither an evill tree, that bringeth foorth good fruit.

44 ‡ For every tree is knowen by his owne fruit: * for neither of thornes gather men figges, nor of bushes gather they grapes.

45 A good man out of the good treasure of his heart bringeth foorth good; and an evill man out of the evill treasure of his heart bringeth foorth evill: for of the abundance of the heart his mouth speaketh.

46 ¶ * But why call ye me Lord, Lord, and doe not the things that I speake?

47 10 Whosoever commeth to mee, and heareth my words, and doth the same, I will shew you to whom he is like:

48 He is like a man which built an house, and digged deepe, and layd the foundation on a rocke: and when the waters arose, the flood beat upon that house, and could not shake it: for it was grounded upon a rocke.

49 But hee that heareth and doeth not, is like a man that built an house upon the earth without foundation, against which the flood did beate, and it fell by and by: and the fall of that house was great.

CHAP. VII.

1 Of the Centurions servant. 9 The Centurions faith. 11 The widowes sonne raised from death at Nain. 19 Iohn sendeth his disciples to Christ, 33 His peculiar kind of living. 37 The sinfull woman washeth Iesus feete.

WHen ✠ 1 he had ended all his sayings in the audience of the people, hee entreth into Capernaum.

2 And a certaine Centurions servant was sicke and ready to die, which was deare unto him.

3 And when he heard of Iesus, he sent unto him the Elders of the Iewes, beseeching him that he would come, and heale his servant.

4 So they came to Iesus, and besought him instantly, saying that he was worthy that he should doe this for him:

5 For he loveth, *sayd they*, our nation, and he hath built us a Synagogue.

6 Then Iesus went with them: but when hee was now not farre from the house, the Centurion sent friends to him, saying unto him, Lord, trouble not thy selfe: for I am not worthy that thou shouldest enter under my roofe:

7 Wherefore I thought not my selfe worthy to come unto thee: but say the word, and my servant shall be whole:

8 For I likewise am a man set under authority, and have under mee souldiers, and I say unto one, Goe, and hee goeth: and to another, Come, and he commeth: and to my servant, Doe this, and hee doeth it.

9 When Iesus heard these things, he marveiled at him, and turned him, and sayd to the people that followed him, I say unto you, I have not found so great faith, no not in Israel.

10 And when they that were sent, turned backe to the house, they found the servant that was sicke, whole.

11 2 And it came to passe the day after, that he went into a citie called a Nain; and many of his disciples went with him, and a great multitude.

12 Now when hee came neere to the gate of the citie, behold, there was a dead man caried out, *who was* the onely begotten sonne of his mother, which was a widow, and much people of the citie was with her.

13 And when the Lord saw her, hee had compassion on her, and sayd unto her, Weepe not.

14 And hee went and touched the coffin (and they that bare him, stood still) and he sayd, Yong man, I say unto thee, Arise.

15 And he that was dead, sate up, and began to speake, and he delivered him to his mother.

16 Then there came a feare on them all, and they glorified God, saying, A great Prophet is risen among us, and God hath visited his people.

17 And this rumour of him went foorth thorowout

10 Affliction doth at the length discerne true godlines from false and fained.

✠ Matth. 8. 5.

1 Christ admonisheth the Iewes, by seeing before them the example of the Centurion, that for their obstinacie and rebellion, he will go to the Gentiles.

2 Christ avoucheth openly his power over death.

a Nain is the name of a towne in Galile, which was situate on the other side of Kison, which falleth into the sea of Galilee.

✠ Matth. 5. 44. 5 Christes charitie, which differeth much from the world, doth not onely not revenge injuries, but comprehended even our most grievous enemies, and that for our Fathers sake, which is in heaven: so farre is it, from seeking it owne profit in doing well.
✠ Matth. 5. 39.
* 1. Corin. 6. 7.
‡ Matth. 7. 12.
* Matth. 5. 46.
g What is there in this your worke, that is to be accounted of? for if you looke to have commoditie by loving, seeke those commodities, which are commodities indeede: love your enemies, and so you shall shew to the world that you looke for those commodities, which come from God.
* Matth. 5. 42. deut. 15. 8.
h When you will lend, doe it onely to benefit and pleasure withall, and not for hope to receive the principall againe.
✠ Matth. 5. 45.
‡ Matth. 7. 1.
6 Brotherly reprehension must not proceed of curiositie, nor churlishnesse, nor malice, but they must be iust, moderate, and loving.
i He speaketh not here of civill iudgements, and therefore by the worde, forgive is meant that good nature, which the Christians use in suffering and pardoning wrongs.
* Matth. 7. 2. marke 4. 24.
k These are borrowed kindes of speaches taken from them which use to measure dry things, as corne and such like, who use a franke kind of dealing therein, and thrust it downe and shake it together, and presse it and heape it.
7 Unskilfull reprehenders hurt both themselves and other: for such as the master is, such is the scholler.
* Mat. 15. 14.
‡ Matth. 10. 24. iohn 13. 16. and 15. 20.
* Mat. 7. 3.
‡ Hypocrites, which are very severe reprehenders of other, are very quicke of sight to spie other mens faults, but very blind to see their owne.
✠ Matt. 7. 17.
9 He is a good man, not that is skilfull to reprehend other, but hee that proveth his uprightnesse in word and deede.
‡ Matth. 20. 33.
* Matth. 7. 16.
‡ Matth. 7. 21. rom. 2. 23. iam. 1. 21.

rowout all Iudea, and thorowout all the region round about.

g Iohn sendeth from the prison his unbeleeving disciples, to Christ himselfe, to be confirmed.

18 3 And the disciples of Iohn shewed him of all these things.

19 So Iohn called unto him two certaine men of his disciples, and sent them to Iesus, saying, Art thou he that should come, or shall wee wait for another?

20 And when the men were come unto him, they sayd, Iohn Baptist hath sent us unto thee, saying, Art thou he that should come, or shall wee wait for another?

b *When Iohns disciples came to Christ.*

21 And b at that time, he cured many of their sicknesses, and plagues, and of evill spirits, and unto many blind men he gave sight freely.

22 And Iesus answered, and sayd unto them, Goe your wayes and shew Iohn, what things yee have seene and heard, that the blind see, the halt goe, the lepers are cleansed, the deafe heare, the dead are rised, *and* the poore receive the Gospel.

23 And blessed is he, that shall not be offended in mee.

4 That which the Prophets shewed long before, Iohn shewed at hand: and Christ himselfe doth present it dayly unto us, in the Gospel, but for the most part in vaine, for that many seeke nothing els, but foolish toyes and vaine glory.

24 4 And when the messengers of Iohn were departed, hee began to speake unto the people of Iohn, What went ye out into the wildernes to see? A reede shaken with the wind?

25 But what went yee out to see? A man cloathed in soft raiment? behold, they which are gorgeously apparelled, and live delicately, are in kings courts.

26 But what went ye foorth to see? A Prophet? yea, I say to you, and greater then a Propher.

27 This is he of whom it is written, ✣ Behold, I send my messenger before thy face, which shall prepare thy way before thee.

✣ Matth. 3.1.

28 For I say unto you, there is no greater Prophet then Iohn, among them that are begotten of women: nevertheless, he that is the least in the kingdome of God, is greater then he.

c *Said that he was iust, good, faithfull, and mercifull.*
d *To their owne hurt.*

29 Then all the people that heard, and the Publicanes c iustified God, being baptized with the baptisme of Iohn.

30 But the Pharises and the expounders of the Law despised the counsell of God d against themselves, and *were* not baptized of him.

Matth. 11.16.

31 ✣ 5 And the Lord sayd, Whereunto shall I liken the men of this generation? and what *thing* are they like unto?

32 They are like unto little children sitting in the market place, and crying one to another, and saying, We have piped unto you, and yee have not danced: we have mourned to you, and yee have not wept.

33 For Iohn Baptist came neither eating bread, nor drinking wine: and ye say, He hath the devill.

34 The Sonne of man is come, and eateth, and drinketh: and yee say, Behold, a man *which is* a glutton, and a drinker of wine, a friend of Publicanes and sinners:

5 Whatsoever God followeth in offering us the Gospell, the most part of men procure offences unto themselves: yet notwithstanding some Church is gathered together.

35 But wisedome is iustified of all her children.

36 ¶ 6 And one of the Pharises desired him that he would eate with him: and he went into the Pharises house, and sate downe at table.

37 And behold, a woman in the citie, which was a sinner, when shee knew that Iesus sate at table in the Pharises house, shee brought a boxe of ointment.

38 * And shee stood at his feete behind him weeping, and began to wash his feete with teares, and did wipe them with the haires of her head, and kissed his feete, and anointed them with the ointment.

39 7 Now when the Pharises which bade him, saw it, he spake within himselfe, saying, If this man were a Prophet, hee would surely have knowen who, and what maner of woman this is which toucheth him: e for she is a sinner.

40 8 And Iesus answered and sayd unto him, Simon, I have somewhat to say unto thee. And hee said, Master, say on.

41 There was a certaine lender which had two debters: the one ought five hundreth pence, and the other fifty:

42 When they had nothing to pay, he forgave them both: Which of them therefore, tell me will love him most?

43 Simon answered, and said, I suppose that he to whom he forgave most. And he said unto him, Thou hast truely iudged.

44 Then he turned to the woman, and said unto Simon, Seest thou this woman? I entred into thine house, and thou gavest me no water to my feet: but shee hath washed my feete with teares, and wiped them with the haires of her head.

45 Thou gavest me no kisse: but she, since the time I came in, hath not ceaseth to kisse my feet.

46 Mine head with oyle thou didst not anoint: but she hath anointed my feet with ointment.

47 Wherefore I say unto thee, many sinnes are forgiven her: f for she loved much. To whom a little is forgiven, he doth love a little.

48 And he sayd unto her, Thy sinnes are forgiven thee.

49 And they that sate at table with him, began to say within themselves, Who is this that even forgiveth sinnes?

50 And he sayd to the woman, Thy faith hath saved thee: g goe in peace.

7 Rashnesse is the fellow of pride.

e *The Pharisie respecteth the Lawe, which holdeth them defiled, that touch the defiled.*

8 To love Christ, is a sure and perpetuall witnesse of remission of sinne.

f *That is, saith Theophylact, she hath shewed her faith abundantly: and Basil in his sermon of Baptisme saith, He that loveth much, hath much forgiven him, that he may love much more: And therefore Christ saying is so plaine by the similitude, that it is a wonder to see the enemies of the trueth draw and racke this place so fondly to establish their meritorious workes: for the greater summe a man hath forgiven him, the more he loveth him: that hath bene so gracious to him: And this woman sheweth by deedes of love, how great the benefit was shee had receyved: and therefore the charitie that is here spoken of, is not to be taken for the cause, but as a signe: for Christ saith not as the Pharises did, that she was a sinner, but beareth her witnesse that the sinnes of her life past are forgiven her. which he had bestowed with a blessing.*

g He confirmeth the benefit

CHAP. VIII.

1 Women that ministred unto Christ of their substance. 4 The parable of the sower. 16 The candle. 19 Christs mother and brethren. 23 He rebuked the winds. 26 Of Legion. 37 The Gadarenes beleeve Christ. 41 Iairus daughter healed. 43 The woman delivered from the issue of blood. 52 Weeping for the dead.

AND it came to passe afterward, that he himselfe went through every citie and towne preaching and publishing the kingdome of God, and the twelve *were* with him,

2 And certaine women, which were healed of evill spirits, and infirmities, as ✣ Mary which was called Magdalene, out of whom went seven devils,

✣ Marke 16.9.

3 And Ioanna the wife of Chuza Herods steward, and Susanna, and many other which ministred unto him of their substance.

4 ✣ 1 Now when much people were gathered together, and were come unto him out of all cities, he spake by a parable.

✣ Matth. 13.3. marke 4.1.

i *The selfe same Gospel is sowen every where, but not with like fruit, and that through the onely fault of men themselves.*

5 A sower went out to sowe his seede, and as he sowed, some fell by the way side, and it was troden under feete, and the fowles of heaven devoured it up.

6 And some fell on the stones, and when it was sprung up, it withered away, because it lacked moistnesse.

7 And some fell among thornes, and the thornes sprang up with it, and choaked it.

8 And some fell on good ground, and sprang

h Proud men deprive themselves of the benefits of the presence of Christ, even then when he is at home with them in their houses, which the humble and base do enioy.

* Marke 15.42. Iohn 20.11.

up, and bare fruite, an hundreth folde. And as he said these things, he cried, Hee that hath eares to heare, let him heare.

9 Then his disciples asked him, demanding what parable that was.

10 And he sayd, Vnto you it is given to know the a secrets of the kingdome of God, but to other in parables, that when ✠ they see, they should not see, and when they heare, they should not understand.

11 ✠ The parable is this, The seede is the word of God.

12 And they that are beside the way, are they that heare: afterward commeth the devill, and taketh away the word out of their hearts, least they should beleeve, and be saved.

13 But they that are on the stones, *are they* which when they have heard, receive the word with ioy: but they have no rootes: which for a while beleeve, but in the time of tentation goe away.

14 And that which fell among thornes, are they which have heard, and after b their departure are choked with cares and with riches, and voluptuous living, and c bring foorth no fruit.

15 But that *which fell* in good ground, are they which with an d honest and good heart heare the word, e and keepe it, and bring foorth fruite with patience.

16 ¶ * 2 No man when he hath lighted a candle, covereth it under a vessell, neither putteth it under the bed, but setteth it on a candlestick, that they that enter in, may see the light.

17 ✻ For nothing is secret, that shall not be evident: neither any thing hidde, that shall not be knowen, and come to light.

18 3 Take f heede therefore how ye heare: for ✻ whosoever hath, to him shallbe given: and whosoever hath not, from him shallbe taken even that g which it seemeth that he hath.

19 ¶ * 4 Then came to him his mother and his brethren, and could not come neere to him for the preasse.

20 And it was told him *by certaine* which said, Thy mother and thy brethren stand without, and would see thee.

21 But he answered, and said unto them, My mother and my brethren are these which heare the word of God, and doe it.

22 ¶ ✠ 5 And it came to passe on a certaine day, that he went into a ship with his disciples, and he said unto them, Let us goe over unto the other side of the lake. And they lanched forth.

23 And as they sailed, hee fell h asleepe, and there came downe a storme of winde on the lake, and i they were filled with water, and were in ieopardie.

24 Then they went to him, and awoke him, saying, Master, Master, we perish. And he arose, and rebuked the winde, and the waves of water: and they ceased, and it was calme.

25 Then he saide unto them, Where is your faith? and they feared, and wondered among themselves, saying, Who is this that commandeth both the windes and water, and they obey him?

26 ¶ ✠ So they sailed unto the region of the Gadarenes, which is over against Galile.

27 6 And as hee went out to land, there met him a certaine man out of the citie, which had devils long time, and he ware no garment, neither aboade in house, but in graves.

28 And when he saw Iesus, hee cried out, and fell downe before him, and with a loud voyce said, What have I to doe with thee, Iesus the sonne of God the most High? I beseech thee torment me not.

29 For he commanded the foule spirit to come out of the man: (for oft times hee had caught him: therefore hee was bound with chaines, and kept in fetters: but he brake the bands, k and was caried of the devill into wildernesses.)

30 Then Iesus asked him, saying, What is thy name? and he said, Legion, because many devils were entred into him.

31 And they besought him, that he would not command them to goe out into the deepe.

32 And there was thereby an heard of many swine feeding on an hill: and the *devils* besought him, that hee would suffer them to enter into them. So he suffered them.

33 Then went the devils out of the man, and entred into the swine: and the heard was caried with violence from a steepe downe place into the lake, and was choaked.

34 When the heardman sawe what was done, they fled: and when they were departed, they told it in the citie and in the countrey.

35 Then they came out to see what was done, and came to Iesus, and found the man, out of whom the devils were departed, sitting at the feete of Iesus, cloathed, and in his right mind: and they were afraid.

36 They also which saw it, tolde them by what meanes he that was possessed with the devill, was healed.

37 Then the whole multitude of the countrey about the Gadarenes, besought him that hee would depart from them: for they were taken with a great feare: and he went into the ship, and returned.

38 Then the man, out of whom the devils were departed, besought him that hee might be with him: but Iesus sent him away, saying,

39 Returne into thine owne house, and shewe what great things God hath done to thee. So hee went his way, and preached l throughout all the citie, what great things Iesus had done unto him.

40 ¶ And it came to passe, when Iesus was come againe, that the people m received him: for they all waited for him.

41 ¶ ✠ 7 And beholde, there came a man named Iairus, and hee was the ruler of the Synagogue, who fell downe at Iesus feete, and besought him that hee woulde come into his house.

42 For hee had but a daughter onely, about twelve yeeres of age, and she lay a dying (and as he went, the people thronged him.

43 And a woman having an issue of blood, twelve yeeres long, which had spent all her n substance upon physicians, and could not be healed of any:

44 When she came behinde *him*, she touched the hemme of his garment, and immediatly her

a *Those things are called secrets, which may not be uttered: for the word used here, is as much as we say in our tongue, to hold a mans peace.*

✠ *Esai.6,9. matt. 13.14. mat.4.12. iohn 12.40. act.28.26. rom 11.8.*

✠ *Matth.13.8. marke 4.15.*

b *That is, so soone as they have heard the word, they goe about their businesse.*

c *They bring not forth perfect and full fruit to the repenting: or, they begin, but they bring not to an end.*

d *Which seeketh not onely to seeme such a one, but is so indeed: so that this word, Honest, respecteth the outward life, and the word, good, is referred to the good gifts of the minde.*

e *With much adoe: for the devill and the flesh fight against the spirit of God, which is a new ghest.*

✻ *Chap.12.33. matth.5.15. marke 4.21.*

a *That that every man hath received in private, he ought to bestow to the use and profite of all men.*

✻ *Matth.10.26. marke 4.22. chap.12.2.*

3 *Heavenly gifts are lost with ingardlinesse: and encrease with liberalitie.*

f *That is, with what minde you come to heare the word, and how you behave your selves when you have heard it.*

✻ *Matth.13.12. and 25.29. mar.4. 25.chap.19.26.*

g *Either to himselfe, or to other, or to both: for there are none so proud, as these followers, if it were possible to finde that, that they chose: neither are there that deceive the simple more then they doe.*

✻ *Matt.12.46. marke 3.32.*

4 *There is no knot of flesh and blood, among men so nigh and strait, as the band which is betweene Christ, and them who imbrace him with a true faith.*

✠ *Matth.8.23. marke 4.36.*

5 *It is expedient for us sometime to come into extreme danger, as though Christ passed not for us, that we may have a better triall, both of his power, and also of our weakenesse.*

h *Iesus fell on sleepe: and it appeareth, that he was very fast on sleepe, because they called twise before he awoke,*

i *Not the disciples, but the ship.*

✠ *Matth.8.28. marke 5.1.*

6 *Christ sheweth by casting out a Legion of devils by his word onely, that his heavenly vertue was appointed, to deliver men from the slavery of the devill: but foolish men will not for the most part redeeme this so excellent grace freely offered unto them, with the least losse of their pelting pelfe*

k *By force and violence, as a horse when he is spurred.*

l *To wit, the citie of the Gadarenes: and though Marke say that he preached it in Decapolis, they dissent not, for Plinie recordeth, lib.5. chap.18. that Gadara is a towne of Decapolis, so that Decapolis was partly on this side Iordan, and partly on the other side.*

m *The multitude was glad he was come againe, and reioyced greatly.*

✠ *Matth.9.18. marke 5.22.*

7 *Christ sheweth by a double miracle, that he is Lord both of life and death.*

n *All that she had to live upon.*

iſſue of blood ſtanched.

45 Then Ieſus ſaid, Who is it that hath touched me? When every man denied, Peter ſaid and they that were with him, Maſter, the multitude thruſt thee, and treade on thee, and ſayeſt thou, Who hath touched me?

46 And Ieſus ſaid, Some one hath touched me: for I perceive that vertue is gone out of me.

47 When the woman ſawe that ſhee was not hid, ſhe came trembling, and fell downe before him, and tolde him before all the people: for what cauſe ſhe had touched him, and how ſhe was healed immediatly.

48 And he ſaid unto her, Daughter, be of good comfort: thy faith hath ſaved thee: goe in peace.)

49 While he yet ſpake, there came one from the ruler of the Synagogues houſe, which ſaide to him, Thy daughter is dead: diſeaſe not the Maſter.

50 When Ieſus heard it, he anſwered him, ſaying, Feare not: beleeve onely, and ſhee ſhall be ſaved.

51 And when he went into the houſe, he ſuffered no man to goe in with him, ſave Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And all wept, and o ſorowed for her: but he ſaid, Weepe not: for ſhe is not dead, but ſleepeth.

53 And they laught him to ſcorne, knowing that ſhe was dead.

54 So he thruſt them all out, and tooke her by the hand, and cried, ſaying, Maid, ariſe.

55 And her ſpirit came againe, and ſhe p roſe ſtraightway: and he commanded to give her meat.

56 Then her parents were aſtonied: but hee commanded them that they ſhould tell no man what was done.

o The word ſignifieth to beate and ſtrike, and is tranſferred to the mournings and lamentations, that are at burials, at which times men uſe ſuch kind of behaviour.

p The corps was laid out, and the wench received life, and roſe out of the bed, that all the world might ſee, ſhe was not onely reſtored to life, but alſo voide of all ſickneſſe.

CHAP. IX.

1 The Apoſtles are ſent to preach. 7 and 19 The common peoples opinion of Chriſt. 12 Of the five loaves and two fiſhes. 20 The Apoſtles confeſſion. 24 To loſe the life. 35 We muſt heare Chriſt. 37 The poſſeſſed of a ſpirit. 46 Strife among the Apoſtles for the Primacie. 49 One caſting out devills in Chriſtes Name. 52 The Samaritanes will not receive Chriſt. 55 Revenge forbidden. 57, 59. 61 Of three that would follow Chriſt, but on divers conditions.

THen ✣ 1 called hee his twelve diſciples together, and gave them power and authoritie over all devils, and to heale diſeaſes.

✣ Matth. 10, 1. mar 3, 13. and 6, 7.

1 The twelve Apoſtles are ſent foorth as the onely commandement of Chriſt, and furniſhed with the power of the holy Ghoſt: both that none of the Iſraelites might pretend ignorance, and alſo that they might be better prepared to their generall ambaſſie.

2 ✣ And hee ſent them foorth to preach the kingdome of God, and to cure the ſicke.

✣ Matth. 10, 7.

3 And he ſaide to them, * Take nothing to your iourney, neither ſtaves, nor ſcrippe, neither bread, nor ſilver, neither have two coates a piece.

* Matth. 10, 9. marke 6, 8.

4 And whatſoever houſe ye enter into, there a abide, and thence depart.

a When you depart out of any citie, depart from thence where you firſt tooke up your lodging: ſo that in fewe words the Lord forbiddeth them to change their lodgings: for this publiſhing of the Goſpell, was as it were a thorow paſſage, that none of Iudea might pretend ignorance, as though he had not heard that Chriſt was come.

5 And how many ſoever will not receive you, when ye goe out of that citie, * ſhake off the verie duſt from your feete for a teſtimonie againſt them.

* Chap. 10, 11. mat. 10, 14. marke 6, 11. acts 13, 51.

6 And they went out, and went through every towne preaching the Goſpel, and healing every where.

7 ✣ * 2 Nowe Herod the Tetrarch heard of all that was done by him: and he b doubted, becauſe that it was ſaid of ſome, that Iohn was riſen

* Matth 14, 1. marke 6, 14. 2 So ſoone as the world heareth tidings of the Goſpel, it is divided into divers opinions, and the tyrants eſpecially are afraid,

b He ſtucke as it were full in the myre.

againe from the dead:

8 And of ſome, that Elias had appeared: and of ſome, that one of the olde Prophets was riſen againe.

9 Then Herod ſaide, Iohn have I beheaded: who then is this of whom I heare ſuch things? and he deſired to ſee him.

10 ✣ * 3 And when the Apoſtles returned, they tolde him what great things they had done. * Then hee tooke them to him, and went aſide into a c ſolitarie place, *neere* to the citie called Bethſaida.

* Marke 6, 30.

3 They ſhall lacke nothing that follow Chriſt, no not in the wilderneſſe.

c The word ſignifieth a deſert: not that this was not in the towne Bethſaida, but part of the fields belonging to the towne.

11 But when the people knewe it, they followed him: and received them, and ſpake unto them of the kingdome of God, and healed them that had neede to be healed.

12 * And when the day began to weare away, the twelve came, and ſaid unto him, Send the people away, that they may goe into the townes and villages round about, and lodge, and get meate: for we are here in a deſert place.

* Matth. 14, 15. mar. 6, 35. iohn 6, 5.

13 But he ſaid unto them, Give yee them to eate. And they ſaide, Wee have no more but five loaves and two fiſhes, d except we ſhould goe and buy meate for all this people.

d This is unperfectly ſpoken, and therefore we muſt underſtand ſomething, as this, we cannot give them to eate, unleſſe we goe and buy, &c.

14 For they were about five thouſand men. Then hee ſaide to his diſciples, Cauſe them to ſit downe by fifties in a company.

15 And they did ſo, and cauſed all to ſit downe.

16 Then he tooke the five loaves, and the two fiſhes, and looked up to heaven, and e bleſſed them, and brake, and gave to the diſciples, to ſet before the people.

e He gave God thankes for theſe loaves and fiſhes, and withall prayed him to ſeede this ſo great a multitude with ſo ſmall a quantitie, and to be ſhort, that this whole banket might be to the glory of God.

17 So they did all eate, and were ſatisfied: and there was taken up of that remained to them, twelve baskets full of broken meate.

* Matth. 16, 13. marke 8, 27.

18 ✣ * 4 And it came to paſſe, as hee was f alone praying, his diſciples were with him: and he asked them, ſaying, Whom ſay the people that I am?

4 Although the world be toſſed up and downe, betwixt divers errors, yet we ought not to contemne the truth, but be ſo much the more deſirous to know it and be more conſtant to confeſſe it.

f Alone from the people.

19 They anſwered, and ſaid, Iohn Baptiſt: and others ſay, Elias: and ſome ſay, that one of the old Prophets is riſen againe.

20 And he ſaid unto them, But whom ſay yee that I am? Peter anſwered, and ſaide: That Chriſt of God.

21 And he warned and commanded them, that they ſhould tell that to no man,

22 5 Saying, * The ſonne of man muſt ſuffer many things, and be reprooved of the Elders, and of the hie Prieſtes and Scribes, and be ſlaine, and the third day riſe againe.

5 Chriſt himſelfe attained to the heavenly glory by the croſſe and invincible patience.

✣ Matth. 17, 22. marke 8, 31.

* Chap 14, 27. mat. 10, 38. and 16, 24. mar. 8, 34.

23 ✣ * And he ſaid to them all, If any man will come after mee, let him denie himſelfe, and take up his croſſe g dayly, and follow me.

g Even as one day followeth another, ſo doth one croſſe follow another, and the croſſe is by the figure Metonymie, taken for the miſeries of this life: for to be hanged, was the ſoreſt and cruelleſt puniſhment that was amongſt the Iewes.

24 ✣ For whoſoever will ſave his life, ſhall loſe it: and whoſoever ſhall loſe his life for my ſake, the ſame ſhall ſave it.

✣ Chap 17, 33. mat. 16, 39. and 26, 25. iohn 12, 25.

25 ✣ For what advantageth it a man, if he win the whole world, and deſtroy himſelfe, or loſe himſelfe?

✣ Matth. 16, 26. marke 8, 36.

26 * For whoſoever ſhall be aſhamed of mee, and of my words, of him ſhall the Sonne of man be aſhamed, when hee ſhall come in his glorie, and *in the glorie* of the Father, and of the holy Angels.

* Chap. 12, 9. mat. 10, 33. marth. 8, 38. 2 tim 2, 12.

27 † And I tell you of a ſuretie, there be ſome ſtanding here, which ſhall not taſte of death, till they have ſeene the kingdome of God.

† Matth. 16, 28. marke 9, 1.

28 ✣ And

28 ✣ 6 And it came to passe about an eight dayes after those wordes, that he tooke Peter and Iohn, and Iames, and went up into a mountaine to pray.

29 And as he prayed, the fashion of his contenance was changed, and his garment *was* white and glistered.

30 And, beholde, two men talked with him, which were Moses and Elias:

31 Which appeared in glorie, and tolde of his h departing, which hee should accomplish at Hierusalem.

32 But Peter and they that were with him, were heavie with sleepe, and when they awoke, they saw his glorie, and the two men standing with him.

33 And it came to passe, as they departed from him, Peter said unto Iesus, Master, it is good for us to be here: let us therefore make three tabernacles, one for thee, and one for Moses, and one for Elias, and wist not what he said.

34 Whiles hee thus spake, there came a cloude and overshadowed them, and they feared when they where entring into the cloud.

35 ✣ And there came a voice out of the cloud, saying, This is that my beloved Sonne, heare him.

36 And when the voyce was past, Iesus was found alone: and they kept it close, and tolde no man in i those dayes any of those things which they had seene.

37 ¶ 7 And it came to passe on the next day, as they came downe from the mountaine, much people met him.

38 * And beholde, a man of the companie cryed out, saying, Master, I beseech thee, behold my sonne: for he is all that I have.

39 And loe, a spirit taketh him, and suddenly he crieth, and he teareth him, that he fometh, and hardly departeth from him, when hee hath k bruised him.

40 Nowe I have besought thy disciples to cast him out, but they could not.

41 Then Iesus answered and said, O generation faithlesse, and crooked, how long now shall I be with you, and suffer you? bring thy sonne hither.

42 And whiles hee was yet comming, the devill rent him, and tare him: and Iesus rebuked the uncleane spirite, and healed the childe, and delivered him to his father.

43 ¶ 8 And they were all amased at the mightie power of God: and while they all wondered at al things which Iesus did, he said unto his disciples,

44 l Marke these wordes diligently: ✣ for it shall come to passe, that the sonne of man shall be delivered into the hands of men.

45 But they understood not that worde: for it was hid from them, so that they could not perceive it: and they feared to aske him of that word.

46 ¶✣ 9 Then there arose a disputation among them, which of them should be the greatest.

47 When Iesus saw the thoughts of their hearts, he tooke a little child, and set him by him,

48 And saide unto them, Whosoever receiveth this little childe in my Name, receiveth mee: and whosoever shall receive me, receiveth him that sent me: for he that is least among you all, hee shall be great.

49 ¶ * 10 And Iohn answered and sayde, Master, we sawe one casting out devils in thy Name, and we forbad him, because he followeth *thee* not with us.

50 Then Iesus saide unto him, Forbid yee *him* not: for he that is not against us, is with us.

51 ¶ 11 And it came to passe, when the dayes were accomplished, that he should be received up, he m setled himselfe fully to goe to Hierusalem,

52 And sent messengers before him, and they went and entred into a towne of the Samaritanes, to prepare him *lodging*.

53 But they wouldе not receive him, because his behaviour was *as* though he would goe to Hierusalem.

54 12 And when his disciples, Iames and Iohn saw it, they said, Lord, wilt thou that we command, that fire come downe from heaven, and consume them, even as Elias did?

55 But Iesus turned about, and rebuked them, and said, Ye know not of what n spirit ye are.

56 For the Sonne of man is not come to destroy mens lives, but to save them. Then they went to another towne.

57 ¶ 13 And it came to passe that as they went in the way, ✣ a certaine man saide unto him, I will follow thee, Lord, whither soever thou goest.

58 And Iesus saide unto him, The Foxes have holes, and the birdes of the heaven nestes, but the Sonne of man hath not whereon to lay his head,

59 14 But hee said unto another, Followe mee. And the same said, Lord, suffer me first to goe and burie my father.

60 And Iesus said unto him, Let the dead burie o their dead: but goe thou, and preach the kingdom o f God.

61 15 Then another said, I will followe thee, Lord: but let me first go bid them farewell, which are at mine house.

62 And Iesus saide unto him, No man that putteth his hand to the plough, and looketh backe, is apt to the kingdome of God.

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6 Mat. 17, 2. marke 9, 2.

6 Least the disciples of Christ should be offended at the debasing himselfe in his flesh, he teacheth them that it is voluntarie, shewing therewithall for a space the brightnesse of his glorie.

h What death hee should die in Hierusalem.

✣ 1. Peter 1, 17.

i Vntill Christ was risen againe from the dead.

7 Christ is offended with nothing so much as with incredulitie, although he beare with it for a time.

* Mat. 17, 14. marke 9, 17.

k As it fareth in the falling sicknesse.

8 We have no cause to promise our selves rest and quietnesse in this world, seeing that they themselves which seemed to fawne upon Christ, doe shortly after crucifie him.

l Give diligent care unto them, and when you have once heard them, see that you keepe them.

✣ Mat. 17, 22. marke 9, 31.

* Mat. 18, 1. marke 9, 33.

9 The ende of ambition is ignominie, but the end of modest obedience is glory.

* Marke 9, 38.

10 Extraordinarie things are neither rashly to be allowed, nor condemned.

11 Christ goeth willingly to death.

m Word for word he hardened his face, that is, he resolved with himselfe to die, and therefore ventured upon his journey.

and cast away all feare of death, and went on.

12 Wee must take heed of the immoderatenesse of zeale, and fonde imitation, even in good causes, that whatsoever we doe, we doe it to Gods glory, and the profit of our neighbour.

* 2 Kings. 1, 10. 12, 13.

n So speake the Hebrewes, that is, you know not what will, minde, and counsell you are of: so the gifts of God are called the spirite, because they are given of Gods Spirit, and so are they, that are contrarie to them which proceed of the wicked spirite as the spirit of covetousnes, of pride, and madnesse.

13 Such as follow Christ, must prepare themselves, to suffer all discommodities.

✣ Matth. 8, 19.

14 The calling of God ought to be preferred, without all controversie before all duties that we owe to men.

o Who notwithstanding that they live in this fraile life of man, yet are strangers from the true life, which is everlasting and heavenly.

15 Such as follow Christ, must at once renounce all worldly cares.

CHAP. X.

1 The seventie disciples. 10 The unthankefull cities charged with impietie. 17 The disciples returning home, are warned to be humble. 30 Who is our neighbour. 38 Of Martha and her sister Marie.

AFter * 1 these things, the Lord appointed other seventie also, and sent them, two and two before him into everie citie and place, whither hee himselfe should come.

2 And hee saide unto them, * The harvest *is* great, but the labourers *are* fewe: pray therefore the Lord of the harvest to sent fort labourers into his harvest.

3 * a Goe your wayes: beholde, I sende you forth as lambes among wolves.

4 Beare no bagge, neither scrippe, nor shoes, and * salute a no man by the way.

5 ✣ And into whatsoever house yee enter, first say, Peace *be* to this house.

6 And if b the sonne of peace be there, your peace shall rest upon him, if not, it shall turne to you againe.

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* Matth. 10, 1.

1 The seventie are sent as the second forewarners of the comming of Christ.

* Matth. 9, 37.

✣ Matth. 10, 16.

a The faithfull ministers of the word are in this worlde as lambes among wolves:

but if they be diligent to doe their ductie, hee that sent them will also preserve them.

* 2 King. 4, 29.

a This is spoken after the manner of a figure, which men use, when they put downe more in wordes, then is meant: as all among the Hebrewes when they commaund a thing to be done speedily without delay: as 2. King. 4, 29. for otherwise courteous and gentle salutations, are points of Christian duetie: as for the calling it was but for a season.

† Matth. 10, 12. marke 6, 10.

b So speake the Hebrewes: that is, hee that favoureth the doctrine of peace and imbraceth it,

c *Take up your lodging in that house, which ye first enter into, that is, be not carefull for commodious lodging, as men doe which purpose to stay long in a place: for here is not instituted that solemne preaching of the Gospell, which was vsed afterward, when the Churches were setled: but these are sent abroad to all the coasts of Iudea, to give them to vnderstand, that the last Iubilete is at hand.*
* *Deut.24.14. matth.10.10. 1.tim.5.18.*
✠ *Matth.10.11.*
d *Content your selves with that meat that is set before you.*
3 God is a most severe revenger of the ministerie of the Gospell.
* Chap 9 5. acts 13,51. and 18,6.
✠ Matth.11,21.
✠ Matth.10,40. iohn 14.20.
4 Neither the gift of miracles, neither what els soever excellent gift, but onely our election giveth us occasion of true ioy: and the onely publishing of the Gospell is the destruction of Satan.
e *For Christes disciples vsed no absolute authoritie, but wrought such miracles as they did, by calling upon Christes Name.*
f *Paul placeth the devill and his angels, in the ayre, Ephe.6,12. and hee is said to be cast downe from thence by force when his power is abolished by the voice of the Gospell.*
g *Shal do you wrong.*
5 The Church is contemptible, if we behold the outward face of it, but the wisedome of God is not so marvellous, in any thing, as in it.
h *Of this world.*
‖ Then hee turned to his disciples, and said, *Is read in some copies.*
6 Whosoever seeketh the Father without the Sonne, wandereth out of the way.
7 The difference of the old Testament and the new consisteth in the measure of revelation. * Matth.13.16. ⁂ Mat.22,35. mar.12,28. ‡ Faith doth not take away, but establisheth the doctrine of the Law. i *One of them that professed himselfe to be learned in the vites and lawes of Moses.* ✠ *Deut.6,5.*

7 And in that house ‖ tary still, eating and drinking such things as by them *shall be set before you*: † for the labourer is worthie of his wages. Goe not from house to house.

8 ✠ But into whatsoever citie yee shall enter, if they receive you, d eate such things as are set before you.

9 And heale the sicke that are there, and say unto them, The kingdome of God is come neere unto you.

10 3 But into whatsoever citie ye shall enter, if they will not receive you, goe your wayes out into the streets of the same, and say,

11 Even the verie * dust, which cleaveth on us of your citie, wee wipe off against you: notwithstanding know this, that the kingdome of God was come neere unto you.

12 For I say unto you, that it shall be easier in that day for them of Sodome, then for that citie.

13 * Woe *be* to thee, Chorazin, woe *be* to thee, Beth-saida: for if the miracles had beene done in Tyrus and Sidon, which have beene done in you, they had a great while agone repented, sitting in sackcloath and ashes.

14 Therefore it shall be easier for Tyrus, and Sidon, at the iudgement, then for you.

15 And thou, Capernaum, which art exalted to heaven, shalt be thrust downe to hell.

16 ¶ ✠ Hee that heareth you, heareth me: and he that dispiseth you, dispiseth me: and he that despiseth me, despiseth him that sent me.

17 ¶ 4 And the seventie turned againe with ioy, saying, Lord, even the devils are subdued to us e through thy Name.

18 And hee saide unto them, I sawe Satan, like lightning, f fall downe from heaven.

19 Beholde, I give unto you power to tread on Serpents, and Scorpions, and over all the power of the enemie, and nothing shall g hurt you.

20 Nevertheless, in this reioyce not, that the spirites are subdued unto you: but rather reioyce, because your names are written in heaven.

21 ¶ 5 That same houre reioyced Iesus in the spirite, and said, I confesse unto thee, Father, Lord of heaven and earth, that thou hast hid these things from the h wise and understanding, and hast revealed them to babes: even so, Father, because it so pleased thee. ‖

22 6 All things are given me of my Father: and no man knoweth who the sonne is, but the Father: neither who the Father is, save the Sonne, and he to whome the Sonne will reveale him.

23 ¶ 7 And he turned to his disciples, and said secretly, Blessed *are* the eyes, which see that ye see.

24 For I tell you that many Prophets and Kings have desired to see those things, which ye see, and have not seene *them*: and to heare those things which ye heare, and have not heard *them*.

25 ¶ * 8 Then beholde, i a certaine Lawyer stoode up, and tempted him, saying, Master, what shall I doe to inherite eternall life?

26 And hee saide unto him, What is written in the Law? how readest thou?

27 And hee answered and saide, ✠ Thou shalt love thy Lord God with all thine heart, and with all thy soule, and with all thy strength, and with all thy thought, ✠ and thy neighbour as thy selfe.

28 Then he said unto him, Thou hast answered right: this doe, and thou shalt live.

29 9 But hee willing to k iustifie himselfe, saide unto Iesus, Who is then my neighbour?

30 And Iesus answered, and saide, A certaine man went downe from Hierusalem to Iericho, and fell among theeves, and they robbed him of his raiment, and wounded him, and departing, leaving him halfe dead.

31 Now so it fell out, that there came downe a certaine Priest that same way, and when hee sawe him, he passed by on the other side.

32 And likewise also a Levite, when hee was come neere to the place, went and looked *on him*, and passed by on the other side.

33 Then a certaine Samaritane, as he iourneyed, came neere unto him, and when he sawe him, he had compassion on him.

34 And went to him, and bound up his wounds, and powred in oyle and wine, and put him on his owne beast, and brought him to an Inne, and made provision for him.

35 And on the morrow when he departed, hee tooke out two pence, and gave them to the host, and said unto him, Take care of him, and whatsoever thou spendest more, when I come againe, I will recompense thee.

36 Which nowe of these three, thinkest thou, was neighbour unto him that fell among the theeves?

37 And he said, He that shewed mercie on him. Then said Iesus unto him, Goe, and doe thou likewise.

38 ¶ 10 Now it came to passe, as they went, that hee entred into a certaine towne, and a certaine woman named Martha, received him into her house.

39 And she had a sister called Mary, which also sate at Iesus feet, and heard his preaching.

40 But Martha was combred about much serving, and came to him, and saide, Master, doest thou not care that my sister hath left mee to serve alone? bid her therefore, that shee helpe me.

41 And Iesus answered, and said unto her, Martha, Martha, thou caresst, and art troubled about many things:

42 But one thing is needfull. Marie hath chosen the good part, which shall not be taken away from her.

CHAP. XI.

1 *He teacheth his Apostles to pray.* 14 *The dumbe devil driven out.* 27 *A woman of the companie lifted up her voyce.* 29 *The Iewes require signes.* 37 *He being feasted of the Pharise, reproveth outward shew of holinesse.*

AND so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples said unto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 ✠ And he said unto them, When ye pray, say, Our Father which art in heaven, hallowed be thy Name. Thy kingdome come: Let thy will be done, euen in earth, as *it is* in heaven:

3 Our daily bread give us a for the day:

4 And forgive us our sinnes: for even we forgive everie man that is indebted to us: And leade us not into temptation: but deliver us from evill.

5 ¶ 2 Moreover he said unto them, Which of you

✠ Levit.19,18.

9 All they are comprehended in the name of our neighbour, by the Lawe, whomsoever we may helpe.
k *That is, to vouch his righteousnesse, or to be so, that is, void of all faults: and Iames 5 vseth the worde of iustification in this sense.*

10 Christ careth not to be entertained delicately, but to be heard diligently, that is it, which he especially requireth.

✠ Matth.6,9.
1 A forme of true prayer.
a *That is, as much as is needfull for us this day, whereby we are not debarred to have an honest care for the maintenance of our lives, but that carping care, which killeth a number of men, is cut of and reiected.*
2 We must pray with faith.

you shall have a friend, and shall goe to him at midnight, and say unto him, Friend, lend mee three loaves?

6 For a friend of mine is come out of the way to me, and I have nothing to set before him:

7 And hee within should answere, and say, Trouble me not: the doore is now shut, and my children are with me in bed: I cannot rise and give them to thee.

8 I say unto you, Though he would not arise and give him, because he is his friend, yet doubtles because of his b importunitie, hee would rise and give him as many as hee needed.

9 ✣ And I say unto you, Aske, and it shall be given you: seeke, and ye shall finde: knocke, and it shall be opened unto you.

10 ✣ For every one that asketh, receiveth: and hee that seeketh, findeth: and to him that knocketh, it shall be opened.

11 * If a sonne shall aske bread of any of you that is a father, will he give him a stone? or if *hee aske* a fish, will he for a fish give him a serpent?

12 Or if he aske an egge, will hee give him a scorpion?

13 If ye then which are evill, can give good giftes unto your children, how much more shall your heavenly Father give the holy Ghost to them that desire him?

14 ¶ * Then hee cast out a devill which was dumbe: and when the devill was gone out, the dumbe spake, and the people wondred.

15 ‡ But some of them sayd, * He casteth out devils through Beelzebub the chiefe of the devils.

16 And others tempted him, seeking of him a signe from heaven.

17 ✣ But he knewe their thoughts, and sayd unto them, * Every kingdome divided against it selfe, shalbe desolate, and an house *divided* against an house, falleth.

18 So if Satan also be divided against himselfe, how shall his kingdome stand, because ye say that I cast out devils c through Beelzebub?

19 If I through Beelzebub cast out devils, by whom doe your children cast them out? Therefore shall they be your iudges.

20 But if I by the d finger of God cast out devils, doubtlesse the kingdome of God is come unto you.

21 When a strong man armed keepeth his e palace, the things that he possesseth, are in peace.

22 But when a stronger then hee commeth upon him, and overcommeth him: hee taketh from him all his armour wherein hetrusted, and divideth his spoyles.

23 ‡ He that is not with me, is against me: and he that gathereth not with me, scattereth.

24 ✣ 6 When the vncleane spirit is gone out of a man, he walketh through dry places, seeking rest; and when he findeth none, he sayth, I will returne unto my house whence I came out.

25 And when he commeth, he findeth it swept and garnished.

26 Then goeth hee, and taketh to him seven other spirits worse then himselfe: and they enter in, and dwell there: ‡ so the last state of that man is worse then the first.

27 ¶ 7 And it came to passe as he said these things, a certaine woman of the company lifted up her voyce, and saide unto him, Blessed *is* the wombe that bare thee, and the paps which thou hast sucked.

28 But he said, Yea, rather blessed *are* they that heare the word of God, and keepe it.

29 ¶ ✣ ‡ And when the people were gathered thicke together, he began to say, This is a wicked generation: they seeke a signe, and there shall no signe be given them, but the signe of ‡ Ionas the Prophet.

30 For as Ionas was a signe to the Ninevites: so shall also the sonne of man be to this generation.

31 ✣ The Queene of the South shall rise in iudgement, with the men of this generation, and shall condemne them: for she came from the vtmost partes of the earth to heare the wisedome of Salomon, and behold, a greater then Salomon *is* here.

32 The men of Nineve shall rise in iudgement with this generation, and shall condemne it: for they * repented at the preaching of Ionas: and behold, a greater then Ionas *is* here.

33 ‡ * 9 No man when he hath lighted a candle, putteth it in a privie place, neither under a bushell: but on a candlesticke, that they which come in, may see the light.

34 * The light of the bodie is the eye: therefore when thine eye is single, then is thy whole bodie light: but if thine eye be evill, then thy bodie is darke.

35 Take heede therefore, that the light which is in thee, be not darkenesse.

36 If therefore thy whole bodie *shall be* light, having no part darke, then shall all be light, even as when a candle doth light thee with the brightnesse.

37 ¶ 10 And as he spake, a certaine Pharise besought him to dine with him: and he went in, and sate downe at the table.

38 And when the Pharise saw it, he marveiled that he had not first washed before dinner.

39 * And the Lord said to him, Indeede yee Pharises make cleane the outside of the cup, and of the platter: but the inward part is full of ravening and wickednesse.

40 Yee fooles, did not he that made that which is without, make that which is within also?

41 Therefore, give almes f of those things which you have, and behold, all things shall be cleane unto you.

42 11 But wo *be* to you, Pharises: for ye g tithe the mynt and the rew and h all manner herbs, and passe over i iudgement and the love of God; these ought ye to have done, and not to have left the other undone.

43 ✣ 12 Who *be* to you, Pharises: for ye love the uppermost seates in the Synagogues, and greetings in the markets.

44 13 Woe *be* to you, Scribes and Pharises hypocrites: ‡ for ye are as graves which appeare not, and the men that walke over them, perceive not.

45 ¶ 14 Then answered one of the Lawyers, and said unto him, Master, thus saying thou puttest us to rebuke also.

46 And hee said Who *be* to you also, yee Lawyers, ✣ for yee lade men with burthens grievous

b Word for word, impudency: but that impudencie which is spoken of here, is not to be found fault withall, but is very commendable before God, for he liketh well of such importunitie.
‡ Mat 7.7. and 21. 22. marke 11.24. Iohn 14.13. and 16. 23. Iames 1.5.
✣ Matth 7.8.
* Matth. 7.9.
* Matth. 9.31. and 11.22.
9 An example of horrible blindnes, and such as cannot be healed, when as upon an evill conscience, and pretended malice, the power of God is blaspheined.
‡ Matth. 9.34. and 12.24. marke 3.22.
✣ The true way to know the true Christ from the false, is this, that the true Christ hath no accord or agreement with Satan: And it remaineth that after we know him, we acknowledge him.
* Matth. 12.25. marke 3.24.
c *By the name and power of Beelzebub.*
d *That is, by the power of God: so it is said, Exod. 8.19.*
e *The word signifieth properly an open and voide roome before an house, and so by translation is taken for noble mens houses.*
f Against indifferent men, and such as love to have a meane which seeke meanes to reconcile Christ and Satan together.
‡ Matth. 12.43.
6 He that doeth not continue, is in worse case, then he that never begun.
‡ Hebr. 6.4. 2. Pet 2.20.
7 Christ seeketh not praise in himselfe, but in our salvation.

1 Iohn 1,17.
* 1 King 10.1.
a Chron 9.1.
‡ Ionas 3.5.
✣ Cap. 8.16. matt 5.15. marke 4 21.
9 Our mindes are therefore lightned with the knowledge of God, that we should give light unto others, and therefore our chiefest labour ought to be to pray for that light.
* Matt. 6 22.
10 The service of God consisteth not in outward cleanlinesse, and devised rites or ceremonies, but in the spirituall righteousnesse of the heart, and charitie.
✣ Matt. 23.25.
f That is according to your abilities as who would say, in stead of your extortions, which hindred you, that you could not exercise cleanly your charitie, and accordingly as your abilitie shall serve you, be good to the poore, and so shall that, that is within the platter, be sanctified though the platter be unwashed.
11 It is the propertie of hypocrites, to stand stoutly for little trifles, and let passe greater matters.
g Your decide by Gods Law that the tent part is due to be payed.
h Of all kind of herbes, some as August. expoundeth in his Enchiridion to Laurence cap. 99. were be shewbread in like sort now that place of Paul. 1. Tim. 2.4. God will have all men to be saved, is to be understanded of sundrie states of

same manner. i That is to say, that that is right and reason to doe for the good lodgement, conteineth the commandements of the second table, and the other ward, of the love of God, contained in the first. Chap. 6.16. matt. 23.23. marke 12.38. 39. 11 Hypocrisie and ambition are commonly joyned together. 13 Hypocrites are very severe against other mens but thinke all things lawfull to themselves. ‡ Matt. 23.4. 14 Hypocrites are very severe against other mens but thinke all things lawfull to themselves. ✣ Matt. 23.4. 15, 16.

to bee borne, and yee your ſelves tough not the burdens with one of your fingers.

47 [15] Wo *be* to you: ✣ for you build the ſepulchres of the Prophets, & your fathers killed them.

48 Truely ✣ ye beare witneſſe, and allow the deedes of your fathers: for they killed them, and ye build their ſepulchres.

49 Therefore ſayd the wiſedome of God, I will ſend them Prophets and Apoſtles, and of them they ſhall ſlay, and i perſecute away.

50 That the blood of all the Prophets, m ſhed from the foundation of the world, may be required of this generation.

51 From the blood of ✣ Abel unto the blood of * Zacharias, which was ſlaine betweene the altar and the Temple: verely I ſay unto you, it ſhall be required of this generation.

52 [16] Wo *be* to you, Lawyers: for ye have n taken away the key of knowledge: ye entred not in your ſelves, and them that came in, ye forbade.

53 [17] And as hee ſayd theſe things unto them, the Scribes and Phariſes began to urge him ſore, and to o provoke him to ſpeake of many things,

54 Laying waite for him, and ſeeking to catch ſome thing of his mouth, whereby they might accuſe him.

[15] Hypocrites honour thoſe ſaints when they are dead, whom they moſt cruelly perſecute, when they were alive.
✣ *Matth.* 23. 29.
i When you perſecute Gods ſervants, like mad men, even as your fathers did, though you colour it with a pretence of godlineſſe, yet notwithſtanding, in that you beautifie the ſepulchres of the Prophets, what doe you els, but glory in your fathers cruelty, and ſet up monuments (as it were) in glory and triumph of it?
l They ſhall ſo vexe them and trouble them, that at length they ſhall baniſh them.
m That you may be called to an account for it, yea, and be puniſhed, for the ſhedding of that blood of the Prophet. ✣ Gen. 4. 8. * 2. Chron. 24. 21. [16] They have of long time chiefly hindred the people, from entring into the Knowledge of God, which ought to be the doore keepers of the Church.
n You have hidden and taken away, ſo that it cannot be found any where. [17] The more the world is reprehended, the worſe it is, and yet muſt wee not betray the truth.
o They propoſed many queſtions to him, to draw ſome thing out of his mouth, which they might traiterouſly carpe at.

CHAP. XII.

1 The leaven of the Phariſes. 5 Who is to be feared. 8 To confeſſe Chriſt. 17 The parable of the rich man whoſe Land was very fertile. 22 Not to care for earthly things. 31 But to ſeeke the kingdome of God. 39 The thiefe in the night. 51 Debate for the Goſpels ſake.

IN ✣ [1] the meane time, there gathered together a an innumerable multitude of people, ſo that they trode one another: and he began to ſay unto his diſciples firſt, Take heede to your ſelves of the leaven of the Phariſes, which is hypocriſie.

2 ✣ For there is nothing covered, that ſhall not be revealed: neither hidde, that ſhall not be knowen.

3 Wherefore whatſoever yee have ſpoken in darkeneſſe, it ſhalbe heard in the light: and that which ye have ſpoken in the eare, in ſecret places, ſhalbe preached on the houſes.

4 [2] ✣ And I ſay unto you, my friends, be not afraide of them that kill the bodie, and after that are not able to doe any more.

5 But I will b forewarne you, whom ye ſhal feare feare him which after he hath killed, hath power to caſt into hell: yea, I ſay unto you, him feare.

6 Are not five ſparowes bought for two farthings, and yet not one of them is forgotten before God?

7 ✣ Yea, and all the haires of your head are numbred: feare not therefore: ye are more of value then many ſparowes.

8 ✣ [3] Alſo I ſay unto you, Whoſoever ſhall confeſſe me before men, him ſhall the Sonne of man confeſſe alſo before the Angels of God.

9 But he that ſhall deny me before men, ſhall be denied before the Angels of God.

10 * And whoſoever ſhall ſpeake a worde againſt the ſonne of man, it ſhall be forgiven him: but unto him that ſhall blaſpheme the holy Ghoſt, it ſhall not be forgiven.

11 ✣ [4] And when they ſhall bring you unto the Synagogues, and unto the rulers and Princes, take no thought how, or what thing ye ſhall anſwere, or what ye ſhall ſpeake.

12 For the holy Ghoſt ſhall teach you in the ſame houre, what ye ought to ſay.

13 [5] And one of the company ſaid unto him, Maſter, bid my brother divide the inheritance with me.

14 And he ſaid unto him, Man, who made mee a iudge, or a divider over you?

15 Wherefore he ſaid unto them, Take heed, and beware of c covetouſneſſe: for though a man have aboundance, *yet* his d life ſtandeth not in his riches.

16 [6] And he put footh a parable unto them, ſaying, The e ground of a certaine rich man brought forth fruits plentreouſly.

17 Therefore hee e thought with himſelfe, ſaying, What ſhall I doe, becauſe, I have no roome where I may lay up my fruites?

18 And he ſaid, This will I do, I will pull down my barnes, and builde greater, and therein will I gather all my fruits, and my goods.

19 And I will ſay to my ſoule, Soule, thou haſt much goods laid up for many yeeres, live at eaſe, eate, drinke, and f take thy paſtime.

20 But God ſaid unto him, O foole, this night will they fetch away thy ſoule frō thee: then whoſe ſhall thoſe things be which thou haſt provided?

21 So *is* he that gathereth riches h to himſelfe, and is not rich in God.

22 [7] And he ſpake unto his diſciples, Therefore I ſay unto you, * Take no thought for your life, what ye ſhall eat: neither for your bodie, what ye ſhall put on.

23 The life is more then meat: and the body *more* then the rayment.

24 Conſider the ravens: for they neither ſowe nor reape: which neither have ſtorehouſe nor Barne, and *yet* God feedeth them: how much more are ye better then foules?

25 And which of you with taking thought, can adde to his ſtature one cubite?

26 If ye then be not able to do the leaſt thing, why take ye thought for the remnant?

27 Conſider the lillies how they grow: they labour not, neither ſpin they: yet I ſay unto you, that Salomon himſelfe in all his royaltie was not cloathed like one of theſe.

28 If then God ſo cloath the graſſe which is to day in the field, and to morow is caſt into the oven, how much more *will hee clothe* you, O yee of little faith?

29 Therefore aske not what yee ſhall eate, or what ye ſhal drinke, neither i hang you in ſuſpence.

30 For all ſuch things the people of the world ſeeke for: and your Father knoweth that ye have need of theſe things.

✣ Mat. 17. 31. marke 3 28. 1. ioh. 5. 15.
✣ Matth. 10. 19. marke 13. 11.
[4] It is a great and hard conflict to confeſſe the truth, yet he that can doe all things, and is almighty, will not be wanting to the weakeſt which ſtrive and contend in his appointed time.
[5] Chriſt would not for three cauſes be a iudge to divide an inheritance. Firſt, for that he would not foſter up and cheriſh the feſhly opinion that the Iewes had of Meſſias: Secondly for that he would diſtinguiſh the civill gouernance, from the Eccleſiaſticall: Thirdly, to teach us to beware of them which ſhoſe the ſhew of the Goſpell, and alſo the name of miniſters, to their owne private commodities.
c By covetouſneſſe is meant, that greedie deſire to get, commonly with other mens hurt.
d God is the author and preſerver of mans life, goods are not.
e There are none more mad, then rich men which hang upon their riches.
f Or rather couſtrey, for here is ſet forth a man that poſſeſſeth not a piece of ground only, but a whole countrey, as they do, which ioyne houſe to houſe, and field to field. Iſai. 5. 8.
g Made his reckoning within himſelfe, which is the propertie of covetouſneſſe that ſpend their life in thoſe ſtudies.
h Be merry & make good cheare.
i Caring for no man but for himſelfe, and minding to truſt in himſelfe.
[7] An earneſt thinking upon the prouidence of God, is a preſent remedie againſt the moſt fooliſh and pining carefulneſſe of men for this life. * Matth. 6. 25. 1. pet. 5. 7. pſal. 55. 22. i A Metaphore taken of things that hang in the ayre, for they that are carefull for this worldly life, and hang upon the ſtrong of fame, have alwayes wauering and doubtfull minds, ſwaying ſometimes this way, and ſometimes that way.

✣ Matth. 16. 5. marke 8. 14.
a The faithfull teachers of Gods word, which are appointed by him for his people, muſt both take good heed of them, which corrupt the puritie of doctrine with goodly glooſes, and alſo take paine through the helpe of God, to ſet footh ſincere doctrine, openly and without feare.
a Word for word, ten thouſands of people, a certaine number for an uncertaine.
✣ Matth. 10. 26. marke 4. 22.
* Matth. 10. 28.
b Although hypocrites have power to execute their cruelnie, yet there is no cauſe why we ſhould be afraid of them, the leaſt iote that may be, ſeeing they can do nothing, but what pleaſeth God, and God will not any thing that may be againſt the ſalvation of his elect. b He warneth them of danger that preſently hang over their heads, for thoſe that come upon the ſuddain, doe make the greater wound. ✣ 1. Sam. 14. 45. acts 27. 34. ✣ Chap. 9. 26. matth. 10. 32. marke 8. 38. 2. tim. 2. 12. , 3 Great is the reward of a conſtant confeſſion: and how liable is the puniſhment of the denying of Chriſt, yea impoſſible to be called backe againe, ſhall the puniſhment be, if upon ſet purpoſe, both with mouth and heart we blaſpheme a knowen trueth.

g They ſhall lacke nothing, which are carefull for the kingdome of heaven.
9 It is a fooliſh thing not to looke for ſmall things, at his hands, which giveth us freely the greateſt things.
♣ Matth.6,20.
10 A godly bountifulneſſe is a ready way to get true riches.
k *This is the figure Metonymie, for by this word, Almes, is meant that compaſſion and friendlineſſe of an heart that tendereth the miſerie and poore eſtate of man, and ſheweth foorth it ſelfe by ſome gift, and hath the name given it in the Greeke tongue, of mercie and compaſſion: and therefore hee is ſayd to give almes, who partath with ſome thing to another, and giveth to the poore, ſhewing thereby, that he pitieth their poore eſtate.*
♣ 1. Pet.1,13.
11 The life of the faithfull ſervants of God, in this world is a certaine watchfull peregrination, having the light of the word going before it.
♣ Matth.24,43. revel.16,15. and 3.3.
12 None have more needs to watch, then they that have ſome degree of honour in the houſhold of God.
l That is, every moneth ſuch meaſure of corne as was appointed them.

31 g But rather ſeeke ye after the kingdome of God, and all theſe things ſhalbe caſt upon you.
32 9 Feare not, little flocke: for it is your Fathers pleaſure to give you the kingdome.
33 g ♣ 10 Sell that ye have, and give k almes: make you bagges which waxe not olde: a treaſure that can never faile in heaven, where no thiefe commeth, neither moth corrupteth.
34 For where your treaſure is, there will your hearts be alſo.
35 g ♣ 11 Let your loines be girded about, and your lights burning.
36 And ye your ſelves like unto men that wait for their maſter, when hee will returne from the wedding, that when hee commeth and knocketh they may open unto him immediatly.
37 Bleſſed *are* thoſe ſervants, whom the Lord when hee commeth ſhall finde waking: verely I ſay unto you, hee will gird himſelfe about, and make them to ſit downe at table, and will come forth, and ſerve them.
38 And if hee come in the ſecond watch, or come in the third watch, and ſhall finde them ſo, bleſſed are thoſe ſervants.
39 * Now underſtand this, that if the good man of the houſe had knowen at what houre the thiefe would have come, he would have watched, and would not have ſuffered his houſe to be digged thorow.
40 12 Be yee alſo prepared therefore: for the Sonne of man will come at an houre when yee thinke not.
41 Then Peter ſayd unto him, Maſter, telleth thou this parable unto us, or even to all?
42 And the Lord ſayd, Who is a faithfull ſteward and wiſe, whom the maſter ſhall make ruler over his houſholde, to give them their l portion of meat in ſeaſon?
43 Bleſſed *is* that ſervant, whom his maſter when he commeth, ſhall finde ſo doing.
44 Of a trueth, I ſay unto you, that hee will make him ruler over all that he hath.
45 But if that ſervant ſay in his heart, My maſter doth deferre his comming, and ſhall begin to ſmite the ſervants, and maidens, and to eat and drinke, and to be drunken.
46 The maſter of that ſervant will come in a day when he thinketh not, and at an houre when he is not ware of, and will cut him off, and give him his portion with the unbeleevers.
47 g And that ſervant that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhalbe beaten with many *ſtripes*.
48 But he that knew it not, and yet did commit things woorthie of ſtripes, ſhall be beaten with few *ſtripes*: for unto whomſoever much is given, of him ſhall be much required, and to whom men much commit, m the more of him will they aske.
49 g 13 I am come to put fire on the earth, and what is my deſire, if it be already kindled?
50 Notwithſtanding I muſt be baptized with a baptiſme, and how am I grieved till it be ended?
51 * Thinke yee that I am come to give peace on earth? I tell you, nay, but rather debate.
52 For from hencefoorth there ſhall be five in one houſe divided, three againſt two, and two againſt three.
53 The father ſhalbe divided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.
54 g ♣ 14 Then ſayd he to the people, When ye ſee a cloud n riſe out of the Weſt, ſtraightway ye ſay, A ſhowre commeth: and ſo it is.
55 And when *ye ſee* the South winde blow, ye ſay, that it will be hote: and it commeth to paſſe.
56 Hypocrites, yee can diſcerne the face of the earth, and of the ſkie: but why diſcerne ye not this time?
57 15 Yea, and why iudge ye not of your ſelves what is right?
58 g ♣ While thou goeſt with thine adverſarie to the ruler, as thou art in the way, give diligence in the way, that thou mayeſt be delivered from him, leaſt he draw thee to the iudge, and the iudge deliver thee to the o iayler, and the iayler caſt thee into priſon.
59 I tell thee, thou ſhalt not depart thence, till thou haſt payed the vtmoſt mite.

m More then of him to whom ſo much was not given.
13 The Goſpel is the onely cauſe of peace betweene the godly: and ſo it is the occaſion of great trouble among the wicked.
♣ Matth.10,34.
† Mat.16,2.
14 Men which are verie quicke of ſight in earthly things, are blinde in thoſe things which perteine to the heavenly life, and that through their owne malice.
n *Which appeareth, and gathereth it ſelfe together to that part of the aire.*
15 Men that are blinded with the love of themſelves, and therefore are deteſtable and ſtubborne, ſhall beare the reward of their folie.
♣ Matth.5,25.
o *To him that had to demand and exact wrong fully troubled men: moreover, the magiſtrates officers make them which are condemned, pay that, that they owe, yea, and often times if they be obſtinate, they dot not onely take the coſt and charges of them, but alſo impriſon them.*

CHAP. XIII.

1 *Of the Galileans,* 4 *and thoſe that were ſlaine under Siloam.* 6 *The figge tree that bare no fruit.* 11 *The woman vexed with the ſpirit of infirmitie, that is, with a diſeaſe brought on her by Satan, is healed.* 19 *The parable of the graine of muſtard ſeed.* 21 *Of leaven.* 23 *How few ſhalbe ſaved.* 31 *Herod that Fuxe.*

THere p were certaine men preſent at the ſame ſeaſon, that ſhewed him of the Galileans, whoſe blood q Pilate had mingled with their ſacrifices.
2 And Ieſus anſwered, and ſayd unto them, Suppoſe ye, that theſe Galileans were greater ſinners then all the *other* Galileans, becauſe they have ſuffered ſuch things?
3 I tell you, nay: but except ye amend your lives, ye ſhall all likewiſe periſh.
4 Or thinke you that thoſe eighteene, upon whom the tower in r Siloam fell, and ſlew them, were ſinners above all men that dwell in Hieruſalē?
5 I tell you, nay: but except yee amend your lives, ye ſhall all likewiſe periſh.
6 ♣ 2 He ſpake alſo this parable, A certaine man had a figge tree, planted in his vineyard: and hee came and ſought fruit thereon, and found none.
7 Then ſayd he to the dreſſer of his vineyard, Beholde, this three yeeres have I come and ſought fruit of this figge tree, and find none: cut it downe: why keepeth it alſo the ground s barren?
8 And he anſwered, and ſayd unto him, Lord, let it alone this yeere alſo, till I digge round about it, and dung it.
9 And if it beare fruit, *well*: if not, then after thou ſhalt cut it downe.
10 ♣ 3 And he taught in one of the Synagogues on the Sabbath day.
11 And beholde, there was a woman which had a t ſpirit of infirmitie eighteene yeeres, and was bowed together, and could not liſt up *her ſelfe* in any wiſe.
12 When Ieſus ſaw her, hee called her to him, and ſayd her, Woman, thou art u looſed from thy diſeaſe.
13 And he layed his hands on her, and imme-

p Mat.16,2.
14 Men which are verie quicke of ſight in earthly things, are blinde in thoſe things which perteine to the heavenly life, and that through their owne malice.
q *Which appeareth, and gathereth it ſelfe together to that part of the aire.*
15 Men that are blinded with the love of themſelves, and therefore are deteſtable and ſtubborne, ſhall beare the reward of their folie.
r *To him that had to demand and exact wrong fully troubled men: moreover, the magiſtrates officers make them which are condemned, pay that, that they owe, yea, and often times if they be obſtinate, they dot not onely take the coſt and charges of them, but alſo impriſon them.*
1 We muſt not reioyce at the iuſt puniſhment of others, but rather be inſtructed thereby to repentance.
2 *Pontius Pilate was governour of Judea, almoſt ten yeeres, and about the fourth yeere of his gobernement, which might be about the ſixteenth yeere of Tyberius reigne, Chriſt finiſhed the worke of our redemption by his death.*
b *To wit, in the place, or riven: for Siloam was a ſmall river, from whence the conduits of the citie came, whereof 1 Kon.9,7. and Eſai. 8,6. and therefore it was a tower or caſtle, built upon the conduit ſide, which fell downe ſuddenly, and killed ſome.*
3 Chriſt came to deliver us from

t *Troubled with a diſeaſe which Satan brought.* u *For Satan had the woman bound, as if ſhe had been in chaines, inſomuch that for eighteene yeeres ſpace, ſhe could not holde up her head.*

daily

4 A lively image of hypocriſie, and reward thereof.
f *One of the rulers of the Synagogue, for it appeareth by Mark. 5.22. and Actes 13.15. that there were many rulers of the Synagogue.*
% *Matth. 13.31. marke 4.31.*
5 God beginneth his kingdom with ſmall beginnings: that the unlookee for proceeding of it may better ſet forth his power.
% Matth. 13.33.
* Matth. 9.35. marke 6.6.
6 Againſt them which had rather erre with many, then goe right with a few, and by what meanes through their owne ſlowneſſe, are ſhut out of God.
% Matth. 7.13.
7 He is in vaine in the Church, which is not of the Church, which thing the cleanes of life ſheweth.
% Mait. 7.23. 1 Ioh. 2.19. pſal. 6.8.
8 The caſting off of the Iewes, & the calling of the Gentiles is foreſeene.
g *From all the quarters of the world, and theſe are foure of the chiefeſt.*
* *Mat. 19.30. and 20.16. mark. 10.31.*
9 Wee muſt goe forward in the caſe of our calling, through the midſt of terrours, whether they be true or fained.
h *That deceitfull and treacherous man.*
i *That is, a ſmall time, and Theophyl. ſayth, it is a proverbe: or elſe, by To day, we may underſtand the time that now is, and by To morrow, the time to come, meaning thereby all the time to come, meaning thereby all the time of his miniſtery and office.*
k *To wit, when the ſacrifice for ſinne is ended.*
10 There are no where more cruell enemies of the godly, then they which are within the Sanctuary and Church it ſelfe: but God ſeeth it, and will his time have an accounte of it.
% Matth. 13.37.

diately ſhe was made ſtraight againe, and glorified God.

14 4 And the ruler of the Synagogue anſwered with indignation, becauſe that Ieſus healed on the Sabbath *day*, and ſayd unto the people, There are ſixe dayes in which men ought to worke: in them therefore come and be healed, and not on the Sabbath day.

15 Then anſwered him the Lord, and ſayd, Hypocrite, doth not each one of you on the Sabbath *day* looſe his oxe or his aſſe from the ſtall, and lead him away to the water?

16 And ought not this daughter of Abraham, whom Satan had bound, loe, eighteene yeeres, be leoſed from this bond on the Sabbath day?

17 And when he ſayd theſe things all his adverſaries were aſhamed: but all the people reioyced at all the excellent things that were done by him.

18 ¶ ✣ Then ſayd he, What is the kingdome of God like? or whereto ſhall I compare it?

19 5 It is like a graine of muſtard ſeed, which a man tooke and ſowed in his garden, and it grew, and waxed a great tree, and the fowles of the heaven made neſts in the branches thereof.

20 ¶ ✣ And againe he ſayd, Whereunto ſhall I liken the kingdome of God?

21 It is like leaven, which a woman tooke, and hid in three pecks of flouwre, till all was leavened.

22 ¶ * 6 And hee went thorow all cities and townes, teaching, and iourneying toward Hieruſalem.

23 Then ſayd one unto him, Lord, *are there* few that ſhalbe ſaved? And he ſayd unto them,

24 * Strive to enter in at the ſtrait gate: for many, I ſay unto you, will ſeeke to enter in, and ſhall not be able.

25 When the good man of the houſe is riſen up, and hath ſhut to the doore, and ye begin to ſtand without, and to knocke at the doore, ſaying, Lord, Lord, open to us, and he ſhall anſwere and ſay unto you, I know you not whence ye are.

26 7 Then ſhall ye begin to ſay, We have eaten and drunken in thy preſence, and thou haſt taught in our ſtreets.

27 * But he ſhall ſay, I tell you, I know you not whence ye are: depart from me, all ye workers of iniquitie.

28 8 There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Iacob, and all the Prophets in the kingdome of God, and your ſelves thruſt out at doores.

29 Then ſhall come *many* from the g Eaſt, and from the Weſt, and from the North, and from the South, and ſhall ſit at Table in the kingdome of God.

30 * And beholde, there are laſt, which ſhall be firſt, and there are firſt, which ſhalbe laſt.

31 9 The ſame day there came certaine Phariſes, and ſayd unto him, Depart and go hence: for Herod will kill thee.

32 Then ſayd he unto them, Goe yee and tell that h foxe, Behold, I caſt out devils, and will heale ſtill [1] to day, and to morow, and the third day I ſhallbe k perfected.

33 10 Nevertheleſſe I muſt walke to day, and to morow, and the day following: for it cannot be that a Prophet ſhould periſh out of Hieruſalem.

34 * O Hieruſalem, Hieruſalem, which killeſt the Prophets, and ſtoneſt them that are ſent to thee, how often would I have gathered thy children together, as the henne *gathered* her [1] brood under *her* wings, and ye would not.

35 Beholde, your houſe is left unto you deſolate: and verely I tell you, ye ſhall not ſee me untill *the time* come that ye ſhall ſay, Bleſſed *is* he that commeth in the name of the Lord.

1 *Word for word, the neſt: now the brood of chicking is the neſt.*

CHAP. XIIII.

1 The dropſie healed on the Sabbath. 8 The chiefe places at bankets. 12 The poore muſt be called to our feaſts. 16 Of thoſe that were bid to the great ſupper. 23 Some compelled to come in. 28 One about to build a tower.

AND [1] it came to paſſe that when hee was entred into the houſe of [a] one of the chiefe Phariſes on the Sabbath *day*, to eat bread, they watched him.

2 And beholde, there was a certaine man before him, which had the dropſie.

3 Then Ieſus anſwering, ſpake unto the Lawyers and Phariſees, ſaying, Is it lawfull to heale on the Sabbath *day*?

4 And they held their peace. Then hee tooke him, and healed him, and let him goe.

5 And anſwered them, ſaying, Which of you *ſhall have* an aſſe, or an oxe fallen into a put, and will not ſtraight way pull him on the Sabbath day?

6 And they could not anſwere him againe to thoſe things.

7 ¶ [2] Hee ſpake alſo a parable to the gheſts, when hee marked how they choſe out the chiefe roomes, and ſayd unto them,

8 When thou ſhalt be bidden of any man to a wedding, ſet not thy ſelfe downe in the chiefeſt place, leaſt a more honourable man then thou be bidden of him,

9 And he that bade both him and thee, come, and ſay to thee, Give this man roome, and thou then begin with ſhame to take the loweſt roome.

10 % But when thou art bidden, goe and ſit downe in the loweſt roome, that when he that bad thee, commeth, he may ſay unto thee, Friend, ſit up higher: then ſhalt thou have worſhip in the preſence of them that ſit at table with thee.

11 ✣ For whoſoever exalteth himſelfe, ſhall be brought low, and he that humbleth himſelfe, ſhall be exalted.

12 ¶ [3] Then ſaid he alſo to him that had bidden him, * When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor the rich nighbours, leſt they alſo bid thee againe, and a recompenſe bee made thee.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame *and* the blinde.

14 And thou ſhalt be bleſſed, becauſe they can not recompenſe thee: for thou ſhalt be recompenſed at the reſurrection of the iuſt.

15 ¶ Now when one of them that ſate at table heard theſe things, he ſayd unto him, Bleſſed *is* he that eateth bread in the kingdome of God.

16 Then ſaid he to him, ✣ A certaine man made a great ſupper, and bade many,

17 And ſent his ſervant at ſupper time to ſay to them that were bidden, Come: for all things are now ready.

18 ¶ But they all with [b] one *minde* beganne to make excuſe: The firſt ſaid unto him, I have bought a farme, and I muſt needs go out and ſee it: I pray thee have me excuſed.

19 And another ſayd, I have bought five yoke of oxen, and I goe to proove them; I pray thee have my excuſed.

20 And

1 The Lawe of the very Sabbath ought not to hinder the offices of charitie.
a *Either one of the Elders, whom they called the Sanhedrin, or one of the chiefe of the Synagogue, Iohn 7.48. for this word Phariſe was the name of a ſect, though it appeare by the whole hiſtory that the Phariſees were in great credit.*
2 The reward of pride is ignominy, and the reward of true modeſtie is glorie.
% Prov. 25.7.
✣ Chap. 28.14. matth. 23.12.
3 Againſt them which laviſh out their goods either ambitiouſly, or for hope of recompenſe, where as Chriſtian charity reſpecteth onely the glory of God, and the profit of our neighbour.
* Prov. 3.27. tob. 4.7.
% Matt. 22.8. revel. 19.9.
4 The moſt part even of them to whom God hath revealed himſelfe are ſo mad, that ſuch helps as they have received of God, they willingly turne into lets and hinderances.
b *As of ſet purpoſe, and a thing agreed upon before, for though they alledge ſeverall cauſes, yet all of them agree in this, that they have their excuſes, that they may not come to ſupper.*

20 And another sayd, I have maried a wife, and therefore I cannot come.

21 So that servant returned, and shewed his master these things. Then was the goodman of the house angrie, and sayd to his servant, Goe out quickly into the c streetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

c *Wide and broad quarters.*

22 And the servant said, Lord, it is downe as thou hast commanded, and yet there is roome.

23 Then the master said to the servant, Goe out into the hie wayes, and hedges, and compell them to come in, that mine house may be filled.

24 For I say unto you, that none of those men which were bidden, shall taste of my supper.

25 ‡ Nowe there went great multitudes with him, and he returned and said unto them,

26 ❋ If any man come to me, and d hate not his father, and mother, and wife, and children, and brethren, and sisters: yea, and his owne life also, he cannot be my disciple.

d *Even those affections, which are of themselves worthy of praise and commendation, must be ruled and ordered, that godlinesse may have the upper hand and preeminence.*

26 ‡ 6 And whosoever beareth not his crosse, and commeth after me, cannot be my disciple.

❋ Matth. 10. 37.

d *If the matter stand betweene God & him, as Theophyl. saith: and therefore these words are not spoken simply, but by comparison.*

‡ *Chap. 9. 23. matth. 16. 24. marke 8. 34.*

6 *The true followers of Christ must at once build and fight, and therefore be ready and prepared to suffer all kinde of miseries.*

28 For which of you minding to builde a towre, e sitting not downe before, and counteth the cost, whether he have sufficient to performe it.

e *And casteth all his costs before he begin the worke.*

29 Least that after he hath layed the foundation, and is not able to performe it, all that beholde it, begin to mocke him,

30 Saying, This man began te build, and was not able to make an end.

31 Or what king going to make warre against another King, sitteth not downe first, and taketh counsell, whether he be able with ten thousand, to meete him that commeth against him with twentie thousand?

32 Or els while he is yet a great way off, he sendeth an ambassage, and desireth peace.

33 So likewise, whosoever he be of you, that forsaketh not all that he hath, hee cannot be my disciple.

34 ❋ 7 Salt is good: but if salt have lost his savour, wherewith shall it be salted?

❋ *Matth. 5. 13. marke 9. 5.*

7 *The disciples of Christ must be wise, both for themselves and for others: otherwise they be come the foolishest of all.*

35 It is neither meete for the land, nor yet for the dunghil, but men cast it out. Hee that hath eares to heare, let him heare.

CHAP. XV.

4 The parable of the lost sheepe. 8 Of the groate. 18 And of the prodigall sonne.

THen ❋ resorted unto 1 him 2 all the Publicanes and sinners, to heare him.

❋ *Or, drew neere.*

1 *We must not despaire of them, which have gone out of the way, but according the example of Christ, we must take great paines about them.*

2 *Some Publicans and sinners came to Christ from all quarters.*

2 Therefore the Phatises, and Scribes murmured, saying, Hee receiveth sinners, and eateth with them.

3 Then spake he this parable to them, saying,

4 ❋ What man of you having an hundreth sheepe, if hee lose one of them, doth not leave ninetie and nine in the wildernesse, and goe after that which is lost, untill he finde it?

❋ *Matth. 18. 12.*

5 And when he hath found it, hee layeth it on his shoulders with ioy.

6 And when he commeth home, he calleth together his friends and neighbours, saying unto them, Reioyce with mee: for I have founde my sheepe which was lost.

7 I say unto you, that likewise ioy shall be in heaven for one sinner that converteth, *more* then for ninetie and nine iust men, which need none amendment of life.

8 Either what woman having tenne groates, if shee loose one groate, doeth not light a candle, and sweepe the house, and seeke diligently till she findeit?

9 And when she hath found it, shee calleth her friendes, and neighbours, saying, Reioyce with me: for I have found the groat which I had lost.

10 Likewise I say unto you, there is ioy in the presence of the Angels of God, for one sinner that converteth.

11 ‡ 12 Hee said moreover, A certaine man had two sonnes.

12 And the yonger of them sayde to his father, Father, give mee the portion of the goods that falleth to mee. So hee divided unto them *his* substance.

2 *Men by their voluntary falling from God, having spoiled themselves of the benefits which they received of him, cast themselves headlong into infinite calamities: but God of his singular goodnesse, offering themselfe freely to them, whom he called to repentance, through the greatnesse of their miserie wherewith they were tained, doeth not onely gently receive them, but also enricheth them with farre greater gifts, and blesseth them with the chiefest blisse.*

13 So not many dayes after, when the yonger sonne had gathered all together, he tooke his iourney into a farre countrey, and there hee wasted his goods with riotous living.

14 Nowe when hee had spent all, there arose a great dearth thorowout that land, and hee began to be in necessitie.

15 Then hee went and clave to a citizen of that countrey, and hee sent him to his farme, to feed swine.

16 And hee would faine have filled his bellie with the huskes that the swine ate; but no man gave *them* him.

17 3 Then he came to himselfe, and sayd, How many hired servants at my fathers have bread enough, and I die for hunger?

3 *The beginning of repentance is the acknowledging of the mercy of God, which stireth us to hope well.*

18 I will rise and go to my father, and say unto him, Father, I have sinned against b heaven, and before thee.

b *Against God because he is sayd to dwell in heaven.*

19 And am no more worthy to be called thy sonne: make my as one of thine hired servants.

20 So he arose and came to his father, and when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his necke, and kissed him.

21 4 And the sonne said unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy sonne.

4 *In true repentance there is a feeling of our sinnes, ioyned with sorrow and shame, from whence springeth a confession, after which followeth forgivenesse.*

22 Then the father sayd to his servants, Bring foorth the best robe, and put it on him, and put a ring on his hand, and shoes on his feet.

23 And bring the fat calfe, and kill him, and let us eat, and be merry:

24 For this my sonne was dead, and is alive againe: and he was lost, but he is found. And they began to be merry.

25 5 Now the elder brother was in the field, and when he came & drew neere to the house, he heard melodie.

5 *Such as truely feare God, desire to have all men to be their fellowes.*

26 And called one of his servants, and asked what those things meant.

27 And he sayd unto him, Thy brother is come, and thy father hath killed the fat calfe, because he hath received him safe and sound.

28 Then he was angry, and would not goe in: therefore came his father out, and entreated him.

29 But he answered, and sayd to his father, Loe, these many yeeres have I done thee service, neither brake I at any time thy commandement, and yet thou never gavest me a kid that I might make merry with my friends.

30 But

30 But when this thy ſonne was come, which hath devoured thy goods with harlots, thou haſt for his ſake killed the fat calfe.

31 And he ſaid unto him, Sonne, thou art ever with me, and all that I have, is thine. It was meete that we ſhould make mery, and bee glad: for this thy brother was dead, and is alive againe: and he was loſt, but he is found.

CHAP. XVI.

1 *The parable of the ſteward accuſed to his maſter.* 13 *To ſerve two maſters.* 16 *The law and the Prophets.* 19 *Of Dives and Lazarus.*

A Nd he ſayd alſo unto his diſciples, 1 There was a certaine rich man, which had a ſteward, and he was accuſed unto him, that hee waſted his goods.

2 And hee called him, and ſayde unto him, How *is it* that I heare this of thee? Give an account of thy ſtewardſhip: for thou mayeſt be no longer ſteward.

3 Then the ſteward ſayde within himſelfe, What ſhall I doe? for my maſter taketh away from me the ſtewardſhip, I cannot digge, *and* to begge I am aſhamed.

4 I knowe what I will doe, that when I am put out of the ſtewardſhip, they may receive me into their houſes.

5 Then called he unto him every one of his maſters debters, and ſayd unto the firſt, How much oweſt thou unto my maſter?

6 And he ſayd, An hundreth meaſures of oyle. And he ſaide to him, Take thy writing, and ſit downe quickely, and write fiftie.

7 Then ſaid he to another, How much oweſt thou? And he ſayde, An hundreth meaſures of wheate. Then he ſayd to him, Take thy writing and write foureſcore.

8 And the Lord commended a the vniuſt ſteward, becauſe he had done wiſely. Wherefore the b children of this world are in their generation wiſer then the children of light.

9 And I ſay unto you, Make you friends with the riches c of iniquitie, that when ye ſhall want, they may receive you into everlaſting d habitations.

10 e He that is faithfull in the leaſt, he is alſo faithfull in much, and he that is vniuſt in the leaſt, is vniuſt alſo in much.

11 If then yee have not bene faithfull in the wicked riches, who will truſt you in the e true treaſure?

12 And if yee have not bene faithfull in another mans *goods*, who ſhall give you that which is yours?

13 ✣ 3 No ſervant can ſerve two maſters: for either he ſhall hate the one, and love the other: or els he ſhall leane to the one, and deſpiſe the other. Ye cannot ſerve God and riches.

14 All theſe things heard the Phariſes alſo which were covetous, and they ſcoffed at him.

15 ✣ Then hee ſaide unto them, Yee are they, which iuſtifie your ſelves before men, but God knoweth your hearts: for that which is highly eſteemed among men, is abomination in the ſight of God.

16 ✣ 5 The Lawe and the Prophets *endured* untill Iohn: and ſince that time the kingdome of God is preached, and every man preaſſeth into it.

17 ✣ Now it is more eaſie that heaven and earth ſhould paſſe away, then that one title of the Lawe ſhould fall.

18 ✣ ✣ Whoſoever putteth away his wife, and marrieth another, committeth adulterie: and whoſoever marrieth her g that is put away from her husband, committeth adulterie.

19 ✣ 6 There was a certaine rich man, which was cloathed in k purple and fine linnen, and fared well and delicately every day.

20 Alſo there was a certaine begger named Lazarus, which was layde at his gate full of ſores,

21 And deſired to bee refreſhed with the crummes that fell from the rich mans table: yea, and the dogges came and licked his ſores.

22 And it was ſo that the begger died: and was caried by the Angels into Abrahams boſome. The rich man alſo died, and was buried.

23 And being in hell in torments, i he lift up his eyes, and ſaw Abraham a farre off, and Lazarus in his boſome.

24 Then hee cried, and ſayd, Father Abraham, have mercy on me, and ſend Lazarus that he may dip the tip of his finger in water, and coole my tongue: for I am tormented in this flame.

25 But Abraham ſayd, Sonne, remember that thou in thy life time receiveſt thy pleaſures, and likewiſe Lazarus paines: now therefore is he comforted, and thou art tormented.

26 Beſide all this, betweeney ou and us there is a great gulfe ſet, ſo that they which would goe from hence to you, cannot: neither can they come from thence to us.

27 7 Then he ſayd, I pray thee therefore father that thou wouldeſt ſend him to my fathers houſe,

28 (For I have five brethren) that he may teſtifie unto them, leſt they alſo come into this place of torment.

29 Abraham ſayd unto him, They have Moyſes and the Prophets: let them heare them.

30 And he ſayd, Nay father Abraham: but if one come unto them from the dead, they will amend their lives.

31 Then he ſaid unto them, If they heare not Moyſes and the Prophets, neither will they be perſuaded, though one riſe from the dead againe.

CHAP. XVII.

1 *Offences.* 3 *We muſt forgive him that treſpaſſeth againſt us.* 10 *Wee are unprofitable ſervants.* 11 *Of the ten lepers.* 20 *Of the comming of the kingdome of heaven.* 33 *Falſe Chriſts.* 36 *After what maner Chriſts comming ſhall be.*

T Hen ſayd hee to his diſciples, ✣ 1 It can not be avoided, but that offences will come, but woe *be* to him by whom they come.

2 It is better for him that a great milſtone were hanged about his necke, and that hee were caſt into the ſea, then that he ſhould offend one of theſe little ones.

3 ✣ 2 Take heed to your ſelves: if thy brother treſpaſſe againſt thee, rebuke him: and if hee repent, forgive him.

4 ✣ And though hee ſinne againſt thee ſeven times

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2 Seeing that men oftentimes purchaſe friendſhip to themſelves, by other mens coſts, it is a ſhame for us, if with a free and liberall beſtowing of the goods which the Lord hath given us to that purpoſe, we doe not pleaſe him, nor procure the good will of our neighbours, ſeeing that by this onely meanes, riches, which are oftentimes occaſions of ſinne, are turned to another ende and purpoſe.

a *This parable doth not approove the ſtewards naughtie dealing, for it was very theft: but parables are ſet forth, to ſhew a thing covertly & as it were under a figure to repreſent the trueth, though it agree not throughly with the matter it ſelfe: ſo that Chriſt meaneth by this parable to teach us, that worldly men are more hedie in the affaires of this world, then children of God are carefull for everlaſting life.*

b *Men that are given to this preſent life, contrary to whom the children of light are ſet: S. Paul calleth thoſe ſpirituall, and the other carnall.*

c *This is not ſpoken of goods that are evill gotten, for God will have one bountifulneſſe to the poore, from a good fountaine: but he calleth theſe riches of iniquitie, which men uſe naughtily.*

d *To wit, the poore Chriſtians: for they are the inhabiters of theſe Tabernacles. Theophil.*

e *We ought to take heede that for abuſing our earthly function and duetie, wee be not deprived of heavenly giftes: for howe can they vſe ſpirituall giftes aright, who abuſe worldly things?*

f *That is, heavenly and true riches: which are contrary to worldly and fleeting ſubſtance.*

g *Matth. 6, 14.*

3 No man can love God and riches together.

4 Our ſinnes are not hidden to God, although they be hidden to man, yea although they be hidden to them whoſe ſinnes they are.

✣ *Matth. 11, 12.*

5 The Phariſes deſpiſed the excellencie of the new Covenant, in reſpect of the olde, being ignorant of the perfect righteouſneſſe of the Law, and how falſe expounders they were of the Law, Chriſt declareth by the ſeventh Commandement.

✣ *Matth. 5, 18.*

✣ *Matth. 5, 32. and 19, 9. 1. Cor. 7, 11.*

g *They that gather by this place, that a man cannot be maried againe after that he hath put away his wife for adulterie, while ſhe liveth, reaſon findly: for Chriſt ſpeaketh of thoſe divorces which the Iewes uſed, of which for we can not take the diſorcement for adultery, for adulterers were put to death by the law.*

6 The end of the poverty and miſerie of the godly, ſhalbe everlaſting ioy: as the end of the rioteouſneſſe and cruell pride of the rich ſhallbe everlaſting miſerie, without all hope of mercy.

k *Very gorgeouſly and ſumptuouſly: for purple garments were coſtly, and this fine linnen which was a kinde of linnen that came out of Achaia, was as deare as golde.*

i *Heavenly and ſpirituall things are expreſſed, and ſet forth under colours and reſemblances fit for our ſenſes.*

7 Seeing that we have a moſt ſure rule to live by, layd forth unto us in the word of God, raſhly and vainely doe men ſeeke for other revelations.

✣ *Matth. 18, 7. marke 9, 42.*

1 The Church is of neceſſitie ſubiect to offences: but the Lord will not ſuffer them unpunished, if any of the leaſt be offended.

2 Our reprehenſions muſt be iuſt, and proceede of love and charity.

✣ *Matth. 18, 22.*

times in a day, and seven times in a day turne a-gaine to thee, saying, It repenteth mee, thou shalt forgive him.

5 ¶ 3 And the Apostles sayd unto the Lord, Increase our faith.

6 And the Lord said, ✠ If ye had faith, *as much as is* a graine of mustard seed, and should say unto this mulberie-tree, Plucke thy selfe up by the roores, and plant thy selfe in the sea, it should even obey you.

7 ¶ 4 Who is it also of you, that having a servant plowing or feeding cattell, would say unto him by and by, when hee were come from the field, Goe, and sit downe at table?

8 And would not rather say to him, Dresse wherewith I may suppe, and gird thy selfe, and serve me, till I have eaten and drunken, and afterward eat thou, and drinke thou?

9 Doeth hee thanke that servant, because hee did that which was commanded unto him? I trow not.

10 ¶ 5 So likewise yee, when yee have done all those things, which are commanded you, say, We are unprofitable servants: we have done that which was our duetie to doe.

11 ¶ 6 And so it was when he went to Hierusalem, that hee passed through the middes of Samaria, and Galile.

12 And as hee entred into a certaine towne, there mette him ten men that were lepers, which stood a farre off.

13 And they lift up their voyces and sayd, Iesus, Master, have mercy on us.

14 And when he saw *them*, he sayd unto them, ✠ Go, shew your selves unto the Priests. And it came to passe, that as they went, they were clensed.

15 Then one of them, when hee saw that hee was healed, turned backe, and with a loud voyce praysed God.

16 And fell downe on his face at his feete, and gave him thanks: and he was a Samaritan.

17 And Iesus answered, and sayd, Are there not ten cleansed? but where *are* the nine?

18 There is none found that returned to give God prayse, save this stranger.

19 And hee sayd unto him, Arise, goe thy way, thy faith hath saved thee.

20 ¶ 7 And when hee was demaunded of the Pharises, when the kingdome of God should come, he answered them, and sayd, The kingdome of God commeth not with b observation.

21 Neither shall men say, Lo here, or lo there: for behold, the kingdome of God is c within you.

22 ¶ 8 And he sayd unto the disciples, The dayes will come, when ye shall desire to see d one of the dayes of the Sonne of man, and ye shall not see it.

23 ✠ 9 Then they shall say to you, Behold here, or behold there: *but* goe not thither, neither follow them.

24 For as the lightning that lightneth out of the one *part* under heaven, shineth unto the other *part* under heaven, so shall the Sonne of man be in his day.

25 But first must he suffer many things, and be reproved of this generation.

26 ✠ 10 And as it was in the dayes of Noe, so shall it be in the dayes of the Sonne of man.

27 They ate, they dranke, they married wives, and gave in marriage unto the day that Noe went into the Arke: and the flood came, and destroyed them all.

28 ✠ Likeneese also as it was in the dayes of Lot: They ate, they dranke, they bought, they sold, they planted, they built.

29 But in the day that Lot went out of Sodom, it rained fire and brimstone from heaven, and destroyed them all.

30 After these *ensamples* shall it be in the day when the sonne of man revealed.

31 11 At that day he that is upon the house, and his stuffe in the house, let him not come downe to take it out: and he that is in the field likewise, let him not turne backe to that he left behinde.

32 * Remember Lots wife.

33 Whosoever will seeke to save his soule, shall lose it: and whosoever shall lose it, shall e get it life.

34 ✠ I tell you, in that night there shall be two in one bed: the one shallbe received, and the other shallbe left.

35 Two women shallbe grudging together, the one shallbe taken, and the other shallbe left.

36 Two shallbe in the field: one shallbe received, and another shallbe left.

37 12 And they answered, and sayde to him, Where, Lord? And he sayd unto them, Wheresoever the body *is*, thither shall also the egles be gathered together.

CHAP. XVIII.

1 *The parable of the unrighteous Iudge and the widow.* 10 *Of the Pharise and the Publicane.* 15 *Children are of the kingdome of heaven.* 22 *To sell and give to the poore.* 28 *The Apostles forsake all.* 31 *Christ foretelleth his death.* 35 *The blinde man receiveth sight.*

AND 1 hee spake also a parable unto them, *to this end*, that they ✠ ought alwayes to pray, and not to a waxe faint,

2 b Saying, There was a iudge in a certaine city, which feared not God, neither reverenced man.

3 And there was a widow in that city, which came unto him, saying, Doe mee iustice against mine adversarie.

4 And hee would not of a long time: but afterward he sayd with himselfe, Though I feare not God, nor reverence man,

5 Yet because this widow troubleth mee, I will doe her right, lest at the last shee come and c make me weary.

6 And the Lord sayd, Heare what the unrighteous Iudge saith.

7 Now shall not God avenge his elect, which cry night and day unto him, yea, though d he suffer long for them?

8 I tell you he will avenge them quickly: but when the Sonne of man commeth, shall hee find faith on the earth?

9 ¶ 2 He spake also this parable unto certaine which trusted in themselves that they were iust, and despised other.

10 Two men went up into the Temple to pray:

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3 God will never be unmyndfull or lacking to the Godly (although he be not so perfitly with them, as they would) even in those difficulties, which cannot be overcome by mans reason.

✠ Matth. 17. 20.

a If you had no more faith but the quantitie of the graine of mustard seede.

4 Seeing that God may challenge unto himselfe of right, both us and all that is ours, he can be debter unto us for nothing, although we labour manfully even unto death.

5 The most perfit keeping of the Law, which we can performe, deserved no reward.

6 Christ doeth well even unto such, as will be unthankfull, but the benefits of God profite them onely to salvation, which are thankfull.

✠ Levit. 14. 2.

7 The kingdome of God is not marked of many, although it be most present before their eyes: because they fondly perswade themselves, that it is joyned with outward pompe.

b With any outward pompe and shew of maiestie, to be knowne by: for there were otherwise many plaine and evident tokens whereby men might have understood, that Christ was the Messias, whose kingdome was so long looked for: but he speaketh in this place of those figues which the Pharises dreamed of, which looked for an earthly kingdome of Messias.

c You looke about for Messias as though he were absent, but he is amongst you in the middes of you.

8 Wee oftentimes neglect those things when they be present, which wee afterward desire when they are gone, but in vaine. d The time will come that you shall seeke for the Sonne of man with great sorow of heart & shall not finde him.

✠ Mat. 24. 23. mar. 13 21.

9 Christ foreswerneth us that false Christs shall come, and that his glory shall suddenly be spread faire and wide through the world, after that the ignominie of the crosse is put out and extinguished,

✠ Geo. 7. 7 mat. 24. 38. 1. pet 3. 20.

10 The world shallbe taken unawares with the sudden iudgement of God: and therefore the faithfull ought to watch continually.

✠ Gen. 19. 24.

11 We must take good heed, that neither distrust, nor the inticements of this world, nor any respect of friendship hinder us the least that may be.

* Geo. 19. 26.

✠ Chap. 9. 24. mat. 10, 39. mar. 8, 35. john 12, 25.

e That is, shall save it: so Matthew expounded it: for the life that is here spoken of, is everlasting salvation.

✠ Matth. 24. 41.

12 The onely way to continue is to cleave to Christ.

* Matth. 4. 18.

1 God will have us to continue in prayer, not to weare us, but to exercise us: therefore we must so strive with impatience, that long delay cause us not to breake off the course of our prayers.

✠ Rom. 12. 12. 1. thess. 5. 17.

a Yeelde to afflictions, and adversities as they doe which are out of heart.

b He doeth not compare things that are equall together, but the lesse with the greater: If a man get his right at a most unrighteous iudges hands, much more shall the prayers of the godly prevaile before God.

c Word for word, beate mee downe with her blowes, and it is a metaphore taken of wrestlers, who beate their adversaries with their fistes or clubbes: so doe they that are importunate beate the iudges eares with their crying out, even as it were with blowes. d Though he seeme slowe in revenging the iniurie done to his.

2 Two things especially make our prayers voyde and of none effect: confidence of our owne righteousnesse, and the contempt of other: and an humble heart is contrary to both these,

the one a Phariſe, and the other a Publican.

11 3 The Phariſe ſtoode and prayed thus with himſelfe, O God, I thanke thee that I am not as other men, extortioners, uniuſt, adulterers, or even as this Publican.

12 I faſt twiſe in the weeke: I give tithe of all that ever I poſſeſſe.

13 But the Publican ſtanding e a farre off, would not lift up ſo much as his eyes to heaven, but ſmote his breſt, ſaying, O God, be mercifull to mee a ſinner.

14 I tell you, this man departed to his houſe, iuſtified rather then the other: 4 for every man that exalteth himſelfe ſhall be brought low, and he that humbleth himſelfe ſhalbe exalted.

15 ¶ ✠ f They brought unto him alſo babes that he ſhould touch them. 4 And when his diſciples ſaw it, they rebuked them.

16 5 But Ieſus g called them unto him, and ſaid, Suffer the babes to come unto mee, and forbid them not: for of ſuch is the kingdome of God.

17 6 Verely I ſay unto you, whoſoever receiveth not the kingdome of God as a babe, hee ſhall not enter therein.

18 * Then a certaine ruler asked him, ſaying, Good Maſter, what ought I to doe, to inherite eternall life?

19 And Ieſus ſayd unto him, Why calleſt thou me good? none is good, ſave one, *even* God.

20 Thou knoweſt the commandements, * Thou ſhalt not commit adulterie: Thou ſhalt not kill: Thou ſhalt not ſteale: Thou ſhalt not beare falſe witneſſe: Honour thy father and thy mother.

21 7 And he ſayd, All theſe have I kept from my youth.

22 Now when Ieſus heard that, hee ſayd untó him, yet lackeſt thou one thing, Sell all that ever thou haſt, and diſtribute unto the poore, and thou ſhalt have treaſure in heaven, and come follow me.

23 But when he heard thoſe things, he was very heavy: for he was marveilous rich.

24 8 And when Ieſus ſaw him very ſorowfull, he ſayd, With what difficultie ſhall they that have riches, enter into the kingdome of God!

25 Surely it is eaſier for a camel to go through a needles eye, then for a rich man to enter into the kingdome of God.

26 Then ſaid they that heard it, And who then ſhall be ſaved?

27 And he ſayd, The things which are unpoſſible with men, are poſsible with God.

28 ¶ ✠ Then Peter ſaid, Loe, we have left all, and have followed thee.

29 9 And he ſayd unto them, Verely I ſay unto you, there is no man that hath left houſe, or parents, or brethren, or wife, or children for the kingdome of Gods ſake,

30 Which ſhall not receive much more in this world, and in the world to come life everlaſting.

31 ¶ * 10 Then Ieſus tooke unto him ✠ twelve, and ſayd unto them, Behold, we goe up to Hieruſalem, and all things ſhall be fulfilled to the Sonne of man, that are written by the Prophets.

32 For he ſhall be delivered unto the Gentiles, and ſhall be mocked, and ſhalbe ſpitefully entreated, and ſhalbe ſpited on.

33 And when they have ſcourged him, they will put him to death: but the third day hee ſhall riſe againe.

34 But they underſtood h none of theſe things, and this ſaying was hid from them, neither perceived they the things, which were ſpoken.

35 ¶ ✠ 11 And it came to paſſe, that as he was come neere unto Iericho, a certaine blinde man ſate by the way ſide, begging.

36 And when he heard the people paſſe by, he asked what it meant.

37 And they ſayd unto him, that Ieſus of Nazareth paſſed by.

38 Then he cried, ſaying, Ieſus the Sonne of David, have mercy on me.

39 12 And they which went before, rebuked him that hee ſhould hold his peace, but hee cryed much more, O Sonne of David, have mercy on me.

40 And Ieſus ſtood ſtill, and commanded him to be brought unto him. And when hee was come neere, he asked him,

41 Saying, What wilt thou that I doe unto thee? And hee ſayd, Lord, that I may receive my ſight.

42 And Ieſus ſayd nnto him, Receive thy ſight: thy faith hath ſaved thee.

43 Then immediatly he received his ſight, and followed him, praiſing God: and all the people, when they ſaw *this*, gave praiſe to God.

CHAP. XIX.

a *Zaccheus the Publican.* 13 *Ten pieces of money delivered to ſervants to occupie withall.* 29 *Ieſus entreth into Hieruſalem.* 34 *Hee foretelleth the deſtruction of the citie with teares.* 45 *He caſteth the ſellers out of the Temple.*

NOw 1 when Ieſus entred and paſſed through Iericho,

2 Beholde, there was a man named Zaccheus, which *was* the a chiefe receiver of the tribute, and he was rich.

3 And hee ſought to ſee Ieſus, who he ſhould be, and could not for the preaſſe, becauſe hee was of a low ſtature.

4 Wherefore he ranne before, and climed up into a wilde ſigge-tree, that he might ſee him: for he ſhould come that *way*.

5 And when Ieſus came to the place, hee looked up, and ſaw him, and ſaid unto him, Zaccheus, come downe at once: for to day I muſt abide at thine houſe.

6 Then he came downe haſtily, and received him ioyfully.

7 2 And when all they ſaw it, they murmured, ſaying, that hee was gone in to lodge with a ſinfull man.

8 3 And Zaccheus ſtood forth, and ſaid unto the Lord, Behold, Lord, the halfe of my goods I give to the poore: and if I have taken from any man by b forged cavillation, I reſtore him foure fold.

9 Then Ieſus ſayd to him, This day is ſalvation come unto this houſe, foraſmuch as he is alſo become the c ſonne of Abraham.

10 ✠ For the ſonne of man is come to ſeeke, and to ſave that which was loſt.

11 4 And whiles they heard theſe things, hee continued and ſpake a parable, becauſe hee was neere to Hieruſalem, and becauſe alſo they thought that the kingdome of God ſhould ſhortly appeare.

12 He ſayd therefore, * A certaine noble man went into a farre countrey, to receive for himſelfe a kingdome, and ſo to come againe.

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3 Although we confeſſe that whatſoever we have vve have it of God yet are vve deſpiſed of God, as a proude and arrogant, if we put never ſo little truſt in our owne workes before God.

e Farre from the Phariſe in a lower place.

✠ Chap. 14.11. mat. 23.12.

✠ Mat. 19.13. mar 10.13.

f The children were tender and yong, in that they were brought, which appeareth more evidently in that that they were infants, which is to be marked againſt them that are enemies to the baptizing of children.

g To iudge or thinke of Chriſt after the reaſon of our fleſh, is the cauſe of infinite corruptions.

5 The children alſo of the faithfull are comprehended in the free covenant of God.

g Them that caried the children, whom the diſciples drove away.

6 Childlike innocencie is an ornament of Chriſtians.

✠ Matt. 19.16. marke 10.17.

* Exod. 20.30.

7 The intiſement of riches carieth away many from the right way.

8 To be both rich and godly is a ſingular gift of God.

✠ Mat. 19.27. mar. 10.28.

9 They become the richeſt of all, which refuſe not to be poore for Chriſts ſake.

✠ Mat. 20.17. marke 10.32.

10 As ſure and certaine as perſecution is, ſo ſure is the glory which remaineth for the conquerours.

h Hereby we ſee how ignorant the diſciples were.

✠ Matt. 20.19. marke 10.46.

11 Chriſt ſheweth by a viſible miracle, that he is the light of the world.

12 The more ſtops and lets that Satan layeth in our way, even by them which profeſſe Chriſtes Name, ſo much the more ought we to goe forward.

1 Chriſt preventeth them with his grace eſpecially, which ſeemed to be furtheſt from it.

a The overſeer and head of the Publicans which were there together: for the Publicanes were divided into companies: as we may gather by many places of Cicero his orations.

2 The world forſaketh the grace of God, and yet is unwillingly that it ſhould be beſtowed upon other.

3 The example of true repentance, is knowen by the effect.

b By falſely accuſing any man: and this agreeth muſt fully to the maſter of the cuſtomers perſon: for commonly they have thistrade among them when they rob and ſpoile the common-weale, they have nothing in their mouthes, but the profit of the common-weale, and under that colour they play the theeves, inſomuch that if men reproove and goe about to redreſſe their robberie, and ſpoyling, they cry out, the common-wealth is hindred.

c Beloved of God, one that walketh in the ſteps of Abrahams faith: and we gather that ſalvation came to that houſe, becauſe they received the bleſſing as Abraham had, for all of the houſehold were circumciſed.

✠ Matth. 18.11. 4 We muſt patiently waite for the iudgement of God, which ſhalbe revealed in his time.

* Matth 25.14.

13 5 And

13 § And he called his ten ſervants, and delivered them ten pieces of money, and ſaid unto them, Occupy till I come.

§ There are three ſorts of men in the Church: the one ſort fall from Chriſt whom they ſee not: the other, which according to their vocation, beſtow the gifts which they have received of God, to his glory with great paines and diligence: the third live idlely, and do no good. As for the firſt, the Lord when hee commeth will juſtly puniſh them in his time: the other he will bleſſe, according to the paines which they have taken: and as for the ſlouthfull and idle perſon, he will puniſh them at the firſt.

14 Now his citizens hated him, and ſent an ambaſſage after him, ſaying, Wee will not have this man to reigne over us.

15 And it came to paſſe, when he was come againe, and had received his kingdome, that he commanded the ſervants to be called to him, to whom he gave his money, that he might know what every man had gained.

16 Then came the firſt, ſaying, Lord, [d] thy piece hath encreaſed ten pieces.

17 And he ſaide unto him, Well, good ſervant: becauſe thou haſt bene faithfull in a very little thing, take thou authoritie over ten cities.

18 And the ſecond came, ſaying, Lord, thy piece hath encreaſed five pieces.

19 And to the ſame he ſaid, Be thou alſo *ruler* over five cities.

d This was a piece of money, which the Grecians uſed, and was in value about an hundred pence, which is about ten crownes.

20 § So the other came, and ſaid, Lord, behold thy piece, which I have layd up in a napkin:

21 For I feared thee, becauſe thou art a ſtraite man: thou takeſt up that thou laiedſt not downe, and reapeſt that thou diddeſt not ſow.

22 Then hee ſaid unto him, Of thine owne mouth will I iudge thee, O evill ſervant. Thou kneweſt that I am a ſtraite man, taking up that I laid not downe, and reaping that I did not ſow.

23 Wherefore then gaveſt not thou my money into the [e] banke, that at my comming I might have required it with vantage?

24 And hee ſaid to them that ſtood by, Take from him that piece, and give it him that hath ten pieces.

25 (And they ſaide unto him, Lord, he hath ten pieces.)

26 ✣ For I ſay unto you, that unto all them that have, it ſhallbe given: and from him that hath not, even that he hath, ſhallbe taken from him.

27 Moreover, thoſe mine enemies, which would not that I ſhould reigne over them, bring hither, and ſlay them before me.

28 ¶ And when he had thus ſpoken, [f] hee went foorth before, aſcending up to Hieruſalem.

29 ✣ § 7 And it came to paſſe, when he was come neere to Bethphage, and Bethania, beſides the mount which is called *the mount* of Olives, he ſent two of his diſciples,

30 Saying, Go ye to the towne which is before *you*, wherein aſſoone as ye are come, ye ſhall finde a colt tied, whereon never man ſate: looſe him, and bring him *hither*.

31 And if any aske you, why ye looſe *him*, thus ſhall ye ſay unto him, Becauſe the Lord hath need of him.

32 So they that were ſent, went their way, and found it as he had ſaid unto them.

33 And as they were looſing the colt, the owners thereof ſaid unto them, Why looſe yee the colte?

34 And they ſayd, The Lord hath neede of him.

35 ¶ * So they brought him to Ieſus, and they caſt their garments on the colt, and ſet Ieſus thereon.

36 And as hee went, they ſpred their cloathes in the way.

37 And when hee was now come neere to the going downe of the mount of Olives, the whole multitude of the diſciples began to reioyce, and to praiſe God with a loude voyce, for all the great workes that they had ſeene,

38 Saying, Bleſſed *be* the King that commeth in the Name of the Lord: peace in heaven, and glory in the higheſt *places*.

39 § Then ſome of the Phariſes of the company ſaid unto him, Maſter, rebuke thy diſciples.

40 But he anſwered, and ſaid unto them, I tell you, that if theſe ſhould holde their peace, the ſtones would cry.

41 ¶ ✣ 9 And when he was come neere, he beheld the Citie, and wept for it,

42 Saying, [h] O if thou haddeſt even knowen [i] at the leaſt in this [k] thy day thoſe things, which *belong* unto thy [l] peace! but now are they hid from thine eyes.

43 For the dayes ſhall come upon thee, that thine enemies ſhall caſt a trench about thee, and compaſſe thee round, and keepe thee in on every ſide,

44 And ſhall make thee even with the ground, and thy children which are in thee, and they ſhall not leave in thee a ſtone upon a ſtone, becauſe thou kneweſt not [m] that ſeaſon of thy viſitation.

45 ¶ § 10 Hee went alſo into the Temple, and began to caſt out them that ſold therein, and them that bought,

46 Saying unto them, It is written, * Mine houſe is the houſe of prayer, ✻ but ye have made it a denne of theeves.

47 And he taught dayly in the Temple. And the hie Prieſtes and the Scribes, and the chiefe of the people ſought to deſtroy him.

48 But they coulde not finde what they might doe to him: for all the people hanged upon him when they heard him.

8 When they ſtrenger which ought to be the chiefeſt preachers and ſetters foorth of the kingdome of God, he will raiſe up other extraordinarily, in deſpite of them.

9 Chriſt is not ſimply delived with the deſtruction, no not of the wicked.

g Chriſt breaketh off his ſpeech, which ſheweth partly how he was mooved with compaſſion for the deſtruction of the citie, that was like to enſue: and partly to upbraid them for their trecherie and ſtubburneſſe againſt him, ſuch as hath not lightly bene heard of.

h At leaſt wiſe thou, O Hieruſalem, to whom this meſſage was properly ſent.

i If after the ſlaying of ſo many Prophets, and ſo oft refuſing mee the Lord of the Prophets, nowe eſpecially in this my laſt comming to thee, thou hadſt had any regard to thy ſelfe. k The fit and commodious time is called the day of this citie. l That is, thoſe things wherein thy happineſſe ſtandeth. m That is, this very inſtant wherein God viſited thee.

✣ Mat. 21, 13. 10 Chriſt ſheweth after his entrie into Hieruſalem by a viſible ſigne, that it is his office enioyned him of his Father to purge the Temple. † Mat. 11, 23. iſai. 56, 7. ✻ Ierem 7, 11.

CHAP. XX.

4 From whence Johns Baptiſme was. 9 The wickednesse of the Prieſts is noted by the parable of the vineyard and the husbandmen. 21 To giue tribute to Cesar. 27 He conuinceth the Sadducets denying the reſurrection. 41 How Chriſt is the ſonne of David.

AND ✣ 1 it came to paſſe, that on one of thoſe dayes, as hee taught the people in the Temple, and preached the Goſpel, the hie Prieſtes and the Scribes came upon him, with the Elders,

2 And ſpake unto him, ſaying, Tell us by what authoritie thou doeſt theſe things, or who is hee that hath given thee this authoritie?

3 And he anſwered, and ſaid unto them, I alſo will aske you one thing: tell me therefore:

4 The baptiſme of Iohn, was it from heaven, or of men?

5 And they reaſoned within themſelves, ſaying, If we ſhall ſay, From heaven, he will ſay, Why then beleeved ye him not?

6 But if wee ſhall ſay, Of men, all the people will ſtone us: for they be perſwaded that Iohn was a Prophet.

7 Therefore they anſwered, that they could not tell whence it *was*.

8 Then Ieſus ſaid unto them, Neither tell I you, by what authoritie I doe theſe things.

9 ¶ * 2 Then began he to ſpeake to the people this parable, A certaine man planted a vineyard,

✣ Matth. 21, 23. marke 11, 27.

1 The Phariſes being overcome with the truth of Chriſtes doctrine, moove a queſtion about his outward calling, and are overcome by the witneſſe of their owne conſcience.

* Matth. 21, 33. marke 12, 1. iſai. 5, 1. Ierem. 2, 21.

2 It is no new thing to have them the chiefeſt enemies of Chriſt and his ſervants, which are converſant in the very Sanctuary of Gods holy place: but at length they ſhall not eſcape unpuniſhed.

* Matth. 21, 7. iohn 12, 14.

f The diſciples ſtaggered and ſtaied at the matter, but Chriſt goeth on boldly though death were before his eyes.

✣ Matth. 21, 1. marke 11, 1.

7 Chriſt ſheweth in his owne perſon, that his kingdome is not of this world.

and let it foorth to husbandmen: and went into a ſtrange countrey, for a great time.

10 And at the time convenient hee ſent a ſervant to the husbandmen, that they ſhould give him of the fruite of the vineyard: but the husbandmen did beat him, and ſent him away emptie.

11 Againe hee ſent yet another ſervant: and they did beate him, and foule intreated him, and ſent him away emptie.

12 Moreover he ſent the thirde, and him they wounded and caſt out.

13 Then ſaid the Lord of the vineyard, What ſhall I doe? I will ſende my beloved ſonne: it may be that they will do reverence when they ſee him.

14 But when the husbandmen ſawe him, they reaſoned with themſelves, ſaying, This is the heire: come, let us kill him, that the inheritance may be ours.

15 So they caſt him out of the vineyard, and killed him. What ſhall the Lord of the vineyard therefore doe unto them?

16 Hee will come and deſtroy theſe husbandmen, and will give our his vineyard to others. But when they heard it, they ſaid, God forbid.

17 ¶ And he beheld them, and ſayd, What meaneth this then that is written, ✣ The ſtone that the builders refuſed, that is made the head of the corner?

18 Whoſoever ſhall fall upon that ſtone, ſhall be broken: and on whomſoever it ſhall fall, it will grinde him to powder.

19 Then the high Prieſtes, and the Scribes the ſame houre went about to lay hands on him (but they feared the people) for they perceived that he had ſpoken this parable againſt them.

20 ¶ 3 And they [a] watched *him* and ſent foorth [b] ſpies, which ſhould faine themſelves iuſt men [c] to take him in his talke, and to deliver him unto the power and [d] authoritie of the governour.

21 And they asked him, ſaying, Maſter, we know that thou ſayeſt, and teacheſt right, neither doeſt thou accept [e] any mans perſon, but teacheſt the way of God truely.

22 Is it lawfull for us to give Ceſar tribute or no?

23 But he perceived their [f] craftineſſe, and ſaid unto them, Why tempt ye me?

24 Shewe mee a pennie. Whoſe image and ſuperſcription hath it? They anſwered, and ſayde, Ceſars.

25 Then hee ſaid unto them, * Give then unto Ceſar the things which are Ceſars, and to God thoſe which are Gods.

26 And they could not reproove his ſaying before the people: but they marveiled at his anſwere, and held their peace.

27 * 4 Then came to him certaine of the Sadduces (which deny that there is any reſurrection) and they asked him,

28 Saying, Maſter, ✣ Moſes wrote unto us, If any mans brother die having a wife, and hee die without children, that his brother ſhould take *his* wife, and raiſe up ſeede unto his brother.

29 Now there were ſeven brethren, and the firſt tooke a wife, and he died without children.

30 And the ſecond tooke the wife, and he died childleſſe.

31 Then the thirde tooke her: and ſo likewiſe the ſeven died, and left no children.

32 And laſt of all, the woman died alſo.

33 Therefore at the reſurrection, whoſe wife of them ſhall ſhe be? for ſeven had her to wife.

34 Then Ieſus anſwered, and ſaide unto them, The [g] children of this world marry wives, and are married,

35 But they which ſhall be counted worthy to enioy that world, and the reſurrection from the dead, neither marry wives, neither are married.

36 For they can die no more, foraſmuch as they are equall unto the Angels, and are the ſonnes of God, ſince they are the [h] children of the reſurrection.

37 And that the dead ſhall riſe againe, even ✣ Moſes ſhewed it beſides the buſh, when he ſaide, The Lord is the God of Abraham, and the God of Iſaac, and the God of Iacob.

38 For he is not the God of the dead, but of them which live: for all [i] liue unto him.

39 Then certaine of the Scribes anſwered, and ſaid, Maſter, thou haſt well ſaid.

40 And after that, durſt they not aske him any thing at all.

41 ¶ * 5 Then ſaid he unto them, How ſay they that Chriſt is Davids ſonne?

42 And David himſelfe ſaith in the booke of the Pſalmes, * The Lord ſaide unto my Lord, Sit at my right hand,

43 Till I have make thine enemies thy footeſtoole.

44 Seeing David called him Lord, how is hee then his ſonne?

45 ¶ Then in the audience of all the people, he ſayd unto his diſciples,

46 * 6 Beware of the Scribes, which willingly goe in long robes, and love ſalutations in the markets, and the higheſt ſeates in the aſſemblies, and the chiefe roomes at feaſts:

47 Which devoure widowes [k] houſes, and in ſhew make long prayers: Theſe ſhall receive greater damnation.

3 We muſt avoyd the example of the ambitious and covetous Paſtours. ſpoken by the figure Meton) mie-houſes, for the goods and ſubſtance.

CHAP. XXI.

1 *The widowes liberalitie above her riches,* 5 *Of the time of the deſtruction of the Temple,* 19 *and Hieruſalem.* 25 *The ſignes going before the laſt iudgement.*

AND ✣, as he beheide, hee ſawe the rich men which caſt their gifts into the treaſurie.

2 And hee ſawe alſo a certaine poore widowe which caſt in thither two mites:

3 And he ſaide, Of a trueth I ſay unto you, that this poore widowe hath caſt in more then they all.

4 For they all have of their ſuperfluitie caſt into the offerings of God: but ſhee of her penurie hath caſt in all the living that ſhe had.

5 * 2 Now as ſome ſpake of the Temple, how it was garniſhed with goodly ſtones, and with conſecrate things, he ſaid,

6 Are theſe the things that yee looke upon? the dayes will come wherein a ſtone ſhall not be left upon a ſtone, that ſhall not be throwen downe.

7 Then they asked him, ſaying, Maſter, but when ſhall theſe things be? and what ſigne *ſhall* there *be* when theſe things ſhall come to paſſe?

8 † And hee ſaid, Take heede, that ye be not deceived: for many will come [b] in my Name, ſaying, I am *Chriſt*, and the time draweth neere: follow ye not them therefore.

9 ¶ And

g They are called here in this place, the children of this world, which live in this world and not they, that wholly are given to the world, as before chap. 16.8. which are contrary to the children of light.

h That is, men partakers of the reſurrection, for as we ſay truely, that they ſhall live indeed, which ſhall enioy everlaſting life, ſo do they rife in deed, which riſe to life, though if that word reſurrection be taken generally, it belongeth alſo to the wicked which ſhall riſe to condemnation, which is not properly life, but death.

i Exod 3.6. 1 That is, before him: a notable ſaying, the godly doe not die, though they die here on earth.

✣ Pſal.118.22. iſa.28.16. act.4.11. rom.9.33. 1.pet.2.6.

✣ Matt 22.16. matth.12.13.

3 The laſt refuge that falſe prophets have to deſtroy the true Prophets, is to lay ſedition, and treaſon to their charge.

a A fit time to take him in.

b Whom they had dreamfully hired.

c That they might take ſome holde in his talke, and thereby forge ſome falſe accuſation againſt him.

d To put him to death.

e Thou art not moved by favour of any: and by perſon he meaneth outward circumſtances, which if a man have reſpect unto, he will not iudge alike of them that are indeede alike.

f Craftineſs is a certaine diligence and wiſtinesse doe evill, gotten by much uſe and great practiſe in matters.

✣ Rom.13.7.

✣ Matth.22.23. mar.12.18.

4 The reſurrection of the fleſh is avouched againſt the Sadduces.

✣ Deut.25.5.

✣ Mark 12.42.

1 The poore may exceed in bountie and liberalitie even the richeſt, according to Gods iudgement.

✣ Chap.19.44.mat. 24.1.mar 13.1.

2 The deſtruction of the Temple is foreſold, that that true ſpirituall building may be built up, whoſe head builders moſt and ought to be circumſpect.

a There were things that were hanged upon walles and pillars.

† Ephef.5.6. 2.theſ.2.3

b Vſing my Name.

9 And when ye heare of warres and ſeditions, be not afraid: for theſe things muſt firſt come, but the end followeth not by and by.

10 Then ſayd he unto them, Nation ſhall riſe againſt nation, and kingdome againſt kindgome,

11 ✤ And great earthquakes ſhall be in divers places, and hunger, and peſtilence, and fearefull things, and great ſignes ſhall there be from heaven.

12 But before all theſe, they ſhall lay their hands on you, and perſecute *you*, delivering you up to the aſſemblies, and into priſons, and bring you before kings and rulers for my Names ſake.

13 And this ſhall turne to you, for a [c] teſtimoniall.

14 ✤ Lay it up therefore in your hearts, that ye caſt not before hand what ye ſhall anſwere.

15 For I will give you a mouth, and wiſedome where againſt all your adverſaries ſhall not be able to ſpeake nor reſiſt.

16 Yea, ye ſhalbe betrayed alſo of parents, and of your brethren, and kinſmen, and friendes, and *ſome* of you ſhall they put to death.

17 And yee ſhall be hated of all men for my Names ſake.

18 * Yet there ſhall not one haire of your heads periſh.

19 By your patience [d] poſſeſſe your ſoules.

20 ✤ 4 And when ye ſee Hieruſalem beſieged with ſouldiers, then underſtand that the deſolation thereof is neere.

21 Then let them which are in Iudea, flee to the mountaines: and let them which are in the middes thereof, depart out: and let not them that are in the countrey, enter therein:

22 For theſe be the dayes of vengeance, to fulfill all things that are written.

23 But who *be* to them that be with child, and to them that give ſucke in thoſe dayes: for there ſhall be great diſtreſſe in this land, and [e] wrath over this people,

24 And they ſhall fall on the [f] edge of the ſword, and ſhall be led captiue into all nations, and Hieruſalem ſhall be troden under foot of the Gentiles, untill the time of the Gentiles be fulfilled.

25 ✲ 5 Then there ſhall be ſignes in the ſunne, and in the moone, and in the ſtarres, and upon the earth trouble among the nations, with perplexitie: the ſea and the waters ſhall roare.

26 6 And mens hearts ſhall faile them for feare and for looking after thoſe things which ſhall come on the world: for the powers of heaven ſhall be ſhaken.

27 And then ſhall they ſee the Sonne of man come in a cloud, with power and great glory.

28 And when theſe things begin to come to paſſe, then looke up, and lift up your heads: * for your redemption draweth neere.

29 6 And he ſpake to them a parable, Behold, the ✲tree, and all trees,

30 When they now ſhoot foorth, ye ſeeing them, know of your owne ſelves, that ſummer is then neere.

31 * So likewiſe yee, when yee ſee theſe things come to paſſe, know ye that the kingdome of God is neere.

32 Verely I ſay unto you, This age ſhall not paſſe, till all *theſe* things be done:

33 Heaven and earth ſhall paſſe away, but my words ſhall not paſſe away.

34 ✤ Take heed to your ſelves, leaſt at any time your hearts be oppreſſed with ſurfeting and drunkenneſſe, and cares of this life, and leaſt that day come on you at vnwares.

35 For as a ſnare ſhall it come [h] on all them that dwell on the face of the whole earth.

36 Watch therefore, and pray continually, that ye may be counted worthy to eſcape all theſe things that ſhall come to paſſe, and that ye may [i] ſtand before the ſonne of man.

37 ¶ Now in the day time hee taught in the Temple, and at night he went out, and aboade in the mount, that is called the *mount* of Olives.

38 And all the people came in the morning to him, to heare him in the Temple.

CHAP. XXII.

3 Iudas ſelleth Chriſt. 7 The Apoſtles prepare the Paſſeover, 24 They ſtriue who ſhalbe chiefeſt. 31 Satan deſireth them. 35 Chriſt ſheweth that they wanted nothing. 42 He prayeth in the mount. 44 He ſweateth blood. 50 Malchus eare cut of and healed. 57,58,60 Peter denieth Chriſt thrise. 63 Chriſt is mocked and ſtrooken. 69 He confeſſeth himſelfe to be the Sonne of God.

NOw ✤ the [1] feaſt of unleavened bread drew neere, which is called the Paſſeover.

2 And the hie Prieſts and Scribes ſought how they might kill him: for they feare the people.

3 ✤ 2 Then entred Satan into Iudas, who was called Iſcariot, and was of the number of the twelve.

4 And he went his way, and communed with the hie Prieſts and [a] captaines, how he might betray him to them.

5 So they were glad, and agreed to give him money.

6 And he conſented, and ſought opportunity to betray him unto them, when the people were [b] away.

7 ¶ * 3 Then came the day of unleavened bread, when the Paſſeover [c] muſt be ſacrificed.

8 And he ſent Peter and Iohn, ſaying, Go and prepare us the [d] Paſſeover that we may eate it.

9 And they ſaid to him, Where wilt thou, that we prepare *it*?

10 Then he ſayd unto them, Behold, when ye be entred into the citie, there ſhall a man meet you, bearing a pitcher of water: follow him into the houſe that he entreth in,

11 And ſay unto the good man of the houſe, The Maſter ſaith unto thee, Where is the lodging where I ſhall eate my Paſſeover with my diſciples?

12 Then he ſhall ſhew you a great high chamber trimmed: there make it ready.

13 So they went, and found as he had ſayd unto them, and made ready the Paſſeover.

14 ✲ 4 And when the [e] houre was come, he ſate downe, and the twelve Apoſtles with him.

15 Then he ſayd unto them, I have earneſtly deſired to eate this Paſſeover with you, before I [f] ſuffer.

16 For I ſay unto you, Hencefoorth I will not eate of it any more, untill it be fulfilleth in the kingdome of God.

17 And he tooke the cup, and gave thanks, and ſayd, Take this, and divide it among you:

18 For I ſay unto you, I will not drinke of the fruit of the vine, untill the kingdome of God be come.

3 The true Temple of Gods built up even in the middeſt of incredible tumults, and moſt ſharpe miſeries, through invincible patience, ſo that the end thereof cannot be but moſt happy.
✤ Mat.24,7. marke 13,18.
c This ſhalbe the end of your troubles and afflictions, they ſhalbe witneſſes both before God and man, aſwell of the trecherous and cruell dealing of your enemies, as alſo of your conſtancie: A noble ſaying, that the afflictions of the godly and holy men pertaines to the witnes of the trueth.
✤ Chap.12,12. mat.10.19. marke 13,11.
* Mat.10,30.
d Though you are compaſſed about on all ſides with many miſeries, yet notwithſtanding be valiant and courageous, and beare out theſe things manfully.
✲ Dan.9,27. mat.24 15. marke 13,14.
4 The finall deſtruction of the whole citie is foretold.
e By wrath, thoſe things are meant, which God ſendeth whē he is diſpleaſed.
f Word for word, mouth, for the Hebrewe call the edge of a ſword the mouth becauſe the edge biteth.
✲ Iſa.13, 10. ezek. 32.7. mat.24,29. marke 13,24.
g When the times are expired, appointed for the ſalvation of the Gentiles and puniſhment of the Iewes: And ſo he paſſeth from the deſtruction of Hieruſalem, to the hiſtorie of the latter iudgement.
5 After divers tempeſt, the Lord will at the length plainly appeare to deliver his Church.
* Rom.8,27.
6 We muſt be ſober and watchfull both day and night for the Lords coming, that we be not taken at unwares.
✤ Rom,13,13.

a On all men wheroſoever they be.
i You may ſo appeare that you will abide the countenance and ſentence of the Iudge without feare.

✤ Mat.26,1. marke 14,10.
1 Chriſt is taken upon the day of the Paſſeover, rather by the providence of his Father, then by the will of men.
✤ Mat.26,14. marke 14,10.
a God by his wonderfull providence, cauſeth him to be the miniſter of our ſalvation, who was the authour of our deſtruction.
a They that had the charge of keeping the Temple, which were none of the Prieſts and Biſhops, as appeareth by the 52 verſe of this Chapter.
b Without tumult, unwitting to the people which uſed to follow him: and therefore indeed they watched their time, when they knew he was alone in the garden.
* Mat 26,17. marke 14,13.
3 Chriſt teacheth his diſciples by a manifeſt miracle, that although he be going to be crucified, yet nothing is bid from him: and therefore that he goeth willingly to death.
c By the order appointed by the Lawe.
d The Iambe which was the figure of the Paſſeover: And this is ſpoken by the figure metonymie, which is very uſuall in the matter of the Sacraments.

✲ Mat.26.10. mat.14,17. 4 Chriſt having ended the Paſſeover according to the order of the Lawe, forewarneth them that this ſhall be his laſt banquet with them, after the maner and neceſſitie of this life. e The evening and twilight, at what time this ſupper was to be kept, f I am put to death.

✣ Mat.26,16. marke 14.22. 1. Cor.11.24.

5 Christ establisheth his new Covenant, and his communicating with us with newe signes.

g Here is a double Metonymie: for first the vessell is taken for that which is conteined in the vessell, as the cup, for the wine which is within the cup. Then the wine is called the Covenant or Testament, whereas indeede it is but the signe of the Testament, or rather of the blood of Christ, whereby the Testament was made: neither is it a vaine signe, though it be not all one with the thing that is represented.

h This word, that, sheweth the excellencie of the Testament, and answereth to the place of Ieremie, Chap 31. 31. where the new Testament is promised.

✣ Mat.26.21. marke 14.18. Psal 41.9.

9 Christ sheweth againe that he goeth to death willingly, although he be not ignorant of Iudas treason.

i That is, his practise, to use the Hebrewes to speake. 2. Kings 14.29. Is not the hand of Ioab in this matter?

7 Although the decree of Gods providence come necessarily to passe, yet it excuseth not the fault of the instruments.

* Matth 20.25. marke 10.42.

* The Pastours are not called to rule, but to serve.

k Have great titles, for so it was the custome to honour Princes with suche great titles.

19 ✣ 5 And hee tooke bread, and when he had given thanks, he brake it, and gave to them, saying, This is my body, which is given for you: doe this in the remembrance of me.

20 Likewise also after supper *he tooke* the cup, saying, This g cup *is* h that new Testament in my blood, which is shed for you.

21 ✣ 6 Yet behold, the i hand of him that betrayeth me, is with me at the table.

22 7 And truely the Sonne of man goeth as it is appointed: but woe *be* to that man by whom he is betrayed.

23 Then they began to enquire among themselves which of them it should be, that should doe that.

24 ¶ * 8 And there arose also a strife among them, which of them should seeme to be the greatest.

25 But hee said unto them, The kings of the Gentiles reigne over them, and they that beare rule over them, are called k bountifull.

26 But ye *shall* not *be so*: but let the greatest among you be as the least, and the chiefest as he that serveth.

27 For who is greater, he that sitteth at table, or he that serveth? is not hee that sitteth at table? And I am among you as he that serveth.

28 9 And yee are they which have continued with me in my tentations.

29 Therefore I appoint unto you a kingdome, as my Father hath appointed unto me,

30 * That ye may eate, and drinke at my table, in my kingdome, and sit on seates, and iudge the twelve tribes of Israel.

31 ¶ 10 And the Lord sayd, Simon, Simon, behold, ✣ Satan hath desired you, l to winnow you as wheat.

32 11 But I have prayed for thee, that thy faith faile not: therefore when thou art converted, strengthen thy brethren.

33 * 12 And he said unto him: Lord, I am ready to goe with thee into prison, and to death.

34 But he said, I tell thee, Peter, the cocke shall no crow this day, before thou hast thrise denied that thou knewest me.

35 ¶ And he said unto them, ✣ When I send you without bag, and scrip, and shooes, lacked ye any thing? And they sayd, Nothing.

36 m Then he sayd to them, But now hee that hath a bagge, let him take it, and likewise a scrip: and he that hath none, let him sell his coate, and buy a sword.

37 For I say unto you, That yet the same which is written, must be performed in mee, ✣ Even with the wicked was he numbred: for doubtlesse those things which *are written* of me, have an end.

38 And they sayd, Lord, behold, here are two swords. And he said unto them, It is enough.

39 ¶ * And he came out, and went (as he was wont) to the mount of Olives, and his disciples also followed him.

40 * 13 And when hee came to the place, hee sayd to them, Pray, least ye enter into tentation.

41 14 And hee was drawen aside from them about a stones cast, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, take away this cuppe from mee: nevertheless, not my will, but thine be done.

43 And there appeared an Angel unto him from heaven, comforting him.

44 But being in an n agonie, hee prayed more earnestly: and his sweat was like o drops of blood, trickling downe to the ground.

45 15 And he rose up from prayer, and came to *his* disciples, and found them sleeping for heavines.

46 And hee sayd unto them, Why sleepe ye? rise and pray, least ye enter into tentation.

47 ¶ ✣ 16 And while hee yet spake, behold, a company, and he that was called Iudas one of the twelve, went before them, and came neere unto Iesus to kisse him.

48 And Iesus sayd unto him, Iudas, betrayest thou the Sonne of man with a kisse?

49 17 Now when they which were about him, saw what would follow, they sayd unto him, Lord, shall we smite with the sword?

50 And one of them smote a servant of the hie Priest, and strooke off his right eare.

51 Then Iesus answered, and sayd, Suffer *them* thus farre: and he touched his eare, & healed him.

52 18 Then Iesus sayd unto the hie Priests, and captaines of the Temple, and the Elders which were come to him, Bee yee come out as unto a thiefe with swords and staves?

53 When I was dayly with you in the Temple, ye stretched not forth the hands against me: but this is your very houre, and the p power of darknes.

54 ¶ * Then tooke they him, and led him, and brought him to the hie Priest house. 19 And Peter followed afarre off.

55 * And when they had kindled a fire in the middes of the hall, and were set downe tegether, Peter also sate downe among them.

56 And a certaine mayd beheld him as he sate by the fire, and having well looked on him, sayd, This man was also with him.

57 But he denied him, saying, Woman, I know him not.

58 And after a little while, another man sawe him, and sayd, Thou art also of them. But Peter sayd, Man, I am not.

59 And about the space of an houre after, a certaine other affirmed, saying, Verely, even this man was with him: for he is also a Galilean.

60 And Peter sayd, Man, I know not what thou sayest. And immediatly while hee yet spake, the cocke crew.

61 Then the Lord turned backe, and looked upon Peter: and Peter remembred the worde of the Lord, how he had sayd unto him, * Before the cocke crow, thou shalt denie me thrise.

62 And Peter went out, and wept bitterly.

63 ¶ * And the men th at held Iesus, mocked him, and strooke him.

* Mat.26.14. marke 14.38.

13 Christ hath made death acceptable unto us, by overcomming in our name, all the horrours of death, which had joyned with them the curse of God.

14 Prayers are a sure succour against the most perillous assaults of our enemies.

n This agonie sheweth that Christ, strove much, and was in great distresse: for Christ strove not onely with the feares of death, as other men use to doe, for so many martyrs might seeme more constant then Christ but with the feare, full iudgement of his angrie Father, which is the fearefullest thing in the world: and the matter was, for that he tooke the burden of all our sinnes upon himselfe.

o These doe not onely shew that Christ was true man, but other things also which the godly have to consider of, wherein redemption of all mankind is conteined in the sonne of God his debasing himselfe to the state of a servant: such things as no man can sufficiently declare.

15 Man are utterly sluggish, even in thir greatest danger untill Christ stirre them up.

✣ Mat.26.47. marke 14.43. iohn 18.3.

16 Christ is willingly betrayed and taken, that by his obedience hee might deliver us, which were guiltie for the betraying of Gods glory.

17 That zeale which carieth us out of the bounds of our vocation, displeaseth not Christ.

18 Even the very feare of them which tooke Christ, prooveth partly their evill conscience, and partly also that all these things were done by Gods providence

p The power of mans nature, and of the singular goodnesse of God towards his elect.

19 Wee have to behold in Peter an example both of the fragilitie of the sonne.

* Mat.26.58. ✣ Mat.26,58,59. mar.14.66. iohn 18.25. ✣ Mat.26,34. iohn 13,38.

20 Christ bare the shame that was due to our sinnes, * Mat.b.26,67. mar.14,65.

ence, and partly also that all these things were done by Gods power that was given to darknesse, to oppresse the light for a season.

64 And

64 And when they had blindfolded him, they
smote him on the face, and asked him, saying,
Prophecie who is that smote thee.

65 And many other things blasphemously
spake they against him.

66 ✣ 21 And assoone as it was day, the Elders
of the people, and the hie Priests and the Scribes
came together, and led him into their Councill,

67 Saying, Art thou that Christ? tell us. And he
said unto them, If I tell you, ye will not beleeve it.

68 And if also I aske you, you will not answere
me, nor let me goe.

69 Hereafter shall the Sonne of man sit at the
right hand of the power of God.

70 Then said they all, Art thou then the Sonne
of God? And he said unto them, Ye say, that I am.

71 Then said they, What neede we any further
witnesse? for wee our selves have heard it of his
owne mouth.

CHAP. XXIII.

1 *He is accusſth before Pilate.* 7 *He is sent to Herode.* 12 *He is mocked.* 14 *Pilate yeldeth him up to the Iewes request.* 27 *The women bewaile him.* 33 *He is crucified.* 39 *One of the theeves reuileth him.* 43 *The other is saued by faith.* 45 *He dieth.* 53 *He is buried.*

THen 1 the whole multitude of them arose, and
led him unto Pilate.

2 And they began to accuse him, saying, We
have found this man a perverting the nation, ✣ and
forbidding to pay tribute to Cesar, saying, That
he is Christ a King.

3 * And Pilate asked him, saying, Art thou
the King of the Iewes? And he answered him, and
said, Thou sayest it.

4 Then said Pilate to the hie Priestes, and to
the people, I finde no fault in this man.

5 But they were the more fierce, saying, Hee
mooveth the people, teaching throughout all Iu-
dea, beginning at Galile, even to this place.

6 2 Now when Pilate heard of Galile, he asked
whether the man were a Galilean.

7 And when he knew that he was of b Herodes
iurisdiction, hee sent him to Herod, which was also
at Hierusalem in those dayes.

8 And when Herod saw Iesus, he was exceeding-
ly glad: for hee was desirous to see him of a long
season, because he had heard many things of him,
and trusteth to have seene some signe done by him.

9 Then questioned hee with him of many
things: but he answered him nothing.

10 The hie Priestes also and Scribes stoode
foorth and accused him vehemently.

11 And Herod with his c men of warre, despi-
sed him, and mocked him, and araied him in white,
and sent him againe to Pilate.

12 3 And the same day Pilate and Herod were
made friends together: for before they were ene-
mies one to another.

13 ¶ 4 Then Pilate called together the high
Priests, and the d rulers, and the people,

14 ✣ And said unto them, Yee have brought
this man unto me, as one that perverted the peo-
ple: and beholde, I have examined him before
you, and have found no fault in this man, of those
things whereof ye accuse him:

15 No, nor yet Herod: for I sent you to him:
and loe, nothing worthy of death is done of him.

16 5 I will therefore chastise him, and let him
loose.

17 (For of necessitie hee must have let one
loose unto them at the feast.)

18 Then all the multitude cried at once, saying,
Away with him, and deliver unto us Barabbas:

19 Which for a certaine insurrection made in
the citie, and murther, was cast in prison.

20 Then Pilate spake againe to them, willing
to let Iesus loose.

21 But they cryed, saying, Crucifie, crucifie him.

22 6 And he said unto them the third time, But
what evill hath hee done? I finde no cause of death
in him: I will therefore chastise him, and let him
loose.

23 But they were instant with loud voyces, and
required that he might be crucified: and the voyces
of them and of the hie Priests prevailed.

24 So Pilate gave sentence, that it should be
as they required.

25 And hee let loose unto them him that for
insurrection and murther was cast into prison,
whom they desired, and delivered Iesus to doe
with him what they would.

26 ¶ ✣ 7 And as they ledde him away, they
caught one Simon of Cyrene, comming out of
the field, and on him they laid the crosse, to beare
it after Iesus.

27 8 And there followed him a great multi-
tude of people, and of women, which women be-
wailed and lamented him.

28 But Iesus turned backe unto them, and said,
Daughters of Hierusalem, weepe not for me, but
weepe for your selves, and for your children.

29 For behold, the dayes will come, when men
shall say, Blessed *are* the barren, and the wombes
that never bare, and the pappes which never gave
sucke.

30 Then shall they begin to say to the moun-
taines, ✣ Fall on us: and to the hilles, Cover us.

31 * For if they doe these things to a e greene
tree, what shall be done to the drie?

32 ✣ And there were two others, which were
evill doers, led with him to be slaine.

33 9 And when they were come to the place,
which is called Calvarie, there they crucified him,
and the evill doers: one at the right hand, and the
other at the left.

34 10 Then said Iesus, Father, forgive them: for
they knowe not what they doe. And they parted
his raiment, and cast lots.

35 And the people stood, and beheld: and the
rulers mocked him with them, saying, Hee saved
others: let him save himselfe, if he be that Christ
the f Chosen of God.

36 The souldiers also mocked him, and came
and offered him vineger,

37 And said, If thou be the King of the Iewes,
save thy selfe.

38 11 And a superscription was also written
over him, in Greeke letters, and in Latin, and in
Hebrew, THIS IS THAT KING OF
THE IEWES.

39 ¶ g And 12 one of the evill doers, which
were hanged, railed on him, saying, If thou be
that Christ, save thy selfe and us.

40 But the other answered, and rebuked him,
saying, Feareſt thou not God, seeing thou art in
the same condemnation?

41 We

Matth. 27, 1. marke 15, 1. iohn 18, 28.

21 Christ is wrongfully condemned of blasphemie before the hie Priestes iudgement seate, that we might be quit before God from the blasphemie which we deserved.

2 Christ, who is now readie to suffer for the sedition, which we raised in this world, is first of all pronounced guiltles, that it might appeare that he suffered not for his owne sinnes (which were none) but for ours.

2 *Corrupting the people, and leading them into errours.*

✣ Matth. 22, 21. marke 12, 17.

* Matth. 27, 22. marke 15, 12. iohn 18, 33.

2 Christ is a laughing stocke to princes, but to their great smart.

b *This was Herod Antipas the Tetrarch, in the time of whose gouernance, which was almost the space of 22 yeeres, Iohn the Baptist preached and was put to death, and Iesus Christ also died and rose againe, and the Apostles began to preach, and diuers things were done at Hierusalem almost seuen yeeres after Christs death. This Herod was sent into banishment to Lions, about the second yeere of Caius Cesar.*

c *Accompained with his nobles and souldiers which followed him from Galile.*

3 The hatred of godlinesse ioyneth the wicked together.

4 Christ is quit the second time, euen of him of whom he is condemned, that it might appeare, how he being iust, redeemed us which were iniust.

d *These whom the Iewes called the Sanhedrin.*

✣ Matth. 27, 13. marke 15, 14. iohn 18, 34.

5 The wisedome of the flesh, of two euils chuseth the lesse, but God curseth such counsels.

6 Christ is quit the third time, before he was condemned once, that it might appeare, how that our sinnes were condemned in him.

✣ Matth. 27, 32. marke 15, 21.

7 An example of the outragiousnes and disorder of souldiers.

8 The triumph of the wicked hath a most horrible end.

¶ Isai. 2, 19. hose. 10, 8. reuel. 6, 16.

* 1. Pet. 4, 17.

e As if he said, If they doe thus to me that am fruitfull, and alwayes flourishing, and who live for ever by reason of my Godhead, what will they doe to you, that are unfruitfull and voide of all lively righteousnesse?

✣ Matth. 27, 38. marke 15, 27. iohn 19, 18.

9 Christ became accursed for us upon the Crosse, suffering the punishment which they deserved that would be Gods.

10 Christ in praying for his enemies, sheweth that he is both the sacrifice and the Priest.

f Whom God loveth more then all others.

11 Pilate an vnware is made a preacher of the kingdome of Christ.

g Therefore either we must take that spoken by Synecdoche which Matthew saith, or that both of them mocked Christ. But one of them at the length ouercome with the great patience of God, brake foorth into that confession worthy all memorie.

12 Christ in the midst of the humbling of himselfe upon the crosse, sheweth indeede that he hath both power of life to saue the beleevers, and of death to reuenge the rebellious.

41 We are in deede righteously *here*: for we receiue things worthy of that we have done: but this man hath done nothing [h] amisse.

42 And hee said unto Iesus, Lord, remember me, when thou commest into thy kingdome.

43 Then Iesus said unto him, Verely I say unto thee, to day shalt thou be with me in [i] Paradise.

44 ¶ 13 And it was about the sixt houre: and there was a darkenesse over all the land, untill the ninth houre.

45 14 And the Sunne was darkened, and the vaile of the Temple rent through the middes.

46 And Iesus cried with a loud voyce, and said, ✣ Father, into thine handes I commend my spirit. And when he thus had said, he gave up the ghost.

47 ¶ 15 Now when the Centurion sawe what was done, he glorified God, saying, Of a suretie this man was iust.

48 And all the people that came together to that sight, beholding things which were done: smote their breasts, and returned.

49 16 And all his acquaintance stood afarre off, and the women that followed him from Galile, beholding the things.

50 ¶ ✣ 17 And beholde, there was a man named Ioseph, which was a counseller, a good man and a iust.

51 Hee did not consent to the counsell and deede of them, *vvhich vvas* of Arimathea, a citie of the Iewes: who also himselfe waited for the kingdome of God.

52 He went unto Pilate, and asked the bodie of Iesus.

53 And tooke it downe, and wrapped it in a linnen cloath, and laide it in a tombe hewen out of a rocke, wherein was never man yet layd.

54 And that day was the preparation, and the Sabbath [k] drew on.

55 18 And the women also that followed after, which came with him from Galile, beheld the sepulchre, and how his body was laid.

56 And they returned and prepared odours, and oyntments, and resteth the Sabbath *day* according to the commandement.

h *More then he ought.*

i *God made the visible paradise in the East part of the world: but that which we behold with the eyes of our minde is the place of everlasting ioy and saluation through the goodnesse and mercy of God, a most pleasant rest of the soules of the godly, and most quiet and ioyfull dwelling.*

13 Christ being even at the point of death, sheweth himselfe to be God almightie, even to the blind.

14 Christ entreth stoutly into the very darkenesse of death, for to overcome death even within his most secret places.

✣ Psal. 31,6.

15 Christ causeth his very enemies to give honourable witnesse on his side, so oft as it pleaseth him.

16 Christ gathereth together, and defendeth his little flocke in the midst of the tormentours.

✣ *Matt.* 27,57. *mar.* 15,43. *iohn* 19,38.

17 Christ through his favous buriall confirmeth the arueth both of his death, and resurrection, by the plaine and evident witnesse of Pilate.

k *Word for word, dawning, as now beginning, for the light of the former day drewe towarde the going downe, and that was the day of preparation for the feast which was to be kept the day following.*

18 Christ being set upon by the deuill and all his instruments, and being even in deaths mouth, seeth weake women in his foreward, minding straightwayes to triumph over those terrible enemies without any great endeuour.

CHAP. XXIV.

1 The women come to the sepulchre. 9 They report that which they heard of the Angels, unto the Apostles. 13 Christ doth accompanie two going to Emmaus. 27 He expoundeth the Scriptures unto them. 39 He offereth himselfe to his Apostles to be handled. 49 He promiseth the holy Ghost. 51 He is caried up into heaven.

✣ Mark. 16,1. iohn 20,1.

1 Poorefully women: even beside their expectation are chosen to be the first witnesses of the resurrection, that there might be no suspition either of deceit, or violence.

a *Very earely as Marke saith, or as Iohn saith, while it was yet darke, that is, when it was yet scarce the dawning of the day.*

NOw the✣ 1 first *day* of the weeke [a] earely in the morning, they came unto the sepulchre, and brought the odours which they had prepared, and certaine *vvomen* with them.

2 And they found the stone rolled away from the sepulchre.

3 And went in, but found not the body of the Lord Iesus.

4 And it came to passe, that as they were amased thereat, behold, two men suddenly stood by them in shining vestures.

5 And as they were afraid, and bowed downe their faces in the earth, they said to them, Why seeke ye him that liveth, among the dead?

6 He is not here, but is risen: remember ✣ how he spake unto you, when he was yet in Galile,

7 Saying, that the Sonne of man must be delivered into the hands of sinfull men, and be crucified, and the third day rise againe.

8 And they remembred his words.

9 2 And returned from the sepulchre, and told all these things unto the eleven, and to all the remnant.

10 Now it was Mary Magdalene, and Ioanna, and Mary the *mother* of Iames, and other women with them which told these things unto the Apostles.

11 But their words seemed unto them as a fained thing, neither beleeved they them.

12 ✣ 3 Then arose Peter and ran unto the sepulchre, and [b] looked in and saw the linen cloathes layd by themselves, and departed wondering in himselfe at that which was come to passe.

13 ¶ * 4 And behold two of them went that same day to a towne which was from Hierusalem about threescore furlongs, called Emmaus.

14 And they talked together of all these things that were done.

15 And it came to passe, as they communed together, and reasoned, that Iesus himselfe drewe neere, and went with them.

16 [c] But their eyes were holden, that they could not know him.

17 And he said unto them, What maner of communications are these that ye have one to another as ye walke and are sad?

18 And [d] the one (named Cleopas) answered and saide unto him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe therein in these dayes?

19 And he said unto them, What things? And they said unto him, Of Iesus of Nazareth, which was a Prophet, mightie in deede and in worde before God, and all the people,

20 5 And how the hie Priestes, and our rulers delivered him to be condemned to death, and hav ecrucified him.

21 But we trusted that it had beene hee that should have delivered Israel; and as touching all these things, to day is the third day, that they were done.

22 Yea, and certaine women among us made us astonied, which came early unto the sepulchre.

23 And when they found not his bodie, they came, saying, that they had also seene a vision of Angels, which said, that he was alive.

24 Therefore certaine of them which were with us, went to the sepulchre, and found it even so as the women had said, but him they saw not.

25 Then hee sayde unto them, O fooles and slowe of heart to beleeve all that the Prophets have spoken!

26 Ought not Christ to have suffered these things, and to enter into his glory?

27 And he began at Moses, and at all the Prophets, and interpreted unto them in all the Scriptures the things which were *vvritten* of him.

28 And they drewe neere unto the towne, which they went to, but he made as though hee would have gone further.

29 But they constrained him, saying, Abide with us, for it is towards night, and the day is farre spent. So he went in to tary with them.

30 And it came to passe, as hee sate at table with them, he tooke the bread, and blessed, and brake

✣ *Chap.* 9,22. *matth.* 17,23. *marke* 9,31.

2 The cowardly and dastardly minde of the disciples is upbraided by the stout courage of women, (so wrought by Gods great mercie) to shew that the kingdome of God consisteth in an extraordinarie power.

✣ Iohn 20,6.

3 Christ useth the incredulitie of his disciples, to the fuller setting forth of the trueth of his resurrection, least they should seeme to have beleeved that too lightly, which they preached afterward to all the world.

b *As it were holding downe his head, and bowing his necke, looked diligently in.*

* *Marke* 16,12.

4 The resurrection is prooued by two other witnesses, which saw it, and that is was no forged thing framed of purpose in their owne braines, all the circumstances doe declare.

c *Were holden backe and stayed, God so appointing it, no doubt: and therefore his body was not invisible, but their eyes were dimmed.*

d *Some of the old fathers thinke that the other disciple was this our Euangelist, but Epiphanius writing against the Saturniliani, saith it was Nathanael, but all these are uncertainties.*

5 It appeareth by the conferring of the forewarnings of the Prophets, that all those things are true and certaine, which the Euangelists have put downe in writing of Christ.

brake it, and gave it to them.

31 Then their eyes were opened, and they knew him: and he was e no more seene of them.

32 And they said betweene themselves, Did not our heartes burne within us, while he talked with us by the way, and when he opened to us the Scriptures?

33 And they rose up the same houre, and returned to Hierusalem, and founde the eleven gathered together, and them that were with them.

34 Which said, The Lord is risen indeede, and hath appeared to Simon.

35 Then they tolde what things *were* done in the way, and how he was knowen of them in f breaking of bread.

36 ¶ ✣ 6 And as they spake these things, Iesus himselfe stood in the mids of them, and said unto them, Peace *be* to you.

37 But they were abashed and afraid, supposing that they hath seene a spirit.

38 Then he said unto them, Why are ye troubled? and wherfore do g doubts arise in your hearts?

39 Beholde mine hands and my feet: for it is I my selfe: handle me, and see: for a spirit hath not flesh and bones, as yee see me have.

40 And when he had thus spoken, hee shewed them *his* hands and feet.

41 And while they yet beleeved not for ioy, and wondered, hee said unto them, Have ye here any meat?

42 And they gave him a piece of a broyled fish, and of an hony combe.

43 And hee tooke it, and did eat before them.

44 7 And hee saide unto them, These are the wordes, which I spake unto you while I was yet with you, that all must be fulfilled which are written of mee in the Lawe of Moses, and in the Prophets, and in the Psalmes.

45 Then opened hee their understanding, that they might understand the Scriptures.

46 And said unto them, Thus is it written, and thus it behoved Christ to suffer, and to rise againe from the dead the third day.

47 And that repentance, and remission of sinnes should be preached in his Name among all nations, h beginning at Hierusalem.

48 Now ye are witnesses of these things.

49 And beholde, I doe send the ✣ promise of my Father upon you: but tarie yee in the citie of Hierusalem, i untill ye be endued with power from on high.

50 3 Afterward he led them out into Bethania, and lift up his hands, and blessed them.

51 And it came to passe, that as hee blessed them, k hee departed from them, and was caried up into heaven.

52 And they worshipped him, and returned to Hierusalem with great ioy,

52 And were continually in the Temple, praising, and lauding God. Amen.

e *Suddenly taken away, and therefore we may not imagine that he was there in such a body as could not be seene, but beleeve in deed that he changed his place.*

f *When he brake bread, which that people vsed, as the Iewes vsed, yet at this day at the beginning of their meales, and say a prayer.*

✣ *Marke 16,14. Iohn 20,19.*

6 The Lord himselfe sheweth by certaine and necessarie signes, that he was risen againe, and that in the same bodie which he tooke upon him.

g *Liuers and doubtfull thoughts which fall oft into mens heads, when any strange thing falleth out, whereof there is no great likelyhood,*

7 The preaching of the Gospell, which was promised to the Prophets and performed in his time, is committed unto the Apostles: the summe whereof, is repentance and remission of sins.

h The Apostles who are the preachers of the Gospel beginning at Hierusalem.

✣ *Iohn 15,26. Acts 1.4.*

i *Vntill the holy Ghost came downe from heaven upon you.*

k Christ ascendeth into heaven, and departing bodily from his disciples, filleth their hearts with the holy Ghost.

✣ *Marke 16,16, acts 1.9.*

THE HOLY GOSPEL OF IESVS CHRIST, ACCORDING TO IOHN.

CHAP. I.

a That Worde begotten of God before all worldes, 2 and which was ever with the Father, 14 is made man, 6,7 For what end Iohn was sent from God. 16 His preaching of Christes office. 19,20 The record that he bare given vnto the Priestes. 40 The calling of Andrew, 42 of Peter, 43 Philip, 45 and Nathanael.

IN 1 the a beginning b was c that Word, and that Word was d with God, and that e Word was God.

2 This same was in the beginning with God.

3 ✣ 2 All f things were made by it, and g without it h was made nothing that was made.

4 i In it k was life, and that life was l the light of men.

1 The Sonne of God is of one, and the selfe same eternitie or everlastingnesse, and of one and the selfe same essence or nature, with the Father.

a *From his beginning, as the Euangelist saith, 1. epistle 2,1. as though he said, that the world began not then to have his being, when God began to make all that was made: for the word was even then when all things that were made, began to be made, and therefore hee was before the beginning of all things.*

b *Had his being.*

c *This word, That, pointeth out unto us a peculiar and choise thing above all other, and putteth a difference betweene this Worde, which is the Sonne of God, and the Lawes of God, which otherwise also are called the word of God.*

d *This word (With) putteth out the distinction of persons to us.*

e *This worde (Word) is the first in order in the sentence, and is that which the learned call (Subiectum:) and this word (God) is the latter in order, and the same which the learned call (Predicatum.)*

✣ *Col. 1.16.*

2 The Sonne of God declareth that same his everlasting Godhead, both by the creating of all things, and also by the preserving of them, and especially by the excellent gifts of reason and understanding, wherewith he that beautified man above all other creatures.

f *Paul expoundeth this place, Coloss. 1.15. and 16 verses.*

g *That is, as the Father did worke, so did the Sonne worke with him: for he was fellow-worker with him.*

h *Of all these things which were made, nothing was made without him.*

i *That is, by him: and it is spoken after the manner of the Hebrewes: meaning thereby that by his force and working power all life commeth to the world.*

k *To wit, even then, when all things are made by him, for els he would have said, Life is in him, and not life was.*

l *That force of reason and understanding, which is kindled to our mindes to knowledge him the author of so great a benefite.*

5 3 And that light shineth in the wildernesse, and the darkenesse m comprehended it not.

6 ¶ ✣ 4 There was a man sent from God, whose name *was* Iohn.

7 *This* same came for a witnesse, to beare witnesse of that light, that all men n through him might beleeve.

8 Hee was not o that light, but *was sent* to beare witnesse of that light.

9 5 This was p that true light, which lighteth every man that commeth into the world.

10 q Hee was in the world, and the worlde was ✱ made by him: and the world knew him not.

11 He came r unto his owne, and his owne received him not.

12 6 But as many as received him, to them hee gave s prerogative to be the sonnes of God, *even* to them that beleeve in his Name,

13 Which are borne not of blood, nor of the t will of the flesh, nor of the will of man, but of God.

3 The light of men is turned into darkenesse, but yet so that there is clearenes ynough to make them without excuse.

m They could not perceive nor reach unto it, to receive any light of it, no, they did not so much as acknowledge him.

✣ *Matth. 3,1. marke 1,4. luke 3,2.*

4 There is another more full manifestation of the Sonne of God, to the consideration whereof men are in good time stirred up, even by Iohns voice, who is as it were the herault of Christ.

n Through Iohn.

o That light which we spake of, to wit, Christ, who onely can lighten our darkenesse.

5 When as the Sonne of God sawe, that man did not acknowledge him by his workes, although they were endued with understanding (which hee had given to them all) hee exhibited himselfe unto his people to be seene of them with their corporall eyes: yet neither so did they acknowledge him, nor receive him.

p Who onely and properly deserveth to be called the light, for he shineth of himselfe and borroweth light of noue.

q That person of the Word, was made manifest even at that time when the worlde was made.

✱ *Hebr. 11,3.*

r The Word shewed himselfe againe, when he came in the flesh.

6 The Sonne being shut out of the most of his people, and acknowledged but of a fewe, doth regenerate them by his owne vertue and power, and receiveth them into that honour which is common to all the children of God, that is to bee the sonnes of God.

s He vouchsafed to give them that prerogative to take them to be his children.

t Of that grosse and corrupt nature of man; which is throughout the Scriptures set as enemie to the Spirit.

14 ¶ 7 And

* Matth.1.16.
7 That Sonne, who is God from everlasting, tooke upon him mans nature, that one and the selfe same might be both God and man, which manifestly appeared to many witnesses, that saw him amongst whom he was conversant, and unto whome by sure and undoubted arguments he shewed both his natures.
u That is, man: so that the part is taken for the whole, by the figure Synecdoche: for he tooke upon him all our whole nature, that is to say, a true body, and a true soule.
x For a season, and when that was ended, he went up into heaven: for the word which he useth, is taken from tents: and yet notwithstanding, his absence from us in body is not such, but that he is alwayes present with us, though not in flesh, yet by the vertue of his spirit.
‡ Matth.17.2. 2.pet.1.17.
y *The glory which he speaketh of here, is that manifestation of Christ his maiestie, which was as it were layd open before our eyes when the Sonne of God appeared in flesh.* z *This word (as) doeth not in this place betoken a likenesse, but the trueth of the matter, for his meaning is this, that we saw such a glorie, as beseemed and was meete for the true and onely begotten Sonne of God, who is Lord and King over all the world.* a *Hee was not onely a partaker of grace and trueth, but was full of the very substance of grace and trueth.*
8 Iohn is a faithfull witnesse of the excellencie of Christ. b *That is, Hee before whome I am sent to prepare him the way: so that these words are referred to the time of his calling, and not of his age, for Iohn was six moneths older then he.*
c *This sentence hath in it a turning of the reason as we call it, as who would say, a setting of that first which should be last, and that last which should be first: for in plaine speech this it is: He that cometh after me, is better then I am, for he was before me. The like kind of turning the reason we find in Luke 7.47. many sinnes are forgiven her, because shee loved much, which is thus much to say, she loved much, because many sinnes are forgiven her.* * *Colos.1.19. and 2.9.* 9 Christ is the most plentifull fountaine of all goodnesse, but then he powred out his gifts most bountifully, when as he exhibited and shewed himselfe to the world. d That is, grace upon grace, as a man would say graces heaped one upon another. 10 The true knowledge of God proceede onely from Iesus Christ. e 1.Tim 6.16. 1.iohn 4.12. e Who is neerest to his Father, not onely in respect of his love towards him, but by the bond of nature, and for that vnion or oneneſſe that is betweene them, whereby the Father and the Sonne are one. f Revealed him, and shewed him unto us, whereas before he was bid under the shadow of the Lawe, so that the quicknesse of the sight of our mindes was not able to perceived him: for whosoever, seeth him, seeth the Father also. 11 Iohn is neither the Messias, nor like to any of the other Prophets, but is the herault of Christ, who is now present.
g He did acknowledge him, and spake of him plainely and openly. h This rehearsing of one and the selfe same thing, though in divers words, is vsed much of the Hebrewes, and it hath great force: for they vse to speake one thing twise, to set it out more certainely and plainely. ✻ Acts 13.25. i The Iewes thought that Elias should come againe before the dayes of Messias, and they tooke the ground of that their opinion out of Malac.4.5. which place is to be understood of Iohn, Matth 11.14. And yet Iohn denieth that he is Elias, answering them in deed according as they meant. k They enquire of some great Prophet, and not of Christ, for Iohn denied before that he is Christ, for they thought that some great Prophet should be sent like unto Moses, wrestling to the purpose that place of Deut. 18.15. which is to be understood of all the companie of the Prophets and ministers, which have beene and shall be to the ende, and especially of Christ, who is the head of all Prophets * Isai 40.3. matth.3.3 luke 3.4. 12 Christ is the author of baptisme, and not Iohn: and therefore the force thereof consisteth not in Iohn, who is but a minister, but wholy in Christ the Lord. l Hereby we may prove that the Iewes knew there should be some change in religion under Messias,
m Whom all the world seeth not, and is even amongst you,

14 ✣ 7 And that Worde was made u flesh, and x dwelt among us, (and wee ‡ sawe the y glorie thereof, z as the glorie of the onely begotten *Sonne* of the Father) a full of grace and trueth.

15 ¶ 8 Iohn bare witnesse of him, and cryed, saying, This was he of whom I said, He that commeth b after me, was c before me: for he was better then I.

16 * 9 And of his fulnesse have all we received, and d grace for grace.

17 For the Law was given by Moses, but grace and trueth came by Iesus Christ.

18 10 * No man hath seene God at any time: that onely begotten Sonne, which is in the e bosome of the Father, he hath f declared him.

19 ¶ 11 Then this is the record of Iohn, when the Iewes sent Priests and Levites from Hierusalem to aske him, Who art thou?

20 And hee g confessed and h denyed not, and said plainely, I ✻ am not that Christ.

21 And they asked him, What then? Art thou Elias? And he said, i I am not, Art thou k that Prophet? And he answered, No.

22 Then saide they unto him, Who art thou, that wee may give answere to them that sent us? What sayest thou of thy selfe?

23 He said, I * am the voice of him that crieth in the wildernesse, Make straight the way of the Lord, as said the Prophet Esaias.

24 12 Now they which were sent, were of the Pharises.

25 And they asked him, and saide unto him, l Why baptizest thou then, if thou be not that Christ, neither Elias, nor that Prophet?

26 Iohn answered them, saying, I baptize with water: but there is one m among you, whom yee know not.

27 ✣ Hee it is that commeth after me, which was before me, whose shoe latchet I am not worthy to unloose.

28 Those things were done in Bethabara beyond Iordan, where Iohn did baptize.

29 ¶ 13 The next day Iohn seeth Iesus comming unto him, and sayeth, Beholde n that Lambe of God, which o taketh away the p sinne of the world.

30 This is he of whom I said, After me commeth a man, which was before me: for he was better then I.

31 And q I knewe him not, but because hee should be declared to Israel, therefore am I come, baptizing with water.

32 14 So Iohn bare recorde, saying, I behelde ‡ that Spirit come downe from heaven, like a doue, and it aboade upon him,

33 And I knewe him not: but he that sent me to baptize with water, hee saide unto mee, Vpon whom thou shalt see that Spirit come downe, and tary still on him, that is hee which baptizeth with the holy Ghost.

34 And I saw, and bare record that this is r that Sonne of God.

35 ¶ 15 The next day, Iohn stood againe, and two of his disciples.

36 16 And he beheld Iesus walking by, and said, Behold that Lambe of God.

37 17 And the two disciples heard him speake, and followed Iesus.

38 Then Iesus turned about, and saw them follow, and saide unto them, What seeke yee? And they said unto him, Rabbi, (which is to say by interpretation, Master) s where dwellest thou?

29 Hee saide unto them, Come, and see. They came and saw where he dwelt, and aboade with him that day: for it was about the t tenth houre.

40 Andrew, Simon Peters brother, was one of the two which had heard it of Iohn, and that followed him.

41 The same found his brother Simon first, and said unto him, We have found that Messias which is by interpretation, that u Christ.

42 And hee brought him to Iesus. And Iesus behold him, and said, Thou art Simon the sonne of Iona: thou shalt be called Cephas, which is by interpretation a stone.

43 ¶ The day following, Iesus would goe into Galile, and found Philip, and said unto him, Follow me.

44 Now Philip was of Bethsaida, the citie of Andrew and Peter.

45 18 Philip founde Nathanael, and sayde vnto him, wee haue founde him of whome * Moses did write in the Law, and the ✻ Prophets, Iesus that Sonne of Ioseph, that was of Nazareth.

✣ Mat.3.11. marke 1.7. luke 3.16. acts 1.5. and 11.16. and 19.4.

13 The bodie and trueth of all the sacrifices of the Law, to make satisfaction for the sinne of the world, is in Christ.
n This word (that) which is added, hath great force in it, not onely to set forth the worthinesse of Christ, and so to separate him from the Lambe which was a figure of him, and from all other sacrifices of the Law, but also to bring into our mind the Prophecies of Esay and others.
o This word of the present time signifieth a continuall act, for the Lambe hath this vertue proper unto him, and for ever, to take away the sinnes of the world.
p That is, that root of sinnes, to wit, our corruption, and so consequently the fruits of sinne, which are commonly called in the plurall number sinnes.
q I never knewe him by face before.
14 Christ is prooved to be the Sonne of God, by the comming downe of the holy Ghost, by the Fathers voice, and by Iohns testimonie.
‡ Mat.3.16. marke 1.10. luke 3.22.
r This word (That) pointeth out unto us some excellent thing, and marketh a difference betweene Christ and other whome Moses and the Prophets commonly call the sonnes of God, or the sonnes of the most high. 15 Iohn gathered disciples, not to himselfe, but to Christ. 16 Christ is set before us to followe not as a vaine shadowe, but as our Mediatour. 17 In this first gathering of the disciples wee have shewed unto us, that the beginning of salvation is from God, who calleth us unto his Sonne by the ministerie of his servants: whome (so preventing us) wee must also heare, and followe him home, that being instructed by him, wee may also instruct others.
s Where is thy lodging? t The night grew on. u That is, anoynted, and King also x the manner of the Iewish people. 18 The good endevours even of the unlearned, God doth so allowe, that he maketh them masters to be learned. * Genes.49. 10.deut 18.18. ✣ Isai.4.2. and 40.10. and 45.8.ierem.23.5. and 33.14. ezech.34. 23. and 37.24. Dan.9.24.

19 We must especially take heede of false presumptions, which shut up against us the entrance to Christ.

20 Simple upright-nesse discerneth the true Israelites from the false.

21 The ende of miracles is to set before us Christ the Almighty, and also the onely authour of our salvation, that wee may apprehend him by faith.

* Gen. 28. 12.

x *By these wordes, the power of God is signified which should appeare in his ministerie by the angels serving him as the head of the Church.*

1 Christ declaring openly in an assembly by a notable miracle, that hee hath power over the nature of things, to feede mans body, leadeth the mindes of all men, to his spirituall and saving vertue and power.

a After the talke which he had with Nathanael, or after that hee departed from Iohn, or after that he came into Galile.

2 Christ is carefull enough of our salvation, and therefore hath no neede of others to put him in mind of it.

b Mine appointed time.

c These were vessels appointed for water, where in they washed themselves.

d Every firkin contained an hundred pound, at twelve ounces the pound: Whereby we gather that Christ holpe them with a thousand and eight hundred pounds of wine.

e Word for word, are drunken. Now this speech, to be drunken, is not always taken in evill part in the Hebrew tongue, but signifieth sometime such store, and plentifull use of wine, as doth not passe measure, as Gen. 43. 34.

f That is, his cousins.

3 Christ being made subiect to the Lawe for us, satisfieth the Law of the Passover.

4 Christ being ordained to purge the Church, doeth with great zeale begin his office both of Priest and Prophet.

46 19 Then Nathanael sayd unto him, Can there any good thing come out of Nazareth? Philip said to him, Come, and see.

47 20 Iesus sawe Nathanael comming to him, and said of him, Behold indeede an Israelite, in whom is no guile.

48 21 Nathanael said unto him, Whence knewest thou me? Iesus answered, and said unto him, Before that Philip called thee, when thou wast under the figge tree, I saw thee.

49 Nathanael answered, and said unto him, Rabbi, thou art that Sonne of God: thou art that King of Israel.

50 Iesus answered, and said unto him, Because I said unto thee, I sawe thee under the figge tree, beleevest thou? thou shalt see greater things then these.

51 And he said unto him, Verely, verely, I say unto you, Hereafter shall ye see heaven open, and the Angels of God ✣ x ascending, and descending upon that Sonne of man.

CHAP. II.

x *Christ turneth water into Wine, 11 which was the beginning of his miracles. 12 He goeth downe to Capernaum: 13 from thence he goeth up to Hierusalem, 15 and casteth the merchandise out of the Temple. 19 He foretelleth that the Temple, that is, his body shall be destroyed of the Iewes. 23 Many beleeve in him, seeing the miracles which he did.*

AND 1 the a third day, was there a mariage in Cana a *toune* of Galile, and the mother of Iesus was there.

2 And Iesus was called also, and his disciples unto the mariage.

3 2 Now when the wine failed, the mother of Iesus sayd unto him, They have no wine.

4 Iesus sayd unto her, Woman, what have I to doe with thee? mine b houre is not yet come.

5 His mother sayd unto the servants, Whatsoever he sayth unto you doe it.

6 And there were set there, fixe c waterpots of stone, after the maner of the purifying of the Iewes, conteining two or three d firkins a piece.

7 And Iesus sayd unto them, Fill the waterpots with water. Then they filled them up to the brimme.

8 Then he sayd unto them, Draw out now, and beare unto the governour of the feast. So they beare it.

9 Now when the governour of the feast had tasted the water that was made wine, (for hee knew not whence it was, but the servants, which drew the water, knew) the governour of the feast called the bridegrome.

10 And sayd unto him, All men at the beginning set foorth good wine, and when men have e well drunke, then that which is worse: *but* thou hast kept backe the good wine untill now.

11 This beginning of miracles did Iesus in Cana a *toune* of Galile, and shewed forth his glorie: and his disciples beleeved on him.

12 After that, he went downe into Capernaum, he and his mother, and his f brethren, and his disciples: but they continued not many dayes there.

13 3 For the Iewes Passeover was at hand. Therefore Iesus went up to Hierusalem.

14 4 And hee found in the Temple those that sold oxen, and sheepe, and doves, and changers of money sitting *there*.

15 Then hee made a scourge of small cordes, and drave them all out of the Temple with the sheepe and oxen, and powred out the changers money, and overthrew their tables.

16 And said unto them that sold doves, Take these things hence: make not my fathers house an house of marchandise.

17 And his disciples remembred, that it was written, ✣ The g zeale of thine house hath eaten me up.

18 5 Then answered the Iewes, and sayd unto him, What h signe shewest thou unto us, that thou doest these things?

19 Iesus answered and said unto them, ✣ Destroy this Temple, and in three dayes I will raise it up againe.

20 Then said the Iewes, Fourtie and sixe yeeres was this Temple a building, and wilt thou reare it up in three dayes?

21 But he spake of the i temple of his body.

22 As soone therefore as hee was risen from the dead, his disciples remembred that he thus said unto them: and they beleeved the Scriptures, and the word which Iesus had said,

23 Nowe when hee was at Hierusalem at the Passeover in the feast, many beleeved in his Name, when they saw his miracles which he did.

24 6 But Iesus did not commit himselfe unto them, because he knew them all.

25 7 And had no neede that any should testifie of man, for he knew what was in man.

* Psal. 69. 9.

g Zeale in this place is taken for a wrathfull indignation and displeasure of the minde, conceived of some naughtie and evill dealing towards them whom we love well.

5 Against them which so blinde God to an ordinarie calling which they themselves most shamefully abuse, that they will not admit an extraordinarie, which God confirmeth from heaven, (and they although in vaine would have it extinguished) unlesse it be sealed with outward and bodily miracles.

h With what miracle doest thou confirme it, that we may see that heavenly power and vertue, which giveth thee authoritie to speake and doe thus? ✣ Mat. 26. 61. and 27. 40. mar. 14. 58. and 15. 29.

i That is, of his bodie.

6 It is not good crediting them, which stand onely upon miracles.

7 Christ is the searcher of hearts, and therefore true God.

CHAP. III.

1 *Christ teacheth Nicodemus the very principles of Christian regeneration. 14 The serpent in the wildernes. 23 Iohn baptizeth, 27 and teacheth his, that he is not Christ.*

THere 1 was nowe a man of the Pharises, named Nicodemus, a a ruler of the Iewes.

2 This *man* came to Iesus by night, and sayd unto him, Rabbi, wee knowe that thou art a b teacher come from God, for no man could doe these miracles that thou doest, except God were with him.

3 2 Iesus answered and said unto him, Verely, verely I say unto thee, Except a man be borne againe, he cannot d see the c kingdome of God.

4 Nicodemus said unto him, How f can a man be borne which is olde? can hee enter into his mothers wombe againe, and be borne?

5 Iesus answered, Verely, verely I say unto thee, except that a man be borne of water and of the Spirit, he cannot enter into the kingdome of God.

6 That which is borne of the flesh, is g flesh: and that that is borne of the Spirit, is spirit.

7 Marvaile not that I said to thee, Ye must be borne againe.

8 The winde bloweth where it h listeth, and

1 There are some sometimes more unlearned, then the learned: but as well the learned as the unlearned must desire wisedome of Christ onely.

a A man of great estimation, and a ruler amongst the Iewes.

b We know what thou art sent from God to teach us.

c But he in whom some part of the excellencie of God appeareth. And if Nicodemus had knowen Christ aright, he would not onely have said that God was with him, but in him: as Paul doeth 2. Cor. 13. 5.

2 The beginnig of Christianitie

thou

consisteth in this, that we know our selves not only to be corrupt in part, but to be wholly dead in sinne: so that our nature hath need to be created a new, as touching the qualities thereof: which can be done by no other vertue, but by the divine and heavenly, whereby we were first created.

d That is, go in, or entertain: he expounded himselfe afterward, vers. 5.

e The Church: for Christ sheweth in that place, how we come to be citizens, and to have ought to doe in the citie of God.

f How can I that am old be borne againe? for he answereth, as if Christ his wordes belonged to none but to him.

g That is, fleshly, to wit, wholly unclean and under the wrath of God: and therefore this word (Flesh) figureth the corrupt nature of man: contrarie to which is the Spirit, that is, the man ingrafted into Christ through the grace of the holy Ghost, whose nature is everlasting and immortall, though the strife of the flesh remaineth.

h With free and wandring blasts, as it listeth.

thou heareſt the ſound thereof, but canſt not tell whence it commeth, and whither it goeth: ſo is every man that is borne of the Spirit.

3 The ſecret myſterie of our regeneration which cannot be comprehended by mans capacitie, is perceived by faith, and that in Chriſt onely, becauſe that he is both God on earth, and man in heaven, that is to ſay, in ſuch ſort man, that hee is God alſo and therefore almighty: and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt unto us.

9 3 Nicodemus anſwered, and ſayd unto him, How can theſe things be?

10 Ieſus anſwered, and ſayd unto him, Art thou a teacher of Iſrael, and knoweſt not theſe things?

11 Verely, verely I ſay unto thee, We ſpeake that we know, and teſtifie that we have ſeene: but ye receive not our h witneſſe.

12 If when I tell you earthly things, ye beleeve not, how ſhould ye beleeve, if I ſhall tell you of heavenly things?

13 For no k man l aſcendeth up to heaven, but he that had deſcended from heaven, m that Sonne of man which n is in heaven.

14 ✣ And as Moſes lift up the ſerpent in the wilderneſſe, ſo muſt that Sonne of man be lift up,

15 That whoſoever beleeveth in him, ſhould not periſh, but have eternall life.

16 ✣ 5 For God ſo loveth the world, that hee hath given his onely begotten Sonne, that whoſoever beleeveth o in him, ſhould not periſh, but have everlaſting life.

17 * 6 For God ſent not his Sonne into the world, that he ſhould p condemne the world, but that the q world through him might be ſaved.

18 He that beleeveth in him is not condemned: but he that beleeveth not, is condemned already, becauſe hee hath not beleeved in the Name of that onely begotten Sonne of God.

19 * 7 And this is the r condemnation, that that light came into the world, and men loved darkeneſſe rather then that light, becauſe their deedes were evill.

20 For every man that evill doeth, hateth the light, neither commeth to light, leaſt his deedes ſhould be reproved.

21 But he that ſ doth trueth, commeth to the light, that his deedes might be made manifeſt, that they are wrought t according to God.

22 ¶ After theſe things came Ieſus, and his diſciples into the land of Iudea, and there taried with them, and ✣ baptized.

23 And Iohn alſo baptized in Enon beſides Salem, becauſe there was much water there: and they came and were baptized.

24 For Iohn was not yet caſt into priſon.

25 8 Then there aroſe a queſtion betweene Iohns diſciples and the Iewes, about purifying.

26 And they came unto Iohn, and ſaid unto him, Rabbi, he that was with thee beyond Iorden, to whom * thou bareſt witneſſe, behold, he baptizeth, and all men come to him.

27 Iohn anſwered, and ſaid, A man u can receive nothing, except it be given him from heaven.

28 Ye your ſelves are my witneſſes, that ✣ I ſaid, I am not that Chriſt, but that I am ſent before him.

29 He that hath the bride, is the bridegrome: but the friend of the bridegrome which ſtandeth and heareth him, reioyceth greatly, becauſe of the bridegromes voice. This my ioy therefore is fulfilled.

30 He muſt increaſe, but I *muſt* decreaſe.

31 He that is come from on hie, is about all: he that is of the earth, is of the x earth, and y ſpeaketh of the earth: hee that is come from heaven, is above all.

32 And what he hath z ſeene and heard, that he teſtifieth: but a no man receiveth his teſtimonie.

33 He that hath receiveth his teſtimonie, hath ſealed that ✣ God is true.

34 For he whom God hath ſent, ſpeaketh the words of God: for God giveth *him* not the Spirit by meaſure.

35 The Father loveth the Sonne, and hath *b given all things into his hand.

36 * Hee that beleeveth in the Sonne, hath everlaſting life, and he that obeyeth not the Sonne, ſhall not c ſee life, but the wrath of God abideth on him.

CHAP. IIII.

6 Ieſus being wearie, asketh drinke of the woman of Samaria. 21 He teacheth the true worſhip. 26 He confeſſeth that he is the Meſſias. 32 His meat. 39 The Samaritans beleeve in him. 46 He healeth the Rulers ſonne.

NOw 1 when the Lord knew, how the Phariſes had heard, that Ieſus mad ✣ and beptized moe diſciples then Iohn,

2 (Though Ieſus himſelfe baptized not, but his diſciples.)

3 Hee left Iudea, and departed againe into Galile.

4 And he muſt needs goe thorow Samaria.

5 2 Then came he to a citie of Samaria called Sychar, neere unto the poſſeſsion that *Iacob gave to his ſonne Ioſeph.

6 And there was Iacobs Well. Ieſus then wearied in the iourney, ſate a thus on the Well: it was about the b ſixt houre.

7 There came a woman of Samaria to drawe water. Ieſus ſaid unto her, Give me drinke.

8 For his diſciples were gone away into the citie, to buy meate.

9 Then ſaid the woman of Samaria unto him, How is it, that thou being a Iewe, askeſt drinke of me, which am a woman of Samaria? For the Iewes c meddle not with the Samaritans.

10 Ieſus anſwered and ſaid unto her, If thou kneweſt d that gift of God, and who it is that ſaith to thee, Give mee drinke, thou wouldeſt have aſked of him, and he would have give thee e water of life.

11 The woman ſaid unto him, Sir, thou haſt nothing to draw with, and the Well is deepe: from whence then haſt thou that water of life?

12 Art thou greater then our father Iaakob, which gave us the Well, and he himſelfe dranke

u What meane you to goe about to better my ſtate? this is every mans lot and portion that they cannot better themſelves one iote.

✣ Chap. 1, 20.

x Is nothing elſe but man, a piece of worke and of the ſlime of the earth.

y Savoureth of nothing but corruption, ignorance, dulneſſe, &c.

z What he knoweth fully and perfectly.

a That is, very few.

✣ Rom. 3, 4.

* Matth. 11, 27.

b Committed them to his power and will.

✣ Apoc. 2, 4. 1. Iohn 5, 10.

c Shall not enioy.

r This meaſure is to be kept in doing of our duetie, that neither by feare we be terrified from going forward, neither by raſhneſſe procure or plucke dangers upon our heads.

✣ Chap. 3, 22.

a Chriſt leaving the proud Phariſes, communicateth the treaſures of everlaſting life with a poore ſinfull woman, and ſtranger, refelling the groſſe errours of the Samaritans, and defending the true ſervice of God, which was delivered to the Iewes, but yet ſo, that he calleth both of them backe to himſelfe as one whom onely all the fathers, and alſo all the ceremonies of the Law did regard, and had a reſpect unto.

* Gen. 33, 19. and 49, 22. Iohn 4, 32.

3 The ſecret myſterie of our regeneration which cannot be comprehended by mans capacitie, is perceived by faith, and that in Chriſt onely, becauſe that he is both God on earth, and man in heaven, that is to ſay, in ſuch ſort man, that hee is God alſo and therefore almighty: and in ſuch ſort God, that he is man alſo, and therefore his power is manifeſt unto us.

h You handle doubtfull things, and ſuch as you have no certaine authour for, and yet men beleeve you: but I teach thoſe things that are of a trueth and well knowen. &c you beleeve me not.

k Onely Chriſt can teach us heavenly things, for no man aſcendeth, &c.

l That is, hath any ſpirituall light and underſtanding, or ever had, but onely that Sonne of God, which came downe to us.

m Whereas he is ſayd to have come down from heaven, that muſt be underſtood of his Godhead, and of the maner of his conception: for Chriſt his birth upon the earth was heavenly, and not earthly, for he was conceived by the holy Ghoſt.

n That which is proper to the divinitie of Chriſt, is here ſpoken of whole Chriſt, to give us to underſtand that he is but one perſon, wherein two natures are vnited, and this kind of ſpeech men call The communicating of proprieties. ✣ Num. 21, 9. chap. 12, 32. ✣ 1. Iohn. 4, 9. 5 Nothing els but the free love of the Father, is the beginning of our ſalvation, and Chriſt is he in whom our righteouſneſſe and ſalvation is reſident: and faith is the inſtrument or meane whereby we apprehend it, and life everlaſting is that which is ſet before us to apprehend. o It is not all one to beleeve in a thing, and to beleeve of a thing, for we may not beleeve (in any thing) ſave onely in God, but we may beleeve (of any thing) whatſoever, this faith Nazianzene in his oration of the Spirit. * Chap. 1, 19. and 12, 47. 6 Not Chriſt, but the deſpiſing of Chriſt doeth condemne. p That is, to be the cauſe of the condemning of the world, for indeede ſinnes are the cauſe of death, but Chriſt ſhall iudge the quicke and the dead. q Not onely the people of the Iewes, but whoſoever ſhall beleeve in him. ✣ Chap. 1, 9. 7 Onely wickedneſſe is the cauſe, why man refuſe the light that is offered them. r That is the cauſe of condemnation, which ſticketh faſt in men, unles through God his great benefit they be delivered from it. ſ That is, he that leadeth an honeſt life, and voide of all craft and deceit. t That is, with God, God as it were going before.

✣ Chap. 4, 1. 8 Satan inflameth the diſciples of Iohn with a fond emulation of their maiſter, to hinder the courſe of the Goſpel: but Iohn being mindfull of his office, doeth not onely breake off their endevours, but alſo taketh occaſion thereby to give teſtimonie of Chriſt, how we that in him onely the Father hath ſet foorth life everlaſting.

* Chap. 1, 34.

mone. c *There is no familiaritie nor friendſhip, betweene the Iewes and the Samaritanes.* d *By this word (That) we are given to vnderſtand, that Chriſt ſpeaketh of ſome excellent gift, that is to ſay, even of himſelfe, whom his Father offered to this woman.* e *This everlaſting water, that is to ſay, the exceeding love of God, is called living, or of life, to make a difference betweene it, and the water that ſhould be drawne out of a well: and theſe metaphores are very much vſed of the Iewes, Iere. 2, 13. Ieel 3, 18. Zach. 13, 11.*

thereof,

thereof, and his sonnes, and his cattell.

13 Iesus answered, and sayd unto her, Whosoever drinketh of this water, shall thirst againe:

14 But whosoever drinketh of the water that I shall give him, shall never be more athirst: but the water that I shall give him, shallbe in him a well of water, springing up into everlasting life.

15 The woman said unto him, Sir, give me of that water, that I may not thirst, neither come hither to draw.

16 Iesus said unto her, Goe, call thine husband, and come hither.

17 The woman answered, and sayd, I have no husband. Iesus sayd unto her, Thou hast well sayd, I have no husband.

18 For thou hast had five husbands, and hee whom thou now hast, is not thine husband: that saydest thou truely.

19 The woman sayd unto him, Sir, I see that thou art a Prophet.

20 3 Our fathers worshipped in this [f] mountaine, and yee say, that in * Ierusalem is the place where men ought to worship.

21 Iesus sayd unto her, Woman, beleeve me, the houre commeth, when yee shall neither in this mountaine, nor at Hierusalem worship the Father.

22 Ye worship that which ye [g] know not: we worship that which wee know: for salvation is of the Iewes.

23 But the houre commeth, and now is, when the true worshippers shall worship the Father in [g] Spirit and Trueth: for the Father requireth even such to worship him.

24 * God is a [h] Spirit, and they that worship him, must worship him in Spirit and Trueth.

25 The woman sayd unto him, I know well that Messias shall come, which is called Christ: when he is come, he will tell us all things.

26 Iesus sayd unto her, I am he that speake unto thee.

27 ¶ And upon that, came his disciples, and marveiled that hee talked with a woman: yet no man sayd unto him, What askest thou? or why talkest thou with her.

28 The woman then left her waterpot, and went her way into the city, and sayd to the men,

29 Come, see a man which hath told mee all things that ever I did: is not he that Christ?

30 Then they went out of the citie, and came unto him.

31 ¶ In the meane while, the disciples prayed him, saying, Master, eat.

32 4 But hee sayd unto them, I have meat to eat, that ye know not of.

33 Then sayd the disciples betweene themselves, Hath any man brought him meat?

34 Iesus sayd unto them, My meat is that I may doe the will of him that sent mee, and finish his worke.

35 5 Say not ye, There are yet foure moneths, and *then* commeth harvest? Behold, I say unto you, Lift up your eyes, and looke on the regions: † for they are white already unto harvest.

36 6 And hee that reapeth, receiveth reward, and gathered fruit unto life eternall, that both he that soweth, and he that reapeth might rejoyce together.

37 For herein is the [i] saying true, that one soweth and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 7 Now many of the Samaritanes of that citie beleeved in him, for the saying of the woman which testified, He that tolde me all things that ever I did.

40 Then when the Samaritans were come unto him, they besought him, that he would tary with them: and he aboade there two dayes.

41 And many moe beleeved because of his owne word.

42 And they sayd unto the woman, Now we beleeve, not because of thy saying: for wee have heard him our selves, and know that this is indeed that Christ the Saviour of the world.

43 ¶ [l] So two dayes after he departed thence, and went into [k] Galile.

44 For Iesus himselfe had * testified, that a Prophet hath none honour in his owne contrey.

45 Then when hee was come into Galile, the Galileans received him, which had seene all the things that he did at Hierusalem at the feast: for they went also to the feast.

46 9 And Iesus came againe into [g] Cana a *towne* of Galile, where he had made of water wine. And there was a certaine [l] ruler, whose sonne was sicke at Capernaum.

47 When he heard that Iesus was come out of Iudea into Galile, hee went unto him, and besought him that he would goe downe, and heale his sonne: for he was even readie to die.

48 Then sayd Iesus unto him, Except yee see signes and wonders, ye will not beleeve.

49 The ruler sayd unto him, Sir, go downe before my sonne die.

50 Iesus sayd unto him, Goe thy way, thy sonne liveth: and the man beleeved the word that Iesus had spoken unto him, and went his way.

51 And as hee was now going downe, his servants met him, saying, Thy sonne liveth.

52 Then enquired he of them the houre when he began to amend. And they sayd unto him, Yesterday the seventh houre the fever left him.

53 Then the father knew that it was the same houre in the which Iesus had sayd unto him, Thy sonne liveth. And he beleeve, and all his houshold.

54 This second miracle did Iesus againe, after he was come out of Iudea into Galile.

CHAP. V.

a *One lying at the poole,* 5 *is healed of Christ on the Sabbath.* 10 *The Iewes that rage for small fault with that his deed.* 17 *he convinceth with the authority of his Father.* 19, 20 *He proveth his divine power by many reasons,* 45 *and with Moses testimony.*

AFter * that, there was a feast of the Iewes, and Iesus went to Hierusalem.

2 1 And there is at Hierusalem by the place of the sheepe, a a poole called in Ebrew b Bethesda, having five porches:

3 In that which lay a great multitude of sicke folke, of blinde, halt, and withered, waiting for the mooving of the water.

4 For an Angel went downe at a certaine season into the poole, and troubled the water: whosoever then first, after the stirring of the water, stepped in, was made whole of whatsoever disease he had.

5 And a certaine man was there, which had bene

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3 All the religion of superstitious people, standeth for the most part, upon two pillars, but very weake, that is to say upon the examples of the fathers, perverted, and a foolish opinion of outward things: against which errours we have to set the word and nature of God.

f *The name of this mountaine is Garizim, whereupon Sanballat the Cuthite built a Temple by Alexander of Macedonie his leave, after the victorie of Iaddus: and made there Manasses his sonne in law, hie Priest, Iosiph booke 11.*

* *Deut.12.6.*

† *2. King.17.29.*

g *This word (Spirit) is to be taken here, as it is set against that commandement, which is called carnall, Heb.7.16 as the commandement is considered in it selfe and so he speaketh of (Trueth) not as we set it against a lie, but as we take it in respect of the outward ceremonies of the Lawe: which did onely shadow that which Christ performed indeed.*

h *2 Cor.3.17.*

i *By the word (Spirit) he meaneth the nature of the Godhead, and not the third person in the Trinitie.*

4 We may have ease of our bodies, but yet so, that we preferre willingly and freely the occasion which is offred unto us enlarge the kingdome of God, before all necessities of this life whatsoever.

5. When the spirituall corne is ripe, we must not linger: for to the children of this world would condemne us.

6. Matth.9.37. Luke 10.2

7 The doctrine of the Prophets was as it were a sowing time: and the doctrine of the Gospel, as the harvest, and there is an excellent agreement betweene them both, and the ministers of them both.

8 The despisers of Christ deprive themselves of his benefit: yet Christ prepareth a place for himselfe.

k *Into the townes and villages of Galile: for he would not make abode in his country of Nazareth, because they despised him, and where (as the other Evangelists write) the efficacie of his benefits was hindred through their unbelief and stiffenecked nesse.*

* *Matth.13.57. marke 6.4. Luke 4.24.*

9 Although Christ be absent in body yet hee worketh mightily in the beleevers by his word.

† *Chap.2.1. 2 Some of Herods courtiers, for though Herod was not a king, but a Tetrarche, yet he lofty name only except, hee was a king, or at least the people called him a king.*

* *Levit.23.36. deut.16.8.*

1 There is no disease so old, which Christ can not heale.

a *Wherefore wanted drinke, and why should he be plunged in, where scarce he could wet his feet? great store of water was powred out into that place.*

b *That is to say, the house of powring out, because great store of water was powred out into that place.*

bene diſeaſed eight and thirtie yeeres.

6 When Ieſus ſaw him lie, and knew that he now long time had beene diſeaſed, hee ſayd unto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I have no man, when the water is troubled, to put me into the poole: but while I am comming, another ſteppeth downe before me.

8 Ieſus ſayd unto him, Riſe: take up thy bed, and walke.

9 And immediatly the man was made whole, and tooke up his bed, and walked: and the ſame day was the Sabbath.

10 a The Iewes therefore ſayd to him that was made whole, It is the Sabbath *day*: ✠ it is not lawfull for thee to cary thy bed.

11 He anſwered them, He that made me whole he ſayd unto me, Take up thy bed, and walke.

12 Then asked they him, What man is that which ſayd unto thee, Take up thy bed, and walke?

13 And he that was healed, knew not who it was: for Ieſus had conveyed himſelfe away from the multitude that was in that place.

14 And after that, Ieſus found him in the Temple, and ſayd unto him, Beholde, thou art made whole: ſinne no more, leaſt a worſe thing come unto thee.

15 § The man departed, and tolde the Iewes that it was Ieſus that had made him whole.

16 And therefore the Iewes did perſecute Ieſus, and ſought to ſlay him, becauſe he had done theſe things on the Sabbath *day*.

17 3 But Ieſus anſwered them, My father worketh hitherto, and I worke.

18 ✠ Therefore the Iewes ſought the more to kill him: not onely becauſe hee had broken the Sabbath: but ſayd alſo that God was c his Father, and made himſelfe equall with God.

19 Then anſwered Ieſus, and ſayd unto them, Verely, verely I ſay unto you, The Sonne can doe nothing d of himſelfe, ſave that he ſeeth the Father doe: for whatſoever things he doeth, the ſame things doth the Sonne f in like maner.

20 For the Father loveth the Sonne, and ſheweth him all things, whatſoever he himſelfe doeth, and he will ſhew him greater workes then theſe, that ye ſhould marveil.

21 4 For likewiſe as the Father raiſed up the dead, and quickeneth them, ſo the Sonne quickeneth whom he will.

22 For the Father g iudgeth h no man, but hath comitted all iudgement unto the Sonne,

23 Becauſe that all men ſhould honour the Sonne, as they honour the Father: he that honoureth not the Sonne, the ſame honoureth not the Father which hath ſent him.

24 Verely, verely I ſay unto you, he that heareth my word, and beleeveth him that ſent mee, hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death to life.

25 6 Verely, verely I ſay unto you, the heoure ſhall come, and now is, when the dead ſhall heare the voice of the Sonne of God: and they that heare it ſhall live.

26 For as the Father hath life in himſelfe, ſo likewiſe hath he given to the Sonne to have life in himſelfe.

27 And hath given him i power alſo to execute iudgement, in that he is the k Sonne of man.

28 7 Marveil not at this: for the houre ſhall come, in the which all that are in the graves, ſhall heare his voice.

29 8 And they ſhall come l foorth, * that have done good, unto the m reſurrection of life: but they that have done evill, unto the reſurrection of condemnation.

30 9 I can n doe nothing of mine owne ſelfe: o as I heare, I iudge: and my iudgement is iuſt, becauſe I ſeeke not mine owne will, but the will of the Father who hath ſent me.

31 If I ✠ ſhould beare witneſſe of my ſelfe, my witneſſe were not p true.

32 * There is another that beareth witneſſe of me, and I know that the witneſſe, which he beareth of me, is true.

33 ✻ 10 Ye ſent unto Iohn, and he bare witneſſe unto the trueth.

34 But I receive not the record of man: nevertheleſſe theſe things I ſay, that ye might be ſaved.

35 He was a burning and a ſhining candle: and ye would for q a ſeaſon have reioyced in his light.

36 But I have greater witneſſe then the witneſſe of Iohn: for the works which the Father hath given me to finiſh, the ſame works that I do, beare witneſſe of me, that the Father ſent me.

37 And the * Father himſelfe, which hath ſent me, beareth witneſſe of me. Ye have not heard his voice at any time, * neither have yee ſeene his ſhape.

38 And his word have you not abiding in you: for whom he hath ſent, him ye beleeved not.

39 ✠ Search the Scriptures: for in them yee thinke to have eternall life, and they are they which teſtifie of me.

40 But ye will not come to me, that ye might have life.

41 I receive not the praiſe of men.

42 But I know you, that ye have not the r love of God in you.

43 I am come in my Fathers Name, and ye receive me not: if another ſhall come in his owne name, him will ye receive.

44 How can ye beleeve, which receive ✠ honour one of another, and ſeeke not the honour that commeth of God alone?

45 f Doe not thinke that I will accuſe you to my Father: there is one that accuſeth you, *even* Moſes, in whom ye truſt.

46 For had ye beleeved Moſes, ye would have beleeved me: for he wrote of me.

47 But if ye beleeve not his writings, how ſhall yee beleeve my words?

a True religion is not more cruelly aſſaulted by any meanes, then by the pretence of religion it ſelfe.
* Iere. 17. 22.
3 The worke of God was never the breach of the Sabbath: but the workes of Chriſt are the works of the Father, both becauſe they are one God, and alſo becauſe the Father doeth not worke but in the Sonne.
✠ Chap. 7. 19.
c That is, his onely and no mans elſe, which they gather by that, that hee ſayeth. (And I worke) applying this word (worke) to himſelfe, which is proper to God, and therefore maketh himſelfe equall to God.
d Not onely without his Fathers authoritie, but alſo without his mighty working & power.
e This muſt be underſtood of Chriſt his perſon, which conſiſteth of two natures, and not ſimply of his Godhead: ſo then hee ſayth that his Father mooveth and governeth him in all things, but yet notwithſtanding, when he ſayth he worketh with his Father, he voucheth his Godhead.
f In like ſort, iointly and together. Not for that the Father doeth ſome things, and then the Sonne worketh after him, and doth the like, but becauſe the might & power of the Father and the Sonne do worke equally and ioyntly together.
4 The Father maketh no man partaker of everlaſting life, but in Chriſt, in whom onely alſo he is truely worſhipped.
g This word (iudgeth) is taken by the figure Synecdoche, for all governement.
h Theſe words are not ſo to be taken, as though they ſimply denied that God governeth the world, but as the Iewes imagined it, which ſeparate the Father from the Sonne, whereas indeed, the Father doth not governe the world but onely in the perſon of his Sonne, being made manifeſt in the fleſh: ſo ſayth he afterward verſe 30. that he came not to doe his owne will: that his doctrine is not his owne, Chap. 7, 16. that the blinde man and his parents ſinned not, &c. Chap 9, 3.
5 The Father is not worſhipped but by his Sonnes word apprehended by faith, which is the onely way that leadeth to eternall life.
6 We are all dead in ſinne and can not be quickened by any other meanes, then by the word of Chriſt apprehended by faith.

i *That is, high and ſoveraine power to rule and governe all things, inſomuch that he hath power of life and death.*
k *That is, he ſhall not onely iudge the world as he is God, but alſo as he is man, he received this of his Father to be iudge of the world.*
7 All ſhall appeare before the iudgement ſeat of Chriſt at length to be iudged.
8 Faith and infidelity ſhall be iudged by their fruits.
l *Or their graves.*
✠ *Matth. 25. 41.*
m *To that reſurrection which had life everlaſting following it: againſt which is ſet the reſurrection of condemnation: that is, which condemnation followeth.*
9 The father is the author and approover of all things which Chriſt doth.
n *Looke verſ. 21.*
o *As my father directeth me, who dwelleth in me.*
✠ *Chap. 8. 14.*
p *Faithfull, that is, worthy to be credited, looke Chap. 8. 14.*
* *Matt. 3. 17.*
✻ *Chap. 1. 27.*
10 Chriſt is declared to be the onely Saviour by Iohns voice, and infinite miracles, and by the teſtimonies of all the Prophets. But the world notwithſtanding being addicted to falſe prophets, and deſirous to ſeeme religious, ſeeth none of all theſe things.
q A little while.
✠ Matth. 3. 15. and 17. 5.
* Deut. 4. 12.
✻ Acts 17. 11.

r Love toward God. ✠ Chap. 2. 23. f This denial doth not put away that which is heere ſaid, but correcteth it, as if Chriſt ſaid, the Iewes ſhall have no forer an accuſer then Moſes. * Gen. 3. 15. and 22. 18. and 49. 10. deut. 18. 15.

CHAP. VI.

5 Five thouſand are fed with five leaves and two fiſhes. 15 Chriſt goeth apart from the people. 17 As his diſciples were rowing, 19 he commeth to them walking on the water. 26 Hee reaſoneth of the true 27 and everlaſting, 35 bread of life. 42. 52 The Iewes murmure, 60 and many of the diſciples, 66 depart from him. 69 The Apoſtles confeſſe him to be the Sonne of God.

After

a *Not that he cut ouer the lake of Tiberias, but by reason of the large creeke, his sayling made his iourney somewhat shorter: therefore he is sayd to haue gone ouer the sea, when as he passed ouer from one side of a creeke to the other.*
✣ *Leuit. 23,7. deut. 16,1.*
✱ *Mat. 14,16. marke 6,37. luke 9,13.*
1 They that follow Christ doe sometime hunger, but they are neuer destitute of helpe.

AFter these things, Iesus went his way, ouer the sea of Galile, which is Tiberias.
2 And a great multitude followed him, because they saw his miracles, which he did on them that were diseased.
3 Then Iesus went up into a mountaine, and there he sate with his disciples.
4 Nowe the Passeouer, a ✱ feast of the Iewes was neere.
5 ✣ 1 Then Iesus lift up *his* eyes, and seeing that a great multitude came unto him, he said unto Philip, Whence shall we buy bread, that these might eat?
6 (And this hee sayd to proove him: for hee himselfe knew what he would do.)
7 Philip answered him, Two hundreth peniworth of bread is not sufficient for them, that every one of them may take a little.
8 Then sayd unto him one of his disciples, Andrew, Simon Peters brother,
9 There is a little boy here, which hath five barley loaves, and two fishes: but what are they among so many?
10 And Iesus said, Make the people sit downe. (Now there was much grasse in that place.) Then the men sate downe, in number about five thousand.
11 And Iesus tooke the bread, and gaue thanks, and gaue to the disciples, and the disciples to them that were set downe: and likewise of the fishes as much as they would.
12 And when they were satisfied, he said unto his disciples, Gather up the broken meat which remaineth, that nothing be lost.
13 Then they gathered it together, and filled twelve baskets with the broken meate of the five barley loaves, which remained unto them that had eaten.
14 Then the men, when they had seene the miracle that Iesus did, said, This is of a trueth that Prophet that should come into the world.
15 2 When Iesus therefore perceiued that they would come, and take him to make him a king, he departed againe into a mountaine himselfe alone.
16 ¶ 3 When euen was now come, his disciples went downe unto the sea,
17 ✱ And entred into a ship, and went ouer the sea, b towards Capernaum: and now it was darke, and Iesus was not come to them.
18 And the Sea arose with a great winde that blew.
19 And when they had rowed about five and twentie, or thirtie furlongs, they saw Iesus walking on the sea, and drawing neere unto the ship: so they were afraid.
20 But he said unto them, It is I: be not afraid.
21 Then c willingly they received him into the ship, and the ship was by and by at the land, whither they went.
22 ¶ The day following, the people which stood on the other side of the sea, sawe that there was none other ship there, saue that one, whereinto his disciples were entred, and that Iesus went not with his disciples in the ship, but that his disciples were gone alone,
23 And that there came other ships from Tiberias neere unto the place where they ate the bread, after the Lord had given thankes.
24 Nowe when the people saw that Iesus was not there, neither his disciples, they also tooke shipping, and came to Capernaum, seeking for Iesus.
25 And when they had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither?
26 4 Iesus answered them, and saide, Verely, verely I say unto you, Ye seeke me not, because yee saw the miracles, but because ye ate of the loaues, and were filled.
27 d Labour not for the meate which perisheth, but for the meate that endureth unto everlasting life, which the Sonne of man shall give unto you: for him hath ✣ God the Father e sealed.
28 Then said they unto him, What shall we do, that we might worke the f workes of God?
29 5 Iesus answered, & said unto them, ✣ g This is the worke of God, that ye beleeve in him, whom he hath sent.
30 6 They said therefore unto him, What signe shewest thou then, that we may see it, and beleeve thee? what doest thou worke?
31 Our fathers did eate Manna in the desart, as it is * written, Hee gaue them bread from heaven to eate.
32 7 Then Iesus sayd unto them, Verely, verely I say unto you, Moses gaue you not h that bread from heaven, but my Father giveth you that true bread from heaven.
33 For the bread of God is hee which commeth downe from heaven, and giveth life unto the world.
34 Then they sayd unto him, Lord, evermore give us this bread.
35 And Iesus sayd unto them, I am that bread i of life: he that commeth to me, shall not hunger, and he that beleeveth in me, shall never thirst.
36 But I say unto you, that ye also have seene me, and beleeve not.
37 8 All that the Father giveth me, shall come to me: and him that commeth to me, I cast not away.
38 For I came downe from heaven, not to doe mine k owne will, but his will which hath sent me.
39 And this is the Fathers will which hath sent mee, that of all which he hath given mee, I should lose nothing, but should raise it up againe at the last day.
40 And this is the will of him that sent me, that every man which l seeth the Sonne, and beleeveth in him, should have everlasting life: and I will raise him up at the last day.
41 9 The Iewes then murmured at him because he sayd, I am that bread, which is come downe from heaven.
42 And they sayd, ✣ Is not this Iesus that sonne of Ioseph, whose father and mother wee know? how then sayeth hee, I came downe from heaven?

2 Christ is not only not delited, but also greatly offended with a preposterous worship.
3 The godly are often in perill and danger but Christ commeth to them in time, even in the middest of the tempests, and bringeth them to the haven.
✱ *Matth. 14,25. marke 6,47.*
b *In Mar. 6,45. they are willed to go before to Bethsaida, for Bethsaida was in the way to Capernaum.*
c *They were afraid at the first, but when they knew his voyce, they became new men, and tooke him willingly into the ship, whom they shunned and fled from before.*

4 They that seeke the kingdome of heaven lacke nothing: notwithstanding the Gospel is not the food of the belly, but of the minde.
d *Before your labour and paine.*
5 *Chap. 1,32. mar. 3,17. and 17,3.*
e *That is, whom God the Father hath distinguished from all other men by planting his owne vertue in him, as though he had sealed him with his seale, that he might be a lively paterne and representer of him: and that meant is, installed him to this office, to reconcile us men to God, and bring us to everlasting life, which is onely proper to Christ.*
f *Which please God: for they think that everlasting life hangeth upon the condition of fulfilling the Law: therefore Christ calleth them backe to faith.*
5 Men torment themselves in vaine, when they go about to please God without faith.
✣ 1. Iohn 3,23.
g *That is, this is the worke that God requireth that ye beleeve in me, and therefore he calleth them backe to faith.*
6 The spirituall vertue of Christ is condemned of them which are desirous of earthly miracles.
✱ Exo. 16,14 num. 11,7 psal. 78,25.
7 Christ who is the true and onely author and giver of eternall life, was signified unto the fathers in Manna.
h *He denieth that Manna was that true heauenly bread, and sayth that he himselfe is that true bread, because hee feedeth unto the true and everlasting life. And as for that, that Paul 1. Cor. 10. calleth Manna spirituall food, it maketh nothing against this place, for hee sayeth the thing signified with the signe: but in this whole disputation, Christ dealeth with the Iewes after their owne opinion and conceit of the maner, and they had no further consideration of the Manna, but in that it fed the belly.*
i *Which haue life, and giue life.*
8 The gift of faith proceedeth from the free election of the Father in Christ, after which followeth necessarily everlasting life. Therefore faith in Christ Iesus is a sure witnesse of our election, and therefore of our glorification, which is to come.
k *Looke aboue Chap. 5. verse 22.*
l *Seeing and beleeving are ioyned together: for there is another kinde of seeing, which is generall, which the deuils haue, for they see: but here he speaketh of that kinde of seeing, which is proper to the elect.*
9 Flesh can not perceive spirituall things, and therefore the beginning of our salvation commeth from God, who changeth our nature, so that wee being inspired of him, may abide to be instructed and saved by Christ.
✱ Matth. 13,55.

43 Iesus then answered, and sayde unto them, Murmure not among your selves.

44 No man can come to me, except the Father, which hath sent mee, draw him: and I will raise him up at the last day.

45 It is written in the ✣ m Prophets, And they shalbe all n taught of God. Every man therefore that hath heard, and hath learned of the Father, commeth unto me:

46 ✣ Not that any man hath seene the Father, n save hee which is of God, he hath seene the Father.

47 Verely, verely I say unto you, he that beleeveth in me, hath everlasting life.

48 o I am that bread of life.

49 * Your fathers did eate Manna in the wildernesse, and are dead.

50 p That is that bread, which commeth downe from heaven, that he which eateth of it, should not die.

51 q I am that q living bread, which came downe from heaven: if any man r eate of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for he life of the world.

52 s Then the Iewes strove among themselves, saying, How can this man give us *his* flesh to eate?

53 Then Iesus sayd unto them, Verely, verely I say unto you, Except ye eate the flesh of the Son of man, and drinke his blood, ye have t no life in you.

54 Whosoever eateth my flesh, and drinketh my blood, hath eternall life, and I will raise him up at the last day.

55 For my flesh is meate indeede, and my blood is drinke indeede.

56 He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him.

57 As u that living Father hath sent me, so live I by the u Father, and he that eateth me, even hee shall live by me.

58 This is that bread which came downe from heaven: not as your fathers have eaten Manna, and are dead. He that eateth of this bread, shall live for ever.

59 These things spake hee in the Synagogue as he taught in Capernaum.

60 x Many therefore of his disciples (when they heard this) saide, This is an heard saying: who can heare it?

61 But Iesus knowing in himselfe, that his disciples murmured at this, said unto them, Doeth this offend you?

62 *What* then if yee should see that Sonne of man ascend up ✣ where he was before?

63 y It is the x spirit that quickeneth: the flesh profiteth nothing: the wordes that I speake unto you, are spirit and life.

64 But there are some of you that beleeve not: for Iesus knewe from the beginning, which they were that beleeved not, and who should betray him.

65 And he said, Therefore said I unto you, that no man can come unto me, except it be given unto him of my Father.

66 z From that time, many of his disciples went backe, and walked no more with him.

67 Then saide Iesus to the twelve, Will ye also goe away?

68 Then Simon Peter answered him, Master, to whom shall we goe? thou hast the wordes of eternall life:

69 And wee beleeve and knowe that thou art that Christ that Sonne of the living God.

70 a Iesus answered them, Have not I ✣ chosen you twelve, and one of you is a devill?

71 Now he spake it of Iudas Iscariot the *sonne* of Simon: for hee it was that should betray him, though he was one of the twelve.

CHAP. VII.

a Christ, after his cousins were gone up to the feast of Tabernacles, 10 *goeth thither privily.* 12 *The peoples sundry opinions of him.* 14 *He teacheth in the Temple.* 32 *The Priests command to take him.* 41 *Strife among the multitude about him.* 47 *and betweene the Pharises and the officers that were sent to take him,* 50 *and Nicodemus.*

AFter these things, Iesus walked in Galile, and would not walke in Iudea: for the Iewes sought to kill him.

2 Now the Iewes ✣ a feast of the Tabernacles was at hand.

3 b His brethren therefore sayd unto him, Depart hence, and goe into Iudea, that thy disciples may see thy works that thou doest.

4 For there is no man that doth any thing secretly, & he himselfe seeketh to be famous. If thou doest these things, shew they selfe to the world.

5 For as yet his b brethren beleeved not in him.

6 a Then Iesus sayd unto them, My time is not yet come: but your time is alway ready.

7 The world can not hate you: but me it hateth, because I testifie of it, that the works thereof are evill.

8 Go ye up into this feast: I will not go up yet unto this feast: * for my time is not yet fulfilled.

9 ¶ These things he sayd unto them, and aboade still in Galile.

10 3 But assoone as his brethren were gone up, then went he also up unto the feast, not openly, but as it *were* privily.

11 Then the Iewes sought him at the feast, and sayd, Where is he?

12 And much murmuring was there of him among the people. Some sayd, He is a good man: other sayd, Nay: but he deceiveth the people.

13 Howbeit no man spake c openly of him for feare of the Iewes.

14 4 Now when d halfe the feast was done, Iesus went up into the Temple, and taught.

15 And the Iewes marveiled, saying, How knoweth this man the Scriptures, seeing that he never learned!

✣ Levit. 23, 34.

a This feast was so called, because of the boothes, and tents which they pight of divers kindes of boghes, and sate under them seven dayes together, all which time the feast lasted.

1 The grace of God commeth not by inheritance, but it is a gift that commeth otherwayes, whereby it commeth to passe, that often times the children of God suffer more affliction by their owne kinsefolkes then by strangers.

b His kinsefolkes: for so use the Hebrewes to speake.

2 We must not follow the foolish devises of our friends.

* Chap 8 20.

3 An example of horrible confusion in the very bosom of the Church. The Pastours oppresse the people with terrours and feare: the people seeke Christ, when he appeareth not, when he offereth himselfe, they neglect him.

c Or, boldly, and freely: for the chiefe of the Iewes sought nothing so much, as to bury his fame and name.

4 Christ striveth with goodnesse against the wickednesse of the world: in the meane season the most part of men take occasion of offence even by that same, whereby they ought to have bene stirred up to embrace Christ.

d About the fourth day of the feast.

16 s Iesus

✣ Isa 54 13. Ierem. 31 13.

m *In the booke of the Prophets, for the olde Testament was divided by them into three severall parts, into the Law, the Prophets, and the Holy writ.*

n *To wit, they shall be children of the Church, for so the Prophet Esai expounded it, chap. 54. 13. that is to say, ordained to life. Actes 13. 48 and therefore the knowledge of the heavenly truth, is the gift and worke of God, and standeth not in any power of man.*

✣ *Matth. 11. 27.*

o *If the sonne only hath seene the Father, then it is he onely that can teach and instruct us truely.*

10 The true use of Sacraments, is to ascend from them to the thing it selfe, that is to Christ: by the partaking of whom only, we get everlasting life.

✣ Exod. 16. 15.

p He pointed out himselfe when he spake the words.

11 Christ being sent from the Father, is the selfe same unto us for the getting and keeping of everlasting life, that bread and flesh, yea meate and drinke are to the use of this transitory life.

q Which giveth life to the world.

r That is to say, whosoever is partaker of Christ indeed, who is our food.

12 Flesh cannot put a difference betweene fleshly eating which is done by the helpe of the teeth, and spirituall eating which consisteth in faith, and therefore is condemneth that which it understandeth not: yet notwithstanding the trueth must be preached and taught.

s *If Christ be present, life is present, but when Christ is absent, then is death present.* ✣ 1. Cor. 11. 27.

t *In that that Christ is man, he receiveth that power which quickneth and giveth life to them that are his, of his Father: and he addeth this word (That) to make a difference betweene him and all other fathers.*

u *Christ his meaning is, that though he be man, yet his flesh can give life, not of the owne nature, but because that flesh of his liveth by the Father, that is to say, doeth suck and draw out of the Father, that power which hath to give life.* 13 The reason of man cannot comprehend the uniting of Christ and his members: therefore let it worship and reverence that which is better then it selfe. ✣ Chap. 3. 13.

14 The flesh of Christ doeth therefore quicken us, because that he that is man, is God: which mysterie is onely comprehended by faith, which is the gift of God, proper onely to the elect

x *Spirit, that is, that power which floweth from the Godhead, conjoyned to the flesh of Christ, which otherwise were nothing but flesh, but to live in it selfe, and to give life to us.*

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15 Such is the malice of men, that they take occasion of their owne destruction, even of the very doctrine of salvation (unlesse it be a few, which beleeve through the singular gift of God.)

16 The number of the professours of Christ is very small, and among them also there be some hypocrites, and worse then all other.

✣ Matth. 26, 16.

16 5 Iesus answered them, and sayd, e My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe.

18 6 He that speaketh of himselfe, seeketh his owne glory: but hee that seeketh his glory that sent him, the same is true, and no unrighteousnesse is in him.

19 ✣ 7 Did not Moses give you a Law, and *yet* none of you keepeth the Law? ✣ Why goe yee about to kill me?

20 The people answered, and sayd, Thou hast a devill: who goeth about to kill thee?

21 8 Iesus answered, and sayd unto him, I have done one worke, and ye all marveile.

22 * Moses therefore gave unto you circumcision, (not because it is of Moses, but of the * fathers) and yee on the Sabbath *day* circumcise a man.

23 If a man on the Sabbath receive circumcision, that the f Law of Moses should not be broken, be ye angry with mee, because I have made a man every whit whole on the Sabbath *day*?

24 ✣ 9 Iudge not g according to the appearance, but iudge righteous iudgement.

25 9 10 Then sayd some of them of Hierusalem, Is not this he whom they goe about to kill?

26 And behold, he speaketh openly, and they say nothing to him: doe the rulers know indeed that this is indeed that Christ?

27 11 Howbeit we know this man whence hee is: but when that Christ commeth, no man shall know whence he is.

28 ¶ 12 Then cryed Iesus in the Temple as hee taught, saying, Ye both know mee, and knowe whence I am: yet am I not come of my selfe, but he that sent me, is true, whom ye know not.

29 But I know him: for I am of him, and he hath sent me.

30 13 Then they sought to take him, but no man layd hands on him, because his houre was not yet come.

31 Now many of the people beleeved on him, and sayd, When that Christ commeth, will he doe moe miracles then this man hath done?

32 14 The Pharises heard that the people murmured these things of him, and the Pharises, and high Priests sent officers to take him.

33 Then sayd Iesus unto them, Yet am I a little while h with you, and then goe I unto him that sent me.

34 * Ye shall seeke me, and shall not find *mee*, and where I am can ye not come.

35 Then sayde the Iewes among themselves, Whither will hee goe, that we shall not find him? Will hee go unto them that are h dispersed among the Grecians, and teach the Grecians?

36 What saying is this that hee sayd, Yee shall seeke mee, and shall not find *mee*? and where I am, can ye not come?

37 15 Now in the i last *and* ✣ great day of the feast, Iesus stood and cryed, saying, If any man thirst, let him come unto me, and drinke.

38 He that beleeveth in mee, ✣ as sayth the * Scripture, out of his belly shall flow rivers of water of life.

39 (* This spake hee of the Spirit, which they that beleeved in him, should receive: for the l holy Ghost was not yet *given*, because that Iesus was not yet m glorified.)

40 16 So many of the people, when they heard this saying, sayd, * Of a trueth this is that Prophet.

41 Other sayd, This is that Christ: and some sayd, But shall that Christ come out of Galile?

42 * Saith not the Scripture that that Christ shall come of the seede of David, and out of the towne of Beth-lehem, where David was?

43 So was there discension among the people for him.

44 And some of them would have taken him, but no man laid hands on him.

45 17 Then came the officers of the hie Priests and Pharises, and they sayd unto them, Why have ye not brought him?

46 The officers answered, Never man spake like this man.

47 Then answered them the Pharises, Are ye also deceived?

48 18 Doeth any of the rulers, or of the Pharises beleeve in him?

49 But this people, which know not the Law, are cursed.

50 Nicodemus sayd unto them, (* he that came to Iesus by night, and was one of them.)

51 Doth our Law iudge a man before it heare him, ✣ and know n what he hath done?

52 They answered, and said unto him, Art thou also of Galile? Search and looke: for out of Galile ariseth no Prophet.

52 19 And every man went unto his own house.

CHAP. VIII.

3 *The woman taken in adulterie,* 11 *hath her sinnes forgiven her.* 12 *Christ the light of the world.* 19 *The Pharises aske where his Father is.* 39 *The sonnes of Abraham.* 42 *The sonnes of God.* 44 *The devill the father of lying.* 56 *Abraham saw Christs day.*

AND Iesus went unto the mount of Olives.

2 And early in the morning came againe into the Temple, and all the people came unto him, and he sate downe and taught them.

3 1 Then the Scribes and the Pharises brought unto him a woman taken in adulterie, and set her in the middes,

4 And said unto him, Master, we found this woman committing adulterie even in the very act.

5 ✣ 1 Now Moses in our Law commanded, that such should be stoned: what saiest thou therefore?

6 And this they said to tempt him, that they might have, whereof to accuse him. But Iesus stouped downe, & with his finger wrote on the ground.

7 2 And while they continued asking him, hee lift himselfe up, and sayd unto them, * Let him that is among you without sinne, cast the first stone at her.

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5 Therefore are there fewe to whom the Gospell favoureth well, because the fluche of godlinesse is very rare.

e *Looke above chap. 5. verse 22, and hee speaketh this after the opinion of the Iewes, as if he sayd, My doctrine is not mine, that is, it is not his whom you take to be a man as other are, and therefore fet light by him, but it is his that sent me.*

6 The true doctrine of saluation differeth from the false in this, that the same fette h foorth the glory of God and this by puffing up of men darkeneth the glory of God.

✣ Exod. 24.3.

7 None doe more confidently boast themselves to be the defenders of the Law of God, then they that doe most impudently breake it.

✣ Chap. 5.12.

8 The Sabbath day, which is here set before us for a rule of all ceremonies was not appointed to binder but to further and practise Gods works: amongst which the love of our neighbour is the chiefest.

* Levit. 12 3.

✣ Gen. 17 10.

f *That is to say, if the law of circumcision which Moses gave, be of so great accompt among you, that you don't no to circumcise upon the Sabbath, noe you rightly reprooue me for heasing a man throughly?*

✣ Deut. 1. 16.

9 We must iudge according to the trueth of things, least the persons of men do turne us and cary us away.

g *By the shew that I make: for I seeme to be but an abiect and rase all of Galile, and a carpenters sonne, whom no man maketh account of; but marke the matter it selfe well, and iudge the tree by the fruite.*

10 Many doe marveile that the endeyours of the enemies of God have no successe: yet in the meane season they doe not acknowledge the vertue and power of God

11 Men are very wise to procure stops and stayes to themselves.

12 The trueth of Christ doeth not hang upon the iudgement of man.

13 The wicked can not doe what they list, but what God hath appointed.

14 As the kingdome of God increaseth, so increaseth the rage of his enemies, till at length they in vaine seeke for those blessings absent, which they despised when they were present. * Chap. 13. 33.

h *Word for word (to the dispersion of the Gentiles or Grecians) and under the name of the Grecians he understandeth the Iewes which were dispersed amongst the Gentiles, 1. Pet. 1. 1.*

15 There are two principles of our saluation: the one is to be throughly touched with a true feeling of our extreme powerte; the other to seeke in Christ onely (whom we can't hold on by faith) the abundance of all good things.

i *The last day of the feast of Tabernacles, that as the right day was as high a day, as the first.*

✣ Levit. 23. 36.

✣ Deut. 18, 15.

k *This is not read word for word in any place, but it seemeth to be taken out of many places where mention is made of the office of the holy Ghost, as Ioel 2. Esa. 44. but especially in Esa. 55.*

* Ioel 2. 28. *Actes* 2. 17.

l *What is meant by the holy Ghost, he expresseth a little before, speaking of the Spirit which they that beleeved in him should receive. So that by the name of holy Ghost, are meant the vertues and mightie workings of the holy Ghost.*

m *That is, that thing were not yet seene and perceived, which were to shew and set foorth the glory of the onely begotten.*

16 There is contention even in the Church it selfe about the chiefe point of religion: neither hath Christ any more cruell enemies then those that occupie the seate of trueth: yet can they not doe what they would.

✣ Deut. 18. 15. ✣ Mich. 5. 2. matt. 2. 5.

17 God from heaven scorneth such as are his sonnes enemies.

18 False Pastours are so fond and foolish that they esteeme the Church of God according to the multitude and outward shew.

✣ Deut 17 8. and 19 15.

n *What he hath committed, who is accused.*

19 There is no counsell against the Lord

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1 While the wicked goe about to make a snare for good men, they make a saare for themselves.

✣ Levit. 20. 10.

2 Against hypocrites which are very severe iudges against other men, and flatter themselves in their owne sinnes.

* Deut. 17. 7.

8 And againe hee ſtouped downe, and wrote on the ground.

9 And when they heard it, being accuſed by their owne conſcience, they went out, one by one, beginning at the eldeſt even to ỹ laſt: ſo Ieſus was left alone, and the woman ſtanding in the mids.

10 3 When Ieſus had liſt up himſelfe againe, & ſaw no man, but the woman, hee ſayd unto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Ieſus ſaid, Neither do I condemne thee: go and ſinne no more.

12 4 Then ſpake Ieſus againe unto them, ſaying, I ✣ am that light of the world: hee that followeth me, ſhall not walke in darkeneſſe, but ſhall have that light of life.

13 5 The Phariſes therefore ſayde unto him, a Thou beareſt record of thy ſelfe: thy record is not true.

14 ✣ Ieſus anſwered & ſayd unto thē, b Though I beare record of my ſelfe, *yet* my record is true: for I know whence I come, and whither I go: but ye cannot tell whence I came, and whether I goe.

15 Ye iudge after the fleſh: I c iudge no man.

16 And if I alſo iudge, my iudgement is true, for I am not alone, but I, and the Father, that ſent me.

17 And it is alſo written in your Law,* that the teſtimonie of two men is true.

18 d I am one that beare witneſſe of my ſelfe, and the Father that ſent me beareth witneſſe of me.

19 6 Then ſayd they unto him, Where is that Father of thine? Ieſus anſwered, Ye neither know me, nor the Father of mine. If ye had knowen me, ye ſhould have knowen that Father of mine alſo.

20 Theſe words ſpake Ieſus in the e treaſurie, as he taught in the Temple, and no man layd hands on him: 7 for his houre was not yet come.

21 8 Then ſayd Ieſus againe unto them, I goe my way, and ye ſhall ſeeke me, and ſhall die in your ſinnes. Whither I goe, can ye not come.

22 Then ſayd the Iewes, Will he kill himſelfe, becauſe he ſaith, Whither I goe, can ye not come?

23 And he ſayd unto them, Ye are from beneath, I am from above: ye are of this world, I am not of this world.

24 I ſayd therefore unto you, That yé ſhall die in your ſinnes: for except ye beleeve, that I am he, ye ſhall die in your ſinnes.

25 9 Then ſayd they unto him, Who art thou? And Ieſus ſayd unto them, Even f the ſame thing that I ſayd unto you from the beginning.

26 10 I have many things to ſay, and to iudge of you, but he that ſent me, is true, and the things that I have heard of him, thoſe ſpeake I to the world.

27 11 They underſtood not that hee ſpake to them of the Father.

28 Then ſayd Ieſus unto them, When yee have lift up the Sonne of man, then ſhall ye know that I am he, and that I doe nothing of my ſelfe, but as my Father hath taught me, *ſo* I ſpeake theſe things.

29 For he that ſent me, is with me: the Father hath not left me alone, becauſe I do alwayes thoſe things that pleaſe him.

30 ✣ As he ſpake theſe things, many beleeved in him.

31 12 Then ſayd Ieſus to the Iewes which beleeved in him, If ye continue in my word, yee are verely my diſciples,

32 And ſhall know the trueth, and the trueth ſhall g make you free.

33 h They anſwered him, We be i Abrahams ſeede, and were never bond to any man: why ſayeſt thou then, Ye ſhall be made free?

34 Ieſus anſwered them, Verely, verely I ſay unto you, that whoſoever committeth ſinne, is the ✣ ſervant of ſinne.

35 And the ſervant abideth not in the houſe for ever: but the Sonne abideth for ever.

36 If that Sonne therefore ſhall make you free, ye ſhall be free indeed.

37 13 I know that you are Abrahams ſeede, but yee ſeeke to kill mee, becauſe my word hath no place in you.

38 I ſpeake that which I have ſeene with my Father: and ye doe that which yee have ſeene with your Father.

39 They anſwered, and ſayd unto him, Abraham is our father. Ieſus ſayd unto them, If ye were Abrahams children, ye would doe the workes of Abraham.

40 But now ye goe about to kill mee, a man that have tolde you the trueth, which I have heard of God: this did not Abraham.

41 Ye doe the works of your father. Then ſaid they to him, We are not borne of fornication: we have one Father, which is God.

42 Therefore Ieſus ſayd unto them, If God were your Father, then would yee love me: for I proceeded foorth, and came from God, neither came I of my ſelfe, but he ſent me.

43 Why doe ye not underſtand my k talke? becauſe ye cannot heare my word.

44 ✣ Ye are of your father the devill, and the luſtes of your father ye will doe: he hath bene a murtherer from the l beginning, and m aboade not in the n trueth, becauſe there is no trueth in him. When he ſpeaketh a lie, then ſpeaketh hee of his o owne: for he is a liar, and the p father thereof.

45 And becauſe I tell you the trueth, yee beleeve me not.

46 14 Which of you can rebuke me of ſinne? and if I ſay the trueth, why do ye not beleeve me?

47 * He that is of God heareth Gods wordes: ye therefore heare them not, becauſe ye are not of God.

48 15 Then anſwered the Iewes, and ſayd unto him, Say we not well that thou art a Samaritane, and haſt a devill?

49 Ieſus anſwered, I have not a devill, but I honour my Father, and ye have diſhonoured me.

50 And I ſeeke not mine owne praiſe: but there is one that q ſeeketh it, and iudgeth.

51 16 Verely, verely I ſay unto you, If a man keepe my word, he ſhall never r ſee death.

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9 Chriſt would not take upon him the civill Magiſtrates office: he contented himſelfe to bring ſinners to faith and repentance.

4 The world which is blind in it ſelfe, cannot come to have any light but in Chriſt onely.

✣ Chap. 1, 5. & 9, 5.

5 Chriſt is without all exception the beſt witneſſe of the trueth, for he was ſent by his Father for that purpoſe, and was by him approoved to the world by inſuite miracles.

a Thou beareſt witneſſe of thy ſelfe which thing by all mens opinions is naught: and for a man to commend himſelfe is very diſcommendable.

✣ Chap. 5, 31.

b That which he denied afore, Chap. 5, 31. muſt be taken by a manner of granting, for in that place hee framed himſelfe ſomewhat to the humour of his hearers, which acknowledged nothing in Chriſt but his humanitie, and therefore he was contend they ſhould ſee light by his owne witneſſe, unleſſe it were otherwiſe confirmed. But in this place he ſtandeth for the maintenance of his Godhead, and praiſeth his Father, who is his witneſſe, and agreeth with him.

c I doe now onely teach you, I condemne no man: but yet if I luſt to doe it, I might lawfully doe it, for I am not alone, but my Father is with me.

* Deut. 17, 6. and 19, 15. mat. 18, 16. 2. cor. 13, 1. heb. 10, 28.

d The Godhead is plainely diſtinguiſhed from the manhood, elſe there were not two witneſſes: for the partie accuſed is not taken for a witnes.

6 No man can know God but in Chriſt onely.

e This was ſome place appointed for the gathering of the offerings.

7 We live and die at the pleaſure of God and not of men: Therefore this one thing remaineth that wee goe forward conſtantly in our vocation.

8 Becauſe that men doe naturally abhorre heavenly things, no man can be a fit diſciple of Chriſt, unleſſe the ſpirit of God frame him: in the meane ſeaſon notwithſtanding the world muſt of neceſſitie periſh, becauſe it refuſeth ỹ life that is offred unto it.

9 He ſhall at length know who Chriſt is, which will diligently beare what he ſaith.

f That is, I am Chriſt, and the ſaviour, for ſo I told you from the beginning that I was.

10 God is the revenger of Chriſts doctrine diſpiſed.

11 Even the contemn of Chriſt maketh for his glory: which thing his enemies ſhall feele at length to their great ſmart.

12 The true diſciples of Chriſt continue in his doctrine, that profiting more and more in the knowledge of the trueth, they may be delivered from the moſt grievous burden of ſinne, into the true libertie of righteouſneſſe and life.

g From the ſlaverie of ſinne.

h Some of the multitude, not they that beleeved: for this is not the ſpeach of men that conſent unto him, but of men that are againſt him.

i Borne and begotten of Abraham.

✣ Rom. 6, 20. 2. pet. 2, 19.

13 Our wicked manes declare, that we are plainely borne of a diviliſh nature, But we are changed, and made of the houſehold of God, according to the covenant which he made with Abraham by Chriſt onely, apprehended and layd hold on by faith: which faith is knowen by a godly and honeſt life.

k Or, language, as though he ſayd, you doe no more underſtand what I ſay, then if I ſpake in a ſtrange and unknowen language to you.

✣ 1. Iohn 3, 8.

l From the beginning of the world: for aſſoone as man was made, the devill caſt him head long into death.

m That is, continued not conſtantly, or remained not.

n That is, in faithfulneſſe, & uprightneſſe, that is, kept not his creation.

o Even of his owne head, & of his owne brain or diſpoſition.

p The author thereof.

14 Chriſt did throughly execute the office, that his Father inioyned him.

* Iohn 4, 6.

15 The enemies of Chriſt make their braverie for a while, but the Father will appeare at his time to revenge the reproach that is done unto him in the perſon of his ſonne.

q That is, that will revenge both your diſpiſing of me and of him.

16 The onely doctrine of the Goſpell apprehended by faith, is a ſure remedy againſt death.

r That is, he ſhall not feele it: for even in the midſt of death, the faithfull ſee life.

52 17 Then ſaid the Iewes to him, Now know wee that thou haſt a devill. Abraham is dead, and the Prophets: and thou ſayeſt, If a man keepe my word, he ſhall never taſte of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makeſt thou thy ſelfe?

54 18 Ieſus anſwered, If I honour my ſelfe, mine honour is ſ nothing worth: it is my Father that honoureth mee, whom ye ſay, that he is your God.

55 19 Yet yee have not knowen him: but I know him, and if I ſhould ſay I know him not, I ſhould be a liar like unto you: but I know him, and keepe his word.

56 20 Your father Abraham t reioyced to ſee my u day, and he x ſaw it, and was glad.

57 Then ſayd the Iewes unto him, Thou art not yet fiftie yeere olde, and haſt thou ſeene Abraham?

58 Ieſus ſaid unto them, Verely, verely I ſay unto you, before Abraham was, I y am.

59 21 Then tooke they up ſtones to caſt at him, but Ieſus hid himſelfe, and went out of the Temple: And hee paſſed through the middes of them, and ſo went his way.

17 Againſt them which abuſe the glorie of the Saints, to darken Chriſtes glory.
18 There is nothing farther off from all ambition then Chriſt, but his Father hath ſet him above all things.
ſ *This is ſpoken by manner of a graunt: as if he had ſayd, Be it ſo, let this report which I give of my ſelfe, be of no force: yet there is another that glorifieth me, that is, that honoureth my Name.*
19 There is no right knowledge of God, without Chriſt, neither any right knowledge of Chriſt without his word.
20 The vertue of Chriſt ſhewed it ſelfe through all former ages in the Fathers, for they ſaw in the promiſes, that hee ſhould come, and did very ioyfully lay holde on him with a lively faith. t *Was very deſirous.* u *A day is a ſpace that a man liveth in, or doeth any notable acte, or ſuffereth any great thing.*
x *With the eyes of faith, Hebr. 11.13.* y *Chriſt as hee was God, was before Abraham: and he was the Lambe ſlaine from the beginning of the world.* 21 Zeale without knowledge, breaketh out at length into a moſt open madneſſe: and yet the wicked cannot doe what they liſt.

CHAP. IX.

Chriſt giveth ſight on the Sabbath day, to him that was borne blinde. 13 *Whom, after he had long reaſoned againſt the Phariſes,* 22,35 *and was caſt out of the Synagogue,* 36 *Chriſt endueth with the knowledge of the everlaſting light.*

AND 1 as Ieſus paſſed by, he ſaw a man which was blinde from his birth.

2 And his diſciples asked him, ſaying, Maſter, who did ſinne, this man, or his parents, that he was borne blinde?

3 Ieſus anſwered, a Neither hath this man ſinned, nor his parents, but that the workes of God ſhould be ſhewed on him.

4 2 I muſt worke the workes of him that ſent me, while it is b day: the night commeth when no man can worke.

5 As long as I am in the world, ✣ I am the light of the world.

6 3 Aſſoone as he had thus ſpoken, he ſpat on the ground, and made clay of the ſpettle, and anoynted the eyes of the blinde with the clay,

7 And ſaid unto him, Goe waſh in the poole of Siloam (which is by interpretation, Sent.) He went his way therefore and waſhed, and came againe ſeeing.

8 4 Now the neighbours and they that had ſeene him before, when he was blinde, ſayd, Is not this he that ſate and begged?

9 Some ſaid, This is he: and other ſaid, He is like him, but he himſelfe ſayd, I am he.

10 Therefore they ſaid unto him, How were thine eyes c opened?

1 Sinne is the beginning even of all bodily diſeaſes, and yet doeth it not follow, that God alway reſpecteth the ſinnes whom he moſt ſharpely puniſheth.
a *Chriſt reaſoneth here, as his diſciples thought, which preſuppoſe that there come no diſeaſes but for ſinnes onely: whereupon he anſwereth that there was another cauſe of this mans blindneſſe, and that was, that God his worke might be ſeene.*
2 The workes of Chriſt are as it were a light, which lighten the darkeneſſe of the world.
b By (day) is meant the light, that is the lightſome doctrine of the heavenly trueth: and by (night) is meant the darkeneſſe which commeth by the obſcuritie of the ſame doctrine. ✣ Chap. 1, 9. and 8.12. and 13.35. 3 Chriſt healing the man borne blinde, by taking the ſigne of clay, and afterward the ſigne of the fountaine of Siloam (which ſignifieth Sent) ſhewech that as he at the beginning made man, ſo doeth he againe reſtore both his body and ſoule: and ver. 5, that hee himſelfe commeth firſt of his owne accord to heale us. 4 A true image of all men, who as they are of nature blinde, doe neither themſelves receive the light that is offered unto them, nor ſuffer it in other, and yet make a great adoe amongſt themſelves,

11 Hee anſwered, and ſaid, The man that is called Ieſus, made clay, and anoynted mine eyes, and ſaid unto mee, Goe to the poole of Siloam and waſh. So I went and waſhed, and received ſight.

12 Then they ſayd unto him, Where is hee? He ſaid, I cannot tell.

13 ¶ They brought to the Phariſes him that was once blinde.

14 And it was the Sabbath *day*, when Ieſus made the clay, and openeth his eyes.

15 Then againe the Phariſes alſo asked him, how he had received ſight. And he ſaid unto them, He laid clay upon mine eyes, and I waſhed, and doe ſee.

16 5 Then ſaid ſome of the Phariſes, This man is not of God, becauſe hee keepeth not the Sabbath *day*. Others ſaid, How can a man that is a ſinner, doe ſuch miracles? and there was a diſſenſion among them.

17 Then ſpake they unto the blinde againe, What ſayeſt thou of him, becauſe he hath opened thine eyes? And he ſayd, He is a Prophet.

18 Then the Iewes did not beleeve him (that he had bene blinde, and received his ſight) untill they had called the parents of him that had received ſight.

19 And they asked them, ſaying, Is this your ſonne, whom ye ſay was borne blinde? How doeth he now ſee then?

20 His parents anſwered them, and ſayd, Wee know that this is our ſonne, and that he was borne blinde:

21 But by what meanes he now ſeeth, we know not: or who hath opened his eyes, can we not tell: he is olde ynough: aske him: he ſhall anſwere for himſelfe.

22 Theſe wordes ſpake his parents, becauſe they feared the Iewes: for the Iewes had ordeined already, that if any man did confeſſe that hee was Chriſt, hee ſhould be *excommunicate* out of the Synagogue.

23 Therefore ſayde his parents, Hee is olde ynough: aske him.

24 Then againe called they the man that had bene blinde, and ſaid unto him, d Give glory unto God: we know that this man is a e ſinner.

25 Then he anſwered, and ſaid, Whether he be a ſinner or no, I can not tell: one thing I know, that I was blinde, and now I ſee.

26 Then ſaid they to him againe, What did he to thee? how opened he thine eyes?

27 He anſwered them, I have tolde you alreadie, and ye have not heard it: wherefore would ye heare it againe? will ye alſo be his diſciples?

28 6 Then reviled they him, and ſaid, Be thou his diſciples: we be Moſes diſciples.

29 We know that God ſpake with Moſes: but this man we know not from whence he is.

30 The man anſwered, and ſayd unto them, Doubtleſſe, this is a marveilous thing, that yee know not whence hee is, and yet he hath opened mine eyes.

31 Now wee know that God heareth not ſinners: but if any man be a worſhipper of God, and doeth his will, him heareth he.

32 Since the world began, was it not heard, that any man opened the eyes of one that was borne blinde,

c This is an Hebrewe kinde of ſpeech, for they call a mans eyes ſhut, when they cannot receive any ſight: And therefore they are ſayd to have their eyes opened which of blinde men are made to ſee.
5 Religion is not aſſaulted by any meanes more then by pretence of Religion: but the more it is preſſed downe, the more it riſeth up.
d A ſolemne order, whereby men were conſtrained in olde time to acknowledge their fault before God, as if they ſhould ſay, Conſider thou art before God, who knoweth the whole matter, and therefore ſee thou reverence his maieſtie, and doe him this honour, rather to confeſſe the whole matter openly, then to lie before him, Ioſh. 7, 19. 1. Sam. 6, 5.
e He is called a ſinner in the Hebrew tongue, which is a wicked man, and maketh as it were an arte of ſinnes.
6 Proud wickedneſſe muſt needes at length breake forth: which in vaine lieth hid under a ſcale of godlineſſe.

33 If this man were not of God, he could have done nothing.

34 They answered and sayd unto him, f Thou art altogether borne in sinnes, and doest thou teach us? so they cast him out.

35 7 Iesus heard that they had cast him out: and when hee had found him, he sayd unto him, Doest thou beleeve in the Sonne of God?

36 He answered, and sayd, Who is he, Lord, that I might beleeve in him?

37 And Iesus sayd unto him, Both thou hast seene him, and he it is that talketh with thee.

38 Then he said, Lord I beleeve, and worshipped him.

39 8 And Iesus sayd, I am come unto g iudgement unto this world, that they h which see not, might see: and that they ✣ which see, might be made blinde.

40 And some of the Pharises which were with him, heard these things, and said unto him, Are we blinde also?

41 Iesus sayd unto them, If ye were blinde, ye should not have sinne: but now ye say: Wee see: therefore your sinne remaineth.

f Thou art naught even from the cradle, and as we use to say, there is nothing in thee but sinne.

7 Most happy is their state, which are cast furthest out of the Church of the wicked (which proudly boast themselves of the name of the Church) that Christ may come never to them.

8 Christ doeth lighten all them by the preaching of the Gospell, which acknowledge their owne darkenesse, but such as seeme to themselves to see carely ynough, those he altogether blindeth: of which sort are they oftentimes, which have the hiest place in the Church.

g With great power and authoritie, to doe what is righteous and iust as if he said, These men take upon them to governe the people of God after their owne lusts, as though they saw all things and no man but they: but I will rule farre otherwise then these men doe: for whom they account for blinde men, them will I lighten, and such as take themselves to be wisest, them will I drowne in most grosse darkenesse of ignorance.

h In these words (of seeing and not seeing) there is a secret taunting and cheeke to the Pharises: for they thought all men blinde but themselves.

✣ Chap 3.17. and 12,47.

CHAP. X.

1 *Christ proueth that the Pharises are the evill shepheards,* 8 *and by many reasons, that himselfe,* 11, 14 *is the good shepheard:* 19 *And thereof dissension ariseth.* 31 *They take up stones,* 39 *and goe about to take him, but he escapeth.*

VErely, 1 verely I say unto you, He that entreth not in by the doore into the sheepefold, but climeth up another way, he is a theefe and a robber.

2 But hee that goeth in by the doore, is the shepheard of the sheepe.

3 To him the a porter openeth, and the sheepe heare his voyce, and he calleth his owne sheepe by name, and leadeth them out.

4 And when hee hath sent foorth his owne sheepe, he goeth before them, and the sheepe follow him: for they know his voyce.

5 And they will not follow a stranger, but they flee from him: for they know not the voyce of strangers.

6 This b parable spake Iesus unto them: but they understood not what things they were which he spake unto them.

7 Then sayd Iesus unto them againe, Verely, verely I say unto you, I am that doore of the sheepe,

8 a All that c ever came before me, are theeves and robbers: but the sheepe did not heare them.

9 3 I am that doore: by me if any man enter in, he shall be saved, and shall d goe in, and goe out, and finde pasture.

1 Seeing that by Christ onely we have accesse to the Father, there are neither other true shepheards, then those which come to Christ themselves, and bring other thither also, neither is any to be thought the true sheepefold, but that which is gathered to Christ.

a In those dayes they used to have a servant alwayes sitting at the doore, & therefore he speaketh after the maner of those dayes.

b This word (parable) which the Euangelist useth here, signifieth a darke kinde of speach, when words are taken from their naturall meaning, to signifie another thing to us.

a It maketh no matter how many, neither how old the false teachers have bene.

c These large termes must be applyed to the matter hee speaketh of. And therefore when he calleth himselfe the doore, he calleth all them theeves and robbers which take upon them this name of Doore, which none of the Prophets can, for they shewed the sheepe, that Christ was the doore.

3 Onely Christ is the true Pastor: and that onely is the true Church, which acknowledgeth him to be properly their onely Pastor: To him are opposite theeves which feede not the sheepe, but kill them: and hirelings also, which forsake the flocke in time of danger, because they feede it onely for their owne profite and gaines.

d Thatis, shall live safely: So use the Iewes to speake, as Deut. 26, 6. and yet there is a peculiar alluding to the shepheards office,

10 The thiefe commeth not, but for to steale, and to kill, and to destroy: I am come that they might have life, and have it in abundance.

11 ✣ I am that good shepheard: that good shepheard giveth his life for his sheepe.

12 But an hireling, and hee which is not the shepheard, neither the sheepe are his owne, seeth the wolfe comming, and hee leaveth the sheepe, and fleeth, and the wolfe catcheth them, and scattereth the sheepe.

13 So the hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am that good shepheard, and know mine, and am know of mine.

15 As the Father e knoweth me, so know I the Father: and I lay downe my life for *my* sheepe.

16 4 Other sheepe I have also, which are not of this fold: them also must I bring, and they shall heare my voyce: and ✣ there shall be *one* sheepefold, *and* one shepheard.

17 5 Therefore doeth my Father love mee, because * g I lay downe my life, that I might take it againe.

18 No man taketh it from mee, but I lay it downe of my selfe: I have power to lay it downe, and have power to take it againe: this * commandement have I received of my Father.

19 9 6 Then there was a dissension againe among the Iewes for these sayings,

20 And many of them said, He hath a devill, and is mad: why heare ye him?

21 Others said, These are not the words of him that hath a devill: can the devill open the eyes of the blinde?

22 And it was at Hierusalem the *feast of the* h Dedication, and it was winter.

23 6 And Iesus walked in the Temple, in Solomons porch.

24 Then came the Iewes round about him, and sayd unto him, How long doest thou make us to doubt? If thou be that Christ, tell us plainely.

25 8 Iesus answered them, I told you, and yee beleeve not: the workes that I doe in my Fathers Name, they beare witnesse of me.

26 9 But ye beleeve not: i for ye are not of my sheepe, as I said unto you.

27 My sheepe heare my voyce, and I know them, and they follow me.

28 And I give unto them eternall life, and they shall never perish, neither shall any pluck them out of mine hand.

29 My Father which gave *them* mee, is greater then all, and none is able to take them out of my Fathers hand.

30 I and my Father are one.

31 ✣ 10 Then the Iewes againe tooke up stones, to stone him.

32 Iesus answered them, Many good workes have I shewed you from my k Father: for which of these workes doe ye stone me?

33 The Iewes answered him, saying, For the good worke wee stone thee not, but for blasphemie, and that thou being a man, madest thy selfe God.

34 Iesus answered them, It is not written in your Law, * I sayd, Ye are gods?

35 If hee calleth them gods, unto whom the

✣ Isai. 40, 11; ezek. 34, 23.

e Loveth me, alloweth me.

4 The calling of the Gentiles.

✣ Ezech 37.22.

7 The certaine marke of the Catholike Church throughout all the world, which hath one head, that is Christ, the onely keeper and onely shepheard of it.

5 Christ is by the decree of the Father the onely true shepheard of the true Church, for he willingly gave his life for his sheepe, and by his owne power rose againe to life.

* Isai. 53.7.

g He speaketh in the time that now is becaus Christ is whose life was as it were a perpetuall death.

* Actes 2.24.

6 The Gospel discovereth hypocrisie, and therefore the world must needes rage when it commeth forth.

h The feast of the Dedication was instituted by Iudas Maccabeus and his brethren after the restoring of Gods true religion, by the casting out of Antiochus his garrison. 1. Mac 4.59.

7 The unbeleevers and proud men, accuse the Gospel of darkenesse, which darkenesse indeed is within themselves.

8 The doctrine of the Gospel is proved from heaven by two witnesses: both by the puritie of the doctrine, and by miracles.

9 It is no marvell that there doe but a few beleeve, seeing that all men are by nature untamed beastes: yet notwithstanding God hath his, which he turneth into sheepe, and committeth them unto his Sonne, and preserveth them

against the crueltie of all wild beastes.

i He giveth a reason why they beleeved not, to wit, because they are none of his sheepe.

✣ Chap. 8. 59.

10 Christ prooveth his dignitie by divine workes.

k Through my Fathers authoritie and power.

* Ps. 82.6.

word

word of God was *given*, and the Scripture can not be broken.

36 Say ye of him, whom the Father hath sanctified, and sent into the world, Thou blaſphemeſt, becauſe I ſayd, I am the Sonne of God?

37 If I doe not the works of my Father, beleeve me not.

38 But if I doe, then though yee beleeve not me, *yet* beleeve the workes, that ye may know and beleeve, that the Father *is* in me, and I in him.

39 Againe they went about to take him: but he eſcaped out of their hands.

40 And went againe beyond Iordan, into the place where Iohn firſt baptized, and there aboade.

41 And many reſorted unto him, and ſayd, Iohn did no miracle: but all things that Iohn ſpake of this man, were true.

42 And many beleeved in him there.

CHAP. XI.

1 Chriſt, to ſhewe that hee is, 25 the life and the reſurrection, 14 commeth to Lazarus being dead, 17, 34 and buried, 43 and raiſeth him up. 47 As the Prieſts were conſulting together, 49 Caiaphas 50 prophecieth that one muſt die for the people. 56, 57 They command to ſeeke Chriſt out, and to take him.

A Nd 1 a certaine man was ſicke, *named* Lazarus of Bethania, the a towne of Marie, and her ſiſter Martha.

2 (And it was that ✣ Marie which anointed the Lord with ointment, and wiped his feete with her haire, whoſe brother Lazarus was ſicke.)

3 Therefore *his* ſiſters ſent unto him, ſaying, Lord, behold, he whom thou loveſt, is ſicke.

4 When Ieſus heard it, he ſayd, This ſickeneſſe is not unto b death, but for the glory of God, that the Sonne of God might be glorified thereby.

5 ¶ Now Ieſus loved Martha and her ſiſter, and Lazarus.

6 2 And after he had heard that hee was ſicke, yet aboade hee two dayes ſtill in the ſame place where he was.

7 Then after that, ſayd he to his diſciples, Let us goe into Iudea againe.

8 3 The diſciples ſaid unto him, Maſter, the Iewes lately ſought to ✣ ſtone thee, and doeſt thou goe thither againe?

9 Ieſus anſwered, Are there not c twelve hours in the day? If a man walke in the day, he ſtumbleth not, becauſe hee ſeeth the light of this world.

10 But if a man walke in the night, hee ſtumbleth, becauſe there is no light in him.

11 Theſe things ſpake he, and after, he ſaid unto them, Our friend Lazarus d ſleepeth: but I goe to wake him up.

12 Then ſayd his diſciples, Lord, if he ſleepe, he ſhall be ſafe.

13 Howbeit, Ieſus ſpake of his death: but they thought that he had ſpoken of the naturall ſleepe.

14 Then ſaid Ieſus unto them plainely, Lazarus is dead.

15 And I am glad for your ſakes, that I was not there, that ye may beleeve: but let us go unto him.

16 Then ſayd Thomas (which is called Didymus) unto his fellow diſciples, Let us alſo goe, that we may die with him.

17 ¶ Then came Ieſus, and found that he had lien in the grave foure dayes already.

18 (Now Bethania was neere unto Hieruſalem, about fifteene furlongs off.)

19 4 And many of the Iewes were come to Martha and Mary to comfort them for their brother.

20 Then Martha, when ſhee heard that Ieſus was comming, went to meete him: but Mary ſate ſtill in the houſe.

21 Then ſaid Martha unto Ieſus, Lord, if thou hadſt bene here, my brother had not bene dead.

22 But now I know alſo, that whatſoever thou askeſt of God, God will give it thee.

23 Ieſus ſayd unto her, Thy brother ſhall e riſe againe.

24 Martha ſayd unto him, I know that he ſhall riſe againe ✣ in the reſurrection at the laſt day.

25 Ieſus ſaid unto her, I am the reſurrection and the life: ✣ hee that beleeveth in me, though he were dead *yet* ſhall he live.

26 And whoſoever liveth, and beleeveth in me, ſhall never die: Beleeveſt thou this?

27 She ſayd unto him, Yea, Lord, I beleeve that thou art that Chriſt that Sonne of God, which ſhould come into the world.

28 ¶ And when ſhe had ſo ſayd, ſhe went her way, and called Mary her ſiſter ſecretly, ſaying, The Maſter is come, and calleth for thee.

29 And when ſhe heard it, ſhe aroſe quickely, and came unto him.

30 For Ieſus was not yet come into the towne, but was in the place where Martha met him.

31 The Iewes then which were with her in the houſe, and comforted her, when they ſaw Mary, that ſhe roſe up haſtily, and went out followed her, ſaying, She goeth unto the grave, to weepe there.

32 Then when Marie was come where Ieſus was, and ſaw him, ſhee fell downe at his feete, ſaying unto him, Lord if thou haddeſt bene here, my brother had not bene dead.

33 5 When Ieſus therefore ſaw her weepe, and the Iewes *alſo* weepe which came with her, hee f groned in the ſpirit, and was troubled in himſelfe,

34 And ſayd, Where have yee layd him? They ſayd unto him, Lord come and ſee.

35 *And* Ieſus wept.

36 Then ſayd the Iewes, behold, how he loved him.

37 And ſome of them ſayd, * Could not hee which opened the eyes of the blind, have made alſo, that this man ſhould not have died?

38 Ieſus therefore againe groned in himſelfe, and came to the grave. And it was a cave, and a ſtone was layd upon it.

39 Ieſus ſayd, Take ye away the ſtone. Martha the ſiſter of him that was dead, ſayd unto him, Lord he ſtinketh already, for hee hath bene *dead* foure dayes.

40 Ieſus ſayd unto her, Sayd I not unto thee, that if thou diddeſt beleeve, thou ſhouldeſt ſee the glory of God?

41 Then they tooke away the ſtone *from the place* where the dead was layd. And Ieſus lift up his eyes, and ſayd, Father, I thanke thee, becauſe thou haſt heard me.

42 I know that thou heareſt me alwayes, but becauſe of the people that ſtand by, I ſayd it, that they may beleeve, that thou haſt ſent me.

43 As hee had ſpoken theſe things, hee cried with a loud voyce, Lazarus come foorth.

44 Then he that was dead, came foorth, bound hand and foote with bandes, and his face was bound with a napkin. Ieſus ſayd unto them, Looſe him, and let him goe.

45 ¶ Then many of the Iewes, which came to

1 Void and of none effect.

31 Chriſt ſleeth danger, not of miſtruſt, nor for feare of death, nor that he would be idle, but to gather a Church in another place.

1 Chriſt in reſtoring the ſtinking carcaſe of his friend to life, ſheweth an example both of his mighty power, and alſo of his ſingular good will toward men: which is alſo an image of the reſurrection to come.

2 Where his ſiſters dwelt.

✣ Chap.12.3. mat. 26.7.

b That is to ſay, ſent for the purpoſe to kill him.

2 In that, that God ſeemeth ſome times to linger in helping of us, he doth it both for his glory, and for our ſalvation, as the falling out of the matter in the end, plainely prooveth.

3 This onely is the ſure and right way to life, to followe God boldly without feare, who calleth us and ſhineth before us in the darkeneſſe of this world.

✣ Chap.7.30. and 8.59. and 10.33.

c All things are fitly wrought and brought to paſſe in their ſeaſon.

d The Iewes vſed a milder kind of ſpeech, and called death a ſleepe, whereupon in other languages the place of buriall where the dead are laid, waiting for the reſurrection, is called a ſleeping place.

4 God who is the maker of nature, doth not condemne naturall affections, but ſheweth that they ought to be examined by the rule of faith,

e That is, ſhall recover life againe.

✣ Chap.5.29.

luke 14.14.

✣ Chap.6.39.

f Chriſt tooke upon him together with our fleſh all affections of man (ſinne onely excepted) and among them eſpecially mercie and compaſſion.

f Theſe are tokens that he was greatly mooved, but yet they were without ſinne: and theſe affections are peoper to mans nature.

* Chap.9.6.

Mary, and had seene the things, which Iesus did, beleeved in him.

46 6 But some of them went their way to the Pharises, & told them what things Iesus had done.

47 Then gathered the hie Priests, and the Pharises a g councill, and sayd, What shall we doe? For this man doeth many miracles.

48 If we let him thus alone, all men will beleeve in him, and the Romanes will come and b take away both our place, and the nation.

49 7 Then one of them *named* Caiaphas, which was the hie Priest that same yeere, said unto them, Ye perceive nothing at all,

50 ✣ Nor yet doe you consider that it is expedient for us, that one man die for the people, and that the whole nation perish not.

51 8 This spake he not of himselfe: but being hie Priest that same yeere, he prophecied that Iesus should die for that nation:

52 And not for that nation onely, but that he should gather together in one the children of God, which i were scattered.

53 Then from that day foorth they consulted together, to put him to death.

54 9 Iesus therefore walked no more openly among the Iewes, but went thence unto a countrey neere to the wildernesse, into a citie called Ephraim, and there continued with his disciples.

55 ¶ And the Iewes Passeover was at hand, and many went out of the countrey up to Hierusalem before the Passeover, to purifie themselves.

56 Then sought they for Iesus, and spake among themselves, as they stoode in the Temple, What thinke ye, that he commeth not to the feast?

57 Now both the high Priests and the Pharises had given a commandement, that if any man knew where he were, he should shew it, that they might take him.

6 The last point of hard and yron like stubbornesse is this, to proclame open warre against God, and yet ceaseth not to make a pretence both of godlinesse and of the profite of the common-wealth.

g The Iewes called the councell Sanhedrin: and the word that Iohn vseth is Synedri.

h That is, take away from vs by force: for at that time, though the hie Priests authoritie was greatly lessened and decayed, yet there was some kind of gouernement left among the Iewes.

7 The raging and mad company of the false Church, perswade themselves that they cannot be in safetie, vnlesse he be taken away, who onely vpholdeth the Church: And so likewise iudgeth the wisedome of the flesh in worldly affaires, which is governed by the spirit of giddinesse or madnesse.

✣ Chap. 18. 14.

8 Christ doeth sometime so turne the tongues, even of the wicked, that in cursing, they bleesse.

i For they were not gathered together in one countrey, as the Iewes were, but to be gathered from all quarters, from the East to the West.

9. Wee may give place to the rage of the wicked, when it is expedient so to doe, but yet in such sort, that we swarve not from Gods vocation.

CHAP. XII.

a Christ is at supper with Lazarus, 3 *Marie anointeth his feete.* 5 *Iudas findeth fault with her.* 7 *Christ defendeth her.* 10 *The Priests would put Lazarus to death.* 12 *As Christ commeth to Hierusalem.* 18 *The people meet him.* 22 *The Grecians desire to see him.* 42 *The chiefe rulers that beleeve in him, but for feare dot not confesse him,* 44 *hee exhorteth to faith.*

✣ Chap. 26. 17. marke 14. 3.

THen ✣ Iesus, sixe dayes before the Passeover, came to Bethania, where Lazarus was, who died, whom he had raised from the dead.

2 There they made him a supper, and Martha served: but Lazarus was one of them that sate at the table with him.

a An horrible example in Iudas of a minde blinded with couetousnes, and yet pretending godlinesse.

✣ Chap. 13. 25.

3 Then tooke Marie a pound of ointment of Spikenard very costly, and anointed Iesus feete, and wiped his feete with her haire, and the house was filled with the savour of the ointment.

4 Then sayd one of his disciples, *even* Iudas Iscariot, Simons *sonne*, which should betray him:

5 1 Why was not this ointment sold for three hundreth pence, and given to the poore?

b This Extraordinarie anointing which was for a signe, is so allowed of God, that hee witnesseth how he will not be worshipped with outward pompe, or costly service, but with almes.

6 Now he sayd this, not that he cared for the poore, but because he was a thiefe, and c had the bagge, and bare that which was given.

7 2 Then sayd Iesus, Let her alone: against the day of my burying she kept it.

8 For the poore alwayes yee have with you, but me ye shall not have alwayes.

9 3 Then much people of the Iewes knew that he was there: and they came, not for Iesus sake only, but that they might see Lazarus also, whom he had raised from the dead.

10 The high Priests therefore consulted, that they might put Lazarus to death also.

11 Because that for his sake many of the Iewes went away, and beleeved in Iesus.

12 ¶ ✣ On the morrow a great multitude that were come to the feast, when they heard that Iesus should come to Hierusalem,

13 Tooke branches of palme-trees, and went foorth to meet him, and cried, Hosanna, Blessed *is* the king of Israel that commeth in the Name of the Lord.

14 And Iesus found a yong asse, and sate thereon, as it is written.

15 ✣ Feare not, daughter of Sion: behold, thy King commeth sitting on an asses colt.

16 But his disciples vnderstoode not these things at the first: but when Iesus was glorified, then remembred they, that these things were written of him, and that they had done these things unto him,

17 The people therefore that was with him, bare witnesse that hee called Lazarus out of the grave and raised him from the dead.

18 Therefore met him the people also, because they heard that he had done this miracle.

19 4 And the Pharises said among themselves, Perceive ye how ye prevaile nothing? Behold, the world goeth after him.

20 ¶ Now there were certaine Greekes among them that a came up to worship at the feast.

21 And they came to Philip, which was of Bethsaida in Galile, and desired him, saying, Sir, we would see that Iesus.

22 Philip came and told Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the Sonne of man must be glorified.

24 5 Verely, verely I say unto you, Except the wheat corne fall into the ground and b die, it abideth alone: but if it die, it bringeth foorth much fruit.

25 * He that loveth his life, shall lose it, and he that hateth his life in this world, shall keepe it unto life eternall.

26 * If any man serve me, let him follow me: for where I am, there shall my servant be: and if any man serve me, him will my father honour.

27 6 Now is my soule troubled: and what shall I say? Father, save me from this c houre: but therefore came I unto this houre.

28 Father, d glorifie thy Name. Then came there a voyce from heaven, *saying*, I have both glorified it, and will glorifie it againe.

29 Then sayd the people that stood by, and heard, that it was a thunder: other said, An Angel spake to him.

30 7 Iesus answered and sayd, This voyce came not because of me, but for your sakes.

31 Now is the iudgement of this world: now shall the prince of this world be cast out.

3 When the light of the Gospell sheweth it selfe, some are found to be curious, and others (which least ought) to be open enemies: others in a rage honour him, whom they will straightway fall from: and very few doe so reverently receive him as they ought: Notwithstanding Christ beginneth his spirituall kingdome in the mids of his enemies.

✣ Mat. 21. 8. marke 11. 8. luke 19. 35.

✣ Ezech. 9. 9.

4 Even they which goe about to oppresse Christ, are made instruments of his glory.

a After the solemne custome: the Grecians were first so called by the name of the countrey of Greece, where they dwelt: but afterward, all that were not of the Iewes religion, but worshipped false gods, and were also called Heathens, were called by this name.

5 The death of Christ is as it were a sowing, which seemeth to be a dying to the corne, but indeed is the cause of a far greater harvest: and such as is the condition of the head, so shall it be of the members.

b A wheat corne dieth when it is charged by verrue of the ground, and becommeth a roote of a fruitfull blade.

* Matt. 10. 39. and 16. 25. marke 8. 35. luke 9. 24. and 17. 33.

✣ Chap. 17. 34.

6 Whilest Christ went about to suffer all the punishment which is due to our sinnes, and whilest his divinitie did not yet shew his might and power so farre as this satisfaction might be thorowly wrought, now when he is striken with the great feare of the curse of God, he eateth out and prayeth, and desireth to be released: yet notwithstanding he preferreth the will and glory of his Father before all things, whose obedience the Father alloweth even from heaven.

c To wit, of death that is now at hand.

d So then the Fathers glory is Christs his glory.

7 Christ foretelleth to the deafe, the manner of his death, the overcomming of the devill and the world, and in conclusion his triumph.

✣ Chap.3.14.
a Christ used a word, which hath a double meaning: for it signifieth either to lift up, or to take out of the way, so his meaning was to put them in minde of his death, but the Iewes seeme to take it another way.
f Chrysost. and Theophil. referre this word, All, to all nations: that is, not to the Iewes onely.
✣ Psal.89.36. and 110.4.& 117,2. Isai.40,8. ezech. 37.25.
6 Vnmeasurable in the mercie of God, but an horrible iudgement followed, if it be contemned.
* Chap.1.9.
g That is, partakers of light.
9 Faith is not of nature, but of grace.
✣ Isai.53.1. rom.10,16.
h The arme of the Lord, is the Gospel, which is the power of God to salvation to all that beleeve: And therefore the arme of the Lord is not revealed to them, whose hearts the Lord hath not opened.
✣ Isai.6.9. matth.13,14. mat.4.12. luk.8,10. actes 28,26. rom.11.8.
10 Such as beleeve, are not only fewe in number, if they be compared with the unbeleevers, but also the most of those fewe (yea and that especially the chiefest) doe feare men more then God.
* Chap.5.44.
11 The summe of the Gospel, and therefore the salvation, which Christ witnessed in the middest of Hierusalem, by his crying out, is this: to rest upon Christ through faith, as the only Saviour appointed and given us of the Father.

32 ✣ And I, if I were a lift up from the earth, will draw f all men unto me.
33 Now this said he, signifying what death he should die.
34 The people answered him, We have heard out of the ✣ Law, that that Christ bideth for ever: and how saiest thou, that that Sonne of man must be lift up? Who is that Sonne of man?
35 § Then Iesus saide unto them, Yet a little while is * the light with you: walke while ye have that light, least the darkenesse come upon you: for he that walketh in the darke, knoweth not whither he goeth.
36 While ye have that light, beleeve in that light, that ye may be the g children of the light. These things spake Iesus, and departed, and hid himselfe from them.
37 § 9 And though he had done so many miracles before them, *yet* beleeved they not on him,
38 That the saying of Esaias the Prophet might be fulfilled, that he said, * Lord, who beleeved our report? and to whom is the h arme of the Lord revealed?
39 Therefore could they not beleeve, because that Esaias saith againe,
40 ✣ He hath blinded their eyes, and hardened their heart, that they should not see with *their* eyes, nor understand with *their* heart, and should be converted, and I should heale them.
41 These things said Esaias when he sawe his glory, and spake of him.
42 10 Nevertheless, even among the chiefe rulers, many beleeved in him: but because of the Pharises they did not confesse him, least they should be *cast* out of the Synagogue.
43 * For they loved the praise of men, more then the prayse of God.
44 11 And Iesus cryed, and said, He that beleeveth in me, beleeveth i not in me, but in him that sent me,
45 And he that seeth mee, seeth him that sent mee.
46 I ✣ am come a light into the world, that whosoever beleeveth in me, should not abide in darkenesse.
47 § And if any man heare my wordes, and beleeve not, I iudge him not: for I came not to iudge the world, but to save the world.
48 He that refuseth me, and receiveth not my wordes, hath one that iudgeth him: * the word that I have spoken, it shall iudge him in the last day.
49 For I have not spoken of my selfe: but the Father which sent mee, he gave me a commandement what I should say, and what I should speake.
50 And I know that his commandement is life everlasting: the things therefore that I speake, I speake *them* so as the Father saide unto me.

i This word Not doth not take any whit of this from Christ, which is here spoken of, but is in way of correction rather, as if he said, He that beleeveth in me, doth not so much beleeve in me, as in him that sent me. So is it in Marke 9,37.

✣ Chap.3,19. and 9,39. ✣ Chap.3.17. * Marke 16,16.

CHAP. XIII.

Christ rising from supper, 15 to command humilitie to his Apostles, washeth their feete. 21 He noteth the traitour Judas 26 with an evident token. 34 He commendeth charitie. 37,39 He foretelleth Peter of his denial.

NOwe * 1 before the feast of the Passeover, when Iesus knewe that his houre was come, that he should depart out of this world unto the Father, forasmuch as he loved his a owne which were in the world, unto the end he loved them.
2 And when supper was done (and that the devill had now put in the heart of Iudas Iscariot, Simons *sonne*, to betray him,)
3 Iesus knowing that the Father hath given all things into his b hands, and that he was come forth from God, and went to God,
4 He c riseth from Supper, and laieth aside *his upper* garments, and tooke a towell, and girded himselfe.
5 After that, hee powred water into a basen, and beganne to wash the disciples feete, and to wipe them with the towell, wherewith hee was girded.
6 Then came he to Simon Peter, who said to him, Lord, doest thou wash my feete?
7 Iesus answered, and said unto him, What I doe thou knowest not now: but thou shalt know it hereafter.
8 Peter said unto him, Thou shalt never wash my feete. Iesus answered him, If I wash thee not, thou shalt have d no part with me.
9 Simon Peter said unto him, Lord, not my feete onely, but also the hands and the head.
10 Iesus said to him, He that is washed, needeth not, save to wash *his* feete, but is cleane every whit: and ye are ✣ cleane, but not all.
11 For hee knewe who should betray him: therefore said he, ye are not all cleane.
12 § So after he had washed their feet, and had taken his garments, and was set down againe, he said unto them, Know ye what I have done to you?
13 Ye call mee Master, and Lord, and ye say well: for *so* am I.
14 If I then your Lord, and Master, have washed your feete, ye also ought to wash one anothers feete.
15 For I have given you an example, that ye should doe, even as I have done to you.
16 Verely, verely I say unto you, * The servant is not greater then his master, neither the § ambassadour greater then he that sent him.
17 If ye know these things, blessed are ye if ye doe them.
18 § 12 I speake not of you all: I know whom I have chosen: but *it is* that the Scripture might be fulfilled, ✣ He that eateth bread with me, hath lift up his heele against me.
19 From henceforth tell I you before it come, that when it is come to passe, yee might beleeve that I am hee.
20 ✣ Verely, verely I say unto you, If I send any, he that receiveth him, receiveth me, and hee that receiveth me, receiveth him that sent me.
21 When Iesus had said these things, hee was troubled in the Spirit, and e testified, and said, Verely, verely I say unto you, that one of you shall betray me.
22 * Then the disciples looked one on another, doubting of whom he spake.
23 Now there was one of his disciples, which f leaned on Iesus bosome, whom Iesus loved.

✣ Matth.26,2. marke 14,1. luke 22.1.
1 Christ no lesse certaine of the victorie, then of the combat which was at hand, using the signe of washing the feete, doth partly thereby give an example of singular modestie, and his great love toward his Apostles in this notable acte, being like very shortly to depart from them: and partly witnesseth unto them, that it is he onely which washeth away the filth of his people, and that by little and little, in their time and season.
a Them of his household, that is, his Saints.
b Into his power.
c In that he is said to rise, it argueth that there was a space betweene the ceremonies of the Passeover, and this washing of feete, at what time it seemeth that the Supper was instituted.
d Vnlesse thou suffer me to wash thee, thou shalt have no part in the kingdome of heaven.
✣ Chap.15,3.
* Chap.15.10. matth.10,24. luke 6.40.
§ The word signifieth an Apostle, which is any one that is sent from another.
a The betraying of Christ was not casuall, or a thing that happened by chance, but the Father so ordeined the cause of our salvation, to reconcile us unto himselfe in his Sonne, and the Sonne did willingly and voluntarily obey the Father.
✣ Psal.41,9.
✣ Matth.10,40.
e Hee affirmed it openly, and feelingly.

* Matth.26,21. marke 14,18. luke 22,21. f Iohn his leaning was such, that sitting downe in his bed, his head was toward Iesus his head: so that it was an easie matter for him to touch Iesus his bosome: for it is certaine that in olde time men used not to sit at the table, but to lie downe on the one side,

24 To him beckened therefore Simon Peter, that he ſhould aske who it was of whom he ſpake.
25 He then as he leaned on Ieſus breaſt, ſaid unto him, Lord, who is it?
26 Ieſus anſwered, He it is, to whom I ſhall give a ſoppe, when I have dipt it: and he wet a ſop, and gave it to Iudas Iſcarioth, Simons *ſonne*.
27 And after the ſoppe, Satan entred into him. Then ſayd Ieſus unto him, that thou doeſt, doe quickely.
28 But none of them that were at table, knew, for what cauſe he ſpake it unto him.
29 For ſome of them thought becauſe Iudas had the bagge, that Ieſus had ſaid unto him, Buy thoſe things that we have neede of againſt ☧ feaſt: or that he ſhould give ſome thing to the poore.
30 Aſſoone then as he had received the ſoppe, he went immediatly out, and it was night.
31 ¶ 3 When hee was gone out, Ieſus ſaid, g Now is the ſonne of man glorified, and God is glorified in him.
32 If God be glorified in him, God ſhall alſo glorifie him in himſelfe, and ſhall ſtraightway glorifie him.
33 4 Litle children, yet a litle while am I with you: yee ſhall ſeeke mee, but as I ſaid unto the ✣ Iewes, Whither I goe, can ye not come: alſo to you ſay I now.
34 ☧ A new commandement give I unto you, that yee love one another: as I have loved you, that ye alſo love one another.
35 By this ſhall all men knowe, that ye are my diſciples, if ye have love one to another.
36 5 Simon Peter ſaid unto him, Lord, whither goeſt thou? Ieſus anſwered him, Whither I goe, thou canſt not follow me now: but thou ſhalt follow me afterward.
37 Peter ſaid unto him, Lord, why can I not follow thee now? * I will lay downe my life for thy ſake.
38 Ieſus anſwered him, Wilt thou lay downe thy life for my ſake? Verely, verely I ſay unto thee, The cocke ſhall not crowe, till thou have denied me thriſe.

3 We have to conſider the glorifying of Chriſt in his ignominie.
g *This verſe and the next following, are a moſt plaine and evident teſtimonie of the divinitie of Chriſt.*
4 The eternall glory ſhall ſhow by litle and litle from the head into the members. But in the meane time, we muſt take good heede that wee paſſe ouer the race of this life in brotherly love.
✣ Chap. 7, 34.
☧ Levit. 19, 18. matt. 22, 39. chap. 15, 12. 1. iohn. 4, 21.
5 An heavie example of raſh truſt and confidence.
* Matth. 26, 33. marke 14, 29. luke 22, 33.

CHAP. XIV.

1 *Hee comforteth his diſciples,* 2, 7 *declaring his divinitie and the fruit of his death,* 16 *promiſing the comforter,* 17 *even the holy Spirit,* 26 *whoſe office he ſetteth out.*
27 *He promiſeth his peace.*

LEt 1 not your heart be troubled: ye beleeve in God, beleeve alſo in me.
2 In my Fathers houſe are many dwelling places: if it were not ſo, a I would have told you: I goe to b prepare a place for you.
3 2 And if I goe to prepare a place for you, I will c come againe, and receive you unto my ſelfe, that were I am, there may ye be alſo.
4 3 And whither I goe, ye know, and the way ye know.
5 Thomas ſaid unto him, Lord, we know not whither thou goeſt: how can we then know ☧ way?
6 Ieſus ſaid unto him, I am that Way, and that Trueth, and that Life. No man commeth unto the Father, but by me.
7 e If ye had knowen mee, yee ſhould have knowen my Father alſo: and from hencefoorth ye know him, and have ſeene him.
8 Philip ſaid unto him, Lord, ſhew us *thy* Father, and it ſufficeth us.
9 Ieſus ſaid unto him, I have bene ſo long time with you, and haſt thou not knowen mee, Philip? hee that hath ſeene mee, hath ſeene my Father: how then ſayeſt thou, Shew us *thy* Father?
10 4 Beleeveſt thou not, that I am in the Father, and the Father is in me? The wordes that I ſpeake unto you, I ſpeake not of my ſelfe: but the Father that dwelleth in me, he doeth the workes.
11 Beleeve me, that I *am* in the Father, and the Father *is* in mee: at the leaſt, beleeve me for the very workes ſake.
12 5 Verely, verely I ſay unto you, he that beleeveth in me, the workes that I doe, he ſhall doe alſo, and f greater then theſe ſhall hee doe: for I goe unto my Father.
13 ✣ And whatſoever yee aske in my Name, that will I doe, that the Father may be glorified in the Sonne.
14 If ye ſhall aske any thing in my Name, I will doe it.
15 6 If ye love me, keepe my commandements.
16 And I will pray the Father, and he ſhall give you another Comforter, that he may abide with you for ever,
17 *Even* the g Spirit of trueth, whom the h world cannot receive, becauſe it ſeeth him not, neither knoweth him: but ye knowe him: for he dwelleth with you, and ſhall be in you.
18 I will not leave you fatherleſſe: *but* I will come to you.
19 Yet a litle while, and the world ſhall ſee me no more, but ye ſhall ſee me: becauſe I live, ye ſhall live alſo.
20 At that day ſhall ye know that I am i in my Father, and you in me, and I in you.
21 He that hath my commandements, and keepeth them: is he that loveth me: and hee that loveth me, ſhallbe loved of my Father: and I will love him, and will k ſhew mine owne ſelfe to him.
22 7 Iudas ſaid unto him, (not Iſcariot) Lord, what is the cauſe that thou wilt ſhew thy ſelfe unto us, and not unto the world?
23 Ieſus anſwered, and ſaid unto him, If any man love mee, he will keepe my word, and my Father will love him, and he will come unto him, and will dwell with him.
24 Hee that loveth mee not, keepeth not my words, and the word which ye heare, is not mine, but the Fathers which ſent me.
25 8 Theſe things have I ſpoken unto you, being preſent with you.
26 ☧ But the Comforter, which is the holy Ghoſt, whom the Father will ſend in my Name, he ſhall teach you all things, and bring all things to your remembrance, which I have told you.

1 He beleeveth in God that beleeveth in Chriſt: and there is no other way to confirme our mindes in greateſt diſtreſſes.
a That is, if it were not ſo as I tell you, to wit, unleſſe there were place yough not onely for me, but for you alſo, in my fathers houſe, I would not thus deceive you with a vaine hope, but I would have tolde you ſo plainely. b All the ſpeech is by way of an allegorie, whereby the Lord comforteth his owne, declaring unto them his departure into heaven, which is, not to reigne there alone, but goe before, and prepare a place for them. 2 Chriſt went not away from us, to theend to forſake us, but rather that hee might at length take us up with him into heaven. c Theſe words are to be referred to the whole Church. Sc therefore the Angels ſayd to ☧ diſciples when they were aſtoniſhed, What ſtand you gazing up into heaven? This Ieſus ſhall ſo come as you ſaw him goe up, Actes 1, 11. and in all places of the Scripture, the full comfort of the Church is referred to that day when God ſhall be all in all, and is therefore called the day of redemption. 3 Chriſt onely is the way to true and everlaſting life, for he it is to whom the Father hath revealed himſelfe.

d *This ſaying ſheweth unto us both the nature, the will and office of Chriſt.*
e *It is plaine by this place, that to know God, and to ſee God is all one: Now wheras he ſaith before, that no man ſawe God at any time, that is to be underſtood thus, without Chriſt: or were it not through Chriſt, no man could ever ſee, nor ſaw God at any time: for as Chriſtome ſaith, the Sonne is a very ſhort and eaſie ſetting foorth of the fathers nature unto us.*
4 The maieſtie of God ſheweth it ſelfe moſt evidently, both in Chriſtes doctrine and deedes.
5 The approoving of the vertue of Chriſt is not included within his owne perſon, but it is ſpred through the body of his whole Church.
f *That is, not I only dee them, but I can alſo give other men power to do greater.* ✣ *Chap. 16, 13. matth. 7, 7. mar. 11. 24. iames 1, 5.*
6 He loveth Chriſt aright, which obeyeth his commandements: and becauſe the ſame is accompanied with an infinite ſort of miſeries, although he be abſent in body, yet doeth he comfort his with the preſent vertue of the holy Ghoſt, whom the world deſpiſeth, becauſe it knoweth him not.
g The holy Ghoſt is called the Spirit of trueth, of the effect which he worketh, becauſe he inſpireth the trueth into us, whereas otherwiſe he hath trueth in himſelfe.
h Worldly men.
i The Sonne is in the Father after ſuch ſort, that he is of one ſelfeſame ſubſtance with the Father, but he is in his diſciples in a certaine reſpect as an ayder and helper of them. k I will ſhew my ſelfe to him, and be knowen of him, as if he ſaw me with his eyes: but this ſhewing of himſelfe is not bodily, but ſpiritually, yet ſo plaine as none can be more. 7 Wee muſt not aske why the Goſpel is revealed to ſome rather then to other, but we muſt rather take heede, that we embrace Chriſt who is offered unto us, and that we truely love him, that is to ſay, that we give our ſelves wholly to his obedience. 8 It is the office of the holy Ghoſt to imprint in the midſt of the elect in their times and ſeaſons, that which Chriſt once ſpake. ✣ Chap. 15, 26.

9 All true felicity commeth to us by Christ alone.

10 So farre is it, that we should be sory for the departing of Christ, from according to the flesh, that we should rather reioyce for it, seeing that all the blessing of the members dependeth upon the glorifying of the head.

1 *This is spoken in that, that he is Mediatour, for so the Father is greater then he, in as much as the person to whom request is made, is greater then hee that maketh the request.*

2 We are of nature drie and fit for nothing, but the fire: Therefore that we may live and be fruitfull, we must first be grafted into Christ, as it were into a vine by the Fathers hand: and then be daily shred with continuall meditation of the word and the crosse; otherwise it shall not availe any man at all to have bene grafted, unlesse he cleave fast unto the vine, and so draw iuice out of it.

✣ Matth. 15,13.
✣ Chap. 13,10.
* Coloss. 2,23.
✣ 1. Iohn. 3,19.

3 He abideth in Christ, which reseth in his doctrine, and therefore bringeth forth good fruit: And the Father will denie such an one nothing.

a *As who would say, Herein shall my Father be glorified, and herein also shall you be my disciples, if you bring forth much fruit.*

3 The love of the Father towards the Sonne, & of the Sonne towards us, and ours towardes God & our neighbour, are ioyned together with an unseparable knot: and there is nothing more sweet and pleasant then it is. Now this love sheweth it selfe by the effects: a most perfect example whereof, Christ himselfe exhibited unto us.

b *That is, in that love, wherewith I love you: which love is on both parts.*

✣ Chap. 13,34. 1. thess 4 9. 1. Iohn, 3,11. and 4,21.

4 The doctrine of the Gospell (as it is uttered by Christes owne mouth) is a most perfect and absolute declaration of the counsell of God, which pertaineth to our salvation, and is committed unto the Apostles.

27 9 Peace I leave with you: my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, nor feare.

28 10 Yee have heard how I said unto you, I goe away, and will come unto you. If ye loved me, ye would verely reioyce, because I said, I go unto the Father: for the Father l is greater then I.

29 And now have I spoken unto you, before it come, that when it is come to passe, yee might beleeve.

30 11 Hereafter will I not speake many things unto you: for the prince of this world commeth, and hath m nought in mee,

31 But *it is* that the world may know that I love *my* Father: and as the Father hath commanded me, so I doe. Arise, let us goe hence.

CHAP. XV.

2 By the parable of the vine, 2 and the braunches, 5,6 hee declareth how the disciples may beare fruit. 11,17 He commendeth mutuall love. 18 He exhorteth them to beare affliction patiently, 20 by his owne example.

I 1 Am that true vine, and my Father is that husbandman.

2 ✣ Every braunch that beareth not fruite in mee, hee taketh away: and every one that beareth fruit, hee purgeth it, that it may bring foorth more fruit.

3 ✣ Now are ye cleane through the word, which I have spoken unto you.

4 Abide in me, and I in you: as the branch can not beare fruit of it selfe, except it abide in the vine, no more can ye, except ye abide in me.

5 I am that vine, ye *are* the braunches: he that abideth in mee, and I in him, the same bringeth foorth much fruit: for without me can ye doe nothing.

6 * If a man abide not in me, he is cast forth as a branch, and withereth: and men gather them, and cast *them* into the fire, and they burne.

7 * 2 If ye abide in me, and my words abide in you, aske what ye will, and it shall be done to you.

8 a Herein is my Father glorified, that ye beare much fruit, and be made my disciples.

9 3 As the Father hath loved me, so have I loved you: b continue in that my love.

10 If ye shall keepe my commandements, yee shall abide in my love, as I have kept my Fathers commandements, and abide in his love.

11 These things have I spoken unto you, that my ioy might remaine in you, and that your ioy might be full.

12 ✣ This is my commandement, that ye love one another, as I have loved you.

13 Greater love then this hath no man, when any man bestoweth his life for his friends.

14 Ye are my friends, if ye doe whatsoever I commaund you.

15 4 Henceforth call I you not servants: for the servant knoweth not what his master doeth: but I have called you friends: for all things that I have heard of my Father, have I made knowen to you.

16 5 Ye c have not chosen me, but I have chosen you, and ordained you, ✣ that ye goe and bring forth fruits, and that your fruit remaine, that whatsoever ye shall aske of the Father in my Name, hee may give it you.

17 These things commaund I you, that ye love one another.

18 6 If the world hate you, ye know that it hated me before you.

19 If ye were of the worlde, the world would love his owne: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you.

20 Remember the word that I said unto you, ✣ The servant is not greater then his master. * If they have persecuted me, they will persecute you also: if they have kept my worde, they will also keepe yours.

21 7 But * all these things will they doe unto you for my Names sake, because they have not knowen him that sent me.

22 d If I had not come and spoken unto them, they should not have had sinne: but now have they no cloake for their sinne.

23 He that hateth me, hateth my Father also.

24 If I had not done workes among them which none other man did, they had not had sinne: but now have they both seene, and have hated both me, and my Father.

25 But *it is* that the worde might bee fulfilled, that is written in their e Lawe, ✣ They hated mee without a cause.

26 8 But when that Comforter shall come, * whom I will sende unto you from the Father, *even* the Spirit of trueth, which proceedeth of the Father, he shall testifie of me.

27 And ye shall witnesse also, because ye have bene with me from the beginning.

4 Christ is the authour and preserver of the ministerie of the Gospell, even to the worlds end, but the ministers have above all thing need of prayer and brotherly love.

c *This place teacheth us plainely, that our salvation commeth from the only favour and grant us goodnesse of the everlasting God towards us, and of nothing that we doe or can deserve.*

✣ Matth. 28,19.

6 It ought not onely not to feare, but rather confirme the faithfull ministers of Christ, when they shall be hated of the world as their Master was.

✣ Chap. 13,16. matth. 10,24.
* Matth. 24,9.

7 The hatred that the world beareth against Christ, proceedeth of the blockishnesse of the mind, which notwithstanding is voluntarie blind, so that the world can pretend no excuse to cover their fault.

* Chap. 16,4.

d *As who would say, If I had not come, these men would not have stuck to have said still before Gods iudgement seat, that they are religious, and void of sinne: but seeing I come to them, and they cleane refuse me, they can have no cloake for their wickednesse.*

e *Some timely this word, Lawe, are meant the five bookes of Moses, but in this place the whole Scripture: for the place alledged is in the Psalmes.*

✣ Psal. 35,19.

8 Against the rage of the wicked, we shall stand surely by the inward testimonie of the holy Ghost: But the holy Ghost speaketh no otherwise, then he spake by the mouth of the Apostles.

* Chap. 14,26. luke 24,49.

CHAP. XVI.

2 Hee foretelleth the disciples of persecution. 7 Hee promiseth the Comforter, and declareth his office. 22 Hee compareth the affliction of his, to a woman that travaileth with child.

THese 1 things have I saide unto you, that yee should not be offended.

1 The ministers of the Gospel must looke for all maner of reproaches, not onely of them which are open enemies, but even of them also which seeme to be of the same household, and the verie pillars of the Church.

✣ Chap. 15,21.

2 They shall excommunicate you: yea the time shall come, that whosoever killeth you, will thinke that he doth God service.

3 And these things will they doe unto you, because they have not knowen the Father, nor me.

4 ✣ But these things have I told you, that when the houre shall come, ye might remember, that I told you them. And these things saide I not unto you from the beginning, because I was with you.

5 But now I goe my way to him that sent me, and none of you asketh me, whither goest thou?

6 But because I have said these things unto you, your hearts are full of sorow.

7 2 Yet I tell you the trueth, It is expedient for you that I goe away: for if I goe not away, that Comforter will not come unto you; but if I depart, I will send him unto you,

2 The absence of Christ, according to the flesh, is profitable to the Church, that we may wholly depend upon his spirituall power.

3 The Spirit of God worketh ſo mightily by the preaching of the word, that he conſtraineth the world, will it, nill it, to confeſſe it owne unrighteouſneſſe, and Chriſts righteouſneſſe and almightineſſe.

8 3 And when he is come, hee will a reproove the b world of ſinne, and of righteouſneſſe, and of iudgement.

9 Of ſinne, becauſe they beleeve not in me:

10 Of c righteouſneſſe, becauſe I goe to my Father, and ye ſhall ſee me no more.

11 Of d iudgement, e becauſe the prince of this world is iudged.

12 4 I have yet many things to ſay unto you, but ye cannot beare them now.

13 Howbeit, when he is come which is the ſpirit of trueth, he will lead you into all trueth: for he ſhall not ſpeake of himſelfe, but whatſoever hee ſhall heare, ſhall he ſpeake, and he will ſhewe you the things to come.

14 5 He ſhall glorifie me: for hee ſhall receive of mine, and ſhall ſhew it unto you.

15 All things that the Father hath, are mine: therefore ſaid I, that hee ſhall take of mine, and ſhew it unto you.

16 6 A little *while*, and ye ſhall not ſee mee: and againe a little *while*, and ye ſhall ſee me; f for I goe to the Father.

17 Then ſaid *ſome* of his diſciples among themſelves, What is this that hee ſaith unto us, A little *while*, and yee ſhall not ſee mee, and againe a little *while*? and yee ſhall ſee me, and, For I goe to the Father.

18 They ſaide therefore, What is this that hee ſaith, A little *while*? we know not what he ſaith.

19 Now Ieſus knew that they would aske him, and ſaid unto them, Doe yee enquire among your ſelves, of that I ſaid, A little *while*, and ye ſhall not ſee me: and againe, a little *while*, & ye ſhall ſee me?

20 Verely, verely I ſay unto you, that ye ſhall weepe and lament, and the world ſhall reioyce, and ye ſhall ſorowe, but your ſorow ſhall be turned to ioy.

21 A woman when ſhe travaileth hath ſorowe becauſe her houre is come: but as ſoone as ſhee is delivered of the child, ſhee remembreth no more the anguiſh, for ioy that a man is borne into the world.

22 And yee now therefore are in ſorow: but I will ſee you againe, and your hearts ſhall reioyce, and your ioy ſhall no man take from you.

23 And in that day ſhall yee aske me nothing. ✠ Verely, verely, I ſay unto you, whatſoever yee ſhall aske the Father in my Name, hee will give it you.

24 Hitherto have yee asked nothing in my Name: aske, and ye ſhall receive, that your ioy may be full.

25 7 Theſe things have I ſpoken unto you in parables: but the time will come, when I ſhall no more ſpeake to you in parables: but I ſhall ſhewe you plainely of the Father.

26 8 At that day ſhall yee aske in my Name, and I ſay not unto you, that I will pray unto the Father for you:

27 For the Father himſelfe loveth you, becauſe ye have loved me, ✠ and have beleeved that I came out from God.

28 I am come out from the Father, and came into the world: againe I leave the world, and goe to the Father.

29 9 His diſciples ſaid unto him, Loe, now ſpeakeſt thou plainely, and thou ſpeakeſt no parable.

30 Nowe knowe wee that thou knoweſt all things, and needeſt not that any man ſhould aske thee: By this wee beleeve, that thou art come out from God.

31 Ieſus anſwered them, Doe you beleeve now?

32 ✠ 10 Behold, the houre commeth, and is alreadie come, that yee ſhall be ſcattered every man into his owne, and ſhall leave me alone: But I am not alone: for the Father is with me.

33 11 Theſe things have I ſpoken unto you, that b in me ye might have peace: in the world ye ſhall have affliction, but be of good comfort: I have overcome the world.

CHAP. XVII.

1 Chriſt prayeth that his glorie together with his Fathers may be made manifeſt. 9 He prayeth for his Apoſtles, 20 and for all beleevers.

THeſe 1 things ſpake Ieſus, and lift up his eyes to heaven, and ſaide, a Father that houre is come: glorifie thy Sonne, that thy Sonne alſo may glorifie thee.

2 *As thou haſt given him power *over* a all fleſh, that he ſhould give eternall life to all them that thou haſt given him.

3 And this is life eternall, that they know thee *to be* the b onely very God, and whom thou haſt ſent, Ieſus Chriſt.

4 I have glorified thee on the earth: I have finiſhed the worke which thou gaveſt me to doe.

5 And now glorifie me, thou Father, with thine owne ſelfe, with the glorie which I had with thee before the world was.

6 3 I have declared thy Name unto the men which thou gaveſt mee out of the worlde: c thine they were, and thou d gaveſt them mee, and they have kept thy word.

7 * Now they know that all things whatſoever thou haſt given me, are of thee.

8 For I have given unto them the words which thou gaveſt me, and they have received *them*, and have knowen ſurely that I came out from thee, and have beleeved that thou haſt ſent me.

9 I pray for them: I pray not for the world, but for them which thou haſt given me: for they are thine.

4 The doctrine of the Apoſtles proceeded from the holy Ghoſt, and is moſt perfite.

5 The holy Ghoſt bringeth no new doctrine, but teacheth that which was uttered by Chriſtes owne mouth, and imprinteth it in our minds. 6 The grace of the holy Ghoſt is a moſt lively glaſſe, wherein Chriſt is truely beholden with the moſt ſharpe ſighted eyes of faith, and not with the bleated eyes of the fleſh: whereby we feele a continuall ioy even in the middeſt of ſorrowes. f *When a little time is once paſt.*

g *For I paſſe for eternall glorie, ſo that I ſhall be much more preſent with you, then I was before: for then you ſhall feele indeede what I am, and what I am able to doe.*

✠ Chap.14.13. marg. 7,7. and 15,22. marke 11,24. luke 11,9. Iames 1,5. 7 The holy Ghoſt which was powred upon the Apoſtles after the Aſcenſion of Chriſt, inſtructed both them in all the chiefeſt myſteries and ſecrets of our ſalvation, and alſo by them the Church, and will alſo inſtruct it to the end of the world. 8 The ſumme of the worſhip of God, is the invocation of the Father in the Name of the Sonne the Mediatour, who is alreadie heard for us, for whom he both abaſed himſelfe, and is now alſo glorified.

✠ Chap.17.8. 9 Faith and fooliſh ſecuritie differ very much.

✠ Matth.26.31. marke 14.27. 10 Neither the wickedneſſe of the world, neither the weakeneſſe of his owne can diminiſh any thing of the vertue of Chriſt. 11 The furetie and ſtay of the Church dependeth onely upon the victorie of Chriſt.

b That in me you might be throughly quieted. For by (peace) is meant in this place, that quiet ſtate of mind, which is cleane contrarie to diſquietnes and heavineſſe.

1 Ieſus Chriſt the everlaſting high Prieſt being readie ſtraightwayes to offer up himſelfe, doth by ſolemne prayers conſecrate himſelfe ſo God the Father as a ſacrifice: and us together with himſelfe. Therefore this prayer was from the beginning, is, and ſhall be to the end of the world, the foundation and ground of the Church of God. 2 He firſt declareth, that as he came into the world to the end that the Father might ſhew to him, being apprehended by faith, his glorie in ſaving his elect, ſo he applyed himſelfe to that onely: and therefore deſireth of the Father, that he would bleſſe the worke which he hath finiſhed. * Matth.28,18. 3 Over all men. b He calleth the Father the onely verie God, to ſet him againſt all falſe gods, and not to ſhut out himſelfe & the holy Ghoſt. For ſtraightwayes hee ioyneth the knowledge of the Father and the knowledge of himſelfe together, and according to his accuſtomed manner, ſetteth foorth the whole Godhead in the perſon of the father: So is the Father alone ſaid to be King, immortall, wiſe, and dwelling in the light which no man can attaine unto, inviſible. Rom.16,27. 1.tim.1,17. 9 Firſt of all he prayeth for thoſe his diſciples, by whome he would have the reſt to be gathered together, and commendeth them unto the Father, (having once reiected the whole companie of the reprobate) becauſe he received them of him into his cuſtodie, and for that they embracing his doctrine, ſhall have ſo many and ſo mightie enemies, that there is no way for them to be in ſafetie, but by his helpe onely. c Hee ſheweth hereby that everlaſting election and choiſe, which was hidden in the good will and pleaſure of God, which is the ground worke of our ſalvation. d He ſheweth how that everlaſting and hidden purpoſe of God is declared in Chriſt, by whome we are iuſtified and ſanctified, if wee lay holde on him by faith, that at length we may come to the glorie of the election. ✠ Chap.16,32.

10 And all mine are thine, and thine are mine, and I am glorified in them.

11 And now am I no more in the world, but these are in the world, and I come to thee. Holy Father, keepe them in thy Name, *even* them whom thou hast given me, that they may be e one as we *are*.

12 While I was with them in the worlde, I kept them in thy Name: those that thou gavest me, have I kept, and none of them is lost, but the childe of perdition, that the 4 Scripture might be fulfilled.

13 And now come I to thee, and these things speake I in the world, that they might have my ioy fulfilled in themselves.

14 I have given them thy word, and the world hath hated them, because they are not of the world, as I am not of the world.

15 4 I pray not that thou shouldest take them out of the world, but that thou keepe them from evill.

16 They are not of the world, as I am not of the world.

17 f Sanctifie them with thy trueth: thy word is trueth.

18 5 As thou diddest send mee into the world, so have I sent them into the world.

19 And for their sakes sanctifie I my selfe, that they also may be sanctified through the g trueth.

20 6 I pray not for these alone, but for them also which shall beleeve in mee, through their word,

21 That they all may be one, as thou, O Father, *art* in mee, and I in thee: *even* that they may be also one in us, that the world may beleeve that thou hast sent me.

22 And the glory that thou gavest mee, I have given them, that they may be one, as we are one,

23 I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me.

24 ✠ Father, I will that they which thou hast given mee, be with me even where I am, that they may behold that my glory, which thou hast given me: for thou lovedst me before the foundation of the world.

25 O righteous Father, the world also hath not knowen thee, but I have knowen thee, and these have knowen, that thou hast sent me.

26 7 And I have declared unto them thy Name, and will declare it, that the love wherewith thou hast loved me, may be in them, and I in them.

e He prayeth that his people may peaceable agree and be ioyned together in one, that as the Godhead is one, so they may be of one mind and one consent together.

4 Psal. 109. 7.

4 Hee sheweth what maner of deliverance he meaneth, not that they should be in no danger, but that they beeing preserved from all, might proove by experience that the doctrine of salvation is true, which they received at his mouth to deliver to other.

f That is, make them holy: and that is sayd to be holy, which is dedicated and made proper to God onely.

5 Hee addeth moreover, that the Apostles have a vocation common with him, and therefore that they must be holden up by the selfe same vertue to give up themselves wholly to God, whereby he being first, did consecrate himselfe to the Father.

g The true and substantiall sanctification of Christ, is set against the outward purifyings.

6 Secondarily hee offereth to God the Father, all his, that is, how many soever shall beleeve in him by the doctrine of the Apostles: that as he cleaveth unto the Father receiving from him all fulnesse, so they being ioyned with him, may receive life from him and at length being together beloved in him, may also with him enioy everlasting glory.

✠ Chap. 12. 26. 7 He communicateth with his by litle and litle, the knowledge of the Father, which is moste full in Christ the Mediatour, that they may in him be beloved of the Father, with the selfe same love wherewith he loveth the Sonne.

CHAP. XVIII.

1 By Christes power, whom Iudas betrayeth, 6 the souldiers are cast downe to the ground. 13 Christ is led to Annas, and from him to Caiaphas. 22, 23 His answere to the officer that smote him with a rod. 28 Being delivered to Pilate, 36 he declareth his kingdome.

1 Christ goeth of his own accord into a garden, which his betrayer knew, to be taken: that by his obedience he might take away the sinne that entred into the world by one mans rebellion, and that in a garden,

WHen 1 Iesus had spoken these things, hee went foorth with his disciples over the brooke * Cedron, where was a garden, into the which he entred, and his disciples.

2 And Iudas which betrayed him knewe also the place: for Iesus oft times resorted thither with his disciples.

✠ Matth. 26. 47. marke 14. 43. luke 22. 47.

2 Christ, who was innocent, was taken as a wicked person, that thee which are wicked might be let goe as innocent.

3 Christs person (but not his vertue) was bound of the aduersaries, when and how he would.

3 ✠ 2 Iudas then after he had received a band of men and officers of the high Priests, and of the Pharises, came thither with lanternes and torches, and weapons.

4 3 Then Iesus, knowing all things that should come unto him, went foorth and said unto them, Whom seeke ye?

5 They answered him, Iesus of Nazareth. Iesus said unto them, I am he. Now Iudas also which betrayed him, stood with them.

6 Assoone then as he had said unto them, I am he, they went away backwardes, and fell to the ground.

7 Then he asked them againe, Whom seeke ye? And they sayd, Iesus of Nazareth.

8 4 Iesus answered, I said unto you, that I am he: therefore if ye seeke me, let these go their way.

9 *This was* that the word might be fulfilled which he spake, ✠ Of them which thou gavest me, have I lost none.

4 Christ doth not neglect the office of a good pastour, no not in his greatest danger. ✠ Chap. 17. 12.

10 5 Then Simon Peter having a sword, drew it, and smote the hie Priests servant, and cut off his right eare. Now the servants name was Malchus.

5 We ought to conteine the zeale we beare to God, within the bounds of our vocation.

11 Then said Iesus unto Peter, Put up thy sworde into the sheath: shall I not drinke of the cup which *my* Father hath given me?

12 Then the band and the captaine, and the officers of the Iewes tooke Iesus and bound him.

13 6 And led him away to * Annas first (for hee was father in lawe to Caiaphas, which was the hie Priest that same yeere.)

6 Christ is brought before an earthly high Priest to be condemned for our blasphemies, that we might be quited of the everlasting high Priest himselfe. * Luke 3. 2.

14 ✠ And Caiaphas was hee, that gave counsell to the Iewes, that it was expedient that one man should die for the people.

✠ Chap. 11. 50.

15 ¶ 7 ✠ Now Simon Peter followed Iesus, and another disciple, and that disciple was knowen of the hie Priest: therefore he went in with Iesus into the hall of the hie Priest.

7 A lively example of the fragility of man even in the best, when they be once left to themselves. ✠ Matth 26. 58. mar. 14. 54. luke 22 54.

16 But Peter stood at the doore without. Then went out the other disciple which was knowen unto the high Priests, and spake to her that kept the doore, and brought in Peter.

17 Then said the maid that kept the doore, unto Peter, Art not thou also one of this mans disciples? He said, I am not.

18 And the servants and officers stood there, which had made a fire of coales: for it was colde, and they warmed themselves. And Peter also stood among them, and warmed himselfe.

19 ¶ (8 The hie Priest then asked Iesus of his disciples, and of his doctrine,

8 Christ defendeth his cause but sleaderly, not that he would withdraw himselfe from death, but to shew that he was condemned as an innocent. ✠ Matth. 26 57. luke 22. 54.

20 Iesus answered him, I speake openly to the world: I ever taught in the Synagogue and in the Temple, whither the Iewes resort continually, and in secret have I said nothing.

21 Why askest thou mee? aske them which heard mee what I said unto them: beholde, they know what I said.

✠ Matth. 16. 59. marke 14. 59. luke 22. 55.

22 When hee had spoken these things, one of the officers which stood by, smote Iesus with *his* rod, saying, Answerest thou the hie Priest so?

9 After that men have once fallen, they cannot onely not lift up themselves by their owne strength, but also they fall more and more into worse, untill they be raised up again by a new vertue of God.

23 Iesus answered him, If I have evill spoken, bare witnesse of the evill: but if I have well spoken, why smitest thou me?

24 ¶ * Now Annas had sent him bound unto Caiaphas the hie Priest.)

25 ✠ 9 And Simon Peter stood and warmed himselfe, and they sayd unto him, Art not thou also of his disciples? He denyed it, and said, I am not.

26 One

✠ Matth. 26. 36, mar. 14. 32, luke 22. 39.

✣ Matth 27.2. mar. 15. 1. luke 23. 1. 10 The Sonne of God is brought before the iudgement seate of an earthly and prophane man, in whom there is found much lesse wickednesse, then in the princes of the people of God: A lively image of the wrath of God against sinne, and therewithall of his great mercie, and least of all, of his most severe iudgement against the stubburne contemners of his grace when it is offered unto them.

a From Caiaphas house.

✣ Acts 10.28. and 11.3.

b For iudgements of life and death were taken from them fourtie yeeres before the destruction of the temple.

✻ Mat. 20. 19.

c For Christ had foretold that hee should be crucified.

✻ Mat 27.11. mar. 15.2. luke 23.3.

11 Christ auoucheth his spirituall kingdome, but reiecteth a worldly.

12 It was requisite that Christ should be pronounced innocent, but notwithstanding (in that that hee tooke upon him our person) was to be condemned as a most wicked man.

d He speaketh this disdainefully and scoffingly, and not by way of asking a question.

✻ Mar. 27. 15. mar. 15. 6. luk. 23. 17

✻ Actes 3. 14.

e Word for word, made a great and soule voice.

26 One of the servants of the hie Priest, his cousin whose eare Peter smote off, sayd, Did not I see thee in the garden with him?

27 Peter then denied againe, and immediatly the cocke crew.

28 ✣ 10 Then led they Iesus from a Caiaphas into the common hall. Now it was morning, and they themselves went not into the common hall, least they should be ✣ defiled, but that they might eate the Passeover.

29 Pilate then went out unto them, and sayd, What accusation bring ye against this man?

30 They answered, and said unto him, If he were not an evill doer, wee would not have delivered him unto thee.

31 Then sayd Pilate unto them, Take ye him, and iudge him after your owne Lawe. Then the Iewes sayd unto him, b It is not lawfull for us to put any man to death.

32 *It was* that the word of Iesus ✻ might be fulfilled which he spake, c signifying what death he should die.

33 ✻ So Pilate entred into the common hall againe, and called Iesus, and said unto him, Art thou the king of the Iewes?

34 Iesus answered him, Sayest thou that of thy selfe, or did other tell it thee of me?

35 Pilate answered, Am I a Iew? Thine owne nation, and the high Priest have delivered thee unto mee. What hast thou done?

36 11 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, my servants would surely fight, that I should not be delivered to the Iewes: but now is my kingdome not from hence.

37 Pilate then said unto him, Art thou a King then? Iesus answered, Thou sayest that I am a King: for this cause I am borne, and for this cause came I into the world, that I should beare witnesse unto the trueth: every one that is of the trueth, heareth my voice.

38 12 Pilate said unto him, d What is trueth? And when he had sayd that, hee went out againe unto the Iewes, and sayd unto them, I finde in him no cause at all.

39 ✯ But you have a custome that I should deliver you one loose at the Passeover: will yee then that I loose unto you the King of the Iewes?

40 ✻ Then e cryed they all againe, saying, Not him, but Barabbas: now this Barabbas was a murtherer.

CHAP. XIX.

1 Pilate, when Christ was scourged, 2 and crowned with thornes, 4 was desirours to let him loose: 8 but being overcome with the outrage of the Iewes. 16 he delivereth him to be crucified. 26 Iesus committeth his mother to the disciple. 30 Having tasted vineger, he dieth: 34 and being dead, his side is pierced with a speare. 40 He is buried.

✣ Matth. 27. 27. marke 15. 16.

1 The wisedome of the flesh, chuseth of two euils the least, but God curseth that same wisedom.

2 Christ is againe quitted by the same mouth wherewith he is afterward condemned.

THen ✣ Pilate tooke Iesus, and 1 scourged him.

2 And the souldiers platted a crowne of thornes, and put it on his head, and they put on him a purple garment,

3 And said, Haile King of the Iewes. And they smote him with *their* rods.

4 2 Then Pilate went foorth againe, and said unto them, Behold, I bring him forth to you, that ye may know, that I find no fault in him at all.

5 Then came Iesus foorth wearing a crowne of thornes, and a purple garment. And *Pilate* said unto them, Behold the man.

6 Then when the hie Priests and officers sawe him, they cryed, saying, a Crucifie, crucifie *him*. Pilate said unto them, Take ye him, and crucifie *him*: for I find no fault in him.

7 The Iewes answered him, We have a law, and by our law he ought to die, because he made himselfe the Sonne of God.

8 ¶ 3 When Pilate then heard that word, he was the more afraid.

9 And went againe into the common hall, and said unto Iesus, Whence art thou? But Iesus gave him none answere.

10 Then sayd Pilate unto him, Speakest thou not unto me? Knowest thou not that I have power to crucifie thee, and have power to loose thee?

11 Iesus answered, Thou couldest have no power at all against me, except it were given thee from above: therefore he that delivered me unto thee, hath the greater sinne.

12 From thencefoorth Pilate sought to loose him, but the Iewes cryed, saying, If thou deliver him, thou art not Cesars friend: *for* whosoever maketh himselfe a King, speaketh against Cesar.

13 ¶ 4 When Pilate heard this word, hee brought Iesus foorth, and sate downe in the iudgement seate in a place called the pavement, and in Hebrew, b Gabbatha.

14 And it was the Preparation of the Passeover, and about the sixt houre: and hee said unto the Iewes, Behold your King.

15 But they cried, Away with him, away with him, crucifie him. Pilate saide unto them, Shall I crucifie your King? The hie Priests answered, We have no King but Cesar.

16 5 Then delivered hee him unto them, to be crucified. ✣ And they tooke Iesus, and led him away.

17 And he bare his owne crosse, and came into a place named *of dead mens* skulles, which is called in Hebrew, Golgotha:

18 Where they crucified him, and two other with him, on either side one, and Iesus in the mids.

19 ¶ 6 And Pilate wrote also a title, and put it on the crosse, and it was written, IESUS OF NAZARETH THE KING OF THE IEWES.

20 This title then read many of the Iewes: for the place where Iesus was crucified, was neere to the citie: and it was written in Hebrewe, Greeke, and Latine.

21 Then said the high Priestes of the Iewes to Pilate, Write not, The King of the Iewes, but that he said, I am the King of the Iewes.

22 Pilate answered, What I have written, I have written.

23 ¶ 7 Then the ✣ souldiours, when they had crucified Iesus, tooke his garments (and made foure parts, to every souldier a part) and *his* coat: and the coate was without seame woven from the top thorowout.

24 ¶ Therefore they saide one to another, Let us not divide it, but cast lots for it, whose it shall be. *This was* that the Scripture might be fulfilled, which saith, ✻ They parted my garments among them, and on my coat did cast lots. So the souldiers did these things indeed.

25 ¶ 8 Then stoode by the crosse of Iesus his mother,

a They will have him crucified, who by an old custome of theirs, they should have stoned and hanged up as convict of blasphemie: but they desire to have him crucified after the maner of the Romans.

3 Pilatus conscience fighteth for Christ, but straightway it yeeldeth, because it is not vpholden with the singular vertue of God.

4 Pilate condemneth himselfe first, with the same mouth wherewith he afterward condemneth Christ.

b Gabbatha signifieth an high place, as iudgement seates are.

5 Christ fasteneth Satan, sinne and death to the crosse.

✣ Mat. 27. 31. mar. 15. 25. luke 23. 26.

6 Christ sitting upon the throne of the crosse, is openly written everlasting king of all people, with his owne hand, whose mouth condemned him for vsurping a kingdome.

7 Christ signifieth by the division of his garments amongst the bloodie butchers (this coat except, that had no seame) that it shall come to passe, that he will shortly divide his benefites, and enrich his very enemies throughout the world: but notwithstanding that the treasure of his Church shall remaine whole.

✣ Matth. 27. 35. mar 15. 24.

✻ Psal. 22. 18.

8 Christ is a perfect example of all righteousnesse, not onely in the keeping of the first, but also of the second table.

mother,

mother, and his mothers sister, Marie *the wvife of* Cleophas, and Marie Magdalene.

26 And when Iesus sawe his mother, and the disciple standing by, whom he loved, he sayd unto his mother, Woman, behold thy sonne.

27 Then sayd he to the disciple, Beholde thy mother: and from that houre, the disciple tooke her home unto him.

28 ¶ After, when Iesus knewe that all things were performed, that the * Scripture might be fulfilled, he said, I thirst.

29 And there was set a c vessell full of vineger, and they filled a sponge with vineger, and put it about an Hyssope *stalke*, and put it to his mouth.

30 Now when Iesus had received of the vineger, hee sayd, It is finished, and bowed his head, and gave up the ghost.

31 10 The Iewes then (because it was the Preparation, that the bodies should not remaine upon the crosse on the Sabbath *day*: for the Sabbath was an high day) besought Pilate that their legs might be broken, and that they might be taken downe.

32 Then came the souldiers and brake the legges of the first, and of the other, which was crucified with *Iesus*.

33 But when they came to Iesus, and saw that he was dead already, they brake not his legs.

34 11 But one of the souldiers with a speare d pearced his side, and foorthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true: and hee knoweth that he saith true, that ye might beleeve it.

36 For these things were done, that the Scripture should be fulfilled, ‡ Not a bone of him shall be broken.

37 And againe another Scripture saith, * They shall see him whom they have thrust thorow.

38 * 12 And after these things, Ioseph of Arimathea (who was a disciple of Iesus, but secretly for feare of the Iewes) besought Pilate that hee might take downe the body of Iesus. And Pilate gave him licence. Hee came then and tooke Iesus body.

39 And there came * also Nicodemus (which first came to Iesus by night) and brought of myrrhe and aloes mingled together about an hundreth pound.

40 Then tooke they the body of Iesus, and wrapped it in linnen cloathes with the odours, as the maner of the Iewes is to burie.

41 And in the place where Iesus was crucified, was a garden, and in the garden a new sepulchre, wherein was e never man yet layd.

42 There then layd they Iesus, because of the Iewes Preparation *day*, for the sepulchre was neere.

c Christ, when he hath taken the vineger, yeeldeth up the Ghost, drinking up the deed that most bitter and sharpe cup of his Fathers wrath in our name.

‡ Psal. 69. 22.

c *Galatinus witnesseth, out of the booke called Sanhedrin, that the Iewes were wont to give them that were executed, vineger mixed with francke incense to drinke, to make their cruelnes somewhat troubled: so charitably the Iewes provided for the poore mens consciences which were executed.*

10 The bodie of Christ which was dead for a season (because it so pleased him) is wounded, but the least bone of it is not broken: and such is the state of his mysticall body.

11 Christ being dead vpon the crosse, witnesseth by a double signe, that he onely is the true satisfaction, and the true washing for the beleevers.

d *This wound was a most manifest witnesse of the death of Christ: for the water that issued out by this wound, gave us plainely to understand, that the weapon pearced the very sginne that compasseth the heart, which is the vessel that containeth that water, and that being once wounded, that creature which is so pearced & stricken, cannot chuse but die.*

‡ *Exod* 12. 46. *numb.* 9, 11.

* *Zach.* 12 10. * *Matth.* 27, 57. *marke* 15, 42. *luke* 23, 50. 12 Christ is openly buried, and in a famous place, Pilate writing and suffering it, and that by men which did favour Christ, in such wise, that yet before that day, they never openly followed him: so that by his buriall, no man can iustly doubt either of his death, or resurrection. ♋ Chap 3. 2. e *That no man might cavill at his resurrection, as though some other that had bene buried there, had risen. Theophyl.*

CHAP. XX.

1 *Marie bringeth word that Christ is risen:* 7 *Peter and John* 4 *runne to see it.* 15 *Iesus appeareth to Marie,* 19 *and to the disciples that were together in the house,* 25 *Thomas, before faithlesse,* 29 *now beleeveth.*

NOw ✣ 1 the first *day* of the weeke came Marie Magdalene, earely when it was yet darke, unto the sepulchre, and saw the stone taken away from the tombe.

2 Then she ranne, and came to Simon Peter, and to the other disciple, whom Iesus loved, and sayd unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.

3 Peter therefore went foorth, and the other, disciple, and they came unto the sepulchre.

4 So they ranne both together, but the other disciple did outrunne Peter, and came first to the sepulchre.

5 And he stouped downe, and saw the linnen cloathes lying, yet went he not in.

6 Then came Simon Peter * following him, and went into the sepulchre, and sawe the linnen cloathes lie,

7 And the kerchiefe that was upon his heade, not lying, with the linnen cloathes, but wrapped together in a place by it selfe.

8 Then went in also the other disciple, which came first to the sepulchre, and he saw it, and beleeved.

9 For as yet they knewe not the Scripture, That he must rise againe from the dead.

10 And the disciples went away againe unto their owne home.

11 ¶ ‡ But Marie stood a without at the sepulchre weeping: and as she wept, she bowedher selfe into the sepulchre,

12 2 And sawe two Angels in b white, sitting the one at the head, and the other at the feete, where the body of Iesus had layen.

13 And they said unto her, Woman, why weepest thou? She said unto them, They have taken away c my Lord, and I know not where they have layd him.

14 3 When shee had thus said, shee turned her selfe backe, and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith unto her, Woman, why weepest thou? whom seekest thou? She supposing that hee had bene the gardener, saide unto him, Sir, if thou hast borne him hence, tell mee where thou hast laid him, and I will take him away.

16 Iesus sayth unto her, Marie. She turned her selfe, and said unto him, Rabboni, which is to say, Master.

17 4 Iesus saith unto her, Touch me not: for I am not yet ascended to my Father: but goe to my d brethren, and say unto them, I ascend unto e my Father, and to your Father, and to my God, and to your God.

18 Marie Magdalene came and told the disciples that she had seene the Lord, and that he had spoken these things unto her.

19 ¶ * 5 The same day then at night, which was the first *day* of the weeke, and when the f doores were shut where the disciples were assembled for feare of the Iewes, came Iesus and stoode in the mids, and said to them, Peace *be* unto you.

20 And when he had so sayd, he shewed unto them *his* hands, and his side. Then were the disciples glad when they had seene the Lord.

* Marke 16, 1. luke 24. 1.

i Marie Magdalene, Peter and John are the first witnesses of the resurrection: and such as cannot iustly be suspected, for that they themselves could scarcely be perswaded of it. so farre is it off, that they should invent it of set purpose.

‡ Matth. 28, 1. marke 16. 5.

a *That is, without the cave, whither the sepulchre was cut out of.*

2 Two Angels are made witnesses of the Lords resurrection.

b *In white cloathing.*

c *Many speake as the common people use to speake: a dead carkeise, as they doe of a whole man.*

3 Iesus witnesseth by his presence, that he is truely risen.

4 Christ which is risen, is not to be sought in this world according to the flesh, but in heaven by faith, whither he is gone before us.

d *By his brethren he meaneth his disciples: for in the next verse following, it is said, that Mary told his disciples.*

e *He calleth God his Father because he is his Father naturally in the Godhead, and he saith your Father, because he is our Father by grace, through the adoption of the sonnes of God: that is, by taking us of his free grace to be his sonnes: Epiphanius.*

* *Marke* 16, 14. *luke* 24, 36. 1. *cor.* 15, 5.

f Christ in that that he presented himselfe before his disciples suddenly through his divine power, when the gates were shut, doeth fully assure them both of his resurrection, and also of their Apostleship, inspiring them with the holy Ghost, who is the director of the ministery of the Gospel. f *Either the doores opened to him of their owne accord, or the very walles themselves were a passage for him.*

21 ✣ Then

✣ Matth.28,18.

21 ✣ Then ſaid Ieſus to them againe, Peace *be* unto you: as my Father ſent me, ſo ſend I you.

22 And when hee had ſayd that, hee breathed on them, and ſayd unto them, Receive the holy Ghoſt.

6 The publiſhing of the forgiveneſſe of ſinnes by faith in Chriſt, and the ſetting forth and denouncing the wrath of God in retaining the ſinnes of the vnbeleevers, is the ſumme of the preaching of the Goſpel.

23 6 Whoſoever ſinnes ye remit, they are remitted unto them: *and* whoſoever ſinnes ye reteine, they are reteined.

7 Chriſt draweth out of the vnbeliefe of Thomas, a certaine and ſure teſtimonie of his reſurrection.

24 § 7 But Thomas one of the twelve, called Didymus, was not with them when Ieſus came.

25 The other diſciples therefore ſaid unto him, Wee have ſeene the Lord: but he ſaid unto them, Except I ſee in his handes the print of the nayles, and put my finger into the print of the nayles, and put mine hand into his ſide, I will not beleeve it.

26 § And eight dayes after, againe his diſciples were within, and Thomas with them. *Then* came Ieſus, when the doore were ſhut, and ſtood in the mids, and ſayd, Peace *be* unto you.

27 After ſaid he to Thomas, Put thy finger here, and ſee mine handes, and put forth thine hand, and put it into my ſide, and be not faithleſſe, but faithfull.

8 True faith dependeth upon the mouth of God, and not upon fleſhly eyes.

✣ Chap.11,25.

9 To beleeve in Chriſt the Sonne of God, and our onely Saviour, is the ende of the doctrine of the Goſpel, and eſpecially of the hiſtory of the reſurrection.

28 Then Thomas anſwered and ſayde unto him, *Thou art* my Lord, and my God.

29 8 Ieſus ſaid unto him, Thomas, becauſe thou haſt ſeene me, thou beleeveſt: bleſſed *are* they that have not ſeene, and have beleeved.

30 ✣ § 9 And many other ſignes alſo did Ieſus in the preſence of his diſciples: which are not written in this booke.

31 But theſe things are written that ye might beleeve, that Ieſus is that Chriſt that Sonne of God, and that in beleeving yee might have life through his Name.

CHAP. XXI.

1 Ieſus appeareth to his diſciples as they were a fiſhing, 6,7. whom they knew by a miraculous draught of fiſhes. 15 He committeth the charge of the ſheepe to Peter, 18 and foretelleth him of the manner of his death.

2 In that, that Chriſt here is not onely preſent, but alſo eateth with his diſciples, he giveth a moſt full aſſurance of his reſurrection.

AFter theſe things, 1 Ieſus ſhewed himſelfe againe to his diſciples at the ſea of Tiberias: and thus ſhewed he *himſelfe*:

2 There were together Simon Peter, and Thomas, which is called Didymus, and Nathanael of Cana in Galile, and the *ſonnes* of Zebedeus, and two other of his diſciples.

3 Simon Peter ſaid unto them, I goe a fiſhing. They ſayd unto him, Wee alſo will goe with thee. They went their way and entred into a ſhippe ſtraightway, and that night caught they nothing.

4 But when the morning was now come, Ieſus ſtood on the ſhore: nevertheleſſe the diſciples knew not that it was Ieſus.

5 Ieſus then ſayd unto them, Syrs, have ye any meat? They anſwered him, No.

6 Then he ſayd unto them, Caſt out the net on the right ſide of the ſhip, and ye ſhall finde. So they caſt out, and they were not able at all to draw it, for the multitude of fiſhes.

7 Therefore ſaide the diſciple whom Ieſus loved, unto Peter, It is the Lord. When Simon Peter heard that it was the Lord, he girded his a coat to him (for he was naked) and caſt himſelfe into the ſea.

a *It was a linnen garment, which could not let him ſwimming.*

8 But the other diſciples came by ſhippe, (for they were not farre from lande, but about two hundreth cubites) and they drewe the net with fiſhes.

9 As ſoone then as they were come to lande, they ſawe hote coales, and fiſh layed thereon, and bread.

10 Ieſus ſayde unto them, Bring of the fiſhes, which ye have now caught.

11 Simon Peter ſtepped forth and drew the net to land, full of great fiſhes, an hundreth, fiftie and three: and albeit there were ſo many, yet was not the net broken.

12 Ieſus ſayde unto them, Come, *and* dine. And none of the diſciples durſt aske him, Who art thou? ſeeing they knewe that hee was the Lord.

13 Ieſus then came and tooke bread and gave them, and fiſh likewiſe.

14 This is now the third time that Ieſus ſhewed himſelfe to his diſciples, after that he was riſen againe from the dead.

15 ¶, So when they had dined, Ieſus ſayde to Simon Peter, Simon *the ſonne* of Iona, loveſt thou me more then theſe? He ſaid unto him, Yea, Lord, thou knoweſt that I love thee. He ſaid unto him, Feed my lambes.

16 He ſayd to him againe the ſecond time, Simon *the ſonne* of Iona, loveſt thou me? He ſayd unto him: Yea, Lord, thou knoweſt that I love thee. He ſayd unto him, Feed my ſheepe.

17 He ſayd unto him b the third time, Simon *the ſonne* of Iona, loveſt thou me? Peter was ſorie becauſe he ſaid to him the third time, loveſt thou me? and ſaid unto him, Lord, thou knoweſt all things: thou knoweſt that I love thee. Ieſus ſaid unto him, Feed my ſheepe.

a Peter by his triple confeſſion is reſtored into his former degree from whence he fell by his triple deniall: and therewithall is adverti-ſed, that he is indeed a paſtour, which ſheweth his love to Chriſt in feeding his ſheepe.

b *It was meet that he that had denied him thrise, ſhould confeſſe him thrise, that Peter might neither doubt of the forgivenеſſe of his ſo grievous a ſinne, nor of his reſtoring to the office of the Apoſtleſhip.*

3 The violent death of Peter is foretolde.

18 3 Verely, verely I ſay unto thee, When thou waſt yong, thou c girdedſt thy ſelfe, and walkedſt whither thou wouldeſt: but when thou ſhalt be olde, thou ſhalt ſtretch foorth thine handes, and another ſhall d gird thee, and lead thee whither thou wouldeſt e not.

c *They that tooke farre iourney, eſpecially in the Eaſt countrey, and in thoſe places were the people vſed long garments, had need to be girded and truſſed up.*

d *He meant that kinde of girding which is vſed toward captives, when they are bound faſt with cordes and chaines, as who would ſay, Now thou girdeſt thy ſelfe as thou thinkeſt beſt, to go whither thou liſteſt, but the time will be, when thou ſhalt not gird thee with a girdle, but another ſhall binde thee with chaines, and cary thee whither thou wouldeſt not.*

19 And this ſpake he ſignifying by what f death he ſhould glorifie God. And when he had ſaid this, he ſaid to him, Follow me.

e *Not that Peter ſuffered ought for the trueth of God againſt his will: for wee read that he came with ioy and gladnes when he returned from the Councill where he was wipped: but becauſe this will commeth not from the fleſh, but from the gift of the Spirit which is given us from above, therefore he ſhewed there ſhould be a certaine ſtriving and conflict or repugnancie, which alſo is in us, in all our ſufferances as touching the fleſh.*

f *That is, that Peter ſhould die by a violent death.*

20 4 Then Peter turned about, and ſawe the diſciple whom IESUS loved, following, which had alſo ✣ leaned on his breſt at ſupper, and had ſayde, Lord, which is hee that betrayeth thee?

21 When Peter therefore ſaw him, hee ſayd to Ieſus, Lord, what ſhall this man *doe*?

22 Ieſus ſayd unto him, If I will that he tarie till I come, what is it to thee? follow thou me.

23 Then went this worde abroad among the brethren, that this diſciple ſhoulde not die. Yet Ieſus ſaid not to him, Hee ſhall not die: but if I will that hee tary till I come, what is it to thee?

4 Wee muſt take heede, that whiles wee caſt our eyes upon other, wee neglect not that which is inioyned us. ✣ Chap.13,23.

24 5 This is that diſciple, which teſtifieth of theſe things, and wrote theſe things, and we know that his teſtimonie is true.

5 The hiſtorie of Chriſt is true and warily written: not for the curioſitie of men, but for the ſalvation of the godly.

25 ✣ Nowe there are alſo many other things which Ieſus did, the which if they ſhoulde be written every one, I ſuppoſe the worlde coulde not conteine the bookes that ſhould be written. Amen.

✣ Chap.20,30.

THE

THE ACTES OF THE HOLY APOSTLES, WRITTEN BY LVKE THE EUANGELIST.

CHAP. I.

Luke tieth this historie to his Gospell. 9 *Christ being taken into heaven,* 10 *the Apostles,* 11 *being warned by the Angels,* 12 *to returne,* 14 *and give themselves to prayer.* 15 *By Peters motion,* 18 *into Iudas the traitours place,* 26 *Matthias is chosen.*

THE former treatise, O Theophilus, of all that Iesus began to [a] doe and teach.

2 Vntill the day that hee was taken up, after that hee through the holy Ghost, had given commaundements unto the Apostles, whom hee had chosen:

3 [1] To whom also hee presented himselfe alive after that hee had suffered, by many [b] infallible tokens, being seene of them by the *space* of fourtie dayes, and speaking of those things which *appertained* to the kingdome of God.

4 ✻ And when he had [c] gathered *them* together, he commanded them that they should not depart from Hierusalem, but to waite for the promise of the Father, ✣ which *saide he*, ye have heard of me.

5 ✻ For Iohn indeed baptized with water, but ye shallbe baptized [d] with the holy Ghost within these few dayes.

6 ✣ When then therefore were come together they asked of him, saying, Lord, wilt thou at this time [e] restore the kingdome of Israel?

7 And hee sayd unto them, It is not for you to know the times, or the [f] seasons, which the Father hath put in his owne power.

8 ✣ But yee shall receive power of the holy Ghost, when he shall come on you, and ye shallbe witnesses unto mee both in Hierusalem and in all Iudea, and in Samaria, and unto the uttermost part of the earth.

9 ✻ ✣ And when hee had spoken these things, while they beheld, he was taken up: for a cloude tooke him up out of their sight.

10 And while they looked stedfastly toward heaven, as hè went, behold, two men stood by them in white apparell.

11 Which also sayd, Yee men of Galile, why stand ye gasing into heaven? This Iesus which is taken up [g] from you into heaven, shall so come, as ye have seene him go into heaven.

12 ¶ Then returned they unto Hierusalem from the mount that is called *the mount* of Olives, which is neere to Hierusalem, being from it a Sabbath [h] *dayes* iourney.

13 ✣ And when they were [i] come in, they went up into an upper chamber, where abode both Peter and Iames, and Iohn, and Andrew, Philip, and Thomas, Bartlemew, and Matthewe, Iames *the sonne* of Alpheus, and Simon Zelotes, and Iudas Iames [k] *brother*.

14 These all [k] continued with [l] one accord in [m] prayer and supplication with the [n] women, and Marie the mother of Iesus, and with his [o] brethren.

15 ✣ ✣ And in those dayes Peter stoode up in the middes of the disciples, and sayd (now the number of [p] names that were in one place were about an hundred and twentie.)

16 ✣ Yee men *and* brethren, this scripture must needes have bene fulfilled, which the ✻ holy Ghost by the mouth of David spake before of Iudas, which was ✣ guide to them that tooke Iesus.

17 For hee was numbred with us, and had obteined fellowship in this [q] ministration.

18 He therefore hath [q] purchased a fielde with the reward of iniquity: and when * he had [r] throwen downe himselfe headlong, he brast asunder in the middes, and all his bowels gushed out.

19 And it is knowen unto all the inhabitants of Hierusalem, in so much, that that field is called in their owne language, Aceldama, that is, The field of blood.

20 For it is written in the booke of Psalmes, ✣ Let his habitation be voyd, and let no man dwell therein: ✻ also, Let another take his [s] charge.

21 ✣ Wherefore of these men which have companied with us, all the time that the Lord Iesus was [t] conversant among us,

22 Beginning from the baptisme of Iohn unto the day that he was taken up [u] from us, must one of them be made a witnesse with us of his resurrection.

23 ✣ And they [x] presented two, Ioseph called Barsabas, whose surname was Iustus, and Matthias.

24 And they prayed, saying, Thou Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen,

25 That he may take the [y] roume of this ministration and Apostleship, from which Iudas hath [z] gone astray, to go to his owne place.

26 Then they gave forth their lots: and the lot fell on Matthias, and he was by a commonconsent counted with the eleven Apostles.

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1 A passing over from the historie of the Gospel, that in, from the historie of the sayings and doings of Christ unto the actes of the Apostles.

a *The actes of Iesus are the miracles and doings which shewed his Godhead, and his most perfit holinesse and example of his doctrine.*

2 Christ did not straightwayes ascend into heaven after his resurrection: because he would throughly prove his resurrection: and with his presence confirme his Apostles in the doctrine, which they had heard.

b *He calleth those infallible tokens, which are otherwise turned necessaria: now in that that Christ spake, & walked, and ate, and was felt of many, these are sure signes and tokens that he truely rose againe.*

✣ *Luke 24.49.*

c *They were dispersed here and there, but he gathereth them together that they might altogether be witnesses of his resurrection.*

✣ *Iohn 14.25.*

✻ *Matth.3.11. marke 1.8., luke 9.16. chap.2.2. and 11.16. and 19.4.*

d *Either of the Father, or of me: for that either the Father or Christ is set here against Iohn, as the holy Ghost is against the water, as things answerable the one to the other.* 3 We must fight before wee triumph: and wee ought not curiously to search after those things, which God hath not revealed. e *To the olde and auncient state.* f *That is, the fitte occasions that serve to doing of matters which the Lord hath appointed to bring things to passe in.* ✻ *Chap.2.2.* ✣ *Luke 24.51.*

4 After that Christ had promised the full vertue of the holy Ghost, wherewith he would governe his Church, although hee should be absent in body, hee tooke up his body from us into the heavenly tabernacles, there to continue untill the latter day of judgement, as the Angels witnesse. g That is out of your sight. h About two miles. 5 Ecclesiasticall assemblies to heare the worde, and to make common prayer. were first instituted and kept in private houses by the Apostles. i They went into the house, which the Church hath chosen at that time to be a receit for the whole assemblie.

k The Greeke word signified an invincible constancy, and steadnesse. l It is to good purpose, that this concord is mentioned: for those prayers are most acceptable to God which are made with agreeing mindes and willes. m The disciples prayed for the sending of the holy Ghost, and also to be delivered from present dangers wherewith they were beset. n For it was behoveable to have the wives confirmed, who were afterward to be partakers of the dangers with their husbands. o Which his kinsfolkes. 6 Peter is made the mouth and interpreter of the whole company of the Apostles, either by secret revelation of the holy Ghost, or by expresse judgement of the Congregation. p Because men are commonly billed and enrolled by their names. 7 Peter preventeth the offence that might be taken of the falling away of Iudas the betrayer, shewing that all things which came unto him, were foretolde by God.

✻ Psalm 41.9.

✣ Iohn 13.27.

q Luke considered not Iudas his purpose, but that that followed of it: and so we use to say, that a man hath procured himselfe harme, not that his will and purpose was so, but in respect of that which followed. ✻ Matth.26 5. r The Greeke wordes signifie thus much, that Iudas fell downe flat and was rent in sunder in the middes with a marvelous huge noyse. ✻ Psalm 69 26. ✣ Psalm 109.7 s His office and ministerie David wrote these words against Dorg the Kings headman: And these wordes, Shepheard, Steepe, and Flocke, are put over to the Church office and ministerie, so that the Church and the offices thereof are call'ed by those names. t The Apostles deliberate upon nothing, but first they consult and take advisement by Gods word, and againe they doe nothing that concerneth, and is behoveable for the whole body of the Congregation, without asking the Congregation privie unto it. u Word for word, went in and out, which kinde of speach betokeneth as much in the Hebrew tongue, as the exercising of a publique and painfull office, when they speake of such as are in any publique office, Deuter 31.2. 1 Chronic.27 1. u From our company. 9 Apostles must be chosen immediatly from God, and therefore after prayers, Matthias is chosen by lotte, which is as it were, GODS owne voyce. x Openly. and by the voyces of all the whole company. y That he may be fellowe and partaker of this ministerie. z Departed from, or fallen from: And it is a Metaphore taken from the way: For calling are signified by the name of wayes, with the Hebrewes.

CHAP.

CHAP. II.

1 The Apostles 4 filled with the holy Ghost, 8 speake with divers tongues: 12 They are thought to be drunke, 15 but Peter disproveth that. 34 He teacheth that Christ is the Messias: 37 And seeing the hearts astonied, 38 he exhorteth them to repentance.

1 The Apostles being gathered together on a most solemne feast day in one place, that it might evidently appeare to all the world, that they had all one office, one Spirit, one faith, are by a double signe from heaven authorised, and anointed with all the most excellent giftes of the holy Ghost, and especially with an extraordinarie and necessary gift of tongues.

a Word for word, was fulfilled: that is, was begunne, as Luke 2,22. For the Hebrewes say that a day, or a yeere is fulfilled or ended, when the former dayes or yeeres are ended, and the other begunne. Iere. 25.12. And it shall come to passe, that when seventie yeeres are fulfilled, I will visite, &c. For the Lord did not bring home his people after the seventieth yeere was ended, but in the seventieth yeere. Nowe the day of Pentecost was the fiftieth day after the feast of the Passeover.

b The twelve Apostles, which were to be the Patriarkes as it were of the Church.

c He calleth them other tongues, which were not the same which the Apostles vsed commonly, and Marke calleth them new tongues.

d Hereby were vnderstand that the Apostles vsed not now one tongue, and then another by haphazard and at all adventure, or as fantasticall men vse to doe, but with good consideration of their hearers: and to be short, that they spake nothing but as the holy Ghost governed their tongues.

e Not that they spake with one voyce and many languages were heard, but that the Apostles spake with strange tongues: for els the miracle had rather been in the hearers, whereas now it is in the speakers, Nazian, in his oration of Whitsunday.

f By Iewes hee meaneth them that were both Iewes by birth, and Iewes by profession of religion though they were borne in other places: and they were Proselytes, which were Gentiles borne and embraced the Iewes religion.

g Gods worde pierceth some so, that it driveth them to seeke out the trueth, and it doeth so choke other, that it forceth them to be witnesses of their owne impudencie.

h Peter his boldnesse is to be marked, wherein the grace of the holy Ghost is to be seene, even straight after the beginning.

i After the sunne rising, which may be about seven or eight of the clocke with us.

k There is nothing that can dissolue questions and doubts, but testimonies taken out of the Prophets: for mens reasons may be overturned, but Gods voyce can not be overturned. ✣ Ioel 2.28. esai. 24.3.

3 Peter setting the trueth of God against the false accusations of men, sheweth in himselfe and in his fellowes, that that is fulfilled which Ioel spake before concerning the full giving of the holy Ghost in the latter dayes: which grace also is offered to the whole Church, to their certaine and undoubted destruction, which doe contemne it.

l All without exception, both upon the Iewes and Gentiles,

m That is, men.

1 And when the day of Pentecost was a come, they were b all with one accord in one place.

2 And suddenly there came a sound from heaven, as of a rushing *and* mightie winde, and it filled all the house where they sate.

3 And there appeared unto them cloven tongues, like fire, and it sate upon eache of them.

4 And they were all filled with the holy Ghost, and began to speake with c other tongues, as the d Spirit gave them vtterance.

5 And there were dwelling at Hierusalem Iewes, men that feared God, of every nation under heaven.

6 Nowe when this was noised, the multitude came together and were astonied, because that every man heard them speake his owne language.

7 And they wondered all, and marveiled, saying among themselves, Behold, are not all these which speake, of Galile?

8 e How then heare we every man our owne language, wherein we were borne?

9 Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iudea, and of Cappadocia, of Pontus, and Asia.

10 And of Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, and f Iewes, and Proselytes,

11 Cretes, and Arabians: we heard them speake in our owne tongues the wonderfull *vvorkes* of God.

12 2 They were all then amased, and doubted, saying one to another, What may this be?

13 And others g mocked, and sayd, They are full of new wine.

14 ¶ But Peter standing with the eleven, h lift up his voyce, and sayd unto them, Yee men of Iudea, *and* ye all that inhabite Hierusalem, be this knowen unto you, and hearken unto my words.

15 For these are not drunken, as yee suppose, since it is but the i third houre of the day.

16 But this is that, which was spoken by the k Prophet ✱ Ioel.

17 3 And it shall be in the last dayes, saith God, I will powre out of my Spirit upon l all m fleth, and your sonnes, and your daughters shall prophecie, and your yong men shall see visions, and your olde men shall dreame dreames.

18 And on my servants, and on mine handmaides I will powre out of my Spirit in those dayes, and they shall prophecie.

19 And I will shew wonders in heaven above, and tokens in the earth beneath, blood, and fire, and the vapours of smoke.

20 The Sunne shall be turned into darkenesse, and the moone into blood, before that great and notable day of the Lord come.

21 4 And it shallbe, that whosoever shall n call on the Name of the Lord, shallbe saved.

22 5 Yee men of Israel, heare these wordes, IESUS of Nazareth, a man o approved of God among you with great workes, and wonders, and signes, which God did by him in the mids of you, as ye your selves also know:

23 Him, *I say*, being delivered by the determinate counsell, and p foreknowledge of God, after you had taken, with wicked q hands you have crucified and r slaine.

24 6 Whom God hath raised up, and loosed the s sorrowes of death, because it was unpossible that he should be holden of it.

25 For David saith concerning him, ✣ I beheld the Lord alwayes before me: for he is at my right hand, that I should not be shaken.

26 Therefore did mine heart reioyce, and my tongue was glad, and moreover also my flesh shall rest in hope,

27 Because thou wilt not t leave my soule in grave, neither wilt suffer thine Holy one to see corruption.

28 Thou hast u shewed me the wayes of life, and shalt make me full of ioy with thy countenance.

29 Men *and* brethren, I may boldely speake unto you of the Patriarke David, ✱ that hee is both dead and buried, and his sepulchre remaineth with us unto this day.

30 Therefore, seeing he was a Prophet, and knew that God had * x sworne with an oathe to him, that of the fruit of his loines he would raise up Christ concerning the flesh, to set him upon his throne.

31 He knowing this before, spake of the resurrection of Christ, that ✱ his soule should not be left in grave, neither his flesh should see corruption.

32 7 This Iesus hath God raised up, whereof we all are witnesses.

33 Since then that hee by the y right hand of God hath bene exalted, and hath received of his Father the promise of the holy Ghost, hee hath shed tooth this which ye now see and heare.

34 For David is not ascended into heaven, but he saith, ✲ The Lord said to my Lord, Sit at my right hand,

35 Vntill I make thine enemies thy foote-stoole.

36 Therefore, let all the house of Israel know for a suretie, that God hath z made him both Lord, and Christ, this Iesus, *I say*, whom yee have crucified.

4 The chiefest of all the giftes of the holy Ghost, is to bring men to salva tou ty faith.

n This word, Call on, signifieth in holy Scriptures, an earnest praying and craving for helpe at Gods hand.

5 Christ being innocent, was by Gods providence crucified of wicked men.

o Who is by these workes which God wrought by him, so manifestly approoved and allowed of, that no man can gaine say him.

p Gods everlasting knowledge going before, which can neither be separated from his determinate counsel, as the Epicures say, neither yet be the cause of evill: for God in his everlasting and unchangeable counsel, appointed the wicked acte of Iudas to an excellent ende: and God doeth that well which the instruments doe ill

q Gods counsell doeth not excuse the Iewes, whose hands were wicked.

r The fait is layd to be theirs, by whose counsell and egging forward it is done.

6 Christ (as David foretolde) did not onely rise againe, but also was in the grave voide of all corruption.

s The dead that was fast of sorowe both of body and minde: therefore when death appeared conquerour and victorie over those sorowes, Christ is rightly sayd to have overcome those sorowes of death, when as being dead, he overcame death, to live for ever with his Father.

✱ Psal. 16 9.

t Thou wilt not suffer me to remaine in grave. u Thou hast opened mee the way to the true life. ✣ 1 King. 2,10. chap. 13,36. ✱ Psalm 132,11. x Had sworne solemnly. ✲ Psal. 16,10. chap. 3,35. 7 Peter witnesseth that Iesus Christ is the appointed everlasting King, which he prooveth manifestly by the gifes of the holy Ghost, and the testimonie of David. y Might and power of God. ✱ Psal. 110,1. z Christ is sayd to be made, because he was advanced to that dignitie: and therefore it is not spoken of his nature, but of his state and dignitie.

37 Now when they heard it, they were pricked in their hearts, and ſayd unto Peter and the other Apoſtles, Men *and* brethren, what ſhall we doe?

38 ſ Then Peter ſayd unto them, Amend your lives, and be baptized every one of you in the Name of Ieſus Chriſt for the remiſsion of ſinnes: and ye ſhall receive the gift of the holy Ghoſt.

39 For the [a] promiſe *is made* unto you, and to your children, and to all that are afarre off, *even* as many as the Lord our God ſhall call.

40 ſ And with many other words he beſought and exhorted *them*, ſaying, Save your ſelves from this froward generation.

41 10 Then they that gladly received his word, were baptized, and the ſame day there were added *to the Church* about three thouſand ſoules.

42 11 And they continued in the Apoſtles doctrine, and [b] fellowſhip, and [c] breaking of bread, and prayers.

43 ¶ 12 And feare came upon every ſoule: and many wonders and ſignes were done by ſ Apoſtles.

44 13 And all that beleeved, were in one place, and had all things common.

45 And they ſold their poſſeſsions, and goods, and parted them to all men, as every one had need.

46 14 And they continued dayly with one accord in the Temple, and breaking bread at home, did eate their meat together with gladneſſe and ſingleneſſe of heart.

47 Praiſing God, and had favour with all the people: and the Lord added to the Church from day to day, ſuch as ſhould be ſaved.

ſ Repentance and remiſſion of ſinnes in Chriſt, are two principles of the Goſpell, and therefore of our ſalvation: and they are obtained by the promiſes apprehended by faith, and are ratified in us by Baptiſme, wherewith is ioyned the vertue of the holy Ghoſt.

a The word that is uſed here, giveth us to underſtand that it was a free gift.

9 Hee is truely ioyned to the Church which ſeparateth himſelfe from the wicked.

10 A notable example of the vertue of the holy Ghoſt: but ſuch as are of age, are not baptized before they make confeſſion of their faith.

11 The markes of the true Church of the doctrine of the Apoſtles, the duties of charitie, the pure and ſimple adminiſtration of the Sacraments, and true invocation uſed of all the faithfull.

b Communicating of goods, and all other duetie s of charitie, as is ſhewed afterward.

c The Iewes uſed thin loaves, and therefore they did rather breake them then cut them: So by breaking of bread, they vnderſtood that living together, and the banquets which they uſed to keepe. And when they kept their love feaſtes, they uſed to celebrate the Lords Supper, which even in theſe dayes began to be corrupted. and Paul amendeth it, 1. Cor. 11. 12 So oft as the Lord thinketh it expedient he bridleth the rage of ſtrangers that the Church may be planted. and have ſome refreſhing. 13 Charitie maketh all things common concerning the uſe according as neceſſitie requireth. 14 The faithfull came together at the beginning with great fruit, not onely to the hearing of the word, but alſo to meat.

CHAP. III.

1 Peter goeth into the Temple with John, 2 healeth the creeple. 9 To the people gathered together to ſee the miracle. 12 he expoundeth the myſterie of our ſalvation through Chriſt, 14 accuſing their ingratitude, 19 and requiring the repentance.

1 Chriſt in healing a man that was borne lame, and well knowen to all men both in place and time very famous, by the hands of his Apoſtles, doeth partly confirme them which beleeved, and partly alſo calleth other to beleeve.

a Both with heart and eyes.

NOw 1 Peter and Iohn went up together into the Temple, at the ninth houre of prayer.

2 And a certaine man which was a creeple from his mothers wombe was carried, whom they layde dayly at the gate of the Temple called Beautifull, to aske almes of them that entred into the Temple.

3 Who ſeeing Peter and Iohn, that they would enter into the Temple, deſiring to receive an almes.

4 And Peter earneſtly beholding him with Iohn, ſayd, Looke on us.

5 And he [a] gave heede unto them, truſting to receive ſome thing of them.

6 Then ſaid Peter, Silver and gold have I none, but ſuch as I have, that give I thee: In the Name of Ieſus Chriſt of Nazareth, riſe up and walke.

7 And hee tooke him by the right hand, and lift *him* up, and immediatly his feete and ankle bones received ſtrength.

8 And he leaped up, ſtoode, and walked, and entred with them into the temple, walking and leaping, and praiſing God.

9 And all the people ſaw him walke, and praiſing God.

10 And they knew him, that it was he which ſate for the almes at the Beautifull gate of the Temple: and they were amaſed, and ſore aſtonied at that which was come unto him.

11 ſ And as the creeple which was healed, [b] held Peter and Iohn, all the people ranne amaſed unto them in the porch which is called Salomons.

12 2 So when Peter ſawe it, hee anſwered unto the people, Ye men of Iſrael, why marveile ye at this? or why looke ye ſo ſtedfaſtly on us, as though by ourowne power or godlineſſe, we had made this man goe?

13 The God of Abraham, and Iſaac, and Iacob, the * God of our fathers hath glorified his Sonne Ieſus, whom ye betrayed, and denied in the preſence of Pilate, when he had iudged him to be delivered.

14 But yee denied the Holy one and the iuſt, and deſired a murtherer to be given you.

15 And killed the Lord [c] of life, whom God hath raiſed from the dead whereof we are witneſſes.

16 And his Name hath made this man ſound, whom ye ſee and know, through faith in his Name: [d] and the faith which is by him, hath given to him this perfite health of his whole body in the preſence of you all.

17 3 And now brethren, I know that through ignorance ye did it, as *did* alſo your governours.

18 But thoſe things, which God before had ſhewed [e] by the mouth of all his Prophets, that Chriſt ſhould ſuffer, he hath thus fulfilled.

19 Amend your lives therefore, and turne, that your ſinnes may be put away, when the time of refreſhing ſhall come from the preſence of the Lord.

20 And hee ſhall ſent Ieſus Chriſt, which before was preached unto you.

21 [f] Whom the heaven muſt containe vntill the time that all things be reſtored, which God had ſpoken by the mouth of all his holy Prophets ſince the world began.

22 ‡ For Moſes ſayd unto the Fathers, The Lord your God ſhall raiſe up unto you a Prophet, *even* of your brethren, like unto me: ye ſhall heare him in all things whatſoever he ſhall ſay unto you.

23 For it ſhalbe that every perſon which ſhal not heare ſ Prophet, ſhall be deſtroyed out of ſ people.

24 Alſo all the Prophets [h] from Samuel, and thencefoorth as many as have ſpoken, have likewiſe foretold of theſe dayes.

25 4 Yeare the [i] children of the Prophets, and of the covenant, which God hath made unto our fathers, ſaying to Abraham, * Even in thy ſeede ſhall all the kinreds of the earth be bleſſed.

26 Firſt unto you hath God [k] raiſed up his Sonne Ieſus, and him he hath ſent to bleſſe you, in turning every one of you from your iniquities.

b Either becauſe he loved them, who had beeleth him: or becauſe he feared that if he once let them goe out of his ſight, he ſhould be lame againe.

a Miracles are appointed to convince the vnbeleevers, and therefore they doe wickedly abuſe them, who ſtandeth amaſed either at the miracles themſelves, or at the inſtruments and meanes which it pleaſeth God to uſe, make an occaſion to eſtabliſh idolatrie and ſuperſtition by that, which God hath provided for the knowledge of his true worſhip, that is, Chriſtianitie.

* *Chap. 5, 30.*

c *Who hath life in himſelfe, and giveth life toother.*

d *Becauſe he beleeved on him being raiſed from the dead, whoſe Name he heard of by us.*

3 It is beſt of all to receive Chriſt ſo ſoone as he is offered unto us: but ſuch as have neglected ſo great a benefite through mans weakneſſe, have yet repentance for a meane: As for the ignominie of the croſſe, we have to ſet againſt that, the decree and purpoſe of God, foretold by the Prophets, of Chriſt, how that firſt of all he ſhould be crucified here upon earth, and then he ſhould appeare from heaven the iudge and reſtorer of all things, that all beleevers might be ſaved, and all vnbeleevers vtterly periſh.

e Though there were many Prophets, yet he ſpeaketh but of one mouth, to ſhewe unto us the conſent and agreement of the Prophets

f Or, betaken vp into heaven. ‡ Deut. 18, 15 chap 7, 37.

g This promiſe was of an excellent and ſingular Prophet.

h At what time the kingdome of Iſrael was eſtabliſhed.

4 The Iewes that beleeve are the firſt begotten in the kingdome of God. Prophets were ſpecially appointed. * Gen. 12, 3. galat. 3, 8.

i For whom the

k Given to the world, or raiſed from the dead, and advanced to his kingdome.

CHAP IV.

1 Peter and Iohn, 3 are taken and brought before the councell, 7 and 19 They ſpeake boldly in Chriſts cauſe. 25 The diſciples pray unto God. 32 Many ſell their poſſeſſions. 36 Of whom Barnabas is one.

ANd 1 as they ſpake unto the people, the Prieſtes and the [a] Captaine of the Temple,

1 None are commonly more diligent or bolder enemies of the Church, then ſuch as profeſſe themſelves to be head builders: but the more they rage, the more conſtantly the faithfull ſervants of God doe continue.

a The Iewes had certaine gariſons for the garde and ſafetie of the Temple and holy things. Matt. 26, 65. Theſe gariſons had a Captaine, ſuch as Eleazarus Ananias the Prieſtes ſonne was, in the time of the warre that was in Iudea, being a very impudent and proud yong man, Ioſeph. lib. 2. of the taking of Iudea.

and the Sadducees came upon them,

2 Taking it grievously that they taught the people, and preached in Iesus *Name* the resurrection from the dead.

3 And they layd hands on them, and put them in hold, vntill the next day, for it was now eventide.

4 Howbeit many of them which heard the word, beleeved, and the b number of the men was about five thousand.

5 ¶ And it came to passe on the morrow, that their c rulers, and Elders, and Scribes, were gathered together at Hierusalem,

6 And Annas the chiefe Priest, and Caiaphas, and Iohn, and Alexander, and as many as were of the d kindred of the hie Priest.

7 a And when they had set them before them, they asked, By what power, or in what e Name have ye done this?

8 Then Peter full of the holy Ghost, sayd unto them, Ye rulers of the people, and Elders of Israel,

9 3 For as much as we this day are examined, of the good deede *done* to the impotent man, *to wit*, by what meanes he is made whole,

10 4 Be it knowen unto you all, and to all the people of Israel, that by the Name of Iesus Christ of Nazareth, whom ye have crucified, whom God raised againe from the dead, *even* by him doth this man stand here before you, whole.

11 4 This is the stone cast aside of you builders, which is become the head of the corner.

12 Neither is there salvation in any other: for among men there is f given none other g Name h vnder heaven, whereby we must be saved.

13 5 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned men and without i knowledge, they marveiled, and knew them, that they had bene k Iesus:

14 And beholding also the man which was healed standing with them, they had nothing to say against it.

15 Then they commaunded them to goe aside out of the Councill, and l conferred among themselves,

16 6 Saying, What shall we doe to these men? for surely a manifest signe is done by them, *and it is* openly knowen to all them that dwell in Hierusalem: and we cannot denie it.

17 But that it be noised no farther among the people, let us threaten and charge them, that they speake hencefoorth to no man in this Name.

18 So they called them, and commanded them, that in no wise they should speake or teach in the Name of Iesus.

19 7 But Peter and Iohn answered unto them, and sayd, Whether it be right in the sight of God, to obey you rather then God, iudge ye.

20 For we cannot but speake the thing which we have seene and heard.

21 8 So they threatned them, and let them goe, and found nothing how to punish them, because of the people: for all men praysed God for that which was done.

22 For the man was above fourtie yeeres olde, on whom this miracle of healing was shewed.

23 9 Then assoone as they were let goe, they came to their fellowes, and shewed all that the hie Priests and Elders had sayd unto them.

24 10 And when they heard it, they lift up their voyces to God with one accord, and said, O Lord, thou art the God which had made the heaven, and the earth, the sea, and all things that are in them.

25 Which by the mouth of thy servant David hast sayd, ♣ Why did the Gentiles rage, and the people imagine vaine things?

26 The kings of the earth assembled, and the rulers came together against the Lord, and against his Christ.

27 For doubtlesse, against thine holy Sonne Iesus, whom thou haddest anointed, both Herod and Pontius Pilate, with the Gentiles and the l people of Israel gathered themselves together.

28 To m doe whatsoever n thine hand, and thy counsell had determined before to be done.

29 And now, O Lord, behold their threatnings, and graunt unto thy servants with all boldnesse to speake thy word,

30 So that thou stretch forth thine hand that healing, and signes, and wonders may be done by the Name of thine holy Sonne Iesus,

31 11 And when they had prayed, the place was shaken were they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 12 And the multitude of them that beleeved, were of o one heart, and of one soule: neither any of them said, that any thing of that which he possessed, was his owne, but they had all things ♣ common.

33 And with great power gave the Apostles witnesse of the resurrection of the Lord Iesus: and great grace was upon them all.

34 13 Neither was there any among them, that lacked: for as many as were possessours of lands or houses, sold them, and brought the price of the things that were sold,

35 And layde it downe at the Apostles feet, and it was distributed unto every man, according as he had need.

36 Also Ioses which was called of the Apostles, Barnabas (that is by interpretation, the sonne of consolation) being a Levite, *and* of the countrey of Cyprus,

37 Where as he had land, sold it, and brought the money, and layd it downe at the Apostles feete.

CHAP. V.

1 *Ananias for his deceit in keeping backe part of price, 5 falleth downe dead,* 10 *and likewise Sapphira his wife.* 12 *Through divers the Apostles miracles,* 14 *the faith is increased.* 18 *The Apostles that were imprisoned,* 19 *are delivered by an Angel,* 26 *and being before the Synode of the Priests,* 36 *through Gamaliels counsell they are kept alive,* 40 *and beaten:* 41 *They glorifie God.*

BUt 1 a certaine man named Ananias, with Sapphira his wife, sold a possession,

2 And a kept away *part* of the price, his wife also being of counsell, and brought a certaine part, and layd it downe at the Apostles feet.

3 Then sayd Peter, Ananias, why hath Satan

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b *While they thought to diminish the number, they increased them.*

c *These were they that made the Sanhedrin, which were all of the tribe of Iuda, untill Herod vsed that cruelty against Davids flocke.*

d *Of whom the high Priests were wont to be chosen and made, the execution of the yerely office being now changed them.*

2 Against such as brange of succession of person, without succession of doctrine, and by that meanes beate downe the true ministers of the word, so farre foorth as they are able.

e *By what authoritie.*

3 Wolves which succeede true Pastours pleade their owne cause, and not Gods neither the Churches.

4 He is indeede a true sheyhard, that teacheth his sheepe to hang upon Christ onely, as upon one that is not dead, but hath conquired death, and hath all rule in his owne hand

☞ *Psal 118,22. isai.28,16. mat.21. 42. mar.12,10. luke 20,17. rom. 9,33. 1.pet.2,7.*

f *Of God.*

g *There is no other man, or no other power and authority whatsoever: which kinde of speech being vsuall among the Iewes, rose upon this, that when we are in danger, we call upon some at whose hands we looke for helpe.*

h *Any where: and this setteth forth unto us the largenesse of Christes kingdome.*

i The good libertie and boldnesse of the servants of God doeth yet thus much good that such as lay hid under a visard of zeale, doe at length bewray themselves to be indeed wicked men. i The word used here, is Idiot, which being spoken in comparison had to a Magistrate, betokeneth at private man, but when we speake of sciences and studies, it signifieth one that is vnlearned: and in accompt of honour and estimation it importeth one of base degree, and no estimation. k Layd their heads together. 6 He that flattereth himselfe in ignorance, commeth at length to doe open wickednesse, and that against his owne conscience. 7 We must so obey men so whom we are subiect, that especially and before all things wee obey God. 8 So farre off are the wicked from doing what they list, that contrari wise God useth even that to the setting forth of his glory, which he giveth them leave to doe.

9 The Apostles communicate their troubles with the Congregation.

10 We ought neither to be afraid of the threatnings of our enemies, neither yet foolishly contemne their rage and madnesse against us: but we have to set against their force and malice, an earnest thinking upon the power and good will of God (both which we doe manifestly behold in Christ) and so flee to the ayd and succour of our Father.

♣ *Psalme 2,1.*

l *Although the people of Israel was but one people, yet the plurall number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as Iudg.5,14.*

m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault.

n Thou baddest determined of thine absolute authoritie and power.

11 God witnesseth to his Church by a visible signe, that it is he that will establish it by shaking the powers both of heaven and earth.

12 An example of the true Church, wherein there is content as well in doctrine as in charitie one towards another: And the Pastours deliver true doctrine both to the ayd and succour of our Father. ♣ *Psalme 2,1.* l *Although the people of Israel was but one people, yet the plurall number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as Iudg.5,14.* m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault. n Thou baddest determined of thine absolute authoritie and power. 11 God witnesseth to his Church by a visible signe, that it is he that will establish it by shaking the powers both of heaven and earth. 12 An example of the true Church, wherein there is content as well in doctrine as in charitie one towards another: And the Pastours deliver true doctrine both to the ayd and succour of our Father. ♣ *Psalme 2,1.* l *Although the people of Israel was but one people, yet the plurall number is here used, not so much for the twelve tribes, every one of which made a people, as for the great multitude of them, as though many nations had assembled themselves together, as Iudg.5,14.* m The wicked execute Gods counsell, though they thinke nothing of it, but they are not therefore without fault. n Thou baddest determined of thine absolute authoritie and power. 11 God witnesseth to his Church by a visible signe, that it is he that will establish it by shaking the powers both of heaven and earth. 12 An example of the true Church, wherein there is content as well in doctrine as in charitie one towards another: And the Pastours deliver true doctrine both to the ayd and succour of our Father.

1 Luke sheweth by contrary example how great a sinne hypocrisie is, especially in them which vnder a false presence and cloake of zeale,

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sincerely, and constantly. o *They agreed both in counsell, will, and purposes.* ♣ *Chap. 2.44.*

13 True charitie helpeth the necessitie of the poore with his owne losse: but so, that all things be done well and orderly.

a Craftily tooke away.

b filled

b filled thine heart, that thou ſhouldeſt c lye unto the holy Ghoſt, and keepe away *part* of the price of this poſſeſſion?

4 Whiles it remained, appertained it not unto thee? and after it was ſold, was it not in thine owne power? how is it that thou haſt d conceived this thing in thine heart? thou haſt not lied unto men, but unto God.

5 Now when Ananias heard theſe wordes, he fell downe, and gave up the ghoſt. Then great feare came on all them that heard theſe things.

6 And the yong men roſe up, and tooke him up, and caried *him* out, and buried *him*.

7 And it came to paſſe about the ſpace of three houres after, that his wife came in, ignorant of that which was done.

8 And Peter ſayd unto her, Tell me, ſold ye the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaid unto her, Why have yee agreed together, to e tempt the Spirit of the Lord? behold, the feete of them which have buried thine husband, *are* at the f doore, and ſhall carie thee out.

10 Then ſhe fell downe ſtraightway at his feet, and yeelded up the ghoſt: and the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 2 And great feare came on all the Church, and on as many as heard theſe things.

12 Thus by the handes of the Apoſtles were many ſignes and wonders ſhewed among the people (and they were all with one accord in Salomons porch.

13 And of the other durſt no man ioyne himſelfe to them: neverthelеſſe the people g magnified them.

14 Alſo the number of them that beleeved in the Lord, both of men and women, grew more and more.)

15 In ſo much that they brought the ſicke into the ſtreetes, and laid them on beds and couches, that at the leaſt way the ſhadow of Peter, when he came by, might ſhadow ſome of them.

16 There came alſo a multitude out of the cities round about unto Hieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirits, who were all healed.

17 3 Then the chiefe Prieſt roſe up, and all they that were with him (which was the h ſect of the Sadduces) and were full of indignation,

18 And laid handes on the Apoſtles, and put them in the common priſon.

19 4 But the Angel of the Lord by night opened the priſon doores, and brought them foorth, and ſaid,

20 5 Gee your way, and ſtand in the Temple, and ſpeake to the people, all the i wordes of this life.

21 6 So when they heard it, they entred into the Temple early in the morning, and taught. And the chiefe Prieſt came, and they that were with him, and called the Councill together, and all the Elders of the children of Iſrael, and ſent to the priſon, to cauſe them to be brought.

22 But when the officers came, and found them not in the priſon, they returned and told it,

23 Saying, Certainely we found the priſon ſhut as ſure as was poſſible, and the keepers ſtanding without, before the doores: but when wee had opened, we found no man within.

24 Then when the *chiefe* Prieſt and the captaine of the Temple, and the hie Prieſts heard theſe things, they doubted of them, whereunto this would growe.

25 7 Then came one and ſhewed them, ſaying, Behold, the men that ye put in priſon, are ſtanding in the Temple, and teach the people.

26 8 Then went the captaine with the officers, and brought them without violence (for they feared the people, leaſt they ſhould have bene ſtoned.)

27 And when they had brought them, they ſet them before the Councill, and the chiefe Prieſt asked them,

28 9 Saying, Did not we ſtraightly command you, that ye ſhould not teach in this name? and behold, ye have filled Hieruſalem with your doctrine, and ye would k bring this mans blood upon us.

29 10 Then Peter and the Apoſtles anſwered, and ſaid, We ought rather to obey God then men.

30 11 The ✣ God of our fathers hath raiſed up Ieſus whom ye ſlew, and hanged on a tree.

31 Him hath God lift up with his right hand, *to be* a Prince and a Saviour, to give repentance to Iſrael, and forgiveneſſe of ſinnes.

32 12 And we are his witneſſes concerning theſe things which wee ſay: yea, and the holy Ghoſt, whom God hath given to them that obey him.

33 Now when they heard it, they l braſt for anger, and conſulted to ſlay them.

34 13 Then ſtood there up in the Councill a certaine Phariſe named Gamaliel, a doctour of the Law, honoured of all the people, and commanded to put the Apoſtles foorth a litle ſpace,

35 And ſaid unto them, Men of Iſrael, take heede to your ſelves, what ye intend to doe touching theſe men.

36 14 For before theſe times, roſe up Theudas m boaſting himſelfe, to whom reſorted a number of men, about a foure hundreth, who was ſlaine: and they all which obeyed him were ſcattered, and brought to nought.

37 After this man, aroſe up Iudas of Galile, in the dayes of the tribute, and drew away much people after him: he alſo periſhed, and all that obeyed him, were ſcattered abroad.

38 And now I ſay unto you, n Refraine your ſelves from theſe men, and let them alone: for if this counſell, or this worke be o men, it will come to nought:

39 But if it be of God, ye cannot deſtroy it, leaſt ye be found even fighters againſt God.

40 And to him they agreed, and called the Apoſtles: and when they had beaten them, they commanded that they ſhould not ſpeake in the Name of Ieſus, and let them goe.

41 15 So they departed from the Councill, reioycing, that they were counted worthy to ſuffer rebuke for his Name.

42 And dayly in the p Temple, and from houſe to houſe they ceaſed not to teach, and preach Ieſus Chriſt.

b Fully poſſeſſed. *c* For when they had appointed that ſome or poſſeſſion for the Church, they ſhuckt not at it to ſteale away a part of the price, as though they had had it doe with men, and not with God, and therefore he ſaith afterward that they tempted God. *d* Hereby is declared an adviſed and purpoſed deceit, and the fault of the man in admitting the devils ſuggeſtions. *e* Looke how oft men doe things with an evill conſcience, ſo oft they pronounce ſentence againſt themſelves, and as much as in them lieth provoke God to anger, as of ſet purpoſe, minding to trie whether he be juſt and almigh ti or no. *f* Are at hand. 2 The Lord by his marveilous vertue trideleth ſome, that they may not hurt the Church: other ſome hee awe and feare: and other ſome he allureth unto him. *g* Highly prayſed then. 3 The more that the Church increaſeth, the more increaſeth the rage of Satan, and therefore they proceede from threatnings, to priſonning. *h* The word which is uſed here, is Hereſie, which ſignifieth a choyſe, and ſo is taken for a right forme of learning, or faction, or ſtudie and courſe of life; which the Latines call a ſect: at the firſt this word was indifferently uſed, but at length, it came to be taken onely in evill part, whereupon came the name of Heretike, which is taken for one that goeth aſtray from ſound and wholeſome doctrine after ſuch ſort, that he ſetteth light by the iudgement of God and his Church, and continueth in his opinion. and breaketh the peace of the Church. 4 Angels are made ſervants of the ſervants of God. 5 God doeth therefore deliver his, that they may more ſtoutly provoke his enemies. *i* Wordes, whereby the way unto life is ſhewed. 6 God mocketh his enemies attempts from above.

7 The more openly that Chriſtes vertue ſheweth it ſelfe, the more increaſeth the madnes of his enemies which conſpire againſt him.

8 Tyrants which feare not God, are conſtrained to feare his ſervants.

9 It is the properties of tyrants to ſet out their owne commandements as right and reaſon, be they never ſo wicked.

k Make as guiltie of murdering that man whom yet they will not touch for to name.

10 We ought to obey no man, but ſo farre foorth as obeying him, we may obey God.

11 Chriſt is appointed and indeede declareth Prince and preſerver of his Church in deſpite of his enemies.

✣ *Chap.* 3. 13.

12 It is not ſufficient for us that there is a right end, but we muſt alſo according to our vocation goe on forward till we come unto it.

1 This betokeneth that they were in a moſt vehement rage, and marveilouſly diſquieted in minde, for it is a borowed kinde of ſpeech taken from them which are harriſhly cut in ſunder with a ſawe.

13 Chriſt findeth defenders of his cauſe even in the very route of his enemies, ſo oft as he thinketh it needefull.

14 In matters of religion we muſt take good heede that we attempt nothing vnder a colour of zeale, beſide our vocation.

m To be of ſome fame. n He diſſwadeth his fellowes from murdering the Apoſtles, neither doeth he thinke it good to referre the matter to the Romane Magiſtrate, for the Iewes could abide nothing worſe, then to have the tyrannie of the Romanes confirmed. o If it be counterfeit and deviſed. 15 The Apoſtles, accuſtomed to ſuffer and beare wordes, are at length inured to beare ſtripes, yet ſo, that by that meanes they become ſtronger. p Both publikely and privately.

CHAP. VI.

1 The Apoſtles, 3 appoynt the office of Deaconſhip, 5 to ſeven choſen men : 8 Of whom Steven, full of faith, is one : 12 He is taken, 13 and accuſed as a tranſgreſſour of Moſes Law.

AND 1 in thoſe dayes, as the number of the diſciples grew, there aroſe a murmuring of the a Grecians towardes the Hebrewes, becauſe their widowes were neglected in the b dayly miniſtring.

2 2 Then the twelve called the multitude of the diſciples together, and ſaid, It is not c meete that we ſhould leave the word of God to ſerve the d tables.

3 3 Wherefore brethren, looke you out among you ſeven men of honeſt report, and full of the holy Ghoſt, and of wiſedome, which we may appoint to this buſineſſe.

4 And wee will give our ſelves continually to prayer, and to the miniſtration of the word.

5 And the ſaying pleaſed the whole multitude: and they choſe Steven a man full of faith and of the holy Ghoſt, and ✣ Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a Proſelyte of Antiochia.

6 4 Which they ſet before the Apoſtles: and they prayed, and e layed their hands on them.

7 5 And the word of God increaſed, and the number of the diſciples was multiplied in Hieruſalem greatly, and a great company of the Prieſts were obedient to the f faith.

8 ¶ 6 Now Steven full of faith and g power, did great wonders and miracles among the people.

9 7 Then there aroſe certaine of the h Synagogue, which are called Libertines, and Cyrenians, and of Alexandria, and of them of Cilicia, and of Aſia, and diſputed with Steven.

10 8 But they were not able to reſiſt the wiſedome, and the ſpirit by the which he ſpake.

11 Then they ſuborned men, which ſayd, We have heard him ſpeake blaſphemous words againſt Moſes, and God.

12 9 Thus they mooved the people and the Elders, and the Scribes: and running upon him, caught him, and brought him to the Councill.

13 10 And ſet foorth falſe witneſſes, which ſaid, This man ceaſeth not to ſpeake blaſphemous words againſt this holy place, and the Law.

14 For we have heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances which Moſes gave us.

15 And as all that ſate in the Councill looked ſtedfaſtly on him, they i ſaw his face as *it had bene* the face of an Angel.

1 When Satan hath aſſailed the Church without, and that to ſmall purpoſe and in vaine, he aſſaileth it within, with civill diſſenſion and ſtrife betwixt themſelves: but the Apoſtles take occaſion thereby to ſet order in the Church.

a Of their parties which of Grecians became religious Iewes.

b *In the beſtowing of almes according to their neceſſitie.*

2 The office of preaching the word and diſpenſing the goods of the Church, are different one from another, and not raſhly to be ioyned togather, as the Apoſtles doe here inſtitute: And the Apoſtles doe not chooſe ſo much as the Deacons without the conſent of the Church.

c *It is ſuch a matter, as we may in no wiſe accept of it.*

d *Banquets though by the name of tables, other offices are alſo meant, which are annexed to it, ſuch as pertaine to the care of the poore.*

3 In chuſing of Deacons (and much more of Miniſters) there muſt be examination both of their learning and maners of life. ✣ Chap. 22, 8.

4 The ancient Church did with laying on of handes, as it were conſecrate to the Lord ſuch as were lawfully elected.

e This ceremonie of laying on of handes came from the Iewes, who uſed this order both in publike affaires, and offering of ſacrifices, and alſo in private prayers and bleſſings, as appeareth Gene. 48. and the Church obſerved this ceremonie, 1. Tim. 5. 22 actes 8. 17. but here is no mention made either of creame, or ſhaving, or raſing, or croſſing &c. 5 An happie end of temptation. f This is the figure Metonymia, meaning by faith, the doctrine of the Goſpell which engendreth faith. 6 God exerciſeth his Church firſt with evill wordes and ſlaunders, then with impriſonments afterward with ſcourgings, and by theſe meanes prepareth it in ſuch ſort, that at length hee cauſeth it to encounter with Satan and the world, even to bloodſhead and death, and that with good ſucceſſe. g Excellent and ſingular giftes. 7 Schooles and Vniverſities were of olde time addicted to falſe paſtours, and were the inſtruments of Satan to blowe abroad and defend falſe doctrines. h Of the company and Colledge as it were. 8 Falſe teachers, becauſe they will not be overcome, flee from diſputations to manifeſt and open ſlaundring and falſe accuſations. 9 The firſt bloody perſecution of the Church of Chriſt begunne and ſprang from a Councill of Prieſts by the ſuggeſtion of the Vniverſitie doctours. 10 An example of cavillers or falſe accuſers, which gather falſe concluſions of things that are well reaſoned and ſpoken. i Hereby it appeareth that Steven had an excellent and goodly countenance, having a quiet and ſetled minde, a good conſcience, and ſure perſwaſion that his cauſe was juſt: for ſeeing he was to ſpeake before the people, God beautified his countenance, to the end that with the very beholding of him, the Iewes minded might be pearced and amazed.

CHAP. VII.

1 Steven pleading his cauſe, ſheweth that God choſe the Fathers, 20 before Moſes was borne, 47 and before the Temple was built: 44 And that all outward ceremonies were ordeined according to the heavenly Paterne. 54 The Iewes gnaſhing their teeth, 59 ſtone him.

THEN 1 ſayd the chiefe Prieſt, Are theſe things ſo?

2 2 And he ſayd, Ye men, brethren, and Fathers, hearken, ✣ That God of a glory appeared unto our father Abraham, while he was in b Meſopotamia, before he dwelt in Charran,

3 And ſaid unto him, Come out of thy countrey, and from thy kindred, and come into the land which I ſhall ſhew thee.

4 Then came he out of the land of the Chaldeans, and dwelt in Charran. And after that his father was dead, *God* brought him from thence into this land, wherein ye now dwell.

5 And he gave him none inheritance in it, no not the bredth of a foote: yet he d promiſed that he would give it to him for a poſſeſſion, and to his ſeede after him, when as yet he had no childe.

6 But God ſpake thus, that his ✣ ſeede ſhould be a ſoiourner in a ſtrange land: and that they ſhould keepe it in bondage, and entreate it evill e foure hundreth yeeres.

7 But the nation to whom they ſhall be in bondage, will I iudge, ſaith God: and after that, they ſhall come forth and ſerve me in this place.

8 * He gave him alſo the covenant of circumciſion: and ſo *Abraham* begate ✣ Iſaac, and circumciſed him the eighth day: and Iſaac *begate* * Iacob, and Iacob the twelve ✣ Patriarkes.

9 3 And the Patriarkes mooved with envie, ſold ✣ Ioſeph into Egypt: but God was f with him,

10 And delivered him out of all his afflictions, and ✣ gave him g favour and wiſdome in the ſight of Pharao king of Egypt, who made him governour over Egypt, and *over* his whole houſe.

11 ¶ Then came there a famine over all the land of Egypt and Chanaan, and great affliction, that our fathers found no ſuſtenance.

12 But when * Iacob heard that there was corne in Egypt, he ſent our fathers firſt:

13 ✣ And at the ſecond time Ioſeph was knowen of his brethren, and Ioſephs kindred was made knowen unto Pharao.

14 Then ſent Ioſeph and cauſed his father to be brought, and all his kinred, even threeſcore and fifteene ſoules.

15 So * Iacob went downe into Egypt, and he * died, and our fathers.

16 And wee h remooved into Sychem, and were put in the ſepulchre, that Abraham had bought ✣ for money of the ſonnes of Emer, *ſonne* of Sychem.

17 But when the time of the promiſe drewe neere, which God had ſworne to Abraham, the people ✣ grew and multiplied in Egypt.

1 Steven is admitted to pleade his cauſe but to this end and purpoſe, that vnder a cloake, and colour of Law, he might be condemned.

a Steven witneſſeth unto the Iewes, that hee acknowledgeth the true fathers, and the onely true God: and ſheweth moreover, that they are more ancient then the Temple, with all that ſervice appoynted by the Law, and therefore they ought to lay another foundation of true religion, that is to ſay, the free covenant that God made with the fathers.

✣ Gene. 12, 1.

a That mightie God full of glory and maieſtie.

b When he ſaith afterward, verſ. 4. that Abraham came out of Chaldea, it is evident that Meſopotamia contained Chaldea which was neere unto it, and bordering upon it, and ſo writeth Plinius booke 6. chap. 27.

c Not ſo much ground as to ſet his foote upon.

d The promiſe of the poſſeſſion was certaine and belonged to Abraham, though his poſteritie enioyed it a great while after his death: and this is the figure Synecdoche.

✣ Gene. 15, 13.

e There are reckoned foure hundreth yeeres, from the beginning of Abrahams progenie, which was at the birth of Iſaac:

and foure hundreth and thirtie yeeres which are ſpoken of by Paul, Galat 3. 17. from the time that Abraham and his father departed together out of Vr of the Chaldeans.

✣ Gen. 17, 9. ✣ Gene. 21, 3 * Gene. 25, 24. ✣ Gene. 29, 33. and 30. 5 and 35, 23.

3 Steven reckoneth up diligently the horrible miſchiefes of ſome of the Fathers, to teach the Iewes that they ought not raſhly to reſt in the authoritie or examples of their Fathers. ✣ Gen 37, 18. f By this kinde of ſpeach, is meant the peculiar favour that God ſheweth men: for hee ſeemeth to be a way from them whom hee helpeth not: and on the other ſide, he is with them whom hee delivereth out of whatſoever great troubles. ✣ Gene. 41, 37. g Gave him favour in Pharaohs ſight for his wiſedome. * Gene. 44, 1. ✣ Gene 45, 4. ✣ Gene. 46, 5. * Gene. 49. 33. h The Patriarkes the ſonnes of Iacob, though there be mention made of no more then Ioſeph, Ioſh. 24, 32.

✣ Gene. 23, 16. ✣ Exodus 3, 7.

18 Till another King aroſe, which knew not Ioſeph.

19 The ſame i dealt ſubtilly with our kindred, and evill intreated our fathers, and made them to caſt out their yong children, that they ſhould not remaine alive.

20 ✣ The ſame time was Moſes borne, and was k acceptable vnto God: which was nouriſhed up in his fathers houſe three moneths.

21 And when he was caſt out, Pharaohs daughter tooke him up, and nouriſheth him for her owne ſonne.

22 And Moſes was learned in all the wiſedome of the Egyptians, and was mighty in words and in deedes.

23 Now when hee was full fortie yeere old, it came into his heart to viſit his brethren, the children of Iſrael.

24 ✣ And when he ſaw one *of them* ſuffer wrong, he defended him, and avenged his quarell that had the harme done to him, and ſmote the Egyptian.

25 For hee ſuppoſed his brethren would have vnderſtoode, that God by his hand ſhould give them deliverance: but they vnderſtood it not.

26 * And the next day, he ſhewed himſelfe vnto them as they ſtrove, and would have ſet them at one againe, ſaying, Sirs, yee are brethren: why doe ye wrong one to another?

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a prince, and a iudge ouer us?

28 Wilt thou kill me, as thou didſt the Egyptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Midian, where hee begate two ſonnes.

30 And when fortie yeeres were expired, there appeared to him in the ✣ wildernes of mount Sina, an l Angel of the Lord in a flame of fire in a buſh.

31 And when Moſes ſaw it, he wondred at the ſight: and as he drewe neere to conſider it, the voyce of the Lord came unto him, *ſaying*.

32 I am the God of thy fathers, the God of Abraham, and the God of Iſaac, and the God of Iacob. Then Moſes trembled, and durſt not behold it.

33 Then the Lord ſayde to him, Put off thy ſhooes from thy feete: for the place where thou ſtandeſt, is holy ground.

34 I have ſeene, I have ſeene the affliction of my people, which is in Egypt, & I have heard their groning, and am come downe to deliver them: and now come, and I will ſend thee into Egypt.

35 This Moſes whom they forſooke, ſaying, Who made thee a prince and a iudge? the ſame God ſent for a prince, and a deliverer by the m hand of the Angel which appeared to him in the buſh.

36 He * brought them out, doing wonders, and miracles in the land of Egypt, and in the red ſea, and in the wilderneſſe * fortie yeeres.

37 4 This is that Moſes, which ſaid unto the children of Iſrael, ✣ A Prophet ſhall the Lord your God raiſe up unto you, *even* of your brethren, like unto me: him ſhall ye heare.

38 ✣ This is he that was in the Congregation, in the wilderneſſe with the Angel, which ſpake to him in mount Sina, and with our fathers, who received the lively oracles to give unto us.

39 To whom our fathers would not obey, but refuſed, and in their hearts turned backe againe into Egypt:

40 Saying unto Aaron, * Make us gods that may goe before us: for we know not what is become of this Moſes that brought us out of the land of Egypt.

41 And they made a n calfe in thoſe dayes, and offered ſacrifice unto the idole, and reioyced in the works of their owne hands.

42 Then God turned himſelfe away, and o gave them up to ſerve the p hoaſt of heaven, as it is written in the booke of the Prophets, ✣ O houſe of Iſrael, haue ye offred to me ſlaine beaſts & ſacrifices by the ſpace of fortie yeeres in the wildernesſe?

43 And ye q tooke up the Tabernacle of Moloch, and the ſtarre of your god Remphan, figures, which ye made to worſhip them: therefore I will cary you away beyond Babylon.

44 5 Our fathers had the Tabernacle of r witneſſe in the wildernesſe, as he had appointed, ſpeaking unto * Moſes, that he ſhould make it according to the faſhion that he had ſeene.

45 ✣ Which *tabernacle* alſo our fathers ſ received, and brought in with Ieſus into the t poſſeſſion of the Gentiles, which God drave out u before our fathers, unto the dayes of David:

46 ✲ Who found favour before God, and deſired that he might find a tabernacle for the God of Iacob.

47 * 6 But Salomon built him an houſe.

48 Howbeit the moſt High ✲ dwelleth not in temples made with hands, as ſaith the Prophet,

49 ✣ Heaven *is* my throne, and earth *is* my foorſtoole: what houſe will ye built for me, ſaith the Lord? or what place is it that I ſhould reſt in?

50 Hath not mine hand made all theſe things?

51 * 7 Ye ſtiffenecked and of x uncircumciſed hearts and eares, ye have alwayes reſiſted the holy Ghoſt: as your fathers *did*, ſo *doe* you.

52 Which of the Prophets have not your fathers perſecuted? and they have ſlaine them, which ſhewed before of the comming of that Iuſt, of whom ye are now the betrayers and murtherers,

53 * Which have received the law by the y ordinance of Angels, and have not kept it.

54 8 But when they heard theſe things, their hearts braſt for anger, and they gnaſhed at him with *their* teeth.

55 9 But he being full of the holy Ghoſt, looked ſtedfaſtly into heaven, and ſaw the glory of God, and Ieſus z ſtanding at the right hand of God,

56 And ſaid, Behold, I ſee the heavens open, and the Sonne of man ſtanding at the right hand of God.

57 10 Then they gave a ſhout with a loud voyce, and ſtopped their eares, and a ranne upon him violently all at once.

58 And caſt him out of the citie, and ſtoned him: and the b witneſſes laid downe their cloathes at a yong mans feet, named Saul.

59 And they ſtoned Steven, who called on

i *He deviſed a ſubtil invention againſt our ſtocke, in that he commanded all the males to be caſtout.*
* *Exod.2.2.*
k *That child was borne through Gods merciſull goodneſſe and favour, to be of a goodly and faire countenance.*
✣ *Exod.2.11.*
* *Exod.2.13.*
✣ *Exod.3.2. l Now he calleth the Sonne of God an Angel, for he is the Angel of great counſell, and therefore ſtraightwayes after he ſheweth him, ſaying to Moſes, I am that God of thy Fathers, &c.*
m *By the power.*
✲ *Exod.7.8. 9,10. 11,14. chapters.*
* *Exod.16.1.*
3 He acknowledgeth Moſes for the lawgiver, but ſo that he prooveth by his owne witneſſes, that he Law had reſpect to a more perfect thing, that is to ſay, to the propheticall office which tended to Chriſt, the head of all Prophets.
✣ *Deuter.18,15. chap.3 22.* ✣
✣ *Exod.19,2.*

✣ Exod.32.1.
n This was the ſuperſtition of the Egyptians idolatrie: for they worſhipped Apis a ſtrange and marveilous calfe, and made goodly images of Kine. Herod. lib 2.
o Being deſtitute and voyd of his Spirit, he gave them up to Satan & wicked luſts to worſhip ſtarres.
p By the hoaſte of heaven, here he meaneth not the Angels, but the moone and ſunne and other ſtarres. Deut.17.3.
✣ Amos 5.25.
q You tooke it up on your ſhoulders and caried it.
r Moſes indeed erected a Tabernacle, but that was to call them backe to that forme which he had ſeene in the mountaine.
s That is, of the covenant.
* Exod.25.40. Hebr 8.5.
✣ Ioſh 3.14.
t Delivered from hand to hand.
u By the figure Metonymie, for the countries which the Gentiles poſſeſſed.
u God drave them out, that they ſhould yeeld up the poſſeſſion of thoſe countrie to our fathers, when they entred into the land.
✲ 1. Sam.7.2. pſal.132.5.
✣ 1 Chro.17.12. 1.Kings 6.1.
6 Salomon built a Temple, according to Gods commandement, but not with any ſuch condition, that the Maieſty of God ſhould be incloſed therein.
✣ Chap.17.24.
✣ Eſai 66.1.
* Ier.9.26.ezc.44.9
7 S even moved with the zeale of God at length iudgeth his owne iudges.
x They are of uncircumciſed hearts, which lie drowned ſtill in the ſinnes of nature, and ſticke faſt in them: for otherwiſe all the Iewes were circumciſed as touching ŷ fleſh, and therefore there were two kinds of circumcition Rom. 2,28. ✲ Exod.19 16. galat.3.19 7 By the miniſterie of Angels. 8 The more Satan is preſſed, the more hee braſteth out into an open rage. 9 The neerer that the Martyrs approch to death, the neerer they beholding Chriſt, to riſe up even into heaven.
z Ready to confirme him in the confeſſion of the trueth, & to receive him to him. 10 The zeale of hypocrites and ſuperſtitious people, breaketh out at length into moſt open madneſſe. a This was done in a rage and furie: for at that time the Iewes could put no man to death by Law, as they confeſſe before Pilate, ſaying that it was not lawfull for them to put any man to death, and therefore it is reported by Ioſ. libr. 20. that Ananus a Sadduce ſlew Iames the brother of the Lord, and for ſo doing, was accuſed before Albinus the Preſident of the countrey. b It was appointed by the Law, that the witneſſes ſhould caſt the firſt ſtones, Deut. 17,7.

11 Faith and charitie never forsake the true servants of God, even to the last breath.

c *The word which he useth here noteth not such a kind of imputing or laying to ones charge, as remaineth firme, and stedy for ever, never to be remitted.* d *Luke* 1.7 *hcf* 4.13.

God, and sayd, Lord Iesus receive my spirit.

60 11 And he kneeled downe, and cried with a loud voyce, Lord, c lay not this sinne to their charge. And when he had thus spoken, he d slept.

CHAP. VIII.

1 *The godly make lamentation for Steven.* 3 *Saul maketh havocke of the Church.* 5 *Philip preacheth Christ at Samaria.* 9 *Simon Magus,* 18 *his covetousnesse reproved.* 26 *Philip* 27 *commeth to the Ethiopian Eunuch,* 38 *and baptizeth him.*

AND 1 Saul consented to his death. And at that time, there was a great persecution against the Church which was at Hierusalem, and they were all scattered abroad thorow the regions of Iudea and of Samaria, except the Apostles.

1 Christ useth the rage of his enemies to the spreading forth and enlarging of his kingdome.

2 2 Then *certaine* men fearing God, a caried Stenen among them, *to be buried*, and made great lamentation for him.

2 The godly mourne for Steven after his death, and burie him, shewing therein an example of singular faith and charity: but no man prayeth to him.

3 3 But Saul made hauocke of the Church, and entred into euery house, and drew out both men and women, and put them into prison.

n Amongst all the duties of charitie which the godly use, there is no mention made of shrining up of relikes.

4 Therefore they that were scattered abroad, went to and fro preaching the word.

3 The dispersion or scattering abroad of the faithfull, is the ioyning together of Churches.

5 ¶ 4 Then came Philip into the citie of Samaria, and preached Christ vnto them.

4 Philip, who was before a Deacon in Hierusalem, is made of God extraordinarily an Euangelist.

6 And the people gaue heed vnto those things which Philip spake, with one accord, hearing and seeing the miracles which he did.

7 For vncleane spirits crying with a loude voyce, came out of many that were possessed *of them*: and many taken with palsies, and that halted, were healed.

8 And there was great ioy in that citie.

5 Christ overcommeth Saran so oft as he listeth, and carieth him about as it were in a triumph in the sight of them, whom he deceived and bewitched.

9 5 And there was before in the citie, a certaine man called Simon, which vsed b witchcraft, and c bewitched the people of Samaria, saying that he himselfe was some great man,

10 To whom they gave heed from the least to the greatest, saying, This man is that great power of God.

11 And they gave heed unto him, because that of long time hee had bewitched them with sorceries.

12 But assoone as they beleeved Philip, which preached the things that concerned the kingdome of God, and the Name of Iesus Christ, they were baptized both men and women.

13 6 Then Simon himselfe beleeved also, and was baptized, and continued with Philip, and wondred, when he saw the signes and great miracles which were done.

14 ¶ 7 Now when the Apostles, which were at Ierusalem, heard say, that Samaria had received the word of God, they sent unto them Peter and Iohn.

15 Which when they were come down, prayed for them, that they might receive the p holy Ghost.

16 (For as yet hee was fallen downe on none of them, but they were baptized onely in the Name of the Lord Iesus.)

17 Then layd they their hands on them, and they received the holy Ghost.

18 8 And when Simon saw that through laying on of the Apostles hands the holy Ghost was given, hee offred them money,

19 Saying, Give me also this power, that on whomsoever I lay the hands, hee may receive the holy Ghost.

b Faith and charitie never forsake the true servants of God, even to the last breath.

c *The word which he useth here noteth not such a kind of imputing or laying to ones charge, as remaineth firme, and stedy for ever, never to be remitted.* d *Luke* 1.7 *hcf* 4.13.

9 They are the successours of Simon Magus, and not of Simon Peter, which either buy or sell holy things.

e In this doctrine which I preach.

f Is not upright in deed, and without dissembling.

10 We must hope well even of the vilest sinners, so long and so farre forth as we may.

g He calleth the inward malice of the heart, and that venimous and deuilish wickednesse wherewith this Magician was wholly replenished, the gall of bitternesse: and he is said to be in the gall, as though bee were wholly ouerwhelmed with gall, and buried in it.

h Intangled in the bands of iniquitie.

11 Christ who calleth freely whom he listeth, doeth now use Philip who thought on no such matter, to instruct and baptize the Eunuch at vnwares, and by this meanes extendeth the limits of his kingdome euen into Ethiopia.

i A man of great wealth and authoritie with Candaces: Now this word Candaces is a common name to all the Queenes of Ethiopia.

k To shew me the way how to vnderstand it.

12 These things which seeme most to come by chance or fortune (as men termeit) are governed by the secret providence of God.

✣ Esai. 53.7.

l The Hebrew text readeth it thus, Out of a narrow strait, and out of iudgement was he taken: whereby the narrow strait, he meaneth the grave and the very bands of death, and by iudgement, the punishment which was layd upon him, and the miserable state which Christ tooke upon him, for our sakes, in bearing his Fathers wrath.

m How long his age shall last: for Christ having once risen from the dead dieth no more, Rom. 6.9. 13 Profession of faith is requisite in baptizing of them which are of yeeres, and therefore it is evident that we are not then first ingrafted into Christ, when we are baptized but being already ingrafted are then confirmed. n The summe of the confession which is necessary for baptisme.

7 Peter not chiefe, but as an ambassadour sent from the whole company of the Apostles, and Iohn his companion according to the authoritie which was committed unto them, confirme and build up the Churches of Samaria, whose foundation had beene layd afore by Philip. d *Those excellent gifts, which are necessary, especially for them that were to be appointed rulers and governours of the Church.* 8 Ambition and covetousnesse doe at length pluck the hypocrites out of their denes.

40 But Philip was found at Azotus; and hee walked to and fro preaching in all the cities, till he came to Ceſarea.

CHAP. IX.

a Saul going towards Damaſcus, 4 is ſtroken downe to the ground of the Lord: 10 Ananias is ſent 18 to baptize him. 23 The laying away of the Iewes, 25 hee eſcapeth, being let downe through the wall. 33 Peter cureth Aeneas of the palſie, 36 and by him Tabitha being dead, 40 is reſtored to life.

A Nd 1 ✣ Saul yet a breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the hie Prieſt,

2 And deſired of him letters to Damaſcus to the Synagogues, that if he found any that were of that b way, (either men or women) hee might bring them bound vnto Hieruſalem.

3 Now as he iourneyed, it came to paſſe that as hee was come neere to Damaſcus, ✣ ſuddenly there ſhined round about him a light from heaven.

4 And he fell to the earth, and heard a voyce ſaying to him, Saul, Saul, why perſecuteſt thou mee?

5 And he ſaid, Who art thou, Lord? And the Lord ſaid, I am Ieſus whom thou perſecuteſt: it is c hard for thee to kicke againſt prickes.

6 He *then* both trembling and aſtonied, ſaid, Lord, what wilt thou that I doe? And the Lord ſaid vnto him, Ariſe, and goe into the citie, and it ſhall be told thee what thou ſhalt doe.

7 The men alſo which yourneyed with him, d ſtood amaſed, hearing *his* e voyce, but ſeeing no man.

8 And Saul aroſe from the ground, and opened his eyes, *but* ſawe no man. Then led they him by the hand, and brought him into Damaſcus,

9 Where hee was three dayes without ſight, and neither ate nor dranke.

10 And there was a certaine diſciple at Damaſcus named Ananias, and to him ſaid the Lord in a viſion, Ananias. And hee ſaid, Behold, I am *here* Lord.

11 Then the Lord ſaid vnto him, Ariſe, and go into the ſtreete which is called Streight, and ſeeke in the houſe of Iudas after one called Saul of f Tarſus: for behold, he prayeth.

12 (And he ſaw in a viſion a man named Ananias comming in *to him*, and putting his hands on him, that he might receive his ſight.)

13 Then Ananias anſwered, Lord, I have heard by many of this man, how much evill he hath done to thy Saints at Hieruſalem,

14 Moreover here hee hath authoritie of the hie Prieſts, to binde all that call on thy Name.

15 Then the Lord ſaid vnto him, Goe thy way: for he is a g choſen veſſell vnto mee, to beare my Name before the Gentiles, and Kings, and the children of Iſrael.

16 For I will h ſhew him, how many things he muſt ſuffer for my Names ſake.

17 Then Ananias went his way, and entred into i that houſe, and put his handes on him, and ſaith, Brother Saul, the Lord hath ſent mee (*even* Ieſus that appeared vnto thee in the way as thou cameſt) that thou mighteſt receive thy ſight, and be filled with the holy Ghoſt.

18 And immediatly there fell from his eyes as *it had bene* ſcales, and ſuddenly he received ſight, and aroſe, and was baptized.

19 And received meate, and was ſtrengthened, So was Saul certaine dayes with the diſciples which were at Damaſcus.

20 2 And ſtraightway hee preached Chriſt in the Synagogues, that he was that Sonne of God.

21 So that all that heard him were amaſed, and ſaid, Is no this hee, that made havocke of them which called on this Name in Hieruſalem, and came hither for that intent, that he ſhould bring them bound vnto the hie Prieſts?

22 3 But Saul encreaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſcus, k confirming that this was that Chriſt.

23 4 And after that many dayes were fulfilled, the Iewes tooke counſell to kill him,

24 But their laying awaite was knowen of Saul: now they ✣ watched the gates day and night, that they might kill him.

25 5 Then the diſciples tooke him by night, and put him through the wall, and let him downe by a rope in a basket.

26 6 And when Saul was come to Hieruſalem, hee aſſayed to ioyne himſelfe with the diſciples: but they were all afraid of him, and beleeved not that he was a diſciple.

27 But Barnabas tooke him, and brought him to the Apoſtles, and declared to them, how he had ſeene the Lord in the way, and that he had ſpoken vnto him, and how he had ſpoken boldly at Damaſcus in the Name of Ieſus.

28 7 And hee was converſant l with them at Hieruſalem.

29 And ſpake boldly in the Name of the Lord Ieſus, and ſpake and diſputed againſt the m Grecians: but they went about to ſlay him.

30 8 But when the brethren knewe it, they brought him to Ceſarea, and ſent him foorth to Tarſus.

31 9 Then had the Churches reſt through all Iudea, and Galile, and Samaria, and were n edified, and walked in the feare of the Lord, and were multiplied by the comfort of the holy Ghoſt.

32 10 And it came to paſſe, as Peter walked throughout all *quarters*, he came alſo to the ſaints which dwelt at Lydda.

33 And there he found a certaine man named Aeneas, which had kept his couch eight yeeres, and was ſicke of the palſie.

34 Then ſaid Peter unto him, Aeneas, Ieſus Chriſt maketh thee whole: ariſe and truſſe thy couch together. And he aroſe immediatly.

35 And all that dwelt at o Lydda and Saron, ſaw him, and turned to the Lord.

36 11 There was alſo at Ioppa a certaine *woman*, a diſciple named Tabitha, (which by interpretation is called Dorcas) ſhee was full of good workes and almes which ſhe did.

37 And it came to paſſe in thoſe dayes, that ſhe was ſicke and died: and when they had waſhed her, they laid her in an vpper chamber.

38 Now foraſmuch as Lydda was neere to Ioppa, and the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring that he would not delay to come vnto them.

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1 Saul (who is alſo Paul) perſecuting Chriſt moſt cruelly, who did as it were ſtee before him: falleth into his hands, and is overcome: and with a ſingular example of the goodneſſe of God, in ſteade of puniſhment which he iuſtly deſerved for his crueltie, is not only received to favour, but is alſo even by the mouth of God appointed an Apoſtle, and is confirmed by the miniſterie and witneſſe of Ananias.

✣ Rom. 9.3. galat. 1.13.

a This is a token that Sauls ſtomacke boyled and caſt out greatt breatnings to murder the diſciples.

b Any trade of life which a man taketh himſelfe vnto, the Iewes call a way.

✣ Chap. 22.16.

1. cor. 15.8.

c This is a proverbe which is ſpoken of them that through their owne ſtubburnneſſe hurt themſelves.

d Stood ſtill and could not goe one ſtep forward: but aboade amaſed as if they had bene very ſtones.

e They heard Pauls voyce: for afterward it is ſaid in ſtartering, that they heard not his voyce that ſpake: as beneath chap. 22.9. But other goe about to ſet theſe places at one which ſeeme to be at a iarre, after this ſort, to wit, that they heard a ſound of a voyce, but no perfit voyce.

f Tarſus was a citie of Cilicia neere on to Archiala, which was one of the two and twenty cities Sardanapalus is ſaid to have built in one day.

g To beare my name in.

h I will ſhew him plainely

i Into Iudas his houſe.

2 Paul beginneth ſtraightwayes to execute the office which was enioyned him, never conſulting with fleſh and blood.

3 Paul ſtriveth not with his owne authoritie alone, but with the teſtimonies of the Prophets.

k By conferring places of the Scripture together, as cunning craftſmen doe when they make up any thing, they uſe to gather all parts together, to make them agree fitly one with another.

4 Paul who was before a perſecuter, hath now perſecution laid before himſelfe, but yet a farre off.

✣ 2. Cor. 11. 32.

5 We are not forbidden to avoide and eſchew the dangers and conſpiracies that the enemies of God lay for us, ſo that wee ſwarve not from our vocation.

6 In ancient time no man was raſhly or lightly received into the number of and amongſt the ſheepe of Chriſt, much leſſe to be a paſtour.

7 The conſtant ſervants of God muſt looke for danger after danger: yet God watcheth for them.

l With Peter and Iames, for he ſaith that he ſaw none of the Apoſtles but them. Gal. 1, 18. 19.

m Locke Chap. 6.1.

8 The miniſters of the word may change their place, by the adviſe and counſell of the congregation and Church.

9 The end of perſecution is the bulding of the Church, ſo that we will patiently wait for the Lord.

n This is a borrowed kind of ſpeech, which ſignifieth eſtabliſhment and increaſe.

1 Peters Apoſtleſhip is confirmed by healing of the man that was ſicke of the palſie.

o Lydda was a citie of Paleſtine, and Saron a Champion countrey and a place of good paſturage betweene Ceſarea of Paleſtine and the mountaine Tabor, and the lake of Genezareth which extendeth it ſelfe in great length beyond Ioppa.

11 Peter declareth evidently by riſing up a dead body through the Name of Chriſt, that he preacheth the glad tidings of life.

39 Then Peter aroſe and came with them: and when he was come, they brought him into the upper chamber, where all the widowes ſtood by him weeping, and ſhewing the coates and garments, which Dorcas made, while ſhe was with them.

40 But Peter put them all foorth, and kneeled downe, and prayed, and turned him to the bodie, and ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſaw Peter, ſate vp.

41 Then he gave her the hand, and lift her up, and called the Saints and widowes, and reſtored her alive.

42 And it was knowen throughout all Ioppa, and many beleeved in the Lord.

43 And it came to paſſe, that he taried many dayes in Ioppa with one Simon a Tanner.

CHAP. X.

1 Cornelius, 4 at the Angels commandement, 5 ſendeth for Peter. 11 Who alſo by a viſion, 15, 20 is taught not to deſpiſe the Gentiles. 34 He preacheth the Goſpell to Cornelius and his houſhold. 45 Who having received the holy Ghoſt, 47 are baptized.

FUrthermore 1 there was a certaine man in Ceſarea called Cornelius, a captaine of the band called the Italian *band*,

2 A a devout man, and one that feared God with b all his houſhold, which gave much almes to the people, and prayed God continually.

3 He ſaw in a viſion evidently (about the ninth houre of the day) an Angel of God comming in to him, and ſaying unto him, Cornelius.

4 But when he looked on him, he was afrayd, and ſaid, c What is it, Lord? and he ſaid unto him, Thy prayers and thine almes are d come up into e remembrance before God.

5 Now therefore ſend men to Ioppa, and call for Simon, whoſe ſurname is Peter.

6 He lodgeth with one Simon a Tanner, whoſe houſe is by the ſea ſide: hee ſhall tell thee what thou oughteſt to doe.

7 And when the Angel which ſpake unto Cornelius, was departed, he called two of his ſervants, and a ſouldier that feared God, one of them that waited on him,

8 And tolde them all things, and ſent them to Ioppa.

9 On the morow as they went on their iourney, and drew neere unto the citie, Peter went up upon the houſe to pray about the ſixt houre.

10 Then waxed he an hungred, and would have eaten: but while they made *ſome thing* readie, he fell into a ſtrance.

11 And he ſawe heaven opened, and a certaine veſſel come downe unto him, as *it had bene* a great ſheete, knit at the g foure corners, and was let downe of the earth.

12 Wherein were h all maner of i foure footed beaſtes of the earth, and wilde beaſtes and k creeping things, and foules of the heaven.

13 And there came a voyce to him, Ariſe, Peter: kill, and eate.

14 2 But Peter ſaid, Not ſo, Lord: for I have never eaten any thing that is polluted, or vncleane.

15 And the voyce *ſpake* vnto him againe the ſecond time, The things that God hath purified, I pollute thou not.

16 This was ſo done thriſe: and the veſſell was drawen up againe into heaven.

17 ¶ Nowe while Peter doubted in himſelfe what this viſion which hee had ſeene, meant, behold, the men which were ſent from Cornelius, had inquired for Simons houſe, and ſtoode at the gate,

18 And called, and asked, whether Simon, which was ſurnamed Peter, were lodged there.

19 And while Peter thought on the viſion, the Spirit ſaide unto him, Beholde, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, and doupt nothing: for I have ſent them.

21 ¶ Then Peter went downe to the men, which were ſent unto him from Cornelius, and ſaid, Behold, I am he whom yee ſeeke: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the captaine, a iuſt man, and one that feareth God, and of good report among all the nation of the Iewes, was warned from heaven by an holy Angel to ſend for thee into his houſe, and to heare thy words.

23 Then called he them in, and lodged them: and the next day, Peter went foorth with them, and certaine brethren from Ioppa accompanied him.

24 ¶ And the day after, they entred into Ceſarea. Nowe Cornelius waited for them, and had called together his kinſmen, and ſpeciall friends.

25 3 And it came to paſſe as Peter came in, that Cornelius met him, and fell downe at his feet, and worſhipped him.

26 But Peter tooke him up, ſaying, Stand up: for even I my ſelfe am a man.

27 And as he talked with him, he came in, and found many that were come together.

28 And he ſaid unto them, Yee know that it is an vnlawfull thing for a man that is a Iew, to company, or come unto one of another nation: but God hath ſhewed me, that I ſhould not call any man polluted, or vncleane.

29 Therefore came I unto you without ſaying nay, when I was ſent for. I aske therefore, for what intent have ye ſent for me?

30 Then Cornelius ſaid, Foure dayes agoe, about m this houre, I faſted, and at the ninth houre I prayed in mine houſe, and beholde, a man ſtood before me in bright cloathing,

31 4 And ſaid, Cornelius, thy prayer is heard, and thine almes are had in remembrance in the ſight of God.

32 5 Send therefore to Ioppa, and call for Simon, whoſe ſurname is Peter, (hee is lodged in the houſe of Simon a Tanner by the Sea ſide) who when he commeth, ſhall ſpeake unto thee.

33 Then ſend I for thee immediatly, and thou haſt well done to come. Now therefore are we all here preſent before God to heare all things that are commanded thee of God.

34 6 Then Peter opened *his* mouth, and ſaid, Of a trueth I perceive, that n ✠ God is no accepter of perſons,

35 But

1 Peter conſecrateth the firſt fruits of the Gentiles to God by the meane of two miracles.
a So that he worſhipped one God, and was no idolater, neither could be voide of faith in Chriſt, becauſe he was a devout man: but as yet he knew not that he was come.
b This is a great commendation to this man, that he laboured to have all his houſhold and familiar friends and acquaintance to be religious and godly.
c What will thou with me, Lord? for he ſeeketh himſelfe to heare.
d This is a borowed kind of ſpeech, which the Hebrewes uſe very much, taken from ſacrifices, and applied to prayers: for it is ſaid of whole burnt facrifices, that the ſmoke and ſavour of them goeth up into Gods noſtrels: ſo doe our prayers as a ſweete ſmelling ſacrifice which the Lord taketh great pleaſure in.
e That is, in ſo much that they will not ſuffer God as it were, to forget thee: for ſo doeth the Scripures uſe oftentimes to prattle with us as nurſes doe with little children, when they frame their tongues to ſpeake.
f For though Peter ſtand not amaſed as one that is tonguevexed, but talketh with God, and is inſtructed in his myſteries, yet his minde was farre otherwiſe then it was wont to be, but ſhortly returned to the olde bent
g So that it ſeemed to be a foure ſquare ſheete.
h Here is this word (All) which is generall plainely put for an indefinite and vncertaine, that is to ſay for ſome of all ſorts, not for all of every ſort.
i That is, ſuch as were meete for mans uſe.
k What is meant by theſe creeping things Looke Levit 11.
2 Peter profiteth dayly in the knowledge of the benefit of Chriſt, yea, after that he had received the holy Ghoſt.
3 Religious adoration or worſhip agreeth onely to God: but civill worſhip is given to the Miniſters of the word. although not without danger.
m He meaneth not the ſelf ſame houre, but the like, that is, about nine of the clock the other day, as it was then nine when he ſpake to Peter.
4 Cornelius faith ſheweth foorth it ſelfe by prayer and charitie.
5 As faith commeth by hearing, ſo is it nouriſhed and groweth up by the ſame.
6 Diſtinction of nations is taken away by the coming of Chriſt: And it is evidently ſeene by faith and righteouſnes, who is agreeable to him, or whom he accepteth.
n That God iudgeth not after the outward appearance.
✠ Deut. 10, 17. 2. chron. 19. 7. iohn 34. 19. rom. 2. 11. gal. 2. 6. epheſ. 6. 9. coloſſ. 3. 25. 1. pet. 1, 17.

35 But in every nation hee that o feareth him, and worketh righteouſneſſe, is accepted with him.

36 Ye p knowe the word which God hath ſent to the children of Iſrael, preaching peace by Ieſus Chriſt, which is Lord of all :

37 7 *Even* the worde which came through all Iudea, ✣ beginning in Galile, after the Baptiſme which Iohn preached :

38 *Tovvit*, how God q anointed Ieſus of Nazareth with the holy Ghoſt, and with power : who went about doing good, and healing all that were oppreſſed of the devill : for God was with him.

39 And we are witneſſes of all things which he did both in the land of the Iewes, and in Hieruſalem, whome they ſlew, hanging him on a tree.

40 Him God raiſed up the third day, and cauſed that he was ſhewed openly :

41 Not to all the people, but unto the witneſſes r choſen before of God, *even* to us which did eat and drinke with him, after he aroſe from the dead.

42 And hee commanded us to preach unto the people, and to teſtifie, that it is he that is ordained of God a iudge of quicke and dead.

43 To him alſo give all the *Prophets witnes, that through his Name al that beleeve in him, ſhall receive remiſſion of ſinnes.

44 8 While Peter yet ſpake theſe wordes, the holy Ghoſt fell on all them which heard the word.

45 So they of the circumciſion, which beleeved, were aſtonied, as many as came with Peter, becauſe that on the Gentiles alſo was powred out the gift of the holy Ghoſt.

46 For they heard them ſpeake with tongues, and magnifie God. Then anſwered Peter,

47 9 Can any man forbidde water, that theſe ſhould not be baptized, which have receiued the holy Ghoſt, as well as we?

48 So he commanded them to be baptized in the Name of the Lord. Then prayed they him to tarie certaine dayes.

o *By the feare of God, the Hebrewes vnderſtand the whole ſervice of God : whereby we perceive that Cornelius was not void of faith, no more then they were which lived before Chriſts time : and therefore they deale fooliſhly, which build preparative workes & free will upon this place.*

p *God gave the Iſraelites to vnderſtand, that whoſoever liveth godly, is acceptable to God, of what nation ſoever he be, ſo hee preached peace to men through Ieſus Chriſt, who is Lord not of one nation only, that is of the Iewes, but of all.*

7 The ſumme of the Goſpell (which ſhall be made manifeſt at the latter day when Chriſt himſelfe ſhall ſit as iudge both of the quicke and dead) is this, that Chriſt promiſed to the Fathers, and exhibited in his time with the mightie power of God, (which was by all meanes ſhewed) and at length crucified to reconcile us to God, did riſe againe the third day, that whoſoever beleeveth in him ſhould be ſaved through the remiſſion of ſinnes. ✣ Luke 4.14.

q *This ſtile is taken from an olde cuſtome of the Iewes, who vſed to anoint their Kings and Prieſtes, whereupon it grew to call them anointed, upon whome God beſtowed giftes & vertues.*

r *This chuſing of the Apoſtles is properly given to God: for though God be preſident in the lawfull election of miniſters, yet there is in this place a ſecret oppoſition and ſetting of Gods chuſing, and mens voices the one againſt the other, for the Apoſtles are immediatly appointed of God, and the Church Miniſters by meanes.* ✣ Iere. 31, 34. Amica. 7, 18. chap. 15 8.

8 *The Spirite of God ſealeth that in the heart of the hearers, which the miniſter of the word ſpeaketh by the commandement of God, as it appeareth by the effects.*

9 *Baptiſme doth not ſanctifie or make them holy which receive it, but ſealeth up and confirmeth their ſanctification.*

CHAP. XI.

1 Peter being accuſed for going to the Gentiles, 5 defendeth himſelfe. 22 Barnabas is ſent to Antiochia, 26 where the diſciples are called Chriſtians : 28 and there Agabus foretelleth a famine to come.

1 Peter being without cauſe reprehended of the unskilfull, and ignorant, doth not obiect that hee ought not to be iudged of any, but openly giveth an account of his doing.

NOw 1 the Apoſtles and the brethren that were in Iudea, heard, that the Gentiles had alſo receiued the word of God.

2 And when Peter was come up to Hieruſalem, they of the circumciſion contended againſt him,

3 Saying, Thou wenteſt in to men uncircumciſed, and haſt eaten with them.

4 Then Peter began, and expounded *the thing* in order to them, ſaying,

5 I was in the citie of Ioppa, praying, and in a trance I ſawe *this* viſion, A certaine veſſell comming downe as *it had beene* a great ſheete, let downe from heaven by the foure corners, and it came to me.

6 Towarde the which when I had faſtened mine eyes, I conſidered, and ſaw foure footed beaſts of the earth, and wild beaſts, and creeping things, and foules of the heaven.

7 Alſo I heard a voice, ſaying unto me, Ariſe, Peter : ſlay and eate.

8 And I ſaid, God forbid, Lord, for nothing polluted or uncleane hath at any time entred into my mouth.

9 But the voice anſwered me the ſecond time from heaven, The things that God hath purified, pollute thou not.

10 And this was done three dayes, and all were taken up againe into heaven.

11 Then beholde, immediatly there were three men alreadie come unto the houſe where I was, ſent from Ceſarea unto me.

12 And the Spirit ſaid unto me, that I ſhould go with them, without doubting : moreover, theſe ſixe brethren came with me, and wee entred into the mans houſe.

13 And he ſhewed us, how he had ſeene an Angel in his houſe, which ſtood and ſaid to him, Send men to Ioppa, and call for Simon, whoſe ſurname is Peter.

14 He ſhall ſpeake wordes unto thee, whereby both thou and thine houſe ſhall be ſaved.

15 And as I began to ſpeake, the holy Ghoſt fell on them, ✣ even as upon us at the beginning.

16 Then I remembred the word of the Lord, how hee ſaid, ✣ Iohn baptized with water, but yee ſhalbe baptized with the holy Ghoſt.

17 For as much then as God gave them a like gift, as *he did* unto us, when wee beleeved in the Lord Ieſus Chriſt, who was I, that I could let God?

18 2 When they heard theſe things, they helde their peace, and glorified God, ſaying, Then hath God alſo to the Gentiles graunted repentance unto life.

19 ¶ 3 And they which were * ſcattered abroad becauſe of the affliction that aroſe about Steven, went throughout tiſl they came unto Phenice, and Cyprus, and a Antiochia, preaching the word to no man, but unto the Iewes onely.

20 4 Now ſome of them were men of Cyprus and of Cyrene, which when they were come into Antiochia, ſpake unto the Grecians, and preached the Lord Ieſus.

21 And the hand of the Lord was with them, ſo that a great number beleeved and turned unto the Lord.

22 5 Then tidings of thoſe things came unto the eares of the Church, which was in Hieruſalem, and they ſent foorth Barnabas, that he ſhould goe unto Antiochia.

23 Who when hee was come and had ſeene the grace of God, was glad, and exhorted all, that with purpoſe of heart they would continue in the Lord.

24 For he was a good man, and full of the holy Ghoſt, and faith and much people ioyned themſelves unto the Lord.

25 ¶ 6 Then departed Barnabas to Tarſus to ſeeke Saul :

26 And when hee had found him, hee brought him unto Antiochia : and it came to paſſe that a whole yere they were converſant with the Church, and taught much people, inſomuch that the diſciples were firſt called Chriſtians in Antiochia.

27 7 In

* Chap. 2, 9.

✣ Chap. 1, 5. and 19, 4. matth. 3, 11. marke 1, 8. luke 3, 16. iohn 1, 26.

2 Such as make a queſtion of the truth which they know not, ought to be quietly heard, and muſt alſo quietly yeeld to the declaration thereof.

3 The ſcattering abroad of the Church of Hieruſalem is the cauſe of the gathering together of many other Churches.

* Chap 8, 1.

a He ſpeaketh of Antiochia which was in Syria and bordered upon Cilicia.

4 The Church of Antioch, the new Hieruſalem of the Gentiles was extraordinarily called.

5 The Apoſtles doe not raſhly condemne of the extraordinarie vocation, but yet they iudge it by the effects.

99 There was no contention amongſt the Apoſtles either of vſurping, or of holding places and degrees.

7 God doth so wrap up his Church with the wicked, in his scourges and plagues which he sendeth upon the earth, that notwithstanding he provideth for it conveniently.
8 All Congregations or Churches make one bodie.
b That is, that thereof the Deacons might succour the poore: for it behooved to have all these things done orderly, and decently, and therefore it is sayd, that they sent these things to the Elders, that is, to the governours of the Church.

27 7 In those dayes also came Prophets from Hierusalem unto Antiochia.

28 And there stood up out of them named Agabus, and signified by the Spirit, that there should be great famine throughout all the world, which also came to passe under Claudius Cesar.

29 8 Then the disciples every man according to his abilitie, purposed to send b succour unto the brethren which dwelt in Judea.

30 Which thing they also did and sent it to the Elders by the hand of Barnabas and Saul.

CHAP. XII.

a *Herod killeth Iames with the sword.* 4 *And imprisoneth Peter,* 8 *whome the Angell delivereth.* 20 *Herod being offended with them of Tyrus,* 21 *is pacified:* 22 *And taking the honour due to God, to himselfe,* 23 *he is eaten with wormes, and so dyeth.*

1 God giveth his Church a truce, but for a lute time.
a This name Herod was common to all them that came of the Rocke of Herod Ascalonites, whose surname was Magnus: but hee that is spoken of here, was nephew to Herod the great sonne to Aristobulus, and father to that Agrippa who is spoken of afterward.
b Violently, his cause being not once heard.
a It is an old fashion of tyrants to procure the favour of the wicked, with the blood of the godly.
3 The tyrants and wicked make a galous for themselves even then when they doe most according to their owne will and fantasie.
4 The prayers of the godly overturne the counsell of tyrants, obtaine Angels of God, breake the prison, unloose chaines, put Satan to flight, and preserve the Church.
✣ Chap. 5. 19.
c In the prison.
5 Holy meeting in the night as well of men as women (when they can not be suffered in the day time) are allowable by the example of the Apostles.
6 We obtaine more of God then we dare well hope for
d Or of he place where they were assembled but not out of the house.

1 NOw a about that time, a Herod the king stretched foorth *his* hand to vexe certaine of the Church,

2 And he b killed Iames the brother of Iohn with the sword.

3 a And when he saw that it pleased the Iewes, hee proceeded further, to take Peter also (then were the dayes of unleavened bread.)

4 3 And when he had caught him, he put him in prison, and delivered him to foure quaternions of souldiours to be kept, intending after the Passeover to bring him foorth to the people.

5 4 So Peter was kept in prison, but earnest prayer was made of the Church unto God for him.

6 And when Herod would have brought him out unto the people, the same night slept Peter betweene two souldiours, bound with two chaines, and the keepers before the doore, kept the prison.

7 ✣ And behold, the Angell of the Lord came upon them, and a light shined in the c house, and he smote Peter on the side, and raised him up, saying, Arise quickely. And his chaines fell off from *his* hands.

8 And the Angel said unto him, Gird thy selfe, and bind on thy sandales. And so he did. Then hee said unto him, Cast thy garment about thee, and follow me.

9 So *Peter* came out and followed him, and knewe not that it was true, which was done by the Angel, but thought he had seene a vision.

10 Now when they were past the first and the second watch, they came unto the yron gate that leadeth unto the citie, which opened to them by it owne accord, and they went out, and passed through one street, and by and by the Angel departed from him.

11 ¶ And when Peter was come to himselfe, he said, Now I know for a truth, that the Lord hath sent his Angel, and hath delivered me out of the hand of Herod, and from all the waiting for of the people of the Iewes.

12 5 And as he considered *the thing*, hee came to the house of Mary, the mother of Iohn, whose surname was Marke, where many were gathered together, and prayed.

13 6 And when Peter knocked at the entrie doore, a maide d came foorth to hearken, named Rhode,

14 But when she knew Peters voice, shee opened not the entrie *doore* for gladnesse, but ranne in, and told how Peter stood before the entrie.

15 But they said unto her, Thou art mad. Yet she affirmed it constantly, that it was so. Then said they, It is his Angel.

16 But Peter continued knocking, and when they had opened it, and saw him, they were astonied.

17 7 And he beckened unto them with the hand, to hold their peace, and told them how the Lord had brought him out of the prison. And hee said, Goe shew these things unto Iames and to the brethren: and hee departed and went into an other place.

18 ¶ 8 Now assoone as it was day, there was no small trouble among the souldiours, what was become of Peter.

19 And when Herod had sought for him, and found him not, hee examined the keepers, & commanded them to be led to be punished. And hee went downe from Iudea to Cesarea, and *there* aboade.

20 9 Then Herod was angrie with them of Tyrus and Sidon, but they came all with one accorde unto him, and perswaded Blastus the Kings Chamberlaine, & they desired peace, because their countrey was nourished by the Kings *land*.

21 And upon a day appointed, Herod arayed himselfe in royall apparell, and sate on the iudgement seat, and made an oration unto them.

22 10 And the people gave a shoute, *saying*, The voice of God, and not of man.

23 11 But immediatly the Angell of the Lord smote him, because he e gave not glorie unto God, so that hee was eaten of wormes, and gave up the ghost.

24 12 And the f word of God grew and multiplyed.

25 So Barnabas and Saul returned from Hierusalem, when they had fulfilled their office, & tooke with them Iohn, whose surname was Marke.

7 We may sometimes give place to the rage of the wicked, but yet so that our diligence which ought to be used in Gods businesse, be not a whit slackened.
8 Evill counsell falleth out in the end to the hurt of the devisers of it.
9 A miserable and shamefull example of the end of the enemies of the Church.
10 The flatterie of the people, maketh fooles faine.
11 God resisteth the proud.
e Iosephus recordeth, that this king did not represse those flatterers tongues, and therefore at his death he complained and cryed out of their vanitie.
12 Tyrants build up the Church by plucking it downe.
f They that heard the word of God.

CHAP. XIII.

a *The holy Ghost commandeth that Paul and Barnabas be separated unto him.* 6 *At Paphus,* 8 *Elymas the sorcerer* 11 *is stroken blind:* 14 *From whence being come to Antiochia,* 17 *They preach the Gospell,* 45 *the Iewes vehemently withstanding them.*

1 THere a were also in the Church that was at Antiochia, certaine Prophets and teachers, as Barnabas, and Simeon called Niger, and Lucius of Cyrene, and Manehen (which had beene brought up with a Herod the Tetrarch) and Saul.

2 Now as they b ministred to the Lord, and fasted, the holy Ghost said, Separate me Barnabas and Saul, for the worke whereunto I have c called them.

3 2 Then fasted they and prayed, and laid their hands on them, and let them goe.

4 3 And they after they were sent forth of the holy Ghost, came downe unto d Seleucia, and from thence they sailed to Cyprus.

5 And when they were at Salamis, they preached the word of God in the Synagogues of the Iewes: and they had also Iohn to *their* minister.

6 So when they had gone throughout the yle unto Paphus, they found a certaine sorcerer, a

1 Paul with Barnabas is againe the second time appointed Apostle of the Gentiles, not of man, neither by man, but by an extraordinarie commandement of the holy Ghost.
a The same was Antipas, which put Iohn Baptist to death.
b Whiles they were busie doing their office, that is, as Chrysostome expounded it, while they were preaching.
c The Lord is said to call (whereof this word (calling) commeth which is vsuall in the Church) when hee causeth that to be, which was not, whether you referre it to the matter it selfe or to any qualitie or thing about the matter: and it groweth of this, because when things begin to be, then they have some name: as God his mightie power is also declared thereby, who spake the word, and things were made. 2 Fast, and solemne prayers were used before the laying on of handes.
3 Paul and his companions doe at the first bring Cyprus to the subiection and obedience of Christ. d Seleucia was a citie of Cilicia, so called of Seleucus one of Alexanders successours.

false

false Prophet, being a Iew, named Barieſus,

7 Which was with the Deputie Sergius Paulus, a prudent man. He called unto him Barnabas and Saul, and deſired to heare the word of God.

8 4 But Elimas the ſorcerer, (for ſo is his name by interpretation) withſtood them, and ſought to turne away the Deputie from the faith.

9 Then Saul (which alſo *is called* Paul) being full of the holy Ghoſt, ſet his eyes on him,

10 5 And ſayd, O full of all ſubtilty and all e miſchiefe, the child of the devill, *and* enemie of all righteouſnes, wilt thou not ceaſe to pervert the ſtraight wayes of the Lord?

11 Now therefore behold, the f hand of the Lord *is* upon thee, and thou ſhalt be blind, and not ſee the ſunne for a ſeaſon. And immediatly there fell on him a miſt and a darkenes, and he went about, ſeeking ſome to leade him by the hand.

12 Then the Deputie when hee ſaw what was done, beleeved, and was aſtonied at the doctrine of the Lord.

13 6 Now when Paul and they that were with him were departed by ſhippe from Paphus, they came to Perga *a citie* of Pamphylia: then Iohn departed from them, and returned to Hieruſalem.

14 But when they departed from Perga, they came to Antiochia *a citie* of g Piſidia, and went into the Synagogue on the Sabbath day, and ſate downe.

15 7 And after the lecture of the Law and Prophets, the rulers of the Synagogue ſent unto them, ſaying, Ye men and brethren, if ye h have any word of exhortation for the people, ſay on.

16 8 Then Paul ſtood up and beckened with the hand, and ſayd, Men of Iſrael, and ye that feare God, hearken.

17 The God of this people of Iſrael choſe our fathers, and i exalted the people when they dwelt in the land of ✠ Egypt, and with an ✠ k high arme brought them out thereof.

18 And about the time * of forty yeeres, ſuffred hee their maners in the wilderneſſe.

19 And he deſtroyed ſeven nations in the land of Chanaan, & * divided their land to them by lot.

20 Then afterward he gave unto them ✠ Iudges about l foure hundreth and fiftie yeeres, unto *the time of* Samuel the Prophet.

21 So after that, they deſired a * King, and God gave unto them ✣ Saul, the ſonne of Cis, a man of the tribe of Beniamin, *by the ſpace of* m fourtie yeeres.

22 And after he had taken him away, he raiſed up ✠ David to be their King, of whom hee witneſſed, ſaying, I have found David *the ſonne* of Ieſſe, a man after mine owne heart, which will doe all things that I will.

23 9 Of this mans ſeede hath God * according to *his* promiſe raiſed up to Iſrael, the Saviour Ieſus:

24 When * Iohn had firſt preached n before his comming the baptiſme of repentance to all the people of Iſrael.

25 And when Iohn had fulfilled *his* courſe, he ſaid, ✣ Whom ye thinke that I am, I am not he: but behold, there commeth one after mee, whoſe ſhooe of *his* feete I am not worthy to looſe.

26 10 Ye men and brethren, children of the generation of Abraham, and whoſoever among you feareth God, to you is the word of this ſalvation ſent.

27 11 For the inhabitants of Hieruſalem and their rulers, becauſe they knew him not, nor yet the wordes of the Prophets, which are read every Sabbath *day*, they have fulfilled them in condemning him.

28 And though they found no cauſe of death *in him*, ✠ *yet* deſired they Pilate to kill him.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a ſepulchre:

30 12 But God * raiſed him up from the dead.

31 And he was ſeene many daies of them, which came up with him from Galile to Hieruſalem, which are his witneſſes unto the people.

32 And we declare unto you, that touching the promiſe made unto the fathers,

33 God hath fulfilled it unto us their children, in that he o raiſed up Ieſus * 13 even as it is written in the ſecond Pſalme, ✣ Thou art my Sonne: this day have I begotten thee.

34 Now as concerning that hee raiſed him up from the dead, no more to returne to corruption, hee hath ſaide thus, ✧ I will give you the holy things of David, p which are faithfull.

35 14 Wherefore hee ſaieth alſo in another place, * Thou wilt not ſuffer thine holy one to ſee corruption.

36 Howbeit, David after hee had ſerved his time by the counſell of God, hee ✣ ſlept, and was laid with his fathers, and ſaw corruption.

37 But hee whom God raiſed up, ſaw no corruption.

38 15 Be it knowen unto you therefore, men *and* brethren, that through this man is preached unto you the forgiveneſſe of ſinnes.

39 And from q all things, from which ye could not be juſtified by the Law of Moſes, by him everie one that beleeveth, is juſtified.

40 16 Beware therefore leaſt that come upon you, which is ſpoken of in the Prophets.

41 ✣ Beholde, yee deſpiſers, and wonder, and vaniſh away: for I worke a worke in your dayes, a worke which yee ſhall not beleeve, if a man would declare it you.

42 ¶ 17 And when they were come out of the Synagogue of the Iewes, the Gentiles beſought, that they would preach theſe wordes to them the next Sabbath day.

43 Now when the congregation was diſſolved, many of the Iewes and r Proſelytes that feared God, followed Paul and Barnabas, which ſpake unto them, and exhorted them to continue in the grace of God.

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4 The devill maketh the conqueſt of Chriſt more glorious, in that that he let eth himſelfe againſt him.

5 The ſorcerer which was ſtriken of Paul with a corporall puniſhment (although extraordinarily) ſheweth an example to lawfull magiſtrates, how they ought to puniſh them which wickedly and obſtinatly hinder the courſe of the Goſpell.

e *He noteth out ſuch a fault, as who ſo hath it, runneth headlong and with great deſire to all kind of wickedneſſe with the beſt motion in the world.*

f *His power which he ſheweth in ſtriking and beating downe his enemies.*

6 An example in one and the ſelfe ſame company both of ſingular conſtancie, and alſo of great weakeneſſe.

g *This putteth a difference betwixt it, and Antiochia which was in Syria.*

7 In the Synagogue of the Iewes (according to the patterne whereof Chriſtian Congregations were inſtituted) firſt the Scriptures were read, then ſuch as was learned were licenced by the rulers of the Synagogue to ſpeake and expound.

h *Word for word, if there be any word in you: and this is a kinde of ſpeach taken from the Hebrewes, whereby is meant, that the gifties of Gods grace are in us, as it were in treaſure houſes, and that they are not ours, but Gods:* In like ſort ſaith David, *Thou haſt put a new ſong in my mouth: Pſal.40.1.* 8 God beſtowed many peculiar benefites upon his choſen Iſrael, but this eſpecially, that he promiſed them the everlaſting redeemer. i *Advanced and brought to honour.* ✣ *Exod.1.9.* ✠ *Exod.13.14.* k *Openly and with manie force, breaking in pieces the enemies of his people.* * *Exod.16.1.* ✣ *Ioſh.14.1.* ✧ *Iudg.3.9.* l *There were from the birth of Iſaac unto the deſtruction of the Canaanites under the gouernance of Ioſhua foure hundreth and ſeven and forty yeeres, and therefore he addeth in this place, this word, about, for there want three yeeres, but the Apoſtle ſaith the whole greater number.* * *1.Sam.8.5.* ✠ *1.Sam.9.15. and 10.1.* m *In this ſpace of fourtie yeeres, muſt the time of Samuel be reckoned with the dayes of Saul: for the kingdome did as it were ſwallow up his gouernement.* ✣ *1.Sam.16.13.* 9 Hee prooveth by the witneſſe of Iohn, that Ieſus is that Saviour which ſhould come of David.

* Pſal.89.21. eſai.11.1. ✠ Mala.3.1. mat.3.2. mark.1.2 luke 3.2. n *Iohn as an Herault, did not ſhew Chriſt comming a farre off as the other Prophets did, but hard at hand by, and entred on his iourney.*

* Matt.3.11 mar. 1.7. luke 3.16.

10 Chriſt was promiſed and ſent principally to the Iewes.

11 All things came to paſſe to Chriſt, which the Prophets foretold of Meſſias: for that thereby alſo it appeareth that he is the true and onely Saviour: and yet no withſtanding they are not to be excuſed which did not onely not receive him, but alſo perſecute him moſt cruelly although he was innocent.

✣ Mat.27.22. mar. 15.13. luke 23.23. ioh.19.6.

12 We muſt ſee the glory of the reſurrection againſt the ſhame of the croſſe, & grave. And the reſurrection is prooved as well by witneſſes which ſaw it, as by the teſtimonies of the Prophets.

* Mat.28.2. mar. 16.6 luke 24.6. iohn 20.19.

o *For then he appeared plainely and manifeſtly as that onely Sonne of God, when as he left off his weakeneſſe, and came out of the grave having conquered death.*

13 If Chriſt had tarried in death, he had not beene the true Sonne of God, neither had the covenant, which was made with David, bene ſure.

✣ Pſalm 2.7. heb. 1.5. and 5.5.

✧ Eſa. 55.3.

p *The Greekes call theſe holy things, which the Hebrewes call gracious bountics: and they are called Davids bunties in the paſſive ſignification, becauſe God beſtowed them upon David. Moreover they are teamed faithfull, after the maner of ſpeech which the Hebrewes uſe, who teame theſe things faithfull, which are ſtedie and ſure: ſuch as*

neſſe her altar nor change. 14 The Lord was ſo in grave, that he ſelf no corruption. * *Pſal.16.11. chap.2.31.* ✣ *1.King.2.10. chap.2.29.* 15 Chriſt was ſent to give them free remiſſion of ſinnes, which were condemned by the Law. q *Whereas the ceremonies of the Law could not abſolve you from your ſinnes, this man doth abſolve you, if you lay hold on him by faith.* 16 The benefits of God turne to the vtter vndoing if them that contemne them. ✠ Habak 1.5. 17 The Gentiles goe before the Iewes into the kingdome of heaven. r *Which had forſaken their heathenish religion, and embraced the religion ſet forth by Moſes.*

44 And the next Sabbath *day* came almoſt the whole citie together, to heare the word of God.

45 18 But when the Iewes ſaw the people, they were full of envie, and ſpake againſt thoſe things, which were ſpoken of Paul, contrarying *them*, and railing on *them*.

46 16 Then Paul and Barnabas ſpake boldly, and ſayd, It was neceſſary that the word of God ſhould firſt have bene ſpoken unto you: but ſeeing yee put it from you, and iudge your ſelves unworthy of everlaſting life, loe, we turne to the Gentiles.

47 For ſo hath the Lord commanded us, *ſaying*, ✠ I have made thee a light of the Gentiles, that thou ſhouldeſt be the ſalvation unto the end of the world.

48 And when the Gentiles heard it, they were glad, and glorified the word of the Lord: and as many as were t ordained unto eternall life, beleeved.

49 Thus the word of the Lord was publiſhed thorowout the whole countrey.

50 20 But the Iewes ſtirred *certaine* u devoute and honourable women, and the chiefe men of the citie, and raiſed perſecution againſt Paul and Barnabas, and expelled them out of their coaſts.

51 21 But they ✠ ſhooke off the duſt of their feete againſt them, and came unto Iconium.

52 And the diſciples were filled with ioy, and with the holy Ghoſt.

18 The ſavour of one ſelf-ſame Goſpel is unto the reprobate and vnbeleevers, death, and to the elect and ſuch as beleeve life.
19 The Goſpel is publiſhed to the Gentiles by the expreſſe commandement of God.
ſ *By this your doing you doe as it were pronounce ſentence againſt your ſelves and iudge your ſelves.*
✠ *Eſa.49.6.*
t *Therefore either all were not appointed to everlaſting life, or els all ſhould have beleeved, but becauſe that is not ſo, it followeth that ſome certaine were ordained, and therefore God did not onely foreknow, but alſo foreordaine, that neither faith nor the effects of faith ſhould be the cauſe of his ordeining or appointment, but his ordeining the cauſe of faith.* 20 Such is the craft and ſubtiltie of the enemies of the Goſpel, that they abuſe the ſimplicitie of ſome which are not altogether evill men, to execute their cruelty.
u *Such as embraced Moſes his Law.* 21 The wickedneſſe of the world cannot let God to gather his Church together, and to foſter and cheriſh it, when it is gathered together.
✠ Mat.20,19. mar.11. luke 9,5. chap.18,6.

CHAP. XIIII.

1 Paul and Barnabas 5 are perſecuted at Iconium: 6 At Lyſtra Paul 10 healeth a creeple. 13 They are about to doe ſacrifice unto them, 13 but they forbid it. 19 Paul by the perſwaſion of certaine Iewes, is ſtoned: 23 From thence paſſing thorow divers Churches, 26 they returne to Antiochia.

1 AND it came to paſſe in a Iconium, that they went both together into the Synagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes and of the Grecians beleeved.

2 And the b unbeleeving Iewes ſtirred up, and corrupted the mindes of the Gentiles againſt the brethren.

3 2 So therefore they abode there a long time, and ſpake boldly in the Lord, which gave teſtimony unto the word of his grace, and cauſed ſignes and wonders to be done by their hands.

4 But the multitude of the citie was divided: and ſome were with the Iewes, and ſome with the Apoſtles.

5 And when there was an aſſault made both of the Gentiles, and of the Iewes with the rulers, to doe them violence, and to ſtone them,

6 They were ware of it, and c fled unto Lyſtra, and Derbe, cities of Lycaonia, and unto the region round about,

7 And there preached the Goſpel.

8 ✠ 3 Now there ſate a certaine man at Lyſtra, impotent in his feete, which was a creeple from his mothers wombe, who had never walked.

9 He heard Paul ſpeake: who beholding him and perceiving that he had faith to be healed,

10 Saide with a loud voice, Stand upright on thy feete. And he leaped up, and walked.

11 Then when the people ſaw what Paul had done, they lift up their voices, ſaying in the ſpeach of Lycaonia, Gods are come downe to us in the likeneſſe of men.

12 And they called Barnabas, Iupiter, and Paul Mercurius, becauſe he was the chiefe ſpeaker.

13 Then Iupiters Prieſt, which was before their citie, brought buls with garlands unto the d gates, and would have ſacrificed with the people.

14 But when the Apoſtles, Barnabas and Paul heard it, they rent their cloathes, and ran in among the people, crying,

15 4 And ſaying, O men, why doe yee theſe things? We are even men ſubiect to the e like paſſions that ye be, and preach unto you, that yee ſhould turne from theſe f vaine things unto the living God, ✠ which made heaven and earth, and the ſea, and all things that in them are:

16 5 Who in times paſt ✠ g ſuffered all the Gentiles to walke in their owne wayes.

17 Nevertheleſſe, he left not himſelfe without witnes, in that he did good *and* gave us raine from heaven, and fruitfull ſeaſons, filling our hearts with food, and gladneſſe.

18 And ſpeaking theſe things, ſcarſe appeaſed they the multitude, that they had not ſacrificed unto them.

19 6 Then there came certaine Iewes from Antiochia and Iconium, which when they had perſwaded the people, * ſtoned Paul, and drewe him out of the citie, ſuppoſing he had beene dead.

20 Howbeit, as the diſciples ſtood round about him, hee aroſe up, and came into the citie, and the next day he departed with Barnabas to Derbe.

21 7 And after they had preached the glad tidings of the Goſpell to that citie, and had taught many, they returned to Lyſtra, and to Iconium, and to Antiochia,

22 8 Confirming the diſciples hearts, and exhorting them to continue in the faith, *affirming* that wee muſt through many afflictions enter into the kingdome of God.

23 9 And when they had ordained them Elders by election in everie Church, and prayed, and faſted, they commended them to the Lord in whom they beleeved.

24 10 Thus they went throughout Piſidia, and came to Pamphylia.

25 And when they had preached the worde in Perga, they came downe to h Attalia,

26 And thence ſailed to i Antiochia, * from whence they had bene commended unto the grace of God, to the worke, which they had fulfilled.

27 And when they were come and had gathered the Church together, they rehearſed all the things that God had done by them, and how hee had opened the doore of faith unto the Gentiles.

28 So there they aboade a long time with the diſciples.

1 We ought to be no leſſe conſtant in preaching of the Goſpel, then the perverſues of the wicked is obſtinate in perſecuting of it.
a *Iconium was a citie of Lycaonia.*
b *Which obeyed not the doctrine.*
2 We ought not to leave our places and give place to threatnings neither to open rage, but when there is no other remedie, and that not for our owne quietues ſake, but that the Goſpel of Chriſt may be ſpred further abroad.
c *It is lawfull ſometime to flee dangers, in time convenient.*
3 It is an olde ſubtiltie of the devill, either to cauſe the faithfull ſervants of God to be baniſhed at once, or to be worſhipped for idoles: and that chiefly taking occaſion by miracles wrought by them.
d *Of the houſe where Paul and Barnabas were.*
4 That is alſo called idolatry, which giveth to creatures, be they never ſo holy and excellent, that which is proper to the onely one God, that is invocation or calling upon.
e *Men, as ye are, and partakers of the ſelfe ſame nature of man as you.*
f *He calleth idoles, vaine things, after the maner of the Hebrewes.*
✠ *Gene.1,1. pſalme 146,5. revel.14,7.*
5 Cuſtom, be it never ſo old, doth not excuſe the idolaters.
✠ Pſal.81,13. rom.1.24.
g *Suffered them to live as they luſted, preſcribing and appointing them no kind of religion.*
6 The devill when he is brought to the laſt cait, at length rageth openly, but invaine even then when he ſeemeth to have the upper hand.
* 2.Cor.11,25.
7 We muſt goe forward in our vocation through a thouſand deaths.
8 It is the office of the miniſters, not only to teach, but alſo to confirme them that are taught, and prepare them to the croſſe.
9 The Apoſtles committed the Churches which they had planted, to proper and peculiar Paſtours, which they made not raſhly, but with prayers and faſtings going before: neither did they truſt them upon Churches through briberie or lordly ſuperioritie, but choſe and placed them by the voyce of the congregation.
10 Paul and Barnabas having made an end of their peregrination, and being returned to Antiochia, to render an account to the Congregation or Church.
h *Attalia was a ſea city of Pamphilia, neere to Lycia.*
i *Antiochia of Syria.*
✠ *Chap.13,3.*

CHAP. XV.

1 Certaine goe about to bring in circumciſion at Antiochia: 6 About which matter the Apoſtle conſult: 19 and what muſt be done, 23 they declare by letters. 36 Paul and Barnabas 39 are at great variance.

Then

THen 1 came downe a certaine from Iudea, and taught the brethren, *saying*, Except ye be circumcised after the manner of Moses, yee cannot be saved.

2 2 And when there was great dissention, and disputation by Paul and Barnabas against them, they ordeined that Paul and Barnabas, and certaine other of them, should goe up to Hierusalem unto the Apostles and Elders about this question.

3 Thus b being brought foorth by the Church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles, and they brought great ioy unto all the brethren.

4 And when they were come to Hierusalem, they were received of the Church, and of the Apostles and Elders, and they declared what things God had done by them.

5 But *said they*, certaine of the sect of the Pharises, which did beleeve, rose up, saying that it was needefull to circumcise them, and to commaund *them* to keepe the Law of Moses.

6 3 Then the Apostles and Elders came together to looke to this matter.

7 And when there had bene great disputation, Peter rose up, and sayd unto them, ✠ 4 Yee men *and* brethren, ye know that c God while agoe, among us God chose out *me*, that the Gentiles by my mouth should heare the word of the Gospel, and beleeve.

8 And God which knoweth the hearts, bare them witnesse, in giving unto them the holy Ghost, even as *he did* unto us.

9 And he put no d difference betweene us and them, after that ✠ e by faith he had purified their hearts.

10 5 Now therefore, why f tempt ye God, to * lay a yoke on the disciples necks, which neither our fathers, nor we were able to beare?

11 But we beleeve, through the grace of the Lord Iesus Christ to be saved, even as they *doe*.

12 6 Then all the multitude kept silence, and heard Barnabas and Paul, which told what signes and wonders God had done among the Gentiles by them.

13 And when they held their peace, g Iames answered, saying, Men, *and* brethren, hearken unto me.

14 7 Simeon hath declared, how God first did visite the Gentiles, to take *of them* a people unto his Name.

15 And to this agree the wordes of the Prophets, as it is written,

16 * After this I will returne, and will builde againe the Tabernacle of David, which is fallen downe, and the ruines thereof will I build againe, and I will set it up.

17 That the residue of men might seeke after the Lord, and all the Gentiles upon whom my Name is called, sayeth the Lord, which doeth all these things.

18 From the beginning of the worlde, God h knoweth all his workes.

19 8 Wherefore my sentence is, that we trouble not them of the Gentiles that are turned to God,

20 But that we send unto them, that they abstaine themselves from i filthinesse of idoles, and fornication, and that that is strangled, and from blood.

21 For Moses of olde time hath in every citie them that preach him, seeing he is read in the Synagogues every Sabbath *day*.

22 9 Then it seemed good to the Apostles and Elders with the whole Church to sende chosen men of their owne companie to Antiochia with Paul and Barnabas: *to wit*, Iudas whose surname was Barsabas, and Silas, which were chiefe men among the brethren,

23 And wrote letters by them after this maner, THE APOSTLES, & the Elders, and the brethren, Unto the brethren which are of the Gentiles in Antiochia, and in Syria, and in Cilicia, send greeting.

24 10 Forasmuch as we have heard, that certaine which k went out from us, have troubled you with words, and l combred your mindes, saying, Ye must be circumcised and keepe the Law: to whom we gave no such commandement.

25 It seemed therefore good to us, when wee were come together with one accord, to sent chosen men unto you, with our beloved Barnabas and Paul.

26 Men that have m given up their lives for the Name of our Lord Iesus Christ.

27 We have therefore sent Iudas and Silas, which shall also tell you the same things by mouth.

28 11 For it seemed good to the n holy Ghost, and o to us, to lay no more burden upon you, then these p necessarie things.

29 12 *That is*, that ye abstaine from things offered to idoles, and blood, and that that is strangled, and from fornication: from which if ye keepe your selves, ye shall doe well. Fare ye well.

30 13 Now when they were departed, they came to Antiochia, and after that they had assembled the multitude, they delivered the Epistle,

31 And when they had read it, they reioyced for the consolation.

32 And Iudas and Silas being Prophets, exhorted the brethren with many words, and strengthened them.

33 And after they had taried there a space, they were let goe in q peace of the brethren unto the Apostles.

34 Notwithstanding Silas thought good to abide there still.

35 Paul also and Barnabas continued in Antiochia, teaching and preaching with many other the word of the Lord.

36 q 14 But after certaine dayes, Paul sayd unto Barnabas, Let us returne and visite our brethren in every citie, where we have preached the word of the Lord, *and see* how they doe.

1 The Church is at length troubled with dissention within it selfe, and the trouble riseth of the proud and stubburne wittes of certaine evill men. The first strife was concerning the office of Christ, whether we be saved by his owne righteousnesse apprehended by faith, or we have neede also to observe the Law.

a *Epiphanius is of opinion that this was Cerinthus.*

2 Meetings of Congregations were instituted to suppresse heresies, whereunto certaine were sent by common consent in the name of all.

b *Courteously and lovingly brought on their way by the Church, that is, by certaine appointed by the Church.*

3 The matter is first handled both parts being heard in the assemblie of the Apostles and ancients, and after is communicated with the people.

✠ Chap. 10, 20. and 11, 13.

4 God himselfe in calling of the Gentiles which are uncircumcised, did teach that our salvation doth consist in faith without the worship appointed by the Law.

c Word for word, of old time, that is, even from the first time that we were commanded to preach the Gospel, and straightwayes after that the holy Ghost came downe upon us.

d *He put no difference betweene us and them, as touching the benefite of his free favour.*

✠ Chap. 10, 43. 1. cor. 1, 2.

e *Christ pronounceth them Blessed, which are pure of heart: and here we are plainely taught that men are made such by faith.*

5 Peter passing from the Ceremonies to the Lawe it selfe in generall, sheweth that none could be saved, if salvation were to be fought for by the Lawe, and not by grace onely in Iesus Christ, because that no man could ever fulfill the Lawe, neither Patriarch, nor Apostle.

f *Why tempt ye God, as though hee could not save by faith?* * *Matth. 23, 4.* — 6 A true paterne of a lawfull Councill, were Gods trueth onely reigneth.

g *The sonne of Alpheus, who is called the Lords brother.* 7 Iames confirmeth the calling of the Gentiles, out of the worde of God, therein agreeing to Peter.

✠ *Amos 9, 11.* h *And therefore nothing commeth to passe by fortune, but by Gods appointment.*

8 In matters indifferent we may so farre beare with the weakenesse of our brethren, as they may have time to be instructed.

i *From sacrifices or from fleshe which were kept in idoles Temples.*

9 In a lawfull Synode, neither they which are appointed and chosen Iudges, appoint and determine any thing tyrannically or upon a Lordlines, neither doth the common multitude set themselves tumultuously against them, which sit as Iudges by the worde of God: as the like order also is holden in publishing and ratifying those things which have bene so determined and agreed upon.

10 The Councill of Hierusalem concludeth, that they trouble mens consciences, which teach us to seeke salvation in any other meanes then in Christ onely, apprehended by faith, from whence soever they come, and whomsoever they pretend to be authour of their vocation.

k *From our congregation.*

l *A borrowed kind of speach taken of them which pull downe that that was build up: and it is a very usuall metaphore in the Scriptures: to say the Church is built, for, the Church is planted and stablished.*

m *Have greatly hazarded their lives.*

11 That is, a lawfull Councill, which the holy Ghost ruleth.

n *First they make mention of the holy Ghost, that it may not seeme to be any mans worke.* o *Not that men have any authoritie of themselves, but to serve the faithfulnes that they used in their ministerie and labour.* p *That was no great necessitie, but in respect of the state of that time, that the Gentiles and the Iewes might more peaceably live together with lesse occasion of quarell.* 12 Charitie is requisite even in things indifferent. 13 It is requisite for all people to knowe certainely what to holde in matters of faith and religion, and not that the Church by ignorance and knowing nothing, should depend upon the pleasure of a few.

q *This is an Hebrew kinde of speach, which is as much to say, as the brethren wished them all prosperous successe, and the Church dismissed them with good leave.* 14 Congregations or Churches doe easily degenerate, unlesse they be diligently feene unto, and therefore wesee these Apostles to overlooke such as they had planted, and for this cause also Synodes were instituted and appointed.

37 15 And

15 A lamentable example of diſcord betweene excellent men and very great friends, yet not for prophane or their private affaires, neither yet for doctrine.
16 God vſeth the faultes of his ſeruants to the profite and building of his Church, yet we have to take heed, even in the beſt matters that wee paſſe not meaſure in our heate.

37 15 And Barnabas counſelled to take with them Iohn, called Marke.

38 And Paul thought it not meete to take him unto their companie, which departed from them from Pamphylia, and went not with them to the worke.

39 19 Then where they ſo ſtirred, that they departed aſunder one from the other, ſo that Barnabas tooke Marke, and ſailed unto Cyprus.

40 And Paul choſe Sylas and departed, being commended of the brethren unto the grace of God.

41 And hee went through Syria and Cilicia, ſtabliſhing the Churches.

15 They were in great heate: but herein we habe to conſider the force of Gods counſell: for by this meanes it came to paſſe, that the doctrine of the Goſpel was exerciſed in many places.

CHAP. XVI.

1 Paul having circumciſed Timotheus, 12 being at Philippi. 14 inſtructed Lydia in the faith. 16 The ſpirit of divination, 18 is by him caſt out: 20 and for that cauſe 22 they are whipped, 24 and impriſoned, 26 Through an earthquake, 27 the priſon doores are opened. 31,32 The Gaoler receiveth the faith.

THen 1 came he to Derbe and to Lyſtra: and beholde, a certaine diſciple was there, named ✠ Timotheus, a womans ſonne, which was a a Iewеſſe and beleeved, but his father was a Grecian,

2 Of whom the brethren which were at Lyſtra and Iconium, b reported well.

3 2 Therefore Paul would that hee ſhould goe forth with him, and tooke and circumciſed him, becauſe of § Iewes, which were in thoſe quarters: for they knew all that his father was a Grecian.

4 3 And as they went through the cities, they delivered them c the decrees to keep, ordeined of the Apoſtles and Elders which were at Hieruſalem.

5 And ſo were the Churches ſtabliſhed in the faith, and increaſed in number dayly.

6 ¶ 4 Nowe when they had gone throughout Phrygia, and the region of Galatia, they were d forbidden of the holy Ghoſt, to preach the word in Aſia.

7 Then came they to Myſia, and ſought to goe into Bythinia: But the Spirit ſuffered them not.

8 Therefore they paſſed through Myſia, and came downe to Troas.

9 5 Where a viſion appeared to Paul in the night. There ſtood a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and helpe us.

10 6 And after he had ſeene the viſion, immediatly we prepared to goe into Macedonia, being aſſured that the Lord had called us to preach the Goſpel unto them,

11 Then went wee forth from Troas, and with a ſtreight courſe came to Samothracia, and the next day to Neapolis.

12 § And from thence to Philippi, which is the chiefe citie in the parts of Macedonia, and whoſe inhabitants came from Rome to dwell there: and we were in that citie abiding certaine dayes.

13 7 And on the Sabbath day we went out of the citie, beſides a river, where they were wont to c pray: and wee ſate downe, and ſpake unto the women, which were come together.

14 8 And a certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, which worſhipped God, heard *us*: whoſe heart the Lord opened, that ſhee attended unto the things, which Paul ſpake.

15 9 And when ſhee was baptized, and her houſhold, ſhee beſought us, ſaying, If ye have iudged me to be faithfull to the Lord, come into mine houſe, and abide *there*: and ſhe conſtrained us.

16 10 And it came to paſſe that as we went to prayer, a certaine maid having a ſpirit f of divination, met us, which gate her maſters much vantage with divining.

17 Shee followed Paul and us, and cried, ſaying, Theſe men are the ſervants of the moſt high God, which ſhew unto you the way of ſalvation.

18 And this did ſhee g many dayes: but Paul being grieved, turned about, and ſaid to the ſpirit, I commaund thee in the Name of Ieſus Chriſt, that thou come out of her. And he came out the ſame houre.

19 11 Now when her maſters ſaw that the hope of their gaine was gone, they caught Paul and Silas, and drew them into the market place unto the Magiſtrates.

20 12 And brought them to the governours, ſaying, Theſe men which are Iewes trouble our citie,

21 13 And preach ordinances, which are not lawfull for us to receive, neither to obſerve, ſeeing we are Romanes.

22 14 The people alſo roſe up together againſt them, and the governours rent their cloathes, and commanded *them* to be beaten with rods.

23 And when they had beaten them ſore, they caſt *them* into priſon, commanding the Gaoler to keepe them ſurely.

24 Who having received ſuch commandement, caſt them into the inner priſon, and make their feet k faſt in the ſtocks.

25 15 Now at midnight Paul and Silas prayed, and ſung Pſalmes unto God: and the priſoners heard them.

26 And ſuddenly there was a great earthquake, ſo that the foundation of the priſon was ſhaken: and by and by all the doores opened, and every mans bands were looſed.

27 16 Then the keeper of the priſon waked out of his ſleepe, and when hee ſaw the priſon doores open, hee drew out his ſword and would have killed himſelfe, ſuppoſing the priſoners had bin fled.

28 17 But Paul cried with a loude voyce, ſaying, Doe thy ſelfe no harme: for we all are here.

29 Then he called for a light, and leaped in, and came trembling, and fell downe before Paul and Silas.

30 And brought them out, and ſayd, Syrs, what muſt I doe to be ſaved?

31 And they ſayde, Beleeve in the Lord Ieſus Chriſt, & thou ſhalt be ſaved, and thine houſholde.

32 And they preached unto him the worde of the Lord, and to all that were in the houſe.

33 18 Afterwarde hee tooke them the ſame houre of the night, and waſhed *their* ſtripes, and was baptized with all that belonged unto him ſtraightway.

34 And when hee had brought them into his houſe, he ſet meate before them, and reioyced that he with all his houſhold beleeved in God.

35 19 And when it was day, the governours ſent the ſergeants, ſaying, Let thoſe men goe.

36 Then

1 Paul himſelfe doeth not receive Timothie into the miniſterie without ſufficient teſtimonie, and allowance of the brethren.
✠ Rom. 16, 21. phil. 2. 19. 2. theſſ. 3, 2.
a *Paul in his Latter Epiſtle to Timothie, commendeth the godlines of Timothies mother and grandmother.*
b *Both for his godlineſſe and honeſtie.*
2 Timothie is circumciſed, not ſimply for any neceſſitie, but in reſpect of the time onely to winne the Iewes.
3 Charitie is to be obſerved in things indifferent that ſo regard be had both of the weake, and the quietneſſe of the Church.
c *Thoſe decrees which he ſpake of in the former chapter.*
4 God appointeth certaine and determinate times to open and ſet forth his trueth, that both the election and the calling may proceed of grace.
d *He ſheweth not why they were forbidden, but onely that they were forbidden, teaching us to obey and not to inquire.*

5 They are the miniſters of the Goſpel, by whom hee helpeth ſuch as were like to periſh. 6 The Saints did not eaſily beleeve every viſion. 7 God beginneth his kingdome in Macedonia by the converſion of a woman, and ſo ſheweth that there is no acception of perſon in the Goſpel e Where they were woont to aſſemble themſelves. 8 The Lord onely openeth the heart to heare the word which is preached.

9 An example of a godly huſwife.
10 Satan transformeth himſelfe into an Angel of light, and coveteth to enter by undermining, but Paul openly letteth him, and caſteth him out.
f *This is a proper note of Apollo, which was wont to give anſweres to them that asked him.*
g *Paul made no haſte to this miracle, for he did all things as he was led by the ſpirit.*
11 Covetouſneſſe of lucre and gaine is an occaſion of perſecuting the trueth. In the meane ſeaſon, God ſparing Timothie, calleth Paul and Silas as the ſtronger, to battaile.
12 Covetouſneſſe pretendeth a deſire of common peace and godlineſſe.
13 *It is an argument of the devill, to urge the authoritie of anceſters without any diſtinction.*
14 An example of evill Magiſtrates to obey the furie and rage of the people.
h *Becauſe hee would be more ſure of them, he ſet them faſt in the ſtockes.*
15 The prayers of the godly do ſhake both heaven and earth.
16 The mercifull Lord, ſo oft as he liſteth, draweth men to life, *even* through the midſt of death, and whereas iuſtly they deſerved great puniſhment, he ſheweth them great mercie.
17 In meanes which are eſpecially extraordinarie, we ought not to moove our foote forward, unleſſe that God goe before us.
18 God with one ſelfe ſame hand woundeth and healeth, when it pleaſeth him.
19 Shame and confuſion is in proceſſe of time, the reward of wicked and vniuſt Magiſtrates.

36 Then the keeper of the priſon tolde theſe wordes unto Paul, *ſaying*, The governours have ſent to looſe you: now therefore get you hence, and goe in peace.

37 [20] Then ſayd Paul unto them, After that they have beaten us openly uncondemned, which are Romanes, they have caſt us into priſon, and now would they put us out privily? nay verely; but let them come and bring us out.

38 [21] And the ſergeants tolde theſe wordes unto the governours, who feared when they heard that they were Romanes.

39 Then came they and prayed them, and brought them out, and deſired them to depart out of the citie.

40 [22] And they went out of the priſon, and entred into *the houſe of* Lydia: and when they had ſeene the brethren, they comforted them, and departed.

CHAP. XVII.

1 *Paul at Theſſalonica* 3 *preaching Chriſt,* 6,7 *is intertained of Iaſon:* 10 *Hee is ſent to Berea:* 15 *from thence comming to Athens,* 19 *in Mars ſtreete* 23 *hee preacheth the living God to them unknowen,* 34 *and ſo many are convert.d unto Chriſt.*

NOw [1] as they paſſed through Amphipolis, and Apollonia, they came to Theſſalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in unto them, and three Sabbath *dayes* diſputed with them by the Scriptures.

3 [2] Opening and alledging that Chriſt muſt have ſuffered, and riſen againe from the dead, and this is Ieſus Chriſt, whom, *ſayd he*, I preach to you.

4 And ſome of them beleeved, and ioyned in company with Paul and Silas: alſo of the Grecians that feared God a great multitude, and of the chiefe women not a few.

5 [3] But the Iewes which beleeved not, mooved with envie, tooke unto them certaine [a] vagabondes *and* wicked fellowes, and when they had aſſembled the multitude, they made a tumult in the citie, and made aſſault againſt the houſe of Iaſon, and ſought to bring them out to the people.

6 But when they found them not, they drew Iaſon and certaine brethren unto the heads of the citie, crying, Theſe are they which have ſubverted the ſtate of the [b] world, and here they are,

7 Whom Iaſon hath received, and theſe all doe againſt the decrees of Ceſar, ſaying, that there is another King one Ieſus.

8 Then they troubled the people, and the heads of the citie, when they heard theſe things.

9 Notwithſtanding when they had received ſufficient [c] aſſurance of Iaſon and of the other, they let them goe.

10 [4] And the brethren immediatly ſent away Paul and Silas by night unto Berea, which when they were come thither, entred into the Synagogue of the Iewes.

11 [5] Theſe were alſo more [d] noble men then they which were at Theſſalonica, which receiued the worde with all readineſſe, and ſearched the Scriptures dayly, whether thoſe things were ſo.

12 Therefore many of them beleeved, and of honeſt women, which were Grecians, and men not a few.

13 [6] But when the Iewes of Theſſalonica knew, that the word of God was alſo preached of Paul at Berea, they came thither alſo, and mooved the people.

14 [7] But by and by the brethren ſent away Paul to goe as *it were* to the ſea: but Silas and Timotheus aboade there ſtill.

15 [8] And they that did conduct Paul, [e] brought him unto Athens: and when they had received a commandement unto Silas and Timotheus that they ſhould come to him at once, they departed.

16 [9] Now while Paul waited for them at Athens, his ſpirit was [f] ſtirred in him, when he ſaw the citie ſubiect to [g] idolatry.

17 Therefore hee diſputeth in the Synagogue with the Iewes, and with them that were religious, and in the market dayly with [h] whomſoever he met.

18 [10] Then certaine Philoſophers of the Epicures, and of the Stoicks, diſputed with him, and ſome ſayd, What will this [i] babbler ſay? Others *ſayd*, He ſeemeth to be a ſetter foorth of ſtrange gods (becauſe he preached unto them Ieſus, and the reſurrection.)

19 And they tooke him, and brought him into [k] Mars ſtreet, ſaying, May we not know, what this new doctrine, whereof thou ſpeakeſt, is?

20 For thou bringeſt certaine ſtrange things unto our eares: wee would know therefore what theſe things meane.

21 [11] For all the Athenians and ſtrangers which dwelt there, gave themſelves to nothing els, but either to tell, or to heare ſome newes.

22 [12] Then Paul ſtood in the middes of Mars ſtreet, and ſaid, Ye men of Athens, I perceive that in all things yee are too [l] ſuperſtitious.

23 For as I paſſed by, and helde your [m] devotions, I founde an altar wherein was written, VNTO THE [n] VNKNOWEN GOD. Whom ye then ignorantly worſhip, him ſhewe I unto you.

24 [13] God that made the world, and all things that are therein, ſeeing that he is Lord of heaven and earth, ✣ dwelleth not in temples made with hands,

25 ✣ Neither is worſhipped with mens hands, as though he needed any thing, ſeeing he giveth to all life and breath and all things,

26 [14] And hath made of [o] one blood all mankind, to dwell on all the face of the earth, and hath aſſigned the ſeaſons which were ordeined before, and the bounds of their habitation,

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18 We muſt not reeder iniurie for iniurie, and yet notwithſtanding it is lawfull for us to vſe ſuch helpes as God giveth us, to bridle the outragiouſneſſe of the wicked, that they hurt not other in like ſort.

21 The wicked are not mooved with the feare of God, but with the feare of men: and by that meanes alſo God prouideth for his, when it is needefull.

22 We may eſchew dangers, ſo that we never neglect our duetie.

1 The caſting out of Silas and Paul, was the ſaving of many other.

2 Chriſt is therefore the Mediatour, becauſe he was crucified and roſe againe: much leſſe is he to be reiected, becauſe the croſſe is ignominious.

3 Although the zeale of the vnfaithfull ſeeme never ſo goodly, yet at length it is found to have neither trueth nor equitie: But yet the wicked cannot doe what they liſt, for even among themſelves God ſtirreth up ſome whoſe helpe he viſeth to the deliverance of his.

a *Certaine companions which doe nothing but walke the ſtreets, wicked men, to be hired for every mans money, to doe any miſchiefe, ſuch as we commonly call the raſcals and very ſlaues and dunghil knaues of all townes and cities.*

b *Into what countrey and place ſoever they come, they cauſe ſedition and tumult.*

c *When Iaſon had put them in good aſſurance that they ſhould appeare.*

4 That is indeede the wiſedome of the Spirit, which alwayes ſeeketh the glory of God before it ſelfe as a marke whereunto it directeth it ſelfe, and never ſwarveth from it. 5 The Lord ſetteth out in one moment, and in one people, divers examples of his unſearchable wiſedome, to cauſe them to feare him. d He compareth the Iewes, with the Iewes

6 Satan hath his, who are zealous for him. and that even ſuch, as leaſt of all ought.

7 There is neither counſell, nor furie, nor madneſſe, againſt the Lord.

8 The ſheepe of Chriſt doe alſo watch for their paſtors health and ſafetie, but yet in the Lord.

e *It is not for nought that the Iewes of Berea were ſo commended, for they brought Paul ſafe from Macedonia to Athens, and there is in diſtance betwixt thoſe two, all Theſſalia, and Beotia, and Attica.*

9 In comparing the wiſedome of God with mans wiſedome, men ſcoffe and mocke at that which they underſtand not. And God vſeth the curioſitie of fooles to gather together his elect.

f *He could not forbeare.*

g *Slauiſhly given to Idolatry: Pauſanias writeth that there were more Idoles in Athens, then in all Grecia, yea they had altars dedicated to Shame and Fame & Luſt, whom they made goddeſſes.*

h *Whomſoever Paul met with, that would ſuffer him to talke with him, he reaſoned with him, ſo throughly did he burne with the zeale of Gods glory.*

10 Two ſects eſpecially of the Philoſophers doe ſet themſelves againſt Chriſt: the Epicures, which make a mocke and ſcoffe at all religion: and the Stoicks,

which determine upon matters of religion according to their owne braines. i *Word for word, ſtale gatherer: a borowed kind of ſpeach taken of birds which ſtole corne, and it applied to them which without all arte illuſter out ſuch knowledge as they have gotten by hearing this man and that man.* k *This was a place called as you would ſay, Mars hill, where the iudges ſate which were called Areopagita, upon weightie affaires, which in olde time arreigned Socrates, and afterward condemned him of impietie.*

11 The wiſedome of man is vanitie. 12 The idolaters themſelves miniſter moſt ſtrong and forcible arguments againſt their owne ſuperſtition. l *To ſtand in too perfect and ſerpitie a feare of your gods.* m *Whatſoever men worſhip for religions ſake, that we call devotion.* n *Pauſanias in his Atticis, maketh mention of the altar which the Athenians had dedicated to unknowen gods: and Laertius in his Epimenides maketh mention of an altar that had no name inſcribed.* 13 I. is a moſt fooliſh and vaine thing to compare the Creator with the creature, to limite him within a place, which can be comprehended in. no place, and to thinke to allure him with gifts, of whom all men have received all things whatſoever they have: And theſe are the fountaine of all idolatrie. ✣ Chap. 7. 48. ✣ Pſalm 50, 8. 14 God is wonderfull in all his works, but eſpecially in the worke of man: not that we ſhould ſtand amazed at his works, but that we ſhould lift our eyes to the workeman.

o Of one ſtocke and one beginning.

27 That they should seeke the Lord, if so be they might have p groped after him, and found him, though doubtlesse he be not farre from every one of us.

28 For in him we live, and moove, and have our being, as also certaine of your owne Poets have said: For we are also his generation.

29 ✠ Forasmuch then, as we are the generation of God, we ought not to thinke that the Godhead is like unto gold, or silver, or stone q graven by arte and the invention of man.

30 15 And the time of this ignorance God regarded not: but now he r admonisheth all men every where to repent.

31 Because hee hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, whereof he hath given an r assurance to all men, in that hee hath raised him from the dead.

32 16 Now when they had heard of the resurrection from the dead, some mocked, and other said, We will heare thee againe of this thing.

33 And so Paul departed from among them.

34 Howbeit certaine men clave unto Paul, and beleeved: among whom was also Denys Areopagita, and a woman named Damaris, and other with them.

p For as blinde men we could not seeke out God, but onely by groping wise, before the true light came and lightned the world. ✠ Esai. 40, 19.

q Which stuffe, as golde, silver, stones, are customably graven as a mans wit can devise, for men will not worship that grosse stuffe as it is, unlesse by some arte it have gotten some shape upon it.

r 15 The oldnesse of the errour doeth not excuse them that erre, but it commendeth and setteth foorth the patience of God: who notwithstanding will be a iust iudge to such as contemne him.

r By declaring Christ to be iudge of the world through the resurrection from the dead.

16 Men, to shew forth their vanitie, are diversly affected and mooved with one selfe same Gospel, which notwithstanding ceaseth not to be effectuall in the elect.

CHAP. XVIII.

1 Paul at Corinth 6 taught the Gentiles, 9 the Lord comforteth him. 12 He is accused before Gallio, 16 but in vaine: 18 From thence he saileth to Syria, 19 and so to Ephesus. 23 At Galatia and Phrygia he strengtheneth the disciples. 24 Apollos being more perfectly instructed by Aquila, 28 preacheth Christ with great efficacie.

AFter 1 these things, Paul departed from Athens, and came to Corinthus,

2 And found a certaine Iew named ✠ Aquila, borne in Pontus, lately come from Italie, and his wife Priscilla (because that a Claudius had commanded all Iewes to depart from Rome) and hee came unto them.

3 And because he was of the same craft, hee aboade with them and wrought (for their craft was to make tents.)

4 a And he disputed in the Synagogue every Sabbath *day*, and b exhorted the Iewes, and the Grecians.

5 Now when Silas and Timotheus were come from Macedonia, Paul c forced in Spirit, testified to the Iewes that Iesus was the Christ.

6 3 And when they resisted and blasphemed, he * shooke his raiment, and said unto them, Your d blood *be* upon your owne head: I am cleane: from hencefoorth wil I goe unto the Gentiles.

7 So he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

8 And * Crispus the chiefe ruler of the Synagogue beleeved in the Lord with all his house-

1 The true ministers are so farre from seeking their owne profite, that they do willingly depart from their right, rather then the course of the Gospell should be hindered in the least wise that might be. ✠ Rom. 16, 3.

a Suetonius recordeth that Rome banished the Iewes, because they were alwayes at disquiet, and that by Christes meanes.

2 The trueth ought alwayes to be freely uttered, yet notwithstanding the doctrine may be so moderated, as occasion of the profite that the people take thereby, shall require.

b Exhorted so that he perswaded, & so the word signified.

c Was very much grieved in minde: whereby is signified the great earnestnesse of his minde, which was greatly mooved: for Paul was so zealous that he cleane forgate himselfe. & within a wonderfull courage gave himselfe to preach Christ.

3 Although wee have assayed all meanes possible, and yet in vaine, wee must not leave off from our worke, but forsake the rebellious, and goe to them that be more obedient. * Chap. 13, 51. mat. 10, 14. d This is a kinde of speach taken from the Hebrewes, whereby hee meaneth, that the Iewes are cause of their owne destruction: and as for him, that he is without fault in forsaking them and going to other nations. ✠ 2 Corinth. 2, 14.

hold: and many of the Corinthians hearing it, beleeved and were baptized.

9 4 Then said the Lord to Paul in the night by a vision, Feare not, but speake, and holde not thy peace.

10 For I am with thee, and no man shall lay *hands* on thee to hurt thee: for I have much people in this citie.

11 So he e continued there a yeere and sixe moneths, and taught the word of God among them.

12 5 Now when Gallio was deputie of f Achaia, the Iewes arose with one accord against Paul, and brought him to the iudgement seate,

13 Saying This fellow perswadeth men to worship God otherwise then the Law appointeth.

14 And as Paul was about to open his mouth, Gallio sayd unto the Iewes, If it were a matter of wrong, or an evill deede, O ye Iewes, I would according to g reason maintaine you.

15 But if it be a question of h wordes and i names, and of your Lawe, looke yee to it your selves: for I will be no iudge of those things.

16 And hee drawe them from the iudgement seate,

17 Then tooke all the Grecians Sosthenes the chiefe ruler of the Synagogue, and beate him before the iudgement seate: but Gallio caried nothing for those things.

18 6 But when Paul had taried there yet a good while, he tooke leave of the brethren, and sailed into Syria, (and with him Priscilla and Aquila) after that k he had shorne his head in l Cenchrea: for he had made a * vowe.

19 Then hee came to Ephesus, and left them there: but he entred into the Synagogue and disputed with the Iewes.

20 7 Who desire him to tarie a longer time with them: but he would not consent.

21 But bade them farewell, saying, I must needes keepe this feast that commeth, in Hierusalem: but I will returne against unto you, ✠ m if God will. So he sailed from Ephesus.

22 ¶ And when hee came downe to Cesarea, he went up *to Hierusalem*: and when he had saluted the Church, he went downe unto Antiochia.

23 Now when he had taried *there* a while, he departed, and went thorow the countrey of Galatia & Phrygia by order, strengthening all the disciples.

24 8 And a certaine Iewe named * Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and n mighty in the Scriptures.

25 The same was instructed in the way of the Lord, and hee spake fervently in the Spirite, and taught diligently o the things of the Lord, and knew but the baptisme of Iohn onely.

26 And hee began to speake boldly in the Synagogue. Whom when ✠ Aquila and Priscilla had heard, they tooke him unto them, and expounded unto him the o way of God more perfectly.

27 And when hee was minded to goe into Achaia, the brethren exhorting him, wrote to the disciples to receive him: and after hee was come thither, he holpe them much which had beleeved through p grace.

28 For mightily hee confuted publikely the Iewes, with great vehemencie, shewing by the Scriptures, that Iesus was that Christ.

4 God doeth avouch and maintaine the constancie of his servants.

e Word for word, sate, whereupon they in former time, tooke the name of their Bishops seas: but Paul sate, that is, continued teaching the word of God: and this kinde of seate belonged nothing to them which never saw this seates with a minde to teach in them.

5 The wicked are never wearie of evill doing, but the Lord mocketh their endevours marveilously.

f That is, of Grecia, yet the Romanes did not call him Deputie of Grecia, but of Achaia, because the Romanes brought the Grecian into subiection by the Achayans, which in those dayes were Princes of Grecia, as Pausanias recordeth.

g As much as in right I could.

h As if a man have not spoken well, as the case of your religion standeth.

i For this prophane man thinketh that the controversie of religion, is but a braule about words, and for no matter of substance.

6 Paul is made all to all, to winne all to Christ.

k That is, Paul.

l Cenchrea was an haven of the Corinthians. ✠ Num. 6, 18. chap. 21, 24.

7 The Apostles were caried about not by the will of man, but by the leading of the holy Ghost. ✠ 1. Cor. 4, 19. Iames 5, 15.

m So we should promise nothing without this clause, for we know not what the day following will bring forth.

8 Apollos, a godly and learned man, refuseth not to profit in the schole and so becommeth an excellent minister of the Church. * 1. Cor. 1, 12. n Very well instructed in the knowledge of the Scriptures. * Rom. 16, 3. o The way that leadeth to God. p Through Gods gracious favour, or by those excellent gifts which God hath bestowed upon him.

CHAP.

CHAP. XIX.

1 Certaine disciples at Ephesus, 3 having onely receiued Iohn baptisme, 2 and know not the visible giftes of the holy Ghost, wherewith God had beautified his Sonnes kingdome, 5 are baptized in the Name of Iesus. 13 The Iewish exorcists 16 are beaten of the deuil. 19 Coniuring bookes are burnt. 24 Demetrius 29 raiseth sedition against Paul.

1 AND it came to passe, while Apollos was at Corinthus, that Paul when he passed thorow the upper coasts, came to Ephesus, and found certaine disciples,

2 And sayd unto them, Haue ye receiued the a holy Ghost since yee beleeued? And they sayd unto him, We haue not so much as heard whether there be an holy Ghost.

3 2 And he sayd unto them, Vnto b what were ye then baptized? And they sayd, Vnto c Iohns baptisme.

4 Then sayd Paul, ✣ Iohn verely baptized with the baptisme of repentance, saying unto the people, that they should beleeue in him, which should come after him, that is, in Christ Iesus.

5 And when they heard it, they were baptized in the Name of the Lord Iesus.

6 So Paul layd his handes upon them, and the holy Ghost came on them, and they spake the tongues, and prophecied.

7 And all the men were about twelue.

8 ¶ Moreover he went into the Synagogue, and spake boldly for the space of three moneths, disputing and exhorting to the things that *appertaine* to the kingdome of God.

9 3 But when certaine were hardened, and disobeyed, speaking evill of the d way *of God* before the multitude, hee departed from them, and separated the disciples, and disputed dayly in the schoole of one e Tyrannus.

10 And this was done by the space of two yeeres, so that all they which dwelt in Asia, heard the word of the Lord Iesus, both Iewes and Grecians.

11 And God wrought no small miracles by the hands of Paul,

12 So that from his body were brought unto the sicke, kercheſs, or handkercheſs, & the diseases departed from them, & ŷ evill spirits went out of thē.

13 4 Then certaine of the vagabond Iewes, f exorcists tooke in hand to name over them which had evill spirits, the name of the Lord Iesus, saying, We adiure you by Iesus, whom Paul preacheth.

14 (And there were certaine sonnes of Sceua a Iew, the Priest, *about* seuen which did this.)

15 And the evill spirit answered, and sayd, Iesus I acknowledge, and Paul I know: but who are ye?

16 And the man in whom the evill spirit was, ranne on them, and overcame them, and g prevailed against them, so that they fledde out of that house, naked and wounded.

17 And this was knowne to all the Iewes and Grecians also which dwelt at Ephesus, and feare came on them all, and the Name of the Lord Iesus was magnified,

18 5 And many that beleeved, came and h confessed, and shewed their works.

19 Many also of them which used curious artes, brought their bookes, and burned them before all men: and they counted the price of them, and found it i fiftie thousand *pieces* of silver.

20 So the word of God grewe mightily, and prevailed.

21 ¶ 6 Now when these things were accomplished, Paul purposed by the k Spirit to passe through Macedonia and Achaia, and to goe to Hierusalem, saying, After I haue bene there, I must also see Rome.

22 So sent hee into Macedonia two of them that ministred unto him, Timotheus, and Erastus, *but* he remained in Asia for a season.

23 7 And the same time there arose no small trouble about that way.

24 For a certaine man named Demetrius a silversmith, which made silver l temples of Diana, brought great gaines unto the craftesmen,

25 Whom he called together, with the workmen of like things, and sayd, Sirs, ye know that by this craft we haue our goods:

26 Moreouer ye see and heare, that not alone at Ephesus, but almost throughout all Asia this Paul hath perswaded, and turned away much people, saying, That they be not Gods which are made with hands.

27 So that not onely this thing is dangerous unto us, that this our m portion shall be reprooued, but also that the temple of the great goddesse Diana should be nothing esteemed, and that it would come to passe that her magnificence, which all Asia and the world worshippeth, should be destroyed.

28 Now when they heard it, they were full of wrath, and cried out, saying, Great *is* Diana of the Ephesians.

29 And the whole citie was full of confusion, and they rushed into the cōmon place with one assent, and caught ✣ Gaius, and ✣ Aristarchus, men of Macedonia, and Pauls companions of his iourney.

30 And when Paul would haue entred in unto the people, the disciples suffered him not.

31 8 Certaine also of the chiefe of Asia, which were his friends, sent unto him, desiring him that he would not present himselfe in the Common place.

32 Some therefore cried one thing, and some another: for the assembly was out of order, and the more part knew not wherefore they were come together.

33 And *some* of the company drew foorth Alexander, the Iewes thrusting him forwards. Alexander then beckened with his hand, and would haue excused the matter to the people.

34 9 But when they knew that he was a Iewe, there arose a shoute almost for the space of two houres, of all men, crying, Great *is* Diana of the Ephesians.

35 10 Then the towne clearke when hee had stayed the people, sayd, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is a worshipper of the great goddesse Diana, and of *the image*, which n came downe from Iupiter?

36 Seeing then that no man can speake against these things, yee ought to be appeased, and to doe nothing rashly.

37 For yee haue brought hither these men, which haue neither committed sacriledge, neither doe blaspheme your goddesse.

38 Wherefore, if Demetrius and the craftes men which are with him, haue o matter against any man, the plaw is open, and there are ✣ Deputies: let them accuse one another.

39 But if ye inquire any thing concerning other

a Paul being nothing offended at the rudenesse of the Ephesians, planted a Church among them.

a Those excellent giftes of the holy Ghost, which were in those dayes in the Church.

b Iohn did onely begin to instruct the disciples whom Christ should make perfite.

b *In what doctrine then are you taught and instructed?*

c *To be baptized into Iohn baptisme, is to professe the doctrine which Iohn preached and sealed with his baptisme.*

* *Chap. 1.5. & 2,2. & 11,16. mat. 3,11. mar. 1.8. luke 3,16. Iohn. 1,26.*

3 For a man to separate himselfe and others from infidels which are utterly desperate, it is not to deuide the Church, but rather to unite it and make it one.

d By this word Way, the Hebrewes vnderstand any kind of life, and here it is taken for Christianitie.

e This was a mans proper name.

4 Satan is constrained to give witnea against himselfe.

f So were they called which cast out deuils by coniuring them in the Name of God: and in the beginning of the Church, they which had the gift of working miracles, and laid their hands on them that were possessed with deuils, were also so called.

g He prevailed against them though they strove never so much.

5 Coniuring and forcerie is condemned by open testimonie, and by the authoritie of the Apostle.

h Confessed their errors, and detested them openly, being terrified with the feare of the iudgement of God: and what is this to eare shrifte?

i They that make the least value of it, reckon it to be about eight hundreth pounds English.

6 Now Paul purposeth to goe to Rome.

k By the motion of Gods Spirit: therefore we may not say that Paul ran hand over head to death, but as the Spirit of God led him.

7 Gaine cloked with a shew of religion is the very cause wherefore idolatrie is stoutly and stubburnely defended.

l These were certaine counterfeit temples with Dianas picture in them, which they bought that worshipped her.

m *As if he said, If Paul go on thus as he hath begunne to confute the opinion which men haue of Dianas image, all this our gaine will come to nought.*

8 *Rom. 16,23. 1. cor. 1.14.*

✣ *Colloss. 4,10.*

8 There ought to be in all Christians and especially in the Ministers, an invincible constancie, which may not by any stormes or assaults be ouercome, which notwithstanding must suffer it selfe modestly to be governed by wisedome.

9 In steade of reason, the idolaters are sufficiently contented with their owne madnesse and outcries, and those are the greatest defences that they haue.

10 An example of a politike man who redeemeth peace and quietnesse with lies, which Paul would never haue done.

n *The Ephesians beleeued superstitiously, that the image of Diana came downe from heaven to them.*

o *Haue ought to accuse any man of.*

p *Further are certaine dayes appointed for ciuil causes and matters of iudgement, and the Deputies sit.*

q *By the Deputies are meant also the Deputies Substitutes, that is such as sit for them.*

matters, it may be determined in a r lawfull assebly.

40 For we are even in ieopardy to be accused of this dayes sedition, for as much as there is no cause, whereby we may give a reason of this concourse of the people.

41 And when he had thus spoken, hee let the assembly depart.

CHAP. XX.

1 Paul appointed to goe to Macedonia: 7 In Troas preaching until midnight, 9 Eutychus fell downe dead out of a windowe, 10 he raised him to life: 15 At Miletum, 17 having called the Elders of Ephesus together, 23 he declareth what things shall come upon himselfe, 28 and others.

NOw 1 after the tumult was appeased, Paul called the disciples unto him, and embraced them, and departed to goe into Macedonia.

2 And when he had gone through those parts, and had exhorted them with a many words, he came into Grecia.

3 2 And having taried *there* three moneths, because the Iewes layd waite for him, as hee was about to saile into Syria, he purposed to returne through Macedonia.

4 And there accompanied him into Asia, Sopater of Berea, and of them of Thessalonica, Aristarchus, and Secundus, and Gaius of Derbe, and Timotheus, and of them of Asia, Tychicus, and Trophimus.

5 These went before, and taried us at Troas.

6 And we sailed foorth from Philippi, after the dayes of vnleavened bread, and came unto them to Troas in five dayes, where wee aboade seven dayes.

7 3 And the b first day of the weeke, the disciples being come together to breake bread, Paul preached unto them, ready to depart on the morow, and continued the preaching unto midnight.

8 4 And there were many lights in an upper chamber, where they were gathered together.

9 And there sate in a windowe a certaine yong man, named Eutychus, fallen into a dead sleepe: and as Paul was long preaching, he overcome with sleepe, fell downe from the third loft, and was taken up dead.

10 But Paul went downe, and layd himselfe upon him, and embraced him, saying, Trouble not your selves: for his life is in him.

11 Then when *Paul* was come up againe, and had broken bread, and eaten, having spoken a long while till the dawning of the day, hee so departed.

12 And they brought the boy alive, and they were not a little comforted.

13 5 Then he went before to shippe, and sailed unto *the citie* Assos, that wee might receive Paul there: for so had hee appointed, and would himselfe goe afoote.

14 Now when he was come unto us to Assos, and we had received him, we came to Mitylenes.

15 And we sailed thence, and came the next day over against Chios, and the next day we arrived at Samos, and taried at Trogyllium: the next day we came to Miletum.

16 6 For Paul had determined to saile by Ephesus, because hee would not spend the time in Asia: for he hasted to be, if hee could possible, at Hierusalem, at the day of Pentecost.

17 7 Wherefore from c Miletum, hee sent to Ephesus, and called the Elders of the Church.

18 8 Who when they were come to him, hee sayd unto them, Ye know from the first day that I came into Asia, after what manner I have bene with you at all seasons,

19 Serving the Lord with all modestie, and with many teares, and tentations, which came unto me by the layings await of the Iewes,

20 And how I kept d backe nothing that was profitable, but have sheweth you, and taught you openly and throughout every house,

21 Witnessing both to the Iewes, and to the Grecians the repentance toward God, and faith toward our Lord Iesus Christ.

22 7 And now beholde, I goe e bound in the Spirit, unto Hierusalem, and know not what things shall come unto me there,

23 Save that the holy Ghost witnesseth in every citie saying, that bonds and afflictions abide me.

24 But I passe not at all, neither is my life deare unto my selfe, so that I may fulfill my course with ioy, and the ministration which I have received of the Lord Iesus, to testifie the Gospell of the grace of God.

25 And now beholde, I know that hencefoorth ye all, through whom I have gone preaching the kingdome of God, shall see my face no more.

26 Wherefore I take you to record this day, that I am f pure from the blood of all men.

27 9 For I have kept nothing backe, but have shewed you all the counsell of God.

28 Take heede therefore unto your selves, and to all the flocke, whereof the holy Ghost hath made you Overseers to g feede the Church of God which h hee hath purchased with i that his owne blood.

29 9 For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flocke.

30 Moreover of your owne selves shall men arise speaking perverse things, to k draw disciples after them.

31 Therefore watch, and remember that by *the space* of three yeeres I ceased not to warne every one, both night and day with teares.

32 10 And now brethren, I commend you to God, and to the word of his grace, which is able to build further, and to give you an l inheritance, among all them, which are sanctified.

33 11 I have coveted no mans silver, nor golde, nor apparell.

34 Yea, ye know, that these handes have ministred unto my m necessities, and to them that were with me.

35 I have shewed you all things, how that so labouring, ye ought to m support the weake, and to remember the wordes of the Lord Iesus, howe that he sayd, It is a blessed thing to give, rather then to receive.

36 And when he had thus spoken, he kneeled downe, and prayed with them all.

37 12 Then they wept all abundantly, and fell on Pauls necke, and kissed him,

38 Being chiefly sorie for the words which he spake, That they should see his face no more. And they accompanied him unto the shippe.

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1 He speaketh of a lawfull assembly, not onely to except against the disordered burly burly of the people, but also against all meeting and comming together which was not by order: for there were certaine dayes appointed to call the people together in.

2 Paul departed from Ephesus by the consent of the Church, not to be idle or at rest, but to take paines in another place.

a *For after so great trouble there was nede of a long exhortation.*

2 A froward zeale is the guider and instructour to murders: and we are not departed by the wisedome of God to prevent the endevours of wicked men.

3 Assemblies in the night time can not be iustly condemned, neither ought, when the cause is good.

b *Word for word, the first day of the Sabbath, that is, upon the Lords day: so that by this place, and by 1. Cor. 16. 2. it is not amisse gathered, that in those dayes the Christians were wont to assemble themselves solemnely together upon that day.*

4 The devill minding to trouble the Church with a great offence, giveth Paul a singular occasion to confirme the Gospell.

5 Paul an earnest and diligent follower of Christ, making haste to his bounds without any ceasing or stopping in his race, doth first of all as it were make his testament, wherein he giveth an account of his former life, defendeth the doctrine which he taught, and exhorteth the Pastours of the Church to persevere and goe forward with continuance in their office.

c *According as the situation of these places is set forth, that distance betweene Ephesus and Miletum was about 400 furlongs, which maketh almost fifty Dutch miles.*

6 A lively image of a true Pastour.

d *I refrained not to speake, neither dissembled in any respect whatsoever, either for feare or lucres sake.*

7 He testifieth, that he goeth to his bonds by the commandement of God.

e *He calleth that motion of the holy Ghost, which inforced him to take his journey to Hierusalem, the bond of the Spirit, whom he followed with all his heart.*

f *If you doe perish, yet there shall be no fault in me. Looke chap. 18, 6.*

8 The doctrine of the Apostles is most perfite and absolute.

g To keepe it, to feede it, and governe it.

h A notable sentence for Christs Godhead: which sheweth plainly in his person, how that by reason of the ioyning together of the two natures in his owne person, that which is proper to one is spoken of the other being taken in the derivative, and not in the primative: which in olde time the godly fathers termed a communicating or fellowship of proprieties, that is to say, a making common of that to two which belongeth but to one.

i This word, That, sheweth the excellencie of this bloud.

9 A prophecie of pastors that should straight way degenerate into wolves against such as boast and bragge onely of a succession of person.

k This is a great miserie, to want the presence of such a shepheard, but greater to have wolves enter in.

10 The power of God, and his free promises reveal'd in his word, are the props and vpholders of the ministerie of the Gospel.

l As children, and therefore of free love and good will. Cor. 4, 12. 1. thes. 2. 6. 2. thes. 3. 8.

11 Pastours must before all things beware of coveteousnesse. ✤ 1. Tim. 3. 3. m As it were by reaching out the hand to them, which otherwise are about to slippe and fall away, and so to stay them.

12 The Gospell doth not take away naturall affections, but ordeth and brigleth them in good order.

CHAP. XXI.

Paul goeth toward Hierusalem: 3 at Coos he talketh with Philip the Euangelist: 10 Agabus foretelleth him of his bonds. 17 After hee came to Hierusalem, 26 and into the Temple, 27 The Iewes layd hands on him: 32 Lysias the captaine taketh him from them.

A Nd a as we launched foorth, and were departed from them, we came with a straight course unto Coos, and the day following unto the Rhodes, and from thence unto Patara.

a Not onely men simply, but even our friends, and such as are endued with the Spirit of God doe sometimes goe about to hinder the course of our vocation: but it is our part to goe forward without all stopping or staggering, after that we are sure of our calling from God.

2 And when wee found a ship that went over unto Phenice, and went abroad, and set forth,

3 And when wee had discovered Cyprus, wee left it on the left hand, and sailed toward Syria, and arrived at Tyrus: for there the shippe vnladed the burden.

4 And when we had found disciples, we taried there seven dayes. And they told Paul through the a Spirit, that he should not goe up to Hierusalem.

a They foretold through the Spirit what danger hanged over Pauls head, and this they did as Prophets: but of a fleshly affection they praied him from going to Hierusalem.

5 But when the dayes were ended, wee departed and went our way, and they all accompanied us with *their* wives & children, even out of the citie: and we kneeled downe on the shore, prayed.

6 Then when wee had embraced one another, we tooke ship, and they returned home.

7 And when wee had ended the course from Tyrus, wee arrived at Ptolemais, and saluted the brethren, and aboade with them one day.

8 And the next day, Paul and wee that were with him, departed, and came unto Cesarea: and wee entred into the house of b Philip the Euangelist, which was one of the b seven *Deacons*, and aboade with him.

b He speaketh of the seven Deacons which he mentioned before, Chap. 6.

9 Now he had foure daughters virgins, which did c prophecie.

c They had a peculiar gift of foretelling things to come.

10 And as wee taried there many dayes, there came a certaine Prophet from Iudea, named Agabus.

11 And when hee was come unto us, hee tooke Pauls girdle, & bound his owne hands & feete, and saide, Thus saith the holy Ghost, So shall the Iewes at Hierusalem binde the man that oweth this girdle, and shall deliver him into the handes of the Gentiles.

12 And when wee had heard these things, both we and other of the same place besought him that he would not goe up to Hierusalem.

13 Then Paul answered, and said, What doe ye weeping and breaking mine heart? For I am ready not to be bound onely, but also to die at Hierusalem for the Name of the Lord Iesus.

2 The will of God bridleth all affections in them which earnestly seeke the glory of God.

14 2 So when he would not be perswaded, wee ceased, saying, The will of the Lord be done.

15 And after those dayes we trussed up our fardels, and went up to Hierusalem.

16 There went with us also *certaine* of the disciples of Cesarea, and brought with them one Mnason of Cyprus, an olde disciple, with whom wee should lodge.

17 And when we were come to Hierusalem, the brethren received us gladly.

18 And the next day Paul went in with us unto Iames: and all the Elders were there assembled.

19 3 And when he had embraced them, he told by order all things, that God had wrought among the Gentiles by his ministration.

3 Not that we ought to be proud of our gifts, but to glorifie God.

20 4 So when they heard it, they glorified God, and said unto him, Thou seest, brother, how many thousand Iewes there are which beleeve, and they are all zealous of the Law:

4 In things indifferent (of which sort were not the traditions of the Pharises, but the ceremonies of the Law, vntill such time as Christian libertie was more fully revealed to the Iewes) charitie willeth us to conforme or apply our selves willingly so farre as we may, to our brethren which doe not stubbornly and maliciously, resist the trueth, but are not throughly instructed especially if the question be of a whole multitude.

21 Nowe they are informed of thee, that thou teachest all the Iewes, which are among the Gentiles, to forsake Moses, and sayest that they ought not to circumcise their sonnes, neither to live *after* the customes.

22 What is then *to be done*: the multitude must needes come together: for they shall here that thou art come.

23 Doe therefore this that we say to thee. We have foure men, which have made a vow,

24 Then take, and d purifie thy selfe with them, and e contribute with them, that they may ✣ shave their heads: and all shall know, that those things, whereof they have bene informed concerning thee, are nothing, but that thou thy selfe also walkest and keepest the Law.

d That is, sanctifie thy selfe: for he speaketh not here of the vncleane, but of such as were subiect to the vowe of the Nazarites.

e That it may be known, that they were not onely present at the vowe, but also a chiefe man in it: and therefore it is said afterwards, that Paul declared the dayes of purification: for although the charges for the Nazarites offrings were appointed, yet they might adde somewhat unto them. Num. 6. 11. ✣ Chap. 18, 18. num. 6. 18.

25 For as touching the Gentiles, which beleeve we have written, and determined that they observe no such thing, but that they keepe themselves from things offered to idoles, and from blood, and from that that is strangled, and from fornication.

26 Then Paul tooke the men, and the next day was purified with them, and entred into the Temple, f declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for every one of them.

f The Priests were to be advertised of the accomplishment of the dayes of the purification: because there were sacrifices to be offered the same day that their vow was ended.

27 5 And when the seven dayes were almost ended, the Iewes which were of Asia (when they saw him in the Temple) mooved all the people, and layd hands on him,

5 A preposterous zeale is the cause of great confusion, and great mischiefes.

28 Crying, Men of Israel, helpe: this is the man that teacheth all men every where against the people, and the Law, and this place: moreover, he hath brought Grecians into the Temple, and hath polluted this holy place.

29 For they had seene before Trophimus an Ephesian with him in the city, whom they supposed that Paul had brought into the Temple.

30 Then alle the citie was mooved, and the people ran together: and they tooke Paul, and drewe him out of the Temple, and foorthwith the doores were shut.

31 6 But as they went about to kill him, tidings came unto the chiefe captaine of the band, that all Hierusalem was on an vproare.

6 God findeth some even amongst the wicked and prophane themselves, to hinder the endevours of the rest.

32 Who immediatly tooke souldiers and Centurions, and ran downe unto them: and when they saw the chiefe captaine and the souldiers, they left beating of Paul.

33 Then the chiefe Captaine came neere and tooke him, and commanded him to be bound with two chaines, and demanded who he was, and what he had done.

34 And one cried this, another that, among the people. So when hee could not know the certaintie for the tumult, he commanded him to be led into the castell.

35 And when hee came unto the grieces, it was so that he was borne of the souldiers, for the violence of the people.

36 For the multitude of the people followed after, crying, Away with him.

37 And as Paul should have bene led into the castell, hee saide unto the chiefe captaine, May I speake unto thee? Who saide, Canst thou *speake* Greeke?

38 Art not thou the g Egyptian, who before these dayes raised a sedition, and led out into the wildernesse foure thousand men that were murtherers?

g Touching this Egyptian which assembled thirtie thousand men, reade Iosephus, books 2. chap. 12.

39 Then Paul saide, Doubtlesse, I am a man which am a Iewe, and citizen of Tarsus, a famous

citie of Cilicia, and I beseech thee, suffer mee to speake unto the people.

23 And when hee had given him licence, Paul stood on the grieces, and beckened with the hand unto the people, and when there was made great silence, he spake unto them in the Hebrew tongue, saying,

CHAP. XXII.

1 Paul yeeldeth a reason of his faith, 22 and the Iewes heare him a while: 23 But so soone as they cried out, 24 He is commanded to be scourged and examined, 27 and so declareth that he is citizen of Rome.

YE men, brethren, and fathers, heare my defence now towards you.

2 (And when they heard that hee spake in the Hebrewe tongue to them, they kept the more silence, and he said,)

3 1 I am verely a man, *which am* a Iew, borne in Tarsus in Cilicia, but brought up in this citie at the a feete of Gamaliel, and instructed according to the perfect maner of the Law of the fathers, and was zealous toward God, as ye all are this day.

4 And I persecuted this way unto the death, binding and delivering into prison both men and women,

5 As also the chiefe Priest doth beare me witnes, and all the company of the Elders: of whom also I received letters unto the brethren, and went to Damascus to bring them which were there, bound unto Hierusalem, that they might be punished.

6 ¶ And so it was, as I iourneyed, and was come neere unto Damascus about noone, that suddenly there shone from heaven a great light round about me.

7 So I fell unto the earth, and heard a voyce, saying unto me, Saul, Saul, why persecutest thou me?

8 Then I answered, Who art thou Lord? And he said to mee, I am Iesus of Nazareth, whom thou persecutest.

9 Moreover they that were with mee, saw in deede a light and were afraide: but they heard not the voyce of him that spake unto me.

10 Then I said, What shall I doe, Lord? And the Lord said unto me, Arise, and goe into Damascus: and there it shall be told thee of all things, which are appointed for thee to doe.

11 So when I could not see for the glory of that light, I was led by the hand of them that were with me, and came into Damascus.

12 And one Ananias a godly man, as pertaining to the Law, having good report of all the Iewes which dwelt there,

13 Came unto mee, and stood, and said unto me, Brother Saul, receive thy sight: and that same houre I looked upon him.

14 And he said, The God of our fathers hath appointed thee, that thou shouldest know his will, and shouldest see that Iust one, and shouldest heare the voyce of his mouth.

15 For thou shalt be his witnesse unto all men, of the things which thou hast seene and heard.

16 Now therefore why tariest thou? Arise, and be baptized, and wash away thy sinnes, in calling on the Name of the Lord.

17 ¶ And it came to passe, that when I was come againe to Hierusalem, and prayed in the Temple, I was in a traunce,

18 And saw him, saying unto mee, Make haste, and get thee quickly out of Hierusalem: for they will not receive thy witnesse concerning me.

19 Then I said, Lord, they know that I prisoned, and beat in every Synagogue them that beleeved in thee.

20 And when the blood of thy martyr Steven was shed, I also stoode by, and consented unto his death, & kept the cloathes of them that b slew him.

21 Then hee saide unto me, Depart: for I will send thee farre hence unto the Gentiles.

22 ¶ 2 And they heard him unto this word *but* then they lift up their voyces, and said, Away with such a fellowe from the earth: for it is not meete that he should live.

23 And as they c cried & cast off their cloathes, and threw dust into the aire,

24 3 The chiefe captaine commanded him to be led into the castle, and bade that hee should be scourged, & examined, that he might know wherefore they cried so on him.

25 4 And as they bound him with thongs, Paul said unto the Centurion that stood by, Is it lawfull for you to scourge one that is a Romane, and not condemned?

26 Now when the Centurion heard it, he went, and told the chiefe captaine, saying, Take heede what thou doest: for this man is a Romane.

27 Then the chiefe captaine came, and said to him, Tell me, art thou a Romane? And he said, Yea.

28 And the chiefe captaine answered, With a great summe obtained I this freedome. Then Paul said, But I was so borne.

29 Then straightway they departed from him which should have examined him: and the chiefe captaine also was afraid, after hee knew that he was a d Romane, and that he had bound him.

30 On the next day, because hee would have knowen the certaintie wherefore hee was accused of the Iewes, hee looosed him from *his* bonds, and commanded the hie Priestes and all their Councill to come *together*: and hee brought Paul, and set him before them.

CHAP. XXIII.

1 As Paul pleadeth his cause, 2 Ananias commaundeth them to smite him. 7 Dissention among his accusers. 11 God encourageth him. 14 The Iewes laying wait for Paul, 20 is declared unto the chiefe captaine. 27 Hee sendeth him to Felix the Governour.

AND Paul behelde earnestly the Councill, and said, Men *and* brethren, I have in all good conscience served God vntill this day.

2 2 Then the hie Priest Ananias commaunded them that stood by, to smite him on the mouth.

3 3 Then said Paul to him, God a will smite thee, thou b whited wall: for thou sittest to iudge me according to the Law, and c transgressing the Law, commandest thou me to be smitten?

4 And they that stood by, said, Revilest thou Gods hie Priest?

5 4 Then said Paul, I knew not brethren, that he was the hie Priest: for it is written, ✣ Thou shalt not speake evill of the ruler of thy people.

6 5 But when Paul perceived that the one part were of the Sadduces, and the other of the Pharises,

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2 Paul making a short declaration of his former life, prooveth both his vocation and doctrine to be of God.

a That is, his dayly hearer: the reason of this speech is this, for that they which teach, sit commonly in the higher place speaking to their schollers which sit upon fourmes beneath: and therefore hee saith, at the feete of Gamaliel.

b This is properly spoken: for Steven was murthered of a sort of cunthroats, not by order of Iustice, but by open force: for at that time the Iewes could not put any man to death by Law.

a Stout and stubburne pride will neither it selfe embrace the trueth, neither suffer other to receive it.

c The description of a seditious burly burly, and of an harebrained and mad multitude.

3 The wisdome of the flesh doeth not consider what is iust, but what is profitable, and therewithall measure the profit, according as it appeareth presently.

4 There is no cause why we may not use those lawfull meanes which God giveth us, to repell, or put away an iniurie.

d Not by Nation, but by the lawe of the citie.

1 Paul against the false accusations of his enemies, setteth a good conscience, for proofe whereof, he repeateth the whole course of his life.

a Hypocrites are constrained at length to betray themselves by their intemperancie.

3 It is lawfull for us so complaine of iniuries, and to summon the wicked to the iudgement seate of God, so that we do it without hatred, and with a quiet and peaceable minde. a It appeareth plainely by the Greeke phrase, that Paul did not curse the hie Priest, but onely pronounce the punishment of God against him. b This is a vehement and sharpe speech, but yet not reproachfull: For the godly man speake roundly, and yet be voyde of the bitter affection of a sharpe and angry minde. c For the Lawe commandeth the Iudge to beare the person that is accused patiently, and to pronounce the sentence advisedly. 4 We must willingly and from the heart give honour to Magistrates, although they be tyrants. ✣ Exod. 22.27. 5 We may lawfully sometimes set the wicked together by the eares, that they may leave off to assault us, so that it be with no hindrance of the trueth.

Phariſes, he cried in the Councill, Men *and* brethren, * I am a Phariſe, the ſonne of a Phariſe: I am accuſed of the hope and reſurrection of the dead.

7 6 And when hee had ſayd this, there was a diſſenſion betweene the Phariſes & the Sadduces, ſo that the multitude was divided.

8 7 * For the Sadduces ſay that there is no reſurrection, neither d Angel, nor ſpirit: but the Phariſes confeſſe both.

9 8 Then there was a great crie: and the e Scribes of the Phariſes part roſe up, and ſtrove, ſaying, We finde none evill in this man: but if a ſpirit or an Angel hath ſpoken to him, let us not fight againſt God.

10 9 And when there was a great diſſenſion, the chiefe captaine, fearing leſt Paul ſhould have bene pulled in pieces of them, commanded the ſouldiers to go downe, and take him from among them, and to bring him into the caſtell.

11 Now the night following, the Lord ſtood by him, and ſaid, Be of good courage, Paul, for as thou haſt teſtified of mee in Hieruſalem, ſo muſt thou beare witneſſe alſo at Rome.

12 10 And when the day was come, certaine of the Iewes made an aſſembly, and bound themſelves f with a curſe, ſaying, that they would neither eate nor drinke till they had killed Paul.

13 And they were moe then fourtie, which had made this conſpiracie.

14 And they came to the chiefe Prieſts and Elders, and ſaid, Wee have bound our ſelves with a ſolemne curſe, that we will eate nothing, untill wee have ſlaine Paul.

15 Now therefore, ye and the Councill, ſignifie unto the chiefe captaine, that he bring him forth unto you to morrow, as though you would knowe ſome thing more perfectly of him, and we, or ever he come neere will be ready to kill him.

16 But when Pauls ſiſters ſonne heard of their laying await, he went, and entred into the caſtell, and told Paul.

17 11 And Paul called one of the Centurions unto him, and ſaid, Take this yong man hence unto the chiefe captaine: for he hath a certaine thing to ſhew him.

18 So he tooke him, and brought him to the chiefe captaine, and ſayd, Paul the priſoner called me unto him, and prayed mee to bring this yong man unto thee, which hath ſome thing to ſay unto thee.

19 Then the chiefe captaine tooke him by the hand, and went apart with him alone, and asked him, What haſt thou to ſhew me?

20 And he ſayd, The Iewes have conſpired to deſire thee, that thou wouldeſt bring foorth Paul to morrow into the Councill, as though they would inquire ſomewhat of him more perfectly:

21 But let them not perſwade thee: for there lie in wait for him of them, more then fourty men, which have bound themſelves with a curſe, that they will neither eate nor drinke, till they have killed him: and now are they ready, and wait for thy promiſe.

22 12 The chiefe captain then let the yong man depart, after hee had charged him to utter it to no man, that hee had ‖ ſhewed him theſe things.

23 And he called unto him two certaine Centurions, ſaying, Make ready two hundreth ſouldiers, that they may goe to Ceſarea, and horſemen threeſcore and ten, and two hundreth with darts, at the third houre of the night:

24 And let them make ready an horſe, that Paul being ſet on, may me brought ſafe unto Felix the governour.

25 And he wrote an Epiſtle in this maner:

26 13 Claudius Lyſias unto the moſt noble governour Felix ſendeth greeting.

27 As this man was taken of the Iewes, and ſhould have beene killed of them, I came upon them with a garriſon, and reſcued him, perceiving that hee was a Romaine.

28 And when I would have knowen the cauſe wherefore they accuſed him, I brought him foorth into their Councill.

29 *There* I perceived that hee was accuſed of queſtions of their Law, but had no crime worthy of death, or of bonds.

30 And when it was ſhewed mee, how that the Iewes layd wait for the man, I ſent *him* ſtraightway to thee, and commanded his accuſers to ſpeake before thee the things that they had againſt him. Farewell.

31 Then the ſouldiers as it was commaunded them, tooke Paul, and brought him by night to Antipatris,

32 And the next day, they left the horſemen to goe with him, and returned into the Caſtell.

33 Now when they came to Ceſarea, they delivered the Epiſtle to the governour, and preſented Paul alſo unto him.

34 So when the Governour had read it, he asked of what province he was: and when he underſtood that he was of Cilicia,

35 I will heare thee, ſayd hee, when thine accuſers alſo are come, and commaunded him to be kept in Herods iudgement hall.

CHAP. XXIV.

a Tertullus accuſeth Paul: 10 *He anſwereth for himſelfe:* 22 *He preacheth Chriſt to the gobernour and his wife.* 27 *Felix hopeth, but in vaine, to receive a bribe,* 28 *who going from his office, leaveth Paul in priſon.*

NOw 1 after five dayes, Ananias the hie Prieſt came down with the Elders, and *with* Tertullus a certaine oratour, which appeared before the governour againſt Paul.

2 And when he was called foorth, Tertullus began to accuſe *him*, ſaying, Seeing that wee have obteined great quietneſſe a through thee, and that many b worthy things are done unto this nation through thy providence,

3 We acknowledge it wholly, and in all places, moſt noble Felix, with all thankes.

4 But that I be not tedious unto thee, I pray thee, that thou wouldeſt heare us of thy curteſie a few words.

5 Certainely we have found this man a c peſtilent fellow, and a moover of ſedition among all the Iewes thorowout the world, and a d chiefe maintainer of the ſect of the e Nazarites:

6 And hath gone about to pollute the Temple: therefore we tooke him, and would have iudged him according to our Law:

7 But the chiefe captaine Lyſias came upon us, and with great violence tooke him out of our hands,

8 Commanding his accuſers to come to thee: of whom thou mayeſt (if thou wilt inquire) know all theſe things whereof we accuſe him.

9 And

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* Chap. 14. 22. phil 3. 5.

6 The concord of the wicked is weake although they conſpire together to oppreſſe the iuſt.

7 It is an olde hereſie of the Sadduces, to denie the ſubſtance of Angels and ſoules, and therewith all the reſurrection of the dead.

* Mat. 22. 23.

d Natures that want bodies.

‖ The Lord when it pleaſeth him, findeth defenders of his cauſe, even amongſt his enemies.

e The Scribes office was a publik office, and the name of the Phariſes was the name of a ſect.

9 God will not forſake his to the end.

10 Such as are caried away with a fooliſh zeale, think that they may lie and murther, and doe whatſoever miſchiefe they liſt.

f They curſing and banning themſelves, promiſed.

g Yee and the Senate requiring the ſame to be done leaſt that the Tribune ſhould thinke that it was demanded of him at ſome private mans ſuite.

11 The wiſedome of the Spirit muſt be ioyned with ſimplicitie.

12 There is no counſell againſt the Lord and his ſervants.

‖ Greeke, that thou haſt ſhewed theſe things to mee.

13 Lyſias is ſuddenly made by the Lord Pauls patron.

1 Hypocrites, when they cannot doe what they would doe by force and deceit, at length they goe about to compaſſe it by a ſhew of Law.

a Felix ruled that province with great cruelty and covetouſneſſe, and yet Ioſephus recordeth that he did many worthy things, as that hee tooke Eleazar the captaine of certain cut throats, and put that deceiving wretch the Egyptian to flight, which cauſed great troubles in Iudea.

b He uſeth a word which the Stoikes defined to be a perfit duetie and behaviour.

c Word for word, a plague.

d As you would ſay, a ringleader, or enſigne bearer.

e So they called the Chriſtians ſcoffingly whereupon it came of the townes name where they thought that Chriſt was borne, that Iulian the Apoſtate called him Galilean.

f Confirmed Tertullus his saying.

a Tertullus by the devils rhethoricke beginneth with flatterie, maketh an end with lies: but Paul using heavenly eloquence, and but a simple beginning casteth off from himselfe the crime of sedition, wherewith he was burdened, with a simple denial.

g Paul pleaded his cause two yeeres before Felix departed out of the province, chap. 24. but he had governed Trachonitie, and Batanea, and Galaunite, before that Claudius made him governour of Iudea: Iosephus in the history of the Iewes warre, lib 2. chap 12.

b They cannot lay foorth before thee and proove by good reasons.

3 Paul goeth in the cause of Religion from a state conterturall to a state of qualitie not onely not denying that obiected against him, but also proving it to be true, to be heavenly and from God, and to be the oldest of all religions.

i Here this word, Heresie, or sect, is taken in good part.

4 Paulin conclusion telleth the thing which was done truely, which Tertullus had before divers wayes corrupted.

k And while I was busie about those things.

l Hereby it appeareth that these of Asia were Saul his enemies, and those that stirred up the people against him. m Whither the Tribune brought me.

5 The Iudge suspendeth his sentence, because the matter is doubtfull.

n Felix could not iudge whether he had done wickedly in the matters of his religion or no, untill he had better understanding of that way which Paul professed: and as for other matters touching the sedition, he thinketh good to deferre it till hee heare Lysias, and therefore he gave Paul somewhat more liberty. 6 God is a most faithfull keeper of his servants, and the force of the truth is wonderfull, even amongst men which are otherwise prophane.

9 And the Iewes likewise ſ assented, saying that it was so.

10 a Then Paul, after that the governour had beckened unto him that hee should speake, answered, I do the more gladly answere for my selfe, forasmuch as I know that thou hast beene oft many yeeres a iudge unto this nation,

11 Seeing that thou mayest knowe, that there are but twelve dayes since I came up to worship in Hierusalem.

12 And they neither found me in the Temple, disputing with any man, neither making oproare among the people, neither in the Synagogues, nor in the citie.

13 Neither can they b proove the things, whereof they now accuse me.

14 3 But this I confesse unto thee, that after the way (which they call i heresie) so worship I the God of my fathers, beleeving all things which are written in the Law and the Prophets,

15 And have hope towards God, that the resurrection of the dead, which they themselves looke for also, shall be both of iust and iniust.

16 And herein I indevour my selfe to have alway a cleare conscience toward God and toward men.

17 4 Now after many yeeres, I came & brought almes to my nation and offerings.

18 At k what time, certaine Iewes of l Asia found mee purified in the Temple, neither with multitude, nor with tumult.

19 Who ought to have beene present before thee, and accuse *me*, if they had ought against me.

20 Or *let* these themselves say, If they have found any iniuſt thing in mee, while I stood in the m Councill.

21 Except *it be* for this one voyce, that I cried standing among them, Of the resurrection of the dead am I accused of you this day.

22 5 Now when Felix heard these things, hee deferred them, and sayd, When I shall more n perfectly know the things which concerne this way, by the comming of Lysias the chiefe Captaine, I will decide your matter.

23 6 Then hee commaunded a Centurion to keepe Paul, and that he should have ease, and that he should forbid none of his acquaintance to minister unto him, or to come unto him.

24 ¶ And after certaine dayes, came Felix with his wife o Drusilla, which was a Iewesse, *and* he called foorth Paul, and heard him of the faith in Christ.

25 And as he disputed of righteousnes & temperance, & of the iudgement to come, Felix trembled, and answered, Go thy way for this time, and when I have convenient time, I will call for thee.

26 Hee hoped also that money should have beene given him of Paul, that he might loose him: wherefore hee sent for him the oftner, and communed with him.

27 7 When two yeeres were expired, Porcius Festus came into Felix roome, and *Felix* willing to p get favour of the Iewes, left Paul bound.

p *For whereas he had behaued himselfe very wickedly in the province, had it not beene for fauour of his brother Pallas, hee should haue died for: so that we may gather hereby why he would haue pleasured the Iewes.*

CHAP. XXV.

1 *Festus succeeding Felix,* 6 *commaundeth Paul to be brought foorth.* 11 *Paul appealeth unto Cesar.* 14 *Festus openeth Pauls matter to king Agrippa.* 23 *and bringeth him before him,* 27 *that he may understand his cause.*

WHen q Festus was then come into the province, after three dayes hee went up from Cesarea unto Hierusalem.

2 Then the high Priest, and the chiefe of the Iewes appeared before him against Paul: and they besought him,

3 And desired favour against him, that hee would send for him to Hierusalem: and they layd wait to kill him by the way.

4 But Festus answered, that Paul should be kept at Cesarea, and that he himselfe would shortly depart *thither*.

5 Let them therefore, sayd he, which among you are able, come downe with us: and if there be any wickednesse in the man, let them accuse him.

6 ¶ a Nowe when he had tarried among them no more r then ten dayes, he went downe to Cesarea, and the next day sate in the iudgement seate, and commanded Paul to be brought.

7 And when hee was come, the Iewes which were come from Ierusalem, stoode about him and layd many and grievous complaints against Paul, whereof a they could make no plaine proofe,

8 Forasmuch as he answered that he had neither offended any thing against the law of the Iewes, neither against ſ temple, nor against Cesar.

9 3 Yet Festus willing to get favour of the Iewes, answered Paul and sayd, Wilt thou goe up to Hierusalem, and there be iudged of these things before me?

10 Then said Paul, I stand at Cesars iudgement seate, where I ought to be iudged: to the Iewes I have done no wrong, as thou very well knowest.

11 For if I have done wrong, or committed any thing worthy of death, I refuse not to die: but if there be none of these things, whereof they accuse me, no man, to pleasure them, can deliver me to them: I appeale unto Cesar.

12 Then when Festus had spoken with the Councill, hee answered, Hast thou appealed unto Cesar? unto Cesar shalt thou goe.

13 ¶ 4 And after certaine dayes, King t Agrippa and Bernice came downe to Cesarea to salute Festus.

14 And when they had remained there many dayes, Festus declared Pauls cause unto the King saying, There is a certaine man left in prison by Felix,

15 Of whom when I came to Hierusalem, the hie Priests and Elders of the Iewes enformed me, and desired to have iudgement against him.

16 To whom I answered, that it is not the maner of ſ Romanes for favour to c deliver any man to the death, before that he which is accused, have the accusers before him, and have place to defend himselfe, concerning the crime.

17 Therefore when they were come hither, without delay the day following I sate on the iudgement seate, and commanded the man to be brought foorth.

18 Against whom when the accusers stood up, they

q For Felix was gone before.

r Satans Ministers are subtill and diligent in seeking all occasions. but God who watcheth for his, hindreth all their counsels easily.

a We may repell an iniurie iustly, but not with iniurie.

a They could not proove them certainly and with undoubted reasons.

3 God doeth not onely turne away the counsell of the wicked, but also turneth it upon their owne heads.

4 Festus thinking no such thing, even before Kings, bringing to light the wickednesse of the Iewes, and Pauls innocencie, doeth marvellously confirme the Church of God.

t This Agrippa was Agrippa his sonne, whose death Luke spake of before. and Bernice was his sister.

c The Romans use not to deliver any man to be punished before, &c.

7 In a naughty minde that is guilty to it selfe, although, sometime there be some shew of equitie, yet by and by, it will be extinguished: but in the meane season we have neede to patience, and that continuall.

they brought no crime of such things as I suppo-
fect:

19 f But had certaine questions against him of
their owne d superstitions, and of one Iesus which
was dead, whom Paul affirmed to be alive.

20 And because I doubted of such manner of
question, I asked him whether he would goe to
Hierusalem, and there be iudged of these things.

21 But because he appealed to be reserved to
the examination of Augustus, I commanded him
to be kept, till I might send him to Cesar.

22 6 Then Agrippa sayd unto Festus, I would
also heare the man my selfe. To morrow, said he,
thou shalt heare him.

23 And on the morrowe when Agrippa was
come, and Bernice with great e pompe, and were
entred into the Common-hall with the chiefe cap-
taines and chiefe men of the citie, at Festus com-
mandement Paul was brought foorth.

24 And Festus said, King Agrippa, and all men
which are present with us, yee see this man, about
whom all the multitude of the Iewes have called
upon me, both at Hierusalem, and here, crying, that
he ought not to live any longer.

25 Yet have I found nothing worthy of death,
that he hath committed: nevertheless, seeing that
he hath appealed to Augustus, I have determined
to send him.

26 Of whom I have no certaine thing to write
unto my f lord: wherefore I have brought him
foorth unto you, and especially unto thee, King
Agrippa, that after examination had, I might have
somewhat to write.

27 For mee thinketh it unreasonable to send a
prisoner, and not to shew the causes which are laid
against him.

CHAP. XXVI.

1 Paul in the presence of Agrippa, 4 declareth his life from his childhood, 16 and his calling, 22 with such efficacie of words, 28 that almost he perswaded him to Christianitie. 30 But he and his company depart doing nothing in Pauls matter.

THen Agrippa said unto Paul, Thou art permitted to speake for thy selfe. So Paul stretched forth the hand, and answered for himselfe.

2 1 I thinke my selfe happy, King Agrippa, because I shall answere this day before thee of all the things whereof I am accused of the Iewes:

3 Chiefely, because thou hast knowledge of all customes, and questions which are among the Iewes: wherefore I beseech thee to heare mee patiently.

4 2 As touching my life from *my* childehood, and what it was from the beginning among mine owne nation at Hierusalem, knowe all the Iewes,

5 Which a knewe me beretofore, even from my b Elders (if they would testifie) that after the c most straight sect of our religion, I lived a Pharise.

6 3 And now I stand and am accused for the hope of the promise made of God unto our fathers.

7 Whereunto our twelve tribes instantly serving *God* day and night, hope to come: for the which hopes sake, O king Agrippa, I am accused of the Iewes.

8 4 Why should it be thought a thing incredible unto you, that God should raise againe the dead?

9 I also verely thought in my selfe, that I ought to doe many contrary things against the Name of Iesus of Nazareth.

10 * Which thing I also did in Hierusalem: * Chap. 8. 3.
for many of the Saints I shut up in prison, having received authoritie of the high Priests, and when they were put to death, I gave *my* d sentence.

11 And I punished them throughout all the Synagogues, and e compelled them to blaspheme, and being more madde against them, I persecuted them, even unto strange cities.

12 At which time, even as I went to * Damascus with authoritie, and commission from the high Priests,

13 At midday, O king, I saw in the way a light from heaven passing the brightnesse of the sunne, shine round about mee, and them which went with me.

14 So when wee were all fallen to the earth, I heard a voyce speaking unto me, and saying in the Hebrewe tongue, Saul, Saul, why persecutest thou me? It is hard for thee to kicke against pricks.

15 Then I said, Who art thou, Lord? And he said, I am Iesus whom thou persecutest.

16 But rise and stand upon thy feet: for I have appeared unto thee for this purpose to appoint thee a minister and a witnesse, both of the things which thou hast seene, and of the things in the which I will appeare unto thee,

17 Delivering thee from this people, and from the Gentiles, unto whom now I send thee,

18 9 To open their eyes, that they may turne from darkenesse to light, and from the power of Satan unto God, that they may receive forgivenesse of sinnes, and inheritance among them, which are sanctified by faith in me.

19 6 Wherefore, King Agrippa, I was not disobedient unto the heavenly vision.

20 * But shewed first unto them of Damascus, and at Hierusalem, and thorowout all the coasts of Iudea, and *then* to the Gentiles, that they should repent and turne to God, and doe workes worthy amendment of life.

21 For this cause the Iewes caught me in the * Temple, and went about to kill me.

22 7 Nevertheless, I obtained helpe of God, and continue unto this day, witnessing both to f small and to great, saying none other things, then those which the Prophets and Moses did say should come,

23 *To wit*, that Christ should g suffer, and that he should be the h first that should rise from the dead, and should shew i light unto this people, and to the Gentiles.

24 8 And as he thus answered for himselfe, Festus sayd with a loud voyce, Paul, thou art beside thy selfe, much learning doeth make thee mad.

25 But he said, I am not mad, O noble Festus, but I speake the words of trueth, and soberneesse.

26 For the king knoweth of these things, before whom also I speake boldly: for I am perswaded that none of these things are hidden from him: for this thing was not done in a k corner.

27 9 O king Agrippa, beleevest thou the Prophets? I know that thou beleevest.

28 Then Agrippa said unto Paul, Almost thou perswadest me to become a Christian.

29 Then Paul said, l I would to God that not onely thou, but also all that heare me to day, were both almost, and altogether such as I am, except these bonds.

30 10 And when he had thus spoken, the king

f The prophane and wicked take occasion to condemne the true doctrine by reason of priuate controuersies and contentions of men betweene themselves: but the truth nevertheless abideth in the meane season safe and sure.

d This prophane man calleth the Iewes religion superstition: and that before King Agrippa, no no marvaile: for the rulers of provinces by reason of the majestie of the empire of Rome used to preferre themselves before kings.

6 That is fulfilled in Paul, which the Lord before had told to Ananias of him. Chap. 9. 15.

e Gorgeously like a Prince.

f To Augustus. Good Princes refused this name at the first: to wit, to be called Lords, but afterward they admitted it, as we reade of Traianus.

1 To have a skilfull iudge is a great and singular gift of God

2 Paul divideth the historie of his life into two times: for the first he calleth his adversaries witnesses: for the latter, the fathers and Prophets.

a What I was, and where, and how I lived.

b That my parents were Pharises.

c The sect of the Pharises was the most exquisite amongst all the sects of the Iewes, for it was better then all the rest.

3 There are three chiefe and principall witnesses of true doctrine God, the true Fathers, and the consent of the Church.

4 He proveth the resurrection of the dead first by the power of God, then by the resurrection of Christ: whereof he is a sufficient witnesse.

d I consented to, and allowed of their doing: for he was not a iudge.

e By extreme punishment.

* Chap. 9. 2.

f The end of the Gospel is to save them which are brought to the knowledge of Christ, and are iustified and sanctified in him being layd hold on by faith.

6 Paul alledgeth God to be authour of the office of his Apostleship, and his grace as a witnesse.

* Chap 9. 22. 28. and 13. 49.

* Coap. 21. 30.

7 Christ is the end of the Law and the Prophets.

f To every one.

g That Christ should not be such a King as the Iewes dreamed of, but one appointed to beare our miseries, and the punishment of our sinnes.

h The first of them which are raised from the dead.

i Life yea, and that a most blessed life which shall be end-lesse: and this is set against darkenesse, which almost in all tongues signifieth sometime death, and sometime miserie and calamitie.

8 The wisedome of God is madnesse to fooles, yet notwithstanding we must boldly avouch the trueth.

b Secretly, and privily.

9 Paul as it were forgetting himselfe that he stood a prisoner to defend his cause, he forgetteth not the office of his Apostleship.

l I would to God that not onely almost, but thorowly and altogether both thou and all that heare me this day, might be made as I am, my bonds onely except

10 Paul is solemnly quit, and yet not dismissed.

roſe up, and the governour, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betweene themſelves, ſaying. This man doeth nothing worthy of death, nor of bonds.

32 Then ſayd Agrippa unto Feſtus, This man might have beene looſed, if he had not appealed unto Ceſar.

CHAP. XXVII.

1 Paul 7, 9 foretelleth the perill of the voyage, 11 but he is not beleved. 14 They are toſſed to and fro with the tempeſt. 20, 41 and ſuffer ſhipwracke: 34 Yet all ſafe and ſound 44 eſcape to land.

1 Paul with many other priſoners, and through the midſt of many deaths, is brought to Rome, but yet by Gods owne hand as it were, and ſet forth and commended unto the world with many ſingular teſtimonies. * 2 Cor. 11, 25.

NOw 1 when it was concluded, that we ſhould ſaile into Italie, they delivered both Paul, and certaine other priſoners unto a Centurion, named Iulius, of the band of Auguſtus.

2 And * we entred into a ſhippe of Adramyttium, purpoſing to ſaile by the coaſtes of Aſia, and launched foorth, and had Ariſtarchus of Macedonia, a Theſſalonian, with us.

3 And the next day we arrived at Sidon: and Iulius courteouſly entreated Paul, and gave him libertie to goe unto his friends, that they might refreſh him.

4 And from thence we launched, and ſailed hard by Cyprus, becauſe the windes were contrary.

5 Then ſailed we over the ſea by Cilicia, and Pamphylia, and came to Myra, *a citie* in Licia.

6 And there the Centurion found a ſhippe of Alexandria, ſailing into Italie, and put us therein.

a Which was an high hill of Candie.

7 And when we had ſailed ſlowly many dayes, and ſcarce were come againſt Gnidum, becauſe the winde ſuffered us not, we ſailed hard by Candie, neere to a Salmone.

8 And with much adoe ſailed beyond it, and came unto a certaine place called the Faire havens, neere unto the which was the citie Laſea.

b This is meant of the Iewes faſt, which they keepe in the feaſt of expiation, as we reade Levit. 23, 27. which fell in the ſeventh moneth which we call October, and is not good for navigation, or ſailing.

9 a So when much time was ſpent, and ſailing was now ieopardous, becauſe alſo the b Faſt was now paſſed. Paul exhorted *them*

10 And ſaid unto them, Sirs, I ſee that this voyage will be with hurt, and much damage, not of the lading and ſhip onely, but alſo of our lives.

11 3 Nevertheleſſe the Centurion beleeved rather the governour and the maſter of the ſhippe, then thoſe things which were ſpoken of Paul.

12 And becauſe the haven was not commodious to winter in, many tooke counſell to depart thence, if by any meanes they might attaine to Phenice, *there* to winter, which is an haven of Candie, and lieth toward the Southweſt and by Weſt, and Northweſt and by Weſt.

13 And when the Southerne winde blew ſoftly, they ſuppoſing to attaine their purpoſe, looſed neerer, and ſailed by Candie.

14 But anon after, there aroſe by c it a ſtormie winde called d Euroclydon.

15 And when the ſhip was caught, and could not reſiſt the winde, we let her goe, and were caried away.

16 And we ran under a little Yle named Clauda, and had much adoe to get the boat.

17 Which they tooke up and uſed all helpe, undergirding the ſhip, fearing leaſt they ſhould have fallen unto Syrtes, and they ſtrake ſaile, and ſo were caried.

18 4 The next day when we were toſſed with an exceeding tempeſt, they lightned the ſhip.

19 And the third day wee caſt out with our owne hands the takling of the ſhip.

20 And when neither ſunne nor ſtarres in many dayes appeared, and no ſmall tempeſt lay upon us, all hope that we ſhould be ſaved, was then taken away.

21 5 But after long abſtinence, Paul ſtood forth in the mids of them, and ſaid, Sirs, ye ſhould have hearkened to me, and not have looſed from Candie: ſo ſhould ye have gained this hurt and loſſe.

22 But now I exhort you to be of good courage: for there ſhall be no loſſe of any mans life among you, ſave of the ſhip onely.

23 For there ſtood by me this night the Angel of God, whoſe I am, and whom I ſerve,

24 Saying, Feare not, Paul: for thou muſt be brought before Ceſar: and loe, God hath given unto thee freely, all that ſaile with thee.

25 6 Wherefore, Sirs, be of good courage: for I beleeve God, that it ſhall be ſo as it hath beene told me.

26 Howbeit, we muſt be caſt into a certaine Iland.

27 7 And when the fourteenth night was come, as wee were caried to and fro in the e Adriaticall *ſea* about midnight the ſhipmen, deemed that ſome countrey f approached unto them.

28 And ſounded, and found it twenty fathoms: and when they had gone a little further, they ſounded againe, and found fifteene fathoms.

29 Then fearing leaſt they ſhould have fallen into ſome rough places, they caſt foure ancres out of the ſterne, and wiſhed that the day were come.

30 8 Now as the mariners were about to flee out of the ſhip, and had let downe the boat into the ſea under a colour as though they would have caſt ankers out of the foreſhip.

31 9 Paul ſaide unto the Centurion and the ſouldiers, Except theſe abide in the ſhip, ye cannot be ſafe.

32 Then the ſouldiers cut off the ropes of the boat, and let it fall away.

33 10 And when it began to be day, Paul exhorted them all to take meat, ſaying. This is the fourteenth day that ye have tarried, and continued faſting, receiving nothing:

34 Wherefore I exhort you to take meat: for this is for your ſafegard: for there ſhall not an g haire fall from the head of any of you.

35 And when he had thus ſpoken, hee tooke bread, and gave thankes to God in preſence of them all, and brake it, and began to eate.

36 Then were they all of good courage, and they alſo tooke meat.

37 Now we were in the ſhip in all two hundred threeſcore and ſixteene ſoules.

38 And when they had eaten enough, they lightened the ſhip, and caſt out the wheat into the ſea.

39 11 And when it was day, they knew not the countrey, but they eſpied a certaine h creeke with a barke, into the which they were minded (if it were poſſible) to thruſt in the ſhip.

40 So when they had taken up the ankers, they committed *the ſhippe* unto the ſea, and looſed the rudder bonds, and hoiſed up the maine ſaile to the winde, and drew to the ſhore.

41 And when they fell into a place, where i two ſeas meete, they thruſt in the ſhippe: and the forepart ſtucke faſt, and could not be mooved, but the hinderpart was broken with the violence of the waves.

42 12 Then

5 God ſpareth the wicked for a time, for his elect and choſens ſake.

6 The promiſe is made effectuall through faith.

7 We attaine and come to the promiſed and ſure ſalvation through the midſt of temptation and death it ſelfe.

e For Ptolome writeth, that the Adriaticall ſea beareth upon the Eaſt ſhore of Silicia

f That they drew neere to ſome countrey.

8 There is none ſo foule an act, whereupon diſtruſt and an evill conſcience doe not enforce men.

9 Although the performing of Gods promiſes doth not ſimply depend upon ſecond cauſes, yet they make themſelves unworthy of Gods bountifulneſſe, which doe not embrace thoſe meanes which God offereth them, either upon raſhneſſe or diſtruſt.

10 When the world trembleth, the faithfull alone be not onely quiet, but confirme others by their example.

g This is a proverbe which the Hebrues uſe, whereby is meant, that they ſhalbe ſafe and not one of them periſh.

11 Then are tempeſts moſt of all to be feared and looked for when the port or haven is neereſt.

h A creeke in a ſea within land, as the Adriaticall ſea, and the Perſian ſea

i So is Iſthmus called, becauſe the ſea toucheth it on both ſides.

42 12 Then the ſouldiers counſell was to kill the priſoners, leaſt any of them, when he had ſwomme out, ſhould flee away.

43 13 But the Centurion willing to ſave Paul, ſtayed them from *this* counſell, and commaunded that they that could ſwimme, ſhould caſt themſelves firſt into the ſea, and goe out to land:

44 14 And the other, ſome on boards, and ſome on certaine *peeces* of the ſhip: and ſo it came to paſſe, that they came all ſafe to land.

CHAP. XXVIII.

1 The Barbarians curteous towards Paul and his companie. 3 A viper vpon Pauls hand. 6 He ſhaketh it off with no harme. 8 Publius and others are by him healed. 11 They depart from Melita. 16 and come to Rome. 17 Paul openeth to the Iewes, 20 the cauſe of his comming: 22 He preacheth Ieſus. 30 two yeeres.

AND when they were come ſafe, then they knew that the Ile was called a Melita.

2 And the Barbarians ſhewed us no litle kindneſſe, for they kindled a fire, and received us every one, becaule of the preſent ſhowre, and becauſe of the cold.

3 1 And when Paul had gathered a number of ſticks, and laid them on the fire, there came a viper out of the heat, and leapt on his hand.

4 2 Now when the Barbarians ſawe the worme hang on his hand, they ſaid among themſelves, This man ſurely is a murtherer, whom, though he hath eſcaped the ſea, yet b Vengeance hath not ſuffered to live.

5 But hee ſhooke off the worme into the fire, and felt no harme.

6 Howbeit they waited when hee ſhould have c ſwolne, or fallen downe dead ſuddenly: 3 but after they had looked a great while, and ſawe no inconvenience come to him, they changed their mindes, and ſaid, That he was a God.

7 4 In the ſame quarters, the chiefe man of the Ile (whoſe name was Publius) had poſſeſſions: the ſame received us, and lodged us three dayes courteouſly.

8 And ſo it was, that the father of Publius lay ſicke of the fever, and of a bloodie flixe: to whom Paul entred in, and when hee prayed, hee layde *his* hands on him, and healed him.

9 5 When this then was done, other alſo in the Ile, which had diſeaſes, came to him, and were healed.

10 6 Which alſo did us great honour: and when wee departed, they laded us with things neceſſarie.

11 7 Now after three moneths wee departed in a ſhip of Alexandria, which had wintred in the Ile, whoſe d badge was Caſtor, and Pollux.

12 And when we arrived at Syracuſe, we taried *there* three dayes.

13 And from thence wee fet a compaſſe, and came to Rhegium: and after one day, the South wind blewe, and wee came the ſecond day to Puteoli:

14 8 Where wee found brethren, and were deſired to tary with them ſeven dayes, and ſo we went toward Rome.

15 9 And from thence when the brethren heard of us, they came to meete us at the e Market of Appius, and at the three tavernes, whom when Paul ſawe, hee thanked God, and waxed bolde.

16 So when wee came to Rome, the Centurion delivered the priſoners to the generall Captaine: but Paul was ſuffered to dwell by f himſelfe with a ſouldier that kept him.

17 10 And the third day after, Paul called the chiefe of the Iewes together, and when they were come, hee ſaide unto them, Men *and* brethren, though I have committed nothing againſt the people, or Lawes of the fathers, *yet was* I delivered priſoner from Hieruſalem into the handes of the Romanes.

18 Who when they had examined me, would have let me go, becauſe there was no cauſe of death in me.

19 11 But when the Iewes ſpake contrarie, I was conſtrained to appeale unto Ceſar, not becauſe I had ought to accuſe my nation of.

20 For this cauſe therefore have I called for you to ſee *you*, and to ſpeake with *you*: for that hope of Iſraels ſake, I am bound with this chaine.

21 Then they ſaid unto him, We neither received letters out of Iudea concerning thee, neither came any of the brethren that ſhewed or ſpake any evill of thee.

22 But wee will heare of thee what thou thinkeſt: for as concerning this ſect, we know that everie where it is ſpoken againſt.

23 12 And when they had appointed him a day, there came many unto him into *his* lodging, to whom hee expounded, g teſtifying the kingdome of God, and perſwading them thoſe things that concerne Ieſus, both out of the Lawe of Moſes, and out of the Prophets, from morning to night.

24 13 And ſome were perſwading with the things which were ſpoken, and ſome beleeved not.

25 Therefore when they agreed not among themſelves, they departed, after that Paul had ſpoken one word, *to wit*, Well ſpake the holy Ghoſt by Eſaias the Prophet unto our fathers,

26 14 Saying.* Goe unto this people, and ſay, By hearing ye ſhall heare, and ſhall not underſtand, and ſeeing ye ſhall ſee, and not perceive.

27 For the heart of this people is waxed fatte, and their eares are dull of hearing, and with their eyes have they h winked, leaſt they ſhould ſee with *their* eyes, and heare with *their* eares, and underſtand with *their* hearts, and ſhould returne that I might heale them.

28 15 Be it knowen therefore unto you, that this ſalvation of God is ſent to the Gentiles, and they ſhall heare it.

29 16 And when hee had ſaid theſe things, the Iewes departed, and had great reaſoning among themſelves.

30 17 And Paul remained two yeeres full in an houſe hired for himſelfe, and received all that came in unto him,

31 Preaching the kingdome of God, and teaching thoſe things which concerne the Lord Ieſus Chriſt, with all boldneſſe of ſpeech, without let.

THE

12 There is no worre more unfaithfulnes and unthankfulnes then in unbeleevers.
13 God bridleth even amongſt his enemies them whole helpe he uſeth to preſerve his.
14 The goodneſſe of God overcommeth mans malice.

a That is it which at this day we call Malta.

1 The godly are ſure to have danger upon danger, but they have alwayes a glorious iſſue.
a Although adverſitie be the puniſhment of ſinne, yet ſeeing that God in punishing of men doth not alwayes reſpect ſinne, they iudge raſhly, which either doe not wait for the end, or doe iudge aduerſe to me of men according to proſperitie or adverſitie.
b Right and reaſon
c The Greeke word ſignifieth, to be inflamed, or to ſwell: moreover Dioſcorides in his 6 booke chap. 38. witneſſeth, that the biting of a viper cauſeth a ſwelling of the bodie, and ſo ſaith Nicander, in his remedies againſt poyſons.
3 There is nothing more unconſtant every way, then they which are ignorant of true religion
4 It never yet repented any man, that received the ſervant of God, were he never ſo miſerable and poore

9 God never ſuffereth his to be aſſaulted above their ſtrength.
e Appius way was a pavement made by Appius the blind with the helpe of his ſouldiers, long and broad, and runneth out toward the ſea, and there were three tavernes in it.
f Not in a common priſon, but in a houſe which he hired for himſelfe.
10 Paul in every place remembreth himſelfe to be an Apoſtle.
11 We may uſe the meanes which God giveth us, but ſo that we ſeeke the glorie of God, and not our ſelves.

12 The law and the Goſpell agree well together.
g By good reaſons, and proowed that the kingdome of God foretold them by the Prophets, was come.
13 The Goſpell is a ſavour of life to them that beleeve, & a ſavour of death to them that be diſobedient.
14 The unbeleevers doe willingly reſiſt the trueth, and yet not by chance.
* Eſa 6 9. matth. 13, 14. marke 4, 12. luke 8. 10. iohn 12. 40. rom 11. 8.
h They made as though they ſaw not, but which they ſaw againſt their willes: yea they did ſee, but they would not ſee
15 The unbeleefe of the reprobate and caſtawayes cannot cauſe the trueth of God to be of none effect.
16 Not the Goſpell, but the contempt of the Goſpel is the cauſe of ſtrife and debate.
17 The worde of God cannot be bound.

5 Although Paul were a captive, yet the vertue of God was not captive. 6 God doe bwell to ſtrangers for his children ſake. 7 Moles doe not defile the Saints, which doe in no wiſe conſent unto them. d So they uſed to decke the fore part of their ſhippes, whereupon the ſhippes were called by ſuch names. 8 God boweth and bendeth the hearts even of profane men, as he pleaſeth him to favour his.

THE EPISTLE OF THE APOSTLE PAVL TO THE ROMANES.

CHAP. I.

1 He first sheweth on what an heavie his Apostleship standeth. 15 Then bee commendeth the Gospell, 16 by which God stretcheth out his power to those that are subiect 17 to faith, 21 the wicked are guilty of wilfull thanklesnesse to God: 26 For which his wrath was worthily powred on them, 29 so that they cannot bee excused at all since of sinne.

PAVL a a servant of IESUS Christ called *to be* b an Apostle, * c put apart *to preach* the Gospel of God,

2 (Which bee had promised afore by his Prophets in the holy Scriptures)

3 Concerning his d Sonne Iesus Christ our Lord (which was e made of the seed of David f according to the flesh,

4 And g declared h mightily *to be* the sonne of God, touching the Spirit of sanctification by the resurrection from the dead)

5 i By whome wee have received k grace and Apostleship (that l obedience might be given unto the faith) for his name m among all the Gentiles,

6 Among whome ye be also the n called of Iesus Christ:

7 To all *you* that be at Rome beloved of God, called *to be* Saints: o Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

8 p First I thanke my God through Iesus Christ for you all, because your faith is q published thorowout the r whole world.

9 For God is my witnesse (whom I serve in my s spirit in the t Gospell of his Sonne) that without ceasing I make mention of you,

10 Alwayes in my prayers, beseeching that by some meanes, one time or other I might have a prosperous iourney by the will of God, to come unto you.

11 For I long to see you, that I might bestowe among you some spirituall gift, that you might be strengthened:

12 That is, that u I might be comforted together with you, through *our* mutuall faith, both yours and mine.

13 Now my brethren, I would that yee should not be ignorant, how that I have oftentimes purposed to come unto you (but have bene let hitherto) that I might have some fruit also among you, as I *have* among the other Gentiles.

14 I am debter both to the Grecians, and to the Barbarians, both to the wise men and to the unwise.

15 Therefore, as much as in me is, I am readie to preach the Gospell to you also ỹ are at x Rome.

16 For I am not ashamed of the Gospell of Christ: y for it is the z power of God unto salvation to every one that beleeveth, to the Iew first, and also to the a Grecian.

17 b For by it the righteousnesse of God is revealed from c faith to faith: d as it is written, * The iust shall live by faith.

18 e For the wrath of God is revealed from heaven against f all ungodlinesse, and unrighteousnesse of men, which withholde the g trueth in unrighteousnesse.

19 h For asmuch as that, which may be known of God, is manifest in i them, for God hath shewed it unto k them,

20 For the invisible things of him, that is, his eternall power and God head, are seene by the creation of the world, being l considered in *his* works, to the intent that they should be without excuse:

21 Because that when they knewe God, they m glorified him not as God, neither were thankefull, but became n vaine in their thoughts, and their foolish heart was full of darkenesse.

22 When they o professed themselves to be wise, they became fooles,

23 For they turned the glorie of the p incorruptible God to the similitude of the image of a corruptible man, and of birdes, and foure footed beasts, and of creeping things.

24 q Wherefore r also God s gave them up to their hearts lusts, unto uncleanesse, to defile their owne bodies betweene themselves:

25 Which turned the trueth of God unto a lye, and worshipped and served the creature, forsaking the Creator which is blessed for ever, Amen.

26 For this cause God gave them up to vile affections: for even their women did change the naturall use into that which is against nature,

27 And likewise also the men left the naturall use of the woman, and burned in their lust one toward another, and man with man wrought filthinesse, and received in themselves such t recompence of their errour, as was meet.

a The first part of the Epistle containing a most profitable preface unto verse 16.

a He mooveth the Romanes to give diligent eare unto him in that hee sheweth tha hee commeth not in his owne name, but as Gods messenger unto the Gentiles, intreateth with them of the weightiest matter, that is promised long since of God, by many faithfull witnesses, and now at the length performed indeede.

a A Minister, for this worde servant, is not taken in this place, as set against this word, Freeman, but declareth his ministerie and office.

b Whereas hee said before in a generall tearme, that he was a minister, now becommeth to a more speciall name, and saith he is an Apostle, and that he tooke not upon him this office of his owne head, but being called of God, and therefore in this his writing to the Romanes doeth nothing but his duetie.

* Acts 13.1.

c Appointed of God to preach the Gospell.

3 By declaring the summe of the doctrine of the Gospel, he stirreth up the Romanes to good consideration of the matter whereof hee entreateth: So then bee sheweth that Christ (who is the very substance and summe of the Gospell) is the onely sonne of God the Father, who as touching his humanitie, is made of the seed of David, but touching his divine and spirituall nature, whereby he sanctified himselfe, is begotten of the Father from everlasting, as by his mightie resurrection manifestly appeareth.

d This is a plaine testimonie of the person of Christ, that he is but one, and of his two natures, and their properties.

e Which tooke flesh of the virgin, David his daughter.

f As or is man: for this word Flesh, by the figure Synechdoche, is taken for man.

g Shewed and made manifest.

h The divine and mightie power is set against the weaknesse of the flesh, for that overcame death.

i Of whom

k This mervailous liberall and gracious gift, which is given mee, the least of all the Saints, to preach &c.

Ephes 3.8.

l That men through faith might obey God.

m For his Names sake.

n Which through Gods goodnesse, are Christes.

o Gods free good will: by peace, the Hebrewes meane a prosperous successe in all things.

4 He procureth their favourable patience: in that he reckoneth up their true commendation and his true Apostolike good will toward them, confirmed by taking God himselfe to witnesse.

p Because your faith is such, that it is commended in all Churches.

q In all Churches.

r Very willingly and with all my heart.

s In preaching his Sonne.

t Though Paul were never so excellent, yet by teaching the Church, he might be instructed by it.

u He meaneth all them that dwell in Rome, though some of them were not Romanes. Looke the end of the epistle.

5 The second part of the Epistle unto the beginning of the 9 Chap. Now the whole end and purpose of the disputation is this: that is to say: to shew that there is but one way to attaine unto salvation (which is set forth unto us of God in the Gospell, without any difference of nations) and that is Iesus Christ apprehended by faith.

x God his mightie and effectuall instrument to save men by.

y When this word Grecian, is set against this word Iewe, then doth it signifie a Gentile.

6 The confirmation of the former proposition: we are taught in the Gospell that we are iustified before God by faith which encreaseth dayly: and therefore also saved.

z From faith which encreaseth dayly.

7 The proofe as well of the first as the second proposition, out of Abakuk, who attributeth and giveth unto faith both iustice and life before God.

* Abak 2.4.

8 Another confirmation of that principall question: All men being considered in themselves or without Christ, are guiltie both of godlinesse, and also unrighteousnesse, and therefore are subiect to condemnation: Therefore must they needs seeke righteousnes in some other.

a Against all kind of ungodlinesse.

b By trueth, Paul meaneth all the light that is left in man since his fall, not as though they being led thereby were able to come into favour with God but that their owne reason might condemne them of wickednesse both against God and man.

9 Their ungodlinesse hee proveth hereby, that although all men have a most cleare and evident glasse wherein to behold the everlasting and almightie nature of God, even in his creatures, yet have they fallen away from those principles to most foolish and grosse divises of their owne braines, in constituting and appointing the service of God.

c *Their hearts.*

d *Thos seeke not God, and yet them acknowledgeth him as God by his workes, Cicero.*

e *They did not honour him with that honour, and service which was meet for his everlasting power and Godhead.*

f *As if he said, became so mad of themselves.*

g *Or, to ugly contemptible.*

h *For the true God they spoke another.*

10 The unrighteousnesse of men bee setteth forth first in this, that even against nature following their lusts, they defiled themselves one with another, by the iust iudgement of God.

i *The contempt of religion, is the fountaine of all mischiefe.*

k *Was a iust iudge*

l *Amos reward for their deserts.*

28 11 For as they regarded not to acknowledge God, *even so* God delivered them up vnto a [m] reprobate minde, to doe these things which are not conuenient,

29 Being full of all vnrighteousnesse, fornication, wickednesse, couetousnesse, maliciousnesse, full of enuie, of murther, of debate, of deceit, taking all things in the euill part, whisperers,

30 Backbiters, haters of God, doers of wrong, proud, boasters, inuenters of euill things, disobedient to parents, without vnderstanding, [n] couenant breakers, without naturall affection, such as can neuer be appeased, mercilesse.

31 Which men, though they knew the [o] Law of God, how that they which commit such things are worthy of death, *yet* not onely doe the same, but also [p] fauour them that doe them.

11 He prooueth the vnrighteousnesse of man by a large rehearsall of many kindes of wickednesse, from which if not from all, yet at the least from many of them) no man is altogether free.

m *into a mad and froward minde, whereby it commeth to passe, that the conscience being once put out, and hauing almost no more remorse of sinne, men runne headlong into all kind of wickednesse.*

n *Vnmindfull of their couenants and bargaines.* o *By the Law of God he meaneth that which the Philosophers called the Law of nature, and the Lawyers themselues termed the Law of nations.* p *Are fellowes and partakers with them in their wickednesse, and besides that, commend them which doe amisse.*

CHAP. II.

1 He conuinceth them which would seeme to be exempt out of the number of other men, because they reprehend other mens faults, and sayth that they are least of all to be excused. for if they were wel and narrowly searched (as God surely doth) they themselues would be found guilty in those things which they reprehend, and punish in other: so that in condemning other they pronounce sentence against themselues.

a Paul alledgeth no places of Scripture, for he reasoneth generally against all men: but he bringeth such reasons as every man is perswaded of in his mind, so that the deuil himselfe is not able to plucke them cleane out.

b Considering and iudging things aright, and not by any outward shew.

2 A vehement and grieuous crying out against them that please themselues, because they see more then other do, and yet are no whit better then others are.

1 THerefore [a] thou art inexcusable, O man, whosoeuer thou art that condemnest: for in that thou condemnest another, thou condemnest thy selfe: for thou that condemnest, doest the same things.

2 But we [a] know that the iudgement of God is according to [b] trueth, against them which commit such things.

3 And thinkest thou this, O thou man, that condemnest them which do such things, and doest the same, that thou shalt escape the iudgement of God?

4 [2] Or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing that the bountifulnesse of God leadeth thee to repentance?

5 But thou, after thine hardnesse, and heart that cannot repent, *[c] heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

6 3 * Who will reward every man according to his workes:

7 *That is*, to them which through patience in well doing, seeke [d] glory, and honour, and immortalitie, euerlasting life:

8 But vnto them that are contentious, and disobey the [e] trueth, and obey vnrighteousnesse, *shall be* [f] indignation and wrath.

9 Tribulation and anguish *shall be* vpon the soule of every man that doeth euill: of the Iewe first, and *also* of the Grecian.

10 But to every man that doeth good, *shall be* glory, and honour, and peace: to the Iew first, and *also* to the Grecian.

11 For there is [g] no respect of persons [h] with God.

3 He commeth to the matter, and sayth that God will render to euery man according to his workes, and that he will not be partiall in iudgement, but will giue to euery man according to his deserts.

4 Or despisest thou the great goodnesse of God, which he hath shewed vnto thee, and wilt not be amended?

5 But thou, after thine hardnesse, and heart that cannot repent, heapest vp as a treasure vnto thy selfe wrath against the day of wrath, and of the declaration of the iust iudgement of God,

*6 3 * Who will reward every man according to his workes:*

7 That is, to them which through patience in well doing, seeke glory, and honour, and immortalitie, euerlasting life:

8 But vnto them that are contentious, and disobey the trueth, and obey vnrighteousnesse, shall be indignation and wrath.

9 Tribulation and anguish shall be vpon the soule of every man that doeth euill: of the Iewe first, and also of the Grecian.

10 But to every man that doeth good, shall be glory, and honour, and peace: to the Iew first, and also to the Grecian.

11 For there is no respect of persons with God.

12 For as many as haue sinned without the Lawe, shall perish also without the Lawe: and as many as haue sinned in the Law, shalbe iudged by the Law.

13 5 (For the hearers of the Law *are* not righteous before God, but the doers of the Law shall be [i] iustified.

14 6 For when the Gentiles which haue [i] not the Lawe, doe by [k] nature the thinges *conteined* in the Lawe, they hauing not the Lawe, are a Law vnto themselues.

15 Which shew the effect of the Law [l] written in their hearts, their conscience also bearing witnes & their thoughts accusing one another, or excusing.)

16 7 At the day when God shall iudge the secrets of men by Iesus Christ, according to [m] my Gospel.

17 [3] [8] Behold, thou art called a Iew, and restest in the Law, and gloriest in God,

18 And knowest *his* will, and [n] [9] tryest the things that differ from it, in that thou art instructed by the Law:

19 And perswadest thy selfe that thou art a guide of the blinde, a light of them which *are* in darkenesse,

20 An instructer of them which lack discretion, a teacher of the vnlearned, which hast the [o] forme of knowledge, and of the trueth in the [p] law.

21 Thou therefore, which teachest another, teachest thou not thy selfe? thou that preachest, A man should not steale, doest thou steale?

22 Thou that saiest, A man should not commit adulterie, doest thou commit adulterie? thou that abhorrest idoles, committest thou sacriledge?

23 Thou that glorifest in the Law, through breaking the Law, dishonourest thou God?

24 For the Name of God is blasphemed among the Gentiles through you, * as it is written.

25 9 For circumcision verely is profitable, if thou doe the Law: but if thou be a transgressour of the Law, thy circumcision is made vncircumcision.

26 Therefore 9 if the vncircumcision keepe the ordinances of the Law, shall not his [r] vncircumcision be counted for circumcision?

27 And shall not [s] vncircumcision which is by nature (if it keepe the Law) condemne thee which by the [t] letter and circumcision *art* a transgressour of the Law?

28 For hee is not a Iewe, which is one [u] outward:

4 He applieth that generall accusation of mankind particularly both to the Gentiles, and to the Iewes.

5 He preuenteth an obiection which might be made by the Iewes, whom the Lawe doeth not excuse, but condemne, because that not the hearing of the Law, but the keeping of the Lawe doe iustifie.

h Shall be pronounced iust before Gods iudgement seate: which is true iudgede, if any such could be found that had fulfilled the law: but seeing Abraham was not iustified by the Law, but by faith, it followeth that no man can be iustified by workes

6 He preuenteth an obiection which might be made by the Gentiles who although they haue not the Lawe of Moses, yet they haue no reason whereby they may excuse their wickednes in that they haue somewhat written in their hearts in stead of a Law, as men that forbid, and punish some things as wicked, and command and commend other some as good.

i Not simply, but in comparison of the Iewes.

k Command honest things, and forbid dishonest.

l This knowledge is a naturall knowledge. 7 God deferreth many iudgements, which notwithstanding he will execute at their conuenient time by Iesus Christ, with a most straight examination, not onely of wordes and deedes, but of thoughts also, be they neuer so hidden or secret. m *As this my doctrine witnesseth, which I am appointed to preach.* 8 *Here prooueth by the testimonie of Dauid, and the other Prophets, that God bestowed greatest benefits vpon the Iewes, in giuing them also the Lawe, but that they are the most vnthankefull and vnkindest of all men.* n *Canst thie and discerne what things swarue from Gods will.* 9 *Or allowest the things that are excellent.* o *The way to teach and frame other in the knowledge of the trueth.* p *As though he said, that the Iewes vnder a colour of an outward serving of God, challenged all to themselues, when as indeed, they did nothing lesse then obserue the Lawe.* * Esai 52.5. ezech. 36.20. 9 *Here precisely preuenteth their obiection, which set an holinesse in circumcision, and the outward observation of the Law: So that he sheweth that the outward circumcision, if it be separated from the inward, doeth not onely not iustifie, but also condemne them that are indeed circumcised, of whome requireth that which is signified: that is to say, cleannesse of the heart and the whole life, according to the commandement of the Law. so that if there be a man uncircumcised according to the flesh, who is circumcised in heart, he is farre better and more to be accounted of then any Iewe that is circumcised according to the flesh only.* q *This is the figure Metonymia, for, if the uncircumcised.* r *The state and condition of the uncircumcised.* s *He which is uncircumcised by nature and blood.* t *Paul vseth sometimes to set the letter against the Spirit: but in this place, the circumcision which is according to the letter, is the cutting off of the foreskin, but the circumcision of the Spirit, is the circumcision of the heart, that is to say, the spirit and end of the ceremonie, is true holinesse and righteousnesse whereby the people of God is knowen from prophane and heathenish men,* u *By the outward ceremonie onely.*

ward:

ward: neither is that circumcision, which is outward in the flesh:

29 But he is a Iew which is one within, and the circumcision *is* of the heart, in the [x] spirit, not in the letter, whose praise is not of men, but of God.

CHAP. III.

1 He giveth the Iewes some 2 preferment, for the covenants sak', 4 but yet such as wholly dependeth on Gods mercie. 9 That both Iewes and Gentiles are sinners, 11 he proveth by Scriptures: 19 and shewing the use of the Law. 28 He concludeth that we are iustified by faith.

WHat [1] is then the preferment of the Iew? or what is the profit of circumcision?

2 Much every maner of way: for [a] chiefly, because unto them were of credit committed the [b] oracles of God.

3 For what, though some did not [c] beleeve? shall their unbeleefe make the [d] faith of God without effect?

4 God forbid: yea, let God be true, and every man a liar, as it is written, That thou mightest be [e] iustified in thy words, and overcome, [f] when thou art iudged.

5 [2] Now if our [g] unrighteousnes commend the righteousnes of God, what shall we say? is God unrighteous which punisheth? (I speake as [h] a man.)

6 God forbid: (els how shall God iudge the world?)

7 [3] For if the [i] veritie of God hath more abounded through my lie unto his glory, why am I yet condemned as a sinner?

8 And (as we are blamed, and as some affirme, that we say) why doe we not evill, that good may come *thereof*? whose damnation is iust.

9 [4] What then? are we more excellent? No, in no wise: for we have already prooved, that all, both Iewes and Gentiles are [k] under sinne,

10 As it is written, * There is none righteous no not one.

11 There is none that understandeth: there is none that seeketh God.

12 They have all gone out of the way: they have beene made altogether unprofitable: there is none that doeth good, no not one.

13 * Their throat is an open sepulchre: they have used their tongues to deceit: the poyson of aspes *is* under their lips,

14 * Whose mouth is full of cursing and bitternesse.

15 * Their feete are swift to shed blood.

16 Destruction and calamity *are* in their wayes:

17 And the [l] way of peace they have not known.

18 * The feare of God is not before their eyes.

19 [5] Now wee knowe that whatsoever the [m] law saieth, it saieth it to them which are under the lawe, that [6] every mouth may be stopped, and all the world be [n] subiect to the iudgement of God.

20 Therefore by the [o] workes of the law shall no [p] flesh be [q] iustified in his [r] sight: for by the Law *commeth* the knowledge of sinne.

21 7 But now is the righteousnes of God made manifest without the Law, having witnesse of the Law, and of the Prophets.

22 [8] *Iesu vvit*, the righteousnesse of God by the faith of [s] Iesus Christ, unto all, and upon all that beleeve.

23 For there is no difference: for all have sinned, and are deprived of the [t] glory of God,

24 9 And are iustified [u] freely by his grace, through the redemption that is in Christ Iesus,

25 [10] Whom God hath set forth *to be* a reconciliation through faith in his [x] blood, to declare his righteousnesse, by the forgivenesse of the sinnes that y are passed,

26 Through the [z] patience of God, to shew at [a] this time his righteousnesse, that hee might be [b] iust, and a [c] iustifier of him which is of the [d] faith of Iesus.

27 [11] Where is then the reioycing? It is excluded. By what [e] Law? of workes? Nay: but by the Law of faith.

28 Therefore wee conclude, that a man is iustified by faith, without the workes of the Lawe.

29 [12] *God*, is hee the God of the [f] Iewes onely, and not of the Gentiles also? Yes, even of the Gentiles also.

30 For it is one God, who shall iustifie [g] circumcision of faith, and uncircumcision through faith.

31 [13] Doe wee then make the Lawe of [h] none effect through faith? God forbid: yea, wee [i] establish the Law.

x Whose force is inward, and in the heart.

1 The first meeting with, or preventing an obiection of the Iewes: what then, have the Iewes no more preferment then the Gentiles? yes, that have they, sayth the Apostle, on Gods behalfe: for he committed the tables of the covenant to them, so that the unbeliefe of a few, can not cause the whole nation without exception to be cast away of God, who is true, and who also useth their unworthines to commend and set foorth his goodnesse.

a The Iewes state and condition was chiefest.

b Wordes.

c Brake the covenant.

d The faith that God gave.

e That thy iustice might be plainely seene.

f Forasmuch as thou shewedst forth an evident token of thy righteousnes, constancie and faith by preserving him who had broken his covenant.

2 Another prevention, issuing out of the former answer: that the iustice of God is in such sort commended and set foorth by our unrighteousnesse, that therefore God forgetteth not that he is the iudge of the world, and therefore a most severe revenger of unrighteousnesse.

3 Therefore I speake not these words in mine owne person as though I thought so, but this is the talke of mans wiselome, which is not subiect to the will of God.

4 Another answere to the first obiction: that the Iewes, if they be considered in themselves, are no better then other men are: as it hath beene long since pronounced by the mouth of the Prophet.

g Vnrighteousnes.

h Teachery, and all the fruits thereof.

i Veritie, truth.

k Are guiltie of sinne.

l An innocent and peaceable life.

m The law of Moses.

n Be found guilty before God.

o By that that the Law can by us be performed.

p Flesh is here taken for man, as in many other places, and furthermore hath here a greater force: for it is put to shew the contrarietie betwixt God and man: as if you would say, Man who is nothing else but a piece of flesh defiled with sinne, and God who is most pure and most perfit in himselfe.

q Absolved before the iudgement seate of God.

r A secret setting of the righteousnesse which is before men, be they never so iust, against the iustice which can stand before God: now there is no righteousnesse can stand before God, but the righteousnesse of Christ onely.

5 Therefore saieth the Apostle, Least that men should perish, God doth now exhibite that, which he promised of old, that is to say, a way whereby we may be iustified and saved before him

6 The conclusion of all the former disputation, from the 8 verse of the first Chapter. Therefore saith the Apostle, No man can hope to be iustified by any Law, whether it be that generall Law, or the particular Law of Moses, and therefore to be saved: seeing it appeareth (as we have already prooved) by comparing the Law and mans life together, that all men are sinners, and therefore worthy of condemnation in the sight of God.

7 The matter, as it were of this righteousnesse, is Christ Iesus apprehended by faith, and for this end offered to all people, as without him all people are shut out from the kingdome of God.

8 Which wee give to Iesus Christ, or which resteth upon him.

9 Therefore this righteousnesse touching us, is altogether freely given, for it standeth upon those things which we have not done our selves, but such as Christ hath suffered for our sakes, to deliver us from sinne.

10 God then is the authour of that free iustification, because it pleaseth him: and Christ is hee, which suffered punishment for our sinnes, and in whom wee have remission of them: and the meane whereby wee apprehend Christ, is faith.

11 To be short, the end is the setting foorth of the goodnesse of God, that by this meanes it may appeare, that hee is mercifull indeede, and constant in his promises, as hee that freely, and of meere grace iustifieth the beleevers.

12 Another argument of an absurditie: if iustification depended upon the Law of Moses, then should God be a Saviour to the Iewes onely. Againe: if hee should save the Iewes after one sort, and the Gentiles after another, hee should not be one and like himselfe. Therefore hee will iustifie both of them after one selfe same manner, that is to say, by faith. Moreover, this argument must be ioyned to that which followeth next, that this conclusion may be firme and evident.

13 The taking away of an obiection: yet is not the Law taken away therefore, but is rather established, as it shall be declared in his proper place.

x Whose name of Blood, calleth us backe to the figure of the olde sacrifices, the truth and substance of which sacrifices is in Christ. *y Of those sinnes which wee committed when we were his enemies.* *z Through his patience, and suffering nature.* *a To wit, when Paul wrote this.* *b That he might be found exceeding true and faithfull.* *c Making him iust, and without blame by imputing Christs righteousnesse unto him.* *d Of the number of them which by faith ly hold upon Christ: contrarie to whome, are they which looke to be iustified by circumcision, that is, by the Law.*

e By what doctrine? now the doctrine of workes hath his condition ioyned with it, If thou doest: and the doctrine of faith hath this condition, If thou beleevest.

b Vaine, voide, to no purpose, and of no force.

i Wee make it effectuall and strong.

CHAP.

CHAP. IIII.

1 How proveth that which he sayd before of faith, by example of Abraham, 3, 6 and the testimonie of the Scripture: and ten times in the Chapter he beateth upon this word, Imputation.

1 A new argument of great weight taken from the example of Abraham the father of all beleevers: And this *is* the proposition: if Abraam be considered in himselfe by his works, he hath deserved nothing wherein to reioyce with God. a *by works, as appeareth in the nexth verse.*

2 A preventing of an obiection: Abraham may well reioyce and extoll himselfe amongst men, but not with God.

3 A confirmation of the propositon: Abraham was iustified by imputation of faith, therefore freely without any respect of his works.

4 The first proofe of the confirmation, taken of contraries: to him that deserveth any thing by his labor, the wages is not counted by favour, but by debt: but to him that hath done nothing, but beleeveth in him which promiseth freely, faith is imputed. b *To him that hath deserved any thing by his worke.* c *Is not reckoned nor given him.* d *That maketh him which is wicked in himselfe, iust in Christ.*

WHat 1 shall we say then, that Abraham our father hath found concerning the a flesh?

2 2 For if Abraham were iustified by works, he hath wherein to reioyce, but not with God.

3 3 For what sayeth the Scripture? Abraham beleeved God, and it was counted to him for righteousnesse.

4 4 Now to him that b worketh, the wages is not c counted by favour, but by debt:

5 But to him that worketh not, but beleeveth in him that d iustifieth the ungodly, his faith is counted for righteousnesse.

6 5 Even as David declareth the blessednesse of the man, unto whom God imputeth righteousnesse without works, *saying*,

7 Blessed *are* they whose iniquities are forgiven, and whose sinnes are covered.

8 Blessed *is* the man to whom the Lord imputeth not sinne.

9 6 *Came* this e blessednesse then upon the circumcision *onely*, or upon the uncircumcision also? For we say, that faith was imputed unto Abraham for righteousnesse.

10 7 How was it then imputed? when hee was circumcised, or uncircumcised? not when hee was circumcised, but when he was uncircumcised.

11 8 After, hee received the f signe of circumcision, *as* the g seale of the righteousnes of the faith which he had, when he was uncircumcised, 9 that hee should be the father of all them that beleeve, not being circumcised, that righteousnesse might be imputed to them also.

12 10 And the father of circumcision, not unto them onely which are of the circumcision, but unto them also that walke in the steps of the faith of our father Abraham *which he had* when he was uncircumcised.

13 11 For the promise that hee should be the h heire of the world, was not *given* to Abraham, or to his seed, through the i Law, but through the righteousnesse of faith.

14 For if they which are of the k Law, *be* heires, faith is made void, and the promise is made of none effect.

15 13 For the Law causeth wrath: for where no Law is, there *is* no transgression.

16 14 Therefore *it is* by faith, that *it might come* by grace: and the promise might be sure to all the l seed, 15 not to that onely which is of the Law: but also to that which is of the faith of Abraham who is the father of us all,

17 (As it is written, I have made thee a 16 father of many nations) *even* before m God whom he beleeved, who n quickneth the dead, & o calleth those things which be not, as though they were.

18 17 Which *Abraham* above hope, beleeved under hope, that he should be the father of many nations: according to that which was spoken *to him*, So shall thy seed be.

19 And he p not weake in the faith, considered not his owne body, which was now q dead, being almost an hundred yeere old, neither the darkenesse of Saraes wombe,

20 Neither did he doubt of the promise of God through unbeliefe, but was strengthened in the faith, and gave r glory to God,

21 Being s fully assured that he which had promised, was also able to do it.

22 And therefore it was imputed to him for righteousnesse.

23 18 Now it is not written for him onely, that it was imputed to him for righteousnesse,

24 But also for us, to whom it shall be imputed *for righteousnesse*, which beleeve in him that raised up Iesus our Lord from the dead,

25 Who was delivered *to death* for our t sinnes, and is risen againe for our iustification.

5 Another proofe of the same confirmation: David putteth blessednes in free pardon of sinnes, therefore iustification also. 6 A new proposition: that this manner of iustification belonged both to the uncircumcised, and also to the circumcised: as is declared in the person of Abraham. e *This saying of David, where he pronounceth them blessed.* 7 He proveth that it belongeth to the uncircumcised (for there was no doubt of the circumcised) in this sort: Abraham was iustified in uncircumcision, therefore this iustification belongeth also to the uncircumcised. Nay, it doeth not appertaine to the circumcised in respect of the circumcision, much lesse are the uncircumcised shut out for their uncircumcision. 8 A preventing of an obiection: why then was Abraham circumcised, if he were already iustified? That the gift of righteousnes (sayth he) might be confirmed to him. f *Circumcision, which is a signe: as we say, the Sacrament of Baptisme, for Baptisme which is a Sacrament.* g *Circumcision was called before a signe, in respect of the outward ceremony: now Paul sheweth the force and substance of that signe, that is, to what end it is used, to wit, not onely to signifie, but also to seale up the righteousnesse of faith, whereby we come to possesse Christ himselfe, for the holy Ghost worketh that inwardly indeed, which the Sacraments being ioyned with the word, doe represent.* 9 An applying of the example of Abraham to the uncircumcised beleevers, whose father also he maketh Abraham. 10 And applying of the same example, to the circumcised beleevers, whose father Abraham is, but yet by faith. 11 A reason why the seed of Abraham is be esteemed by faith, because that Abraham himselfe through faith was made partaker of that promise, whereby he was made the father of all nations. h *That all nations of the world should be his children: or by the world may be understand the land of Canaan.* i *For works that he had done or upon this condition that he should fulfill the Law.*

12 A double confirmation of that reason: the one is, that the promise cannot be apprehended by the Law, and therefore it should be frustrate: the other: that the condition of faith should be ioyned in vaine to that promise which should be apprehended by works. k *If they be heires which have fulfilled the Law.*

13 A reason of the first confirmation, why the promise cannot be apprehended by the Lawe: because that the Law doth not reconcile God and us, but rather denounceth his anger against us, forsomuch as no man can observe it.

14 The conclusion of this argument. The salutation and iustification of all the posteritie of Abraham (that is, of the Church which is gathered together of all people) proceedeth of faith, which layed hold on the promise made unto Abraham, and which promise Abraham himselfe first of all layed hold on. l *To all the beleevers.*

15 That is to say, not onely of them which beleeve and are also circumcised according to the Lawe, but of them also which without circumcision, and in respect of faith onely, are counted amongst the children of Abraham.

16 This fatherhood is spirituall, depending onely upon the vertue of God, who made the promise. m *Before God, that is, by a spirituall kinred, which had place before God, and maketh us acceptable to God.* n *Who restored to life.* o *With whom these things are already, which as yet are not in deed, as he that can with a word make what he will of nothing.*

17 A description of true faith, wholly resting in the power of God, and his good will, set foorth in the example of Abraham. p *Very strong and constant.* q *Void of strength, and unmeet to get children.* r *Acknowledged and praised God, as most gracious and true.* s *A description of true faith.* 18 The rule of iustification is alwayes one, both in Abraham and in all the faithfull: that is to say, faith in God, who after that there was made a full satisfaction for our sinnes in Christ our mediatour, raised him from the dead, that we also being iustified, might be saved in him. t To pay the ransome for our sinnes.

CHAP. V.

1 He amplifieth 2 Christ's righteousnesse, which is layed hold on by faith, 5 who was given for the weake, 8 and sinfull. 14 He compareth Christ with Adam. 17 Death with Life, 30 and the Law with Grace.

THen being 1 iustified by faith, we have peace toward God through our Lord Iesus Christ.

2 ✣ 2 By whom also through faith wee have a had this accesse unto this grace b wherein wee c stand, 3 and d reioyce under the hope of the glory of God.

3 4 Neither *that* onely, but also we ✣ reioyce in tribulations, 5 knowing that tribulation bringeth forth patience,

1 Another argument taken of the effects: we are iustified with that, which truely appeaseth our conscience before God: but faith in Christ doth appease our conscience, and not the Law, as it was before sayd, therefore by faith wee are iustified, and not by the Law. ✣ Ephes. 2, 18. 2 Whereas quietnesse of conscience is attributed to faith, it is to be referred to Christ, who is the giver of faith it selfe, and in whom faith it selfe is effectuall. a *We must here know, that wee have yet still this same effect of faith.* b *By which grace, that is, by which gracious love and good will, or that state wherunto wee are graciously taken.* c *We stand stedfast.* 3 A preventing of an obiection against them which beholding the dayly miseries and calamities of the Church, think that the Christians dreame, when they bragge of their felicities: to whom the Apostle answereth, that their felicitie is layed up under hope in another place: which hope is so certaine and sure, that they doe no lesse reioyce for that happinesse, then if they did presently enioy it. d *Our mindes are not onely quiet and setled, but also we are marveilously glad, and conceive great ioy for that heavenly inheritance which waiteth for us.*

4 Tribulation it selfe giveth us divers and sundry wayes occasion to reioyce, much lesse doth it make us miserable. ✣ Iam. 1, 2. 5 Afflictions accustome unto patience, and patience assureth us of the goodnesse of God, and this experience confirmeth, and fostereth our hope, which never deceiveth us.

4 And

4 And patience experience, and experience hope,

6 The ground of hope is an assured testimonie of the conscience, by the gift of the holy Ghost, that we are beloved of God, and this is nothing els but that which we call faith: wherof it followeth, that through faith our consciences are quieted.

u Wherewith he loveth us.

7 A sure comfort in adversitie, that our peace and quietnesse of conscience be not troubled: for he that so loved them that were of no strength and while they were yet sinners, that hee died for them, how can he neglect them being now sanctified and living in him?

f In time fit and convenient, which the father hath appointed.

Hebr. 9. 15. 1. pet. 3. 14.

9 An amplifying of the love of God toward us, so that we cannot doubt of it, who delivered Christ to death for the unjust, and for them of whom he could receive no commoditie, and (that more is) for his very enemies.

5 6 And hope maketh not ashamed, because the c love of God is shed abroad in our hearts by the holy Ghost, which is given unto us.

6 7 For Christ, when wee were yet of no strength, at *his* f time died for the * ungodly.

7 8 Doubtlesse one will scarse die g for a righteous man: but yet for a good man it may be that one dare die.

8 But God h setteth out his love toward us, seeing that while wee were yet i sinners, Christ died for us.

9 Much more then, being now justified by his blood, we shallbe saved from k wrath through him.

10 For if when wee were enemies, wee were reconciled to God by the death of his Sonne, much more being reconciled, we shall be saved by his life.

11 9 And not onely *so*, but we also reioyce in God through our Lord Iesus Christ, by whom we have now received the atonement.

12 10 Wherefore, as by l one man m sinne entred into the world, and death by sinne, and so death went over all men: n in whom all men have sinned.

13 11 For unto the o time of the Law was sinne in the world, but sinne is not p imputed, while there is no law.

14 12 But death reigned from Adam to Moses, even over q them also that sinned not after the like r maner of the transgresion of Adam, 13 which was the figure of him that was to come.

15 14 But yet the gift is not so as is the offence: for if through the offence of s that one, many be dead, much more the grace of God, and the gift by grace, which is by one man Iesus Christ, hath abounded unto many.

16 15 Neither is the gift *so*, as *that which entred in* by one that sinned: for the fault *came* of one *offence* unto condemnation: but the gift *is* of many offences to t iustification.

17 16 For if by the offence of one, death reigned through one, much more shall they which receive that abundance of grace, and of that gift of that righteousnesse, u reigne in life through one, *that is*, Iesus Christ.

18 17 Likewise then, as by the offence of one, the *fault came* on all men to condemnation, so by the iustifying of one, *the benefit abounded* toward all men to the x iustification of life.

19 18 For as by one mans y disobedience z many were made sinners, so by that obedience of that one, shall many also be made righteous.

20 19 Moreover, the Law a entred thereupon, that the offence should abounded: nevertheless, where sinne abounded, *there* grace b abounded much more:

21 That as sinne had reigned unto death, so might grace also reigne by righteousnesse unto eternall life through Iesus Christ our Lord.

1 *To the sentence of absolution, whereby we are quit, and pronounced righteous.*

16 The third difference is, that the righteousnesse of Christ being imputed unto us by grace, is of greater power to bring life, then the offence of Adam is to addict his posterity to death.

u By partaken of true and everlasting life.

17 Therefore to be short, as by one mans offence, the guiltines came on all men, to make them subiect to death: so on the contrary side, the righteousnesse of Christ, which by Gods mercie is imputed to all beleevers, iustifieth them, that they may become partakers of everlasting life.

x Not onely because our sinnes are forgiven us, but also because the righteousnesse of Christ is imputed unto us.

18 The ground of this whole comparison is this, that these two men are set as two stocks of rootes, so that out of the one, sinne by nature, out of the other, righteousnesse by grace doeth spring fourth upon others.

y *So then, sinne entred not into us onely by following the steppes of our forefather, but we take corruption of him by inheritance.*

z *This word, Many, is set against this word, A few.*

19 A preventing of an obiection: why then did the Law of Moses enter thereupon? that men might be so much the more guiltie, and the benefit of God in Christ Iesus be much the more glorious.

a *Beside that distaste which all men were infected withall by being defiled with one mans sinne, the Law entred.*

b *Grace was powred so plentifully from heaven, that it did not onely counterpaile sinne, but about measure passed it.*

CHAP. VI.

1 *He commeth to sanctification, without which, that no man putteth on Christes righteousnesse, he proveth* 4 *by an argument taken of Baptisme,* 12 *and thereupon exhorteth to holinesse of life,* 16 *briefly making mention of the Law transgressed.*

1 He passeth now to another benefit of Christ, which is called sanctification or regeneration.

WHat f shall we say then? Shall we continue still in g sinne, that grace may abound? God forbid.

2 2 How shall we, that are h dead to sinne, live yet therein?

3 3 Know ye not, that ✣ all wee which have bene baptized into c Iesus Christ, have bene baptized into his death?

4 ✣ We are buried then with him by baptisme into his death, that like as Christ was raised up from the dead d to the glory of the Father, so e we also should * walke in newnesse of life.

5 ✣ For if wee be planted with him to the

a In that corruption: for though the guiltinesse of sinne be not imputed to us, yet the corruption remaineth still in us: the which Sanctification on that followeth Iustification fulfilleth by litle and litle.

2 The benefit of Iustification and Sanctification, are alwayes ioyned together inseparably, and both of them proceed from Christ, by the grace of God: Now sanctification is the abolishing of sinne, that is, of our naturall corruption, into whose place succeedeth the cleanesse and pureneſſe of nature reformed.

b They are sayd of Paul to be dead to sinne, which are in such sort made partakers of the vertue of Christ, that that naturall corruption is deed in them, that is, the force of it is put out, and it bringeth not forth his bitter fruits, and on the other side, they are sayd to live to sinne, which are in the flesh, that is, whom the spirit of God hath not delivered from the slaverie of the corruption of nature.

3 There are three parts of this Sanctification, to wit, the dead of the olde man or sinne, his buriall, and the resurrection of the newe man, defending into us from the vertue of the death, buriall, and resurrection of Christ, of which benefit our baptisme is the signe and pledge. ✣ Gal. 3. 27.

c To the end that growing up in one with him, we should receive his strength, to quench sinne in us, and to make us new men. ✣ Colosſ. 2. 12.

d That Christ himselfe being discarged of his infirmitie and weakenesse, might live in glory with God for ever.

e And wee which are his members rise for this ende, that being made partakers of the selfe same vertue, we should begin to leade a new life, as though we were already in heaven. * Ephes. 4. 23. colosſ. 3. 3. hebr. 12. 1. 1. pet. 2. 1.

4 The death of sinne and the life of righteousnesse, or our ingrafting into Christ, and growing up into one with him, cannot be separated by any meanes, neither in death nor life, where by it followeth, that no man is sanctified, which lived still to sinne: and therefore is no man made partaker of Christ by faith, which repenteth not, and turneth not from his wickednesse: for as he sayd before, the Law is not subuerted, but established by faith. ✣ 2. Cor. 6, 14. 2. tim. 2, 11.

f similitude

(so much as by the meanes of the strength which commeth from him to us, we so ate to slaine as he is dead.

g For we became verey may more perfit than either: for wee shall never be perfectly sanctified, as long as we live here.

h All our whole nature, as we are conceived and borne into this world with sinne, which is called olde, partly by comparing that old Adam with Christ, and partly also in respect of the deformation of our corrupt nature, which we change with a new.

i Our corrupt nature is attributed to Christ, not indede, but by imputation.

k That naughtines which sticketh fast in us.

l The end of sanctification which we shoote at, and shall at length come to, to wit, when God shall be all in all.

1 He prooveth it by the effects of death, using a comparison of Christ the head with his members.

m Once for all.

n With God.

6 An exhortation to contend and strive with corruption and all the effects thereof.

o By reigning, Saint Paul meaneth that chiefetie and high rule, which no man striveth against, and if any do, yet it is in vaine.

p To sinne, as to a Lord or tyrant.

q Your mind and all the powers of it.

r As instruments to commit wickednesse withall.

f similitude of his death, even so shall we g be *to the similitude* of his resurrection.

6 Knowing this, that our h old man is crucified with i him, that the body of k sin might be destroyed, that henceforth we should not serue sinne.

7 1 For he that is dead, is freed from sinne.

8 Wherefore, if wee be dead with Christ, wee beleeve that we shall live also with him,

9 Knowing that Christ being raised from the dead, dieth no more: death hath no more dominion over him.

10 For in that he died he died m once to sinne: but in that he liveth, he liveth to n God.

11 Likewise thinke ye also, that ye are dead to sin, but are alive to God in Iesus Christ our Lord.

12 6 Let not sinne o reigne therefore in your mortal body, ‡ ye should obey it in the lusts therof:

13 Neither p give ye your q members, *as* r weapons of unrighteousnes unto sinne: but give your selves unto God, as they that are alive from the dead, and *give* your members *as* weapons of righteousnes unto God.

14 7 For sinne shall not have dominion over you: for ye are not under the Law, but under grace.

15 ‡ What then? shall we sinne, because we are not under the Law, but under grace? God forbid.

16 ✣ Know ye not, that to whom soever ye give your selves as servants to obey, his servants ye are to whom ye obey, whether it be of sinne unto death, or of obedience unto righteousnesse?

17 9 But God *be* thanked, that ye have bene the servants of sinne, but ye have obeyed from the heart unto the s forme of the doctrine, whereunto ye were delivered.

18 Being then made free from sinne, yee are made the servants of righteousnesse.

19 I speake after the maner of man, because of the infirmitie of your flesh: for as ye have given your members servants to uncleanes and to iniquitie, to *commit* iniquitie, so now give your members servants unto righteousnesse in holinesse.

20 For when ye were the servants of sinne, yee were t freed from righteousnesse.

21 10 What fruite had ye then in those things, whereof ye are now ashamed? For the u ende of those things *is* death.

22 But now being freed from sinne, and made servants unto God, ye have your fruit in holinesse, and the end, everlasting life.

23 11 For the wages of sinne is death: but the gift of God *is* eternall life, through Iesus Christ our Lord.

s To a forme of doctrine, whereunto we were delivered, that is, to the Gospel.

t Free from the bondage of sinne.

u The reward or paiment.

‡ Death is the punishment due to sinne, but we are sanctified freely, unto life everlasting.

CHAP. VII.

1 *He declareth what it is, to be no more under the Law.* 2 *by an example taken of the Lawe of marriage,* 7, 12 *And least the Lawe should seeme faultie,* 14 *he proveth it: that our sinne is the cause,* 15 *that the same is an occasion of death,* 17 *which was given us unto life.* 21 *He setteth out the battell betweene the flesh and the spirit.*

KNow, ye not, brethren, (for I speake to them that know the Lawe) that the Law hath dominion over a man as long as he liveth?

2 ✣ For the woman which is in subiection to a man, is bonnd by the Law to the man, while hee liveth: but if the man be dead, shee is delivered from the Law of the man.

3 So then, if while the man liveth, shee taketh another man, shee shallbe a called an ✣ adultheresse: but if the man be dead, shee is free from the Lawe, so that she is not an adultheresse, though shee take another man.

4 2 So ye, my brethren, are dead also to the Law by the b body of Christ, that ye should be unto an other, *even* unto him ŷ is raised up from the dead, that we should bring forth c fruit unto d God.

5 3 For when we e were in the flesh, the f affections of sins, which were by the g law, had h force in our members, to bring fruit unto death,

6 But now we are delivered from the law, he i being dead k in whom we were l holden, that we should serue in m newnesse of Spirit, and not in the oldnesse of the n letter.

7 4 What shall we say then? *Is* the Law sinne? God forbid. Nay, I knew not sinne, but by the Law: for I had not knowen o lust, except the Law had sayd, * Thou shalt not lust.

8 But sinne tooke an occasion by the commandement, and wrought in me all maner of concupiscence: for without the law sinne *is* p dead.

9 5 For I once was alive, without the 4 lawe: but when the commandement r came, sinne revived,

10 But I ſ died: and the same commandement which was *ordained* unto life, was found *to be* unto me unto death.

11 For sinne tooke occasion by the commandement, and deceived me, and thereby slew *me*.

12 6 Wherefore the Law *is* ✣ holy, and that t commandement *is* holy, and iust, and good.

a By propounding the similitude of a marriage, he compareth the state of man both before and after regeneration together. The law of matrimony, saith he, is this, that so long as the husband liveth, the marriage abideth in force, but if he be dead, the woman may marry againe.

✣ 1 Cor. 7. 32.

a That is, shee shall be an adultheresse, by the consent & iudgment of all men.

‡ Matth. 5. 32.

2 An application of the similitude thus. So, saith he, dorsh it fare with us: for now we are ioyned to the spirit, as it were to the second husband, by whom we must bring foorth new children: we are dead in respect of the first husband, but in respect of the lattes we are as it were raised from the dead.

b That is, in the body of Christ, to give us to understand how straight and nere that fellowship is betwixt Christ and his members.

c He calleth the children, which the wife had by her husband, fruit.

d Which are acceptable to God.

3 A declaration of the former sayieg: for the concupiscence (saith hee) which the law stirred up in us, were in us as it were an husband, of whom we brought forth very deadly and cursed children. But now since that husband is dead, and so consequently being delivered from the force of that killing law, we have passed into the governance of that spirit, so that we bring forth now, not those rotten and dead, but lively children.

e *When we were in the state of the first marriage, which he calleth in the next verse following the oldnes of the letter.*

f *The motions that egged us to sinne, which shew their force even in our minds.*

g *He saith not, of the law, but by the law, because they spring of sin which dwelleth within us, and take occasion to worke thus in us, by reason of the restraint that the law maketh, not that the fault is in the law, but in our selves.*

h *Wrought their strength.*

i *As if he said, The bond which bound us, is dead, and banished away; insomuch, that sinne which held us, hath not now wherewith to hold us.*

k *For this husband is within us.*

l *Satan as an unjust possessor, for he brought us in bondage of sinne and himselfe deceitfully: and yet notwithstanding so long as we are sinners, we stand willingly.*

m *As becommeth them, which after the death of their old husband are ioyned to the spirit: as whom the spirit of God hath made new men.*

n *By the letter he meaneth the Law, in respect of that olde condition: for before that our will be framed by the holy Ghost, the law speaketh but to deafe men, and therefore it is dumbe and dead to us, as touching the fulfilling of it.*

4 An obiection: what then? are the law and sinne all one, and do they agree together? nay, saith he: Sinne is reproved and condemned by the law. But because sinne cannot abide to be reproved, and was not in a manner felt until it was provoked and stirred up by the law, it taketh occasion thereby to be more outragious, and yet by no fault of the law.

o By the word, Lust, in this place he meaneth not evill lusts themselves, but the fountaine from whence they spring: for the very heathen philosophers themselves condemned wicked lusts, though somewhat darkly, but as for this fountaine of them, they could not so much as suspect it, and yet it is the very seat of that naturall and uncleane spot and filth.

* Exo. 20. 17. deut. 5. 21.

p Though sinne be in us, yet it is not knowen for sinne, neither doth it forage, as it rageth after that the law is knowen.

5 He setteth himselfe before us for an example, in whom all men may beholde, first what they are of nature before they earnestly thinke upon the Law of God: to wit, blockish, and headie to sinne and wickednes, without all true sense and feeling of sinne, then what maner of persons they become, when their conscience is reproved by the testimonie of the law, to wit, stubburne, and more enflamed with the desire of sinne, then ever they were before.

q When I knew not the law, then me thought I lived in deed: for my conscience never troubled mee because it knew not my disease.

r When I began to understand the commandement.

ſ In sinne, or by sinne.

6 The conclusion: That the lawe of it selfe is holy, but all the fault is in us which abuse the law.

✣ 1. Tim. 1. 8. t *Touching not coveting.*

7 The proposition: That the Law is not the cause of death, but our corrupt nature, being therewith not onely discovered, but also stirred up, and tooke occasion thereby to rebell, as which, the more that things are forbidden it, the more it desireth them, and from hence commeth guiltinesse, and occasion of death.

u *Beareth it the blame of my death?*

x *That sinne might shew it selfe to be sinne, and bewray it selfe to be that, which is in deed.*

y *As still as it could, shewing all the venime it could.*

8 The cause of this matter, is this: Because that the Law requireth a heavenly pureness, but men, such as they be borne, are bondslaves of corruption, which they willingly serve.

9 He setteth himselfe, being regenerate, before us, for an example, in whom may easily

13 7 Was that then which is good, u made death unto mee? God forbid: but sinne, that is might x appeare sinne, wrought death in me by that which is good, that sinne might be y out of measure sinfull by the commandement.

14 8 For wee know that the Law is spirituall, but I am carnall, sold under sinne.

15 9 For I 10 allow not that which I do: for what I 11 would, that do I not: but what I hate, ỹ doe I.

16 If I doe then that which I would not, I consent to the Law, that *it is* good.

17 Now then, it is no more I, that doe it, but z sinne that dwelleth in me.

18 12 For I know, that in me, that is, in my flesh, dwelleth no good thing: for to will is present w̃ me: but I find a no means to performe ỹ which is good.

19 For I doe not the good thing, which I would, but the evill, which I would not, that doe I.

20 Now if I doe that I would not, it is no more I that doe it, but the sinne that dwelleth in me.

21 13 I finde then that when I would do good, I am thus yoked, that evill is present with me.

22 For I delight in the Law of God, concerning the b inner man.

23 But I see another Lawe in my members, rebelling against the Law of my e minde, and leading mee captive unto the law of sinne, which is in my members.

24 14 O d wretched man that I am, who shall deliver me from the body of this death!

25 I e thanke God through Iesus Christ our Lord. Then I f my selfe in my minde serve the Law of God, but in my flesh, the law of sinne.

CHAP. VIII.

1 *He concludeth that there is no condemnation to them, who are grafted in Christ through his Spirit,* 3 *howsoever they be as yet burdened with sinnes:* 9 *For they live through that Spirit,* 14 *Whose testimonie,* 15 *driven away all feare,* 18 *and relieveth our present miseries.*

NOw 1 then there *is* no condemnation to them that are in Christ Iesus, which a walke not after the a flesh, but after the Spirit.

2 3 For the b Law of the Spirit of c life *which is* in d Christ Iesus, hath e freed me from the Law of sinne and of death.

3 4 For (that that was f impossible to the Law, in as much as it was weake, because of the g flesh) God sending his owne Sonne, in the simulitude of h sinfull flesh, and for i sinne, k condemned sin in the flesh,

4 That that l righteousnes of the Lawe might be fulfilled *s* in us, which walke not after the flesh, but after the Spirit.

5 6 For they that are after the m flesh, savour the things of the flesh: but they that are after the Spirit, the things of the Spirit.

6 7 For the wisedome of the flesh *is* death: but the wisedome of the Spirit *is* life and peace,

7 8 Because the wisedome of the flesh *is* enimitie against God: 9 for it is not ṡubiect to the Law of God, neither in deed can be.

8 13 So then they that are in the flesh, cannot please God.

9 11 Now ỹe are not in the flesh, but in the spirit, because ỹ spirit of God dwelleth in you: but if any man hath not ỹ Spirit of Christ, the same is not his.

1 A conclusion of all the former disputation from vers. 16. of chap. 1. even to this place: Seeing that we being iustified by faith in Christ, doe obtaine remission of sins and imputation of righteousnes, & are also sanctified, it followeth hereof, that they that are grafted into Christ by faith, are out of all feare of condemnation.

a The fruits of the Spirit, or effects of sanctification, which is begun in us, doe not ingraft us into Christ, but doe declare that wee are grafted into him.

a *Follow not the flesh for their guide: for he is not sayd to live after the flesh that hath the holy Ghost for his guide, though sometimes he slep away.*

3 A preventing of an obiection: seeing that the vertue of the spirit which is in us, is so weake, how may we gather thereby, that there is no condemnation to them that have that vertue? because saith he, that vertue of the quickening spirit which is so weake in us, is most perfit and most mighty in Christ, and being imputed unto us which beleeve, causeth us to be accounted of, as though there were no reliques of corruption, and death in us. Therefore hitherto Paul disputed of remission of sins, and imputation of fulfilling the Law, and also of sanctification which is begun in us: but now he speaketh of the perfit imputation of Christs manhood, which part was necessarily required to the full appeasing of our consciences: for our sinnes are defaced by the blood of Christ, and the guiltines of our corruption is covered with the imputation of Christs obedience: and the corruption it selfe (which the Apostle calleth sinfull sinne) is healed in us by little and little, by the gift of sanctification, but yet it lacketh besides that another remedy, to wit, the perfect sanctification of Christes owne flesh, which also is to us imputed.

b *The power and authority of the Spirit, against which it set the tyranny of sin.* c *Which mortifieth the olde man, and quickeneth the new man.* d *To wit, absolutely and perfitely.* e *For Christs sanctification being imputed unto us, perfiteth our sanctification which is begun in us.*

4 He vseth no argument here, but expoundeth the mystery of sanctification, which is imputed unto us: for because, that the vertue of the law was not such (and that by reason of the corruption of our nature) that it could make man pure and perfit: and for that it rather kindled the disease of sin, then did put it out and extinguish it, therefore God cloathed his Son with flesh like unto our sinfull flesh, wherein he vtterly abolished our corruption that being accounted thorowly pure and without fault to him apprehended and layd hold on by faith, we might be found to have fully that singular perfection which the Law requireth. and therefore that there might be no condemnation in us.

f *Which is not proper to the Law, but commeth by our fault.* g *In man not borne anew, whose disease the law could not heale it.* h *Of mans nature which was corrupt through sin, untill he sanctified it.* i *To abolish sin in our flesh.* k *Shewed that sin hath no right in us.* l *The very substance of the law of God might be fulfilled: or that same which the law requireth, that wee may be found iust before God: for if with our iustification there be ioyned that sanctification which is imputed to us, we are iust, according to that perfect forme which the Lord requireth.*

5 He returneth to that which he said, that the sanctification which is begun in us, is a sure testimony of our ingrafting into Christ: which is a most plentifull fruit of a godly & honest life. 6 A reason why to walke after the flesh, agreeth not to them which are grafted in Christ, but to walke after the spirit agreeth and is meet for them: because, saith he, that they which are after the flesh, savour the things of the flesh, but they that are after the spirit, the things of the spirit. m They that live as the flesh leadeth them. 7 He prooveth the consequent: Because that whatsoever the flesh favoureth, that ingendreth death: and whatsoever the spirit savoureth, that tendeth to ioy and life everlasting. 8 A reason and proofe why the wisedome of the flesh is death: because saith he it is the enemy of God. 9 A reason why the wisedome of the flesh is enemy to God: because it neither will neither can be subiect to him. And by flesh he meaneth a man not regenerate. 13 The conclusion: therefore they that walke after the flesh, cannot please God: whereby it followeth, that they are not ingrafted into Christ.

11 He commeth to the others, to wit, to them which walke after the spirit. of whom we have to understand contrary things to the former: and first of all he defireth what it is to be in the spirit, or to be sanctified, to wit, to have the spirit of God dwelling in us: then he declareth, that sanctification is so ioyned and knit to our grafting in Christ, that it can by no meanes be separated,

10 12 And

appeare the strife of the Spirit and the flesh, and therefore of the Law of God and our wickednes. For since that the Law in a man not regenerate bringeth foorth death onely, therefore in him it may easily be accused: but seeing that in a man which is regenerate, it bringeth foorth good fruit, it doth better appeare that evill actions proceede not from the Law, but from sinne, that is from our corrupt nature: And therefore the Apostle teacheth also, what the true vse of the Law is, in reprooving sinne in the regenerate, unto the end of the chapter, as a litle before (to wit, from the seventh verse unto this fifteenth) he declared the vse of it in them which are not regenerate. 10 The deedes of my life, saith he, answere not, nay they are contrary to my will: Therefore by the consent of my will with the Law, and repugnancie with the deedes of my life, it appeareth evidently, that the Law and a right ruled will do perswade one thing, but corruption which hath her seate also in the regenerate, another thing. 11 It is to be noted, that one selfe same man is said to will and not to will, in divers respects: to wit, he is said to will, in that, that he is regenerate by grace: and not to will, in that, that he is not regenerate, or in that that he is such an one as he was borne. But because the part which is regenerate, at length becommeth conquerour, therefore Paul sustening the part of the regenerate, speaketh in such sort as if the corruption which sinneth willingly were something without a man, although after warde hee granteth that this evill is in his flesh, or in his members.

z *That naturall corruption, which cleaveth fast even to them that are regenerate, and not cleane conquered.*

12 This vice, or sinne, or law of sinne, doeth wholy possesse those men which are not regenerate, and hindreth them or holdeth them backe that are regenerate.

a *This doeth in deede agree to that man, whom the grace of God hath made a newe man: for where the Spirit is not, how can there be any strife there.*

13 The conclusion: As the Law of God exhorteth to goodnesse, so doeth the Lawe of sinne (that is, the corruption wherein wee are borne) force unto wickednesse: but the Spirit, that is, our minde, in that that it is regenerate, consenteth with the Lawe of God: but the flesh, that is, the whole naturall man, is bondslave to the Law of sinne. Therefore to be short, wickednesse and death are not of the Law, but of sinne, which reigneth in them that are not regenerate: for they neither will, nor doe good, but will, and doe evill: But in them that are regenerate, it striveth against the Spirit or lawe of the minde, so that they cannot either life so well as they would, or be so voyde of sinne as they would.

b *The inner man, and the newe man are all one, and are answerable and set as contrary to the olde man: neither doeth this word, Inner man, signifie mans minde and reason, and the olde man, the powers that are under them, as the Philosophers imagine, but by the outward man is meant whatsoever is either without or within a man, from toppe to toe, so long as that man is not borne a new by the grace of God.*

c *The Law of the minde in this place, is not to be understood of the minde as it is naturally, and as our minde is from our birth, but of the minde which is renewed by the Spirit of God.*

14 It is a miserable thing to be yet in part subiect to sinne, which of it owne nature maketh us guiltie of death: but we must cry to the Lord who will by death it selfe at length make us conquerours as wee are already conquerours in Christ.

d *Wearied with miserable and continuall conflict.*

e *Hee recovereth himselfe, and sheweth us that he resteth onely in Christ.*

f *This is the true perfection of them that are borne anew, to confesse that they are imperfit.*

10 12 And if Christ be in you, the [a] body is dead, becauſe of ſinne: but the Spirit *is* life for righteouſneſſe ſake.

11 13 But if the Spirit of him that raiſed up Ieſus from the dead, dwell in you, he that raiſed up Chriſt from the dead, ſhall alſo quicken your mortall bodies, by his Spirit that [o] dwelleth in you.

12 14 Therefore brethren, wee are debters not to the fleſh, to live after the fleſh:

13 15 For if ye live after the fleſh, yee ſhall die: but if ye mortifie the deedes of the body by the Spirit, ye ſhall live.

14 16 For as many as are led by the Spirit of God, they are the ſonnes of God.

15 17 For yee have not received the [p] Spirit of bondage, to [q] feare againe: but ye have received ŷ Spirit of [r] adoption, whereby we cry, Abba, Father.

16 The ſame Spirit beareth witneſſe with our ſpirit, that we are the children of God.

17 18 If *vve be* children, *vve are* alſo [ſ] heires, even the heires of God, and heires annexed with Chriſt: 19 if ſo be that wee ſuffer with him, that we may alſo be glorified with him.

18 20 For I [t] count that the afflictions of this preſent time *are* not worthy of the glory, which ſhall be ſhewed unto us.

19 21 For the fervent deſire of the [u] creature waiteth when the ſonnes of God ſhall be reveiled,

20 Becauſe the creature is ſubiect to [x] vanitie, not of it [y] owne will, but by reaſon [z] of him, which hath ſubdued it under [a] hope,

21 Becauſe the creature alſo ſhall be delivered from the [b] bondage of corruption into the glorious libertie of the ſonnes of God.

22 For wee know that every creature groneth with us alſo, and [c] travaileth in paine together unto this preſent.

23 22 And not onely *the creature*, but we alſo which have the firſt fruites of the Spirit, even wee doe ſigh in our [d] ſelves, waiting for the adoption, *even* 4 [e] the redemption of our body.

24 23 For wee are ſaved by hope: but [f] hope that is ſeene, is not hope: for how can a man hope for that which he ſeeth?

25 But if we hope for that we ſee not, wee doe with patience abide for it.

26 24 Likewiſe the Spirit alſo [g] helpeth our infirmities: for wee know not what to pray as wee ought: but the Spirit it ſelfe maketh [h] requeſt for us with ſighs, which cannot be expreſſed.

27 But hee that ſearcheth the hearts, knoweth what is the [i] meaning of the Spirit: for he maketh requeſt for ŷ Saints, [k] according to the *vvill of* God.

28 25 Alſo we know that [l] all things worke together for the beſt unto them that love God, even to them that are called of *his* [m] purpoſe.

29 For thoſe which hee knew before, he alſo predeſtinate to bee made like to the image of his Sonne, that hee might be the firſt borne among many brethren.

30 Moreover, whom he [n] predeſtinate, them alſo he called, and whom he called, them alſo he iuſtified, and whom he iuſtified, them he alſo glorified.

31 26 What ſhall we then ſay to theſe things? If God be on our ſide, who *can be* againſt us?

32 Who ſpared not his owne Sonne, but gave him for us all *to death*, how ſhall he not with him [o] give us all things alſo?

33 27 Who ſhall lay any thing to the charge of Gods choſen? *it is* [p] God that iuſtifieth.

34 Who ſhall condemne? *it is* Chriſt which is dead: yea, or rather, which is riſen againe, who is alſo at the right hand of God, and maketh requeſt alſo for us.

35 Who ſhall ſeparate us from the love of [q] Chriſt? ſhall tribulation, or anguiſh, or perſecution, or famine, or nakednеſſe, or perill, or ſword?

36 As it is written, ✣ For thy ſake are we killed al day long: we are counted as ſheep for ŷ ſlaughter:

37 [r] Neverthelеſſe, in all theſe things wee are more then conquerers through him that loved us.

38 For I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come,

39 Nor height, nor depth, nor any other creature, ſhall be able to ſeparate us from the love of God, which is in Chriſt Ieſus our Lord.

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10 12 [a] Hee confirmeth the faithfull againſt the reliques of fleſh and ſinne, granting that they are yet (as appeareth by the corruption which is in them) touching one of their parts (which he calleth the body, that is to ſay, a lumpe) which is not yet purged from the earthly ſhrines in death: but therewithall willing them to doubt nothing of the happy ſucceſſe of their combate, becauſe that even the leaſt ſparke of the Spirit, (that is, of the grace of regeneration) which appeareth to be in them by the fruits of righteouſneſſe, is the ſeede of life.

n The fleſh, or all that which as yet ſticketh faſt in the leſſe of ſinne, and death.

13 A confirmation of the former ſentence: You have the ſelfe ſame Spirit, which Chriſt hath. Therefore at length it ſhall die the ſame in you, that it did in Chriſt to wit, when all infirmities being utterly layd aſide, and death overcome, it ſhall cloath you with heavenly glory.

o By the vertue and power of it, which ſhewed the ſame might firſt in our head, and dayly worketh in his members.

14 An exhortation to oppreſſe the fleſh dayly more and more by the vertue of the Spirit of regeneration, becauſe (ſaith he) you are debters unto God, for ſo much as you have received ſo many benefits of him. 15 Another reaſon of the profit that enſueth: for ſuch as ſtrive and fight valiantly, ſhall have everlaſting life. 16 A confirmation of this reaſon: they be the children of God, which are governed by his Spirit, therefore ſhall they have life everlaſting. 17 He declareth and expoundeth by the way in theſe two verſes, by what right this name, to be called the children of God, is given to the beleevers: becauſe ſaith hee, they have received the grace of the Goſpel, wherein God ſheweth himſelfe, not (as before in the publiſhing of the Law) terrible and fearefull, but a moſt benigne and loving father in Chriſt, ſo that with great boldnes we call him Father, the holy Ghoſt ſealing this adoption in our hearts by faith.

p By the Spirit is ment the holy Ghoſt, whom we are ſaid to receive, when he worketh in our minds.

q Which feare is ſtirred up in our minds by the preaching of the Law.

r Which ſeaſoneth our adoption in our minds, and therefore openeth our mouthes.

18 A proofe of the conſequent of the confirmation: becauſe that he which is the Sonne of God, doth enioy God with Chriſt.

ſ Partakers of our fathers goods, and that freely, becauſe we are children by adoption.

19 Now Paul teacheth by what way the ſonnes of God doe come to that felicitie, to wit, by the croſſe, as Chriſt himſelfe did: and therewithall openeth unto them fountaines of comfort: as firſt, that we have Chriſt a companion and fellow of our afflictions: ſecondly, that we ſhall be alſo his fellowes in that everlaſting glory. 20 Thirdly that this glory which we looke for, doth a thouſand parts ſurmount the miſery of our afflictions.

t All being well conſidered, I gather.

21 Fourthly, he plainely teacheth us that wee ſhall certainely be renued from that confuſion and horrible deformation of the whole world, which cannot be continuall, as it was not at the beginning: But as it had a beginning by the ſinne of man: for whom it was made by the ordinance of God, ſo ſhall it at length be reſtored with the elect.

u All this world. x Is ſubiect to a vaniſhing and fliting ſtate. y Not by their naturall inclination. z That they ſhould obey the Creatours commandement, whom it pleaſed to ſhew by their fickle eſtate, how greatly he was diſpleaſed with man. a God would not make the world ſubiect to everlaſting curſe, for the ſinne of man, but gave it hope that it ſhould be reſtored. b From the corruption which they are now ſubiect to, they ſhall be delivered and changed into that bleſſed ſtate of incorruption, which ſhall be revealed when the ſonnes of God ſhall be advanced to glory.

c By this word is meant, not onely exceeding ſorow, but alſo the fruit that followeth of it.

22 Fiftely, if the reſt of the world looke for a reſtoring, groning as it were for it, and that not in vaine, let it not grieve us alſo to ſigh, yea, let us be more certainely perſwaded of our redemption to come, foraſmuch as we have the firſt fruits of the Spirit.

d Even from the bottome of our hearres.

e Luke 21. 28.

e That laſt reſtoring, which ſhall be the accompliſhment of our adoption.

23 Sixtly, hope is neceſſarily ioyned with faith: ſeeing then that we beleeve thoſe things, which we are not yet in poſſeſſion of, and hope reſpected not the thing that is preſent, we muſt therefore hope and patiently wait for that which we beleeve ſhall come to paſſe.

f This is ſpoken by the figure Metonymie: Hope, for that which is hoped for.

24 Seventhly. There is no cauſe why we ſhould faint under the burden of afflictions, ſeeing that prayers miniſter unto us a moſt ſure helpe, which can not be fruſtrate, ſeeing they proceed from the ſpirit of God, which dwelleth in us.

g Beareth our burden, as it were that we faint not under it.

h Provoketh us to prayers, and telleth us as it were within, what we ſhall ſay, and how we ſhall grone.

i What ſobs and ſighs proceed from the inſtinct of his Spirit.

k Becauſe he teacheth the godly to pray according to Gods will.

25 Eightly, we are not afflicted, either by chance or to our harme, but by Gods providence for our great profit, who as he choſe us from the beginning, ſo hath hee predeſtinate us to be made like to the image of his Sonne: and therefore will bring us in his time, being called and iuſtified, to glory, by the croſſe.

l Not onely afflictions, but whatſoever els.

m He calleth that, Purpoſe, which God hath from everlaſting appointed with himſelfe according to his good will and pleaſure.

n He uſeth the time paſt, for the time preſent, as the Hebreyve uſe, who ſometime ſet downe the thing that is to come, by the time that is paſt, to ſignifie the certeinty of it: and he bad alſo a regard to Gods continuall working.

26 Ninthly, wee have no cauſe to feare that the Lord will not give us whatſoever is profitable for us, ſeeing that he hath not ſpared his owne Sonne to ſave us.

o Give us freely.

27 A moſt glorious and comfortable concluſion of the whole ſecond part of this Epiſtle, that is, of the treatiſe of iuſtification. There are no accuſers that we have neede to be afraid of before God, ſeeing that God himſelfe abſolveth us as iuſt: and therefore much leſſe neede we to feare damnation, ſeeing that we reſt upon the death and reſurrection, the almightie power and defence of Ieſus Chriſt. Therefore what can there be ſo weightie in this life, or of ſo great force and power, that might feare us, as though we might fall from the love of God, wherewith he loveth us in Chriſt: Surely nothing. Seeing that it is in it ſelfe moſt conſtant and ſure, and alſo in us being confirmed by ſtedfaſt faith.

p Who pronounceth us, not onely guiltleſſe, but alſo perfitly iuſt in his Sonne.

q Wherewith Chriſt loveth us.

✣ Pſal. 44. 22.

r We are not onely not overcome with ſo great and many miſeries and calamities, but alſo more then conquerours in all of them.

CHAP. IX.

1 *He anſvvereth an obiection, that might be brought on the Iewes behalfe,* 7 *and telleth of two ſorts of Abrahams children,* 15 *and that God vvorketh all things in this matter according to his*

his will, 20 *then as the potter doth.* 24, 30 *He proveth alſwell the calling of the Gentiles,* 31 *as alſo the reiecting of the Iewes,* 25, 27 *by the teſtimonie of the Prophets.*

I Say 1 the trueth in Chriſt, I lie not, my conſcience bearing me witneſſe in the holy Ghoſt.

2 That I have great heavineſſe, and continuall ſorow in mine heart.

3 For I would wiſh my ſelfe to be a ſeparate from Chriſt, for my brethren that are my kindſmen according to the b fleſh,

4 Which are the Iſraelites, to whom *perteineth* the adoption, and the c glory, and the ✣ d Covenants, and the giving of the e Law, and the f ſervice *of God*, and the g promiſes,

5 Of whom *are* the fathers, and of whom concerning the fleſh, Chriſt *came*, who is 1 God over all, bleſſed for ever, Amen.

6 ✣ 3 Notwithſtanding it cannot be that the word of God ſhould take none effect: for all they are not h Iſrael, which are of Iſrael:

7 Neither *are they* all children, becauſe they are the ſeede of Abraham, * 4 but, In i Iſaac ſhall thy ſeede be called:

8 5 That is, they which are the children of the k fleſh, are not the children of God: but the ✱ children of the l promiſe, are counted for the ſeede.

9 6 For this is a word of promiſe, ✣ In this ſame time will I come, and Sara ſhall have a ſonne.

10 7 Neither *he* onely *felt this*, but alſo * Rebecca, when ſhee had conceived by one, *even* by our father Iſaac.

11 For yet *the children* were borne, and when they had neither done good nor evill (that the m purpoſe of God might 8 remaine according to election, not by works, but by him that calleth.)

12 9 It was ſaid unto her, ✣ The Elder ſhall ſerve the yonger.

13 As it is written, ✣ I have loved Iacob, and have hated Eſau. ✣ Malach. 1, 2.

14 10 What ſhall we ſay then? Is there n unrighteouſneſſe with God? God forbid.

15 11 For he ſaith to Moſes, ✣ I will o have mercie on him, to whom I will ſhew mercy: and will have p cõpaſſion on him, on whom I will have cõpaſsion.

16 12 So then *it is* not in him that q willeth, nor in him that runneth, but in God that ſheweth mercy.

17 13 For the r Scripture ſaith unto Pharao, * For this ſame purpoſe have 1 I ſtirred thee up, that I might 14 ſhewe my power in thee, and that my Name might be declared throughout all the earth.

18 15 Therefore hee hath mercy on whom hee t will, and whom hee will he hardeneth.

19 16 Thou wilt ſay then unto mee, Why doth hee yet complaine? for who hath reſiſted his will?

20 17 But, O man, who art thou which pleadeſt againſt God? 18 ſhall the ✣ thing u formed ſay to

10 The firſt obiection: If God doth love or hate upon no conſideration of worthines or unworthines, then is he uniuſt, becauſe he may love them which are unworthy, and hate them that are worthy. The Apoſtle deteſteth this blaſphemie, and afterward anſwereth it ſeverally, point by point.

u Mans will knoweth no other cauſes of love or hatred, but thoſe that are in the perſons, and thereupon this election riſeth.

11 He anſwereth firſt touching them which are choſen to ſalvation in chuſing of whom he denieth that God may ſeeme vniuſt, although he chuſe and predeſtinate to ſalvation them that are not yet borne, without any reſpect of worthineſſe: becauſe he bringeth not the choſen to the appointed end, but by the meanes of his mercie, which is a cauſe next under predeſtination. Now mercy preſuppoſeth miſerie, and againe miſerie preſuppoſeth ſinne or voluntarie corruption of mankind, and corruption preſuppoſeth a pure and perfect creation. Moreover mercy is ſhewed by her degrees: to wit, by calling, by faith, by iuſtification and ſanctification, ſo that at length we come to glorification, as the Apoſtle will ſhew afterward. Now all theſe things, orderly following the purpoſe of God, doe clearely proove that he can by no meanes ſeeme vniuſt in loving and ſaving his. ✣ *Exod.* 33, 19. o *I will be mercifull and favourable to whom I liſt to be favourable.* p *I will have compaſſion on whomſoever I liſt to have compaſſion.* 32 The concluſion of the anſwere: Therefore God is not iniuſt in chuſing and ſaving of his free goodnes, ſuch as it pleaſeth him, as he alſo anſwered Moſes, when hee prayed for all the people. q *By will, he meaneth the thought and endeavour of heart, and by running, good works: to neither of which he giveth the prayſe, but onely to the mercy of God.*

13 Now hee anſwereth concerning the reprobate or them whom God hateth being not yet borne, and hath appointed to deſtruction, without any reſpect of unworthines. And firſt of all hee prooveth this to be true, by alleadging the teſtimonie of God himſelfe touching Pharao, whom he ſtirred up to this purpoſe that he might be glorified in his hardning and iuſt puniſhing. r *God ſo ſpeaketh unto Pharao in the Scripture, or the Scripture bringeth in God ſpeaking to Pharao, Exod.* 9, 16. s *Brought thee into this world.* 14 Secondly, he bringeth the end of Gods counſell, to ſhewe that there is no unrighteouſnes in him. Now this chiefeſt end, is not properly and ſimply the deſtruction of the wicked, but Gods glory which appeareth in their righteouſ puniſhment.

15 A concluſion of the fullanſwere to the firſt obiection: therefore ſeeing God doth not ſave them whom hee freely choſe according to his good will and pleaſure, but by iuſtifying and ſanctifying them by his grace, but councell in ſaving them cannot ſeeme vniuſt. And againe, there is no vniuſtice in the everlaſting counſell of God touching the deſtruction of them whom he liſteth to deſtroy, for that he hardeneth before he deſtroyeth: Therefore the third anſwere for the maintenance of Gods iuſtice is the everlaſting counſell of reprobation, conſiſteth in this word Hardening: which notwithſtanding be concealed in the former verſe, becauſe the Hiſtory of Pharao was wel knowen. But the force of the word is great: for Hardning, which is ſet againſt Mercy, preſuppoſeth the ſame thinge that mercy did, to wit, a voluntary corruption, wherein the reprobate are hardened: and againe corruption preſuppoſeth a perfit ſtate of creation. Moreover, this hardning alſo is voluntary, for God ſo hardneth being offended with corruption, that he vſeth their owne will whom he hardneth, to the executing of that iudgement. Then follow the fruits of Hardning, to wit, unbeliefe and ſinne, which are the true & proper cauſes of the condemnation of the reprobate. Why doeth he then appoint to deſtruction? becauſe he will: why doeth hee harden? becauſe they are corrupt: why doeth he condemne? becauſe they are ſinners. Where is then unrighteouſneſſe? Nay, if hee ſhould deſtroy all after this ſame ſort, to whom ſhould he doe iniurie? t *Whom it pleaſed him to appoint, to ſhew his favour upon.* 16 An other obiection, but onely for the reprobate, riſing upon the former anſwere. If God doe appoint to everlaſting deſtruction, ſuch as hee liſteth, and if that cannot be hindred notwithſtanded that he hath once decreed, how doth he iuſtly condemne them, which periſh by his will?

17 The Apoſtle doeth not anſwere that it is not Gods will, or that God doth not either reiect or elect according to his pleaſure, which thing the wicked call blaſphemie, but he rather granteth, his adverſarie both the antecedents, to wit, that it is Gods will, and that it muſt of neceſſitie ſo fall out, yet he denieth that God is therefore to be thought an vniuſt revenger of the wicked: for ſeeing it appeareth by manifeſt proofe that this is the will of God and his doing, what impudencie is it for man, which is but duſt and aſhes to diſpute with God, and as it were to call him into iudgement? Now if any man ſay that the doubt is not ſo diſſolved and anſwered, I anſwere, that there is no ſurer demonſtration in any matter, becauſe it is grounded upon this principle, That the will of God is the rule of righteouſneſſe. 18 An amplification of the former anſwere, taken from a comparíſon, whereby alſo it appeareth that Gods determine counſell is ſet of Paul the hieſt of all cauſes, ſo that it departeth not upon any reſpect of ſecond cauſes, but doth rather frame and direct them. ✱ Eſai. 45, 9. u *This ſimilitude agreeth very fitly in the firſt creation of mankinde.*

him

2 The third part of the Epiſtle, even to the twelfth Chapter, wherein Paul aſcendeth to the heighercauſes of faith: and firſt of all becauſe he purpoſed to ſpeake much of the caſting off of the Iewes, he uſeth an inſinuation, declaring by a double or triple oathe, and by witneſſing of his great deſire towards their ſalvation, his ſingular love towards them, and therewithall granting unto them all their prerogatives.

a The Apoſtle loved his brethren ſo entirely, that if it have bene poſſible, he would have bene ready to have redeemed the caſting away of the Iſraelites with the loſſe of his owne ſoule for ever: for this word ſeparate, betockeneth as much in this place.

b Being brethren by fleſh, as of one nation and countrey.

c The arke of the covenant, which was a token of Gods preſence. ✣ Chap. 2, 17. ephe. 2, 12. d The tables of the covenant: and this is ſpoken by the figure Metonymia. e Of the iudiciall Law. f The ceremoniall Law. g Which were made to Abraham and to his poſteritie. 2 A moſt manifeſt teſtimonie of the Godhead and diviniti e of Chriſt. ✣ Chap. 2, 28. 3 He entreth into the handling of predeſtination by a kind of preventing an obiection: How may it be, that Iſrael is caſt off: but that therewithall wee muſt alſo make the covenant which God made with Abraham and his ſeede, fruſtrate and voyd? Hee anſwereth therefore, that Gods word is true, although that Iſrael be caſt off: for the election of the people of Iſrael is ſo generall and common, that notwithſtanding the ſame, God chuſeth by his ſecret counſell, ſuch as it pleaſeth him. So then this is the propoſition and ſtate of this Treatiſe: The grace of ſalvation is offered generally in ſuch ſort, that notwithſtanding it, the efficacie thereof perteineth onely to the elect. h Iſrael in the firſt place, is taken for Iaakob: and in the ſecond, for the Iſraelites. * Gen. 21, 12. hebr. 11, 18. 4 The firſt proofe is taken from the example of Abrahams owne houſe, wherein Iſaac onely was counted the ſonne, and that by Gods ordinance: although that Iſmael alſo was borne of Abraham, and circumciſed before Iſaac. i Iſaac ſhall be the true and naturall ſonne, and therefore heire of thy bleſſing. 5 A generall application of the former proofe or example. k Which are borne of Abraham by the courſe of nature. ✱ Gal. 4, 28. l Which are borne by vertue of the promiſe. 6 A reaſon of that application: Becauſe that Iſaac was borne by the vertue of the promiſe, and therefore hee was not choſen, nay hee was not at all, but by the free will of God: whereby it followeth that the promiſe is the fountaine of predeſtination, and not the fleſh from which promiſe the particular election proceedeth: that is, that the elect be borne elect: and not that they be firſt borne and then afterward elected, in reſpect of God who doth predeſtinate. ✣ Gene. 18, 10. 7 Another forcible proofe, taken from the example of Eſau and Iacob, which were both borne of the ſame Iſaac, which was the ſonne of the promiſe, of one mother, and at one birth, and not at divers as Iſmael and Iſaac were: and yet notwithſtanding, Eſau being caſt off, onely Iacob was choſen: and that before their birth, that neither any goodneſſe of Iacobs might be thought to be the cauſe of his election, neither any wickednes of Eſaus, of his caſting away. * Gen. 25, 21. m Gods decree, which proceedeth of his meere good will, whereby it pleaſed him to chuſe one, and refuſe the other. 8 Paul ſaith not, might be made, but being made, might remaine. Therefore they are deceived which make forſeene faith the cauſe of election, and foreknowen infidelitie the cauſe of reprobation. 9 He prooveth the caſting away of Eſau by that, that hee was made ſervant to his brother: and prooveth the chuſing of Iacob by that that hee was made Lord of his brother, although his brother were the firſt begotten. And leaſt that any man might take this ſaying of God, and referre it to eternall things, the Apoſtle ſheweth out of Malachi, who is a good interpreter of Moſes, that the ſervitude of Eſau was joyned with the hatred of God, and the Lordſhip of Iacob with the love of God. ✣ Gen. 25, 23.

him that formed it, Why haſt thou made mee thus?

21 ✣ 19 Hath not the potter power of the clay to make of the ſame lumpe one 20 veſſell to x honour, and another unto 21 diſhonour?

22 22 *What* and if God would, to ſhewe his wrath, and to make his power knowen, ſuffer with long patience the y veſſels of wrath, prepared to 23 deſtruction?

23 And that hee might declare the z riches of his glory upon the veſſels of mercie, which he hath prepared unto glory?

24 24 Even us whom he hath called, not of the a Iewes onely, but alſo of the Gentiles.

25 25 As he ſaith alſo in Oſee, ✣ I will call them, My people, which were not my people: and her, Beloved, which was not beloved.

26 And it ſhall be in the place where it was ſaide unto them, * Yee are not my people, that there they ſhall be called, The children of the living God.

27 26 Alſo Eſaias cryeth concerning Iſrael, * Though the number of the children of Iſrael were as the ſand of the ſea, *yet* ſhall *but* a remnant be ſaved.

28 For hee will make his account, and gather it into a b ſhort ſumme with righteouſneſſe: for the Lord will make a ſhort count in the earth.

29 ✣ And as Eſaias ſaid before, Except the Lord of c hoaſtes had left us a d ſeede, we had bene made as Sodome, and had bene like to Gomortha.

30 27 What ſhall we ſay then? That the Gentiles which followed e not righteouſneſſe, have attained unto righteouſneſſe, even the righteouſneſſe which is of faith.

31 28 But Iſrael which followed the Law of righteouſneſſe, could not attaine unto the Law of righteouſneſſe.

32 Wherefore? Becauſe *they ſought it* not by faith, but as *it were* by the f workes of the Lawe: for they have ſtumbled at the ſtumbling ſtone,

33 As it is written, ✣ Beholde, I lay in Sion a ſtumbling ſtone, and a rocke to make men fall: and every one that beleeveth in him, ſhall not be aſhamed.

✣ Pſal. 118, 22. Iſai. 8, 14. and 28, 16. 1 Pet. 2, 6.

CHAP. X.

1 He handleth the effects of election, 3 that ſome refuſe, and ſome embrace. 4 Chriſt, who is the end of the Lawe. 15 How ſheweth that Moſes foretolde the calling of the Gentiles, 13 and Eſaias the hardning of the Iewes.

BRethren, 1 mine hearts deſire and prayer to God for Iſrael is, that they might be ſaved.

2 For I beare them record that they have the zeale of God, but not according to knowledge.

3 2 For they a being ignorant of the righteouſneſſe of God, and going about to b ſtabliſh their owne righteouſneſſe, have not ſubmitted themſelves to the righteouſneſſe of God.

4 ✣ 3 For Chriſt *is* the c ende of the Lawe for righteouſneſſe unto d every one that beleeveth.

5 4 For Moſes *thus* deſcribeth the righteouſnes which is of the Lawe, * That the man which doeth theſe things, ſhall live thereby.

6 But the righteouſnes which is of faith, ſpeaketh on this wiſe, * e Say not in thine heart, Who ſhall aſcend into heaven? (that is to bring Chriſt from above.)

7 Or, Who ſhall deſcend into the deepe? (that is to bring Chriſt againe from the dead.)

8 5 But what ſaith it? ✣ The f worde is neere thee, *even* in thy mouthe, and in thine heart. This is the word of faith which we preach.

9 6 For if thou ſhalt g confeſſe with thy mouth the Lord Ieſus, and ſhalt beleeve in thine heart, that h God raiſed him up from the dead, thou ſhalt be ſaved:

10 For with the heart man i beleeveth unto righteouſneſſe, and with the mouth man confeſſeth to ſalvation.

11 7 For the Scripture ſaith,* Whoſoever k beleeveth in him, ſhall not be aſhamed.

12 For there is no difference betweene the Iew and the Grecian: for he that is Lord over all, is rich unto all that call on him.

13 ✣ 8 For whoſoever ſhall call upon the Name of the Lord, ſhall be ſaved.

1 Purpoſing to ſet foorth in the Iewes an example of marveilous obſtinacie. he uſeth an inſinuation.

2 The firſt entrance into the vocation unto ſalvation, is to renounce our owne righteouſneſſe: the next is, to embrace that righteouſneſſe by faith, which God freely offereth us in the Goſpel.

a *The ignorance of the Law which was ought to know, accuſeth them before God, eſpecially it excuſeth not them that are of his houſhold.*

b *Ignorance hath alway pride ioyned with it.*

✣ Galat. 3, 24.

3 The proofe: The Law it ſelfe hath reſpect unto Chriſt, that ſuch as beleeve in him ſhould be ſaved. Therefore the calling to ſalvation by the workes of the law is vaine and fooliſh, but Chriſt is offered for ſalvation to every beleever.

c *The end of the Law is to iuſtifie them that keepe the Law: but ſeeing we do not obſerve the Law thyrogh the fault of our fleſh, wee attaine not unto this ende: but Chriſt fulfilleth this diſeaſe, for he fulfilled the Law for us.*

d *Not onely to the Iewes, but alſo to the Gentiles.* 4 That the Law regardeth and tendeth to Chriſt, that is a manifeſt proofe, for that is propounded ſuch a condition, as can be and is fulfilled of none but of Chriſt onely: which being imputed unto us by faith, our conſcience is quieted, ſo that now no man can aske, Who can aſcend up into heaven, or bring us from hell, ſeeing the Goſpel teacheth that both of thoſe is done by Chriſt, and that for their ſakes, which with true faith embrace him which calleth them. * Levit. 18, 5. ezek. 20, 11. gal. 3, 12. ✣ Deut. 30, 12. e *Thinke not with thy ſelfe, as men that are ſtaggering uſe to doe.* 5 Vocation commeth by the worde preached. ✣ Deuter. 30, 14. f *By the word, Moſes underſtoode the Law which the Lord publiſhed with his owne voyce: and Paul applied it to the preaching of the Goſpell which was the perfection of the Law.* 6 That is indeede true faith which is ſetled not onely in the head, but alſo in the heart of man, whereof alſo wee give teſtimonie, by our outward life, and which tendeth to Chriſt as to our alone and onely Saviour, even as hee ſetteth foorth himſelfe in his word. g *If thou profeſſe plainely, ſincerely, and openly, that thou takeſt Ieſus onely to be thy Lord and Saviour.* h *The Father, who is ſaide to have raiſed the Sonne from the dead: and this is not ſpoken to ſhut out the divinitie of the Sonne, but to ſet foorth the Fathers counſell touching our redemption in the reſurrection of the Sonne.* i *Faith is ſaide to iuſtifie, and furthermore ſeeing the confeſſion of the mouth is an effect of faith, and confeſſion is the way to come to ſalvation, it followeth that faith is alſo ſaid to ſaue.* 7 Now hee proveth the other part which he propounded afore in the fourth verſe, to wit, that Chriſt calleth whomſoever hee liſteth without any difference, and this hee confirmeth by a double teſtimonie. * Iſai. 28, 16. k To beleeve in God is to yeelde and conſent to God his promiſe of our ſalvation by Chriſt, and that not onely in generall, but when wee know that the promiſes perteine to us whereupon riſeth a ſure truſt. ✣ Ioel 2, 32.

✣ Ieremi. 18, 6.

19 Alluding to the creation of Adam, he compareth mankinde not yet made, (but in the Creators minde) to a lumpe of clay: whereof afterward God made and doeth dayly make, according as he purpoſed from everlaſting both ſuch as ſhould be elect, and ſuch as ſhould be reprobate, as alſo this word, making, declareth

20 Whereas in the obiection propounded, mention was onely made of veſſels to diſhonour: yet he ſpeaketh of the other alſo in this anſwere, for that he prooveth the Creator to be iuſt in either of them, as the rule of contraries doeth require.

x *To be uſed.*

21 Seeing then, that in the name of diſhonour, the ignominie of everlaſting death is ſignified, they ſpeake with Paul, which ſay, that ſome are made of God to moſt iuſt deſtruction: and they are offended with this kind of ſpeech bewray their owne folly.

22 The ſecond anſwere is this, that God, moreover and beſides that he doeth iuſtly decree whatſoever he doeth decree, uſeth that moderation in executing of his decree, as declareth his ſingular lenitie even in the reprobate in that, that he ſuffereth them a long time, and permitteth them to enioy many and ſingular benefits, untill at length hee iuſtly condemne them: and that to good end and purpoſe, to wit, to ſhew himſelfe to be an enemie and revenger of wickednesſe, that it may appeare what power hee is of by theſe ſevere iudgements, and finally by compariſon of contraries to ſet foorth indeede, how great his mercie is towards the elect.

y *By veſſel, the Hebrewes underſtand all kindes of inſtruments.* 23 Therefore againe, wee may ſay with Paul that ſome men are made of God the Creator to deſtruction.

z *The unmeaſurable and marveilous greatneſſe.* 24 Having eſtabliſhed the doctrine of the eternall predeſtination of God on both parts: that is, as well of the reprobate, as of the elect: hee commeth now to ſheweve the uſe of it, teaching us that wee ought not to ſeeke the teſtimonie of it in the ſecret counſell of God, but by the vocation which is made manifeſt and ſet foorth in the Church, propounding unto us the example of the Iewes and Gentiles, that the doctrine may be better perceived.

a *Hee ſaith not that all and every one of the Iewes are called, but ſome of the Iewes, and ſome of the Gentiles.* 25 Our vocation or calling is free and of grace, even as our predeſtination is: and therefore there is no cauſe why either our owne unworthineſſe, or the unworthineſſe of our anceſtors ſhould cauſe us to thinke that wee are not the elect and choſen of God, if we be called of him, and ſo embrace through faith the ſalvation that is offered us. ✣ Hoſ. 2, 23. 1 Pet. 2, 10. * Hoſ. 1, 10. 26 Contrarywiſe, Neither any outwarde generall calling, neither any worthineſſe of our anceſtors is a ſufficient witneſſe of election, unleſſe by faith and beliefe wee anſwere Gods calling: which thing come to paſſe in the Iewes, as the Lord had foorewarned. * Iſai. 10, 21.

b *God purpoſeth to bring the unkinde and unthankefull people to an extreme fewneſſe.* * Iſai. 1, 9. c *Armies, by which word the chiefeſt power that is, is given to God.* d *Even a very fewe.* 27 The declaration and manifeſtation of our election, is our calling apprehended by faith, as it came to paſſe in the Gentiles.

e *So then, the Gentiles had no workes to prepare and procure Gods mercies before hande: and as for that, that the Gentiles attained to that which they ſought not for, the mercie of God is to be thanked for it: and in that the Iewes attained not to that which they ſought after, they can thanke none for it but themſelves, becauſe they ſought it not aright.*

28 The pride of men is the cauſe that they contemne vocation, ſo that the cauſe of their damnation neede not to be ſought for any other where but in themſelves. ✣ *Seeking to come by righteouſneſſe, they followed the Lawe of righteouſneſſe.*

9 That is, true faith, which seeketh God in his word, and that preached according as God hath appointed in the Church.
✣ Isa.52,7. nahum.1,15.
10 Whersoever faith is, there is also the word, but not contrary wise, wheresoever the word is, there is faith also: for many refuse and reiect the word.
l He speaketh this because of the Iewes.
✣ Isai.53,1. Iohn 12,38.
11 A conclusion of the former gradation: we must ascend from faith, to our vocation, as by our vocation we came to the testimonie of our election.
m By Gods commandement.
12 An obiection: If calling be a testimonie of election, were not the Iewes called? why should I not graunt that, saith the Apostle, seeing that there is no nation which hath not bene called? much lesse can I say, that the Iewes were not called. ✣ Psal.19,3. 13 The defender and maintainer of the Iewes cause, goeth on still to aske, whether the Iewes also knew not God which called them. Esay (saith the Apostle) denieth it, and witnesseth that the Gospell was translated from them to the Gentiles, because the Iewes neglected it. And therewithall the Apostle teacheth, that that outward and universall calling, which is set foorth by the creation of the world, sufficeth not to the knowledge of God: yea, and that the particular also which is by the word of God, is of it selfe of small or no efficacie, unlesse it be apprehended or layd holde on by faith, by the gift of God: otherwise by unbeleefe it is made unprofitable, and that by the onely fault of man, who can pretend no ignorance. ✣ Deuter.32.21. n He calleth all prophane people, a nation that is no nation, that they are not saide to live but to die, which are appointed for everlasting condemnation. ✣ Isa.65,1. o Speaketh without feare.

14 But howe shall they call on him, in whom they have not beleeved? 9 and how shall they beleeve in him, of whom they have not heard? and how shall they heare without a preacher?
15 And how shall they preach, except they be sent? as it is written, ✣ How beautifull are the feete of them which bring glad tidings of peace, and bring glad tidings of good things!
16 10 But they have not l all obeyed the Gospell: for Esaias saith, ✣ Lord, who hath beleeved our report?
17 11 Then faith *is* by hearing, and hearing by the m word of God.
18 12 But I demaund, Have they not heard? * No doubt their sound went out through all the earth, and their wordes into the endes of the world.
19 13 But I demaund, Did not Israel know *God*? First Moses saith, ✣ I will provoke you to envie by a n nation that is not *my* nation, and by a foolish *nation* I will anger you.
20 ✳ And Esaias is o bolde, and saith, I was found of them that sought mee not, and have bene made manifest to them that asked not after mee.
21 And unto Israel hee saith, * All the day long have I stretched foorth mine hand unto a disobedient, and gainesaying people.

CHAP. XI.

a Least the casting off of the Iewes should be limitted according to the outward appearance, 4 *hee sheweth that Elias was in times past deceived:* 16 *and that, seeing they have an holy roote,* 23 *many of them likewise shall be holy.*
13 24 *o Hee exhorteth the Gentiles to be humble,* 33 *and crieth out, that Gods iudgements are unsearcheable.*

I Demand then, i Hath God cast away his people? God forbid: for 2 I also am an Israelite, of the seed of Abraham, of the tribe of Beniamin.
2 3 God hath not cast away his people which he a knew before. 4 Know yee not what the Scripture saith of Elias, how hee communeth, with God against Israel, saying,
3 * Lord, they have killed thy Prophets, and digged downe thine Altars: and I am left alone, and they seeke my life?
4 But what saith the answere of God to him? ✣ I have b reserved unto my selfe seven thousand men, which have not bowed the knee to c Baal.
5 Even so then, at this present time is there a remnant according to the d election of grace.
6 5 And if *it be* of grace, it is c no more of workes: or els were grace no more grace: but if it be of works, it is no more grace: or els were worke no more worke.
7 What then? Israel hath not obteined that he sought: but the election hath obteined it, and the rest have bene f hardened,
8 6 According as it is written, ✣ God hath given them the spirit of g slumber: eyes that they h should not see, and eares that they should not heare unto this day.
9 And David saith, * i Let their table be made a snare, and a net, and a stumbling blocke, even for a recompense unto them.
10 Let their eyes be darkened that they see not, and bow downe their backe alwayes.
11 7 I demaund then, Have they stumbled, that they should fall? God forbid: but through their fall, salvation *commeth* unto the Gentiles, to provoke them to follow them.
12 Wherefore if the fall of them *be* the k riches of the world, and the diminishing of them the riches of the Gentiles, how much more shall their l aboundance *be*?
13 8 For *in that* I speake to you Gentiles, in as much as I am the Apostle of the Gentiles, I m magnifie mine office,
14 *To try* if by any meanes I might provoke them of my flesh to follow them, and might save some of them.
15 For if the casting away of them *be* the reconciling of the world, what *shall* the receiving *be*, n but life from the dead?
16 9 For if the o first fruites *be* holy, so *is* the whole lumpe: and if the p roote be holy, so *are* the branches.

✣ 1 king.19,18.
b *He speaketh of remnants and reserved people which were chosen from everlasting, and not of remnants that should be chosen afterward for they are not chosen, because they were not idolaters, but therefore they were not idolaters, because they were chosen and elect.*
c *Baal signifieth as much as Master or patrone, or one in whose power an other is, which name the idolatres at this day give their idoles, naming them patrones and patroneses or Ladies.*
d *The election of grace, is not where by men chose grace, but whereby God chose us of his grace and goodnesse.*
5 Although that all be not elect and chosen, yet let them that are elected, remember that they are freely chosen, and let them that stubburnly refuse the grace and free mercie of God, impute it unto themselves.
e *This saying beateth downe flat to the ground all the doctrine of all kindes and manr of workes, whereby our iustifiers of themselves do teach, that workes are either wholly or partly the cause of our iustification.*
f *Looke Marke 3,5.* 6 And yet this hardnesse of heart commeth not but by Gods iust decree and iudgement, and yet without fault, whom as bee so punisheth the unthankefull by taking from them all sense and perceiverance, and by doubling their darkenesse, that the benefits of God which are offered unto them, doe redound to their iust destruction. ✣ Isai.6,9. and 29,10 matth.13,14 Iohn 12,40. act 28, 26. g A very dead sleepe which taketh away all sense. h That is, eyes unjust to see. * Psal.69,23. i As unhappy birdes are intised to death by that which is their sustenance, so did that onely thing turne to the Iewes destruction, out of which they fought life, to wit, the Law of God, for the preposterous zeale whereof they refused the Gospel. 7 God appointed this casting out of the Iewes, that it might be an occasion to call the Gentiles: and againe might turne this calling of the Gentiles, to be an occasion to restore the Iewes, to wit, that they being inflamed and provoked by emulation of the Gentiles, might themselves at length embrace the Gospel. And hereby we may learne, that the severitie of God serveth aswell to the setting foorth of his glory as his mercie doeth, and also that God prepare himselfe a way to mercie, by his severitie, so that we ought not rashly to despaire of any man, nor proudly triumph over other men, but rather provoke them to an holy emulation, that God may be glorified in them also.
k By riches he meaneth the knowledge of the Gospell an everlasting life: and by the world, all nations dispersed thorowout the whole world. l Of the Iewes, when the whole nation without exception shall come to Christ. 8 Hee witnesseth by his owne example, that hee goeth before all other in this behalfe. m I make noble and famous. n It shall come to passe that when the Iewes come to the Gospel, the world shall as it were quicken againe, and rise up from death to life. 9 The nation of the Iewes being considered in their stocke and roote, that is, in Abraham, is holy, although that many of the branches be cut of. Therefore in iudging of our brethren, wee must not sticke in their unworthinesse, to thinke that they are at once all cast off, but wee ought to consider the roote of the Covenant, and rather goe backe to their ancestors which were faithfull, that wee may know that the blessing of the Covenant resteth in some of their posteritie, as we also finde proofe hereof in our selves. o Hee alludeth to the first fruits of the loaves by the offring whereof all the whole croppe of corne was sanctified, and they might use the rest of the yeere following with good conscience. p Abraham,

1 Now the Apostle sheweth how this doctrine is to be applied to others, abiding still in his propounded cause. Therefore hee teacheth us that all the Iewes in particular are not cast away, and therefore we ought not to pronounce rashly of private persons, whether they be of the number of the elect or not. 2 The first proofe, I am a Iew, and yet elected, therefore wee may and ought fully resolve upon our election, as hath bene before saide: but of another mans we cannot be so certainely resolved: and yet ours may cause us to hope well of others.
3 The second proofe: Because that God is faithfull in his league or Covenant, although men be unfaithfull: So then seeing that God hath said, that hee will be the God of his unto a thousand generations, wee must take heede, that wee thinke not that the whole race and offspring is cast off, by reason of the unbeliefe of a few, but rather, that wee hope well of every member of the Church, because of Gods league and Covenant.
a Which he loved and chose from everlasting. 4 The thirde proofe, taken from the answere that was made to Elias: even then also, when there appeared openly to the face of the world no elect, yet God knewe his elect and chosen, and of them also good store and number. Whereupon this also is concluded, that we ought not rashly to pronounce of any man as of a reprobate, seeing that the Church is oftentimes brought to that state, that even the most watchfull and sharpe sighted pastours thinke it to be cleane extinct and put out, ✳ 1 King.19,10.

✝ Ierem. 11 6.

17 ✝ 10 And though some of the branches be broken off, and thou being a wilde Olive-tree, wast graft in q for them, and made r partaker of the root, and fatnesse of the Olive-tree:

18 s Boast not thy selfe against the branches: and if thou boast thy selfe, thou beares not the roote, but the roote thee.

19 Thou wilt say then, The branches are broken off, that I might be graft in.

20 Well: through unbeliefe they are broken off, and thou standest by faith: be not high minded, but t feare.

21 For if God spared not the u naturall branches, *take heede*, least he also spare not thee.

22 11 Behold therefore the x bountifulnesse, and severitie of God: toward them which have fallen, severitie: but toward thee, bountifulnesse, if thou continue in *his* y bountifulnesse, or els thou shalt also be cut off.

23 12 And they also, if they abide not still in unbeliefe, shallbe grafted in: for God is able to graffe them in againe.

24 For if thou wast cut out of the Olive-tree, which was wilde by z nature, and wast grafted contrary to nature in a a right Olive-tree, howe much more shall they that are by nature, be grafted in their owne Olive-tree?

25 13 For I would not, brethren, that ye should be ignorant of this secret (least yee should be arrogant in your b selves) that partly obstinacie is come to Israel, untill the fulnesse of the Gentiles be c come in.

26 And so all Israel shall be saved, as it is written, ✝ The deliverer shall come out of Sion, and shall turne away the ungodlinesse from Iacob.

27 And this is my covenant to them, * When I shall take away their sinnes.

28 14 As concerning the d Gospel, *they are* enemies for your sakes: but as touching the e election, they are beloved for the fathers sakes.

29 15 For the gifts and calling of God are without repentance.

30 16 *For even as* yee in times past have not beleeved God, yet have nowe obteined mercy through their unbeliefe:

31 Even so now have they not beleeved by the mercy *shewed* unto you, that they also may obtaine mercy.

32 For God hath shut up all in unbeliefe, that he might have mercy on all.

33 17 O the deepenesse of the riches, both of the wisedome, and knowledge of God! how unsearchable are his g iudgements, and his h wayes past finding out!

34 ✝ 18 For who hath knowen the mind of the Lord? or who was his counseller?

35 Or who hath given unto him i first, and hee shallbe recompensed?

36 For of him, and through him, and for k him are all things: to him *be* glory for ever. Amen.

16 Another reason, because that although that they which are hardened, are worthily punished, yet hath not this stubbornesse of the Iewes so come to passe properly for an hatred to that nation, but that an entrie might as it were be opened to bring in the Gentiles, and afterward the Iewes being inflamed with emulation of this mercie which is shewed to the Gentiles, might themselves also be partakers of the same benefit, and so it might appeare that both Iewes and Gentiles are saved, onely by the free mercy and grace of God, which could not have beene so manifest, if at the beginning, God had brought all together into the Church, or if he had saved the nation of the Iewes without this interruption. f Both Iewes and Gentiles 17 The Apostle crieth not as astonished with this wonderfull wisedome of God, which here teacheth us, ought to be religiously reverenced, and not curiously and prophanely to be searched beyond the compasse of that that God hath revealed unto us. g The course that bee holdeth in governing all things both generally and particularly. h The order of his counsels and doings. ✝ Iob 41.2. Esai 40.13. 1.Corinth 2.16. 18 Hee bridleth three maner of wayes, the wicked boldnesse of man: First, because that God is above all, most wise, and therefore it is very absurd, and plainely godlesse to measure him by our folly. Moreover because he is debtor to no man, and therefore no man can complaine of iniurie done unto him. Thirdly, because all things are made for his glory, and therefore we must referre all things to his glory, much lesse may wee contend and debate the matter with him. i This saying overthroweth the doctrine of foreseene workes and merits. k To wit, for God, to whose glory all things are referred, not onely things that were made, but especially his new workes which hee worketh in his elect.

CHAP. XII.

1 Hee exhorteth 2 to that worship which is acceptable to God, 9 to love unfained, 14, 20 even towards our enemies.

I Beseech 1 you therefore brethren, a by the mercies of God, that yee b give up your c bodies a d living sacrifice, holy, acceptable unto God, *which is* your e reasonable serving of God.

1 The fourth part of this Epistle, which after the finishing of the chiefe points of Christian doctrine, consisteth in deducing of precepts of Christian life. And first of all he giveth generall precepts and grounds: the chiefe whereof is this, that every man consecrate himselfe wholly to the spirituall service of God, and doe as it were

2 2 And fashion not your selves like unto this world, but be yee changed by the renewing of your f minde, that yee may ✝ proove what that good, and acceptable and perfect will of God is.

3 3 For I g say through the grace that is given unto me, to every one that is among you, that no man h presume to understand above that which is meete to understand, but that he understand according to i sobrietie, as God hath dealt to every man the * measure of k faith.

sacrifice himselfe, trusting to the grace of God. a By this preface hee sheweth that Gods glory is the utmost end of all our doings. b In times past the sacrifices were presented before the altar, but now the altar is every where. c Your selves: in times past, other bodies then our owne, now our owne must be offered. d In time past, dead sacrifices were offered, but now we must offer such as have the spirit of life in them. e Spirituall. 2 The second precept is this. That we take not other mens opinions or maners for a rule of life, but that we wholly renouncing this world, set before us as our marke, the will of God, as it is manifested and opened unto us in his word. f Way then there is no place left for reason, which the heathen Philosophers place as a Queene in a Castell, not for mans free will, which the Popish Schoolemen dreame on, if the minde must be renued. Looke Ephesians 1.18. and 2.5. and 4.23. and Colossians 2.2. ✝ Ephesians 5.17. 1.Thess 4.3. 3 Thirdly, hee admonisheth us very earnestly, that every man keepe himselfe within the bounds of his vocation, and that every man be wise according to the measure of grace that God hath given him. g I charge. h That he please not himselfe too much, as they doe, which perswade themselves they know more then indeede they doe. i We shall be sober, if we take not that upon us, which we have not, and if we bragge not of that we have. * 1.Corin 12.11. ephes.4.7. k By faith he meaneth the knowledge of God in Christ, and the gifts which the holy Ghost powreth upon the faithfull,

t See that thou stand in awe of God modestly and carefully. u He calleth them naturall, not because they had any holinesse of nature, but because they were borne of them whom the Lord set apart for himselfe, from other nations, by his league and covenant which he freely made with them. 11 Seeing the matter is selfe declareth that election commeth not by inheritance (although the fault be in men, and not in God, why the blessing of God is not perpetuall) wee must take good heede, that that be not found in our selves, which wee thinke blame worthy in others, for the election is sure, but they that are truely elect and engraffed, are not proud in themselves with contempt of other, but with due reverence to God, and love toward their neighbour, runne to the marke which is set before them. x The tender and loving heart. y In that state which God his bountifulnesse hath advanced thee unto: and wee must marke here, that hee speaketh not of the election of every private man which remaineth stedfast for ever, but of the election of the whole nation. 12 Many are now for a reason cut off, that is, are without the roote, which in their time shallbe graffed in: and againe there are a great sort, which after a sort, and touching the outward shewe, seeme to be ingraffed, which notwithstanding through their owne fault afterward are cut off and cleane cast away, which thing is especially to be considered in nations and peoples, as in the Gentiles and Iewes. z Understand nature, not as it was first made, but as it was corrupted in Adam, and so derived from him to his posteritie, a Into the people of the Iewes which God had sanctified of his meere grace: and he speaketh of the whole nation, not of every one part. 13 The blindenesse of the Iewes is neither so universall that the Lord hath no elect in that nation, neither shall it be continuall: for there shall be a time wherein they also (as the Prophets have forewarned) shall effectually imbrace that which they doe now so stubbornly for the most part reiect and refuse. b That yee be not proud within your selves. 6 Into the Church. ✝ Esai. 59. 20. * Esai. 27. 9. 14 Againe, that he may ioyne the Iewes and Gentiles together as it were in one body, and especially may teach what duety the Gentiles owe to the Iewes hee beareth this into their heads, that the nation of the Iewes is not utterly cast off without hope of recovery. d Forasmuch as they received it not. e In that, that God respecteth not what they deserve, but what he promised to Abraham. 15 The reason or proose: because the covenant made with that nation of life everlasting, cannot be frustrate and vaine.

4 There is a double reason of the precept going afore: the one is because God hath not committed every thing to be done of every man: and therefore, he doeth backwardly, and not onely unprofitably, but also to the great disprofit of others, wearieth himselfe and others, which passeth the bounds of his vocation: the other is, for that this diversitie and inequalitie of vocations and gifts, redoundeth to our commodity: seeing that the same is therefore instituted and appointed, that we should be bound one to another. Whereupon it followeth that no man might be grieved thereat, seeing that the use of every private gift is common.

✣ 1.Pet.4.10.

3 That which he spake before in generall, he applieth particularly to the holy functions, wherein men offend with great danger. And he divideth them into two sorts, to wit, into Prophets, and Deacons, and againe he devideth the Prophets into doctours, and Pastours. And of Deacons hee maketh three sorts: to wit, the one to be such as are (as it were) treasurers of the Church coffers, whom hee calleth properly Deacons: the other to be the governours of discipline, who are called Seniors or Elders: the third to be such as properly served in the helpe of the poore, of which sort the company of widowes were.

4 4 For as wee have many members in one body, and all members have not one office,

5 So wee being many, are one body in Christ, and every one, one anothers members.

6 ✣ *a* Seeing then that wee have gifts that are divers, according to the grace that is given unto us, whether *we have* prophecie, *let us prophecie* according to the *b* portion of faith.

7 Or an office, *let us wait* on the office: or he that *c* teacheth, on teaching:

8 Or he that *d* exhorteth, on exhortation: hee that *e* distributeth, *let him doe it* ✣ with simplicitie: he that *f* ruleth, with diligence: he that *g* sheweth mercy, with cheerefulnesse.

9 *h* *Let* love *be* without dissimulation, * Abhorre that which is evill, and cleave unto that which is good.

10 * Be affectioned to love one another with brotherly love. In giving honour, goe one before another.

11 Not slouthfull to do service, fervent in spirit, *i* serving the Lord,

12 *k* Reioycing in hope, patient in tribulation, ✣ continuing in prayer.

13 * *l* Distributing unto the *m* necessities of the Saints: ✣ giving your selves to hospitalitie.

14 ✣ Blesse them which persecute you: blesse, *I say*, and curse not.

15 Reioyce with them that reioyce, and weepe with them that weepe.

16 Be like affectioned one towards another: * be not hie minded: but make your selves equall to them of the *n* lower sort: be not *o* wise in your selves.

17 * Recompense to no man evill for evill: procure things honest in the sight of all men.

18 ✣ If it be possible, as much as in you is, have peace with all men.

19 Dearely beloved, * avenge not your selves, but give place unto wrath: for it is written, ✣ Vengeance is mine: I will repay, saith the Lord.

20 ✣ Therefore if thine enemie hunger, feede him: if he thirst, give him drinke: for in so doing thou shalt heape *p* coales of fire on his head.

21 Be not overcome of evill, but overcome evill with goodnesse.

CHAP. XIII.

1 *Hee willeth that we submit our selves to Magistrates:* 8 *To love our neighbour:* 13 *To love uprightly,* 14 *and to put on Christ.*

L Et ✣ *a* every *a* soule be subiect unto the higher *b* powers: for there is no power but of God: and the powers that be, are *c* ordained of God.

2 Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist, shall receive to themselves condemnation.

3 ✣ For magistrates are not to be feared *for* good workes, but *for* evill. ✣ Wilt thou then be without feare of the power? doe well: so shalt thou have praise of the same:

4 For he is the minister of God for thy wealth: *d* but if thou doe evill, feare: for he beareth not the sword for nought: for he is the minister of God to *e* take vengeance on him that doeth evill.

5 ✣ Wherefore we must be subiect, not because of wrath onely, but *d* also for conscience sake.

6 ✣ For, for this cause ye pay also tribute: for they are Gods ministers, applying themselves for the same thing.

7 ✣ Give to all men therefore their duery, tribute, to whom *ye owe* tribute: custome, to whom custome: feare, to whom *e* feare: honour, to whom *ye owe* *f* honour.

8 ✣ Owe nothing to any man, but to love one another: for hee that loveth another, hath fulfilled the *g* Law.

9 For this, * Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not bare false witnes, Thou shalt not covet: and if there be any other commandement, it is *h* briefly comprehended in this saying, *even* in this, * Thou shalt love thy neighbour as thy selfe.

10 Love doth not evill to his neighbour: therefore is love the ✣ fulfilling of the Law.

11 ✣ And that, considering the season, that *it is* now time that we should arise from sleepe: for now is our salvation neerer, then when wee beleeved it.

12 The night is past, and the day is *i* at hand, let us therefore cast away the workes *k* of darkenesse, and let us put on the armour of light,

13 So that we walke honestly, as in the day: not in * gluttonie, and drunkennesse, neither in chambering.

✣ Titus 3.1.

1.Pet.2.13.

1 Now he sheweth severally, what subiects owe to their Magistrates, to wit, obedience: From which hee sheweth, that no man is free: and in such sort that it is not onely due to the highest Magistrate himselfe, but also even to the basest, which hath any office under him.

a Yea, though an Apostle, though an Euangelist, though a Prophet: Chrysostome. Therefore the tyranny of the Pope over all kingdomes must downe to the ground.

a A reason taken of the nature of the thing it selfe: For to what purpose are they placed in higher degree, but that the inferiour should be subiect unto them?

3 Another Argument of great force: Because God is authour of this order: so that such as are rebels, ought to know, that they make warre with God himselfe: wherefore they cannot but purchase to themselves great miserie and calamity.

b Be destributed: for some are greater, some smaller.

4 The third argument taken from the end wherefore they were made, which is most profitable: for that God by this meanes preserveth the good and bridleth the wicked, by which words the Magistrates themselves are put in minde of that duetie which they owe to their subiects.

5 An excellent way to beare this yoke, not onely without grieve, but also with great profit. 6 God hath armed the Magistrate even with a revenging sword. *c* By whom God revengeth the wicked. 7 The conclusion: Wee must obey the Magistrate, not onely for feare of punishment, but much more because that (although the Magistrate have no power over the conscience of man, yet seeing hee is Gods minister) hee cannot be resisted by any good conscience. *d* So farre as lawfully we may: for if unlawfull things be commanded us, we must answere as Peter teacheth us, It is better to obey God then men. 8 Hee reckoneth up the chiefest things wherein consisteth the obedience of subiects. ✣ Mat.22.21. *e* Obedience, and that from the heart. *f* Reverence, (which as reason is) we must give to the Magistrate. 9 He sheweth how very fewe iudgements need to be executed, to wit, if we so order our life, as no man may iustly require any thing of us, besides that onely that we owe one to another, by the perpetuall law of charity. 10 He commendeth charitie as an abridgement of the whole Law. *g* He hath not onely done one commandement, but performed generally that which the Law commandeth. * Exod.20.14. deut.5.18. *h* But the whole Law commandeth nothing els but that we love God and our neighbour. But seeing Paul speaketh here of the duelies we owe one to another, we must restraine this word, Law to the second Table. ✣ Levit.19.11. mat.21.39. marke 12.31. gal.5.14. iam.2.8. ✣ 1.Tim.1.5. 12 An application taken of the circumstance of the time: which also it selfe putteth us in mind of our duetie, seeing that this remaineth after that the darkenesse of ignorance and wicked affections by the knowledge of Gods trueth be driven out of us, that we order our life according to that certaine & sure rule of all righteousnesse and honesty, being fully grounded upon the vertue of the Spirit of Christ. *i* In other places we are sayd to be in the light, but yet so, that it appeareth not as yet what we are, for as yet we see but as it were in the twilight. *k* That kinds of life, which they leade, that flee the light. ✣ Luke 21.34.

chambering and wantonnesse, not in strife and envying.

14 ✣ But i put yee on the Lord IESUS CHRIST, and take no thought for the flesh, to *fulfill* the lust of it.

CHAP. XIV.

1 Hee willeth that we so deale with the weake in faith, 16 that through our fault they be not offended. 10 And on the other side he commandeth them not rashly to iudge of the stronger: 19 That within the bounds of edification 20 and charitie. 22 Christian liberty may consist.

1 Him a that is weake in the faith, b receive unto you, *but* not for c controversies of disputations.

2 2 One c beleeveth that hee may eate of all things: and another, which is weake, eateth herbs.

3 3 Let not him that eateth, dispise him that eateth not: and let not him which eateth not, condemne him that eateth: for ✣ God hath received him.

4 ✣ 5 Who art thou that condemnest another mans servant? he standeth or falleth to his owne master: yea, he shall be established: for God is able to make him stand.

5 6 This man esteemeth one day above another day, and another man counteth every day alike: *1* let d every man be fully perswaded in his minde.

6 8 He that e observeth the day, observeth it to the Lord: and hee that observeth not the day, observeth it not to the f Lord. He that g eateth, eateth to the Lord: 9 for he giveth God thanks: and he that eateth h not, eateth not to the Lord, and giveth God thanks.

7 10 For none of us liveth to i himselfe, neither doeth any die to himselfe.

8 For whether wee live, wee live unto the Lord; or whether we die, wee die unto the Lord: whether wee life therefore, or die, wee are the Lords.

9 For Christ therefore died and rose againe, and revived, that hee might be Lord both of the dead and the quicke.

10 11 But why doest thou condemne thy brother? or why doest thou despise thy brother? ✣ for we shall all appeare before the iudgement seat of Christ.

11 For it is written, ✣ I k live, saith the Lord, and every knee shall bowe to me, and all tongues shall l confesse unto God.

12 So then every one of us shall give accounts of himselfe to God.

13 12 Let us not therefore iudge one another any more: but use *your* iudgement rather in m this that no man put an occasion to fall, or a stumbling blocke before *his* brother.

14 13 I knowe, and am perswaded through the n Lord Iesus, that there is nothing uncleane of it o selfe: but unto him that iudgeth any thing to be uncleane, to him *it is* uncleane.

15 But if thy brother be grieved for the meat, nowe walkest thou not charitably: ✣ 14 destroy not him with thy meete, for whom 15 Christ died.

16 16 Cause not your commoditie to be evill spoken of.

17 17 For the kingdome of God, is not meate nor drinke, but righteousnesse, and peace, and ioy in the holy Ghost.

18 For whosoever in p these things serveth Christ, is acceptable unto God, and is approoved of men.

19 18 Let us then followe those things which concerne peace, and wherewith one may edifie another.

3 Now be sheweth how we ought to behave our selves toward our brethren in matters and things indifferent, offending in the use of them, not of malice, or damnable superstition, but for lacke of knowledge of the benefit of Christ. And thus he teacheth that they are to be instructed gently and patiently, and so that we apply our selves to their ignorance in such matters according to the rule of charitie.

a *Doe not for a matter or thing that is indifferent, and such as you may doe or not doe, shun his company, but take him to you.* b *To make him by your doubtfull and uncertaine disputations go away more in doubt then he came, or start backe with a troubled conscience.* 2 He propoundeth for an example, the difference of meates, which some thought was necessarily to be observed as a thing prescribed by the Law (not knowing that it was taken away) whereas on the contrary side, such as had profited in the knowledge of the Gospell, knew well that this schoolemaistership of the Law was abolished. c *Ignoreth by faith.* 3 In such a matter, saith the Apostle, Let neither them which know their libertie, proudly despise their weake brother, neither let the unlearned crabbedly or frowardly condemne that, that they understand not.

4 The first reason: Because that seeing both he that eateth, and he that eateth not, is notwithstanding the member of Christ, neither he which eateth not, can iustly be contemned, neither he which eateth be iustly condemned: Now the first proposition is declared in the sixth verse following. ✣ Iam 4.12. 6 Another reason which hangeth upon the former: why the ruder and more unlearned ought not to be condemned of the more skilfull, as men without hope of salvation: Because, saith the Apostle, he that is ignorant to day may be indued to morow with further knowledge, so that be also may stand sure. Therefore it belongeth to God, and not unto man, to pronounce the sentence of condemnation. 6 Another example of the difference of dayes according to the law. 7 He setteth against this contempt, and hastie or rash iudgements, a continuall desire to profite, that the strong may be certainely perswaded of their libertie, of what maner and fort it is, and how they ought to use it: and against the weake may daily profit, least either they abuse the gift of God, or these please themselves in their infirmitie.

d *That he may say in his conscience, that he knoweth and is perswaded by Iesus Christ, that nothing is uncleane of it selfe, and this perswasion must be grounded upon the word of God.* 8 A reason taken from the nature of indifferent things, which a man may with good conscience do and omit: for seeing that the difference of dayes and meates was appointed by God, how could they, which as yet understood not the abrogating of the Law, and yet otherwise acknowledged Christ as their Saviour, with good conscience neglect that which they knew was commanded of God? And on the contrary side, they that knew the benefit of Christ in this behalfe, did with good conscience neither observe dayes nor meates. Therefore saith the Apostle, verse 10. Let not the strong condemne the weake for these things, seeing that the weake brethren are brethren notwithstanding. Now if any man would draw this doctrine to these our times and ages, let them knowe that the Apostle speaketh of such things indifferent, as they which thought them not to be indifferent, had a ground in the Law, and were deceived by simple ignorance: and not of malice (for to such the Apostles yeelded not, no not for a moment) nor suspition, but of a religious feare of God. e *Observeth precisely.* f *God shall iudge whether they doe well or no: And therefore you should rather strive about this, how every one of you may be allowed of God, then to thinke upon other mens doings.* g *He that maketh no difference of meates.* 9 So the Apostle sheweth that he speaketh of the faithfull, both strong and weake. But what if we have to doe with infidels? Then must we here take heed of two things, as also is declared in the Epistle to the Corinthians. The one is, that we count not their superstitions among things indifferent, as they did which sate downe to meate in Idols Temples: the other is, that then also when the matter is indifferent (as to buy a thing offered to idoles, in the butchers shambles, and to eate it at home in a private banquet) we wound not the conscience of our weake brother.

h *He that toucheth not meates which he taketh to be uncleane by the Law.*

10 We must not sticke, saith he, in the meate it selfe, but in the use of the meate, so that he is iustly to be reprehended that liveth so, that he casteth not his eyes upon God. For both our life and our death is dedicated to him, and for this cause Christ hath properly died, and not simply, that we might eate this meate or that.

i *Hath respect to himselfe onely, which he hath never utter after their sort, Doth well to his owne soule.*

11 The conclusion: wee must leave to God his right: and therefore in matters, which according as the conscience is affected, are either good or evill, the strong must not despise their weake brethren, much lesse condemne them. But this consequent cannot be taken of equall force in the contrary, to wit, that the weake should not iudge the strong, because the weake doe not knowe, that they which doe not observe a day, and eate, observe it not to the Lord, and eate to the Lord, as the strong men knowe, that the weake which observe a day and eate not, observe the day to the Lord, and eate not to the Lord. ✣ 2. Cor. 1, 10. ✣ Isa. 45, 23. Philip. 2, 10.

k *This is a forme of an oathe, proper to God onely, for he and none but he liveth, and hath his being of himselfe.* l *Shall acknowledge mee from God.* 12 After that hee hath concluded what is not to be done, he sheweth what is to be done: to wit, wee must take heede that we doe not utterly cast downe with abusing our libertie, our brother which is not yet strong. m *Hee rebuketh by the way, these malicious iudgers of others, which occupie their heads about nothing, but to finde fault with their brethrens life, whereas they should rather bestowe their wits upon this, that they doe not with their disdainfulnesse either cast their brethren cleane downe, or give them some offence.* 13 The preventing of an obiection: It is true that the schoolemaistership of the Law is taken away by the benefite of Christ, to such as know it, but yet notwithstanding wee have to consider in the use of this libertie, what is expedient, that wee may have regard of our weake brother, seeing that our libertie is not lost thereby.

n By the Spirit of the Lord Iesus, or by the Lord Iesus, who I am sure brake downe the wall at his comming. o By nature. ✣ 1. Cor. 8, 11. 14 It is the part of a cruell minde to make more account of meate, then of our brothers salvation. Which thing they doe, that presume to eate with the offence of any brother, and so give him occasion to goe backe from the Gospel.

15 Another argument: We must followe Christes example: who was so farre from destroying the weake with meate, that hee gave his life for them. 16 Another argument: for that by this meanes the libertie of the Gospell is evill spoken of, as though it openeth the way to attempt any thing whatsoever, and boldeneth us to all thiogs. 17 A generall reason, and the ground of all the other arguments. The kingdome of heaven consisteth not in these outwarde things, but in the studie of righteousnesse, and peace, and comfort of the holy Ghost. p He that liveth peaceably, and doeth righteously through the holy Ghost. 18 A generall conclusion: The use of this libertie, yea and our whole life, ought to be referred to the edyfying of one another, in so much that wee esteeme that thing unlawfull by reason of the offence of our brother, which is of it selfe pure and lawfull.

20 Destroy not the worke of God for meates ſake: ✣ all things indeede are pure: but *it is* evill for the man which eateth with offence.

✣ Titus 1,15.

✣ 1.Cor.8,13.

21 ✣ *It is* good neither to eate fleſh, nor to drinke wine, nor any thing whereby thy brother ſtumbleth, or is offended, or made weake.

19 He giveth a double warning in theſe matters one which pertaineth to the ſtrong, that he which hath obteined a ſure knowledge of this

22 19 Haſt thou q faith? have it with thy ſelfe before God, bleſſed *is* hee that condemneth not himſelfe in that thing which he r alloweth.

liberty, keepe that treaſure to the end he may uſe it wiſely and profitably as hath bene ſaid: the other which reſpecteth the weake, that they doe nothing rathly by other mens example with a wavering conſcience, for that cannot be done without ſinne, whereof we are not perſwaded by the word of God, that he liketh, and approoveth it.

23 For he that ſ doubteth, is condemned if he eate, becauſe *he eateth* not of faith: and whatſoever is not of faith, is ſinne.

q He ſhewed before verſe 14. what he meaneth by faith, to wit, for a man to be certaine and out of doubt in matters and things indifferent. r Embraceth.

ſ Reaſoneth with himſelfe.

CHAP. XV.

1 *The ſtronger muſt imploy their ſtrength to ſtrengthen the weake.* 3 *By Chriſtes example.* 7 *who receiued* 8 *not onely the Iewes,* 10 *but alſo the Gentiles.* 15 *The cauſe why he wrote this Epiſtle.*

1 Now the Apoſtle reaſoneth generally of tolerating or bearing with the weake by all meanes, ſo farre forth as may be for their profit.

a And deſpiſe others.

WE 1 which are ſtrong, ought to beare the infirmities of the weake, and not to a pleaſe our ſelves.

2 *Therefore* let every man pleaſe his neighbour in that that is b good to edification.

b For his profit and edification.

3 2 For Chriſt alſo would not pleaſe himſelfe, but as it is written, * The rebukes of them which rebuke thee, fell on me.

2 A confirmation taken of the example of Chriſt, who ſuffered all things to bring not onely the weake, but alſo his moſt cruell enemies, overcomming them with patience, to his Father.

* Pſal. 69. 10.

4 3 For whatſoever things are written, aforetime, are written for our learning, that we through patience, and comfort of the d Scriptures might have hope.

3 The preventing of an obiection: Such things as are cited out of the examples of the ancients, are propounded unto us to this end and purpoſe, that according to their example of our Fathers, we ſhould in patience and hope beare one with another.

c By Moſes and the Prophets.

d The Scriptures are ſaide to teach and comfort, becauſe God uſeth them to teach and comfort his people withall. 4 Wee muſt take an example of patience, of God: that both the weake and the ſtrong ſerving God with a mutuall conſent, may bring one another to God, as Chriſt alſo received us unto himſelfe, although we were never ſo unworthy. ✣ 1.Corinth 1.10 e He did not diſdaine us, but received us of his owne accord, to make us partakers of Gods glory. 5 An applying of the example of Chriſt to the Iewes, whom he vouchſafed this honour of the promiſes which he made unto their fathers, although they were never ſo unworthie, that he executed the office of a miniſter amongſt them with marvellous patience. Therefore much leſſe ought the Gentiles deſpiſe them for certaine faults, whom the Soone of God ſo much eſteemed. f Of the circumciſed Iewes, for as long as he lived, he never went out of their quarters. g That God might be ſeene to be true. 6 An applying of the ſame to the Gentiles, whom alſo the Lord of his incomprehenſible goodneſſe had regard of, ſo that they are not to be contemned of the Iewes as ſtrangers.

5 Now the God of patience and conſolation give you that yee be * like minded one towarde another, according to Chriſt Ieſus.

6 That yee with one minde, *and* with one mouth may praiſe God, even the Father of our Lord Ieſus Chriſt.

7 Wherefore receive ye one another, as Chriſt alſo e received us to the glory of God.

8 5 Nowe I ſay, that Ieſus Chriſt was a miniſter of the f circumciſion, for the g trueth of God, to confirme the promiſes *made* unto the fathers.

9 6 And let the Gentiles praiſe God for *his* mercie, as it is written, ✣ For this cauſe I will h confeſſe thee among the Gentiles, and ſing unto thy Name.

10 And againe hee ſaith, * Reioyce, ye Gentiles with his people.

11 And againe, ✣ Praiſe the Lord, all ye Gentiles, and laud ye him all people together.

12 And againe Eſai. 5 ſayth, ✣ There ſhall be a roote of Ieſſe, and he that ſhall riſe to reigne over the Gentiles, in him ſhall the Gentiles truſt.

13 7 Now the God of i hope fill you with k all ioy, and peace in beleeving, that yee may abound in hope, through the power of the holy Ghoſt.

14 8 And I my ſelfe alſo am perſwaded of you, my brethren, that i ye alſo are full of goodneſſe, and filled with all knowledge, and are able to admoniſh one another.

15 Nevertheleſſe, brethren, I have ſomewhat boldly after a ſort written unto you, as one that putteth you in remembrance, through the grace that is given me of God,

16 That I ſhould be the miniſter of Ieſus Chriſt toward the Gentiles, miniſtring the Goſpel of God, that the m offering up of the Gentiles might be acceptable, being ſanctified by the holy Ghoſt.

17 9 I have therefore whereof I may reioyce in Chriſt Ieſus in thoſe things which *pertaine* to God.

18 For I dare not ſpeake of any thing, which n Chriſt hath not wrought by mee, *to make* the Gentiles obedient in word and deede,

19 With the o power of ſignes and wonders, by the power of the ſpirit of God: ſo that from Hieruſalem, and round about unto Illyricum, I have cauſed to abound the Goſpel of Chriſt.

20 Yea, ſo I enforced my ſelfe to preach the Goſpel, not where Chriſt was named, leaſt I ſhould have built on another mans foundation.

21 But as it is written, ✣ To whom he was not ſpoken of, they ſhall ſee *him*, and they that heard not, ſhall underſtand *him*.

22 ✣ 10 Therefore alſo I have beene oft let to come unto you:

23 But nowe ſeeing I have no more place in theſe quarters, and alſo have * bene deſirous many yeeres agone to come unto you,

24 When I ſhall take my iourney into Spaine, I will come to you: for I truſt to ſee you in my iourney, and to be brought on my way thitherward by you, after that I have bene ſomewhat filled with your *company*,

25 But now goe I to Hieruſalem, to p miniſter unto the Saints.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certaine diſtribution unto the poore Saints which are at Hieruſalem.

27 11 For it hath pleaſed them, and their detters are they: ✣ for if the Gentiles be made partakers of their ſpirituall things, their duetie is alſo to q miniſter unto them in carnall things.

28 When I have therefore performed this, and have r ſealed them this f fruite, I will paſſe by you into Spaine.

29 12 And I know when I come, that I ſhall

7 He ſealeth up as it were all the former treatiſe with prayers, wiſhing all that to be given them of the Lord, that he had commanded them.

i In whom we hope.

k Abundantly and plentifully.

8 The concluſion of the Epiſtle. Wherein he firſt excuſeth himſelfe, that he hath written ſomewhat at large unto them, rather to warne them, then to teach them, and that of neceſſitie, by reaſon of his vocation, which bindeth him peculiarly to the Gentiles.

l Of your owne accord, and of your ſelves.

m By the offring up of the Gentiles, he meaneth the Gentiles themſelves, whom he offered to God as a ſacrifice.

9 He commendeth his Apoſtleſhip highly by the effects, but yet ſo that moreover and beſides that he ſpeaketh all things truely, he giveth all the glory to God as the onely authour: and doth not properly reſpect himſelfe, but this rather: that

n Chriſt was ſo with me in all things, and by all meanes, that if I would never ſo faine, yet I cannot ſay, what he hath done by me to bring the Gentiles to obey the Goſpel.

o In the firſt place this word, Power, ſignifieth the force, and working of the wonders in piercing mens mindes: and in the latter, it ſignifieth Gods mightie power which was the worker of theſe wonders.

men might leſſe doubt of the trueth of the doctrine which he propounded unto them.

✣ Iſa. 52 15. ✣ Chap. 1.21. 10 He writeth at large to the Romanes, and that familiarly, his ſingular good will towards them, and the ſtate of his affaires, but ſo, that he ſwarveth not a iote from the end of Apoſtolicall doctrine: for he declare nothing but that which appertaineth to his office and is godly: & commending by a little digreſſion as it were, the liberalitie of the Churches of Macedonia, hee provoketh them modeſtly to follow their godly deede. ✣ 1.Theſ.1.17. p Doing his duetie for the Saints to carie them that money which was gathered for their uſes. 11 Almes are voluntarie but yet ſuch as we owe by the lawe of charitie. ✣ 1.Cor.6,21. q To ſerve the turnes. r Performed it faithfully, and ſealed it as it were with my ring. f This money which was gathered for the uſe of the poore: which almes is very fitly called fruit. 12 He promiſeth them through the bleſſing of God, not to come emptie unto them: and requiring of them the duety of prayers, he ſheweth what thing we ought chiefly to reſt upon in all difficulties and adverſities.

✣ Levit. 26,43. * Pſal. 117,1. ✣ Eſai. 11,10.

b I will openly profeſſe, and ſet forth thy Name.

come to you with abundance of the bleſsing of the Goſpel of Chriſt.

t For that mutuall coniunction, wherewith the holy Ghoſt hath tyed our hearts and minds together.

30 Alſo brethren, I beſeech you for our Lord Ieſus Chriſts ſake, and for the t love of the ſpirit, that yee would ſtrive with me by prayers to God for me.

31 That I may be delivered from them which are diſobedient in Iudea, and that my ſervice which I have to doe at Hieruſalem, may be accepted of the Saints.

32 That I may come unto you with ioy by the will of God, and may with you be refreſhed.

33 Thus the God of peace *be* with you all. Amen.

CHAP. XVI.

1 *Hee commendeth Phebe.* 3 *Hee ſendeth greeting to many.* 17 *And warneth to beware of them which are the cauſes of diviſion.*

1 Having made an end of the whole diſputation, he commeth now to familiar commendations and ſalutations, and that to good conſideration and purpoſe. to wit, that the Romans might know, who are moſt to be honoured and made account of amongſt them, and alſo whom they ought to ſet before them to follow: and therefore hee attributeth unto every of them peculiar and ſingular teſtimonies

a For Corinthes ſake which is proper to the Chriſtians for the heathen Philoſophers have reſemblances of the ſame vertues.

I Commende unto you Phœbe our ſiſter, which is a ſervant of the Church of Cenchrea:

2 That yee receive her in the a Lord, as it becommeth Saintes, and that yee aſsiſt her in whatſoever buſineſſe ſhee needeth of your ayde: for ſhee hath given hoſpitalitie unto many, and to me alſo

3 Greete ✣ Priſcilla, and Aquila, my fellowe helpers in Chriſt Ieſus.

4 (Which have for my life layde downe their owne necke. Vnto whom not I onely give thankes, but alſo all the Churches of the Gentiles.)

5 Likewiſe *greete* the b Church that is in their houſe. Salute my beloved Epenetus, which is the c firſt fruites of Achaia in Chriſt.

6 Greete Marie which beſtowed much labour on us.

7 Salute Andronicus and Iunia my couſins and fellow priſoners, which are notable among the Apoſtles, and were in d Chriſt before me.

8 Greete Amplias my beloved in the Lord.

9 Salute Vrbanus our fellowe helper in Chriſt, and Stachys my beloved.

10 Salute Apelles approoved in Chriſt. Salute them which are of Ariſtobulus *friends*.

11 Salute Herodion my kinſman. Greete them which are of the *friends* of Narciſſus which are in the Lord.

12 Salute Tryphena and Tryphoſa, which *women* labour in the Lord. Saiute the beloved Perſis, which *woman* hath laboured much in the Lord.

13 Salute Rufus choſen in the Lord, and his mother and mine.

14 Greete Aſyncritus, Phlegon, Hermas, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus and Iulias, Nereas, and his ſiſter, and Olympas and all the Saintes which are with them.

16 Salute one another with an ✣ holy e kiſſe. The Churches of Chriſt ſalute you.

17 § Nowe I beſeech you brethren, f marke them diligently which cauſe diviſion and offences, contrary to the doctrine which yee have learned, and § avoid them.

18 For they that are ſuch, ſerve not the Lord Ieſus Chriſt but their owne bellies, and with g faire ſpeach and flattering deceive the hearts of the ſimple.

19 3 For your obedience is come abroade among all: I am glad therefore of you: but yet I wouide have you h wiſe unto that which is good, and i ſimple concerning evill.

20 ✣ The God of peace ſhall treade Satan under your feete ſhortly, the grace of our Lord Ieſus Chriſt *be* with you.

21 * 5 Timotheus my helper, and Lucius and Iaſon, and Soſipater my kinſemen, ſalute you.

22 I Tertius, which k wrote out this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoaſte, and of the whole Church ſaluteth you. Eraſtus the ſteward of the citie ſaluteth you, and Quartus a brother.

24 6 The grace of our Lord Ieſus Chriſt *be* with you all. Amen.

25 ✣ 7 To him nowe that is of power to eſtabliſh you according to my Goſpel, and preaching of Ieſus Chriſt, * by the revelation of the l myſterie, which was kept ſecret ſince the worlde began:

26 (But now is opened, and m publiſhed among all nations by the Scriptures of the Prophets, at the commaundement of the everlaſting God for the obedience of faith.)

27 To God, *I ſay*, onely wiſe, be prayſe through Ieſus Chriſt for ever. Amen.

b The companie of the faithfull, for in ſo great a citie as that was, there were divers companies.

c For he was the firſt of Achaia that beleeved in Chriſt: and this kinde of ſpeech is anallusion to the ceremonies of the Law.

d Ingraffed by faith.

e 1 Cor. 16. 20. 2. cor. 13. 12. 1 pet 5 14.

f He calleth that an holy kiſſe, which proceedeth from an heart that is full of that holy love: now this is to be referred to the maner vſed in thoſe dayes.

§ As by namely deſcribing them, which were worthie of commendation, be ſufficiently declared when they ought to beare and followe, ſo doeth he now paint out unto them whom they ought to take heed of, yet he nameth them not, for that it was not needfull.

f Warily and diligently. asthough you ſhould ſcoute out for your enemies in a watchtower.

✣ 2 Iohn 10.

g The word which he vſeth, ſignifieth a promiſing which performeth nothing, and if thou beareſt any ſuch, thou mayeſt aſſure thy ſelfe that he that promiſeth thee is more carefull of thy matters, then of his owne.

3 Simplicitie muſt be ioyned with wiſedome.

h Furniſhed with the knowledge of the trueth, and wiſedome, that you may imbrace good things, and eſchew evill. beware of the deceits and ſnares of falſe prophets, and reſiſt them openly: and this place doeth plainely deſtroy the Papiſts faith of credicie, whereas they maintaine it to be ſufficient for one man to beleeve as another man beleeveth, without further knowledge, or examination what the matter is, or what ground it hath: vſing theſe daily ſpeeches, Wee believe as our fathers beleeved, and we believe as the Church beleeveth.

i As men that knowe no way to deceive, much leſſe to deceive in deed.

4 Wee muſt fight, with a certaine hope of victorie.

* Acts 16. 4. phil 2. 29.

5 He annexeth ſalvations, partly to renue mutuall friendſhip, and partly to the end that this Epiſtle might be of ſome weight with the Romanes, having the confirmation of ſo many that ſubſcribed unto it.

k Wrote it as Paul vttered it.

6 Nowe taking his leave of them this third time, hee wiſheth that unto them, whereupon dependeth all the force of the former doctrine.

✣ Epheſ. 3. 20.

7 He ſetteth forth the power and wiſedome of God with great thankeſgiving, which eſpecially appeare in the Goſpel: and maketh mention alſo of the calling of the Gentiles to confirme the Romanes in the hope of their ſalvation.

* Epheſ. 3. 9 colloſſ. 1. 26 2. tim 1. 10. titus 1. 2.

l That ſecret and hidden thing, that is to ſay, the calling of the Gentiles.

m Offered and exhibited to all nations to be knowen.

Written to the Romans from Corinthus, *and ſent* by Phœbe, ſervant of the Church, which is at Cenchrea.

THE

THE FIRST EPISTLE OF PAVL
TO THE CORINTHIANS.

CHAP. I.

x After the salutation, 10 *which is in effect is an exhortation,* 12 *He reprehendeth the Corinthians sects and divisions,* 17 *and calleth them from pride to humilitie:* 20 *For overthrowing all worldly wisedome.* 23. 35 *he advanceth onely the preaching of the crosse.*

x The inscription of the Epistle, wherein he chiefly goeth about to procure the good will of the Corinthians towards him, yet notwithstanding so, that alwayes he letteth them to wit, that he is the servant of God, and not of man.

PAul 1 called *to be* an 2 Apostle of Iesus Christ, through the will of God, and *our* brother 3 Sosthenes,

2 4 Vnto the Church of God, which is at Corinthus, to them that are ✻ 5 sanctified in a Christ Iesus, ✣ Saintes by b calling, ✻ with all that c call on the Name of our Lord Iesus Christ in every place, both their *Lord*, and ours:

3 6 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 7 I thanke my God alwayes on your behalfe for the grace of God, which is given you in Iesus Christ.

5 That in all things ye are made rich in him g in d all kinde of speach, and in all knowledge:

6 9 As the testimonie of Iesus Christ hath bene e confirmed in you:

7 So that yee are not destitute of any gifte: ✻ 10 wayting for the f appearing of our Lord Iesus Christ.

8 ✻ 11 Who shall also confirme you unto the ende, that ye may be g blameleſſe in the day of our Lord Iesus Christ.

9 * God is b faithfull, by whom ye are called unto the fellowship of his sonne Iesus Christ our Lord.

2 If he be an Apostle then hee must be heard, although he sometimes reprehend them sharpely, seeing hee hath not his owne cause in hand, but is a messenger that bringeth the commandements of Christ.

3 He joyneth Sosthenes with himselfe, that this doctrine might be confirmed by two witnesses.

4 It is a Church of God, although it hath great faults in it, so that it obey them which admonish it. ✻ Acts 15,9. 1 Thess. 4,7.

5 A true definition of the Catholique Church, which is one. a *The father sanctifieth us, that is to say, separateth us from the wicked, in giving us to his Sonne, that we may be in Him, and we in him.* ✣ *Rom. 1,7. ephes. 1,1. coloss. 1,22. 1. Tim. 1,9. Titus 1,3.* b *Whom God of his gracious goodnes and meere love hath separated for himselfe: or whom God hath called to holinesse; the first of these two expositions sheweth from whence our sanctification commeth, and the second sheweth to what ende it tendeth.* ✻ a *Tim. 1,21.* c *He is said properly to call on God, who crieth unto the Lord when hee is in danger, and craveth help at his handes: and by the figure Synecdoche it is taken for all the service of God: and therefore to call upon Christes Name, is to acknowledge and take him for very God.* 6 The foundation and the life of the Church, is Christ Iesus given of the Father. 7 Going about to condemne many vices, hee begineth with a true commendation of their vertues, least hee might seeme after to descend to chiding being mooved with malice or envie: yet so, that hee referreth all to God as the author of them, and that in Christ. That the Corinthians might be more athamed to prophane and abuse the holy gifts of God. 8 He toucheth that by name, which they most abused.

d *Seeing that whiles wee live here, wee knowe but in part and prophesie in part, this worde (All) must be restrained to the present state of the faithfull: but by speach hee meaneth not a vaine kinde of babbling, but the gift of holy eloquence, which the Corinthians abused.* 9 He sheweth that the true use of these gifts consisteth herein, that the mightie power of Christ might thereby be set forth in them, that hereafter it might evidently appeare how wickedly they abused them to glory and ambition. e *By those excellent gifts of the holy Ghost.* ✻ *Titus 2,21. Philip. 3,20.* 10 He sayeth by the way, that there is no cause why they should please themselves so much in those gifts which they had received, seeing that those were nothing in comparison of them which are to bee looked for. f *Hee speaketh of the last comming of Christ.* ✣ *1. Thess. 3,13. and 5,23.*

11 Hee testifieth that he hopeth well of them hereafter, that they may more patiently abide his reprehension afterwarde. And yet together therewithall sheweth, that as well the beginning as the accomplishing of our salvation is onely the worke of God. g *He calleth them blamelesse, not whome man never found faults with, but with whome no man can justly finde fault, that is to say, them which are in Christ Iesus, in whome there is no condemnation. See Luke 2,6.* ✻ *1. Thess. 5,24.*

h *True and constant, who doeth not onely call us, bee giveth us the gift of perseverance also.* 12 Having made an end of the preface, hee commeth to the matter it selfe, beginning with a most grave obtestation, as though they should heare Christ himselfe speaking and not Paul.

Name of our Lord Iesus Christ, that 13 yee all speake one thing, and that there be no dissentions among you: but be yee i knit together in one minde, and in one iudgement.

11 14 For it hath bene declared unto mee, my brethren, of you by them that are of the house of Cloe, that there are contentations among you.

12 Now k this I say, that every one of you saith, I am Pauls, and I am ✣ Apollos, and I am Cephas, and I am Christ.

13 15 Is Christ divided? was 16 Paul crucified for you? either were ye 17 baptized into the name of Paul?

14 18 I thanke God, that I baptized none of you, but ✣ Crispus, and Gaius,

15 Least any should say, that I had baptized in to mine owne name.

16 I baptized also the houshold of Stephanas: furthermore know I not, whether I baptized any other.

17 19 For CHRIST sent me not to baptize, but to preach the Gospel, 20 not with ✻ 1 wisedome of words, least the 21 crosse of Christ should be made of none effect.

13 The first part of this Epistle, wherein his purpose is to call back the Corinthians to brotherly concord, and to take away all occasion of discord. So then this first part concerneth the taking away of schismes. Now a schisme is when men which otherwise agree and consent together in doctrine, doe yet separate themselves one from another.

i *Knit together, as a bodie that consisteth of all his partes fitly knit together.*

14 He beginneth his reprehension and chiding by taking away of an objection: for that

be understood by good witnesses, that there were many factions among them. And therewithall he openeth the cause of dissentions, because that some did hang on one doctor, some on another, and some were so addicted to themselves, that they neglected all doctours and teachers, calling themselves the disciples of Christ onely, shutting forth their teachers. k *The matter I would say to you, is this.*

✻ *Acts. 18,24.* 15 The first reason why schismes ought to be eschewed: because Christ seemeth by that meanes, to be devided and torne in pieces, who cannot be the head of two divers and disagreeing bodies, beeing himselfe one. 16 Another reason: Because they cannot without great iniurie to God so hang of men as of Christ: which thing no doubt they doe, which allow whatsoever some man speaketh, even for his persons sake: as these men allowed one selfe same Gospell beeing uttered of one man, and did loathe it being uttered of another man. So that these factions were called by the names of their teachers. Now Paul setteth downe his owne name not onely to grieve no man, but also to shewe that he pleadeth not his owne cause.

17 The third reason taken of the forme and end of Baptisme, wherein we make a promise to Christ, calling on also the Name of the Father and the holy Ghost. Therefore although a man doe not fall from the doctrine of Christ, yet if hee hang upon some certaine teachers, and dispise others, he forsaketh Christ: for if hee hold Christ the onely master, hee woulde heare him, teaching by whomsoever. 18 He protesteth that hee speaketh so much the more boldly of these things, because that through Gods providence bee is void of all suspition of challenging disciples unto himselfe, and taking them from others. Whereby wee may understand that not the schollers onely, but the teachers also are beere reprehended, which gathered themselves flockes apart. ✣ *Acts 18,8.* 19 The taking away of an objection, that hee gave not himselfe to baptize many among them: not for the contempt of Baptisme, but because hee was chiefly occupied in delivering the doctrine, and committed them that received his doctrine to others to be baptized, whereof he had store. And so hee declared sufficiently how farre hee was from all ambition: whereas on the other side they whome hee reprehendeth, as though they gathered disciples unto themselves and not unto Christ, bragged most ambitiously of members, which they had baptized. 20 Now he turneth himselfe to the doctours themselves, which pleased themselves in brave and ambitious eloquence, to the ende that they might drawe more disciples after them. Hee confesseth plainely that hee was unlike unto them, opposing gravely as it became an Apostle, his example against their perverse iudgements: So that this is another place of this Epistle, touching the observing of a godly simplicitie, both in wordes and sentences in teaching of the Gospell. * Chap. 2,13. 2. Pet 1,16. l *With eloquence: which Paul casteth off from him not onely, as not necessarie, but also as flat contrarie to the office of his Apostleship: and yet had Paul his kind of eloquence, but it was heavenly, not of man, and voide of painted wordes.* 21 The reason why he vsed not the pompe of words, and painted speach: because it was Gods will to bring the worlde to his obedience by that way, whereby the most idiots amongst men might understand, that this worke was done of God himselfe without the arte of man. Therefore as salvation is set foorth unto us in the Gospell by the crosse of Christ, then which nothing is more contemptible, and more farre from life, so God would have the manner of the preaching of the crosse most different from those meanes, with which men doe vse to drawe and entise other, either to heare or beleeve: therefore it pleased him by a certaine kind of most wise folly, to triumph over the most foolish wisedome of the world, as he had said before by Esay, that he would. And hereby we may gather, that both those doctours which were puffed up with ambitious eloquence, and also their hearers strayed farre away from the end and marke of their vocation.

m *The preaching of Christ crucified, or the kinde of speach which we vse.*

18 For that m preaching of the crosse is to them that perish, foolishnesse: but unto us, which are saued, it is the ✠ a power of God.

✠ *Rom.1.16.*

19 22 For it is written, ✠ I will destroy the wisedome of the wise, and will cast away the understanding of the prudent.

n *It is that wherein he declareth his marueilous power in saluing his elect, which would not so euidently appeare, if it hanged vpon any hope of man: for so man might attribute that to himselfe, which is proper onely to the crosse of Christ.*

20 Where is the wise? where is the o Scribe? where is the p disputer of this world? hath not God made the wisedome of this world foolishnesse?

o Esa.26.14.

21 23 For seeing the q worlde by wisedome knew not God in the r wisedome of GOD, 24 it pleased God by the f foolishnesse of preaching to saue them that beleeue:

p *Where art thou, O thou learned fellow, and thou that spendeth thy dayes in turning thy bookes?*

22 ✠ 25 Seeing also that the Iewes require a signe, and the Grecians seeke after wisedome.

23 But wee preach Christ crucified: unto the Iewes, euen a stumbling blocke, and unto the Grecians, foolishnesse:

24 But unto them which are called, both of the Iewes and Grecians, *we preach* Christ, the power of God, and the wisedome of God.

25 For the foolishnesse of God is wiser then men, and the weakenesse of God is stronger then men.

26 26 For brethren, you see your t calling, how that not many wise men u after the flesh, not many mightie, not many noble *are called.*

27 But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weake things of the world, to confound the mighty things,

28 And vile things of the world, and things which are despised, hath God chosen, and things which x are not, to bring to y nought things that are.

q *By the world hee meaneth all men which are not borne anewe, but remaine as they were: when they were first borne.*

r *In the workemanship of this world, which hath the marueilous wisedome of God ingraued in it, so that every man may beholde it.*

24 *The goodnesse of God is wonderfull, for while hee goeth about to punish the pride of the world, he is very prouident and carefull, for the saluation of it, and teacheth men to become fooles, that they may be wise to God.*

f *So calleth the preaching of the Gospel as the enemies supposed it: but in the meane season he taunteth them very sharpely, who had rather charge God with folly, then acknowledge their owne and crave pardon for it.*

✠ *Matth.11.25.*

25 *A declaration of that which he said that the preaching of the Gospel, is foolish. It is foolish, saith he, to them whom God had not indued with new light, that is to say, to all men, being conhidered in themselues: for the Iewes require miracles, and the Grecians arguments, which they may comprehend by their wit and wisedome, and therefore they doe not onely not beleeue the Gospel, but also they mocke at it. Notwithstanding in this foolish preaching, there is the great vertue and wisedome of God, but such as those onely which are called, doe perceiue. God shewing most plainely, that euen then when madde men thinke him most foolish, he is farre wiser then they are: and that he surmounteth all their might and power, when he vseth most vile and abiect things, as it hath appeared in the fruite of the preaching of the Gospell.*

26 *A confirmation taken of those things which came to passe at Corinth, where the Church especially consisted of the basest and common people, insomuch that the philosophers of Greece were driuen to shame, when they saw that they could doe nothing with their wisedome and eloquence, in comparison of the Apostles, whom notwithstanding they called Idiots and unlearned. And herewithall doeth hee beate downe their pride, for God did not preferre them before those noble and wise men because they should be proud, but that they might be constrained euen whether they would or not, to reioyce in the Lorde, by whose mercies, although they were the most abiects of all, they had obtained in Christ, both this wisedome, and all things necessarie to saluation.*

t What way the Lorde hath taken in calling you.

u *After that kind of wisedome which men make account of, as though there were none else: who because they are carnall, know not spirituall wisedome.*

x *Which is mans iudgements are almost nothing.*

y *To shew that they are vaine and unprofitable, and nothing worth. See Romanes 3.31.*

29 That no z flesh should reioyce in his presence,

z *Flesh is oft as we see, taken for the whole man: and he vseth this word flesh, very fitly, to set the weake and miserable condition of man and the maiestie of God, one against the other.*

30 But ye are a of him in Christ Iesus, 27 who of God is made unto us wisedome and righteousnesse, and sanctification, and redemption.

a *Whom hee cast downe before, now he lifteth vp, yea, higher then all men: yet so, that he shewith them that all their worthinesse is without themselues, that is standeth in Christ, and that of God.*

31 That, according as it is written, ✠ b He that reioyceth, let him reioyce in the Lord.

27 *He teacheth that especially and above all things, the Gospel ought not to be contemned, seeing it containeth the chiefest things that are to be desired, to wit, true wisedome, the true way to obtaine righteousnesse, the true way to liue honestly and godly, the true deliuerance from all miseries and calamities.*

✠ *Ier.9.24. 2.Cor.10.17.*

b *Let him yeld all to God and giue him thankes: and so by this place is mans free will beaten downe, which the Papist so dreame of.*

CHAP. II.

1 He setteth downe a platforme of his preaching. 4 which was base in respect of mans wisedome. 7,13 but noble in respect of the spirituall power and efficacie. 14 And so concludeth that flesh and blood cannot rightly iudge thereof.

A Nd 1 I, brethren, when I came to you, came not with ✠ excellencie of wordes, or of wisedome, shewing unto you the a testimonie of God.

1 *He returneth to the 17 verse of the former Chapter, that is to say, to his owne example: confessing that he wed not amongst them either excellencie of words, or enticing speech of mans wisedome, but with great simplicitie of speech, both knew and preached Iesus Christ crucified, humble and abiect, as touching the flesh.*

✠ *Coap 1.17.*

a *The Gospel.*

2 For I b esteemed not to knowe any thing among you, ✠ saue Iesus Christ, and him crucified.

b *I purposed not to professe any other knowledge, but the knowledge of Christ and him crucified.*

✠ *Act.18.1.*

3 ✠ And I was among you in c weakenesse, and in feare, and in much trembling.

c *He setteth weakenesse, against excellencie of wordes, and therefore ioyneth with it feare and trembling, which are the companions of true modestie, not such feare and trembling as terrifie the conscience, but such as are contrary to vanitie and pride.*

✠ *Chap.1.17. 2.Pet.1.16.*

4 Neither *stood* my worde, and my preaching in the ✠ enticing speech of mans wisedome, d but in plaine d evidence of the Spirit and of power.

2 *He turneth that now to the commendation of his ministery, which he had granted to his aduersaries: for his vertue and power which they knewe well enough, was so much the more excellent, because it had no worldly helpe ioyned with it.*

d *By playne euidence he meaneth such a proofe, as is made by certaine and necessary reasons.*

5 3 That your faith should not be in the wisdome of men, but in the power of God.

3 *And he telleth the Corinthians, that he did it for their great profit, because they might thereby knowe manifestly, that the Gospell was from heaven. Therefore hee priuily rebuketh them, because that in seeking vaine ostentation, they willingly deprived themselues of the greatest helpe of their faith.*

6 4 And wee speake wisedome among them that are e perfect: not the wisedome of this world, neither of the f princes of this world, which come to nought.

4 *Another argument taken of the nature of the thing, that is, of the Gospell, which is true wisedome, but knowen to them onely which are desirous of perfection: and is vnsauerie to them which otherwise excell in the worlde, but yet vainely and frailly.*

e *Those are called perfect here, not which had gotten perfection alreadie, but such as tend to it. 3.12 Phil.3.15. to that perfect, is set against weake.*

f *They that are wisers, richer or mightier then other men are.*

7 5 But we speake the wisedome of God in a g misterie, *euen* the hid *wisedome*, 6 which God had determined before the worlde, unto our glory.

5 *He sheweth the cause why this wisedome cannot be perceiued of those excellent worldly wittes: to wit, because indeed it is so deepe, that they cannot attaine unto it.*

g *Which men could not so much as dreame of.*

8 7 Which none of the princes of this world had knowen: for had they knowen it, they would not haue crucified the h Lord of glory.

9 *He taketh away an obiection: if it be so harde when and how is it knowen? God, sayeth hee, determined with himselfe from the beginning, that which his purpose was to bring foorth at this time out of his secretes for the saluation of men.*

7 *He taketh away another obiection: why then, how commeth it to passe, that this wisedome was so reiected of men of highest authority, that they crucified Christ himselfe? Paul answereth: because they knew not Christ such as hee was.*

h *That mightie God, full of true maiestie and glorie. Now this place hath in it a most euident proofe of the diuinitie of Christ, and of ioyning of the two natures in one, which hath this in it, that that which is proper to the manhoode alone, is vouched of the Godhead ioyned with the manhood: which kind of speach, is called by the old fathers, a making common of things belonging to some one, with other to whom they doe not belong.*

9 8 But

9 s But as it is written, ✠ The things which eye hath not seene, neither eare hath heard, neither came into i mans heart, *are*, which God hath prepared for them that love him.

10 9 But God hath revealed *them* unto us by his Spirit: for the spirit k searcheth all things, yea, the deepe things of God.

11 10 For what man knoweth the things of a man, save the l spirit of a man, which is in him? even so the things of God knoweth no man, but the Spirit of God.

12 Now wee have receiveth not the m spirit of the world, but the Spirit, which is of God, 11 that wee might n know the things that are given to us of God.

13 12 Which things also we speake, not in the ✠ wordes which mans wisedome teacheth, but which the holy Ghost teacheth, o comparing spirituall things with spirituall things.

14 13 But the p naturall man perceiveth not the things of the Spirit of God: for they are foolishnesse unto him, neither can hee know *them*, because they are q spiritually discerned.

15 14 But he that is spirituall, r discerneth all things: yet 15 he himselfe is iudged of s no man.

16 ✠ 16 For who hath knowen the minde of the Lord, that he might t instruct him? But wee have the u minde of Christ.

s Another obiection: But how could it be that those witty men could not perceive this wisedome? Paul answereth: Because we preach those things which passe all mans understanding.

✠ Esa. 64.4.

i *Man can not so much as thinke of them, much lesse conceive them with his senses.*

9 A question: if it surmount the capacitie of men, how can it be understood of any man, or how can you declare and preach it? by a peculiar lightning by Gods spirit, wherewith whosoever is inspired, he can enter even to the very secrets of God.

k *There is nothing so secret and hidden in God, but the Spirit of God pearceth into it.*

10 He setteth that forth by a similitude, which hee spake of the inspiration of the Spirit. As the force of mans wit searcheth out things pertaining to man, so doeth our mind by that power of the holy Ghost, understand heavenly things. l *The minde of man, which is indued with ableneſſe to understand and iudge.* m *The Spirit which we have received, doth not teach us things of this world, but lifteth us up to God: and this place teacheth us against the Papists, what faith it is, from whom it commeth, and what force it is of.* 12 That which he spake generally, he restraineth now in those things which God hath opened unto us of our salvation in Christ: least that any man should separate the Spirit from the preaching of the word and Christ: or should thinke that those fantasticall men are governed by the Spirit of God, which wandring beside the worde, thrust upon us their vaine imaginations for the secrets of God. n *This word (know) is taken here in his proper sense, for true knowledge, which the Spirit of God worketh in us.* 12 Now he returneth to his purpose, and concludeth the argument which hee began vers. 6. and it is thus: the words must be appʼyed to the matter, and the matter must be set forth with words which are meete and convenient for it: now this wisedome is spirituall and not of man, and therefore it most be delivered by a spirituall kinde of reacting, and not by entising wordes of mans eloquence, that the simple, and yet wonderfull maiestie of the holy Ghost may therein appeare. ✠ Chap 1.17. 2.pet 1.16 o *Applying the words unto the matter, to wit, that as wee teach spirituall things, so must our kinde of teaching be spirituall.* 13 Againe he preventeth an offence of stumbling blocke: how commeth it to passe that so fewe allow these things? This is not to be marveiled at, sayeth the Apostle, seeing that men in their natural power (as they termed them) are not indued with that faculkie, whereby spirituall things are discerned (which faculkie commeth another way) and therefore they accompt spirituall wisedome as folly: and it is as if he should say, It is no marvaile that blinde men cannot iudge of colours, seeing that they lacke the light of their eyes, and therefore ligat is to them as darkenesse. p *The man that hath no further light of understanding then that which he brought with him, euen from his mothers wombe, as Iude defineth it, Iude 19.*

q *By the vertue of the holy Ghost.* 14 He amplifieth the matter by contraries.

r *Understandeth and discerneth.* 15 The wisedome of the flesh, saith Paul, determined nothing certainely, no not in it owne affaires, much esse can it discerne strange, that is spirituall things. But the Spirit of God, wherewith spirituall men are indued, can be deceived by no meanes, and therefore be reproved by no man.

s *Of no man: for when the Prophets are iudged of the Prophets, it is the Spirit that iudgeth, and not the man.* ✠ Esa. 40.13. rom. 11.34. 16 A reason of the former saying: for he is called spirituall: which hath learned that by the vertue of the Spirit, which Christ hath taught us. Now if that which we have learned of that Master, could be reproved of any man, hee must needes be wiser then God: whereupon it followeth, that they are not onely foolish, but also wicked, which thinke that they can devise some thing that is either more perfect, or that they can teach the wisedome of God a better way then they knewe or taught, which undoubtedly, were indued with Gods Spirit. t *Lay his head to his, and teach him what he should doe.* u *We are indued with the Spirit of Christ, who openeth unto us those secrets, which by all other meanes are unsearchable, and also all truth whatsoever.*

CHAP. III.

1 He yeeldeth a reason why hee preached small matters unto them: 4 He sheweth how they ought to esteeme of Ministers: 6 The ministers office. 10 A true forme of edifying. 16 He warneth the Corinthians, that they be not drawen away to prophane things, 18 through the proud wisedome of the flesh.

A Nd i I could not speake unto you, brethren, as unto spirituall men, but as unto a carnall, *even* as unto babes in Christ.

2 I gave you milke to drinke, and not b meate: for ye were not yet c able *to beare it*, neither yet now are ye able.

3 For ye are yet carnall; for whereas *there is* among you envying, and strife, and divisions, are ye not carnall, and walke as d men?

4 For when one saith, I am Pauls, and another, I am Apollos, are ye not carnall?

5 2 Who is Paul then? and who is Apollos, but the ministers by whom yee beleeved, and as the Lord gave to every man?

6 3 I have planted, Apollos watred, but God gave the increase.

7 So then, neither is hee that planteth any thing, neither he that watreth, but God that giveth the increase.

8 And he that planteth, and hee that watreth, are one, ✠ and every man shall receive his wages, according to his labour.

9 For we together are Gods e labourers, yee are Gods husbandry, *and* Gods building.

10 According to the grace of God given to mee, as a skilfull master builder, I have layd the foundation, and another buildeth thereon: ✠ but let euery man take heede howe hee buildeth upon it.

11 5 For other foundation can no man lay, then that which is laid, which is Iesus Christ.

12 6 And if any man builde on this founda-

i Having declared the worthinesse of heavenly wisdome and of the Gospel, & having generally condemned y blindenes of mans mind, now at length he applieth it particularly to the Corinthians: calling them carnall, that is, such in whom as yet the flesh prevaileth against the spirit. And he bringeth a double testimony of it: first, for that he had prooved them to be such, inso much that he deale with them no otherwise then with ignorant men, and such as are almost babes in the doctrine of godlines: and secondly because they shewed indeed by these dissensions, which sprang up by reason of the ignorance of the vertue of the Spirit, and heavenly wisdome, that they had profited very little or nothing.

k *He calleth them carnall, which are as yet ignorant: and therefore to expresse it the better, he tearmeth them babes.* b *Sub. stantiall meate, or strong meate.* c *To be fed by me with substantiall meat: therefore as the Corinthians grew up in age, so the Apostle nourished them by teaching, first with milke, then with strong meat, which difference was onely but in manner of teaching.* d *By the square and compasse of mans wit and iudgement.* 2 After that he hath sufficiently reprehended ambition teachers, and their foolish esteeme: now hee sheweth how the true ministers are to be esteemed, that we ought not unto them, more or lesse then wee ought to doe. Therefore hee teacheth us, that they are they by whome we are brought to faith and salvation, but yet as the ministers of God, and such as doe nothing of themselves, but God so working by them as it pleaseth him to furnish them with his gifts. Therefore we have not to marke or consider what minister it is that speaketh, but what is spoken: and wee must depend onely upon him which speaketh by his servants. 3 He beautifieth the former sentence with two similitudes: first comparing the companie of the faithfull, to a fielde which God maketh fruitfull, when it is sowed and watered through the labour of his servants: next, by comparing it to an house, which in deede he Lord buildeth, but by the hands of his workemen, some of whome, hee vseth in laying the foundation, others in building of it up. Now, both these similitudes tend to this purpose, to shewe that all things are wholly accomplished by Gods onely authoritie and might, so that wee must onely have an eye to him. Moreover, although that God vseth some in the better part of the worke: we must not therefore contemne other, in respect of them, and much lesse may wee divide, or set them apart (as these factious men did) seeing that all of them labour in Gods businesse, and in such sort, that they serve to finish one selfe same worke, although by a divers manner of working, insomuch that they neede one another's helpe. ✠ Psal 62.12 Ga.4.6.5.

e *Serving under him: Now they which serve under another, doe nothing of their owne strength, but as it is given them by grace, which grace maketh them fit to that service. Looke chap. 15.10. and 2. Cor. 3.6. and all the increase that commeth by their labours, doth so proceed from God, that no part of the praise of it may be given to the vnder servant.* 4 Now hee speaketh to the teachers themselves, which succeeded him in the Church of Corinth: and in their person, to all that were after or shall be Pastours of Congregations, seeing that they succeed into the labour of the Apostles, which were planters and chiefe builders. Therefore hee warneth them first, that they perswade not themselves that they may build after their owne fantasie, that is, that they may propound and set foorth any thing in the Church, either in matter, or in kinde of teaching, different from the Apostles which were the chiefe builders.

5 Moreover he sheweth what this foundation is, to wit, Christ Iesus, from which they may not turne away one iote in the building up of his building. 6 Thirdly, he sheweth that they must take head that the upper part of the building be answerable to the foundation: that is, that admonitions, exhortations, and whatsoever pertaineth to the edifying of the flocke, be answerable to the doctrine of Christ, as well in matter as in forme: which doctrine is compared to golde, silver, and precious stones, of which matter, Isaias also and Iohn in the Revelation built the heavenly citie. And to these are opposite, wood, hay, stubble, that is to say, curious and vaine questions or decrees: and bables to be short, all that kinde of teaching which serveth to ostentation. For false doctrines, whereof he speaketh not here, are not said properly to be built upon this foundation, unlesse peradventure in shew onely.

tion,

tion, golde, silver, precious stones, timber, hay, or stubble.

13 7 Every mans worke shallbe made manifest: for the day shall declare it, because it shallbe revealed by the fire: and the fire shall trie every mans worke of what sort it is.

14 If any mans worke, that he hath built upon, abide, he shall receive wages.

15 If any mans worke burne, he shall lose, but 8 he shallbe saved himselfe: nevertheless yet as it were by the fire.

16 ✣ 9 Know yee not that yee are the Temple of God, and that the Spirit of God dwelleth in you?

17 If any man f destroy the Temple of God, him shall God destroy: for the Temple of God is holy, which ye are.

18 10 Let no man deceive himselfe: If any man among you seeme to be wise in this world, let him be a foole, that he may be wise.

19 For the wisedome of this world is foolishnesse with God: for it is written, ✣ He g catcheth the wise in their owne craftinesse.

20 * And againe, The Lord knoweth that the thoughts of the wise be vaine.

21 11 Therefore let no man h reioyce in men: for all things are i yours.

22 Whether it be Paul, or Apollos, or Cephas, or the 12 world, or life, or death, whether they be things present, or things to come, *even* all are yours,

23 And ye Christs, and Christ Gods.

7 He testifieth, as indeed the truth is, that all are not good builders, no nor some of them which stand upon this one and onely foundation: but how soever this worke of evill builders, sayth he, stand for a season, yet shall it not alwayes deceive, because that the light of the truth appearing at length, as day shall dissolve this darknes, and shew what it is. And as that stuffe is tried by the fire, whether it be good or not, so will God in his time by the touch of his Spirit and word, trie all buildings, and so shall it come to passe, that such as be found pure and found, shall still continue so, to the praise of the workemen; but they that are otherwise, shallbe consumed, and vanish away, and so shall the workman be frustrate of the hope of his labour, which pleased himselfe in a thing of nought. 8 He taketh not away hope of salvation from the unskilfull and foolish builders, which hold fast the foundation, of which sort were those Rethoricians rather then pastours of Corinth: but he addeth an exception, that they must notwithstanding suffer this triall of their worke, and also abide the losse of their vaine labours. * Chap. 6, 19. 2. Cor. 6, 16. 9 Continuing still in the metaphore of a building, he teacheth us that this ambition is not onely vaine, but also sacrilegious: For he sayth that the Church is as it were the Temple of God, which God hath as it were consecrated unto himselfe by his Spirit. Then turning himselfe to these ambitious men: he sheweth that they profane the Temple of God, because those vaine artes wherein they please themselves so much, are as he teacheth, so many pollutions of the holy doctrine of God, and the puritie of the Church. Which wickednesse shall not be suffered unpunished. f *Defileth it, and maketh it uncleane, being holy: and surely they do defile it, by Paul his iudgement, which by fitthly eloquence defile the puritie of the Gospel.* 10 He concludeth by the contrary, that they professe pure wisedome in the Church of God, which refuse and cast away all those vanities of men, and if they be mocked of the world, it is sufficient for them that they be wise according to the wisedome of God, and as he will have them to be wise. ✣ Iob 5, 13. g *For they never so craftie, yet the Lord will take them when he shall discover their treacherie.* * Ysal 44, 11. 11 He returneth to the proposition of the 2 verse, first warning ỹ hearers, that henceforward they esteeme not as lords, those whom God hath appointed to be ministers: and not lords of their salvation, which thing they doe, that depend upon men, and not upon God, that speaketh by them. h *Please himselfe.* i *Helps, appointeth for your benefit.* 12 He passeth from the persons to the things themselves, that his argument may be more forcible, yea, hee ascendeth from Christ to the Father, to shew us that wee rest our selves no not in Christ himselfe, in that that he is man, but because he carieth us up even to the Father, as Christ witnesseth of himselfe every where, that hee was sent of his Father, that by this band we may be all knit with God himselfe.

CHAP. IIII.

1 *Bringing in the definition of a true Apostle,* 7 *he sheweth that humilitie ought rather to be an honour then a shame unto him.* 9 *Hee bringeth in proofe, whereby it may evidently appeare,* 10 *that hee neither had care of glory,* 11 *nor of his belly.* 17 *He commendeth Timothie.*

1 He concludeth the duetie of the beasten towards their ministers,

LEt 1 a a man so thinke of us, as of the ministers of Christ, and disposers of the secrets of God:

2 2 And as for the rest, it is required of the

that they esteeme them not as lords; and yet notwithstanding, that they give eare unto them, as to them that are sent from Christ, sent I say to this end and purpose, that they may receive as it were at their hands, the treasure of salvation which is drawen out of the secrets of God. a *Every man.* 2 Last of all, he warneth the ministers that they also behave themselves not as lords, but as faithfull servants, because they must render an account of their stewardship unto God.

disposers, that every man be found faithfull.

3 3 As touching me, I passe very little to be iudged of you, 4 or of mans b iudgement: no, 5 I iudge not mine owne selfe.

4 For I know nothing by my selfe, yet am I not thereby iustified: but he that iudgeth me, is the c Lord.

5 6 Therefore ✣ iudge nothing before the time, untill the Lord come, who will lighten things that are hid in darkenesse, and make the counsels of the hearts manifest: and then shall every man have d praise of God.

6 7 Now these things, brethren, I have figuratively applied unto mine owne selfe and Apollos, for your sakes, that ye might learne e by us, that no man presume above that which is written, that one swell not against another for any mans cause.

7 8 For who separateth thee? and what hast thou, that thou hast not received? if thou hast received it, why reioycest thou, as though f thou hadst not received it?

8 9 Now ye are full: now yee are made rich: ye reigne as kings without us, and would to God ye did reigne, that we also might reigne with you.

9 For I thinke that God hath set foorth us the last Apostles, as men appointed to death, for we are made a g gasing stocke unto the world, and to the Angels, and to men.

10 We *are* fooles for Christ sake, and ye *are* wise in Christ: we *are* weake, and ye *are* strong: ye *are* honourable, and we *are* despised.

11 Vnto this houre we both hunger, and thirst, and are naked, and are buffeted, and have no certaine dwelling place.

12 ✣ And labour, working with our owne hands: we are reviled, and *yet* we blesse: we are persecuted, *and* suffer it.

13 * We are evill spoken of, and we pray: we are made as the h filth of the world, the offsskowring of all things, unto this time.

14 10 I write not these things to shame you, but as my beloved children I admonish you.

15 For though ye have tenne thousand instru-

3 Because in reprehending others, he set himselfe for an example, he vseth a preoccupation or preventing of an objection, and vsing the gravity of an Apostle, he sheweth that he careth not for the contrary iudgements that they have of him, in that they esteemed him as a vile person, because he did not set forth himselfe as they did. And hee bringeth good reasons why hee was nothing mooved with the iudgements which they had of him. 4 First, because that that which men iudge in these cases of their owne braines, is no more to be accounted of then when the unlearned doe iudge of wisedome. b *Word for word, Day, after the maner of speech of the Cilicians.* 5 Secondly, sayth he, how can you iudge how much or how little I am to be accounted of, seeing that I my selfe which knowe my selfe, better then you doe, and which dare professe that I have walked in my vocation with a good conscience, dare not yet notwithstanding chalenge any thing to my selfe? for I know that I am not unblameable, all this notwithstanding: much lesse therefore should I please my selfe as you doe. c I permit my selfe to the Lordes iudgement. 6 A third reason proceeding of a conclusion as it were, out of the former reasons. It is Gods office, to esteeme every man according to his value, because hee knoweth the secrets of the heart, which men for the most part are ignorant of. Therefore this iudgement perteineth not to you. ✣ Matth 7, 1. d *One could not be praised above the rest, but the other should be blamed: and he mentioneth praise rather then dispraise, for that the beginning of this sore was this, that they gave more to some men then meet was.* 7 Having reiected their iudgement, he setteth fooith himselfe againe as a singular example of modestie, as one which concealing in this Epistle those factious teaches names, doubted not to put downe his owne name and Apollos in their place, and tooke upon him, as it were, their shame: so farre was hee from preferring himselfe to any. e *By our example, which chose rather to take other mens faults upon us, then to carpe any, by name.* 8 Hee sheweth a good meanes to bridle pride: first, if thou consider how rightly thou exempest thy selfe out of the number of others, seeing thou art a man thy selfe: againe, if thou consider that although thou have some thing more then other men have, yet thou hast it not but by Gods bountifulnesse. And what wise man is he that will bragge of another goodnesse, and that against God? f *There is nothing then in us of nature, that is worthy of commendation: but all that we have, we have it of grace, which the Pelagians and halfe Pelagians will not confesse.* 9 Hee descendeth to a most grave mocke, to cause these ambitious men to blush even against their willes. g *Hee that will take a right view how like Paul and the Pope are, who lyingly boasteth that hee is his successour, let him compare the delicates of the Popish court with Saint Pauls state, as we see it here.* ✣ Acts 10, 34. 1. thess. 2, 9. 2 thess. 3, 8. * Matth. 5 44. Luke 23, 34. Acts 7, 60. h *Such as by sweeping is gathered together.* 10 Moderating the sharpenesse of his mocke, hee putteth them in minde to remember of whome they were begotten in Christ, and that they should not doubt to followe him for an example, although hee seeme vile according to the outward shew, in respect of others, yet mighte by the efficacie of Gods Spirit, as they had had triall thereof in themselves.

ctours in Christ, yee *have yee* not many fathers: for in Christ Iesus I have begotten you through the Gospel.

16 Wherefore, I pray you, be followers of mee.

17 For this cause have I sent unto you Timotheus, which is my beloved sonne, and faithfull in the Lord, which shall put you in remembrance of my i wayes in Christ, as I teach every where in every Church.

18 11 Some are puffed up as though I would not come unto you.

19 But I will come to you shortly, ✣ if the Lord will, and I will know, not the k words of them which are puffed up, but the power.

20 For the kingdome of God *is* not in word, but in power.

21 12 What will ye? shall I come unto you with a rod, or in love, and in the l spirit of meeknesse?

i What way and rule I follow every where in teaching the Churches.

11 Last of all he descendeth also to Apostolike threatnings, but yet chiding them as a father, least by their disorder he be constrained to come to punish some among them.

✣ Acts 19, 21. Iames 4. 15.

k *By wordes, hee meaneth their painted and coloured kind of eloquence, against which he setteth the vertue of the Spirit.*

12 A passing over to another part of this Epistle, wherein he reprehended more sharply a very hainous offence, shewing the use of ecclesiasticall correction.

l *Meekely affected towards you.*

CHAP. V.

2 That they have wincked at him who committed incest with his mother in law. 3, 6 hee sheweth should cause them rather to be ashamed, then to rejoyce: 10 Such kinde of wickednesse is to be punished with excommunication, 12 least other be infected with it.

1 They are greatly to be reprehended which by suffering of wickednesse, set forth the Church of God to be mocked and scorned of the infidels.

2 There are none more proud, then they that least know themselves.

3 Excommunication ought not to be committed to one mans power, but must be done by the authoritie of the whole Congregation, after that the matter is diligently examined.

a In mind, thought and will.

b Calling upon Christ his Name.

4 There is no doubt but that iudgement is ratified in heaven, wherein Christ himselfe sitteth as Iudge.

IT 1 is heard certeinly *that there is* fornication among you, and such fornication as is not once named among the Gentiles, that one should have his fathers wife.

2 2 And ye are puffed up, and have not rather sorowed, that he which hath done this deed, might be put from among you.

3 3 For I verely as absent in bodie, but present in a spirit, have determined already as though I were present, that hee that hath thus done this thing,

4 When yee are gathered together, and my spirit, in the b Name of our Lord Iesus Christ, that such one, *I say*, 4 by the power of our Lord Iesus Christ,

5 5 Be c delivered unto Satan, for the 6 destruction of the flesh, that the spirit may be saved in the day of the Lord Iesus.

6 7 Your reioycing d is not good: know ye not that a litle leaven leaveneth the whole lumpe?

7 8 Purge out therefore the olde leaven, that ye may be a new clumpe, as ye are unleavened: for Christ our f Passeover is sacrificed for us.

8 Therefore let us keepe the g feast, not with olde leaven, neither in the leaven of maliciousnesse and wickednesse: but with the unleavened bread of sincerities and trueth.

5 The excommunicate is delivered to the power of Satan, in that, that he is cast out of the house of God.

c *What it is to be delivered to Satan, the Lord himselfe declareth when he saith, Let him be unto thee as an Heathen and Publican, Matth. 18, 17. that is to say, to be disfranchised, and put out of the right and libertie of the citie of Christ, which is the Church, with us which Satan is lord and master.*

6 The end of excommunication is not to cast away the excommunicate, that he should utterly perish, but that hee may be saved, to wit, that by this meanes his flesh may be tamed, that he may learne to live to the Spirit.

7 Another end of excommunication is, that other be not infected, and therefore it must of necessitie be retained in the Church, that the one be not infected by the other.

d *It naught, and not grounded upon good reason, as though you were excellent, and yet there is such wickednesse found among you.*

8 By alluding to the ceremonie of the Passeover, hee exhorteth them to cast out that uncleane person from amongst them. In times past, sayeth hee, it was not lawfull for them which did celebrate the Passeover, to eate leavened bread: insomuch that hee was holden as uncleane and unworthie to eat the Passeover, whosoever had but tasted of leaven. Nowe our whole life must be as it were the feast of unleavened bread, wherein all they that are partakers of that immaculate Lambe which is slaine, must cast out both of themselves, and also out of their houses and Congregations all impuritie.

e *By lumpe he meaneth the whole body of the Church, every member whereof must be unleavened bread, that is, be renewed in spirit, by plucking away the olde corruption.*

f *The lambe of our Passeover.*

g *Let us leade our whole life, as it were a continuall feast, honestly and uprightly.*

9 9 I wrote unto you in an Epistle, that yee should not company together with fornicatours,

10 And not h altogether with the fornicatours of this world, or with the covetous, or with extortioners, or with idolaters: for then ye must goe out of the world.

11 But now I have written unto you, that yee company not together: if any that is called a brother, be a fornicatour, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner, with such one eat not.

12 10 For what have I to doe to iudge them also which are without? doe ye not iudge them that are within?

13 But God iudgeth them that are without. Put away therefore from among your selves that wicked man.

9 Now he speaketh more generally, and that which hee spake before of the incestuous person, he sheweth that it perteineth to others, which are knowen to be wicked, and such as through their naughtie life are a slander to the Church, which ought also by lawfull order be cast out of the communitie of the Church. And making mention of eating of meat, either he meaneth those feasts of love whereat the Supper of the Lord was received, or els their common usage and maner of life which is rightly to be taken, least any man should thinke that after matrimonie were broken by excommunacation, or such duelties kindered and cut off thereby, as wee owe one to another: children to their parents, subiects to their rulers, servants to their maisess, and neighbour to neighbour, to win one another to God.

h *If you should utterly abstaine from such mens company, you should goe out of the world: therefore I speake of them which are in the very bosome of the Church, which must be called home by discipline, and not of them which are without, with whom you must labour by all meanes possible, to bring them to Christ.*

10 Such as are false brethren, ought to be cast out of the Congregation: as for them which are without, they must be left to the iudgement of God.

CHAP. VI.

1 He inueigheth against their contention in law matters. 6 wherewith they vexed one another under iudges that were infidels, to the reproach of the Gospel, 9 and then sharpely threatneth fornicatours.

DAre 1 a any of you, having businesse against another, be iudged b under the vniust, 2 and not under the Saints?

1 The third question is of civill iudgements: Whether it be lawfull for one faithfull to draw another faithfull before the iudgement seat of an infidell? He answereth that it is not lawfull, for offence sake, for it is not evill of it selfe.

a As if he sayd, Are ye become so impudent, that you are not ashamed to make the Gospel a laughing stocke to prophane men?

b Before the unjust.

2 3 Doe yee not know that the Saints shall iudge the world? If the world then shalbe iudged by you, are yee unworthie to iudge the smallest matters?

3 Know ye not that we shall iudge the Angels? how much more things that perteine to this life?

4 4 If then yee have c iudgements of things perteining to this life, set them up which are d least esteemed in the Church.

5 5 I speake it to your shame. Is it so that there is not a wise man among you? no, not one, that can iudge betweene his brethren?

6 But a brother goeth to law with a brother, and that vnder the infidels.

7 6 Nowe therefore there is altogether

2 Headdeth that hee doeth not forbid that one neighbour may goe to law with another, if need so require, but yet under holy iudges. 3 He gathereth by a comparison that the faithfull can not seeke to infidels to be iudged, without great iniurie done to the Saints, seeing that God himselfe will make the Saints iudges of the world, and of the devils, with his Sonne Christ: much more ought they to iudge these light and small causes: which may be hy equitie, and good conscience, determined. 4 The conclusion, wherein he prescribeth a remedie for this mischiefe: to wit, if they end their private affaires betwixt themselves by chosen arbiters out of the Church: for which matter and purpose, the least of you, sayth he, is sufficient. Therefore he condemneth not iudgement seats, but sheweth what is expedient for the circumstance of the time, and that without any diminishing of the right of the magistrate: for hee speaketh nor of iudgements which are practised betweene the faithfull and the infidels, neither of publique iudgements, but of controversies which may be ended by private arbiters.

c *Courts and places of iudgement.*

d *Even the most abiect among you.*

5 He applieth the generall proposition to a particular, alwayes calling them backe to this, to take away from them that false opinion of their owne excellencie, from whence all these mischiefs sprang. 6 Now hee goeth further also, and although by granting them private arbiters out of the Congregation of the faithfull, he doth not simply condemne, but rather establish private iudgements, so that they be exercised without offence, yet he sheweth that if they were such as they ought to be, and as it were to be wished, they should not need to vse that remedie neither.

e infirmitie in you, that yee goe to law one with another: 7 ✠ why rather suffer ye not wrong? why rather sustaine ye not harme?

8 ✠ Nay, ye your selves doe wrong, and doe harme, and that to your brethren.

9 Know ye not that the unrighteous shall not inherite the kingdome of God? ‖ Be not deceived: neither fornicatours, nor idolaters, nor adulterers, nor wantons, nor buggerers,

10 Nor theeves, nor covetous, nor drunkards, nor railers, nor extortioners shall inherit the kingdome of God.

11 And such were * some of you: but yee are washed, but ye are sanctified, but yee are justified, in the f Name of the Lord Iesus, and by the Spirit of our God.

12 ‖ ✠ 9 8 All things are lawfull unto me, but all things are not profitable, I may doe all things, but I will not be brought under the h power of any thing.

13 10 Meates *are ordeined* for the bellie, and the bellie for the meates: but God shall destroy both it, and them. Nowe the body *is* not for fornication, but for the Lord, and the Lord for the body.

14 And God hath also raised up the Lord, and ✠ shall raise us up by his power.

15 11 Know yee not, that your bodies are the members of Christ? shall I then take the members of Christ, and make them the members of an harlot? God forbid.

16 12 Doe yee not know, that he which coupleth himselfe with an harlot, is one body? ✠ for i two, saith he, shall be one flesh.

17 But he that is ioyned unto the Lord, is one spirit.

18 13 Flee fornication: every sinne that a man doeth, is without the body: but hee that committeth fornication sinneth against his owne body.

19 14 Knowe yee not, that * your body is the temple of the holy Ghost, *which is* in you, which ye have of God? and 15 ye are not your owne.

20 ✠ For yee are bought for a price: therefore glorifie God in your body, and in your spirit: for they are Gods.

13 Another argument why fornication is to be eschewed, because it defileth the body with a peculiar kinde of filthines. 14 The thirde argument: Because a fornicatour is sacrilegious, for that our bodies are consecrate to God. * Chap 3.17. 2.Cor 6,16. 15 The fourth argument: Because we are not our owne men, to give our selves to any other, much lesse to Satan and the flesh, seeing that God himselfe hath bought us, and that with a great price, to the ende that both in body and soule, wee should serve to his glory. ✠ Chap.7,13. 1 pet.1,18.

CHAP. VII.

1 Intreating here of marriage, 4 which is a remedie against fornication, 10 and may not be broken, 18,20 he willeth every man to contented with his lot. 25 He sheweth what the ende of virginitie should be, 35 and who ought to marry.

1 NOwe concerning the things a whereof yee wrote unto me, It *were* b good for a man not to touch a woman.

2 Nevertheless, to avoyd fornication, let every man have his wife, and let every woman have her owne husband.

3 * 2 Let the husband give unto the wife c due benevolence, and likewise also the wife unto the husband.

4 3 The wife hath not the power of her owne body, but the husband: & likewise also the husband hath not the power of his owne body, but the wife.

5 Defraud not one another, 4 except *it be* with consent for a time, that yee may d give your selves to fasting and prayer, and againe come together, that Satan tempt you not for your incontinencie.

6 5 But I speake this by permission, not by commandement.

7 For I e would that all men were even as I my selfe *am*: but every man hath his proper gift of God, one after this maner, and another after that.

8 6 Therefore I say unto the f unmaried, and unto the widowes, It is good for them if they abide even as I *doe*.

9 But if they can not abstaine, let them marrie: for it is better to marrie then to g burne.

10 # 9 And unto the maried I cōmand, not I, but the Lord. Let not the wife depart from her husband.

11 But and if she depart, let her remaine unmaried, or be reconciled unto her husband, and let not the husband put away *his* wife.

12 8 But to the remnant I speake, *and* not the Lord, If any brother have a f wife that beleeveth not, if she be content to dwell with him, let him not forsake her.

13 And the woman which hath an husband that beleeveth not, if he be content to dwell with her, let her not forsake him.

1 Hee teacheth concerning marriage, that although a single life hath his commodities, which he will declare afterwards, yet that marriage is necessarie for the avoiding of fornication: but so that neither one man may have many wives, or any wife many husbands. a *Touching these matters wherof ye wrote unto me.* b *Commodious, and (as we say) expedient. For marriage bringeth many griefes with it, and that by reason of corruption of our first estate.* * 1.pet.3.7. 2 Secondly, hee sheweth that the parties married, must with singular affection entirely love one the other. c *This word (due) conteineth all kind of benevolence, though he speake ment of one sort then of the other, in that that followeth.* 3 Thirdly, he warneth them that they are each in other power, as touching the body, so that they may not defraud one another. 5 Hee addeth an exception, unlesse the one abstaine from the other by mutuall consent, that they may the better give themselves to prayer, wherein notwithstanding, hee warneth them to consider what is expedient, least by this long breaking off as it were from marriage, they be stirred up to incontinencie. d *Do nothing els.* 5 Fiftly, he teacheth that marriage is not simply necessary for all men, but for them which have not the gift of continency, and this gift is by a peculiar grace of God. e *I wish.* 6 Sixtly, he giveth the selfe same admonition touching the second marriage, to wit, that a single life is to be allowed, but for such as have the gift of continencie: otherwise they ought to marrie againe, that their conscience may be at peace. f *This whole place is flat against them which condemne second marriages.* g *So to burne with lust, that either they will yeelde to the temptation, or els we cannot call upon God with a quiet conscience.* * Mat.5.32. and 19.9. mar.10,11,12. luke 16,18. 7 Seventy, he forbiddeth contentions and publishing or divorces (for he speaketh not heere of the fault of whoredome, which was then death even by the law of the Romans also) whereby hee affirmeth that the band of marriage is not dissolved, and that from Christ his mouth. 8 Eighly, he affirmeth that those marriages which are already contracted betweene a faithfull, and an unfaithfull or infidell, are firme, so that the faithfull may not forsake the unfaithfull.

e A weakeneſſe of mind in which is ſaid to be in them that ſuffer themſelves to be overcome of their luſts, and it is a fault that ſquareth greatly from temperancie and moderation, ſo that he nippeth them which could not put up an iniurie done unto them.

7 This pertaineth chiefly to the other part of the reprehenſion, to wit, that they went to lawe even under infidels, whereas they ſhould rather have ſuffered any loſſe, then to have given that offence. But yet this is generally true, that we ought rather depart from our right, then trie the vtermoſt of the Law haſtily, and upon an affection to revenge an iniurie. But the Corinthians cared for neither, and therefore he ſaith that they muſt repent, unleſſe they will be ſhut out of the inheritance of God. ✠ Matth. 5.39. luke 6,29. tom. 12,19.

‡ 1.Theſſ.4.6.

8 Now he prepareth himſelfe to paſſe over to the fourth treatiſe of this Epiſtle, which concerneth matters indifferent: debating this matter firſt, how men may well vſe women or not: which queſtion hath three branches, fornication, matrimonie, and a ſingle life. As for fornication, he vtterly condemneth it. And marriage he commandeth to ſome, as a good and neceſſary remedy for them, to other hee leaveth it free: And other ſome he diſſwadeth from it, not as vnlawfull, but as diſcommodious, and that not without exception. As for ſingleneſſe of life (vnder which alſo I comprehend virginitie) he inioyneth it to no man: yet he perſwadeth men vnto it, but not for it ſelfe, but for another reſpect, neither all men not without exception. And being about to ſpeake againſt fornication, he beginneth with a generall reprehenſion of thoſe vices, wherewith that rich and riotous citie moſt abounded: warning and teaching them earneſtly, that repentance is vnſeparably ioyned with forgiveneſſe of ſinnes, and ſanctification with iuſtification. * Tit.3.3. f *In Ieſus.*

9 Secondly, hee ſheweth that the Corinthians doe ſimply offend in matters indifferent. Firſt, becauſe they abuſed them: next, becauſe they vſed indifferent things, without any diſcretion, ſeeing the vſe of them ought to be brought to the rule of charitie: and that he doeth not vſe them a right, which immoderately abuſeth them, and ſo becommeth a ſlave vnto them. g *Whatſoever: but this generall word muſt be reſtrained to things that are indifferent.* h *Hee is in ſubiection to things that are indifferent, whatſoever he be that thinketh he may not be without them, which is a flattering kinde of ſlaverie vnder a colour of libertie, which ſtabbeth vpon ſuch men.*

10 Secondarily, becauſe they counted many things for indifferent which were of themſelves vnlawfull, as fornication, which they numbred amongſt meere naturall and lawfull deſires, as well as meate and drinke: Therefore the Apoſtle ſheweth, that they are vtterly vnlike: for meates, ſaith hee, were made for the neceſſary vſe of mans life, which is not perpetuall. For both meates, and all this maner of nouriſhing are quickely aboliſhed. But we muſt not ſo thinke of the vncleanneſſe of fornication, for which the body is not made, but on the contrary e e) as Chriſt alſo is given vnto the Father, to quicken our bodies with that vertue wherewith hee alſo riſe againe. * Rom.6,5. 12 A declaration of the former argument by contraries, and the applying of it. 12 A proofe of the ſame argument: A harlot and Chriſt are cleane contrary, ſo are the fleſh and the Spirit: therefore hee that is one with an harlot, (which is done by carnall copulation of their bodies) cannot be one with Chriſt, which vnitie is pure and ſpirituall. * Gen. 24. mat.19.5. mar.10.8. epheſ.5.3. i *Moſes doeth not ſpeake theſe words of fornication, but of marriage: but ſeeing that fornication is the corrupting of marriage, and both of them is a carnall and fleſhly copulation, we cannot ſay that the Apoſtle abuſeth his teſtimony. Againe, Moſes hath not this word (Two) but it is very well expreſſeth both here and in Matthew 19.5. becauſe he ſpeaketh onely but of man and wife: whereupon the opinon of them that vouch it to be lawfull to have many wives, is beaten downe: for he that companieth with many, is ſundred as it were into many parts.*

14 9 For the unbeleeving husband is h ſanctified to the i wife, and the unbeleeving wife is ſanctified to the k husband, elſe were your children uncleane: but now are they l holy.

15 10 But if the unbeleeving depart, let him depart: a brother or a ſiſter is not in ſubiection in m ſuch things: 11 but God hath calleth us in peace.

16 For what knoweſt thou, O wife, whether thou ſhalt ſave thine husband? Or what knoweſt thou, O man, whether thou ſhalt ſave thy wife?

17 12 But as God hath diſtributeth to every man, as the Lord n hath called every one, ſo let him walke: and ſo ordaine I in all Churches.

18 13 Is any man called being circumciſed? let him not o gather *his uncircumciſion*: is any called uncircumciſed? let him not be circumciſed.

19 Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the commandements of God.

20 ✣ Let every man abide in the ſame vocation wherein he was called.

21 Art thou called *being* a ſervant? p care not for it: but if yet thou mayeſt be free, uſe it rather.

22 For he that is called in the q Lord, *being* a ſervant, is the Lords freeman: likewiſe alſo he that is called *being* free, is Chriſtes ſervant.

23 ✣ 14 Ye are bought with a price; be not the ſervants of men.

24 15 Brethren, let every man, wherein be was called, therein abide with r God.

25 16 Now concerning virgins, I have no commandement of the Lord: but I give mine ſadviſe, as s one that hath obtaine mercie of the Lord to be faithfull.

26 I ſuppoſe then u this to be good for the x preſent neceſſitie: *I meane* that it is good for a man ſo to be.

27 Art thou bound unto a wife? ſeeke not to be looſed: art thou looſed from a wife? ſeeke not a wife.

28 But if thou takeſt a wife, thou ſinneſt not: and if a virgine marrie, ſhe ſinneth not: nevertheleſſe, ſuch ſhall have trouble in the y fleſh: but I z ſpare you.

29 And this I ſay, brethren, becauſe the time is a ſhort, hereafter that both they which have wives, be as though they had none:

30 And they that b weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they poſſeſſed not:

31 And they that vſe this c world, as though they vſed it not: for the d faſhion of this world goeth away.

32 And I would have you without care. The unmarried careth for things of the Lord, howe he may pleaſe the Lord.

33 But hee that is married, e careth for the things of the worlde, howe hee may pleaſe *his* wife.

34 There is difference alſo betweene a virgine and a wife: the unmarried woman careth for the things of the Lord, that ſhe may be holy, both in body and in ſpirit: but ſhe that is married, careth for the things of the world, how ſhe may pleaſe her husband.

35 And this I ſpeake for your owne g commoditie, not to tangle you in a ſnare, but that *ye followe* that which is honeſt, and that ye may cleave faſt unto the Lord without ſeparation.

36 17 But if any man thinke that it is uncomely for his virgine, if ſhee paſſe the flowre of *her* age, and need ſo require, let him doe what he will, he h ſinneth not: let them be married.

37 Nevertheleſſe, hee that ſtandeth firme in his i heart, that he hath no k need, but hath power over his owne will, and hath ſo decreed in his heart, that he will keepe his virgine, he doeth well.

38 So then hee that giveth her to marriage, doeth well, but he that giveth her not to marriage, doeth l better.

39 18 The wife is bound by the m law, as long as her husband ✣ liveth: but if her husband be dead, ſhe is at libertie to marrie with whom ſhee will, onely in the n Lord.

40 But ſhee is more bleſſed, if ſhee ſo abide in my iudgement: ✣ and I thinke that I have alſo the Spirit of God.

9 He anſwereth an obiection: But the faithfull is defiled by the ſocietie of the unfaithfull. The Apoſtle denieth that, and prooveth that the faithfull man with good conſcience may uſe the veſſell of his unfaithfull wife, by this that their children which are borne of them, are accounted holy (that is, conteined within the promiſe) for it is ſaid to all the faithfull, I will be thy God, and the God of thy ſeed.

h *The godlineſſe of the wife is of more force, to cauſe their coupling together to be accounted holy, then the infidelitie of the husband is, to prophane the marriage.*

i *The infidell is not ſanctified or made holy in his owne perſon, but in reſpect of his wife, hee is ſanctified to her.*

k *To the faithfull husband.*

l *This place deſtroyeth the opinion of them that would not have children to be baptized, and their opinion alſo, that make baptiſme the very cauſe of ſalvation. For the children of the faithfull are holy, by vertue of the covenant, even before Baptiſme, and baptiſme is added as the ſeale of that holineſſe.*

10 He anſwereth to a queſtion: what if the unfaithfull forſake the faithfull? then is the faithfull free, ſayth he, becauſe he is forſaken of the unfaithfull.

m *When any ſuch thing falleth out.*

11 Leaſt any man upon preſence of this libertie ſhould give occaſion to the unfaithfull to depart, hee giveth to underſtand, that marriage contracted with an infidel, ought peaceably to be kept, that if it be poſſible the infidel may be wonne to the faith.

12 Taking occaſion by that which he ſayd of the bondage and libertie of matrimonie, he digreſſeth to a generall doctrine concerning the outward ſtate and condition of mans life, as Circumciſion and uncircumciſion, ſervitude and libertie: warning every man generally to live with a contented minde in the Lord, what ſtate of condition ſoever hee be in, becauſe that thoſe outward things, as to be circumciſed or uncircumciſed, to be bound or free, are not of the ſubſtance (as they terme it) of the kingdome of heaven.

n *Hath bound him to a certaine kinde of life.*

13 Notwithſtanding hee giveth us to vnderſtand, that in theſe examples all are not of like ſort: becauſe that circumciſion is not ſimply of it ſelfe to be deſired, but ſuch as are bound may deſire to be free. Therefore herein onely they are equall, that the kingdome of God conſiſteth not in them, and therefore theſe are no bindera nce to obey God.

o He is ſaid to gather his uncircumciſion, who by the helpe of a Chirurgian recoveteth an upper ſkinne: which is done by the drawing the ſkinne with an inſtrument, to make it to cover the nut. Celſus in his 7 booke and 25. chap.

✣ 1.Tim.6,1.

p As though this calling were to unworthy a calling for Chriſt.

q Hee that is in ſtate of a ſervant, and is called to be a Chriſtian.

✣ Chap.6,20. 1.Pet.1,8,19.

14 He ſheweth the reaſon of the unlikeneſſe, becauſe that he that deſireth to be circumciſed, maketh himſelfe ſubiect to mans tradition, and not to God. And this may be much more underſtood of ſuperſtitions, which ſome doe fooliſhly accompt for things indifferent.

15 A repetition of the generall doctrine.

r *So purely and from the heart, that your doings may be approoved before God.*

16 Hee enioyneth virginitie to no man, yet hee perſwadeth and praiſeth it for another reſpect, to wit, both for the neceſſitie of the preſent time, becauſe the faithfull could ſcarge abide in any place, and vſe the commodities of his preſent life, and therefore ſuch as were not troubled with families, might be the readier: and alſo for the cares of this life, which marriage draweth with it of neceſſitie, ſo that they cannot but have their mindes diſtraweth: and this hath place in women eſpecially.

ſ *The circumſtances conſidered, this I counſell you.*

t *It is I that ſpeake this which I am minded to ſpeake: and the truth is, I am a man, but yet worthy credite, for I have obtained of the Lord to be ſuch an one.*

u *To remaine a virgine.*

x *For the neceſſitie which the Saints are dayly ſubiect unto, who are continually toſſed up and downe, ſo that their eſtate may ſeeme moſt unfit for marriage, were it not that the weakeneſſe of the fleſh enforced them to it.*

y By the (Fleſh) he underſtandeth what things ſoever belong to this preſent life, for marriage bringeth with it many diſcommodities: ſo that he beudeth more to a ſole life, not becauſe it is a ſervice more agreeable to God then marriage is, but for theſe diſcommodities, which (if it were poſſible) he would with all men to be void of that they might give themſelves to God onely.

z I would your weakeneſſe were provided for.

a For we are now in the latter end of the world.

b By weeping, the Hebrewes underſtood all adverſities, and be it ſo, all proſperitie.

c Thoſe things which God giveth us here.

d The guiſe, the ſhape, and faſhion: whereby he ſheweth us, that there is nothing in this world that continueth.

e They that are maried, have their wits drawen hither and thither, and therefore if any man have the gift of continencie, it is more commodious for him to live alone: but they that are married may care for the things of the Lord alſo, Clem. Strom. 3.

f Minde.

g He meaneth, that hee will inforce no man either to marrie or not to marrie, but to ſhew them barely what kinde of life is moſt commodious.

17 Now he turneth himſelfe to the Parents, in whoſe power and authoritie their children are, warning them that according to the former doctrine they conſider what is meet and convenient for their children, that they neither deprive them of the neceſſary remedie againſt incontinencie, nor conſtraine them to marriage, whereas neither their will doth leade them, nor any neceſſitie vrgeth them. And againſt he praiſeth virginitie, but of it ſelfe, and not in all.

h He doeth well: for ſo he expoundeth it verſ. 38.

i Reſolued with himſelfe.

k That the weakneſſe of his daughter inforceth him not, or any other matter, but that he may ſafely keepe her a virgine ſtill.

l Provideth more commodiouſly for his children, and that not ſimply, but by reaſon of ſuch conditions as are before mentioned.

18 That which hee ſpake of a widower, he ſpeaketh now of a widow, to wit, that ſhee may marrie againe, ſo that ſhe doe it in the feare of God: and yet he diſſembleth not, but ſaith, that if ſhee remaine ſtill a widow, ſhe ſhall be void of many cares.

m By the lawe of marriage.

✣ Rom.7,1.

n Religiouſly, and in the feare of God.

✣ 1.Theſſ.4,8.

CHAP. VIII.

1 *From this place unto the end of the tenth Chapter, hee willeth them not to be at the Gentiles profane bankets.* 8 *He reſtraineth the abuſe of Chriſtian libertie.* 11 *and ſheweth that knowledge muſt be tempered with charitie.*

And

1 He entreth to entreate of an other kind of things indifferent, to wit, of things offered to idoles, or the vse of flesh so offered and sacrificed. And first of all hee remooveth all those things which the Corinthians pretended in vsing things offered to idoles without any respect. First of all they affirmed that this difference of meates was for unskilfull men, but as for them, they knew well enough the benefit of Christ, which causeth all these things to be cleane to them that are cleane. Be it so saith Paul: be it that we are all sufficiently instructed in the knowledge of Christ. I say notwithstanding that we must not simplie rest in this knowledge. The reason is, that unlesse our knowledge be tempered with charitie, it doeth not onely not availe, but also doeth much hurt,

A Nd as touching things sacrificed unto idols, wee know that wee [a] all have knowledge: knowledge [b] puffeth up, but loue [c] edifieth.

2 Now, if any man thinke that hee knoweth any thing, he knoweth nothing, yet as he ought to know.

3 But if any man loue God, the same is knowen of him.

4 [a] Concerning therefore the eating of things sacrificed unto [d] idoles, we know that an idole *is* [e] nothing in the world, and that there *is* none other God but one.

5 For though there be that are called gods, whether in heaven, or in earth (as there be many gods, and many lords.)

6 Yet unto us there *is* but one God, *which is* that Father, [f] of whom are all things, and we [g] in him, and [*] [h] one Lord Iesus Christ, [i] by whom *are* all things, and we by him.

7 [3] But every man hath not that knowledge: for [4] many having [k] conscience of the idole, untill this houre, eate as a thing sacrificed unto the idole, and so their conscience being weake, is defiled.

8 [5] But meate maketh us not acceptable to God, for neither if we eate, have we the more: neither if we eate not, have we the lesse.

9 But take heede least by any meanes this power of yours be an occasion of falling, to them that are weake.

10 For if any man see thee which hast knowledge, sit at table in the idoles temple, shall not the conscience of him which is weake, be boldened to eat those things, which are sacrificed to idoles?

because it is the mystresse of pride: nay it doeth not so much as deserve the name of godly knowledge, if it be separate from the love of God, and therefore from the love of our neighbour. a *This generall worde is to be abridged as appeareth verse 7. for there is a kinde of taunt in it, as wee may perceive by the next verse.* b *Ministreth occasion of wantie and pride, because it is voyde of charitie.* c *Instructed our neighbour.*

2 The application of that answere to things offered to idoles: I graunt, saith hee, that an idole is in deede a vaine imagination, and that there is but one God and Lord, therefore that meate cannot be made holy or prophane by the idole: but it followeth not therefore that a man may without respect vse those meates as any other. d *This worde (Idole) in this place is taken for an image which is made to present some godhead, that worship might be given unto it: whereupon came the worde (idolatrie) that is to say, Image service.* e *It is a vaine dreame.* f *When the Father is distinguished from the Sonne, Hee is named the beginning of all things.* g *Wee have our being in him.*

* *Iohn 13.13. chapter 12.3.* h *But as the Father is called Lord, so is the Sonne, God: therefore this word (One) doeth not respect the persons, but the nature.* i This worde (By) doeth not signifie the instrumentall cause, but the efficient: For the Father and the Sonne worke together, which is not so to be taken, that wee make two causes, seeing they have both but one nature, though they be distinct persons.

3 The reason why that followeth not, is this: because there are many men which doe not know that which you know. Now the iudgements of outward things depend not onely upon your conscience, but upon the conscience of them that behold you, and therefore your actions must be applied not onely to your knowledge, but also to the ignorance of your brethren. 9 An applying of the reason. There are many which cannot care of things offered to idoles, but with a wavering conscience, because they thinke them to be uncleane: therefore if by thy example they enterprise to doe that which inwardly they thinketh displeaseth God, their conscience is defiled with this eating, and thou hast bene the occasion of this mischiefe. k *By conscience of the idole, hee meaneth the secret iudgement that they had within themselves, whereby they thought all things unclean that were offered to idoles, and therefore they could not vse them with good conscience. For this force hath conscience, that if it be good, it maketh things indifferent good, and if it be evill, it maketh them evill.* 5 A preventing of an obiection: Why then, shall we therefore be deprived of our libertie? Nay saith the Apostle, you shall lose no part of Christianitie although you abstaine for your brethrens sake, as also if you receive the meate, it maketh you no whit the more holy, for our commendation before God consisteth not in meates: but to vse our libertie with offence of our brethren, is an abuse of libertie, the true vse whereof is cleane contrary, to wit, to vse it, as in vsing of it wee have consideration of our weake brethren. 6 An other plainer explication of the same reason, propounded in the example of the sitting downe at the table in the idoles temple, which thing the Corinthians did evill accompt of among things indifferent, because it is simply forbidden for the circumstance of the place, although offence doe easie, as it shall be declared in his place.

11 [7] And through thy knowledge shall the [*] weake brother perish, for whom Christ died.

12 [8] Now when yee sinne so against the brethren, & wound their weake conscience, yee sinne against Christ.

13 [‡] [9] Wherefore if meate offende my brother, I will eate no flesh while the world standeth, that I may not offend my brother.

(for if thou haddest true knowledge, thou wouldest not sitte downe to meate in idoles temple) wilt thou destroy thy brother, hardning his weake conscience by this example to doe evill, for whose salvation Christ himselfe hath dyed? ‡ Rom. 14.15. 8 An other amplification: Such offending of our weake brethren rebounded unto Christ, and therefore let not those men thinke that they have to doe onely with their brethren. † Rom. 14.21. 9 The conclusion, which Paul concludeth in his owne person, that he might not seeme to exact that of other, which hee will not be first subiect unto himselfe. I had rather (saith hee) abstaine for ever from all kinde of flesh, then give occasion of sinne to any of my brethren, much lesse would I refuse in any certaine place or time for any brothers sake not to eate flesh offered to idoles.

7 An amplification of the argument taken both of comparison and contraries: Thou wretched man, saith he, pleasing thy selfe with thy knowledge which inderde is none

CHAP. IX.

1 He declareth, that from the libertie which the Lord gave him, 15 he willingly abstained, 18,22 least in things indifferent hee should offend any. 24 He sheweth that our life is like unto a race.

AM [1] I not an Apostle? am I not free? [2] have I not seene Iesus Christ our Lord? are ye not my worke [a] in the Lord?

2 If I be not an Apostle unto other, yet doubtlesse I am unto you: for ye are the [b] seale of mine Apostleship in the Lord.

3 [3] My defence to him that [c] examine mee, is this,

4 [4] Have we not power to [d] eate and to drink?

5 Or have we not power to lead about a wife being a [e] sister, as well as the rest of the Apostles, and as the brethren of the Lord, and Cephas?

6 Or I onely and Barnabas, have not we power not to worke?

7 [5] Who [g] goeth a warfare any time at his owne cost? who planteth a vineyarde, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 [6] Say I these things [h] according to man: saith not the Law the same also?

9 For it is written in the Lawe of Moses, * Thou shall not muzzell the mouth of the oxe that treadeth out the corne: doeth God take care for [i] oxen?

10 Either sayeth hee it not altogether for our sakes? For our sakes no doubt it is written, that he which eareth, should eare in hope, and that hee that thresheth in hope, should be partaker of his hope.

1 Before he proceedeth any further in his proposed matter of things offered to idoles, he would shew the cause of all this mischiefe, and also take it away: to wit, that the Corinthians thought themselves not bound to depart from a iote of their libertie for any mans pleasure. Therefore he propoundeth himselfe for an example and that in a matter almost necessarie. And yet he speaketh severally of both, but first of his owne person. If (saith he) you allcadge for your selves that you are free, and therefore will vse your libertie, am I not also free, seeing I am an Apostle?

3 He proveth his Apostleship by the effectes, in that that he was appointed of Christ himselfe, and the authoritie of his function was sufficiently confirmed to him amongst them by their conversion. And all these things he setteth before their eyes, to make them ashamed for that they would not in the least wise that might be, debase themselves for the weakes sake, whereas the Apostle himselfe did all that hee could to winne them to God when they were vtterly reprobate and without God. a By the Lord. b As a seale whereby it appeareth sufficiently that God is the author of my Apostleship. 3 Hee addeth this by the way, as if he would say, So farre it is off, that you may doubt of my Apostleship, that I vse, to refute them which call it into controversie, by opposing those things which the Lord hath done by me amongst you. c Which like Iudges examine mee and my doings. 4 Now touching the matter it selfe, he saith, Seeing that I am free, and truely an Apostle, why may not I (I say not, one of all things offered to idoles) but be maintained by my labours, yea and keepe my wife also, as the residue of the Apostles lawfully doe, as by name, Iohn and Iames, the Lords cousins, and Peter himselfe? d Vpon the expense of the Church? e One that is a Christian and a true beleever? f Not to live by the worke of our hands?

5 That hee may not seeme to burden the Apostles, hee sheweth that it is iust that they doe, by an argument of comparison, seeing that souldiers live by their wages, and husbandmen by the fruites of their labours, and shepheards by that that commeth of their flockes. g Vseth to goe a warfare? 6 Secondly he bringeth foorth the authoritie of Gods institution by an argument of comparison. h Have I no better ground then the common custome of men? * Deut. 25.4. 1.tim. 5.18. i Was it Gods proper drift to provide for oxen, when he made this Law? for otherwise there is not the smallest thing in the world, but God hath a care of it.

✣ Rom.1.1,17.
7 An assumption of the arguments with an amplification, for neither in so doing doe we require a reward meete for our deserts.
8 An other argument of great force: other are nourished amongst you, therefore it was lawfull for me, yea rather for me then any other: and yet I refused it, and had rather still suffer any discommoditie, then the Gospel of Christ should be hindered.
k The word signifieth aright and interest, whereby he giveth us to understand that the ministers of the word must of right and duetie be found of the Church.
9 Last of all, bee bringeth forth the expresse Law concerning the nourishing of the Levites: which priviledge notwithstanding hee will not use.
✣ Deut.18,1.
l This is spoken by the figure Metonymie, for, of those things that are offred in the temple.
m Are partakers with the altar in dividing the sacrifice.
n Because they preach the Gospel. It followed by this place, that Paul gote no living neither would have any other man get by any commoditie of masse, or any other such superstitious trumperies.

11 ✣ 7 If wee have sowen unto you spirituall things, *is it* a great thing if wee reape your carnall things?
12 8 If others with you be partakers of *this* k power, *are* not we rather? nevertheless, we have not used this power: but suffer all things, that we should not hinder the Gospell of Christ.
13 9 Doe ye not knowe, that they which minister about the ✣ holy things, eate of the l things of the Temple? and they which waite at the altar, are m partakers with the altar?
14 So also hath the Lord ordeined, that they which preach the Gospel, should live n of ✣ Gospel.
15 But I have used none of these things: neither wrote I these things, that it should be so done unto me: for it were better for me to die, then that any man should make my reioycing vaine.
16 For though I preach the Gospel, I have nothing to reioyce of: for necessitie is laid upon me, and woe is unto me, if I preach not the Gospel.
17 For if I doe it willingly, I have a reward, but if I doe it against my will, *notwithstanding* the dispensation is committed unto me.
18 What is my reward then? verely that when I preach the Gospel, I make the Gospel of Christ o free, that I abuse not mine authority in ✣ Gospel.
19 For though I be free from all men, yet have I made my selfe servant unto all men, that I may winne the moe.
20 * And unto the Iewes, I become as a Iewe, that I may winne the Iewes: to them that are under the p Law, as *though I were* under the Lawe, that I may winne them that are under the Lawe:
21 To them that are without Lawe, as *though I were* without Lawe, (when I am not without Lawe as pertaining to God, but *am* in the Lawe through Christ) that I may winne them that are without Lawe:
22 To the weake I become as weake, that I may winne the weake: I am made all things to q all men, that I might by all meanes save some.
23 And this I doe for the Gospels sake, that I might be partaker thereof with r you.
24 11 Knowe ye not, that they which runne in a race, runne all, yet one receiveth the price? so runne that ye may obtaine.
25 And every man that prooveth masteries, s abstaineth from all things: and they *doe it* to obtaine a corruptible crowne: but we for an uncorruptible.
26 I therefore so runne, not as uncertainly: so fight I, not as one that beateth the ayre.
27 But I beate downe my t body, and bring it into subiection, least by any meanes after that I have preached to other, I my selfe should be u reproveth.

o By taking nothing of them to whom I preach it.
* Acts 16,3. gala.2,3.
p The word (Law) in this place, must be restrained to the ceremoniall Law.
q In matters that are indifferent, which may be done or not done with a good conscience: as if he sayd, I changed my selfe into all fashions, that by all meanes, I might save some.
r That both I and they to whom I preach the Gospel, may receive fruit by the Gospel.
11 He bringeth in another cause of this mischiefe, to wit, that they were given to gluttonie, for there were solemne bankets of sacrifices, and the riote of the Priests was alway yet too much celebrated and kept. Therefore it was hard for them which were accustomed to righteousnesse, especially when they pretended the libertie of the Gospel, to be restrained from these baukets: but contrariwise, the Apostle calleth them by a pleasant similitude, and also by his owne example, to sobrietie and mortification of the flesh, shewing that they cannot be fit to runne or wrestle (as then the games of Isthmies were) which pamper up their bodies, and therefore affirming that they can have no reward, unlesse they take another course and stade of life.
s With a most exquisite diet.

t The olde man which striveth against the spirit.
u This word (Reprooved) is not set as contrary to the word (Elect) but as contrary to the word (Approoved) when wee see one by experience not to be such an one as he ought to be.

CHAP. X.

1 *If God spared not the Iewes, neither will he spare those who are of like condition,* 3,4 *touching the outward signes of his grace.* 14 *That it is absurd, that such should be partakers of the table of the devils, who are partakers of the Lords Supper.* 24 *To have consideration of our neighbour, in things indifferent.*

MOreover, a brethren, I would not that yee should bee ignorant, that all our a fathers were under ✣ that cloud, and all passed through that ✣ sea,
2 a And were all b baptized unto c Moses, in that cloude, and in that sea,
3 * And did all eat the d same spirituall meat,
4 ✣ And did all drinke the same spirituall drinke (for they dranke of the spirituall Rock that f followed them: and the Rocke was g Christ.)
5 But with many of them God was not pleased: for they were * overthrowen in the wildernesse.
6 h Now these things are our h ensamples, to the intent that we should not lust after evill things * as they also lusted.
7 Neither bee yee idolaters as *were* some of them, as it is written, ✣ The people sate downe to eate and drinke, and rose up to play.
8 Neither let us commit fornication, as some of them committed fornication, and fell in one ✣ day three and twentie thousand.
9 Neither let us tempt i Christ, as some of them also tempted him, and * were destroyed of serpents.
10 Neither murmure ye, as some of them ✣ also murmured, and were destroyed of the destroyer.
11 Now all these things came unto them for ensamples, and were written to admonish us, upon whom the k endes of the world are come.
12 9 Wherefore, let him that thinketh he standeth, take heede least he fall.
13 There hath no tentation taken you, but such as appertaineth to l man: and God is faithfull,

1 He setteth out that which he said, laying before them an example of the horrible iudgement of God against them which had in effect the selfe same pledges of the same adoption and salvation that yee have: and yet notwithstanding when they gave themselves to idoles feastes, perished in the wildernesse, being horribly and manifoldly punished. Nowe, moreover and besides that these things are fitly spoken against them which frequented idoles feastes, the same also seeme to be alleaged to this ende and purpose, because many men are thus minded, that those things are not of such great weight, that God will be angry with them if they vse them, so that they frequent Christian assemblies and be bap-

tized, and receive the Communion, and confesse Christ.
a *Paul speaketh thus in respect of the covenant, and not in respect of the person, saving in generall.* ✣ *Exod.* 33.21. *num.*9.19. ✣ *Exod.*14.22.
3 In effect the Sacraments of the olde fathers were all one with ours, for they respect Christ onely who offered himselfe unto them in divers shadowes.
b *All of them were baptized with the outward signe, but not in deede, wherewith God cannot be charged, but they themselves.*
c *Moses being their guide.* * *Exod.*16,13.
d *The same that we do.*
e *Manna, which was a spirituall meate to the beleevers, which in faith lay holde upon Christ who is the true meate.* ✣ *Exod.*17,6. *numb.*20,10. *and* 21,16.
f *Of the river and running Rocke, which followed the people.* g *Did sacramentally signifie Christ, so that together with the signe, there was the thing signified, and the truth it selfe: for God doeth not offer a bare signe, but the thing signifieth by the signe, together with it which is to be received with faith.* ✣ *Numb.*26,65.
3. An amplifying of the example against them which are caried away with their lusts beyond the bounds which God hath measured out. For this is the beginning of all evill, as of idolatry (which hath glutonie a companion unto it) fornication, rebelling against Christ, murmuring, and such like, which God punished most sharpely in that olde people, to the ende that we which succeede them, and have a more full declaration of the will of God, might by that meanes take better heede.
h *Some reade figures: which signified our sacraments: for circumcision was to the Iewes a seale of righteousnesse, and to us a lively paterne of Baptisme, and so in the other Sacraments.* * *Numb.*11.4. *and* 25,6,4. *Psalme* 106,14.
✣ *Numb.*25,9. i *To tempt Christ, is to provoke him to a combate as it were it to serve for a cloake for their lustes and wickednesse.* * *Numb.*21,6. *psal.*106.14.
✣ *Num.*14,37. *iudg.*2,14. k *This our age is called the ende, for it is the summing up of all ages.* l In conclusion, he descendeth to the Corinthians, themselves warning them that they please not themselves, but rather they prevent the subtilties of Satan. Yet he feeleth an infinuation, and comforteth them, that he may not seeme to make them altogether like to those wicked idolaters and contemners of Christ, which perished in the wildernesse.

which

which will not ſuffer you to be tempted above that you be able, but will even [m] give the iſſue with the tentation, that ye may be able to beare it.

14 Wherefore my beloved, flee from idolatrie.

15 I ſpeake as unto them which have vnderſtanding: iudge ye what I ſay.

16 The cup of [n] bleſſing which wee bleſſe, is it not the [o] communion of the blood of Chriſt? The bread which wee breake, is it not the communion of the body of Chriſt?

17 For wee that are many, are one bread and one body, becauſe wee all are partakers of one bread.

18 Beholde Iſrael, *which is* after the [p] fleſh: are not they which eate of the ſacrifices [q] partakers of the Altar?

19 What ſay I then? that the idole is any thing? or that that which is ſacrificed to idoles, is any thing?

20 *Nay*, but that the things which the Gentiles ſacrifice, they ſacrifice to devils, and not unto God: and I would not that ye ſhould have [r] fellowſhip with the devils.

21 Yee cannot drinke the cup of the Lord, and the [s] cup of the devils. Ye cannot be partakers of the Lords table, and of the table of the devils.

22 Doe we provoke the Lord to anger? are we ſtronger then he?

23 [t] All things are lawfull for mee, but all things are not expedient: all things are lawfull for me, but all things edifie not.

24 Let no man ſeeke his owne, but every man anothers wealth.

25 Whatſoever is ſolde in the [u] ſhambles, eate ye, and aſked no queſtion for conſcience ſake.

26 For the earth *is* the Lords, and [x] all that therein is.

27 If any of them which beleeve not, call you *to a feaſt*, and if ye will goe, whatſoever is ſet before you, eate, aſking no queſtion for conſcience ſake.

28 But if any man ſay unto you, This is ſacrificed unto idoles, eate it not, becauſe of him that ſhewed it, and for the conſcience (for the earth *is* the Lords, and all that therein is.)

29 And the conſcience, I ſay, not thine, but of that other: for why ſhould my libertie be condemned of another mans conſcience?

30 For if I through *Gods* [y] benefit be partaker, why am I evill ſpoken of, for that wherefore I give thankes?

31 Whether therefore ye eate, or drinke, or whatſoever ye doe, doe all to the glory of God.

32 Give none offence, neither to the Iewes, nor to the Grecians, nor to the Church of God:

33 Even as I pleaſe all men in all things, not ſeeking mine owne profite, but *the profit* of many, that they might be ſaved.

ſeeke not our ſelves, but Gods glory, and ſo the ſalvation of as many as were may: wherein the Apoſtle ſticketh not to propound himſelfe to the Corinthians (even his owne flocke) as an example, but ſo that hee calleth them backeto Chriſt, unto whom he himſelfe hath regard.

CHAP. XI.

He blameth the Corinthians for that in their holy aſſemblies, 4 men doe pray having their heads covered. 6 and women bareheaded, and becauſe their meetings tended to evill, 17 who mingled prophane bankets with the holy Supper of the Lord. 23 which he required to be celebrated according to Chriſtes inſtitution.

BE [z] yee followers of mee, even as I am of Chriſt:

2 [a] Now brethren, I commend you, that ye remember all my things, and keepe the ordinances, as I delivered them to you.

3 [b] But I will that yee know, that Chriſt is the [*] head of every man: and the man is the womans head: and God is [c] Chriſtes head.

4 Every [d] man praying or prophecying having *any thing* on *his* head, diſhonoureth his head.

5 [e] But every woman that prayeth or prophecieth bareheaded, diſhonoureth her head: [f] for it is even one very thing, as though ſhe weare ſhaven.

6 Therefore if the woman be not covered, let her alſo be ſhorne: and if it be ſhame for a woman to be ſhorne or ſhaven, let her be covered.

7 [g] For a man ought not to cover *his* head: foraſmuch as he is the [*] image and glory of God: but the woman is the glory of the man.

8 [h] For the man is not of the woman, but the woman of the man.

9 [*] [i] For the man was not created for the womans ſake: but the woman for the mans ſake.

10 [k] Therefore ought the woman to have [l] power on *her* head, becauſe of the [m] Angels.

[z] 1. *Theſſ.* 3, 9.

[a] The firſt treatiſe of this epiſtle concerning the right ordering of publike aſſemblies containing three points, to wit, of the comely apparell of men and women, of the order of the Lords Suppet, and of the right uſe of ſpirituall gifts. But going about to reprehend certaine things, he beginneth notwithſtanding with a generall praiſe of them, calling thoſe particular lawes of comelines and honeſtie, which belong to the eccleſiaſticall politie, traditions: which afterwardsbey called Canons.

[b] Reaſontaught downe God, in Chriſt our mediatour, for the ende and marke not onely of doctrine but alſo of eccleſiaſticall comelineſſe. Then applying it to the queſtion purpoſed touching the comely apparell both of men and women in publike aſſemblies, he declareth that the woman is one degree beneath the man by the ordinance of God, and that the man is ſo ſubiect to Chriſt, that the glory of God ought to appeare in him for the preeminences of the ſexe. * *Epheſ.* 5, 23. a In that, that Chriſt is our mediatour. 3 Hereof he gathereth that if men doe either pray or preach in publike aſſemblies having their heads covered (which was then a ſigne of ſubiection) they did as it were ſpoile themſelves of their dignitie, againſt Gods ordinance. b It appeareth that this was a politike law ſerving onely for the circumſtances of the time, that Paul lived in, by this reaſon, becauſe in theſe our dayes, for a man to ſpeake bareheaded in an aſſembly, is a ſigne of ſubiection. 4 And in like ſort he concludeth, that women which ſhew themſelves in publike and eccleſiaſticall aſſemblies without the ſigne and token of their ſubiection, that is to ſay, uncovered, ſhame themſelves.

[c] The firſt argument taken from the common ſence of man, for ſomuch as nature teacheth women, that it is diſhoneſt for them to come abroad bareheaded, ſeeing that the hath given them thicke and long haire, which they doe ſo diligently trimme and decke, that they can in no wiſe abide to have it ſhaven. 6 The taking away of an obiection. Have not men alſo haire given them? I grant, ſaith the Apoſtle, but there is another matter in it: For man was made to this ende and purpoſe, that the glory of God ſhould appeare in his rule and authoritie: but the woman was made, that by profeſſion of her obedience, ſhee might more honour her husband. [d] *Gen.* 1, 26. *and* 5, 1. *and* 9, 6. *coloſ.* 3, 10. 7 He proveth the inequalitie of the woman, by that that the man is the matter wherof woman was firſt made. [e] *Gent.* 2, 21. 8 Secondly, by that, that the woman was made for man, and not the man for the womans ſake. 9 The concluſion: Woman muſt be covered, to ſhew by this external ſigne their ſubiection. [f] A covering which is a token of ſubiection. 10 What this meaneth, I doe not yet vnderſtand.

[m] He that would have you tempted for yours profites ſake, will give you an iſſue to eſcape out of the tentation.

[n] Now returning to thoſe idoles feaſts, that he may not ſeeme to dally at all, firſt he promiſeth that hee will uſe no other reaſons then ſuch as they knew very well themſelves. And he uſeth an induction borowed of the agreement that is in the things themſelves. The holy bankets of the Chriſtians are pledges, firſt of all of the communitie that they have with Chriſt, and next, one with another. The Iſraelites alſo doe ratifie in their ſacrifices, their mutuall conjunction in one ſelfe ſame religion: therefore ſo doe the idolaters alſo ioyne themſelves with their idoles or devils rather (for idoles are nothing) in thoſe ſolemne bankets, whereupon it followeth, that that table is a table of devils, and therefore you muſt eſchew it: For you can not be partakers of the Lord and of Idoles together, much leſſe may ſuch bankets be accounted for things indifferent. Will ye then ſtrive with God? [o] Of thankeſgiving: whereupon, that holy banket was called the Euchariſt, that is, a thankeſgiving. [p] That is, as yet obſerve their ceremonie. [q] Are conſenting and guiltie, both of that worſhip and ſacrifice. [r] Have any thing to doe with the devils, or enter into that ſocietie which is begunne on the devils name. [s] The heathen and prophane people were wont to ſhut up and make an ende of their feaſtes which they kept to the honour of their gods, in offering meate offerings & drinke offerings to them, with bankets and feaſtings. * *Chap.* 6, 12. [t] Comming to another kinde of things offered to idoles, hee repeateth that generall rule, that in the uſe of things indifferent we ought to have conſideration not of our ſelves only, but of our neighbours, and therefore there are many things which of themſelves are lawfull, which may be evill done of us, becauſe of offence to our neighbour. [u] Looke afore, Chap. 6, 13. 7 An applying of the rule to the preſent matter: Whatſoever is ſolde in the ſhambles, you may indifferently buy it as it were at the Lords hand, and eate it either at home with the faithfull, or being called home to the vnfaithfull, to wit, in a private banket: but yet with this exception, valeſſe any man be preſent which is weake, whoſe conſcience may be offended, by ſeeing meates offered to idoles before them: for then you ought to have conſideration of their weakeneſſe. [x] The fleſh that was ſacrificed, was uſed to be ſolde in the ſhambles, and the price returned to the prieſts. [y] *Pſalme* 24, 1. [z] All thoſe things whereof it is full. [a] A reaſon: for we muſt take heed that our libertie be not evill ſpoken of, and that the benefit of God which we bought to uſe with thankeſgiving be not changed into impietie, and that through our fault, if wee chuſe rather to offend the conſcience of the weake, then to yeeld a little of our libertie in a matter of no importance, and ſo give occaſion to the weake to iudge in ſuch ſort of us, and of Chriſtian libertie. And the Apoſtle taketh theſe things upon his owne perſon, that the Corinthians may have ſo much the leſſe occaſion to oppoſe any thing againſt him.

[o] If I may through Gods benefite eate this meate, or that meate, why ſhould I through my fault cauſe that benefite of God to turne to my blame?

[*] *Coloſ.* 3, 17.

[p] The concluſion: We muſt ordaine our lives in ſuch ſort, that we may be as much as may be to the glory of God, and to the profite of our neighbour.

11 A digression which the Apostle useth, least that which he spake of the superioritie of men, and lower degrees of women in consideration of the policie of the Church, should be so taken as though there were no measure of this inequalitie. Therefore he teacheth that men have in such sort the preeminence, that God made them not alone, but women also: and woman was so made of man, that men also are borne by the meanes of women, and this ought to put them in minde to observe the degree of every sexe, in such sort, that mutuall conjunction may be cherished. d By the Lord.

12 He vrgeth the argument taken from the common sence of nature.

e To be a covering for her, and such a covering as should procure another.

13 Against such as are stubburnly contentious, we have to oppose this, that the Churches of God are not contentious.

14 Hee passeth now to the next treatise concerning the right administration of the Lords supper. And the Apostle useth this sharper preface, that the Corinthians might understand, that whereas they observed generally the Apostles commandements, yet they soully neglected them in a matter of greatest importance. 15 To celebrate the Lords Supper aright, it is requisite that there be not only consent of doctrine, but also of affections, that it be not prophaned. 16 Although that schismes and heresies proceed from the devill, are evill, and yet they come not by chance, nor without cause, and they turne to the profite of the elect. f Whom experience hath taught to be of sound Religion and godlinesse. g This is an vnusuall kinde of speach, whereby the Apostle denieth that flatly, which many did not well. h Eateth his meate and drinketh not till other come. 17 The Apostle thinketh it good to take away the love feastes, for their abuse, although they had bene a long time and with commendation used in Churches, and were appointed and instituted by the Apostles. 18 Wee must take a true forme of keeping the Lords Supper, out of the institution of it, the praise whereof are these, touching the Pastours, to shewe foorth the Lords death, by preaching his word: to blesse the bread and the wine by calling upon the name of God, and together with prayers to declare the institution thereof, and finally to deliver the bread broken to be eaten, and the cuppe received to be drunke with thanksgiving. And touching the people, that every man examine himselfe, that is to say, to proove both his knowledge, and also faith and repentance: to shewe forth the Lords death, that is, in true faith to yeeld unto his word and institution: and last of all, to take the bread at the ministers hand, and to eate it, and to drinke the wine, and give God thankes: This was Pauls and the Apostles manner of ministring. % Matt. 26.26. marke 14.22. luke 22.19. i This word (Broken) putteth us unto us Christ his manner of death, for although his legges were not broken, as the theeves legges were, yet was his body very sore tormented, and sorne, and bruised.

14 11 Nevertheleſſe, neither is the man without the woman, neither the woman without the man d in the Lord.

12 For as the woman is of the man, ſo is the man alſo by the woman: but all things are of God.

13 12 Iudge in your ſelves, Is it comely that a woman pray unto God vncovered?

14 Doeth not nature it ſelfe teach you, that if a man have long haire, it is a ſhame unto him?

15 But if a woman have long haire, it is a praiſe unto her: for her haire is given her for a e covering.

16 13 But if any man luſt to be contentious, we have no ſuch cuſtome, neither the Churches of God.

17 g 14 Now in this that I declare, I praiſe you not, that yee come together, not with profite, but with hurt.

18 15 For firſt of all, when yee come together in the Church, I heare that there are diſſentions among you: and I beleeve it *to be true* in ſome part.

19 16 For there muſt be hereſies even among you, that they which are f approoved among you, might be knowen.

20 When ye come together therefore into one place, *it* is g not to eate the lords Supper.

21 For every man when they ſhould eate, taketh his owne ſupper b afore, and one is hungry, and another is drunken.

22 17 Have ye not houſes to eate and to drinke in? deſpiſe ye the Church of God, and ſhame them that have not? what ſhall I ſay to you? ſhall I praiſe you in this? I praiſe you not.

23 18 For I have received of the Lord that which I alſo have delivered unto you, *to wit*, That the Lord Ieſus in the night when he was betrayed, tooke bread,

24 ✠ And when he had given thankes, he brake it, and ſaid, Take, eate: this is my body, which is i broken for you: this doe yee in remembrance of me.

25 After the ſame maner alſo *he tooke* the cup, when he had ſupped, ſaying. This cup is the Newe Teſtament in my blood: this do as oft as ye drinke it in remembrance of me.

26 For as often as yee ſhall eate this bread, and drinke this cuppe, yee ſhew the Lords death till he come.

27 19 Wherefore, whoſoever ſhall eate this bread, and drinke the cuppe of the Lord k unworthily, ſhall be guiltie of the body and blood of the Lord.

28 ✠ 20 Let l every man therefore examine himſelfe, and ſo let him eate of this bread, and drinke of this cup.

29 For hee that eateth and drinketh unworthily, eateth and drinketh his owne damnation, *becauſe* he m diſcerneth not the Lords body.

30 21 For this cauſe many *are* weake, and ſicke among you, and many ſleepe.

31 For if wee would n iudge our ſelves, wee ſhould not be iudged.

32 But when wee are iudged, we are chaſtened of the Lord, becauſe we ſhould not be condemned with the world.

33 22 Wherefore, my brethren, when yee come together to eate, tary one for another.

34 23 And if any man be hungry, let him eate at home, that ye come not together unto condemnation. 24 Other things will I ſet in order when I come.

19 Whoſoever contemne the holy Sacrament, that is, uſe them not aright, are guiltie not of the bread and wine, but of the thing it ſelfe, that is of Chriſt, and ſhall be grievouſly punished for it.

k Otherwiſe then meete is ſuch myſteries ſhould be handled.

✠ 2 Cor 13.5.

20 The examination of a mans ſelfe, is of neceſſitie required in the Supper, and therefore they ought not to be admitted unto it, which can not examine themſelves: as children, furious and madde men, alſo ſuch as either have no knowledge of Chriſt, or not ſufficient, although they profeſſe Chriſtians Religion: and others ſuch like. l *This place beateth downe the faith of credo, or the wrapped faith, which the Papiſts maintaine.* m *Hee is ſaid to diſcerne the Lords body, that hath conſideration of the worthineſſe of it: and therefore commeth to eate of his meate with great reverence.* 21 The prophaning of the body and blood of the Lord in his myſteries, is ſharpely puniſhed of him, and therefore ſuch a miſchiefe ought diligently to be prevented by iudging and correcting of a mans ſelfe. n *Try and examine our ſelves by faith and repentance, ſeparating your ſelves from the wicked.* 22 The Supper of the Lord is a common action of the whole Church, and therefore there is no place for private ſuppers. 23 The Supper of the Lord was inſtituted not to feed the belly, but to feede the ſoule with the communion of Chriſt, and therefore it ought to be ſeparate from common banquets. 24 Such things as pertaine to order, as place, time, forme of prayers, and other ſuch like, the Apoſtle tooke order for in Congregation, according to the conſideration of times, places and perſons.

CHAP. XII.

1 To drawe away the Corinthians from contention and pride, he ſheweth that ſpirituall gifts are therefore diverſly beſtowed, 7 that the ſame being loyally to eth other imployed, 12 we may grow vp together into one body of Chriſt in ſuch equall proportion and meaſure, 20 as the members of mans body doe.

NOw a concerning ſpirituall *gifts*, brethren, I would not have you a ignorant.

1 Now he entreth into the third part of this treatiſe, touching the right uſe of ſpirituall gifts, wherein he giveth the Corinthians plainly to underſtand, that they abuſed them: for they that excelled, bragged ambitiouſly of them, and ſo robbed God of the praiſe of his gifts: and having no conſideration of

2 a Yee knowe that yee were b Gentiles, and were caried away unto the dumbe idoles, as yee were led.

3 ✠ Wherefore I declare unto you, that no man ✠ ſpeaking by the ſpirit of God, calleth Ieſus ✠ c execrable: alſo no man can ſay that Ieſus is the Lord, but by the holy Ghoſt.

4 ✠ Now there are diverſities of gifts, but the d ſame Spirit.

5 And there are diverſities of adminiſtrations, but the ſame Lord.

6 And there are diverſities of ✠ operations, but

2 a He proveth the ſame by comparing their former ſtate with that wherein they were at this time indued with thoſe excellent gifts. b *Not touching their ſervice and the Covenant, mere ſtrangers.* 3 The concluſion: Knowe you therefore, that you cannot ſo much as move your lippes to honour Chriſt withall, but by the grace of the holy Ghoſt. ✠ Mar. 9.31. ✠ John 13.13. chap. 8.6. phil 2.11. c Doeth curſe him, or by any meanes whatſoever diminiſh his glory. ✠ In the ſecond place, hee layeth another foundation, to wit, that theſe gifts are divers, as the functions alſo are divers, and their offices divers, but that one ſelfe ſame Spirit, Lord and God is the giver of all theſe gifts, and that to one end, to wit, for the profit of all. d *The Spirit is plainely diſtinguiſhed from the gifts.* ✠ *So Paul calleth that forward force which commeth from the holy Ghoſt, and maketh men fit to wonderfull things.*

their brethren abuſed to a vaine oſtentation, and ſo robbed the Church of the uſe of thoſe gifts. On the other ſide, the inferiour ſort envied the better, and were about to make a departure, ſo that all that body was as it were ſcattered and rent in peces. So then hee going about to remedie theſe abuſes, willeth them firſt to conſider diligently, that they have not theſe gifts of themſelves, but from the free grace and liberalitie of God, to whoſe glory they ought to beſtow them all. e *Ignorant to what purpoſe theſe gifts are given you.*

God

God is the same which worketh all in all.

f The holy Ghost openeth and sheweth himselfe freely in giving of these gifts.

7 But the manifestation of the Spirit is f given to every man, to g profit withall.

g To the use and benefit of the Church.

8 5 For to one is given by the Spirit the word of h wisedome: and to another the word of knowledge, by the same Spirit:

9 And to another *is given* faith by the same Spirit: and to another the gifts of healing, by the same Spirit:

10 And to another the i operations of great workes: and to another, k prophecie: and to another, the l discerning of spirits: and to another, diversities of tongues: and to another, the interpretation of tongues.

11 * And all these things worketh one and the selfe same Spirit, distributing to every man severally 6 as he will.

12 7 For as the bodie is one, and hath many members, and all the members of the bodie, which is one, though they be many, *yet* are *but* one body: 8 even so is m Christ.

13 For by one Spirit are wee all baptized into n one body, whether *wee be* Iewes, or Grecians, whether *wee be* bond, or free, and have bene all made to o drinke into one Spirit.

14 9 For the body also is not one member, but many.

15 10 If the foote would say, Because I am not the hand, I am not of the body, is it therefore not of the body?

16 And if the eare would say, Because I am not the eye, I am not of the body, is it therefore not of the body?

17 11 If the whole body *were* an eye, where *were* the hearing? If the whole *were* hearing, where *were* the smelling?

18 But nowe hath God disposed the members every one of them in the body at his owne pleasure.

19 For if they were all one member, where *were* the bodie?

20 But now *are* there many members, yet but one body.

h That is, the word of wisedome. *i By operation hee meaneth those great workings of Gods mighty power, which passe and excell amongst his miracles, as the delivery of his people Israel by the hand of Moses: that which hee did by Elias against the Priests of Baal, in sending downe fire from heaven to consume his sacrifice: and that which hee did by Peter in the matter of Ananias and Saphira.* *k Foretelling of things to come.* *l Whereby false prophets are knowen from true, where in Peter passed Philip in discovering Simon Magus, Acts 8. 20.* *m Rom. 12. 3. ephes. 4. 15.* 6 Hee addeth moreover some thing else, to wit, that although these gifts are unequall, yet they are most wisely divided, because the will of the Spirit of God is the rule of this distribution. 7 He setteth foorth his former saying by a similitude taken from the body: This sayeth hee, is manifestly seene in the bodie, whose members are divers, but yet so knit together, that they make but one body. 8 The applying of the similitude. So must wee also thinke, sayeth hee, of the mysticall body of Christ, for all wee that believe, whether wee be Iewes or Gentiles, are by one selfesame Baptisme ioyned together with our head, that by that meanes, there may be framed one body compact of many members: and wee have drunke one selfe same spirit, that is to say, a spirituall feeling, perceiverance and motion common to us all, out of one cuppe.

n To be come one body with Christ. *o By one quickening drinke of the Lordes blood, wee are made partakers of his onely Spirit.* 9 Hee amplifieth that which followed of the similitudes, as if hee should say: The vnitie of the body is not onely not left by this diversitie of members, but also it could not be a body, if it did not consist of many, and those were divers members. 10 Nowe hee buildeth his doctrine upon the foundations which hee had layed: and first of all hee continueth in his purposed similitude and afterward hee goeth to the matter barely and simply. And first of all hee speaketh unto them which would have separated themselves from those whome they envied, because they had not such excellent gifts as they: nowe this is, sayeth hee, as if the foote should say it were not of the body, because it is not the hand: or the eare, because it is not the eye. Therefore all parres ought rather to defend the vnitie of the body, being coupled together to serve one the other. 11 Againe, speaking to them, hee sheweth them that if that should come to passe which they desire, to wit, that all should be equall one to another, there would followe a destruction of the whole body, yea and of themselves: for it could not be a body, vnlesse it were made off many members knit together, and divers one from the other. And that no man might finde fault with this division as vnequall, hee addeth that God himselfe hath coupled all these together. Therefore all must remaine coupled together, that the body may remaine in safety.

21 12 And the eye cannot say vnto the hand, I have no neede of thee: nor the head againe to the feete, I have no neede of you.

22 Yea, much rather those members of the bodie, which seeme to be p more feeble, are necessary.

23 And upon those *members* of the bodie, which wee thinke most unhonest, put wee more q honestie on: and our vncomely *parts* have more comelinesse on.

24 For our comely *parts* neede it not: but God hath tempered the body together: and hath given the more honour to that *part* which lacked,

25 Least there should be any division in the bodie: but that the members should have the same r care one for another.

26 13 Therefore if one member suffer, all suffer with it: if one member be had in honour, all the members reioyce with it.

27 Now ye are the bodie of Christ, and members for *your* r part.

28 * And God hath ordained some in the Church: *as* first Apostles, secondly Prophets, thirdly teachers, then them that doe miracles: after that, the gifts of healing, t helpers, u governours, diversitie of tongues.

29 Are all Apostles? are all Prophets? are all teachers?

30 Are all doers of miracles? have all the gifts of healing? doe all speake with tongues? doe all interpret?

31 14 But desire you the best gifts, and I will yet shew you a more excellent way.

12 Now one the other sid, hee speaketh honestly to them which were indued with more excellent gifts, willing them not to despise the infirmities as vnprofitable, and as though they served to no use: for God, sayeth hee, hath in such sort tempered this inequalitie, that the more excellent and beautifull members can in no wise lacke the more abiect and such as we are ashamed of, and that they should have more care to see unto them, and to cover them: that by this meanes the necessitie which is on both parts, might keepe the whole body in peace and concord: that although if each part be considered apart, they are of divers degrees and conditions, yet because that are ioyned together,

p Of the rest. *q Wee have a communitie both in commodities and discommodities smallest and vilest offices, and therefore small accounted of, of more carefully cover them.* *r Should bestow their operations and offices to the profit and preservation of the whole body.* 13 Nowe hee applieth the same doctrine to the Corinthians without any allegorie, warning them that seeing there are divers functions and divers gifts, it is their duetie, not to offend one against another, either by envie or ambition, but rather that they being ioyned together in love and charitie one with another, every one of them bestow to the profit of all, that which hee hath received, according as his ministery doeth require. *s For all Churches where, soever they are dispersed thorow the whole world, are divers members of one body.* * *Ephesians 4. 11.* *t The offices of Deacons.* *u He setteth foorth the order of Elders which were the maintainers of the Churches discipline.* 14 How teacheth them that are ambitious and envious, a certaine holy ambition and envie, to wit, if they give themselves to the best gifts, & such as are most profitable to the Church, and so if they contend to excell one another in love, which surpasseth all other gifts.

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CHAP. XIII.

1 *He sheweth that there are gifts so excellent, which in Gods sight are not corrupt, if Charitie be away:* 4 *and therefore he dispraiseth vnto the commendation of it.*

THough 1 I speake with the tongues of men and a Angels, and have not love, I am *as* sounding brasse, or a b tinkling cymbal.

2 And though I had the *gift* of prophecie, and knew all secrets and all knowledge, yea, if I had all c faith, so that I could remoove ✠ mountaines, and had not love, I were nothing.

3 And though I feede the poore with all my goods, and though I give my body, that I be burned, and have not love, it profiteth me nothing.

1 Hee reasoneth first of Charitie, the excellencie whereof he first sheweth by this, that without it, all other gifts are as nothing before God, which thing he proveth partly by an induction, and partly also by an argument taken of the end, where fore those gifts are given. For to what purpose are those gifts, but to Gods glory, and the profite of the Church, as is before proved? so that those gifts without Charitie, have no right use. *a A very earnest kind of amplifying a matter, as if hee sayd, If there were any tongues of Angels, and I had them, and did not vse them to the benefit of my neighbour, it were nothing els but a vaine and prattling kind of babbling.* *b That giveth a rude and no certaine sound.* *c By faith, he meaneth the gift of doing miracles, and not that faith which iustifieth, which cannot be void of Charitie as the other may.* ✠ *Mat. 17, 20.*

1 He deſcribeth the force and nature of charity, partly by a comparison of contraries, and partly by the effects of it ſelfe: whereby the Corinthians may underſtand, both how profitable it is in the Church, and how neceſſary: and alſo how farre they are from it: and therefore how vainely and without cauſe they are proud.

4 2 Loved ſuffreth long: it is bountifull: love envieth not: love doth not boaſt it ſelfe: it is not puffed up:

5 It doth e no uncomely thing: it ſeeketh not her owne thing: it is not provoked to anger: it thinketh no evill:

6 It reioyceth not in iniquitie, but f reioyceth in the trueth:

7 It ſuffreth all things: it beleeveth all things: it hopeth all things: it endureth all things.

8 3 Love doth never fall away, though that prophecyings be aboliſhed, or the tongues ceaſe, or g knowledge vaniſh away.

9 4 For we know in h part, and wee prophecie in part.

10 But when that which is perfect, is come, then that which is in part ſhallbe aboliſhed.

11 5 When I was a childe, I ſpake as a childe: I underſtoode as a childe, I thought as a childe: but when I became a man, I put away childiſh things.

12 6 For i nowe we ſee thorow a glaſſe darkely: but then *ſhall vvee ſee* face to face. Nowe I know in part: but then ſhall I knowe even as I am knowen.

13 7 And now abideth faith, hope *and* love, *even* theſe three: but the chiefeſt of theſe *is* love.

d Word for word deſtroyeth wrath.
e It is not comelie.
f Reioyce that rightneouſnes in the righteous. For the Ebrewes meane by truth, righteouſnes.
3 Againe he commendeth the excellencie of charitie, in that that is ſhall never be aboliſhed in the Saints, where as the other gift which are neceſſary for the building up of the Church, ſo long as we live here, ſhall have no place in the world to come. *g The way to get knowledge, is by prophecying.* 4 The reaſon: Becauſe we are now in that ſtate, that wee have neede to learne dayly, and therefore we have neede of thoſe helpes, to wit, of the gift of tongues, and knowledge, and alſo of them that teach them. But to what purpoſe ſerve they then, when wee have obtained and gotten the full knowledge of God, which ſerve now but for them which are impetfit, and goe by degrees to perfection? *h We learne imperfectly.* 5 He ſetteth foorth that that he ſayd, by an excellent ſimilitude, comparing this life to our infancie or childhood, wherein we ſtagger and ſtammer rather then ſpeake, and thinke and underſtand but childiſh thiugs, and therefore have neede of ſuch things as may forme and frame our tongue and minde: But when we become men, to what purpoſe ſhould wee deſire that ſtammering, thoſe childiſh toyes, and ſuch like things, whereby our childhood is framed by little and little? 6 The applying of the ſimilitude of our childhood to this preſent life, wherein wee darkely behold heavenly things, according to the ſmall meaſure of light which is given us, through the underſtanding of tongues, and hearing the teachers and miniſters of the Church: of our mans age and ſtrength, to that heavenly and eternall life, wherein when we behold God himſelfe preſent, and are lighted with his full and perfect light, to what purpoſe ſhould we deſire the voice of man, and thoſe worldly things which are moſt imperfect? But yet then, ſhall all the Saints be knit both with God, and betweene themſelves with muſt fervant love, and therefore charitie ſhall not be aboliſhed, but perfected, although it ſhall not be ſhewed to forth and entertained by ſuch manner of duties as peculiarly and onely belong to the infirmitie of this life.
i All this muſt be underſtood by compariſon. 7 The concluſion: As if the Apoſtle ſhould ſay, Such therefore ſhall be our condition then: but nowe we have three things, and they remaine ſure if wee be Chriſtes as without which true religion cannot conſiſt, to wit, faith, hope, and charitie. And among theſe, charitie is the chiefeſt, becauſe it ceaſeth not in the life to come as the reſt doe, but is perfected and accompliſhed. For ſeeing that faith and hope tend to things which are promiſed, and are to come, when wee have preſently gotten them, to what purpoſe ſhould wee have faith and hope? but yet there at length ſhall wee truely and perfectly love both God, and one another.

CHAP. XIV.

1 *Hee commendeth the gifts of prophecying:* 7 *and by a ſimilitude taken of muſicall inſtruments,* 12 *he teacheth the true uſe of interpreting the Scriptures:* 17 *but taketh away the abuſe:* 34 *And forbiddeth women to ſpeake in the Congregation.*

1 He inferreth now of that, that he ſpake before: Therefore ſeeing charitie is the chiefeſt of all, before all things ſet it before you as chiefe and principall: and ſo eſteeme thoſe things as moſt excellent: which profit the greater part of men: (as prophecie, that is to ſay, the gifts of teaching and applying the doctrine, which was contemned in reſpect of other gifts, although it be the chiefeſt and moſt neceſſary for the Church) and not thoſe which for a ſhew ſeeme to be marveilous as the gifts of tongues, when a man was ſuddenly indued with the knowledge of many tongues, which made men greatly amazed, and yet of it ſelfe was not greatly to any uſe, unleſſe there were an interpreter. *a What prophecie is, he ſheweth in the third verſe.*

FOllowe 1 after love, and covet ſpirituall *gifts*, and rather that ye may a prophecie.

2 2 For hee that ſpeaketh a *ſtrange* b tongue, ſpeaketh not unto men, but unto God, for no man heareth *him*: howbeit in the c ſpirit he ſpeaketh ſecret things.

3 But he that prophecieth, ſpeaketh unto men to d edifying, and to exhortation, and to comfort.

4 He that ſpeaketh *ſtrange* language, edifieth himſelfe: but hee that prophecieth, edifieth the e Church.

5 I would that ye all ſpake *ſtrange* languages, but rather that yee prophecied: for greater is hee that prophecieth, then hee that ſpeaketh *divers* tongues, except hee expound it, that the Church may receive edification.

6 And now, brethren, if I come unto you ſpeaking *divers* tongues, what ſhall I profit you, except I ſpeake to you, either by revelation, or by knowledge, or by prophecying, or by doctrine?

7 3 Moreover things without life which give a ſound, whether *it be* a pipe or an harpe, except they make a diſtinction in the ſounds, how ſhall it be knowen what is piped or harped?

8 And alſo if the trumpet give an uncertaine ſound, who ſhall prepare himſelfe to battell?

9 So likewiſe you, by the tongue, except yee vtter words that have f ſignification, how ſhall it be vnderſtood what is ſpoken? for ye ſhall ſpeake in the ayre.

10 4 There are ſo many kinds of voyces (as it commeth to paſſe) in the world, and none of them is dumbe.

11 Except I know then the power of the voice, I ſhalbe unto him that ſpeaketh a Barbarian, and he that g ſpeaketh, ſhalbe a Barbarian unto me.

12 5 Even ſo, foraſmuch as yee covet ſpirituall *gifts*, ſeeke that ye may excell unto the edifying of the Church.

13 Wherefore, let him that ſpeaketh a *ſtrange* tongue, h pray that he may interpret.

14 6 For i if I pray in a *ſtrange* tongue, my k ſpirit prayeth: but mine underſtanding is l without fruit.

15 What is it then? I will pray with the ſpirit, but I will pray with the m underſtanding alſo: I will ſing with the ſpirit: but I will ſing with the underſtanding alſo.

16 7 Elſe, when thou bleſſeſt with the n ſpirit, how ſhall hee that o occupieth the roume of the unlearned, ſay p Amen, at thy giving of thankes,

2 He reprehendeth their perverſe judgement touching the gift of tongues. For why was it given? to wit, to the intent that the myſteries of God might be the better knowen to a great ſort. Thereby it is evident that Prophecie, whereunto the gift of tongues ought to ſerve, is better then this: and therefore the Corinthians did judge amiſſe, in that they made more account of the gifts of tongues then of prophecying: becauſe forſooth the gift of tongues was a thing more to be bragged of. And hereupon followed another abuſe of the gift of tongues, in that the Corinthians vſed tongues in the Congregation, without an interpreter. Which thing although it might be done to ſome profit of him, that ſpake them, yet he corrupted the right vſe of that gift, becauſe there came thereby no profit to the hearers: and common aſſemblies were inſtituted and appointed not for any private mans commodity, but for the profit of the whole company.
b *A ſtrange language, which no man can underſtand without an interpreter.*
c *By that inſpiration which he had received of the Spirit, which not withſtanding he abuſeth, when he ſpeaketh myſteries which none of the company can underſtand.* d *Which may further men in the ſtudie of godlineſſe.* e *The company.* 3 He ſetteth foorth that which he ſaid, by a ſimilitude, which he boroweth and taketh from inſtruments of muſicke, which although they ſpeake not perfectly, yet they are diſtinguiſhed by their ſounds, that they may be the better vſed.
f *That doe fitly vtter the matter it ſelfe.* 4 He proveth that interpretation is neceſſarily to be ioyned with the gift of tongues, by the manifold variety of languages, inſomuch that if one ſpeake to another without an interpreter, it is as if he ſpake not.
g *As the Papiſts in all their ſermons and they that ambitiouſly powre out ſome Hebrew or Greeke words in the Pulpit before the unlearned people, thereby to get them a name of deepe learning.* 5 The concluſion: if they will excell in thoſe ſpirituall gifts, as it is meet, they muſt ſeeke the profit of the Church, and therefore they muſt not vſe gift of tongues, unleſſe there be an interpreter to expound the ſtrange & unknowen tongue, whether it be himſelfe that ſpeaketh, or another interpreter. h *Pray for the gift of interpretation.* 6 A reaſon: Becauſe it is no ſufficient for us to ſpeake ſo in the Congregation, that wee our ſelves doe worſhip God in ſpirit, that is, according to the gift that we have received, but we muſt alſo be underſtood of the company, leſt that be unprofitable to other which we have ſpoken. i *If I pray, when the Church is aſſembled together, in a ſtrange tongue.* k *The gift and inſpiration which the ſpirit giveth me, doth his part, but onely to my ſelfe.* l *Ne fe uit commeth to the Church by my prayers.* m *So that I may be underſtood of other, and may inſtruct other.* 7 An other reaſon: Seeing that the whole Congregation muſt agree to him that ſpeaketh, and alſo witneſſe this ſpoken? n *Onely without all conſideration of the hearers.* o *He that ſitteth as a private man.* p *So then ove uttered the prayers, and all the company anſwered, Amen,*

seeing he knoweth not what thou sayest?

17 For thou verely giuest thankes well, but the other is not edified.

18 I thanke my God, I speake languages more then ye all.

19 Yet had I rather in the Church to speake q five words with mine vnderstanding, that I might also instruct others, then ten thousand words in a *strange* tongue.

20 9 Brethren, be not ✣ children in vnderstanding, but as concerning maliciousnes be children, but in vnderstanding be of a ripe age.

21 In the r Law it is written, ✣ By men of other tongues, and by other languages will I speake unto this people: yet so shall they not heare mee, saith the Lord.

22 10 Wherefore *strange* tongues are for a signe, not to them that beleeve, but to them that beleeve not: but prophecying *serveth* not for them that beleeve not, but for them which beleeve.

23 11 If therefore, when the whole Church is come together in one, and all speake *strange* tongues, there come in they that are s vnlearned, or they which beleeve not, will they not say, that ye are out of your wits?

24 But if all prophecie, and there come in one that beleeveth not, or one vnlearned, he is rebuked of all men, and is iudged of all,

25 And so are the secrets of his heart made manifest, & so he will fall downe on his face and worship God, and say plainely that God is in you in deede.

26 12 What is to be *done* then, brethren? when ye come together, *according as* every one of you hath a Psalme, *or* hath doctrine, *or* hath a tongue, *or* hath revelation, *or* hath interpretation, let all things be done unto edifying.

27 13 If any man speake a *strange* tongue, *let it be* by two, or at the most, by three, and that by course, and let one interpret.

28 But if there be no interpreter, let him keepe silence in the Church, *which speaketh languages*, and let him speake to himselfe, and to God.

29 14 Let the Prophets speake, two or three, and let the other iudge.

30 And if any thing be revealed to another that sitteth by, let the first hold his peace.

31 For ye may all prophecie one by one, that all may learne, and all may have comfort.

32 And the t spirits of the Prophets are subiect to the Prophets.

33 For God is not *the author* of confusion, but of peace, as *we see* in all the Churches of the Saints.

34 15 * Let your women keepe silence in the Churches: for it is not permitted vnto them to speake: but *they ought* to be subiect, as also ✲ the Law saith.

35 And if they will learne any thing, let them aske their husbands at home: for it is a shame for women to speake in the Church.

36 16 Came the worde of God out from you? either came it unto you onely?

37 If any man thinke himselfe to be a Prophet, or u spirituall, let him acknowledge, that the things that I write unto you, are the commandements of the Lord.

38 17 And if any man be ignorant, let him be ignorant.

39 18 Wherefore, brethren, covet to prophecie, and forbid not to speake languages.

40 Let all things be done honestly, and by order.

3 He propoundeth himselfe for an example, both that they may be ashamed of their foolish ambition, and also that he may shewe all suspition of envie.

q *A very few words.*

9 How he reproveth them freely for their childish folly, which see not how this gifte of tongues which was given to the profite of the Church, is turned by their ambition into an instrument of curing, seeing that this same also is contained amongst the punishments wherewith God punished the stubburnes of the people, that he dispersed them amongst straungers, whose language they vnderstood not.

✣ Mat. 18.3.

r *By the Law he vnderstandeth all the whole Scripture.*

✣ *Isai.* 28, 11.

10 The conclusion: Therefore the gift of tongues serveth to punish the vnfaithfull and vnbeleevers, vnlesse it be referred to prophecie (that is to say, to the interpretation of Scripture) and that that which is spoken, be by that meanes vnderstood of the hearers.

11 Another argument: The gift of tongues without prophecie is not onely vnprofitable to the faithfull: but also doth very much hurt as well to them as to the vnfaithfull which should be wonne in the publike assemblies.

For by this meanes it commeth to passe, that the faithfull seeme to other to be madde, much lesse can the vnfaithfull be instructed thereby. *f Luke Actes 4.13.*

12 The conclusion: The edifying of the Congregation is a rule and square of the right vse of all spirituall gifts.

13 The maner how to use the gift of tongues. It may be lawfull for one or two, or at the most for three, to use the gift of tongues, one after another in an assembly, so that there be some to expound the same: but if there be none to expound, let him that hath that gift, speake to himselfe alone.

14 The manner of prophecying: Let two or three propound, and let the other iudge of that that is propounded, whether it be agreeable to the word of God or no: If in this examination the Lord give any man nought to speake, let them give him leave to speake. Let every man be admitted to prophecie, severally and in his order, so farre foorth as it is requisite for the edifying of the Church. Let them be content to be subiect each to others iudgement.

t *The doctrine which the Prophets bring which are inspired with Gods Spirit.*

15 Women are commanded to be silent in publike assemblies, and they are commanded to aske of their husbands at home. ✲ 1. *Tim.* 2, 12. & *Gen.* 3, 16.

16 A generall conclusion of the recreatise of the right use of spirituall gifts in assemblies: with a sharpe reprehension, least the Corinthians might alone seeme to themselves to be wise.

u *Skilfull in knowing and iudging spirituall things.*

17 The Church ought not to care for such as be stubburnely ignorant, and will not abide to be taught, but to go forward notwithstanding in those things which are right.

18 Prophecie ought simply to be retained and kept in Congregations, the gift of tongues is not to be forbidden, but all things must be done orderly.

CHAP. XV.

1 The Gospel that Paul preached. 3 The death and resurrection of Christ. 8 Paul sawe Christ. 9 He had persecuted that Church, whereof afterward he was made a minister. 12 Christ first rose again, and we all shall rise by him. 26 The last enemie, death. 29 To be baptized for dead. 32 At Ephesus Paul fought with beasts. 35 How the dead are raised. 45 The first Adam. The last Adam, 47 The first and second man. 51 We shall all be changed, we shall not all sleepe. 55 Deaths sting. 57 Victorie. 58 Constancie and stedfastnesse.

MOreover, 1 ✣ brethren, I declare unto you the Gospell which I preached unto you, which yee have also received, and wherein yee a continue,

2 And whereby yee are saved, if yee keepe in memory, after what maner I preached it unto you, b except ye have beleeved in vaine.

3 For first of all, I delivered unto you that which I received, how that Christ died for our sinnes, according to the ✲ Scriptures,

4 And that he was buried, and that he arose the third day according to the * Scriptures,

5 ✣ And that he was seene of Cephas, then of the c twelve.

6 After that, he was seene of more then five hundreth brethren at d once: whereof many remaine unto this present, and some also are asleepe.

7 After that, he was seene of Iames: then of all the Apostles.

8 * ✣ And last of all he was seene also of me, as of one borne out of due time.

9 * For I am the least of the Apostles, which am not meete to be called an Apostle, because I persecuted the Church of God.

10 ✣ But by the grace of God I am that I am: and his grace which is in me, was not in vaine: but I laboured more aboundantly then they all: yet not I, but the grace of God which is with me.

11 Wherefore, whether it were I, or they, so we preach, and so have ye beleeved.

12 ¶ 3 Now if it be preached, that Christ is risen

1 The sixth treatise of this Epistle, concerning the resurrection: and he use h a transition, or passing over from one matter to another, shewing first that he bringeth no newe thing, to the end that the Corinthians might understande that they had begun to swarve from the right course: and next that he goeth not about to entreate of a trifling matter, but of another chiefe point of the Gospel, which if it be taken away, their faith must needes come to nought. And so at the length he beginneth in this treatise at Christs resurrection, which is the ground and foundation of ours, and confirmeth it first by the testimonie of the Scriptures, and by the witnesse of the Apostles,

✣ *Gal.* 1, 18.

a *In the profession wherof you continue yet.* b *Which is very absurd, and cannot be, but that they beleeve, must reape the fruite of faith.* ✲ *Isai.* 53, 5. 1 *pet.* 2, 24. * *Ionas* 2, 1. ✲ *Iohn* 20, 19. c *Of those twelve* Christ had *and chosen Apostles, which were commonly called twelve, though Iudas was put out of the number.* d *Not severall times, but together and at one instant.* * *Actes* 9, 5. 2 Hee maintaineth by the way, the authoritie of his Apostleship, which was requisite to be in good credit among the Corinthians, that this Epistle might be of force and weight amongst them. In the meane season he compareth himselfe in such sort after a certaine divine art, with certaine other, that he maketh himselfe inferiour to them all. ✣ *Ephes.* 3, 8. *Ephes.* 3, 7.

3 The first argument to proove that there is a resurrection from the dead: Christ is risen againe, therefore the dead shall rise againe.

from the dead, how say some among you, that there is no resurrection of the dead?

13 4 For if there be no resurrection of the dead, then is Christ not risen:

14 5 And if Christ be not risen, then is our preaching vaine, and your faith is also vaine.

15 And wee are found also false witnesses of God: for wee have testified of God, that he hath raised up Christ: whom he hath not raised up, if so be the dead be not raised.

16 6 For if the dead be not raised, then is Christ not raised.

17 And if Christ be not raised, your faith is vaine: 7 ye are e yet in your sinnes.

18 8 And so they which are asleepe in Christ, are perished.

19 9 If in this life onely we have hope in Christ, we are of all men the most miserable.

20 10 But now is Christ risen from the dead, 11 *and* was made the ✣ f first fruites of them that slept.

21 12 For since by man *came* death, by man *came* also the resurrection of the dead.

22 For as in Adam all die, even so in Christ shall all be g made alive.

23 13 But every man in his ✣ owne order: the first fruites *is* Christ, afterwarde, they that are of Christ, at his comming *shall rise againe*.

24 14 Then *shallbe* the h end, when he hath delivered up the kingdome to God, even the Father, when he hath put downe i all rule, and all authoritie and power.

25 For he must reigne * till he hath put all his enemies k vnder his feete.

26 The l last enemie that shall be destroyed, *is* death.

27 ✣ For he hath put downe all things vnder his feete. (And when he saith that all things are subdued *to him*, it is manifest that he is excepted, which did put downe all things vnder him.)

28 And when all things shall be subdued unto him, m then shall the Sonne also himselfe be subiect unto him, that did subdue all things vnder him, that n God may be all in all.

29 15 Els what shall they doe which are baptized o for dead? if the dead rise not at all, why are they then baptized for dead?

30 16 Why are wee also in ieopardie every houre?

31 By our p reioycing which I have in Christ Iesus our Lord, I die daily.

32 17 If I have fought with beastes at Ephesus q after the maner of men, what advantageth it me, if the death be not raised up? ✣ 18 let us r eate and drinke: for to morow we shall die.

33 19 Be not deceived: evill speakings corrupt good maners.

34 Awake to *live* righteously, and sinne not: for some have not the knowledge of God, I speake this to your shame.

35 20 But some man will say, How are the dead raysed up? and with what body come they foorth?

36 21 O foole, that which thou soweſt, is not quickened, except it die.

37 And that which thou soweſt, thou soweſt not that bodie that shall bee, but bare corne as it falleth, of wheat, or of some other.

38 22 But God giveth it a body at his pleasure,

4 The second by an absurditie. If there be no resurrection of the dead, then is not Christ risen againe.

5 The proofe of that absurditie by other absurdities: If Christ be not risen againe, the preaching of the Gospel is in vaine, and the credite that you gave vnto it is vaine, and wee are liars.

6 He repeteth the same argument taken of an absurditie, purposing to shew how faith is in vaine if the resurrection of Christ be taken away.

7 First, seeing death is the punishment of sinne, in vaine should we beleeve that our sinnes were forgiven us, if they remaine: but they doe remaine, if Christ rose not from death.

e *They are yet in their sinnes, which are not sanctified, nor have obtained remission of their sinnes.* 8 Secondly, vnlesse that this be certaine that Christ rose againe, all they which died in Christ, are perished. So then what profit commeth of faith? 6 The third argument which is also taken from an absurditie: for vnlesse there be another life, wherein such as trust and beleeve in Christ shall be blessed, they were the most miserable of all creatures, because in this life they are the most miserable. 10 A conclusion of the former argument. Therefore Christ is risen againe. 11 Hee putteth the last conclusion for the first proposition of the argumen that followeth. Christ is risen againe. Therefore shall wee the faithfull (for of them he speaketh) rise againe: Then followeth the first reason of this consequent: for Christ is set foorth unto us, to be considered of, not as a private man apart and by himselfe, but as the first fruites: And he taketh that which was knowen to all men, to wit, that the whole heape is sanctified in the first fruites. ✣ Colos. 1. 18. revelat. 1. 5.

f Hee alludeth to the first fruites of corne, the offering whereof sanctified the rest of the fruits. Another confirmation of the same consequent: for Christ is to be considered as opposite to Adam, that as from one man Adam, sinne came over all, so from one man Christ, life commeth unto all: that is to say, that all the faithfull, as they die, because by nature they were borne of Adam, so because in Christ they are made the children of God by grace, they are quickened and restored to life by him. g *Shall rise by the vertue of Christ.* 13 Hee doeth two things together: for he sheweth that the resurrection is in such sort common to Christ with all his members, that notwithstanding he farre passeth them, both in time (for he was the first that rose againe from the dead) and also in honour, because that from him and in him is all our life and glorie. Then by this occasion hee passeth in the next argument. ✣ 1. *Thes.* 4. 13. 14 The fourth argument, wherewith also he confirmeth the other, hath a most sure ground, to wit, because that God must reigne. And this is the maner of his reigne, that the Father will be shewed to be King in his Sonne who was made man, to whom all things are made subiect (the promiser onely except) to the end that the Father may afterwardes triumph in his Sonne the conquerour. And he maketh two parts of this reigne and dominion of the Sonne, wherein the Fathers glorie consisteth: to wit, the overcomming of his enemies (whereof some must be deprived of all power, as Satan and all the wicked, be they never so proud and mightie, and other must be vtterly abolished as death) and a plaine and full delivery of the godly from all enemies, that by this meanes God may fully set foorth the body of the Church, cleaving fast vnto their head Christ, his kingdome and glory as a king in his subiects. Moreover he putteth the first degree of this kingdome in the resurrection of the Sonne, who is the head: and the perfection, in the full conjunction of the members with the head, which shall be in the latter day. Now all these tende to this purpose, to shew that vnlesse the dead doe rise againe, neither the Father can be King above all, neither Christ be Lord of all: for neither should the power of Satan and death be overcome, nor the glory of God be full in his Sonne, nor his Sonnes in his members. h *The shutting vp and finishing of all things.* i *All his enemies which shall be spoiled of all the power they have.* * *Psal.* 110. 1. *Acts* 2, 34. *heb.* 1, 13. *and* 10, 13.

k *Christ is considered here, as he appeared in the forme of a seruant, in which respect he ruleth the Church as head, and that because this power was given him of his Father.*

l *The shutting vp of the argument, which is taken from the whole to the part: for if all his enemies shall be put vnder his feet, then must it needes be that death also shall be subdued vnder him.*

✣ *Psal.* 8. 6. *Heb.* 2, 8.

m *Not because the Sonne was not subiect to his Father before, but because his body, that is to say, the Church which is here in distresse, and not yet wholly partaker of his glory, is not yet fully perfect, and also because the bodies of the Saints which lie in the graves shall not be glorified vntill the resurrection: but Christ as he is God, hath vs subiect to him as his Father hath, but as he is Priest, hee is subiect to his father together with vs: August. booke 1. chap. 8. of the Trinitie.*

n *By this high kinde of speech is set foorth an incomprehensible glorie which floweth from God, and shall fil all of vs, as we are ioyned together with our head, but yet so, that our head shall alwayes reserve his preeminence.* 15 The fifth argument taken of the end of Baptisme, to wit, because that they which are baptized, are baptized for dead, that is to say, that they may have a remedy against death because that Baptisme is a token of regeneration.

o *They that are baptized, to this end and purpose, that death may be put out to them or to rise againe from the death, whereof baptisme is a seale.* 16 The sixth argument: Vnlesse there be a resurrection of the dead, why should the Apostles so dayly cast them selves into danger of so many deaths?

p *As though he said, I die dayly, as all the miseries I suffer, can well witnesse, which I may truely boast of, that I have suffered amongst you.* 17 The taking away of an obiection: but thou Paul didst ambitiously, as commonly men are woont to doe when thou diddest fight with beasts at Ephesus: That is very like, saith Paul, for what could that advantage me, were it not for the glory of eternall life which I hope for?

q *Not vpon any godly motion, nor casting mine eyes vpon God, but carried away with vaine glory for a certaine headinesse.* ✣ *Isai.* 22. 13. 18 The seventh argument which dependeth upon the last: if there be no resurrection of the dead, why doe we give our selves to any thing els, save to eating and drinking?

r These are speeches that Epicures use. 19 The conclusion with a sharpe exhortation, that they take heede of the naughtie companie of certaine: from whence hee sheweth that this mischiefe sprang: warning them to bee wise with sobrietie unto righteousnesse. 20 Now that he hath prooved the resurrection, he discloseth their dolishnesse, in that they scoffingly demanded, how it could be that the dead should rise againe, and if they did rise againe they asked mockingly, what manner of bodies they should have. Therefore he sendeth these fellowes which seemed to themselves to be marveilous wise and wittie, to be instructed of poore rude husbandmen. 21 Thou mightest have learned either of these, saith Paul, by daily experience: for seedes are sowen and rotte, and yet notwithstanding so farre it is off, that they perish: that contrariwise they grow up farre more beautifull: and whereas they are sowen naked and drie, they spring up greene from death by the vertue of God: and doeth it seeme incredible to thee that our bodies should rise from corruption, and that indued with a farre more excellent qualitie?

s *Wee see a diversitie both in one and the selfe same thing which hath now one forme, and then another, and yet keepeth it owne kinde, as it is evident in a graine which is sowen barre but springeth up farre after another sort: and also in divers kinds of one selfe same sort, as amongst beasts: and also among things of divers sortes, as the heavenly bodies and the earthly bodies: which also differ very much one from another. Therefore there is no cause why we should reiect either the resurrection of the bodies, or changing of them into a better state, as a thing impossible or strange.*

even

even to every seed his owne bodie.

39 All flesh *is* not the same flesh, but there is one flesh of men, and another flesh of beasts, and another of fishes, and another of birds:

40 There *are* also heavenly bodies, and earthly bodies: but the glorie of the heavenly *is* one, and *the glorie* of the earthly *is* another.

41 There is another glorie of the sunne, and another glorie of the moone, and another glorie of the starres: for one starre differeth from *another* starre in glorie.

42 23 So also *is* the resurrection of the dead, *The bodie* is *s* sowen in corruption, *and* is raised in incorruption.

43 It is sowen in *t* dishonour, *and* is rised in glorie: it is sowen in weakenesse, *and* is raised in *u* power.

44 24 It is sowen a naturall bodie, *and* is raised a spirituall bodie: there is a naturall body, *and* there is a spirituall bodie.

45 25 As it is also written, The *x* first man ✣ Adam was made a living soule: and the last Adam *was made* *y* a quickening spirit.

46 26 Howbeit that *was* not first which is spirituall: but that *which is* naturall, and afterward that *which is* spirituall.

47 The first man *is* of the earth, earthly: the second man *is* the Lord from *z* heaven.

48 27 As *is* the earthly, such *are* they that are earthly: and as *is* the heavenly, such *are* they also that are heavenly.

49 And as wee have borne the *b* image of the earthly, so shall we beare the image of ❡ heavenly.

50 28 This say I, brethren, that *c* flesh and blood cannot inherit the kingdome of God, neither doth corruption inherite incorruption.

51 29 Behold, I shew you a *d* secret thing, Wee shall not all sleepe, but we shall all be changed,

52 In *e* a moment, in the twinkling of an eye at the last ❡ trumpet: for the trumpet shall blowe, and the dead shall be raised up incorruptible, and we shall be changed.

53 For this corruptible must put on incorruption: and this mortall *must* put on immortalitie.

54 So when this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written, ✣ Death is swallowed up into victorie.

55 O death where *is* thy sting? O grave where *is* thy victorie?

56 The sting of death *is* sinne: and the strength of sinne *is* the Law.

57 ❡ But thankes *be* unto God, which hath given us victorie through our Lord Iesus Christ.

58 30 Therefore my beloved brethren, bee yee stedfast, unmooveable, abondant alwayes in the worke of the Lord, forasmuch as ye know that your labour is not in vaine in the *f* Lord.

CHAP. XVI.

1 He exhortath them to helpe the poore brethren of Hierusalem: 10 Then he commendeth Timothie, 13 and so with a friendly exhortation, 19 and commendations, endeth the Epistle.

1 Concerning *a* the gathering for the Saintes, as I have ordained in the Churches of Galatia, so doe ye also.

2 Every *a* first *day* of the weeke, let every one of you put aside by himselfe, and lay up as *God* hath *b* prospered him, that then there be no gatherings when I come.

3 And when I am come, whomsoever ye shall allow by *c* letters, them will I send to bring your liberalitie unto Hierusalem.

4 *a* And if it be meet that I goe also, they shall goe with me.

5 Nowe I will come unto you, after I have gone through Macedonia (for I will passe through Macedonia.)

6 And it may be that I will abide, yea, or winter with you, that yee may bring mee on my way, whithersoever I goe.

7 For I will not see you now in my passage, but I trust to abide a while with you, if the Lord permit.

8 And I will tarie at Ephesus untill Pentecost.

9 For a great doore and *d* effectuall is opened unto me, and there are many adversaries.

10 ❡ Now if Timotheus come, see that hee be *e* without feare with you: for he worketh the worke of the Lord, even as *I doe*.

11 Let no man therefore despise him: but convey him foorth *f* in peace, that hee may come unto me: for I looked for him with the brethren.

12 As touching *our* brother Apollos, I greatly desired him to come unto you with the brethren: but his minde was not at all to come at this time: howbeit he will come when he shall have convenient time.

13 ❡ Watch ye: stand fast in the faith: quite you like men, *and* be strong.

14 Let all your things be done in love.

15 Now brethren, I beseech you (ye know the house of *g* Stephanas that it is the first fruits of Achaia, and that they have *h* given themselves to minister unto the Saints.)

16 That yee be *i* obedient even unto such, and to all that helpe with us and labour.

17 I am glad of the comming of Stephanas and Fortunatus, and Achaicus: for they have supplied the want of you.

18 For they have comforted my *k* spirit and yours: Acknowledge therefore such men.

19 The Churches of Asia salute you: Aquila and

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23 Hee maketh three manner of qualities of the bodies being raised: Incorruption, to wit, because they shall be found, and altogether of a nature that can not be corrupt: Glory, because they shall be adorned with beautie and honour: Power, because they shall continue everlasting without meat, drinke, and all other helpes, without which this fraile life cannot keepe it selfe from corruption.

s Is buried, and *man is bid as seed in the ground.*

t Void of honour, void of glorie, and beautie.

u Freed from the former weaknesse, whereas it is subiect to such alteration and change, that it cannot maintaine it selfe without meat and drinke, and such other like helpes.

24 He sheweth perfitly in one word, this change of the qualitie of the bodie by the resurrection, when he saith, that of a naturall bodie, it shall become a spirituall body, which two qualities being cleane different, the one from the other, bee straightway expounded, and set forth diligently.

25 That is called a naturall bodie, which is quickened and maintained by a living soule onely, such as Adam was, of whome all wee are borne naturally: and that is said to be a spirituall, which together with the soule is quickened with a farre more excellent vertue: to wit, with the Spirit of God, which descendeth from Christ the second Adam into us.

x Adam is called the first man, because hee is ❡ roote as it were from whence wee spring: & Christ is the latter man: because hee is the beginning of all them that are spirituall, and in him wee are all comprehended. ✣ Gen. 2.7.

y *Christ is called a Spirit, by reason of that most excellent nature, that is to say, God who dwelleth in him bodily, as Adam is called a living soule, by reason of the soule which is the best part in him.*

26 Secondly he willeth the other of this double state or qualitie to be observed, that the naturall was first. Adam being created of the clay of the earth: and the spirituall followed and came upon it, to wit, when as the Lord being sent from heaven endued our flesh which was prepared and made fit for him, with the soules of the Godhead.

z Wallowing in dust, and wholly given to an earthly nature.

a The Lord is said to come downe from heaven by that kinde of speech whereby that which is proper to one is vouched of another.

27 He applyeth both the earthly naturalnesse of Adam (if I may so say) to our bodies, so long as they are naturally conversant on earth, to wit, in this life, and in the grave: and also the spirituall nature of Christ to the same our bodies, after that they are risen againe and heavenly.

b Not a vaine and false image, but such an one as had the matter with it indeede.

28 The conclusion: We cannot be partakers of the glorie of God, unlesse we put off all that grosse and filthie nature of our bodies subiect to corruption, that the same bodie may be adorned with incorruptible glorie.

c Flesh and blood are taken here for a living bodie, which cannot attaine to corruption, unlesse it put off corruption.

29 He goeth further, declaring that it shall come to passe that they which shall be found alive in the latter day, shall not descend into that corruption of the grave, but shall be renued with a sudden change, which change is verie requisitie: and that the certaine enioying of the benefite and victorie of Christ, is deferred unto that latter time.

d A thing that hath beene hid, and never known hitherto, and therefore worthie that you give good eare unto it.

e Hee sheweth us that the time shall be verie short. ❡ Mat. 24.31. 1. Thess. 4.16.

* Ose. 13.14. heb. 2.14

† 2. Cor. 5.5

30 An exhortation taken of the profit that ensueth, that seeing they understand that the glorie of the life is laid up for faithfull workemen, they continue and stand fast in the true doctrine of the resurrection of the dead.

f Through the Lords help & goodnes working in us.

1 Collections in old time were made by the Apostles appointment the first day of the weeke, on which day the manner was then to assemble themselves.

a Which in times past was called Sunday, but now is called the Lords day.

b That every man bestow, according to the ability ie that God hath blessed him with.

c Which you shall give them to carie.

a The residue of the Epistle is spent in writting of familiar matters, yet so that all things be referred to his purposed marke, that is to say, to the glorie of God and to the edifying of the Corinthians.

d Verie fit and convenient to doe great things by.

e Without any iust occasion of feare.

f Safe and sound, and that with all kind of curiositie.

g Stephanas in the name of a man and not of a woman.

h Given themselves wholly to the ministerie.

i That you honour and reverence them, be obedient to them, and be content to be ruled by them, as meet it is you should, seeing they have bestowed themselves, and their goods to helpe you withall.

k Mine heart.

l Take them for such men as they are indeed.

and Priſcilla with the Church that is in their houſe, ſalute you greatly in the Lord.

20 All the brethren greete you. Greete yee one another with an * holy kiſſe.

21 The ſalutation of *me* Paul with mine owne hand.

22 If any man love not the Lord Ieſus Chriſt, let him be had in execration [m] maran-atha.

23 The grace of our Lord Ieſus Chriſt *be* with you.

24 My love *be* with you all in Chriſt Ieſus, Amen.

The firſt *Epiſtle* to the Corinthians, written from Philippi, *and ſent* by Stephanas, and Fortunatus, and Achaicus, and Timotheus.

* Rom. 16, 16. 1 Cor. 3, 12. 1 Pet. 5, 14.

m *By theſe words, is betokened the ſeverest kind of curſe and excommunication that was amongſt the Iewes: and the words are as much to ſay, as our Lord commeth: So that his meaning may be this, Let him be accurſed even to the comming of the Lord, that is to ſay, to his deaths day, even for ever.*

THE SECOND EPISTLE OF PAUL TO THE CORINTHIANS.

CHAP. I.

a *He beginneth with the praiſe of afflictions,* 8 *declaring what he hath ſuffered in Aſia.* 10 *and how happely God aſſiſted him.* 17 *He ſaith it was not upon any lightneſſe, that he came not, according to his promiſe.*

PAUL 1 an Apoſtle of IESUS Chriſt, by the will of God, and *our* brother Timotheus, to the Church of God, which is at Corinthus, with all the Saints, which are in all Achaia:

2 Grace *be* with you, and peace from God, our Father, and *from* the Lord Ieſus Chriſt.

3 ✣ a a Bleſſed *be* God, even the Father of our Lord Ieſus Chriſt, the Father of [b] mercies, and the God of all comfort,

4 Which comforteth us in all our tribulation, that wee may be able to comfort them which are in any affliction by the comfort wherewith we our ſelves are comforted of God.

5 For as the [c] ſufferings of Chriſt abound in us, ſo our conſolation aboundeth through Chriſt.

6 4 And whether we be afflicted, *it is* for your conſolation and ſalvation, which is [d] wrought in the enduring of the ſame ſufferings, which we alſo ſuffer: or whether we be comforted, *it is* for your conſolation and ſalvation.

7 And our hope is ſtedfaſt concerning you, in as much as wee knowe, that as ye are partakers of the ſufferings, ſo *ſhall yee be* alſo of the conſolation.

8 5 For brethren, we would not have your ignorant of our affliction, which came unto us in Aſia, who we were preſſed out of meaſure paſſing ſtrength, ſo that we altogether [e] doubted even of life.

9 Yea, wee received the ſentence of death in [f] our ſelves, becauſe wee ſhould not reſt in our ſelves, but in God, which raiſed the dead.

10 Who delivered us from ſo [g] great a death, and doeth deliver *us*: in whom we truſt, that yet hereafter he will deliver *us*.

11 ✣ 6 So that yee labour together in prayer for us, 7 that for the gift *beſtowed* upon vs for manie, thankes may be given by many perſons for us.

12 8 For our reioycing is this, the teſtimonie of our conſcience, that in ſimplicitie & godly [h] pureneſſe, *and* not in fleſhly wiſdome, but by the [i] grace of God we have had our converſation in the world, and moſt of all to youwards.

13 For we write [k] none other things unto you, then that ye read or els that ye acknowledge, and I truſt ye ſhall acknowledge unto the [l] end.

14 Even as yee have acknowledge us partly, that we are your [m] reioycing, even as ye are ours, in that [n] day of *our* Lord Ieſus.

15 And in this confidence was I minded firſt to come unto you, that ye might have had a [o] double grace,

16 And to paſſe by you into Macedonia, and to come againe out of Macedonia, unto you, and to be led forth toward Iudea of you.

17 9 When I therefore was thus minded, did I vſe lightneſſe? or mind I thoſe things which I mind, according to the [p] fleſh, that with mee ſhould be, [q] Yea, yea, and Nay, nay?

18 10 Yea, God is [r] faithfull, that our word toward you, was not Yea, and Nay.

19 11 For the Sonne of God Ieſus Chriſt, who was preached among you by us, *that is*, by me, and Silvanus, and Timotheus, [s] was not Yea, and Nay: but in [t] him it was Yea.

20 12 For all the promiſes of God in him *are* Yea, and are in [u] him Amen, unto the glory of God through [x] us.

1 See the declaration of ſuch ſalutacions in the former Epiſtles.

* Epheſ. 1, 3. 1 Pet. 1, 3.

a He beginneth after his manner with thankeſgiving, which notwithſtanding (otherwiſe then he was wont) he applyeth to himſelfe: beginning his Epiſtle with the ſetting forth of the dignitie of his Apoſtleſhip, conſtrained (as it ſhould ſeeme) by their importunitie, which tooke an occaſion to deſpiſe him by reaſon of his miſerie. But he anſwereth that he is not ſo afflicted, but that his comforts doe exceed his afflictions, ſhewing the ground of them, even the mercie of God the Father in Ieſus Chriſt.

b To him be praiſe and glorie given.

b Moſt mercifull. 3 The Lord doeth comfort us to this ende purpoſe that wee may ſo much the more ſurely comfort others. c *The miſeries which wee ſuffer for Chriſt, or which Chriſt ſuffereth in us.* d 4 Hee denyeth that either his afflictions wherewith hee was often afflicted, or the conſolations which hee received of God, may iuſtly be deſpiſed, ſeeing that the Corinthians both might and ought to take great occaſion to be confirmed by either of them.

d *Although ſalvation be given us freely, yet becauſe there is a way appointed us wherewith wee muſt come to it, which is the race of an innocent and upright life, which wee muſt runne, therefore wee are ſayde to worke our ſalvation, Philippians 2, 12. And becauſe it is God only that of his free good will worketh all things in us, therefore is hee ſaide to worke the ſalvation in us by thoſe ſelfe ſame things by which wee muſt paſſe to everlaſting life after that wee have once overcome all incombrances.* 5 Hee witneſſeth that hee is not onely not aſhamed of his afflictions, but that he deſireth alſo to have all men know the greatneſſe of them, and alſo his deliverie from them: although it be not yet perfite.

e I know not at all what to doe, neither did I ſee by mans helpe which way to ſave my life.

f I was reſolved within my ſelfe to die,

g From theſe great dangers.

* Rom. 15, 30.

6 That he may not ſeeme to boaſt himſelfe, he attributeth all to God, and therewith alſo confeſſeth that he attributeth much to the prayers of the faithfull.

7 The ende of the afflictions of the Saints, is the glory of God, and therefore they ought to be precious unto us.

8 Secondly he putteth away an other ſlander, to wit, that he was a light man, and ſuch a one as was not lightly to be credited, ſeeing that he promiſed to come unto them, and came not. And firſt he ſpeaketh of the ſimplicitie of his mind, and ſinceritie, which they know both by his voice when he was preſent, and they ought to acknowledge it alſo in his letters, being abſent: and moreover hee proteſteth that he will never be otherwiſe.

h With cleerenes, and holy and true

Truſting to that very wiſedome, which God of his free goodneſſe hath given me from heaven. k He ſayeth he writteth barely and ſimply: for he that writteth in coulloured ſort, is rightly ſaid to write otherwiſe then wee reade: and this hee ſaieth the Corinthians ſhall knowe and like of very well. l Perfitely. m In Paula reioycing in the Lord was, that hee had wonne the Corinthians: and they themſelves reioyced that ſuch an Apoſtle was their inſtructour, and taught them ſo purely and ſincerely. n When he ſhall ſit as iudge. o Another benefit. 9 He putteth away their ſlander and falſe report by denying it, and firſt of all in that that divers went about to perſwade the Corinthians, that in the preaching of the Goſpell, Paul agreed not to himſelfe: for this was the matter and the caſe. p As men doe, which will raſhly promiſe any thing, and change their purpoſe at every turning of an hand. q That I ſhould ſay and vnſay a thing. 10 He calleth God to witneſſe, and for iudge of his conſtancie in preaching and teaching one ſelfe ſame Goſpell. r True, and of whoſe faithfulneſſe it where horrible wickedneſſe to doubt. 11 He ioyneth alſo with himſelfe, his fellowes as witneſſes, with whome hee fully conſented in teaching one ſelfe ſame thing, to wit, one ſelfe ſame Chriſt. s Was not divers and wavering. t That is in God. 12 Laſt of all he declareth the ſumme of his doctrine, to wit, that all the promiſes of ſalvation ſure and ratified in Chriſt. u Chriſt is ſet foorth to exhibite and fulfill them moſt aſſuredly and without all doubt. x Through our miniſterie.

13 Hee attributeth the praiſe of this conſtancie, onely to the grace of God, through the holy Ghoſt, and therewithall concludeth that they cannot doubt of his faith, and his fellowes, without doing iniurie to the Spirit of God, ſeeing that they themſelves doe know all this to be true.

21 13 And it is God which ſtabliſhed us with you in Chriſt, and hath anointed us.

22 Who hath alſo ſealed us, and hath given the *y* earneſt of the Spirit in our hearts.

23 14 Nowe, I call God for a record unto my *z* ſoule, that to ſpare you, I came not as yet unto Corinthus.

24 15 Not that wee have dominion over your faith, but wee are helpers of your a ioy: for by faith ye ſtand.

y An earneſt, is, whatſoever is given to confirme a promiſe. 14 Now comming to the matter, he ſweareth, that he did not onely, not lightly alter his purpoſe of comming to them, but rather that he came not unto them for this cauſe, that hee might not be conſtrained to deale more ſharpely, with them being preſent, then he would.

z Againſt my ſelfe and to the danger of mine owne life. 15 Hee remooveth all ſuſpition of arrogancie, declaring that hee ſpeaketh not as a Lord unto them, but as a ſervant, appointed of God to comfort them.

a Hee ſetteth the ioy and peace of conſcience, which God is author of, againſt tyrannous feare, and therewithall ſheweth the end of the Goſpell.

CHAP. II.

1 Hee excuſeth his not comming unto them, 2 and priuily reprehendeth them: 4 Hee ſheweth that ſuch is his affection towards them, 5 that he never reioyceth but when they are mercie. 6 Perceiving the adulterer (whom he commanded to be delibered up to Satan) to repent, hee requeſteth that they forgive him. 12 Hee mentioneth his going into Macedonia.

BUt I determined thus in my ſelfe, that I would not come againe to you in a heavineſſe.

a Cauſing griefe amongſt you, which hee ſhould have done if he had come to them before they had repented them.

2 For if I make you ſorie, who is he then that ſhould make me glad, but the ſame which is made ſorie by me?

3 And I wrote this ſame thing unto you, leaſt when I came, I ſhould take heavineſſe of them of whom I ought to reioyce: this b confidence have I in you all, that my ioy is the *ioy* of you all.

b For I truſted that you would take that out of the way ſoorthwith, which you knew I was diſcontented with, conſidering how you are perſwaded that my ioy is your ioy.

4 For in great affliction, and anguiſh of heart I wrote unto you with many teares: not that yee ſhould be made ſory, but that ye might perceive the love which I have, ſpecially unto you.

1 He paſſeth to another part of this Epiſtle: which notwithſtanding is put amongſt the firſt, whereunto he returneth afterward, and he handleth the releaſing and unlooſing of the inceſtuous perſon, becauſe he ſeemed to have given ſufficient teſtimonie of his repentance: ſhewing the true vſe of excommunication, to wit, that it proceed not of hatred, but of love, and ſo end, leaſt if we keepe no meaſure, we ſerve Satan the devill.

5 2 And if any had cauſed ſorowe, the ſame hath not made c me ſory, but d partly (leaſt I ſhould more e charge *him*) you all.

6 It is ſufficient unto the ſame man, that he was rebuked of many.

7 So that nowe contrariwiſe yee ought rather to f forgive *him*, and comfort *him*, leaſt the ſame ſhould be ſwallowed up with overmuch heavineſſe.

8 Wherefore, I pray you, that you would g confirme your love towards him.

9 For this cauſe alſo did I write: that I might know the proofe of you, whether yee would be obedient in all things.

10 To whom yee forgive any thing, I *forgive* alſo: for verely if I forgave any thing, to whom I forgave it, for your ſakes *forgave I it* in the h ſight of Chriſt.

11 Leaſt Satan ſhould circumvent us: for we are not ignorant of his i enterpriſes.

12 ¶ 2 Furthermore, when I came to Troas *to preach* Chriſts Goſpel, and a doore was opened unto me of the Lord.

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but tooke my leave of them, and went away into Macedonia.

c *As if he ſayd, All that ſorrewe is ſo cleane wiped away, as though he had never felt it.* d *As for me (ſaith Paul) I have no more to doe with him.* e *Leaſt I ſhould overchange him, who is hardened enough of himſelfe, which I would be glad were taken from him.* f *That whereas before you puniſhed him ſharply, you would now forgive him.* g *That at my entreatie you would declare by the conſent of the whole Church, that you take him againe for a brother.* h *Truely and from the heart.* i *Of his miſchievous counſell and deviliſh will.*

2 He returneth to the confirmation of his Apoſtleſhip, and baingeth forth the teſtimonies, both of his labour, and alſo of Gods bleſſing.

14 Now thankes *be* unto God, which alwayes maketh us to triumph in Chriſt, and maketh manifeſt the k ſavour of his knowledge by us in every place.

k *He alludeth to the anoynting of the Prieſts, and the incenſe of the ſacrifices.*

15 3 For we are unto God the ſweete ſavour of Chriſt, in them that are ſaved, and in them which periſh.

3 He denie h that ought ſhould be taken away from the dignitie of his Apoſtleſhip, becauſe they ſawe evidently that it was not received with like ſucceſſe in every place,

16 To the one *we are* the ſavour of death, unto death, and to the other the ſavour of life, unto life: 4 and who is ſufficient for theſe things?

17 ✣ For we are not as many, which make l marchandiſe of the word of God: but as of ſincerite, but as of God in the ſight of God ſpeake we in Chriſt.

nay rather very many reiected and deteſted him, ſeeing that he preacheth Chriſt, not onely as a Saviour of them that believe, but alſo as a Iudge of them that contemne them. 4 Againe, he putteth away all ſuſpition of arrogancie, attributing all things that he did, to the vertue of God, whom he ſerveth ſincerely, and without all diſhoneſt affection: whereof he maketh them witneſſes even to the 6. verſe of the next chapter.

✣ Chap. 4, 2. l We doe not handle it craftily and covetouſly, or leſſe ſincerely then we ought: and he vſeth a metaphore which is taken from buckſters, which vſe to play the falſe harlots with whatſoever commeth into their hands.

CHAP. III.

1 He deſireth no other commendation, 3 then their continuing in the faith. 6 He is a miniſter not of the letter, but of the Spirit. 8 He ſheweth the difference of the Law, and the Goſpell, 13 that the brightneſſe of the Law doth rather dimme the ſight then lighten it: 18 But the Goſpell doth make manifeſt Gods countenance unto us.

DOe wee beginne to praiſe our ſelves againe? or need we as ſome other, Epiſtles of recommendation unto you, or *letters* of recommendation from you?

2 Ye are our epiſtle, written in our hearts, which is underſtood and read of all men.

3 In that ye are a manifeſt, to be the Epiſtle of Chriſt, b miniſtred by us, and written, not with yncke, but with the Spirit of the c living God, i not in tables of ſtone, but in fleſhly tables of the heart.

a *The Apoſtle frometh his ſpeach wiſely that by little and little he may come from the commendation of the perſon, to the matter it ſelfe.*

b *Which I tooke paines to write as it were.*

c *By the way he ſetteth the vertue of God, againſt the yncke wherewith Epiſtles are commonly written, to ſhew that it was wrought by God.*

4 And ſuch d truſt have we through Chriſt to God:

5 Not that wee are ſufficient of our ſelves, to thinke any thing, as of our ſelves: but our e ſufficiencie *is* of God,

6 2 Who alſo hath made us able miniſters of the Newe Teſtament, not of the f letter, but of the Spirit: for the letter killeth, but the Spirit giveth life.

d *This boldneſſe we ſoe we, and thus gloriouſly may we boaſte of the worthineſſe and fruit of our miniſterie.* e *In that we are fit and meet to make other men partakers of ſo great a grace.*

1 He alludeth by the way, to the compariſon, of the outward miniſterie of the Prieſthood of Levi, with the miniſterie of the Goſpell, and the Apoſtolical miniſterie, which he handleth afterward more fully.

2 Hee amplifieth his miniſterie and his fellowes: that is to ſay, the miniſterie of the Goſpell, comparing it with the miniſterie of the Law, which hee conſidereth in the perſon of Moſes, by whom the Law was given: againſt whome he ſetteth Chriſt the author of the Goſpell. Now this compariſon is taken from the verie ſubſtance of the miniſterie. The Law is as it were a writting of it ſelfe dead, and without efficacie: but the Goſpel, or new covenant, is as it were the very vertue of God it ſelfe, in renewing, iuſtifying, and ſaving of men. The Law propoundeth death, accuſing all men of wrightouſneſſe: The Goſpell offereth and giveth righteouſneſſe and life. The governance of the Law ſerved for a time to the promiſe: The Goſpell remaineth to the end of the world. Therefore what is the glorie of that in compariſon of the maieſtie of this?

f Not of the Law, but of the Goſpell. g Imprinted and ingraven: ſo that by this place we may plainly perceive, that the Apoſtle ſpeaketh not of the ceremonies of the Law, but even of the ten commandements. h This word Glory, betokeneth a brightneſſe, and a maieſtie, which was bodily in Moſes, but ſpiritually in Chriſt.

countenance

countenance (which *glory* is gone away.)

8 How shall not the i ministration of the Spirit be more glorious?

9 For if the ministery of condemnation *was* glorious, much more doeth the ministration of k righteousnes exceede in glory.

10 For even that which was glorified, was not glorified in this point, *that is*, as touching the exceeding glory.

11 For if that which should be l aboliished, *was* glorious, much more shall that which remaineth be glorious.

12 3 Seeing then that we have such trust, we use great boldnesse of speech.

13 ✠ 4 And *we are* not as Moses, *which* put a vaile upon his face, that the children of Israel should not looke unto the m ende of that which should be aboliished.

14 Therefore their mindes are hardened: for untill this day remaineth the same covering untaken away in the reading of the olde Testament, which *vaile* in Christ is put away.

15 But even unto this day, when Moses is read, the vaile is layd over their hearts.

16 Nevertheless when their *heart* shall be turned to the Lord, the vaile shall be taken away.

17 Now the n Lord is the ✠ Spirit, and where the Spirit of the Lord *is*, there *is* liberty.

18 5 But we all behold as in a mirrour the glorie of the Lord with open face, and are changed into the same image, from glory to glory, as by the Spirit of the Lord.

i *Wherely God offereth, yea and giveth the Spirit, not as a dead thing, but a quickening Spirit, working life.*
k *To wit of Christ, which being imputed to us as our owne, we are not onely not condemned, but also we are crowned as righteous.*
l *The Law, yea, & the ten commandements themselves, together with Moses, is aboliished, if we consider the ministerie of Moses a part by it selfe.*
3 Hee sheweth wherein standeth this glory of the preaching of the Gospel, to wit, in that that it setteth foorth plainely and evidently, that which the Lawe shewed darkely, for it sent them that heard it to be healed of Christ, which was to come, after it had wounded them.
✠ Exod. 34. 34.
4 He expoundeth by the way the allegorie of Moses his covering, which was a token of the darkenesse and weakenesse that is in men, which were rather dulled by the bright shining of the Lawe, then lightned, which covering was taken away by the comming of Christ, who lightneth the hearts, and turneth them to the Lord, that we may be brought from the slaverie of this blindnesse, and set in the liberty of the light, by the vertue of Christs Spirit.
m *Unto the very bottome of Moses his ministerie.*
n *Christ in that spirit which taketh away that covering by working in our hearts, whereunto also the Law it self is called us, though in vaine, because it speaketh to dead men, untill the spirit quickeneth us.*
✠ *John 4. 14.*
5 Going forward in the allegory of the covering, he compareth that Gospel to a glasse, which although it be most bright and sparkeling, yet doeth it not onely not dazel their eyes which looke in it, as the law doth, but also transformeth them with his beames, so that they also be partakers of the glory and shining of it, to lighten others: as Christ sayd unto his, You are the light of the world, whereas he himselfe was the onely light. We are also commanded in another place, to shine as candles before the world, because we are partakers of Gods Spirit. But Paul speaketh here properly of the ministers of the Gospel, as it appeareth both by that that goeth before, and that that commeth after, and that, setting them his owne example and his fellowes.

CHAP. IIII.

1 *He sheweth that he hath so laboured in preaching the Gospel,* 4 *That such are even blinded of Satan, who doe not perceive the brightnesse thereof,* 7 *that the same is caried in earthen vessels,* 10 *who are subiect to many miseries:* 16 *and therefore hee exhorteth them by his owne example to be courageous,* 17 *and contemne this present life.*

1 Now he plainly witnesseth that both he and his fellowes (through the mercy of God) do their vocation and duetie uprightly and sincerely, neglecting all dangers.
a *Though we are broken in pieces with miseries and calamities, yet we yeelde not.*

THerefore, 1 seeing that wee have this a initerie, as we have received mercie, we b faint not:

2 But have cast from us the b cloakes of shame, and walke not in craftinesse, neither handle wee the word of God c deceitfully: but in declaration of the trueth we approve our selves to every mans counscience in the sight of God.

3 2 If the Gospel be then hid, it is hid to them that are lost.

b *Subtilitie, and all kinde of deceite, which men hunt after, as it were dennes and lurking holes, to cover their foule dealings withall.*
c *This is it that in the former Chapter he called, making marchandise of the word of God.*
2 An objection: Many heare the Gospel and yet are no more lightened thereby then by the preaching of the Law. Hee answereth. The fault is in the men themselves, whose eyes Satan plucketh out, who ruleth in this world. And yet notwithstanding doeth he and his fellowes set foorth the most cleare light of the Gospel to be seene and beholden, seeing that Christ whom onely they preach, is he in whom only God will be knowen, and as it were seene.

4 In whom the god of this world hath blinded the minds *that is*, of the infidels, that the d light of the glorious Gospel of Christ, which is the e image of God, should not shine unto them.

5 3 For we preach not our selves, but Christ Iesus the Lord, and our selves your servants for f Iesus sake.

6 For God ✠ g that commaunded the light to shine out of darkenesse. *is he* which hath shined in our hearts, to give the h light of the knowledge of the glory of God in the face of Iesus Christ.

7 4 But we have this treasure in earthen vessels, *that* the excellencie of that power might be of God, and not of us.

8 We are afflicted on every side, yet *are we* not in distresse: we are in doubt, but yet we despaire not.

9 *Wee are* persecuted, but not forsaken: cast downe, but we perish not.

10 6 Every where we beare about in our bodie the i dying of the Lord Iesus, that the life of Iesus might also be made manifest in our bodies.

11 For we which k live, are alwayes delivered unto death for Iesus sake, that the life also of Iesus might be made manifest in our l mortall flesh.

12 7 So then death worketh in us, and life in you.

13 8 And because we have the same m spirit of faith, according as it is written, ✠ I beleeved, and therefore have I spoken, wee also beleeve, and therefore speake.

14 Knowing that hee which had raised up the Lord Iesus, shall raise us up also by Iesus, and shall set us with you.

15 9 For all things are for your sakes, *that* that most plenteous grace by the thankesgiving of many, may redound to the praise of God.

16 Therefore wee faint not, 10 but though our outward man perish, yet the inward man is o renewed daily.

17 For our p light affliction which is but for a moment, causeth unto us a farre most excellent *and* an eternall weight of q glorie:

18 While we looke not on the things which are seene, but on the things which are not seene: for the things which are seene, *are* temporall: but the things which are not seene, *are* eternall.

d *The light of plaine and light some preaching, which setteth forth the glory of Christ.*
e *In whom the Father setteth forth himselfe to be seene and beholden.*
3 He removeth according to his accustomed maner all suspition of ambition: avouching that he teacheth faithfully, but as a servant, and witnessing that all this light which he and his fellowes give to other, proceedeth from the Lord.
f *To preach this selfe same Iesus to you.*
✠ Gen. 1. 3.
g *Which made onely with his word.*
h *That being lightened of God, we should in like sort give that light to others.*
4 He taketh away a stumbling block, by which was darkened amongst some, the bright shining of the ministerie of the Gospell, to wit, because the Apostles were the most miserable of all men, Paul answereth that he and all his fellowes are as it were earthen vessels, but yet there is in them a most precious treasure.
5 Hee bringeth marveilous reason, why the Lord doth so afflict his chiefest servants, to the end saieth hee that all men may perceive that they stand not by any mans vertue, but by the singular vertue of God, in that they die a thousand times, but never perish.
6 An amplyfication of the former sentence. Wherein he compareth his afflictions to a daily death, and the vertue of the Spirit of God in Christ, to life, which oppresseth that death.
i *So Paul calleth that miserable estate and condition, that the faithfull, but especially the ministers, are in.*
k *Which live, that life, to wit, by the spirit of Christ, among so many and so great miseries.*
l *Subiect to that miserable condition.*
7 A very cunning conclusion, as if hee would say, Therefore to be short, wee die, that you may live by our death, for that they ventured into all those dangers for the building of the Churches sake, and they caused not to confirme all the faithfull with the examples of their patience.
8 He declareth the former sentence, shewing that hee and his fellowes die in a sort to purchase life to others, but yet notwithstanding they are partakers of the same life with them: because they themselves doe first beleeve that, which they propound to others to beleeve, to wit, that they also shall be saved together with them in Christ.
m *The same faith by the inspiration of the Spirit.*
✠ *Psa. 116. 10.*
9 Hee sheweth how this constancie is preserved in them, to wit, because they respect Gods glorie, and the salvation of the Churches committed unto them.
n *When it shall please God to deliver me, and restore me to you, that exceeding benefite which shall be powred upon me, shall in like sort redound to the glory of God, by the thankesgiving of many.*
10 Hee addeth as it were a triumphant song, how that he is outwardly afflicted, but inwardly he profiteth daily: and passeth not at all for all the miseries that may be sustained in this life, in comparison of that most constant and eternall glorie.
o *Whereby new strength, that the outward man be not overcome with the miseries which come freshly one upon the necke of another, being maintained and upholden with the strength of the inward man.*
p *Afflictions are not called light, as though they were light of themselves, but because they passe away quickely, when as indeed our wholelife is of no great long continuance.*
q *Which remaineth for ever firme and stable, and can never be shaken.*

CHAP.

CHAP. V.

1 He continueth in the same argument. 6 touching the continual hope of salvation. 8 through faith. 11 not to praise himselfe. 14 stirring he hath God and his Church before his eyes. 17 and esteemeth nothing, but newnesse of life in Christ.

FOr [a] we know that if our earthly house of this tabernacle be destroyed, wee have a building *given* of God, *that is*, an house not made with hands, *but* eternall in the heavens.

2 For therefore we sigh, desiring to be [a] cloathed with our house, which is from [d] heaven.

3 [a] Because that if we be cloathed, we shall not be found [*] naked.

4 For in deed wee that are in this tabernacle, sigh and are burdened because wee would not be uncloathed, but would be cloathed upon, that mortalitie might be swallowed up of life.

5 And he that hath [c] created us for this thing, *is* God, who also hath given unto us the earnest of the Spirit.

6 3 Therefore we are alway [d] bolde, though we know that whiles we are at home in the body, we are absent from the Lord.

7 (For wee walke by [e] faith, and not by sight.)

8 Nevertheless, we are [f] bolde, and love rather to remoove out of the body, and to dwell with the Lord.

9 Wherefore also we [g] covet, that both dwelling at home, and remooving from home, we may be acceptable to him.

10 [*] 4 For we must all [h] appeare before the judgement seat of Christ, that every man may receive the things which are *done* in his body, according to that he hath done, whether *it be* good or evill.

11 5 Knowing therefore that [i] terrour of the Lord, we perswade men, and we are made manifest unto God, and I trust also that we are made manifest in your consciences.

12 [*] 6 For wee praise not our selves againe unto you, but give you an occasion to rejoyce of us, that yee may have *to answere* against them, which rejoyce in the [k] face, and not in the heart.

13 7 For whether we be out of our wit, *we are it* to God; or whether we be in our right minde, *we are it* unto you.

14 8 For the love of Christ [l] constraineth us, 15 Because wee thus judge, that if [m] one be dead for all, then were all dead, and he died for all, that they which live, should not hencefoorth [n] live unto themselves, but unto him which died for them, and rose againe.

16 9 Wherefore, hencefoorth know we no man after the flesh, [o] yea though wee had knowen Christ after the flesh, yet not hencefoorth know we *him* no more.

17 11 Therefore if any man *be* in Christ, *let him be* [a] new creature. [*] Old things are passed away: beholde, all things are become new.

18 12 And all things *are* of God, which hath reconciled us unto himselfe by Iesus Christ, and hath given unto us the ministerie of reconciliation.

19 For God was in Christ, and reconciled the world to himselfe, not imputing their sinnes unto them, and hath [p] committed to us the word of reconciliation.

20 Now then are we ambassadours for Christ: as though God did beseech *you* through us, wee pray you in Christes stead, that ye be reconciled to God.

21 For he hath made him *to be* [q] sinne for us, which [r] knew no sinne, that wee should be made the [s] righteousnesse of God in him.

1 Taking occasion by the former comparison, hee compareth this miserable body, as it is in this life, to a traile and bodie like tabernacle, against which hee setteth the heavenly Tabernacle, so terming that sure and everlasting condition of this fine body glorified in heaven, insomuch, sayeth he, that we are not onely not addicted to this tabernacle, but also doe with sobbes and sighs desire rather that tabernacle. And so this place also concerning the glory to come, is put within the search of the dignitie of the ministrie, as the other was, wherof we spake in the beginning of the second Chapter.

a Hee calleth the glory of immortalitie, which we shall be as it were cloathed with, a garment.

b Heavenly, not that the substance of it is heavenly, but for the glory of it.

2 An exposition of the former saying: we doe not without cause, desire to be clad with the heavenly house, that is, with that everlasting and immortall glory, as with a garment: for when we depart hence, we shall not remaine naked, having once cast off the covering of this bodie, but we shall take our bodies againe, which shall put on, as it were another garment besides: and therefore we sigh not for the vnsearchable of this life, but for the desire of a better life. Neither is this desire in vaine, for we are made to that life, the pledge wherof we have, even the Spirit of adoption. * Revel. 16. 15. c He meaneth that first creation, to give us to understand, that our bodies were made to this end, that they should be cloathed with heavenly immortality. 3 Hee inferreth upon that sentence which went next before, thus, Therefore, seeing that we know by the Spirit, that we are strangers so long as we are here, we patiently suffer this variance (for we are now so with God, that we beholde him but by faith, and are therefore now absent from him) but so that we aspire and have a longing always to him: therefore also we behave our selves so, that we may be acceptable to him, both while we live here, and when we goe from hence to him. d He calleth them (bolde) which are always resolved with a quiet & settled minde to suffer what dangers soever, nothing doubting, but their end shall be happy. e Faith of those things which we hope for, and not having God presently in our view. f And yet we are in such sort bolde, and doe so passe on our pilgrimage with a valiant and quiet minde, that yet no withstanding, we had rather depart hence to the Lord. g And seeing it is so, we strive to live so, that both in this our pilgrimage here wee may please him, and that at length wee may be received home to him. * Rom. 14. 10. 4 That no man might thinke it to pertaine to all, which he spake of that heavenly glory, hee addeth, that every one shall first render an account of his pilgrimage, after that he is departed from hence.

h We must all appeare personally, and enquiry shall be made of us, that all may see, how we have lived. 5 Now hee poseth own, and taking occasion of the former sentence, returneth to the former chapter verse 16 confirming his owne sinceritie and his fellowes. i That terrible judgement. 6 Hee remooveth all suspition of pride, by a new reason, because it is behoovable, not for his part, but for theirs, that his Apostleship be counted sincere against the vaine ostentation of a few others.

k In outward disguisings, and that coloured shew of mans wisedome and eloquence, and not in true godlinesse, which is sealed in the heart.

7 The meaning is: Even when I am mad (as some men thinke of me) whilest I seeme as a foole to boast my selfe, I doe it for your profit, no lesse then when I preach the Gospel simply unto you.

l He goeth forward to putting away all ambition or desire of estimation and boasting, for the love of Christ, sayth he, compelleth us hereunto, that seeing he died for us all, which were dead when as we lived as our selves (that is, while we were yet given to these earthly affections) wee in like sort should consecrate our whole life which we have received of him, to him (to wit) being indued with the holy Ghost to this end and purpose, that wee should meditate upon nothing but that which is heavenly. m *Hee speaketh here of sanctification, whereby it commeth to passe that Christ liveth in us.* n *Lo. the Romans chapter 6. and 7.* 9 Hee sheweth what it is, not to live to our selves, but to Christ, to wit, to knowe no man according to the flesh, that is to say, to be so conversant amongst men, as not to care for those worldly and carnall things, as they doe which respect a mans stocke, his countrey, forme, glorie, riches, and such like, wherein men commonly doate, and wherein themselves. 10 An amplification: This is, sayeth hee, so true, that we doe not now thinke carnally of Christ himselfe, who hath nowe left the world, and therefore must be consider ed of us spiritually. 11 An exhortation for every man which is renewed with the Spirit of Christ, to meditate heavenly things, and not earthly. o *As a thing made anew of God, for though a man be not new created when God giveth him the Spirit of regeneration, but one by his qualities are changed, yet notwithstanding it pleased the holy Ghost to speake so, to teach us, that we must attribute all things to the glorie of God: not that we are stockes and blockes, but because God createth in us, both the will to will well, and the power to doe well.* * *Esa.* 43. 19 *revelation* 21. 5.

12 Hee commendeth the excellencie of the ministerie of the Gospell: both by the authoritie of God himselfe, who is the author of that ministerie, and also by the excellencie of the doctrine of it: for it annouseeth atonement with God, by free forgiveneste of our sinnes, and justification offered unto us in Christ, and that so lovingly and liberally, that God himselfe doeth after a sort pray me by the mouth of his ministers, to have consideration of themselves, and not to despise so great a benefit. And whee hee so sayeth, hee plainely reproveth them which falsly challenged to themselves the name of pastours. p *Vsed our labour and travell.* q *A sinner, not in himselfe, but by imputation of the guilt of all our sinnes to him.* r *Who was cleane voide of sinne.* s *Righteous before God, and that with right, in as much as he is not offensuall to us, but being offensuall in Christ, God imputeth it to us through faith.*

CHAP. VI.

1 He exhorteth them to leade their lives as is becommeth Christians. 3 neither to be dismayed in tribulations. 9 nor puffed up with glory. 14 to avoid all uncleannesse. 16 conforting that they are the temples of the living God.

SO [1] we therefore as workers together beseech you, that yee receive not the grace of God in vaine.

1 Men doe not onely need the ministery of the Gospel, before they have received grace, that they may be partakers of it, but also after they have received grace, that they may continue in it.

2 [2] For he sayeth, [*] I have heard thee in a time [a] accepted, and in the day of salvation have I

2 In that that grace is offered, it is of the grace of God, who hath appointed time and seasons to all things, that we may take occasion when it is offered. * *Esa.* 49. 8. a *Which I of my free mercy and love towards thee, liked of and appointed: at which time God powred out that his mercifulnesse in the gospel upon us.*

succoured

ſuccoured thee: beholde now the accepted time, beholde now the day of ſalvation.

3 [3] Wee give no occaſion of offence in any thing, that *our* miniſterie ſhould not be reprehended.

4 But in all things we [b] approoue our ſelves as * the miniſters of God, [4] in much patience, in afflictions, in neceſſities, in diſtreſſes.

5 In ſtripes, in priſons, in [c] in tumults, in labours,

6 [5] By watchings, by faſtings, by puritie, by knowledge, by long ſuffering, by kindneſſe, by the holy Ghoſt, by love unfained,

7 By the [d] word of trueth, by the [e] power of God, by the [f] armour of righteouſneſſe on the right hand, and on the left,

8 By honour, and diſhonour, by evill report, and good report, as deceivers, and *yet* true:

9 As unknowen, and *yet* knowen: as dying, and beholde, we live, as chaſtened, and *yet* not killed:

10 As ſorowing, and *yet* alway reioycing: as poore, and *yet* making many rich: as having nothing, and *yet* poſſeſſing all things.

11 [6] O Corinthians, our mouth is [g] open unto you, our heart is made large.

12 Ye are not [h] kept ſtrait in us, but ye are kept ſtrait in your owne bowels.

13 Now for the ſame recompenſe, I ſpeake as to *my* children, Be you alſo inlarged.

14 [7] Be not unequally yoked with the infidels: for * what fellowſhip hath righteouſnes with unrighteouſneſſe? and what communion hath light with darkneſſe?

15 And what concord hath Chriſt with Beliall? or what [k] part hath the beleever with the infidel?

16 And what agreement hath the Temple of God with idols? * for yee are the Temple of the [l] living God: as God hath ſayd, * I will [m] dwell among them, and walke there: and I will be their God, and they ſhall be my people.

17 * Wherefore come out from among them, and ſeparate your ſelves, ſayth the Lord, and touch none uncleane thing, and I will receive you,

18 * And I will be a Father unto you, and yee ſhall be my ſonnes and daughters, ſayeth the Lord Almighty.

3 He ſheweth the Corinthians a patterne of a true miniſter, in his owne example, and Timotheus and Silvanus, to the end, that (as he purpoſed from the beginning) he might procure authoritie to himſelfe and his like.

b Declare and ſhew indeed.

* 1. Cor. 4. 1.

4 Hee firſt of all reckoneth up thoſe things which are neither alwayes in the miniſters, nor without exception, unleſſe it be according to the affection of the minde, patience onely except, which alſo is one of the vertues which ought to be alwayes in a good miniſter.

c In toſsing to and fro, finding no place of reſt and quietneſſe.

5 Secondly, hee reckoneth up ſuch vertues as are neceſſary, and ought alwayes to be in them, and whereby as by good armour, all leſs and hinderances may be overcome.

d Preaching of the Goſpel.

e Power to worke miracles, and to bring under the wicked.

f Vprightneſſe.

6 Going about to rebuke them, hee ſayth firſt, that he dealeth with them ſincerely and with an open and plaine heart, and therewithall complaineth that they do not the like in loving againe their Father. g *The opening of the mouth and heart, betoketh a moſt earneſt affection in him that ſpeaketh, as it fareth commonly with them that are in ſome great joy.* h *You are in mine heart, as in an houſe, and that no narrowe or ſtrait houſe, for I have opened my whole heart to you, but you are inwardly ſtrait laced to me ward.* i *After the manner of the Hebrewes, he calleth theſe tender affections which reſt in the heart, bowels.* 7 Now he rebuked them boldly, for that they became fellowes with infidels in outward idolatry, as though it were a thing indifferent. And this is the fourth part of this Epiſtle, the concluſion whereof is, that ſuch as the Lord hath vouchſafed the name of his children, muſt keepe themſelves pure, not only in mind, but alſo in body, that they may wholly be holy unto the Lord. * *Eccleſ. 13. 18.* k *What can there be between them?* * 1 *Cor. 3. 16. and 6. 19.* l *He ſetteth the living God againſt idols.* * *Levit. 26. 11.* m *God dwelleth with us, becauſe Chriſt is become God with us.* * *Iſa. 52. 11.* * *Iere. 31. 1.*

CHAP. VII.

1 *Leſt by overmuch urging them he ſhould diſmay their tender minds,* 2 *he proveth that all that he ſayd,* 4 *proceeded of the great good will he bare unto them:* 8 *and therefore they ſhould not be offended, that he made them ſory,* 10 *and brought them to repentance not to be repented of.*

SEeing then we have theſe promiſes, dearely beloved, let us cleanſe our ſelves from all filthineſſe of the [a] fleſh and ſpirit, and finiſh *our* ſanctification in the feare of God.

a Both of bodie and ſoule, that by their meanes the ſanctification may be perfect, conſiſting in both the parts thereof.

2 [1] [b] Receive us: we have done wrong to no man: we have corrupted no man: we have defrauded no man.

3 I ſpeake it not to *your* [c] condemnation: for I have ſayd before, that ye are in our hearts, to die and live together.

4 I uſe great boldneſſe of ſpeech toward you: I reioyce greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our fleſh had no reſt, but we were troubled on every ſide, fightings without, and terrours within.

6 But God, that comforteth the [d] abiect, comforted us at the [e] comming of Titus:

7 And not by his comming onely, but alſo by the conſolation wherewith hee was comforted of you, when he told us your great deſire, your mourning, your fervent minde to me ward, ſo that I reioyced much more.

8 [a] For though I made you ſory with a letter, I repent not, though I did repent: for I perceive that the ſame Epiſtle made you ſory, though *it were* but for a ſeaſon.

9 I now reioyce, not that ye were ſory, but that ye ſorowed to [f] repentance: for ye ſorowed godly, ſe that in nothing ye were hurt by us.

10 For [g] godly ſorow cauſeth repentance unto ſalvation, not to be repented of: but the worldly ſorow cauſeth death.

11 For beholde, this thing that ye have beene godly ſory, what great care hath it wrought in you: yea, what clearing of your ſelves: yea, *what* indignation: yea *what* feare: yea, *how* great deſire: yea, *what* a zeale: yea, *what* revenge: in all things yee have ſhewed your ſelves, that yee are pure in this matter.

12 Wherefore, though I wrote unto you, I did not it for his cauſe that had done the wrong, neither for his cauſe that hath the iniurie, but that our care toward you in the [h] ſight of God might appeare unto you.

13 Therefore we were comforted, becauſe ye were comforted: but rather wee reioyced much more for the ioy of Titus, becauſe his ſpirit was refreſhed by you all.

14 For if that I have boaſted any thing to him of you, I have not bene aſhamed: but as I have ſpoken unto you all things in trueth, even ſo our boaſting unto Titus was true.

15 And his ioward affection is more abundant toward you, when he remembreth the obedience of you all, *and* how with feare and trembling yee received him.

16 I reioyce *therefore* that I may put my confidence in you in all things.

1 He returneth againe from that admonition to his owne perſon, opening the teſtimonies both of his faithfulneſſe and alſo of his continuall good will towards them.

b Let me have ſome place amongſt you, that I may teach you.

c To condemne you of unkindnes or treachery.

d Whoſe hearts are caſt downe, and are very far ſpent.

e With thoſe things which Titus tolde me of you at his comming, to wit, how fruitfully you reade over my letters, moreover and beſides that, I am exceedingly refreſhed with his preſence.

2 An obiection: But thou haſt handled us roughly: the Apoſtle anſwereth that he uſed not this roughnes without griefe. And hee addeth moreover, that he is alſo glad now that he drave them to that ſorow, although it was againſt his will, ſince it was ſo profitable unto them: for there is a ſorow not onelie praiſe worthy, but alſo neceſſary, to wit, whereby repentance groweth by certaine degrees, for the which repentance hee praiſeth them highly. And this is the firſt part of this Epiſtle.

f Inſomuch that that ſorow did you much good toward the amending of your leudnes and ſinnes.

g Godly ſorow is when we are not terrified with the feare of puniſhment, but becauſe we feele we have offended God our moſt mercifull Father: contrary to this, there is one other ſorow, that onely feareth puniſhment, of when a man is vexed for the loſſe of ſome worldly goods: the fruit of the firſt, is repentance, the fruit of the ſecond, is deſperation, unleſſe the Lord helpe ſpeedily. h It was not coloured nor counterfeit, but ſuch as I dare ſtand to before God.

CHAP. VIII.

1 *He exhorteth them by the example of the Macedonians,* 9 *and alſo you of Chriſt himſelfe,* 14 *to be liberall toward the ſaints:* 16 *for which purpoſe, he ſheweth that Titus,* 23 *and another brother came unto them.*

WE [1] doe you alſo to wit, brethren, of the [a] grace of God beſtowed upon the Churches of Macedonia,

1 The firſt part of this epiſtle containing divers exhortations to ſtirre the Corinthians to liberality, wherewith the poverty of the Church of Hieruſalem might be holpen in time convenient. And firſt of all he ſetteth out before them the example of the Churches of Macedonia, which otherwiſe were brought by great miſerie to extreme povertie, to the ende that they ſhould follow them. a The benefit that God beſtowed upon the Churches,

ches

b For those manifolde afflictions wherewith the Lord tried them, did not onely not quaile their ioyfull readinesse, but also made it much more excellent, and famous.
c Of their owne accord they were liberall
d He calleth that, Grace, that other men would have called a burden. And this verse is to be expounded by the fifth verse.
e He amplifieth the forwardnes of the Macedonians, in this, that they also desired Paul to stirre up the Corinthians to accomplish the giving of almes, by sending againe of Titus unto them.
3 Thirdly he warneth them that they deceive not their expectation which they have conceived of them.
a At the request of the Macedonians.
f Then appeareth the naturalnesse of our love, when as in deede, and that frankely and freely, we helpe our brethren, even for Christ his sake.
4 The fourth argument taken from the example of Christ.
5 He taketh good heede that hee seeme not to yeeld it out of them by constraint, for unlesse it be voluntarie, God doeth not accept it.
g Not onely to doe, but also to doe willingly: for he noteth out a readie willingnes without any inforcement by any other men, much lesse came it of ambition and vainglory.
6 Against such as use to excuse themselves, because they are not rich, as though it were onely proper to rich men to helpe the poore.
7 Christian liberalitie is mutuall, that proportion may be observed.
* Exod. 19.18.
8 Hee commendeth Titus and his two companions for many causes, both that their credit might not be suspected, as though hee had sent them slily to spoyle the Churches, and also that they might be so much the readier to contribute.
i In the preaching of the Gospell.
k These almes which are bestowed for the relieefe of the Church of Hierusalem,
l In this plentifull liberalitie of the Churches, which is commited to our trust.
Rom. 12.17.

ches of Macedonia.

2 Because in b great triall of affliction their ioy abounded, and their most extreme povertie abounded unto their rich liberalitie.

3 For to *their* power (I beare record) yea, and beyond their power they were c willing.

4 And prayed us with great instance that wee would receive the d grace, and fellowship of the ministring which is toward the Saints.

5 a And *this they did*, not as we looked for: but gave their owne selves, first to the Lord, and *after* unto us by the will of God.

6 That wee should exhort Titus, that as hee had begun, so hee would also accomplish the same grace among you also.

7 Therefore, as ye abound in every thing, in faith and word, and knowledge, and in all diligence, and in your love towards us, *even so see* that ye abound in this grace also.

8 e This say I not by commandement, but because of the f diligence of others: therefore proove I the f naturalnesse of your love.

9 4 For yee know the grace of our Lord Iesus Christ, that hee being rich, for your sakes became poore, that yee through his povertie might be made rich.

10 5 And I shew *my* minde herein: for this is expedient for you, which have begun not to doe onely, but also to g will, a yeere agoe.

11 Now therefore performe to doe it also, that as *there was* a readinesse to will, even so yee may performe it of that which ye have.

12 6 For if there be first a willing minde, it is accepted according to that a man hath, and not according to that he hath not.

13 7 Neither *is it* that other men should be eased and you grieved: But upon h like condition,

14 at this time your abundance *supplieth* their lacke: That also their abundance may be for your lacke, that there may be equalitie.

15 As it is written, * Hee that *gathered* much, had nothing over, and he that *gathered* little, had not the lesse.

16 8 And thanks *be* unto God, which had put in the heart of Titus the same care for you.

17 Because he accepted the exhortation, yea, be was so carefull that of his owne accord he went unto you.

18 And wee have sent also with him the brother, whose praise *is* in the Gospel thorowout all the Churches.

19 (And not so onely, but is also chosen of the Churches to be a fellow in our iourney, concerning this k grace that is ministred by us unto the glory of the same Lord, and *declaration* of your prompt minde.)

20 Avoiding this, that no man should blame us in this l aboundance that is ministred by us.

21 * Providing for honest things, not onely before the Lord, but also before men.

22 And wee have sent with them our brother, whom wee have oft times proved to be diligent in many things, but now much more diligent, for the great confidence, which *I have* in you.

23 Whether *any do enquire* of Titus, *he is* my fellow and helper to you ward: or of our m brethren, they are messengers of the Churches, *and* the n glory of Christ.

24 Wherefore shew towarde them, and before the o Churches the proofe of your love, and of the reioycing that we have of you.

dealing, in whose presence you are, for so much as you see the messengers whom they have chosen by all their consents, and sent them unto you.

CHAP. IX.

1 Why, albeit he thinke well of their ready willes, 3 yet earnestly exhorteth them, 4 hee yeeldeth a reason: 6 He compareth almes to seede sowing, 10 which God doeth repay with great gaine.

FOr 1 as touching the ministring to the Saints, it is superfluous for me to write unto you.

2 For I know your readines of minde, whereof I boast my selfe of you unto them of Macedonia, *and say*, that Achaia was prepared a yeere agoe, and your zeale hath provoked many.

3 Now have I sent the brethren, least our reioycing over you should be in vaine in this behalfe, that ye (as I have sayd) be ready.

4 Least if they of Macedonia come with mee, and finde you unprepared, we (that wee may not say, you) should be ashamed in this my a constant boasting.

5 Wherefore, I thought it necessarie to exhort the brethren to come before unto you, and to finish your benevolence appointed afore, that it might be ready, *and come* as of benevolence, and not as of b niggardinesse.

6 1 This yet *remember*, that hee which soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.

7 As every man c wisheth in his heart, *so let him give*, not * d grudgingly, or of e necessitie: * for God loveth a cheerefull giver.

8 And God is able to make f all grace to abound toward you, that ye alwayes having all sufficiencie in all things, may abound in g every good worke,

9 (* As it is written, He hath sparsed abroad and hath given to the poore: his benevolence remaineth for h ever.

10 Also hee that findeth seed to the sower, will minister likewise bread for food, and multiplie your seed, and increase the i fruits of you benevolence.)

11 That on all parts ye may be made rich unto all liberalitie, which causeth through us thanksgiving unto God.

12 2 For the ministration of this service not onely supplieth the necessities of the Saints, but also abundantly causeth many to give thanks to God,

13 (Which by the k experiment of this ministration prayse God for your l voluntarie sub-

m Titus his two companions.
n By whom the glory of Christ is set forth.
o All Churches shall be witnesses of this your godly

1 He wisely meeteth with the suspition which the Corinthians might conceive, as though the Apostle in urging them so carefully, should doubt of their good will: Therefore he wisheth that hee doeth it not to teach them what they ought to helpe the Saints, seeing that he had become Surety for them to the Macedonians, but onely to stirre them up which were running of themselves to the ende that all things might both be in a better readinesse, and also be more plentifull.
a The word which he useth, signifieth such a stayednesse and setlednesse of minde, as cannot be moved with any terrour or feare
b As from covetous men.
2 Almes must be given neither niggardly, nor with a loathfull minde, or hardly: But a franke and free almes is compared to a sowing which hath a most plentifull harvest of most abundant blessings following it.
c Determineth and appointeth freely with himselfe.
* Rom. 12.8.

d With a sparing and niggardly heart. *e Against his will, as loath to be evill reported of.* * *Eccles. 35.10.* *f All God his bountifull liberality.* *g To helpe others by all meanes possible, in doing them good in their necessities.* * *Psalme 112.9.*
h In everlasting: Now David speaketh of a man that feareth God, and beareth his neighbour, who shall never want (saith he) to give to others. *i There is none so good an inheritance to the godly, as bountifulnesse is.*
3 Another excellent and double fruit of liberalitie towards the Saints, is this: that it giveth occasion to praise God, and that our faith is also thereby made manifest. k By this proofe of your liberality in this helping and succouring of them. l In shewing with one consent, that you acknowledge that only Gospel which you have willingly submitted your selves unto, declaring thereby, that you agree with the Church of Hierusalem.

m Least by his great commendation and praise, the Corinthians should be puffed up, he shutteth up this exhortation with this exclamation.

mission to the Gospel of Christ, and for your liberall distribution to them, and to all men)

14 And in their prayer for you, to long after you greatly, for the abundant grace of God in you.

15 m Thankes therefore *be* unto God for his unspeakeable gift.

CHAP. X.

a He sheweth with what confidence, 4 with what weapons, 6 and with what revenge he is armed against the cabillations of the wicked. 7 and that, when he is present, his deedes have no lesse power, 11 then his wordes have force when he is absent.

1 He returneth to the defence of his Apostleship, but so that he useth this authoritie therein: for hee warneth them earnestly and gravely, using also terrible threatnings to shew themselves such as are apt to be instructed. And he reasoneth certaine proud men which made no better accompt of him, then of a bragging Thraso, in that he used to be sharpe against them when he was absent: because they sawe no great maiestie in him after the maner of men, and besides, had prooved his lenitie, notwithstanding that in his absence, he had written to them sharpely. Therefore first of all he professeth that he was gentle and moderate, but after the example of Christ: but if they continue still to despise his gentlenesse, he protesteth unto them that he will shew in deede how

NOw a I Paul my selfe beseech you by the meekenesse, and a gentlenesse of Christ, which when I am present among you *am* base, but am bolde toward you being absent:

2 And *this* I require you, that I neede not to be bolde when I am present, with that same confidence, wherewith I thinke to be bolde against some, which esteeme us as though we walked b according to the flesh.

3 a Nevertheless, though wee walke in the flesh, yet we do not warre after the flesh.

4 (For the weapons of our warrefare are not c carnall, but mightie through d God, to cast downe holdes.)

5 Casting downe the imaginations, and every high thing that is exalted against the knowledge of God, a and bringing into captivitie every thought to the obedience of Christ.

6 And having ready the vengeance against all disobedience, when your obedience is fulfilled.

7 a Looke ye on things after the e appearance? If any man trust in himselfe that he is Christes, let him consider this againe of himselfe, that as he *is* Christes, even so *are* we Christes.

8 For though I should boast somewhat more of our authoritie, which the Lord hath given us for edification, and not for your destruction, I should have no shame.

9 *This I say*, that I may not seeme as *it were* to feare you with letters.

10 For the letters, sayeth he, are sore and strong, but his bodily presence is weake, and his speach is of no value.

11 Let such one thinke this, that such as wee are in word by letters, when wee are absent, such *will we be* also, in deede, when we are present.

12 f For we b dare not make our selves of the number, or to compare our selves to them, which praise themselves: but they understand not that they measure themselves with i themselves, and k compare themselves with themselves.

13 But we will not reioyce of things, which are not within *our* measure, * but according to the measure of the line, whereof God hath distributed unto us a measure to attaine even unto you.

14 For wee stretch not our selves beyond *our* measure, as though we had not attained unto you: for even to you also have wee come *in preaching* the Gospel of Christ.

15 Not boasting of things which are m without *our* measure: *that is*, of others mens labours: and wee hope, when your faith shall increase, to be magnified by you according to your line abundantly,

16 And to preach the Gospel in those *regions* which *are* beyond you: not to reioyce in n another mans line: *that is*, in the things that are prepared already.

17 *6 But let him that reioyceth, reioyce in the Lord.

18 For he that praiseth himselfe, is not allowed, but he whom the Lord praiseth.

CHAP. XI.

a He testifieth that for the great love's sake he beareth to the Corinthians, he is compelled 5 to utter his owne praises: 9 and that he beswea his labor on them without any rewards, 13 that the false apostles should not surpasse him in any thing. 22 whom he farre excelled in those things which are praise worthy in deed.

WOuld a to God, ye could suffer a little my foolishnesse, and in deed, ye suffer me.

2 For I am ielous over you, with a godly iealousie: for I have prepared you for one husband, to b present you *as* a pure virgine to Christ:

3 But I feare least as the * serpent beguiled Eve through his subtilty, so your minds should be corrupt from the simplicity that is in d Christ:

4 a For if he that commeth, preacheth e another Iesus whom we have not preached: or if ye receive another spirit whom yee have not received: either another Gospel which ye have not received, ye might well have suffered *him*.

5 Verely I suppose that I was not inferiour to the very chiefe Apostles.

6 3 And though *I be* f rude in speaking, yet *I am* not *so* in knowledge, but among you we have bene made manifest to the uttermost, in all things.

7 4 Have I committed an offence, because I abased my selfe, that ye might be exalted, & because I preached to you the Gospel of God freely?

8 I robbed other Churches, and tooke wages *of them* to do you service.

9 And when I was present with you, and had need, * I was not slouthfull to the hinderance of any man: for that which was lacking unto me, the brethren which came from Macedonia,

a That *nature which is inclined to mercie, rather then to rigour of iustice.* b As though I had no other aide and helpe then that which outwardly I seeme to have: and therefore Paul setteth his flesh, that is, his weake condition and state, against his spirituall and Apostolique dignitie. 2 Secondly he witnesseth, that although he be like unto other men, yet hee commeth furnished with that strength, which no bodies of man can match, whether they resist by craft and deceit, or by force and might, because he warreeth with divine weapons. c Are not such as men get them authoritie with all one of another, and doe great actes. d Stand upon that infinite power of God. 3 An amplification of this spirituall vertue, which in such sort conquereth the enemies be they never so crafte and mightie, that it bringeth some of them by repentance unto Christ, and iustly revengeth others, that are stubburnly obstinate separating them from the other which suffer themselves to be ruled. 4 Hee beateth into their heads that same matter, with great weight of wordes and sentences.

e Do ye iudge of things according to the outward shew. f Not being told of it by mee. g He noteth our some one that was the seeder man of this speech.

5 Being constrained to refell the foolish bragges of certaine ambitious men, he witnesseth, that they are able to bring nothing, but that they falsly perswade themselves of themselves: and as for himselfe, although hee bragge of excellent things, yet bee will not passe the boundes which God hath measured him out, according whereunto he came even unto them in preaching the Gospel of Christ, and trusteth that hee shall goe further, when they have so profited that hee shall not need to tary any longer amongst them to instruct them. And hereunto to adde d an amplification, in that hee never succeeded other men in their labours. h This is spoken after a taunting sort.

i *Yea a divine perswasion that they have of themselves, they take upon them they care not what.* k *They contemne all other, and measure all their doings onely by themselves.* l *Of those things which God hath not measured to me.* * *Epist. 4, 7.*

m *As though God had divided the whole world among the apostles, to be husbanded.* n *In countreys which other men have prepared and husbanded with the preaching of the Gospell.*

* *Iere. 9, 24. 1. Corinth. 1, 31.*

1 He somewhat mitigateth that which he spake of himselfe, and therewith also prepareth the Corinthians to heare other things, witnessing that he seeketh nothing else but to approve himselfe to God, whose glory he onely seeketh.

2 He granteth that after a sort he playeth the foole in this vaunting of things, but he addeth that he doth it against his will, for their profit because hee seeth them deceived by certaine vaine and crafty men, through the craft and subtilitie of Satan.

a He speaketh as a wooer, but yet at one that seeketh them not for himselfe, but for God.

b To marrie you together.

* Gene. 3, 4.

c This place is to be marked against them which loathe that plaine and pure simplicitie of the Scriptures, in comparison of the colours and paintings of mans eloquence.

d Which is meet for them y are in Christ.

2 He sheweth that they deceive themselves, if they looke to receive of any other man, either a more excellent Gospel, or more excellent gift of the holy Ghost. e A more perfect doctrine of Iesus Christ. 3 He confesseth the slanders of those Thrasoes, I grant, sayth he, that I am not so eloquent an Orateur, but yet they can not take away the knowledge of the Gospel from me, wherewith you have had good proofe, and that every manner of way. f *Paul lacked not that kinde of eloquence which is meet for man, and fit for the Gospel, but he willingly wanted that painted kinde of speech, which so many now a dayes hunt after and so love.* 4 Another slander, to wit, that he was a rascall, and lived by the labour of his owne hands. But herein, sayth the Apostle, what can you lay against me, but that I was content to take any paines for your sakes, and when I lacked, to travell for my living with mine owne handes in yam, and parsly also when poverty constrained mee. I chose rather otherwise to serve my sustenance, then to be any burden to you, although I preached the Gospel unto you? * Chap. 12. 13.

supplied.

supplied, and in all things I kept, *f* and will keepe my selfe, that I should not be grievous unto you.

10 The *g* trueth of Christ is in me, that this reioycing shall not be *h* shut up against mee in the regions of Achaia.

11 Wherefore? because I love you not? God knoweth.

12 But what I doe, that will I doe, that I may cut away occasion from them which desire occasion, that they might be found like unto us in that wherein they *i* reioyce.

13 *k* For such false apostles are deceitfull workers, and transforme themselves into the Apostles of Christ.

14 And no marveile: for Satan himselfe is transformed into an Angel of *k* light.

15 Therefore it is no great thing, though his ministers transforme themselves, as though *they vvere* the ministers of righteousnesse, whose end shallbe according to their workes.

16 *l* I say againe, Let no man thinke that I am foolish, or else take me even as a foole, that I also may boast my selfe a litle.

17 That I speake, I speake it not after the Lord: but as *it vvere* foolishly, in this *my* great boasting.

18 Seeing that many reioyce after the flesh, I will reioyce also.

19 For ye suffer fooles gladly, because that yee are wise.

20 *m* For ye suffer, even if a man bring you into bondage, if a man devoure *you*, if a man take *your goods*, if a man exalt himselfe, if a man smite you on the face.

21 I speake as concerning the *i* reproach: as though that we had bene *m* weake: but wherein any man is bold (I speake foolishly) I am bolde also.

22 They are Hebrewes, ✣ so am I: they are Israelites, so am I: they are the seede of Abraham, so am I.

23 They are the ministers of Christ (I speake as a foole) I am *n* more: in labours more aboundant: in stripes above measure: in prison more plenteously: in *o* death oft.

24 Of the Iewes *p* five times received I fourtie *stripes* save one.

25 I was *q* thrise ✣ beaten with roddes: I was ✣ once stoned: I suffred thrise ✣ shipwracke: night and day have I beene in the deepe sea.

26 In iourneying *I vvas* often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Gentiles, in perils in the citie, in perils in wildernesse, in perils in the sea, in perils among false brethren,

27 In wearinesse and *r* painefulnesse, in watching often, in hunger and thirst, in fastings often, in colde and in nakednesse.

28 *s* Beside the things which are outward, I am combered dayly, *and have* the care of all the Churches.

29 Who is weake, and I am not weake? Who is offended, and I burne not?

30 *t* If I must needes reioyce, I will reioyce of mine infirmities.

31 The God, even the Father of our Lord Iesus Christ, which is blessed for evermore, knoweth that I lie not.

32 In ✣ Damascus the governour of the people vnder King Aretas, layde watch in the citie of the Damascens, and woulde have caught mee.

33 But at a window was I let downe in a basket through the wall, and escaped his hands.

CHAP XII.

1 *He deth even unwillingly make rehearsall,* 3 *of the heavenly visions,* 4 *that were revealed unto him,* 6 *for which though he might in deede glory, yet he will not,* 10 *being privy of his owne infirmities:* 11 *but they drive him to this kinde of folly,* 20 *in that they give eare to certaine vaine glorious persons, who draw them from Christ.*

IT *a* is not expedient for me no doubt to reioyce: for I will come to visions and revelations of the Lord.

2 I know a man *a* in Christ above fourteene yeeres agoe, (whether *he vvere* in the body, I cannot tell, or out of the body, I cannot tell: God knoweth) which was taken up unto the *b* third heaven.

3 And I knowe such a man (whether in the body, or out of the body, I cannot tell: God knoweth.)

4 How that he was taken up into *c* Paradise, and heard words which *d* cannot be spoken, which are not *e* possible for man to utter.

5 *a* Of such a man will I reioyce: of my selfe will I not reioyce, except it be of mine infirmities.

6 For though I would reioyce, I should not be a foole, for I will say the trueth: but I refraine, lest any man should thinke of me above that hee seeth in me, or that he heareth of me.

7 *a* And least I should be exalted out of measure through the aboundance of revelations, there was given unto me a *f* pricke in the flesh, the messenger of *g* Satan to buffet me, because I should not be exalted out of measure.

8 For this thing I besought the Lord *h* thrise that it might depart from me.

9 And he sayd unto me, My grace is sufficient

9 He addeth this in conclusion further, that the Corinthians might be ashamed to despise him, upon whose care almost all Churches depended, as it was plainely seene by experience.

10 He turneth that against the adversaries, which they obiected against him: as if he should say, They alledge my calamities, to take away my authoritie from me: but if I would boast my selfe, I would take no better argument: and God himselfe is my witnesse that I devise and forge nothing.

✣ *Acts* 9. 24.

1 He goeth forward to his purpose, and because those bragging mates boasted of revelations, he reckoneth up those things which lift him up above the common capacitie of men: but he useth a prefiace, and excuseth himselfe advisedly.

a *I speake this in Christ, that is, I is spoken without vaine glory, for I facke nothing but Christ Iesus onely.*

b *Into the highest heaven: for we neede not to dispute subtilly upon the word (Third) but yet this place is to be marked against them which would make heaven to be every where.*

c *So the Grecians name that which we call a parke, that is to say, a place where trees are planted, and wilde beasts kept, by which name they that translated the olde Testament out of the Hebrewe into Greeke called the garden Eden, whereunto Adam was put straight after his creation, as a most delicate and pleasant place. And here unto grew it, that that blessed seate of the glory of God is called by that name.*

d *Which no man is able to utter.*

e *Which the Saints themselves are not by any meanes able to expresse, because it is God himselfe. Thus doeth Clemens Alexandrinus expound this place, Strom. 5.*

2 To remoove all suspicion of ambition hee witnesseth that hee braggeth not of those things as of his owne, but as out of himselfe, and yet notwithstanding saieth nothing, least by this occasion other men should attribute more unto him then in deede hee is: and therefore he had rather glory in his miseries.

3 An excellent doctrine: why God will have even his best servants to be vexed of Satan and by all kinde of temptations, to wit, least they should be too much puffed up, and also that they may be made perfect by that continuall exercise.

f *He meaneth concupiscence, that sticketh fast in us, as it were a pricke, in so much that it constrained Paul himselfe being regenerate, to cry out, I doe not that good that I would, &c. And he calleth it a pricke, by a borrowed kinde of speach taken from thornes, or stumpes, which are very dangerous and hurtfull for the feete, if a man walke through woods that are put downe.*

g *Which setteth those lusts on fire.*

h *Oft.*

f An amplification: so farre is he from being ashamed of this act, that he hath also resolved with himselfe to doe no otherwise hereafter amongst them, to the intent that it may alwayes be truely sayd, that he taught in Achaia for nothing: not that he disdaineth the Corinthians, but that these Thasoes may never hinde the occasion which they have already sought for, and be in the meane season may see some thing before them to follow, that at length they may truely say, that they are like to Paul.

g *This is a forme of an oath, as if he sayd, let me not be thought to have any trueth in me.*

h *I shall be always open to me.*

i *Paul alwayes sayeth all occasions they could, to be equall to him. And therefore seeing they had rather eate up the Corinthians, then preach to them for nothing, they sought another occasion, to wit, to make Paul to take something: which thing if he had done, then hoped they by that meanes to be equall to him: for they made such a shew of zeale and knowledge, and set it forth with such a glosing kinde of eloquence, that some of them even disprised Paul: but he shewed that all this is nothing but colours and painting.*

6 Now at length he painteth out these fellowes in their colours, forewarning that it will come to passe, that they will at length betray themselves, what countenance soever they make of zeale that they have to Gods glory.

k *By light is meant the heavenly glory, whereof the Angels are partakers.* 7 Hee goeth forward boldly, and using a vehement Ironie of kinde of taunting, desireth the Corinthians to pardon him, if for a time he contend as a foole before them being wise, with those lolly fellowes touching those externall things, to wit, touching his flocke, his ancesters, and valiant acts. 8 Before he commeth to the matter, he toucheth the Corinthians, who perswading themselves to very wise men, did not marke in the meane season that those false apostles abused their simplicitie for advantage. l As if he sayd, in respect of that reproach which they doe unto you (I speake it) which surely is as evil as if they did beate you. m Paul is called weake in that he seemeth to the Corinthians a vile and abiect man, a beggerly artificer, a most wretched and miserable idiot, whereas notwithstanding therein Gods mightie power was made manifest. ✣ Phil. 3. 5. n Paul being honourable indeed, defendeth his ministery openly, not for his owne sake, but because he sawe his doctrine come into hazard. o In danger of present death. p He alludeth to that that is written, Deut. 25. 3. and moreover this place sheweth us, that Paul suffred many things which Luke passed over. q Of the Romane Magistrates. ✣ Acts 16. 23. ✣ Acts 14. 19. ✣ Acts 27. 14. r Painfulnes is a troublesome sickne, as when a man is weary and would rest, he is constrained to fall to new labour.

for thee: for my power is made perfect through weakenesse. 4 Very gladly therefore will I reioyce rather in mine infirmities, that the power of Christ may dwell in me.

10 Therefore I take k pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish for Christes sake: for when I am weake, then am I strong.

11 I was a foole to boast my selfe: yee have compelled me: 5 for I ought to have bene commended of you: for in nothing was I inferiour unto the very chiefe Apostles, though I be nothing.

12 The l signe of an Apostle were wrought among you with all patience, with signes, and wonders and great works.

13 For what is it, wherein yee were inferiours unto other Churches, ✤ except that I have not bene m slouthfull to your hinderance? forgive mee this wrong.

14 Behold, the third time I am ready to come unto you, and yet will I not be slouthfull to your hinderance: for I seeke not yours, but you: for the children ought not to lay up for the fathers, but the fathers for the children.

15 And I will most gladly bestow, and will be bestowed for your soules: though the more I love you, the lesse I am loved.

16 6 But be it that I charged you not: yet for as much as I was craftie, I tooke you with guile.

17 Did I pill you by any of them whom I sent unto you?

18 I have desired Titus, and with him I have sent a brother: did Titus pill you of any things? walked we not in the selfe same spirit? *vvalked vve* not in the same steps?

19 7 Againe, thinke yee that wee excuse our selves unto you? we speake before God in n Christ. But *vve doe* all things, dearely beloved, for your edifying.

20 8 For I feare least when I come, I shall not find you such as I would: and that I shalbe found unto you, such as ye would not: and least *there be* strife, envying, wrath, contentions, backbitings, whisperings, swellings, *and* discord.

21 *I feare* least when I come againe, my God abase me among you, and I shall bewaile many of them which have sinned already, and have not repented of the uncleannesse, and fornication, and wantonnesse which they have committed.

k He concludeth that hee will onely see his miseries against the vaine braggers of the false apostles, and therewith also excuseth himselfe, for that by their importunitie, he was constrained to speake so much of these things as he did: to wit, because that if his Apostleship were subverted, his doctrine must needes fall.

i That I might feele the vertue of Christ more and more: For the weaker that our tabernacles are, the more doeth Christs vertue appeare in them.

k I doe not onely take them patiently and with a good heart, but also I take great pleasure in them.

5 Againe he maketh the Corinthians witnesses of those things whereby God had sealed his Apostleshippe amongst them, and against he defendeth by certaine arguments, how farre hee is from all courtousnesse, and also how he is affectioned towards them.

l The arguments whereby it may well appeare, that I am in deede an Apostle of Iesus Christ.

✤ *Chap* 11.9.

m *I was not slouthfull in getting my living with mine owne hands, that I might not be burdensome to you.* 6 He putteth away another most grievous slaunder, to wit, that he did subtilly and by others make his gaine and profite of them. 7 Hee concludeth, that hee writeth not these things unto them, as though hee needed to defend himselfe, for hee is guiltie of nothing: but because it is behoveable for them to doubt nothing of his fidelitie who instructed them. n *As it becommeth him to speake truely and sincerely, that professeth himselfe to be in Christ, that is to say, to be a Christian.* 8 Having confirmed his authoritie unto them, he rebuketh them sharpely, and threatneth them also like an Apostle, shewing that he will not spare them hereafter, unlesse they repent, seeing that this is the third time that he hath warned them.

CHAP. XIII.

1 Comming the third time, 3 He denounceth the sharper vengeance toward them, 5 who have a perfect triall of the power of Christ in his Apostleship: 10 At length hee praieth for their repentance, 11 And wisheth them prosperitie.

LO this *is* the third time that I come unto you. ✤ In the mouth of two or three witnesses shall every word stand.

2 I told you before, and tell you before: as though I had bene present the second time, so write I now being absent to them, which heretofore have sinned, and to all others, that if I come againe, I will not spare,

3 1 Seeing that yee seeke experience of Christ, that speaketh in mee, which towarde you is not weake, but is a mightie in you.

4 For though hee was crucified concerning b *his* infirmitie, yet liveth hee through the power of God. And we no doubt are weake in him, but we shall live with him, through the power of God toward you.

5 ✤ 2 Proove your selves whether ye are in the faith: examine your selves: knowe yee not your owne selves, how that Iesus Christ is in you, except ye be reprobates?

6 3 But I trust that yee shall knowe that wee are not reprobates.

7 Nowe I pray unto God that yee doe none evill, not that we should seeme approoved, but that yee should doe that which is honest: though wee be as c reprobates.

8 For wee can not *doe* any thing against the trueth, but for the trueth.

9 For wee are glad when we are weake, and that ye are strong: this also we wish for, *even* your d perfection.

10 Therefore write I these things being absent, least when I am present, I should use sharpenesse, according to the power which the Lord hath given mee, to edification, and not to destruction.

11 4 Finally brethren, fare ye well: be perfect: be of good comfort: be of one minde: live in peace, and the God of love and peace shall be with you.

12 5 Greet one another with an * holy kisse. All the Saints salute you.

13 The grace of our Lord Iesus Christ, and the love of God, and the communion of the holy Ghost be with you all. Amen.

✤ Deut. 19, 17. mat. 18, 16. Iohn 8. 17. hebr. 10, 28.

1 A most sharpe reprehension, for that, while they despise the Apostles admonitions, they tempt Christes owne patience: and also while they contemne him as wretched and miserable, they lay nothing here in against him, which is not common to him with Christ.

a And will be most mightie to be revenged of you, when needs shalbe.

b As touching that base forme of a servant which he tooke upon him when he abased himselfe.

‡ *1. Cor. 11, 28.*

2 He confirmeth that which he spake of the vertue of God appearing in his ministerie, and hereby the mutuall relation betweene the peoples faith, and the ministers preaching, that they must either reverence his Apostleship, upon whose doctrine their faith is grounded, or they must condemne themselves of infidelitie, and must confesse themselves not to be of Christes body. 3 He mitigateth that sharpenesse, trusting that they will shew themselves towards their faithfull Apostles, apt and willingly to be taught: adding this moreover, that he passeth not for his owne fame and estimation, so that hee may serve to their salvation, which is the onely marke that he shooteth at. c In mens iudgement. d *That all things may be in good order among st you, and the members of the Church restored into their place, which have been shaken and out of place.* 4 A briefe exhortation, but yet such an one as comprehendeth all the parts of a Christian mans life. 5 He saluteth them familiarly, and in conclusion wisheth well unto them. * 1. Cor. 16. 20.

¶ The second *Epistle* to the Corinthians, written from Philippi, a citie in Macedonia, *and sent* by Titus and Lucas.

THE

THE EPISTLE OF THE APOSTLE PAVL TO THE GALATIANS.

CHAP. I.

x Straight after the salutation, 6 He reprehendeth the Galatians for revolting. 9 from his Gospel. 15 which he receiued from God. 17 before he had communicated with any of the Apostles.

PAVL x an Apostle (not a of men, neither by b man, * but by c Iesus Christ, and God the Father which hath raised him from the dead.)

2 And all the brethren which are with me unto the Churches of Galatia:

3 Grace *be* with you, and peace from God the Father, and *from* our Lord Iesus Christ,

4 d Which gave himselfe for our sinnes, that he might deliver us * from this present evil e world according to the will of God even our Father,

5 To whom *be* glory for ever and ever, Amen.

6 f I marveile that ye are so soone g remooved away unto another Gospel, from him that had called you in the grace of Christ.

7 h Which is not another *Gospel*, save that there be some which trouble you, and intend to i pervert the Gospel of Christ.

8 But though that we, or an Angel from heaven preach unto you otherwise then that which we have preached unto you, let him be k accursed.

9 As we said before, so say I now againe, If any man preach unto you otherwise, then that yee have received, let him be accursed.

10 l For now preach I b mans *doctrine* or Gods? or goe I about to please men? for if I should yet please men, I were not the servant of Christ.

11 * m Now I certifie you, brethren, that the Gospel which was preached of me, was not after man.

12 For neither received I it of man, neither was I taught it, but by the i revelation of Iesus Christ.

13 n For ye have heard of my conversation in time past, in the Iewish religion, how that ♣ I persecuted the Church of God extremely, and wasted it,

14 And profited in the Iewish religion above many of my companions of mine owne nation, and was much more zealous of the k traditions of my fathers.

15 But when it pleased God (which had l separated me from my mothers wombe, and called *me* by his grace.)

16 To reveale his Sonne m in mee, that I should preach him * among the Gentiles immediatly, n I communicated not with o flesh and blood:

17 Neither came I againe to Hierusalem to them which were Apostles before me, but I went into Arabia, and turned againe unto Damascus.

18 Then after three yeeres I came againe to Hierusalem to visite Peter, and aboade with him fifteene dayes.

19 And none other of the Apostles saw I, save Iames the Lords brother.

20 Now the things which I write unto you, behold, *I witnesse* p before God, that I lie not.

21 After that, I went into the coastes of Syria and Cilicia: for I was unknowen by face unto the Churches of Iudea which were in Christ.

22 But they had heard onely *some say*, He which persecuted us in time past, nowe preached the q faith which before he destroyed.

23 And they glorified God for me.

1 A salutation comprehending in few words, the summe of the Apostles doctrine, and also besides straightway from the beginning, shewing the gravitie meete for the authoritie of an Apostle, which he had to maintaine against the false apostles.

4 He sheweth who is the authour of the minister generally: for herein the whole ministery agreeth, that whether they be Apostles, or Shepheards, or Doctours, they are appointed of God.

b He toucheth the instrumental cause: for this is a peculiar prerogative to the Apostles, to be called immediatly from Christ.

♣ Titus 1.3.

c Christ no doubt is man, but bee is God also, and head of the Church, and in this respect to be exempted out of the number of men.

1 The summe of the true Gospel is this, that Christ by his onely offering, saveth us being chosen out from the world, by the free decree of God the Father. ♣ Luke 1.74.

d *Out of that most corrupt state which is without Christ.*

3 The first part of the Epistle wherein he witnesseth that he is an Apostle, nothing inferiour to those chiefe disciples of Christ, and wholly agreeing with them whose names the false apostles did abuse. And he beginneth with chiding, reproving them of lightnesse for that they gave eare so easily unto them which perverted them and drew them away to a new Gospel.

e *He useth the passive voyce, to cast the fault upon the false apostles, and he useth the time that now is, to give them to understand, that it was not already done, but in doing.* 4 He warneth them in time to remember that there are not many Gospels, and therefore whatsoever these false apostles pretend which had the Law, Moses and the Fathers in their mouthes, yet they are in deede so many corruptions of the true Gospel, insomuch that hee himselfe, yea and the very Angels themselves, (and therefore much more these false apostles) ought to be holden accursed, if they goe about to change the least iote that may be in the Gospel, that hee delivered to them before.

f *For there is nothing more contrary to faith or free iustification, then iustification by the Law, or by our deserving.* g *Looke Rom. 9.3.* 5 A confirmation taken both from the nature of the doctrine it selfe, and also from that maner which he useth in teaching, for neither, saith hee, did I teach those things which pleased men as these men doe which put part of salvation in externall things, and workes of the Law, neither went I about to procure any mans favour. And therefore the matter it selfe sheweth that that doctrine which I delivered unto you, is heavenly. h Hee toucheth the false apostles who had nothing but men in their mouthes, and he, though hee would derogate nothing from the Apostles, preacheth God and not men. * 1. Cor. 15.1. 6 A second argument to proove that this doctrine is heavenly, because hee had it from heaven, from Iesus Christ himselfe, without any mans helpe, wherein hee excelleth them whom Christ taught here on earth after the maner of men. i This place is to be understood of an extraordinary revelation, for otherwise the Sonne alone revealed his Gospel by his Spirit, although by the ministery of men which Paul shutteth out here. 7 Hee prooveth that hee was extraordinarily taught of Christ himselfe, by the history of his former life, which the Galatians, themselves know well enough: for saith hee, it is well knowen in what schoole I was brought up, even from a childe, to wit amongst that deadly enemies of the Gospel. And that no man may cavill and say that I was a scholler of the Pharises in name onely and not in deede, no man is ignorant, how that I excelled in Pharisaisme, and was suddenly made of a Pharise, an Apostle of the Gentiles, so that I had no space to be instructed of men.

♣ *Acts 9.8.*

k *Hee calleth them the traditions of his Fathers, because he was not only a Pharise himselfe, but also had a Pharise to his father.*

l *He speaketh of Gods everlasting predestination, whereby he appointed him to be an Apostle, wherein he maketh three degrees, that everlasting counsaile of God, his appointing from his mothers wombe, and his calling: here is no mention at all, we see, of workes for sience.*

m *To me, and this is a kinde of speech which the Hebrues use, whereby this is given us to understand, that this gift commeth from God.*

♣ *Ephes 3.8.*

n Because it might be objected, that indeede he was called of Christ in the way, but afterward, was instructed of the Apostles and others, whose names (as I said before) the false apostles abused to destroy his Apostleship, as though he delivered another Gospel then the true Apostles did, and as though hee were not of their number, which are to be credited without exception: therefore Paul answereth, that he began straightway after his calling to preach the Gospel at Damascus and in Arabia, and was not from that time in Hierusalem but onely fifteene dayes, where hee saw onely Peter & Iames, and afterwards, he began to teach in Syria and Cilicia, with the consent and approbation of the Churches of the Iewes, which knew him onely by name so farre off was it, that he was there instructed of men. o With any man in the world. p That is a kinde of oath. q The doctrine of faith.

CHAP. II.

1 That the Apostles did nothing disagree from his Gospel. 3 he declareth by the example of Titus being uncircumcised, 11 and also by his admonishing the same against Peters dissimulation. 17 And so he passeth to the handling of our free iustification by Christ, &c.

THen a fourteene yeers after, I went up againe to Hierusalem with Barnabas, and tooke with me Titus also.

2 And I went up by revelation, and declared unto them that Gospel which I preach among the Gentiles, but particularly to them that were the chiefe, least by any meanes I should runne, or had runne b in vaine:

3 But neither yet Titus which was with mee, though he were a Grecian, was compelled to be circumcised.

4 To wit, for the c false brethren which were craftily sent in, and crept in privily to spie out our liberty which we have in Christ Iesus, that they

1 Now he sheweth how he agreeth with the Apostles, with whom he granted that he conferred touching his Gospel which he taught among the Gentiles, fourteene yeeres after his conversion, and they allowed it in such sort, that they constrained not his fellow Titus to be circumcised, although some

tormented themselves thereto, which traiterously layd wait against him but in vaine: neither did they adde the least iote that might be to the doctrine which hee had preached, but contrarywise they gave to him and Barnabas the right hands of fellowship, and acknowledged them as Apostles appointed of the Lord to the Gentiles. a *Unfruitfully, for as touching his doctrine, Paul doubted not of it, but because there were certaine reports cast abroad of him, that hee was of another opinion then the rest of the Apostles were, which thing might have hindered the course of the Gospel, therefore he laboured to remedy this sore.* b *Which by deceit, and counterfait holynesse crept in amongst the faithfull.*

might bring us into bondage.

5 To whom we gave not place by c subiection for an houre, that the d trueth of the Gospel might continue with e you.

6 But by them which seemed to be great, *I was not taught* (whatsoever they were in time passed, I am nothing the better: * God accepteth no mans person) for they that are the chiefe, did adde nothing to me *above that I had*.

7 But contrariwise, when they sawe that the Gospel over the f uncircumcision was committed unto mee, as *the Gospel* over the circumcision was unto Peter:

8 (For hee that was mighty by Peter in the Apostleship over the circumcision, was also mighty by me toward the Gentiles.)

9 And when Iames, and Cephas, and Iohn, knew of the grace that was given unto me, which are g counted to be pillars, they gave to me and to Barnabas the right h hands of fellowship, that wee *should preach* unto the Gentiles, and they unto the circumcision.

10 *Warning* onely that wee should remember the poore: which thing also I was diligent to doe.

11 i And when Peter was come to Antiochia, I withstood him to his l face: for he was to be condemned.

12 m For before that certaine came from Iames, hee ate with the Gentiles: but when they were come, he withdrew and separated himselfe, fearing them which were of the circumcision.

13 And the other Iewes played the hypocrites likewise with him, in so much that Barnabas was k led away with them by that their hypocrisie.

14 But when I saw, that they went not the l right way to the m trueth of the Gospel, I saide unto Peter before all men, If thou being a Iew, liuest as the Gentiles, and not like the Iewes, why n constrainest thou the Gentiles to doe like the Iewes?

15 o We *which are* Iewes p by nature, and not p sinners of the Gentiles.

16 q Knowe that a man is not iustified by the works of the Law, but by the faith of Iesus Christ, even we, *I say*, have beleeved in Iesus Christ, that we might be iustified by the faith of Christ, and not by the workes of the Lawe, because that by the workes of the Law, r no flesh shalbe iustified.

17 *4 If then while s we seeke to be made righteous by Christ, wee our selves are found sinners, is Christ therefore the minister of sinne? God forbid.

18 For if I builde againe the things that I have destroyed, I make my selfe a trespasser.

19 For I through the Law am dead to the t Law, that I might live unto God.

20 I am crucified with Christ, but I live, *yet* not u I any more, but Christ liveth in mee: and in that that I nowe live in the x flesh, I live by the faith in the Sonne of God, who hath loved me, and given himselfe for me.

21 *5 I doe not abrogate the grace of God: for if righteousnesse *be* by the Lawe, then Christ died without a y cause.

c By submitting our selves to them, and betraying our owne libertie.
d The true and sincere doctrine of the Gospel, which remained safe from being corrupt with any of these mens false doctrines.
e Vnder the Galatians name, he understandeth all nations.
* Deuter. 10, 17. 2. chron. 19, 7. iob 34. 19. acts 10, 34. rom. 2, 11. ephes. 6, 9. col. 3, 25. 1. pet. 1, 17.
f Among the Gentiles, as Peter had to preach it among the Iewes.
g Whom alone and onely, these men count for pillars of the Church, and whose name they abuse to deceive you.
h They gave us their hand in token that we agreed wholly to the doctrine of the Gospel.
i Before all men.
k Another most vehement proofe of his Apostleship, and also of that doctrine which he had delivered concerning free iustification by faith onely, because that for this thing onely he reprehended Peter at Antioch, who offended herein, in that for a few Iewes sakes which came from Hierusalem, he played the Iew, and offended the Gentiles which had beleeved.
k By example rather then by iudgement.
l Word for word, with a right foote, which be setteth against halting and dissembling which is backward.
m He calleth the trueth of the Gospel both the doctrine it selfe, and also the use of doctrine, which we call the practise.
n Hee saith they were constrained, which played the Iewes by Peters example.
3 The second part of this Epistle, the state whereof is this: we are iustified by faith in Christ Iesus without the workes of the Law: which thing he propounded in such sort, that first of all hee meeteth with an obiection, (for I also saith hee am a Iew, that no man may say against mee, that I am an enemie to the Law,) and afterward, he confirmeth it by the expresse witnesse of David.
o Although we be Iewes, yet we preach iustification by faith because we know undoubtedly, that no man can be iustified by the Law.
p So the Iewes called the Gentiles, because they were strangers from Gods covenant.
q In Iesus Christ.
r No man, and in this word (flesh) there is a great vehemencie, whereby is meant that the nature of man is utterly corrupt.
* Rom. 3, 19.
4 Before he goeth any further, he meeteth with their obiection, which abhorred this doctrine of free iustification by faith, because say they, men are by this meanes withdrawen from the study of good workes. And in this sort is the obiection. If sinnes should be iustified through Christ by faith without the Law, Christ should approve sinners, and should as it were exhort them thereunto by his ministerie. Paul answereth that this consequence is false, because that Christ destroyeth sinne in the beleevers: For so saith hee, doe men flee unto Christ, through the terrour and feare of the Law that being quit from the curse of the Law and iustified, they may be saved by him, that together therewithall, he beginneth in them by little and little, that strength and power of his which destroyeth sinne: to the end that this old man being abolished by the vertue of Christ crucified, Christ may live in them, and they may consecrate themselves to God. Therefore if any man give himselfe to sinne after he hath received the Gospel, let him not accuse Christ nor the Gospel but himselfe, for that he destroyeth the worke of God in himselfe.
s He goeth from iustification to sanctification, which is another benefit we receive by Christ, *if we lay hold on him by faith.*
t The Law that terrifieth the conscience, bringeth us to Christ. and he onely causeth us to die to the Law indeede, because that by making us righteous, he taketh away from us the terrour of conscience, and by sanctifying us, causeth through the mortifying of lust in us, that it cannot take such occasion to sinne by the rest of sinne which the Law maketh, as it did before Rom. 7, 10, 11.
u The same that I was before.
x In this mortall body.
y This second argument taken of an absurditie: if men may be iustified by the Law, then was it not necessary for Christ to die.

CHAP. III.

1 *He rebuketh them, for suffering themselves to be drawen from the grace of free iustification in Christ, most lively set out unto them.* 6 *Hee bringeth in Abrahams example.* 10 *Declaring the effects.* 21 *and cause of the giving of the Law.*

1 Foolish Galatians, who hath bewitched you, that ye should not obey the trueth, to whom Iesus Christ before was described in your a sight, *and* among you crucified?

2 This onely would I learne of you, Received ye the b Spirit by the workes of the Law, or by the hearing of c faith *preached*?

3 * Are ye so foolish, that after ye have begun in the Spirit, ye would now be made perfect by the d flesh?

4 3 Have yee suffered so many things in vaine? if so be it be even in vaine.

5 4 Hee therefore that ministreth to you the Spirit, and worketh miracles among you, *doeth hee it* through the workes of the Lawe, or by the hearing of faith *preached*?

6 5 *Yea rather* as e Abraham beleeved God, and it was * imputed to him for righteousnesse.

7 6 Know ye therefore, that they which are of faith, the same are the children of Abraham.

8 7 For the Scripture foreseeing, that God would iustifie the Gentiles through faith, preached before the Gospel unto Abraham, *saying*, * 8 In thee shall all the Gentiles be f blessed.

9 So then they which be of faith, are blessed g with faithfull Abraham.

1 The third reason or argument taken of those gifts of the holy Ghost, wherewith they were indued from heaven after they had heard and beleeved the Gospel by Pauls ministerie: which seeing they were so evident to all mens eyes, that they were as it were lively images, wherein they might behold the trueth of the doctrine of the Gospel, no lesse then if they had behold with their eyes Christ himselfe crucified, in whose onely death they ought to have their trust, he marveileth how it could be that they could be so bewitched by the false apostles.
a Christ was laid before you, so notably and so plainely, that you had his lively image as it were represented before your eyes, as if he had bene crucified before you.
b Those spirituall graces and gifts, which were a seale as it were to the Galatians, that the Gospel which was preached to them was true.
c Of the doctrine of faith.
2 The fourth argument mixed with the former, & it is double, If the Law be to be ioyned with faith, this were not to goe forward, but backward, seeing that those spirituall gifts which were bestowed upon you, are more excellent then any that could proceed from your selves. And moreover, it should follow, that the Law is better then Christ. because it should perfect and bring to end that, which Christ began onely.
d By the, flesh) he meaneth the ceremonies of the Law, against which he setteth the Spirit, that is, the spirituall working of the Gospell.
3 An exhortation by maner of upbraiding, that they doe not in vaine suffer so many conflicts.
4 He repeateth the third argument, which was taken of the effect, because hee had interlaced certaine other arguments by the way.
5 The first argument which is of great force, and hath three grounds. The first, That Abraham was iustified by faith, to wit, by free imputation of righteousnesse according to the promise apprehended by faith, as Moses doeth most plainely witnesse.
e Looke Rom. 4.
* Gen. 15, 6. rom. 4, 3. iames 2, 23.
6 The second, that the sonnes of Abraham must be esteemed and accounted of by faith.
7 The third, that all people that beleeve, are without exception, comprehended in the promise of the blessing.
8 Gene. 12, 3. & 18, 18. & 22, 18. & 26, 4. & 28, 14.
8 A proofe of the first and second grounds, out of the worde of Moses.
f Blessing in this place, signifieth the free promise by faith.
9 The conclusion of the fifth argument: Therefore as Abraham is blessed by faith, so are all his children (that is to say all the Gentiles that beleeve) blessed. that is to say, freely iustified.
g With faithfull Abraham, and not by faithfull Abraham, to give us to understand that the blessing commeth not from Abraham, but from him, by whom Abraham and all his posteritie is blessed.

10 The sixth argument: the conclusion whereof is also in the former verse taken of contrarier, thus. They are accursed which are of the workes of the Law, that is to say, which value their righteousnes by the performance of the Law. Therefore they are blessed which are of faith: that is, they which have righteousnesse by faith.

11 A proofe of the former sentence or proposition: and the proposition of this argument is this: Cursed is hee that fulfilleth not the whole Law.

✣ Deut.27.26.

12 The second proposition with the conclusion: But no man fulfilleth the Law. Therefore no man is iustified by the Law. Or els, All are accursed which seeke righteousnesse by the workes of the Law. And there is annexed also this maner of proofe of the second proposition, to wit, Righteousnesse, & life are attributed to faith. Therefore no man fulfilleth the Law. ✣ *Hab.2.4.rom.1.17.heb.10.10.* 13 Here is a reason shewed of the former consequence: Because the Lawe promiseth life to all that keepe it, and therefore if it be kept, it iustifieth and giveth life. But the Scripture attributing righteousnesse and life to faith, taketh it from the Lawe, seeing that faith iustifieth by imputation: and the Law by the performing of the worke. * *Leuit.18.5.* 14 A preventing of an obiection: How then can they be blessed whom the Law pronounceth to be accursed? Because Christ susteined the curse which the Law laid upon us, that we might be quit from it. 15 A proofe of the answere by the testimonie of Moses. ✣ *Deut.21.23.* *h Christ was accursed for us, because he bare the curse that was due to us, to make us partakers of his righteousnesse.* 16 A conclusion of all that was sayd before in the handling of the fifth and sixth reasons: to wit, that both the Gentiles are made partakers of the free blessing of Abraham in Christ and also that the Iewes themselves, of whose number the Apostle counteth himselfe to bee cannot obtaine that promised grace of the Gospel which he calleth the Spirit, but onely by faith. And the Apostle doth severally apply the conclusion both to the one and the other, preparing himselfe a way, to the next argument, wherby he declareth that that one onely seed of Abraham, which is made of all peoples can no otherwise be ioyned and growe up together, but by faith in Christ. 17 He putteth forth two generall rulers before the next argument, which is the seventh in order: That one is, that it is not lawfull to breake covenants and contracts which are iustly made and according to Law amongst men, neither may any thing be added unto them: The other is, that God did so make a covenant with Abraham, that hee would gather together his children which consist both of Iewes and Gentiles into one body (as appeare by that which hath bene said before) For he did not say, that he would be the God of Abraham and of his seedes, (which things notwithstanding should have bene sayd, if he had many and divers seedes, as the Gentiles apart and the Iewes apart,) but that he would be the God of Abraham, and of his seede, as of one. i *I will use an example which is common among you, that you may be ashamed you give not so much to Gods covenants, as you doe to mans.* ✣ *Heb.9.17.* k *Authentically, as we call it.* 28 He putteth forth the summe of the seventh argument, to wit, that both the Iewes and Gentiles growe together in to one body of the seede of Abraham, in Christ onely: so that all are one in Christ, as it is afterward declared, vers. 21. l *Paul speaketh not of Christs person, but of two peoples, which grew together in one in Christ.* 19 The eight argument taken of comparison, thus: If a mans covenant (being authenticall) be firme and strong, much more Gods covenant. Therefore the Law was not given to abrogate the promise made to Abraham, which had respect to Christ, that is to say, the end whereof did hang of Christ. m *Which tende to Christ.* 20 An enlarging of that argument, thus: Moreover and besides that the promise is of it selfe firme and strong, it was also confirmed with the prescription of long time, to wit of 430. yeeres, so that it could in no wise be broken. 21 An obiection: We grant that the promise was not abrogated by the covenant of the Law, and therefore we ioyne the Law with the promise. Nay, saith the Apostle, these two cannot stand together, to wit, that the inheritance should both be given by the Law and also by promise, for the promise is free: whereby it followeth, that the Law was not given to iustifie, for by that meane the promise should be broken. n *By this word (inheritance) is meant the right of the seed, which is, that God should be our God, that is to say, that by vertue of the covenant that was made with faithfull Abraham, we that be faithfull, might by that meanes be blessed of God as well as he.*

10 For as many as are of the workes of the Lawe, are vnder the curse: 11 For it is written, ✣ Cursed is every man that continueth not in all things, which are written in the booke of the Law, to doe them.

11 12 And that no man is iustified by the Law in the sight of God, it is evident: ✣ for the iust shall live by faith.

12 13 And the Law is not of faith: but * the man that shall doe these things, shall live in them.

13 14 Christ hath redeemed us from the curse of the Law, made a curse for us, (15 for it is written, ✣ h Cursed is every one that hangeth on tree.)

14 16 That the blessing of Abraham might come on the Gentiles through Christ Iesus, that wee might receive the promise of the Spirit through faith.

15 17 Brethren, I speake as i men doe: * though it be but a mans covenant, when it is k confirmed, *yet* no man doeth abrogate it, or addeth any thing thereto.

16 Now to Abraham and his seede were the promises made. He saith not, and to the seedes, as *speaking* of many: but, And to thy seede, as of one, 18 which is l Christ.

17 19 And this I say, that the covenant that was confirmed afore of God m in respect of Christ, the 20 Law which was foure hundreth and thirty yeeres after, cannot disanull, that it should make the promise of none effect.

18 21 For if the n inheritance *be* of the Lawe, *it is* no more by the promise, but God gave it freely unto Abraham by promise.

19 22 Wherefore then *serveth* the Law? It was added because of the o transgressions, till the seed came, unto the which the promise was made: 23 and it was p ordained by q Angels in the hand of a Mediatour.

20 Nowe a Mediatour is not *a Mediatour* of one: 24 but God is one.

21 25 *Is* the Lawe then against the promises of God? God forbid: For if there had beene a Lawe given which could have given life, surely righteousnesse should have bene by the Lawe.

22 But the r Scripture hath * concluded s all vnder sinne, that the t promise by the faith of Iesus Christ should be given unto them that beleeve.

23 26 But before faith came, we were kept vnder the Law, *as vnder* a garison, and shut up unto u that faith, which should afterward be revealed.

24 Wherefore the Law was our schoolemaster *to bring us* to Christ, that we might be made righteous by faith.

25 But after that faith is come, we are no longer vndera scholemaster.

26 27 For ye are all the sonnes of God by faith, in Christ Iesus.

27 28 For all ye that are y baptized into Christ, have z put on Christ.

28 There is neither Iew nor Grecian: there is neither bond nor free: there is neither male nor female: for ye are all a one in Christ Iesus

29 And if *ye be* Christes, then are ye Abrahams seede, and heires by promise.

22 An obiection which riseth of the former answere: If the inheritance be not by the Law (at the least in part) then why was the Law given, after that the promise was made? Therefore saith the Apostle, to reproove men of sinne, and so teach them to looke unto Christ: in whom at length that promise of saving all people together, should be fulfilled, and not that the Law was given to iustifie men.

o *That men might understand, by discovering of their sinnes, to the onely grace of God, which he revealed to Abraham, and that in Christ.*

p *Vntill the partition wall was broken downe, and that full seede sprang up, framed of two peoples, both of Iewes and Gentiles: for by this word Seede, we may not understand Christ alone by himselfe, but coupled and ioyned together with his body.* 23 A confirmation of the former answere taken from the maner and forme of giving the Law: for it was given by Angels striking a great terrour into all, and by Moses a Mediatour comming betweene Now they that are one, needs no Mediatour, but they that are twaine at the least, and that are at variance one with another. Therefore the Law is false and the Mediatour, were witnesses of the wrath of God, and not that God would by this meanes reconcile men to himselfe, and abolish the promise, or adde the Law unto the promise 7 *Commanded and ordered, or proclaimed.* r *By the service and ministerie.* 24 A taking away of an obiection, least any man might say, that sometimes by consent of the parties which have made a covenant, something is added to the covenant, or the former covenants are broken. This, saith the Apostle, commeth not to passe in God, who is alwayes one, and the selfe same, and like himselfe. 25 The conclusion uttered by a maner of asking a question, and it is the same that was uttered before vers. 7. but proceeding of another rule: So that the argument is new, and is this: God is alwayes like unto himselfe: Therefore the Law was not given to abolish the promises But it should abolish them if it gave life for by that meanes it should iustifie, and therefore it should abolish that iustification which was promised to Abraham and to his seede by faith. Nay it was rather given to bring to light the guiltinesse of all men, to the end that all beleevers fleeing to Christ promised might be freely iustified in him. s *By this word, Scripture, he meaneth the Law.* ✣ *Rom.3.9.* t *All men and whatsoever commeth from man.*

u *In every one of these words there lyeth an argument against the merits of workes, for all these words, promise, faith, Christ, might be given, to beleevers are void of merites, and not one of them can stand with deserving workes.* 26 Now there followeth another handling of the second part of this Epistle: the state whereof is this: although the Law (that is, the whole governement of Gods house according to the Law) doe not iustifie, is it therefore to be abolished, seeing that Abraham himselfe was circumcised, and his posteritie held still the use of Moses Law? Paul affirmeth that it ought to be abolished, because it was instituted for that end and purpose, that it should be as it were a schoolemaster and keeper to the people of God, vntill the promise appeared in deede, that is to say, Christ, and the Gospel manifestly published with great efficacie of the Spirit. x The cause why wee were kept vnder the Law, is set downe here-27 Because age changeth not the condition of servants, hee addeth that we are free by condition, and therefore, seeing we are out of our childehoode, wee have no more neede of a keeper and Schoolemaster. 28 Vsing a generall particle, least the Iewes at the least should not thinke themselves bound with the band of the Law, hee pronounceth that Baptisme is common to all beleevers, because it is a pledge of our deliverie in Christ, as well to the Iewes as to the Grecians, that by this meanes all may be truely one in Christ, that is to say, that promised seede to Abraham and inheritours of everlasting life. y *He setteth Baptisme secretly against circumcision, which the false apostles so much bragged of.* z *The Church must put on Christ, as it were a garment, and be covered with him, that it may be throughly holy, and without blame.* a *You are all as one: and so is this great knot and coniunction signified.*

CHAP. IV.

1 Being deliuered from the bondage of the Lawe, 4 by Christes comming, 9 it is very absurd to slide backe to beggerly ceremonies: 13 Hee calleth them againe therevnto to the puritie of the doctrine of the Gospell, 21 confirming his discourse with a fine allegorie.

1 Hee declareth that by another double similitude, which he sayd before concerning the keeper and scholemaster: For hee saith, that the Law, (that is the whole governement of Gods house according to the Law) was as it were a tutour or overseer appointed for a time, untill such time as that protection and overseeing, which was but for a time, being ended, we should at length come to be at our owne liberrie, and should live as children, and not as servants. Moreover, hee sheweth by the way, that that governance of the Law, was as it were an A B C. and as certaine principles, in comparison of the doctrine of the Gospel.

a *This is added, because he that is alwayes vnder a tutor and gouernour, may hardly be counted a freeman.*

b *The Law is called rudiments, because that by the Law God instructed his Church as were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospel.*

THen I say, that the heire as long as hee is a child, differeth nothing from a servant, though he be Lord of all,

2 But is vnder tutours and governours, a vntill the time appointed of the Father.

3 Even so we, when we were children, were in bondage vnder the b rudiments of the world.

4 2 But when the c fulnesse of time was come, God sent forth his Sonne made of a d woman, *and* made vnder the Lawe,

5 That hee might redeeme them which were vnder the Law, that we * might receive the e adoption of the sonnes.

6 3 And because ye are sonnes, God hath f sent foorth the g Spirit of his Sonne into your hearts, which crieth, Abba, Father.

7 Wherefore, thou art no more a h servant, but a sonne: now if *thou be* a sonne, *thou art* also the i heire of God through Christ.

8 4 But even then, when yee knewe not God, yee did service vnto them, which by nature are not gods:

9 But nowe seeing ye know God, yea, rather are knowen of God, howe turne yee againe vnto impotent and k beggerly rudiments, whereunto *as* from the beginning ye will be in bondage l againe?

10 Yee obserue dayes, and moneths, and times, and yeeres.

11 I am in feare of you, least I have bestowed on you labour in vaine.

12 5 Be ye as I (for I am even as you) brethren, I beseech you: ye have not hurt me at all.

13 And ye know, how through m infirmitie of the flesh, I preached the Gospel unto you at the first.

14 And the n trial of me which was in my flesh, ye despised not, neither abhorred: but ye receiveth me as an Angel of God, *yea*, as o Christ Iesus.

15 p What whas then your felicitie? for I beare you record, that if it had bene possible, yee would have plucked out your owne eyes, and have given them unto me.

16 Am I therefore become your enemie, because I tell you the trueth?

17 They are ielous over you q amisse: yea, they would exclude you, r that yee should altogether love them.

18 But it is a good thing to love s earnestly alwayes in a good thing, and not onely when I am present with you.

19 My little children, of whom I travaile in birth againe, untill Christ be formed in you.

20 And I would I were with you now, that I might t chance my voice: for I am in doubt of you.

21 6 Tell me, ye that u will be under the Law, doe ye not heare the Law?

22 For it is written, that Abraham had two sonnes, * one by a servant, and ✠ one by a free woman.

23 But he which was of the servant, was borne after the x flesh: and he which was of the free woman, *was borne* by y promise.

24 By the which things another thing is meant: for z these *mothers* are the a two Testaments, the one which is Agar of mount b Sina, which gendreth unto bondage.

25 (For Agar *or* Sina is a mountaine in Arabia, and it c answered to Hierusalem which nowe is) and d she is in bondage with her children.

26 But Hierusalem, which is e above, is free: which is the mother of us all.

27 7 For it is written, * Reioyce thou barren that beareſt no children: breake foorth, & cry, thou that travaileſt not: for the f desolate hath many moe children, then she which hath an husband.

28 ✣ Therefore, brethren, wee are after the g maner of Isaac, children of the h promise.

29 But as then hee that was borne after the i flesh, persecuted him that *was borne* after the k Spirit, even so *it is* now.

a This is added, because he that is alwayes vnder a tutor and gouernour, may hardly be counted a freeman.

b The Law is called rudiments, because that by the Law God instructed his Church as were by rudiments, and afterward powred out his holy Spirit most plentifully in the time of the Gospel.

c The time is said to be full, when all parts of it are past and ended, and therefore Christ could not have come either sooner or later.

d Hee calleth Marie a woman, in respect of the sexe, and not as the word is used in a contrary sense to a virgine still.

✠ *Rom. 8. 15.*

e The adoption of the sonnes of Gods is from everlasting, but is revealed and shewed in the time appointed for it.

3 Hee sheweth that we are in such sort free and set at libertie, that in the meane season we must be governed by the Spirit of Christ, which reigning in our hearts, may teach us the true service of the Father. But this is not to serve but rather to enioy true liberalitie, as it commeth sonnes and heires.

f By that that followeth he gathereth that that went before: for if we have his Spirit, we are his sonnes, and if we are his sonnes, then are we free.

g The holy Ghost, who is both of the Father and of the Sonne: but there is a peculiar reason why he is called the Spirit of the Sonne, to wit, because the holy Ghost sealeth up our adoption in Christ, and maketh us a full assurance of it.

h The word, servant, is not taken here for one that liveth in sinne, which is proper to the infidels, but for one that is yet vnder the ceremonies of the Law, which is proper to the Iewes.

i Partaker of this blessings.

4 He applieth the former doctrine to the Galatians, with a peculiar reprehension: for in comparison of them, the Iewes might have pretended some excuse as men that were borne and brought up, in that service of the Law. But seeing the Galatians were taken and called out of idolatrie to Christian liberty: what pretence might they have to go backe to those impotent and beggerly rudiments?

k They are called impotent and beggerly ceremonies, being considered apart by themselves without Christ: and againe, for that by that meanes they gave good testimonie that they were beggers in Christ, when as notwithstanding, for men, to fall backe from Christ to ceremonies, is nothing els but to cast away riches, and to follow beggerly.

l By going backeward.

5 He mitigateth and qualifieth those things wherein he might have seemed to have spoken somewhat sharply, very artificiously and divinely, declaring his good will towards them in such sort, that the Galatians could not but either be vtterly desperate when they reade these things, or acknowledge their owne lightnes with teares, and desire pardon.

m Many afflictions. *n Those dayly troubles wherewith the Lord tried me amongst you.*

o For my ministeries sake.

p What a talke was there abroade in the world among the men, how happie you were?

q For they are ielous over you for their owne commodities.

r That they may conuey all your love from me to themselves.

s He setteth his owne true and good love, which was earnestly bent towards them, against the naughtie vicious love of the false apostles.

t Vse other words among you.

6 Because the false apostles alwayes vrged this, that vnlesse the Gentiles were circumcised, Christ could profite them nothing at all: and this diffension of them which beleeved of the circumcision, against them which beleeved of the vncircumcision, was full of offence: the Apostle, after divers arguments whereby he hath refuted their error, bringeth foorth an allegorie, wherein hee sayeth the holy Ghost did shadow not unto us all these mysteries: to wit, that it should come to passe, that two sorts of sonnes should have Abraham a father common to both, but not with like succesſe: for as Abraham begate Ismael, by the common course of nature, of Agar his bondmaid and a stranger, and begate Isaac of Sara a free woman by the vertue of the promise and by grace onely, and the first was noe onely not heire, but also persecuted the heire: So there are two covenants, and as it were two sonnes borne to Abraham of those two covenants, as it were of two mothers. The one was made in Sina, without the land of promise according to which covenant Abrahams children according to the flesh were begotten: to wit, the Iewes which seeke righteousnes by that covenant, that is, by the Law: but they are not heires, nay they shall at length bee cast out of the house, as they that perfecute the true heires. The other was made in that high Hierusalem or in Sion, (to wit, by the sacrifice of Christ) which begetteth children of promise, to wit, believers by the vertue of the holy Ghost, which children (as Abraham) do rest themselves in free promise, and they onely by the right of children shall be partakers of the fathers inheritance, and those servants shalbe shut out.

u That desire so greatly. ✣ *Genesis 16, 15.* ✠ *Genesis 21, 1.*

x As all men are, and by the common course of nature.

y By vertue of the promise, which Abraham layd hold on for himselfe and his true seed, for otherwise Abraham and Sara were past begetting and bearing children.

z These doe represent and shadowe foorth.

a They are called two covenants, one of the old Testament, and other of the New: which were not two in deede, but in respect of the times, and the diversitie of the gouernement.

b He maketh mention of Sina, because that covenant was made in that mountaine, of which mountaine Agar was a shadowe.

c Looke how the case standeth betwixt Agar and her children, even so standeth it betweene Ierusalem and hers.

d That is, Sina. *e Which is excellent, and of great account.* Hee sheweth that in this allegorie, hee that followed the steppes of Esay, who foretold that the Church should bee made and consist of the children of barren Sara, that is to say, of them which onely spiritually should be made Abrahams children by faith, rather then of fruitfull Agar, even then foreshewing the casting off of the Iewes, and calling of the Gentiles.

* Esa. 54. 1. *f* Shee that is destroyed and wasted.

✠ Rom. 8. 9. *g* After the maner of Isaac who is the first begotten of the heavenly Hierusalem, as Ismael is of the slavish Synagogue. *h* That seede, unto which the promise belongeth. *i* By the common course of nature. *k* By the vertue of Gods promise and after a spirituall maner.

30 But what saith the Scripture? ✻ Put out the servant and her sonne: for the sonne of the servant shall not be heire with the sonne of the free woman.

31 g Then brethren, we are not children of the servant, but of the free woman.

CHAP. V.

1 Having declared that we came of the free woman, hee sheweth the price of that freedome, 13 and how wee should use the same, 16 that we may obey the Spirit, 19 and resist the flesh.

STand fast therefore in the libertie wherewith Christ hath made us free, and be not intangled againe with the yoke of bondage.

2 1 ✠ Beholde, I Paul say unto you, that if yee be a circumcised, Christ shall profit you nothing.

3 For I testifie againe to every man, which is circumcited, that he is bound to keepe the whole Law.

4 Ye are ✻ b abolished from Christ whosoever are c justified by the Law, ye are fallen from grace.

5 g For wee through the d Spirit waite for the hope of righteousnesse through faith.

6 3 For in Iesus Christ neither circumcision availeth any thing, neither 4 vncircumcision, 5 but e faith which worketh by love.

7 6 Ye did runne well: who did let you, that ye did not obey the trueth?

8 7 *It is* not the perswasion of f him that calleth you.

9 ✻ 8 A little leaven doeth leaven the whole lumpe.

10 9 I have trust in you through the Lord, that ye will be none otherwise minded: but hee that troubleth you, shall beare *his* condemnation, whosoever he be.

11 10 And brethren, if I yet preach circumcision, why doe I yet suffer persecution? Then is the slander of the crosse abolished.

12 11 Would to God they were even cut off which doe g disquiet you.

13 For brethren, ye have bene called unto libertie: 12 onely use not *your* libertie as an occasion unto the flesh, but by love serve one another.

14 13 For h all the Law is fulfilled in one word, which is this, ✠ Thou shalt love thy neighbour as thy selfe.

15 14 If ye bite and devoure one another, take heede least ye be consumed one of another.

16 15 Then I say, ✠ Walke in the Spirit, and ye shall not fulfill the lusts of the flesh.

17 For the i flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrarie one to another, so that ye cannot doe the same things that ye would

18 And if ye be led by the Spirit, ye are not vnder the Law.

19 16 Moreover the works of the flesh are manifest, which are adulterie, fornication, vncleannes, wantonnesse,

20 Idolatrie, witchcraft, hatred, debate, emulations, wrath contentions seditions, heresies,

21 Envie, murthers, drunkennesse, gluttonie, and such like, whereof I tell you before, as I also have tolde you before, that they which doe such things, shall not inherite the kingdome of God.

22 But the k fruite of the Spirit is love, ioy, peace, long suffering, gentlenesse, goodnesse, faith,

23 Meekenes temperancie: 17 against such there is no law.

24 For they that are Christs, have crucified the flesh with the affections and the lustes.

25 If we l live in the Spirit, let us also walke in the Spirit.

26 18 Let us not be desirous of vaine glorie, provoking one another, envying one another.

2 Another obtestation wherein he plainely witnesseth that iustification of workes, and iustification of faith cannot stand together, because no man can be iustified by the Law, but he that doth fully and perfectly fulfill it. And he taketh the example of circumcision, because it was the ground of all the service of the Law and was chiefly urged of the false Apostles.

✠ Acts 15.11. a Circumcision is in other places called the seale of righteousnesse, but here we must have consideration of the circumstance of the Baptisme come in the place of circumcision. And moreover Paul reasoned according to the opinion that his enemies had of it, which made circumcision a piece of their salvation. ✻ 1. Cor. 1.17. b That is, as he himselfe expoundeth it afterwards, ye are fallen from grace. c That is, seeke to be iustified by the Law, for in deede no man is iustified by the Law. 2 He privily compareth the new people with the old: for it is certaine that they also did ground all their hope of iustification and life in faith and not in circumcision, but for that their faith was wrapped in the ex ernall and ceremoniall worship: but our faith is bare and content with spirituall worship. d Through the Spirit, which ingendreth faith. 3 He addeth a reason, for that now circumcision is abolished seeing that Christ is exhibited unto us with full plentie of spirituall circumcision. 4 He maketh mention also of vncircumcision, least the Gentiles should please themselves in it as the Iewes doe in circumcision 5 The taking away of an objection: If all that worship of the Lawe be taken away, wherein then shall we exercise our selves? In charitie. Loyeth Paul: for faith, whereof we speake, cannot be idle, nay it bringeth forth daily fruits of charitie e So is true faith distinguished from counterfeit faith: for charitie is not ioyned to faith as a fellow fellow, to helpe forward our iustification with faith. 6 Against he childeth the Galatians, but with an admiration and therewithall a praise of their former race, to the end that he may make them more ashamed. 7 He playeth the part of an Apostle with them, and useth his authoritie, denying that that doctrine can come from God which is contrary to his. f Of God ✠ 1. Corinth. 5.6. 8 Hee addeth this, that he may not seeme to contend upon a trifle, warning them diligently (by a similitude which he boroweth of leaven, as Christ himselfe also did) not to suffer the purity of the Apostolical doctrine, to be infected with the least corruption that may be. 9 He mitigateth the former reprehension, casting the fault upon the false Apostles against whom he denounceth the horrible iudgement of God. 10 Hee willeth them to consider how that he seeketh not his owne profit in this matter, seeing that he could eschewe the hatred of men, if he would joyn Iudaisme with Christianitie 11 An example of a true Pastour inflamed with the zeale of Gods glorie and love of his flocke. g For they that preach the Law, cause mens consciences alwayes to tremble.

12 The third part of this Epistle, shewing that the right use of Christian libertie consisteth in this, that being delivered from the slavery of sinne and the flesh, and being obedient to the Spirit we should serve unto one an others salvation through love.

13 He propoundeth the love of our neighbour as a marke whereunto all Christians ought to referre all their actions, and thereunto alleageth the testimonie of the Law.

b This particle (All) must be restrained to the second table.

✠ Levit 19.18. mat 22.39 mar. 12.31. rom. 13.9. iames 2.8

14 An exhortation to the duties of charitie by the profite that ensueth thereof: because that no man provide worse for themselves, then they that bite one another.

15 He acknowledgeth the great weakenesse of the godly, for that they are but in part regenerate: but he willeth them to remember that they are indued with the Spirit of God, which hath delivered them from the slavery of sinne and so of the Law so farre forth as it is the vertue of sinne, that they should not give themselves to lustes. ✠ Rom 13.14. 1. pet 2.11 i For the flesh dwelleth even in the regenerate man, but the Spirit reigneth although not without great strife, as is largely set foorth. Rom. 7 16 He setteth us that particularly which he spake generally, reckoning up some effects of the flesh, and opposing them to the fruites of the Spirit, that no man may presume ignorance. k Therefore they are not the fruits of free will but so farre forth as our will is made free by grace. 17 Least that any man should obiect, that Paul plaied the Sophister, as one who urging the Spirit urgeth nothing but that which the Law commaunded, he sheweth that he requireth not that liberall and outward obedience but spirituall which proceedeth not from the Law, but from the Spirit of Christ which doeth beget us againe, and must and ought to be the ruler and guider of our life. l If we be inuested and endued with the quickening Spirit, which causeth us to die to sinne and live to God let us shew it in our deedes that is by holinesse of life 18 He addeth peculiar exhortations according as he knewe the Galatians subiect to diverse vices: and first of all he warneth them to take heede of ambition, which vice hath two fellowes backbiting and envie, out of which two it cannot be but many contentions must needes arise.

CHAP. VI.

1 Nowe he entreateth particularly of charitie towards such as offende. 6 toward the Ministers of the word, 10 and those that are of the houshoulde of faith. 12 Not like unto such who have a counterfeit zeale of the Law, 13 glorying in the mangling of the flesh, 14 and not in the crosse of Christ.

BRethren, 1 If a man be a suddenly taken in any offence, ye which are b spirituall c restore such one with the d spirit of meekenesse, 2 considering thy selfe, least thou also be tempted.

1 He condemneth immoderate rigour, because that brotherly reprehension ought to be moderated and tempered by the spirit of meekenesse 2 Through the malice of the flesh and the devill b Which are upholden by the vertue of Gods Spirit. c Labour to fill up that that is wanting in him. d This is a kind of speech which the Hebrewes use giving to understand thereby, that all good gifts come from God. 3 He toucheth the sore: for they commonly are most severe iudges, which forget their owne infirmities.

3 He sheweth that this is the end of reprehensions, to raise up our brother which is fallen, and not proudly to oppresse him. Therefore every one must seeke to have commendation of his owne life by approving of himselfe, and not by reprehending others.

e *Christ, in plaine and flat words, calleth the commandement of charitie, his commandement.*

✣ 1. *Cor.* 3. 18

4 A reason wherefore men ought to have the greatest eye upon themselves because that every man shall be iudged before God according to his owne life, and not by comparing himselfe with other men.

2 3 Beare yee one anothers burden, and so fulfill the e Law of Christ.

3 For if any man seeme to himselfe, that he is somewhat, when he is nothing, he deceiveth himselfe in his imagination.

4 But let every man proove his owne worke: and then shall he have reioycing in him selfe onely and not in another.

5 ✻ 4 For every man shall beare his owne burden.

6 5 Let him that is taught in the worde, make him that hath taught him, partaker of f all *his* goods.

7 6 Bee not deceived: God is not mocked: for whatsoever a man soweth, that shall he also reape.

8 For hee that soweth to his g flesh, shall of the flesh reape corruption: but he that soweth to the spirit, shall of the spirit reape life everlasting.

9 ✻ 7 Let vs not therefore be wearie of well doing: for in due season we shall reape, if wee faint not.

10 8 While we have therefore time, let vs doe good unto all men, but especially unto them, which are of the houshold of faith.

5 It is meet that masters should be found by their seruiters, so farre forth as they are able.

f *Of whatsoeuer he is h, according to his ability.*

✣ 1 *Cor.* 9. 7.

6 He commendeth liberalitie towards the poore, and first of all chiefely them which were not ashamed to pretend this and that, and all because they would not helpe their neighbours, as though they could deceive God: and afterward compareth almes to a spirituall sowing, which shall have a most plentifull harvest, so that it shall be very profitable: and compareth covetous nigardlinesse to a carnall sowing, whereof nothing can be gathered but such things as fade away, and perish by and by.

g *To the commodities of this present life.*

✻ 2 *Thes.* 3. 13.

7 Against such as are liberall at the beginning, but continue not, because the harvest seemeth to be deferred very long, as though the seede time and the harvest were at one instant.

8 They that are of the houshold of faith, that is, such as are ioyned with us in the profession of one selfe same religion, ought to be preferred before all other, yet so notwithstanding that our liberalitie extend to all.

11 ✻ 9 Ye see how large a letter I have written unto you with mine owne hand.

12 As many as desire to make a h faire shew in i the flesh, they constraine you to be circumcised, onely because they would not suffer persecution for the k crosse of Christ.

13 For they themselves which are circumcised keepe not the Law, but desire to have you circumcised, that they might reioyce in l your flesh.

14 10 But God forbid that I should m rejoyce, but in the crosse of our Lord Iesus Christ, whereby the world is crucified unto me, and I unto the world.

15 For in Christ Iesus neither circumcision availeth any thing, nor vncircumcision, but a newe creature.

16 And as many as walke according to this rule, peace *shallbe* upon them, and mercy, and upon the n Israel of God.

17 11 From hencefoorth let no man put me to businesse: for I beare, in my bodie the o markes of the p Lord Iesus.

18 12 Brethren, the grace of our Lord Iesus Christ *be* with your q spirit, Amen.

9 The fourth and last part of the Epistle, wherein he returneth to his principall end and purpose: to wit, that the Galatians should not suffer themselves to be led out of the way by the false apostles: and he painteth out those false apostles in their colours, reproouing them of ambition, as men that do not that which they do for any affection and zeale they have to the Law, but only for this purpose, that they may purchase themselves favour amongst their owne sort, by the circumcision of the Galatians.

h *He seeketh a fayre shew against the truetth.*

i *In keeping of ceremonies.*

k *For the preaching of him that was crucified.*

l *That they have entangled you in Iudaisme, and yet he harpeth on the forme of circumcision.*

10 He sticketh not to compare himselfe with them, shewing that on the contrary part hee reioyceth in those afflictions which he suffereth for Christs sake, and as he is despised of the world so doth he in like sort esteeme the world as nought: which is the true circumcision of a true Israelite.

m *When Paul vseth this word in good sense of part, it signifieth to rest a man selfe wholly in a thing, and to content himself therewith.*

n *Vpon the true Israel, whose praise is of God, and not of men. Rom.* 2. 29

11 Continuing still in the same metaphore, he opposeth his miseries and the markes of those stripes which he bare for Christ sake, against the skarre of the outward circumcision, as a true marke of his Apostleship.

o Markes which are burnt into a mans flesh, as they used in old time, to marke their servants that had run away from them.

p For it importeth much, whose markes we beare: for the cause maketh the Martyr, and not the punishment.

12 Taking his farewell of them, he wisheth them grace, and the Spirit against the deceits of the false apostles, which laboured to beat those outward things into their braines.

q With your minde and hearts.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

1 *After the salutation,* 4 *hee entreateth of the free election of God,* 5 *and adoption,* 7. 13 *from whence mans saluation floweth, as from the true and naturall fountaine: and because so high a mysterie cannot be understood,* 16 *he prayeth that the full* 20 *knowledge of Christ, may by God be reuealed unto the Ephesians.*

1 The inscription, and salutation, wherein we have spoken in the former Epistles.

✻ 1. *Cor.* 1, 2.

a *This is the definition of the Saints, shewing what they are.*

✣ 1 *Cor.* 1. 2.

1 PE. 1. 2.

PAul 1 an Apostle of Iesus Christ by the will of God, to the ✻ Saints, which are at Ephesus, and to the a faithfull in Christ Iesus:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

3 ✣ 2 Blessed *be* God, 3 and the Father of our Lord Iesus Christ, 4 which hath blessed us, with b all spirituall blessing in c heavenly things in 5 Christ,

2 The first part of the Epistle, wherein he handleth all the partes of our salvation, propounding the example of the Ephesians, and using divers exhortations and beginning after his maner with thanksgiving.

3 The efficient cause of our salvation is God, not considered confusedly and generally, but as the father of our Lord Iesus Christ.

4 The next finall cause, and in respect of us, is our salvation, all things being bestowed upon us which are necessarie to our salvation, which kinde of blessings is heavenly and proper to the elect.

b *With all kinde of gracious and bountifull goodnesse which is heavenly indeede, and from God onely.*

c *Which God our Father gave us from his high throne from above: or because the Saints have those gifts bestowed in them, which belong properly to the citizens of heaven.*

5 The matter of our salvation is Christ, in whom only wee are indued with spirituall blessing and unto salvation.

4 6 As hee hath chosen us in d him, before the foundation of the world, 7 that we e should f be holy, and without blame g before him in love:

5 8 Who hath predestinate vs, to be adopted through Iesus Christ h in himselfe, according to the good pleasure of his will.

6 9 To the i praise of the glorie of his grace, 10 wherewith hee hath made us freely accepted in *his* belooved.

7 11 By whom wee have redemption through his blood, *even* the forgiveneesse of sinnes, according

6 He declareth the efficient cause, or by what meanes God the Father saveth us in his Sonne. Because saith he, he chose us from everlasting in his Sonne.

d *To be adopted in him.*

7 He expoundeth the next finall cause, which he maketh double, to wit, sanctification and iustification, whereof he will speake hereafter. And hereby also two things are to be noted, to wit, that holinesse of life cannot be separated from the grace of election: and againe what pureneese soever is in us, is the gift of God, who hath freely of his mercie chosen us.

e *Then God did not chuse us, because we were, or otherwise should have beene holy, but to the end we should be holy.*

f *Being clothed with Christs righteousnesse.*

g *Truely, and sincerely.*

8 Another plainer exposition of the efficient cause, and also of eternall election: whereby God is saith to have chosen us in Christ, to wit, because it pleased him to appoint us our when we were not yet borne whom he would make to be his children by Iesus Christ: so that there is no reason here of our election to be sought, but in the free mercie of God, neither is faith which God foresaw, the cause of predestination, but the effect.

h *God respecteth nothing, either that present is, or that is to come, but himselfe onely.*

9 The vttermost and chiefest finall cause is the glory of God the Father, who saveth us freely in his Sonne.

i *That as his bountifull goodnesse deserveth all praise, so also it should be set foorth and published.*

10 Another finall cause more neere, is our iustification, while that he freely accounteth us for iust in his Sonne.

11 An expounding of the materiall cause, how we are made acceptable to God in Christ, for it is he onely, whose sacrifice by the mercy of God is imputed unto us, for forgiveneese of sinnes.

ding

ding to his rich grace:

8 12 k Whereby he hath bene abundant toward us in l all wiſedome and underſtanding.

9 And hath opened unto us the m myſterie of his will 13 according to his good pleaſure, which he hath purpoſed in him.

10 14 That in the diſpenſation of the fulneſſe of the times, hee might n gather together in one all things, both which are in heaven, and which are in earth, *even* in Chriſt:

11 15 In whome alſo wee are choſen when wee were predeſtinate according to the purpoſe of him, which worketh o all things after the counſell of his owne will,

12 That we, which p firſt truſted in Chriſt, ſhould be unto the praiſe of his glorie:

13 16 In whom alſo ye *have truſted*, after that yee heard the q worde of trueth, *even* the Goſpel of your ſalvation, wherein alſo after that yee beleeved, yee were r ſealed with the holy ſ Spirit of promiſe.

14 Which is the earneſt of our inheritance, for the t redemption of that libertie purchaſed unto the praiſe of his glorie.

15 17 Therefore alſo after that I heard of the faith, which ye haue in the Lord Ieſus, and love toward all the Saints,

16 I ceaſe not to give thankes for you, making mention of you in my prayers,

17 18 That the God of our Lorde Ieſus Chriſt, that Father of u glorie, might give unto you the Spirit of wiſedome, and revelation through the x acknowledge of him,

18 That the eyes of your underſtanding may be lightened, that ye may know what the y hope is of his calling, and what the riches of his glorious inheritance *is* in the Saints,

19 19 And what is the exceeding greatneſſe of his power toward us, which beleeve, ✻ according to the working of his mightie power,

20 10 Which hee wrought in Chriſt, when hee raiſed him from the dead, and ſet him at his z right hand in the heavenly *places*,

21 Farre above all principalitie, and power, and might, and domination, and every a Name, that is named, not in this world onely, but alſo in that that is to come,

22 21 And hath made all things ſubiect under his feet, and hath given him over all things *to be* the b head to the Church,

23 Which is his body, *even* the c fulneſſe of him that filleth all in all things.

20 The Apoſtle willeth us to behold in our meſſias, our Chriſt with the eye of faith, that moſt excellent power and glorie of God, whereof all the faithfull are partakers although it be as yet vnſeene darke in us, by reaſon of the ſeigniorie of the croſſe and the weakeneſſe of the fleſh.

z To be ſet on Gods right hand, is to be partaker of the ſoveraigntie which he hath over all creatures.

a Every thing whatſoever it be, or above all things he they of never ſuch power or excellencie.

21 That we ſhould not thinke that that excellent glorie of Chriſt is a thing wherewith we haue nought to doe, he witneſſeth that he was appointed of God the Father head of all the Church, and therefore the body muſt be ioyned to his head, which other wiſe ſhould be a maymed thing without the members: which notwithſtanding is not of neceſſitie (ſeeing that the Church is rather quickened and ſuſtained by the onely vertue of Chriſt, ſo farre off is it, that hee needeth the fulneſſe thereof) but of the infinite goood will and pleaſure of God who vouchſafeth to ioyne us to his Sonne.

b Inſomuch that there is nothing but is ſubiect to him.

c For the love of Chriſt is ſo great toward the Church, that though he doe fully ſatisfie all with all things, yet he eſteemeth himſelfe but a maymed and unperfect head, unleſſe he have the Church ioyned to him as his bodie.

CHAP. II.

1 The better to ſet out the grace of Chriſt, he putteth a compariſon, calling them to mind, 5 that they were altogether caſtawayes and aliants, 5 that they are ſaved by grace. 13 and brought neere. 16 by reconciliation through Chriſt, 17 publiſhed by the Goſpel.

AND 1 ✣ you *hath he quickened*, that were a dead in a treſpaſſes and ſinnes,

1 Hee declareth againe the greatneſs of Gods good will, by comparing that miſerable ſtate wherein we are borne, with that dignitie whereunto we are advanced by God the Father in Chriſt. So that he deſcribeth that condition in ſuch ſort, that he faith, that touching ſpirituall motions wee are not onely borne halfe dead, but wholy and altogether dead.

✣ Col. 2. 13.

2 3 Wherein, in times paſt ye walked, 4 according to the courſe of this worlde, *and* b after the prince that ruleth in the aire, even the ſpirit, that now 5 worketh in the c children of diſobedience.

3 6 Among whome we alſo had our converſation in time paſt in the luſtes of our d fleſh, in fulfilling the will of the fleſh, and of the minde, and 7 were by nature the e children of wrath, as well as f others.

4 8 But God which is rich in mercie, through his great love wherewith he loved us,

5 Even when wee were deade by ſinnes, hath quickened us together in Chriſt, *by whoſe* grace ye are ſaved.

6 And hath raiſed us up g together, and made us ſit together in the heavenly *places* in Chriſt Ieſus.

a Looke Rom. 6. 2.

11 Now he commeth at length to the formall cauſe, that is to ſay, to vocation or preaching of the Goſpel, whereby God executeth that eternall counſell of our free reconciliation and ſalvation in Chriſt. And putting in place of the Goſpel all wiſedome and underſtanding, he ſheweth how excellent it is.

k By which gracious goodneſſe and bountifulneſſe.

l In perfect and ſound wiſedome.

m For unleſſe the Lord had opened unto us that myſterie, we could never have ſo much as dreamed of it out ſelves.

13 Not onely the election, but alſo the vocation proceedeth of meere grace

14 The Father exhibiteth and gave Chriſt, who is the head of all the elect unto the world, at that time which was convenient, according as he moſt wiſely diſpoſed all times from everlaſting. And Chriſt is he in whome all the elect from the beginning of the worlde, (otherwiſe wandering and ſeparated from God) are gathered together: of which ſome were then in heaven when hee came into the earth, (to wit, ſuch as by faith in him to come, were gathered together) and other being founde upon the earth, were gathered together of him and the reſt dayly gathered together.

n The faithfull are ſayd to be gathered together in Chriſt, becauſe they are ioyned together with him through faith, and become as it were one man.

15 He applyeth ſeverally the benefite of vocation to the beleeving Iewes, going backe to the very fountaine, that even they alſo may not attribute their ſalvation neither to themſelves, nor to their ſtocke, nor to any other thing, but to the onely gracious and mercie of God, both becauſe they were called, and alſo becauſe they were firſt called.

o All things are attributed to the grace of God without exception, and yet for all that, wee are not ſtockes, for hee giveth us grace both to will and to be able to doe thoſe things that are good, Philip. 2. 13.

p Hee ſpeaketh of the Iewes.

16 Nowe hee maketh the Epheſians (or rather all the Gentiles equall to the Iewes, becauſe that notwithſtanding they came laſt, yet being called by the ſame Goſpell, they embraced it by faith, and were ſealed up with the ſame ſpirite which is the pledge of election, untill the inheritance it ſelfe be ſeene, that in them alſo the glorie of God might ſhine fourth, and be manifeſted.

q That worde which is trueth indeede, becauſe it commeth from God.

r This is a borrowed kinde of ſpreche taken of a ſeale, which being put to any thing, maketh a difference betweene thoſe things that are authenticall, and others that are not.

ſ With that Spirite, which bringeth not the Law, but the promiſe of free adoption.

t Full and perfect.

17 Hee returneth to the former gratulation, concluding two things together of thoſe things that went before: the firſt is, that all good things come to us from God the Father in Chriſt, and by Chriſt, that for them he may be praiſed of us. The ſecond is that all thoſe things (which he bringeth to two heads, to wit, faith and charitie) are increaſed in us by certaine degrees, ſo that we muſt deſire increaſe of his grace from whome wee have the beginning, and of whom we hope for the end.

18 The cauſes of faith, are God the Father lightning our minds with his holy ſpirit, that we may embrace Chriſt opened unto us in the Goſpel, to the obtaining of everlaſting life, and the ſetting fooreth of Gods glorie.

u Full of maieſtie.

x For it is not enough for us to have knowen God once, but we muſt know him everie day more and more.

y What bleſſings they are which he calleth you to hope for whome he calleth to Chriſt.

19 The excellencie of faith is declared by the effects: becauſe the mightie power of God is ſet foorth and ſhewed therein.

✻ Chap. 3. 7. col. 2. 12.

b Looke Rom. 6. 2.

So then he calleth them dead, which are not regenerate: for as the immortalitie of them which are damned is no life: ſo this knitting together of bodie and ſoule is properly no life, but death in them which are not ruled by the Spirit of God.

a He ſheweth the cauſe of death, to wit, ſinnes.

3 He proveth by the effects that all were ſpiritually dead.

4 He proveth this evil to be univerſall: in ſomuch as all are ſlaves of Satan.

b At the pleaſure of the prince.

5 Men are therefore ſlaves to Satan, becauſe they are willingly rebellious againſt God.

c They are called the children of diſobedience, which are given to diſobedience.

6 After that hee hath ſeverally condemned the Gentiles, hee confeſſeth that the Iewes, amongſt whome he numbreth himſelfe, are not a whit better.

d *By the name of fleſh in the ſcripture, hee meaneth the whole man, which he deuideth into two parts: into the fleſh, which is the part that the Philoſophers terme without reaſon, and into the thought, which they call reaſonable: ſo that he leaveth nothing in man halfe dead: but concludeth that the whole man is of nature the ſonne of wrath.*

7 The concluſion: All men are borne ſubiect to the wrath and curſe of God.

e Men are ſaide to be children of wrath paſſively, that is to ſay, guiltie of everlaſting death by the iudgement of God, who is angrie with them.

f Prophane people which know not God.

8 Now hereof followeth another member of the compariſon, declaring our excellencie: to wit, that by the vertue of Chriſt we are delivered from that death, and made partakers of eternall life, to the end that at length we may reigne with him. And by divers and ſundry meanes hee beareth this into their heads, that the efficient cauſe of this benefite is the free mercie of God: & Chriſt himſelfe is the materiall cauſe: and faith is the inſtrument which alſo is the free gift of God: and the end is Gods glorie.

g To wit, as hee addeth after ward in Chriſt, for as yet this is not fulfilled in us, but onely in our head, by whoſe Spirit we have begun to die to ſinne, and live to God, untill that worke be fully brought to an end: but yet the hope is certaine, for we are as ſure of that we looke for, as we are of that we have received alreadie.

7 That he might shew in the ages to come the exceeding riches of his grace through his kindnes toward us in Christ Iesus.

8 For by [b] grace are yee saved through faith, and that not of your selves. *it is* the gift of God,

9 9 Not of workes, least any man should boast himselfe.

10 For we are [i] his workemanship created in Christ Iesus unto good workes, which God hath ordained, that we should walke in them.

11 10 Wherefore remember that yee beeing in time past Gentiles in the flesh, *and* [k] called vncircumcision of them, which are [l] called circumcision in the flesh, made with hands,

12 That ye were, *I say*, at that time [m] without Christ, and were [n] aliants from the common-wealth of Israel, and were [✣] strangers from the covenants of promise, and had no hope, and *were* without God in the world.

13 11 But now in Christ Iesus, yee which once were farre off, are made neere by the blood of Christ.

14 12 For hee is our peace, which hath made of both one, and hath broken the stoppe of the partition wall,

15 [✣] In abrogating through his flesh the hatred, *that is*, the Law of commaundements *which standeth* in ordinances, for to make of twaine one new man in himselfe, so making peace,

16 And that hee might reconcile both unto God in [o] one bodie by *his* crosse, and [p] slay hatred thereby,

17 13 And came, and preached peace to you which were afarre off, and to them that were neere,

18 For [q] through him we both have an entrance unto the Father by one Spirit.

19 14 Now therefore ye are no more strangers and forreiners: but citizens with the Saints, and of the houshold of God.

20 15 And are built upon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the [r] chiefe corner stone,

21 In whome all the building [s] coupled together, groweth unto an holy Temple in the Lord.

22 In whome yee also are built together to be the habitation of God by the Spirit.

FOr [1] this cause, I Paul [a] the [2] prisoner of Iesus Christ for you Gentiles.

2 If yee have heard of the dispensation of the grace of God, which is given me to youwarde.

3 *That is*, that *God* by revelation hath shewed this mysterie unto mee (as I wrote above in fewe wordes,

4 Whereby when yee reade, yee may knowe mine understanding in the mysterie of Christ.)

5 Which in [b] other ages was not opened unto the sonnes of men, as it is now revealed unto his holy Apostles and Prophets by the Spirit,

6 That the Gentiles should be inheriters also, and of the same [b] bodie, and partakers of his promise in Christ by the Gospel,

7 Whereof I am made a minister by the gifte of the grace of God given unto mee through the effectuall working of his power.

8 Even unto mee the least of all Saints is this grace given, that I should preach among the Gentiles, the unsearchable riches of Christ.

9 And to make cleare unto all men what the fellowship of the mysterie is, which from the beginning of the world hath beene hid in God, who hath created all things by Iesus Christ,

10 [2] To the intent, that nowe unto principalities and powers in heavenly *places*, might be knowen by the Church the [c] manifold wisedome of God.

11 According to the [d] eternall purpose, which he wrought in Christ Iesus our Lord

12 By whome we have boldnesse and entrance with confidence, by faith in him.

13 Wherefore I desire that ye faint not at my tribulations for your sakes, which is your glorie.

14 3 For this cause I bowe my knees unto the Father of our Lord Iesus Christ,

15 (Of whome is named the whole [e] familie in heaven and in earth.)

16 That he might graunt you according to the [f] riches of his glorie, that ye may be strengthened by his Spirit in the [g] inner man,

17 That Christ may dwell in your hearts by faith:

18 That yee, beeing rooted and grounded in [h] love, may be able to comprehend with all Saints, [i] what is the breadth, and length, and depth, and height:

19 And to knowe the [k] love of Christ, which passeth knowledge, that ye may be filled with all [l] fulnesse of God.

20 4 Vnto him therefore that is able to doe exceeding aboundantly above all that wee aske or thinke, according to the power that worketh in us,

21 *Be* praise in the Church by Christ Iesus, throughout all generations for ever, Amen.

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h So then, Grace, that is, of say, the gift of God, and faith, doe stand one with another, to which two these are contrarie. To be saved by our selves, or by our workes. Therefore what meane they which would ioyne together things of so contrarie nature?

9 He taketh away expresly and namely from our workes the praise of iustification, seeing that the good workes themselves are the effects of grace in us.

i He speaketh here of grace, and not of nature: therefore he the workes never so good, looke what they are, they are it of grace.

10 Applying the former doctrine to the Gentiles, he sheweth that they were not only as the Iewes, by nature, but also after an especiall sort, strangers and without God: and therefore they ought so much the rather remember that same so great a benefite of God.

k You were called no otherwise then Gentiles, that all the world might witnesse of your uncleannesse.

l Of the Iewes which were knowe from you by the marke of circumcision, the marke of the covenant.

m Hee beginneth first with Corist, who was the end of all the promises

n You had no right of title, to the common-wealth of Israel.

✣ Rom. 9.4.

11 Christ is the onely bond of the Iewes and Gentiles, whereby they be reconciled to God.

12 As by the ceremonies and worship appointed by the Lawe, the Iewes were divided from the Gentiles, so now Corist, having broken downe the partition wall, ioyneth them both together, both in himselfe, and be wixt themselves, and to God. Whereby it followeth that whosoever stablished the ceremonies of the Lawe, maketh the grace of Christ void: and of none effect.

✣ Col 2.14.

o He alludeth to the sacrifices of the Law, which represented that true and one y sacrifice.

p For hee destroyed death by death, and fastened it as it were to the crosse.

13 The preaching of the Gospell is an effectuall instrument of this grace, common as well to the Iewes as to the Gentiles.

q Christ is the gate as it were, by whome we come to the Father, and the holy Ghost is as it were our lodes man who leadeth us.

14 The conclusion: The Gentiles are taken in to the fellowship of salvation. And he describeth the excellencie of the Church, calling it the citie and house of God.

15 The Lord committed the doctrine of salvation, first to the Prophets, and then to the Apostles the ende whereof, and matter as it were and substance is Christ. Therefore that is indeede the true and Catholique Church, which is builded upon Christ by the Prophets and Apostles, as a spirituall temple consecrated to God.

r That is, the head of the building, for the foundations are as it were the heads of the buildings.

s So that God is the workeman not only of the foundation, but also of the whole building.

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1 He maintaineth his Apostleship against the offence of the crosse, whereon also he taketh an argument to confirme himselfe, affirming that hee was not onely appointed an Apostle of the mercie of God but was also particularly appointed to the Gentiles, to call them on every side to salvation: because God had so determined it from the beginning. Although he deferred a great while the manifestation of that his counsell.

a These wordes, The prisoner of Iesus Corist are taken passively, that is to say, I Paul am cast into prison for maintaining the glory of Christ.

b He meaneth not that none knewe the calling of the Gentiles before, but because very few knew of it, and they that did know it, as the Prophets, had it revealed unto them very darkely, and undersigned.

2 The vnlooked for calling of the Gentiles was as it were a glasse to the heavenly Angels, wherein they might behold the marvelous wisedome of God.

c God never had but one way onely, to save men by: but it had divers fashions and formes.

d Which was before all beginnings.

3 He teacheth by his owne example, that the efficicie of the doctrine dependeth upon the grace of God, and therefore wee ought to praye

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CHAP. III.

1 *Hee declareth that therefore hee suffered many things of the Iewes,* 3 *because hee preached the mysterie touching the salvation of the Gentiles,* 8 *at Gods commandement.* 13 *After he desireth the Ephesians not to faint for his afflictions.* 14 *And for this cause hee prayeth unto God,* 16 *that they may understand the great love of Christ.*

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prayers with the preaching and hearing of the worde: which are needfull not onely to them which are youngings in religion, even to the oldest also, that they growing up more and more by faith in Christ, beeing confirmed with all spirituall giftes may be grounded and rooted in the knowledge of that immeasurable love, wherewith God the Father hath loved us in Christ, seeing that the whole family, whereof part is already received into heaven and part is yet to be on earth, dependeth upon that adoption of the heavenly Father, to his onely Sonne.

e All that whole people which hath but one houshold Father, and that is the Church which is adopted in Corist.

f According to the greatnesse of his mercie.

g Looke Rom. 7.22.

h Wherewith God loveth us: watcheth is the roote of our election.

i How perfect that worke of Christ is in every part.

k Which God hath shewed us in Christ.

l Which passeth all the capacitie of man: so, to comprehend it fully in his minde: for otherwise who so hath the Spirite of God, perceiveth so much (according to the measure that God hath given him) as is sufficient to salvation.

m So that we have aboundant riches, whatsoever things are requisite to make us perfite with God.

4 He breaketh forth into a thankesgiving, whereby the Ephesians also may be confirmed to hope for any thing of God.

CHAP.

CHAP. IIII.

These three laſt Chapters containe precepts of maners. 1 *He exhorteth them to mutuall loue.* 7 *Sundry giftes are therefore beſtowed of God,* 16 *that the Church may be built up.* 18 *Hee calleth them from the vanitie of infidels,* 25 *from lying,* 29 *and from filthy talke.*

1 Another part of the Epiſtle containing precepts of Chriſtian life, the ſumme whereof is this, that every man behaue himſelfe as it is meete for ſo excellent grace of God.

I Therefore, 1 being priſoner in the Lord, pray you that yee walke worthy of the a vocation whereunto ye are called,

2 With all humbleneſſe of mind, and meekeneſſe, with b long ſuffering, ſupporting one another through loue,

3 Endeuouring to keepe the vnitie of the Spirit in the bond of peace.

4 There *is* one body, and one Spirit, even as ye are called in one hope of your vocation.

5 *There is* one Lord, one Faith, one Baptiſme,

6 One God and Father of all, which is c aboue all, and d through all, and e in you all.

7 But vnto every one of us is giuen grace according to the meaſure of the f gift of Chriſt.

8 Wherefore he ſaith, When he aſcended vpon hie, he ledgcaptivity captive, & gaue gifts vnto mē.

9 (Nowe, in that hee aſcended, what is it but that hee had alſo deſcended firſt into the h loweſt parts of the earth?

10 Hee that deſcended, is even the ſame that aſcended, farre above all heauens, that hee might i fill k all things.)

11 6 Hee therefore gaue ſome *to be* l Apoſtles, and ſome m Prophets, and ſome n Euangeliſts, and ſome o Paſtours, and Teachers,

12 7 For the repairing of the Saints, for the worke of the miniſterie, and for the edification of the p body of Chriſt,

13 8 Till we all meete together (in the q vnitie of faith and that acknowledging of the Sonne of God) vnto a perfite man, *and* vnto the meaſure of the r age the fulneſſe of Chriſt:

14 9 That wee henceforth be no more children, 10 wauering and caried about with every winde of doctrine, by the f deceite of men, and

2 With the ſame glory, where vnto we are called. Therefore whoſoeuer breaketh charitie, breaketh all theſe things aſunder. c *Who only hath the chiefe authority ouer the Church.* d *Who onely powreth forth his prouidence, through all the members of the Church.* e *Who only is ioyned together with us in Chriſt.* 5 Heeteacheth us, that we in deede are all one body, and that all good giftes proceede from Chriſt onely, who reigneth in heaven, hauing mightily conquered all his enemies; from whence he heapeth all giftes vpon his Church:) but yet notwithſtanding theſe giftes are diuerſly and ſundry wayes diuided according to his will and pleaſure, and therefore every man ought to be content with that meaſure that God hath giuen him, and to beſtow it to the common profite of the whole body. f *Which Chriſt hath giuen.* g *A multitude of captiues.* h *Lowne to the earth, which is the loweſt part of the world.* i *Fill with his giftes.* k *The Church.* 6 Firſt of all he reckoneth vp the Eccleſiaſticall functions, which are partly extraordinary and for a ſeaſon, as Apoſtles, Prophets, Euangeliſtes, and partly ordinary and perpetuall, as Paſtours and Doctours. l *The Apoſtles were theſe twelue, vnto whom Paul was afterward added, whoſe office was to plant Churches throughout all the world.* m *The Prophets office was one of the chiefeſt, which were men of a marueilous wiſedome, and ſome of them could foretell things to come.* n *Theſe the Apoſtles vſed as fellowes in the execution of their office, being not able to anſwere all places themſelues.* o *Paſtours are they which gouerne the Church, and Teachers are they which gouerne the ſchooles.* 7 He ſheweth the ende of Eccleſiaſticall functions, to wit, that by the miniſterie of men all the Saints may ſo growe vp together, that they may make one myſticall body of Chriſt. p *The Church.* 8 The vſe of this miniſterie is perpetuall ſo long as we are in this world that is, vntill that time that hauing put off the fleſh, and throughly and perfitely, agreeing betwixt our ſelues, we ſhall be ioyned with Chriſt our head, which thing is done by that knowledge of the Sonne of God increaſing in vs, and he himſelfe by litle and litle growing vp in vs vntill we come to be a perfit man, which ſhall be in the world to come, when God ſhall be all in all. q *In that moſt neere coniunction which is knit and faſtened together by faith.* r *Chriſt is ſaid to growe vp to full age, not in himſelfe, but in vs.* 9 Betwixt our childhood (that is to ſay, a very weake ſtate, while as we doe yet altogether wauer) and our perfitage, which we ſhall haue at length in another world, there is a meane, to wit, our youth, and ſtedie going forward to perfection. 10 He compareth them which reſt not themſelues vpon the word of God, to litle boates which are toſſed hither and thither with the doctrines of men, as it were with contrary windes, and therewithall forewarneth them that it commeth to paſſe not onely by the lightneſſe of mans braine, but alſo by the craftineſſe of certaine, which make as it were an art of it, s *With theſe vncertaine chances which toſſe mans to and fro.*

1 with craftines, whereby they lay in wait to deceiue. t By the deceit of thoſe men which are very well practiſed in deceiuing of others.

15 11 But let us follow the trueth in loue, and in all things, grow vp into him, which is the head, *that is,* Chriſt.

16 By whom all the bodie being coupled and knit together by euery iounct, for ſ furniture *thereof* (according to the u effectuall power, *which it* in the meaſure of euery part) receiueth x increaſe of the body, vnto the edifying of it ſelfe in y loue.

17 12 This I ſay therefore and teſtifie in the Lord, that yee henceforth walk not as ✣ other Gentiles walke, in z vanitie of their mind.

18 Hauing their vnderſtanding darkened, and being ſtrangers from the a life of God through the ignorance that is in them, becauſe of the hardneſſe of their heart:

19 Which being b paſt feeling, haue giuen themſelues vnto wantonneſſe, to worke all vncleanneſſe, *euen* with c greedineſſe.

20 13 But ye haue not ſo learned Chriſt,

21 If ſo be ye haue heard him, and haue bene taught by him, d as the trueth is in Ieſus,

22 ✣ *That is,* that yee caſt off, concerning the converſation in time paſt, e that olde man, which is corrupt through the deceiueable luſts,

23 And be renewed in the f ſpirit of your mind,

24 And put on the new man, which, g after God is created vnto h righteouſneſſe, and i true holines.

25 14 Wherefore caſt of lying, and ſpeake euerie man trueth vnto his neighbour: for we are members one of another.

26 15 Be k angry, but ſinne not: let not the ſunne goe downe l vpon your wrath,

27 Neither giue place to the deuill.

28 16 Let him that ſtole, ſteale no more: but let him rather labour, and worke with his hands the thing which is m good, that hee may haue to giue vnto him that needeth.

29 17 Let no n corrupt cõmunication proceed out of your mouthes: but y which is good to the vſe of edifying, ý it may miniſter o grace vnto the hearers.

30 18 And grieue not the holy Spirit of God,

u Of Chriſt, who in maner of the ſoule, quickeneth all the members.

x Such increaſe as is meete the body ſhould haue.

y Charitie is the knitting of the lims together.

12 He deſcendeth to the fruits of Chriſtian doctrine, and reaſoneth firſt vpon the principles of manners, and actions, ſetting down a moſt graue

comparíſon betweene the children of God, and them which are not regenerate: For in theſe men all the powers of the minde are corrupted and their minde is giuen to vanity, and their ſenſes are darkened with moſt groſſe miſtinneſſe, and their affections are ſo accuſtomed by little and little to wickednеſſe, that at length they run headlong into all vnclеannes, being vtterly deſtitute of all iudgement. ✣ Rom. 1. 21. f *If the nobleſt parts of the ſoule be corrupt, what is man but corruption only?* g *Whereby God liſteth to them.* h *Void of all iudgement.* c *They ſtriue to paſſe one another as though there had bin ſome gaine to be gotten by it.* 13 Here followeth the contrary part touching men which are regenerate by the true and lively knowledge of Chriſt, which haue other principles of their doings far different, to wit, holy and honeſt deſires, and a mind clean changed by the vertue of the holy Ghoſt, from whence proceed alſo like effects, as a iuſt and holy life in deed. d *As they haue learned which acknowledge Chriſt indeed and in good earneſt.* ✣ Col. 3. 8. e *Your ſelues.* f *Where there ought to be bene the greateſt force of reaſon, there is the greateſt corruption of all which waſteth all things.*

g *After the image of God.* h *The effect and end of the new creation.* i *Not ſtained nor counterfeit.* 14 He commendeth ſeuerally certain peculiar Chriſtian vertues and firſt of all he requireth trueth (that is to ſay, ſincere maners) condemning all deceit and diſſembling, becauſe we are born one for another. 15 He teacheth vs to bridle our anger in ſuch ſort, that although it be not, yet that it brake not out, and that it be ſtraitwayes quenched before we ſleepe, leſt Satan taking occaſion to giue vs euill counſel through the wicked counſeller, deſtroy vs. k *If it ſo fall out, that you be angrie, yet ſin not: that is, bridle your anger, and do not wickedly put that in execution, which you haue wickedly conceiued.* l *Let not the night come vpon you in your anger, that is, make an atonement quickely for all matters.* 16 Hee deſcendeth from the heart to the hands condemning theft: and becauſe that men which giue themſelues to this wickednes, vſe to pretend poverty, he ſheweth that labor is a good remedy againſt poverty, which God bleſſeth in ſuch ſort that they which labour haue alwayes ſome ouerplus to helpe other, ſo far it is from this that they are conſtrained to ſteale other mens goods: m *By labouring in things that are holy, and profitable to his neighbour.* 17 He bridleth the tongue alſo, teaching vs ſo to temper our talke, that our hearers minde be not only not deſtroyed, but alſo inſtructed. n *Word for word, rotten.* o *By grace he meaneth that, whereby men may profit to the going on forward, in godlines and loue.* 18 A generall precept againſt all exceſſe of affections which dwell in the part of the mind: which they call, Angry: and he fetteth againſt them the contrary meanes. And vſeth a moſt vehement preface, how we ought to take heed that wee grieue not the holy Spirite of God through our immoderatneſſe and intemperancie, who dwelleth in vs to this ende to moderate all our affections.

by whom ye are sealed unto ☧ day of redemption.

31 Let all bitternesse, and anger, and wrath, crying, and evill speaking be put away from you, with all maliciousnesse.

32 Be ye courteous one to another, and tender hearted, freely forgiving one another, 19 even as God for Christes sake, freely forgave you.

CHAP. V.

3 Least, in those vices which he reprehended, they should set light by his admonition, 5 he terrifieth them by denouncing severe iudgement, 8 and stirreth them forward: 15 Then hee descendeth from generall lessons of manners, 31 to the particular dueties of wives, 15 and husbands.

BE yee therefore followers of God, as deare children.

2 * And walke in love, even as Christ hath loved us, and hath given himselfe for us, *to be* an offering and a sacrifice of a sweete swelling savour to God.

3 ✠ But fornication, and all uncleanesse, or covetousnes, let it not be once named among you, as it becommeth Saints,

4 Neither filthinesse, neither fooliſh talking, neither [a] iesting, which are things not comely, but rather giving of thankes.

5 [1] For this ye know, that no whoremonger, neither uncleane person, nor covetous person, which is an [b] idolater, hath any inheritance in the kingdome of Christ, and of God.

6 * Let no man deceive you with vaine words: for, for such things commeth the wrath of God upon the children of disobedience.

7 [3] Be not therefore companions with them.

8 For ye were once darkenesse, but are now [c] light in the Lord: walke as children of light.

9 (For the fruit of the [d] Spirit *is* in all goodnesse, and righteousnesse, and trueth.)

10 Approoving that which is pleasing to the Lord.

11 And have no fellowship with the unfruitfull works of darknes, but even [e] reproove them rather.

12 For it is shame even to speake of the things which are done of them in secret.

13 But all things when they are reproved of the light, are manifest: for it is light that maketh all things manifest.

14 Wherefore [f] hee saieth, Awake thou that sleepest, and stand up from the [g] dead, and Christ shall give thee light.

15 [4] Take heede therefore that yee walke circumspectly, not as fooles, but as ✠ wise,

16 [h] Redeeming the season: for ☧ [i] daies are evill.

17 ✲ Wherefore, be yee not unwise, but understand what the will of the Lord is.

18 [5] And be not drunken with wine, wherein is [k] excesse: but be fulfilled with the Spirit.

19 Speaking unto your selves in Psalmes, and hymnes, and spirituall songs, singing and making melodie to the Lord in your [l] hearts,

20 Giving thankes alwayes for all things unto God even the Father, in the Name of our Lord Iesus Christ,

21 [6] Submitting your selves one to another in the feare of God.

22 ¶ ✠ [7] Wives, submit your selves unto your husbands, [8] as unto the Lord.

23 ✠ [9] For the husband is the wives head, even as Christ is the head of the Church, [10] and the same is the Saviour of *his* body.

24 [11] Therefore as the Church is in subiection to Christ, even so *let* the wives *be* to their husbands in every thing.

25 ¶ * [12] Husbands, love your wives, even as Christ loved the Church, and gave himselfe for it,

26 [13] That he might [m] sanctifie it, and cleanse it by the washing of water through the [n] word,

27 That he might make it unto himselfe a glorious Church, [o] not having spot or wrinkle, or any such thing: but that it should be holy and without blame.

28 [14] So ought men to love their wives, as their owne bodies: he that loveth his wife, loveth himselfe.

29 For no man ever yet hated his [p] owne flesh, but nourished and cherisheth it, even as the Lord *doeth* the Church,

30 For we are members of his bodie, [q] of his flesh, and of his bones.

31 * For this cause shall a man leave father and mother, and shall [r] cleave to his wife, and they twaine shall be one flesh.

32 [15] This is a great secret, but I speake concerning Christ, and concerning the Church.

33 [16] Therefore every one of you, *doe ye so*: let every one love his wife, even as himselfe, and *let* the wife *see* that she feare her husband.

19 An argument taken from the example of Christ, most grave & vehement, both for pardoning of those iniuries which have bene done unto us by our greatest enemies, and much more for having consideration of the miserable, & vsing moderation and gentle behaviour towards all men.

✠ Iohn 13,14. and 15,12.
1 Iohn 3,23.
✠ Chap. 4,29. Colos. 3 5.
1 Thess. 2,17.

1 Now he commeth to another kind of affections, which is in that part of the mind, which men call covetous or desirous: and he reprehended fornication, covetousnesse, and iesting very sharpely.

a Iestes which men cast one at another: that no lightnesse be seene, nor evill example given, nor any offence mooved by evill words or backbiting.

2 Because these sinnes are such that the most part of men count them not for sinnes, he awaketh the godly, to the end they should so much the more take heede to themselves from them, as most hurtfull plagues.

b A bondslave to idolatrie, for the covetous man thinketh that his life standeth in his goods.

* *Matth. 24,4. marke 13,5. luke 21,8. 2 thess. 2,3.*

3 Because we are not so readie to any thing as to

k All kind of riot, ioyned with all manner of filthines and shamefulnesse.

l With an earnest affection of the heart, and not with the tongue only.

6 A short repetition of the ende whereunto all things ought to be referred, to serve one another for Gods sake.

✠ Colos. 3,18. titus 2,5. 1 pet. 3,1.

7 Nowe he descendeth to a familie, dividing orderly all the parts of a familie. And he saith that the duetie of wives consisteth herein, to be obedient to their husbands.

8 The first argument, for they cannot be disobedient to their husbands, but they must resist God also, who is the author of this subiection.

✠ 1. Cor 11 3.

9 A declaration of the former saying: Because God hath made the man head of the woman in matrimonie, as Christ is the head of the Church.

10 Another argument: Because the good estate of the wife dependeth of the man, so that this sub-

follow evill examples, therefore the Apostle warneth the godly to remember alwayes that the other are but as it were darkenesse, and that they themselves are as it were light. And therefore the other commit all villanie (as men are wont in the darke) but they ought not onely not to follow their examples, but also (as the property of the light is) reproove their darkenesse and to walke so (having Christ that true light going before them, as it becommeth wise men. c The faithfull are called light, both because they have the true light in them which lighteneth them, and also because they give light to other, inasmuch, that their honest conversation reproveth the life of wicked men. d By whose force we are made light in the Lord. e Make them open to all the world, by your good life. f The scripture, or God in the Scripture. g He speaketh of the death of sinne. 4 The worse and more corrupt that the maners of this world are, the more watchfull ought we to be against all occasions, and respect nothing but the will of God. ✠ Colos. 4,5. h This is a metaphore taken from the merchants: who preferre the least profit that may be, before their pleasures. i The times are troublesome and sharpe. ✲ Rom. 12,2. 1 thess. 4 3. 5 He setteth the sober and holy assemblies of the faithfull, against the dissolute bankets of the unfaithfull, in which the praises of the onely Lord must ring, be it in prosperitie or adversitie.

*mission is not onely iust, but also verie profitable: as also the salvation of the Church is of Christ, although farre otherwise 11 The conclusion of the wives duetie towardes their husbands. * Colos. 3,19. 12 The husbandes duetie towardes their wives, is to love them as themselves, of which love, the love of Christ toward his Church is a lively patterne. 13 Because many men pretende the infirmities of their wives to excuse their owne hardnesse and cruelties, the Apostle willeth us to marke what manner of Church Christ gate, when hee ioyned it to himselfe, and how hee doeth not onely not loathe all her filth and uncleannesse, but ceaseth not to wipe the same away with his cleannesse, untill hee have wholly purged it.*

*m Make it holy. n Through the promise of free iustification and sanctification in Christ, received by faith. o The Church, as it is considered in it selfe, shall not bee without wrinkle, before it come to the marke it shooteth at: for while it is in this life, it runneth in a race: but if it be considered in Christ, it is cleane and without wrinkle. 14 Another argument: Every man loveth himselfe, even of nature: therefore hee striveth against iust nature that loveth not his wife: hee prooveth the consequent, first by the mysticall knitting of Christ and the Church together, and then by the ordinance of God, who sayeth, that man and wife are as one, that is, not to be devided p His owne bodie. q Hee alludeth to the making of the woman, which signifieth our coupling together with Christ. which is wrought by faith, but is sealed by the Sacrament of the supper. * Genes. 2,24. mat. 19,5. mark. 10,7. 1 corinth. 6,16. r Looke Matth. 19 5 15 That no man might dreame of naturall coniunction or knitting of Christ and his Church together (such as the husbands and the wives is) hee sheweth that it is secret, to wit, spirituall and such as farre differeth from the common capacitie of man: as which consisteth by the vertue of the Spirite, and not of the flesh by faith, and by no naturall band. 16 The conclusion both of the husbands duetie towards his wife, and of the wives towrad her husband.*

CHAP. VI.

1 Hee sheweth the dueties of children, 5 servants, 9 and masters: 10 Then he speaketh of the fierce battell that the faithfull have, 12 and what weapons wee must vse in the same. 21 In the end he commendeth Tychicus.

Children,

1 He commeth to another part of a familie, and sheweth that the duetie of the children toward their parents, consisteth in obedience unto them. * Colosſ. 3. 20.
2 The first argument: because God hath so appointed: whereupon it followeth also, that children are so far forth bound to obey their parents, as they may not swarve from the true worship of God.
a For the Lord is authour of all fatherhood, and therefore we must yeeld such obedience as he will have us.
3 The second argument: because this obedience is most iust.
♣ Exod. 20, 12. deut. 5, 16. eccleſ. 3, 9. matth. 15, 4. marke 7, 10. 4 A proofe of the first argument. 5 The third argument, taken of the profit that ensueth thereby: because the Lord vouchsafed this commandement amongst the rest, of a speciall blessing. b With a specially promise: for otherwise the second commandement hath a promise of mercy to a thousand generations, but that promise is generall. 6 It is the duetie of fathers to vse their fatherly authoritie moderately, and to Gods glory. c Such informations and precepts, as being taken out of Gods booke are holy and acceptable to him. 7 Now he ascendeth to the third part of a familie, to wit, to the duetie both of the masters and of the servants. And he sheweth that the duetie of servants consisteth in an heartie love and reverence to their master. * Colosſ. 3, 22. titus 2, 9. 1. pet. 2, 18. 8 He mitigateth the sharpenesse of service, in that they are spiritually free, notwithstanding the same, and yet that spirituall freedome taketh not away corporall service, insomuch that they cannot be Christs, unlesse they serve their masters willingly and faithfully, so farre forth as they may with safe conscience. d With carefull reverence: for slavish feare is not allowable, much lesse in Christian servants. 9 To cut off occasion of all pretences, hee teacheth us that it is Gods will that some are either borne or made servants, and therefore they must respect Gods will, although their service be never so hard. e Being mooved with a reverence to God ward, as though ye served God himselfe. 10 Although they serve unkinde and cruell masters, yet the obedience of servants is no lesse acceptable to God, then the obedience of them that are free. 11 It is the duetie of masters to use the authoritie that they have over their servants modestly, and holily, seeing that they in another respect have a common master, which is in heaven, who will iudge both the bond and the free. ♣ Deut. 10, 17. 2. chro. 16, 7. iob 34, 19 acts 10, 34. rom. 2, 11. gal. 2, 6. colosſ. 3, 25. 1. pet. 1, 17. f Either of freedome or bondage. 10 Hee concludeth the other parts of this Epistle with a grave exhortation, that all be ready, and fight constantly, trusting to spirituall weapons, untill their enemies be cleane put to flight. And first of all hee warneth us to take the armour of God, whereby onely our enemy may be dispatched.

CHildren, 1 * obey your parents a in the a Lord, 3 for this is right.
2 ♣ 4 Honour thy father and mother (5 which is the first commandement with b promise.)
3 That it may be well with thee, and that thou mayest live long on earth.
4 6 And ye fathers, provoke not your children to wrath: but bring them up in instruction and c information of the Lord.
5 7 *Servants, be obedient unto them that are *your* masters, 8 according to the flesh, with d feare and trembling in singlenesse of your hearts, as unto Christ,
6 Not with service to the eye, as men pleasers, but as the servants of Christ, 9 doing the will of God from the heart.
7 With good will, serving the e Lord, and not men,
8 10 And know ye that whatsoever good thing any man doeth, that same shall hee receive of the Lord, whether *he be* bond or free,
9 11 And ye masters, doe the same things unto them, putting away threatning: and know that euen your master also is in heaven, neither is there *f respect of person with him.
10 ¶ 12 Finally, my brethren, be strong in the Lord, and in the power of his might.
11 Put on the whole armour of God, that ye may be able to stand against the assaults of the devil.
12 14 For we wrestle not against flesh & g blood, but against ♣ h principalities, against powers, *and* against the worldly governours, *the princes* of the darkenesse of this world, against spirituall wickednesse, *v which are* in the high places.
13 14 For this cause take unto you the whole armour of God, that yee may be able to resist in the i evill day, and having finished all things, stand fast.
14 Stand therefore, and your loines girded about with verity, and having on the breastplate of righteousnesse,
15 And your feet shod with the k preparation of the Gospel of peace.
16 Above all, take the shield of Faith, wherewith yee may quench all the fierie darts of the wicked,
17 And take the helmet of Salvation, and the sword of the Spirit, which is the word of God.
18 And pray alwayes with all maner prayer and supplication in the l spirit: and watch thereunto with all perseverance & supplication for all Saints,
19 And for me, that utterance may be given unto me, that I may open my mouth boldly to publish the secret of the Gospel,
20 Whereof I am the ambassadour in bonds, that therein I may speake boldly, as I ought to speake.
21 ¶ 15 But that yee may also know mine affaires, *and* what I doe, Tychicus *my* deare brother and faithfull minister in the Lord, shall shew you of all things.
22 Whom I have sent unto you for the same purpose, that ye might know mine affaires, and that he might comfort your hearts.
23 Peace *be* with the brethren, and love with faith from God the Father, and *from* the Lord Iesus Christ.
24 Grace *be* with all them which love our Lord Iesus Christ, to *their* m immortality, Amen.

¶ Written from Rome vnto the Ephesians, *and sent* by Tychicus.

11 Secondly he declareth that our chiefest and mightiest enemies are invisible, that we may not thinke that our chiefest conflict is with mo. g Against men, which are of a fraile and brittle nature, against which are set spirituall subtilties, more mighty then the other by a thousand parts.
* Chap. 2, 2.
h He giveth these names to the evill angels, reason of the effectes which they worke: not that they are able to doe the same of themselves, but because God giveth them the bridle.
14 Hee sheweth that these enemies are put to flight with the only armour of God, to wit, with uptightenes of conscience, a godly and holy life, knowledge of the Gospel, faith, and to be short, with the word of God, and using dayly earnest prayer for the health of the Church, and especially, for the constancie of the true, godly, and valiant ministers of the word.
i Looke Chapter 5, 16.
k That the preparation of the Gospel may be as it were shoes to you and is it very fitly called the Gospell of peace, for that seeing we have to go to God through most dangerous ranks of enemies, this may incourage us to goe on manfully, in that we know by the doctrine of the Gospell, that we take our iourney to God, who is at peace with us. l That holy prayers may proceed from the holy Spirit.
15 A familiar and very amiable declaration of his state, together with a solemne prayer, wherewith Paul is woont to end his Epistles.
m To life everlasting.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

3 *Having testified his godly and tender affection towards the Philippians,* 12 *he intreateth of himselfe and his bonds:* 22 *And prickеth them forward by his owne example,* 27 *and exhorteth them to vnity,* 28 *and patience.*

1 The marke whereat he shooteth in this Epistle, is to confirme the Philippians by all meanes possible, not onely not to faint, but also to go forward. And first of all, he commendeth their former doings, to exhort them to go forward: which thing he saith, he hopeth fully they will do, and that by the testimony of their lively charity, but in the meane season hee referreth all things to the grace of God. a By the Bishops are meant both the Pastours, which have the dispensation of the word and the Elders, that governe: and by Deacons are meant those that were afterward of the treasury of the Church, and had to looke unto the poore.

PAul 1 and Timotheus the servants of IESUS CHRIST, to all the Saints in Christ Iesus, which are at Philippi, with the a Bishops and Deacons:
2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ:
3 I thanke my God, *having* you in perfect memorie,
4 (Alwayes in all my prayers for all you, praying with gladnesse)
5 Because of the b fellowship which ye have in the Gospel, from the c first day unto now.
6 And I am perswaded of this same thing, that he that hath begunne *this* good worke in you, will performe it untill the d day of Iesus Christ,
7 As it becommeth me so to iudge of you all, because I have you in remembrance, that both in my e bands, and in *my* defence, and confirmation of the Gospell, you all were partakers of my f grace.

b Because that you also are made partakers of the Gospel.
c Ever since I knew you.
d The Spirit of God will not forsake you unto the very latter end, untill your mortall bodies shall appeare before the iudge.

ment of Christ, to be glorified. e A true proofe of a true knitting together with Christ.
f He calleth his bands, grace, as though he had received some singular benefit.

8 2 For God is my record, how I long after you all from the very heart roote in Iesus Christ.

9 3 And this I pray that your love may abound yet more and more in knowledge, and in all iudgement.

10 That yee may allow those things which are best, that ye may be pure, and without offence, until the day of Christ,

11 Filled with the g fruits of righteousnesse, which are by Iesus Christ unto the glorie and praise of God.

12 ¶ 4 I would ye understood, brethren, that the things which *have come* unto me, are turned rather to the furthering of the Gospel,

13 So that my bandes h in Christ are famous thorowout all the i iudgement hall, and in all other *places*.

14 Insomuch that many of the brethren in the Lord are boldened through my bandes, and dare more frankely speake the k Word.

15 Some preach Christ even through envy and strife, and some also of good will.

16 The one part preacheth Christ of contention, *and* not l purely, supposing to adde more affliction to my bands.

17 But the others of love, knowing that I am set for the defence of the Gospel.

18 5 What then: yet Christ is preached all maner wayes, whether *it be* under a m pretence, or sincerely: and I therein ioy: yea, and will ioy.

19 For I know that this shall turne to my salvation through your prayer, and by the helpe of the Spirit of Iesus Christ.

20 6 As I fervently looke for, and hope, that in nothing I shall be ashamed, but that with all confidence, as alwayes, so now Christ shall be magnified in my body, whether *it be* by life or by death.

21 For Christ *is* to me both in life and in death advantage.

22 7 And whether to live in the n flesh *were* profitable for me, and what to chuse I know not.

33 For I am distressed betweene both, desiring to be loosed, and to be with Christ, which is best of all.

24 Nevertheless, to abide in the flesh, *is* more needfull for you.

25 And this am I sure of, that I shall abide, and with you all continue, for your furtherance and ioy of *your* faith,

26 That yee may more abundantly reioyce in IESUS CHRIST for me, by my comming to you againe.

27 ¶ Onely let your conversation be as it becommeth the Gospel of Christ, that whether I come and see you, or els be absent, I may heare of your matters, that ye o continue in one spirit, *and* in one minde, fighting together through the faith of the Gospel.

28 9 And in nothing feare your adversaries, which is to them a token of perdition, and to you of salvation, and that of God.

29 10 For unto you it is given for Christ, that not onely ye should beleeve in him, but also suffer for his sake.

30 11 Having the same fight, which yee saw in me, and now heare *to be* in me.

2 Hee declareth his good will towards them, therewithall shewing by what meanes chiefly they may be confirmed, to wit: by continuall prayer.

3 Hee sheweth what thing wee ought chiefly desire, to wit, first of all, that we may increase in the true knowledge of God (so that we may be able to discerne things that differ one from another) and also in charity, that even to the end we may give our selves to good works indeed, to the glory of God by Iesus Christ.

g If righteousnesse be the tree, and good workes the fruits, then must the Papists needes be deceived, when they say that works are the cause of righteousnesse.

4 He preventeth the offence that might come by his persecution, whereby divers tooke occasion to disgrace his Apostleship. To whom he answereth, that God hath blessed his imprisonment in such wise, that he is by that meanes become more famous, and the dignitie of the Gospel by this occasion is greatly inlarged, although not with like affection in all men, yet indeed.

h For Christ his sake.

i In the Emperours court.

k The Gospel is called the word, to set forth the excellencie of it.

l Not with a pure minde: for otherwise their doctrine was pure.

5 He sheweth by setting foorth his owne example, that the ende of our afflictions is true ioy: and that through the vertue of the Spirit of Christ, which he giveth to them that aske it.

m Under a goodly colour and shew: for they made Christ a cloake for their ambition and envie.

6 We must continue even to the end, with great confidence, having nothing before our eyes but Christes glory onely, whether wee live or die.

7 An example of a true shepheard, who maketh more account how he may profit his sheepe, then he doth of any commodity of his owne whatsoever.

n To live in this mortall body.

8 Having set downe those things before, in maner of a Preface, hee descendeth now to exhortations, warning them first of all, to consent both in doctrine and minde, and afterward, that being thus knit together with those common bands, they continue through the strength of faith to beare all adversitie in such sort, that they admit nothing unworthie the profession of the Gospel.

o The word signifieth, to stand fast, and it is proper to wrestlers, that stand fast, and shrinkle not a foot.

9 We ought not to be discouraged, but rather incouraged by the persecutions which the enemies of the Gospel imagine, and practise against us: seeing that they are certaine witnesses from God himselfe, both of our salvation, and of the destruction of the wicked.

10 He prooveth that his saying, that persecution is a tooken of our salvation, because it is a gift of God to suffer for Christ, which gift he bestoweth upon his owne, as he doth the gift of faith.

11 Now hee sheweth for what purpose hee made mention of his afflictions.

CHAP. II.

1 *Hee exhorteth them above all things,* 3 *to humilitie,* 6 *and that by the example of Christ.* 19 *He promiseth to send Timotheus shortly unto them,* 26 *and excuseth the long tarying of Epaphroditus.*

IF 1 *there be* therefore any consolation in a Christ, if any comfort of love, if any fellowship of the Spirit, if any b compassion and mercie,

2 Fulfill my ioy, that ye be like minded, having the c same love, being of one accord, and of one iudgement.

3 That nothing *be done* through contention or vainglory, but that in meeknesse of mind every man esteeme other better then himselfe.

4 Looke not every man on his owne things, but every man also on the things of other men.

5 2 Let the same mind be in you that was even in Christ Iesus,

6 Who being in the d forme of God, e thought it no robbery to be f equall with God:

7 But he made himselfe of g no reputation, and tooke on him the h forme of a servant, and was made like unto men, and was found in shape as a man.

8 He humbled himselfe, and became obedient unto the death, even the death of the crosse.

9 3 Wherefore God hath also highly exalted him, and given him a i name above every name.

10 That at the Name of Iesus should k every knee bow, *both* of things in heaven, and things in earth, and things under the earth.

11 And that l every tongue should confesse that Iesus Christ *is* the Lord, unto the glory of God the Father.

12 4 Wherefore my beloved, as ye have alwayes obeyed me, not as in my presence onely, but now much more in mine absence: *so* m make an end of your owne salvation with feare and trembling.

13 5 For it is God which worketh in you both n the will and the deed, *even of his* good pleasure.

14 6 Doe all things without * murmuring and reasonings,

1 A most earnest request to remoove all those things, whereby that great and speciall consent and agreement is commonly broken, to wit, contention and pride, whereby it commeth to passe, that they separate themselves one from another.

a Any Christian comfort.

b If any feeling of inward love.

c Like love.

2 Hee setteth before them a most perfit example of all modestie and sweete conversation, Christ Iesus, whom we ought to follow with all our might: who abased himselfe so farre for our sakes, although he be above all, that hee tooke upon him the forme of a servant, to wit, our flesh willingly, subiect to all infirmities, even to the death of the crosse.

d Such as God, himselfe is, and therefore God, for there is none is all parts like to God, but God himselfe.

e Christ, that glorious and everlasting God, knew that he might rightfully and lawfully not appeare in the base flesh of man, but remaine with maiesty meet for God: yet he chose rather to debase himselfe.

f If he Sonne be equall to the Father, then is there of necessity an equallity, which Arrius, that Heretike, denieth: and if the Sonne be compared with the Father, then is there a distinction of persons, which Sabellius, that heretike, denieth.

g Hee brought himselfe from all things, as it were, to nothing.

h By taking our manhood upon him.

3 Hee sheweth the most glorious event of Christes submission, to teach us, that modestie is the true way to true praise and glorie.

i Dignity and renowme, and the matter with it.

k All creatures shall at length be subiect to Christ.

l Every nation.

4 The conclusion: We must goe on to salvation with humilitie and submission, by the way of our vocation.

m He is sayd to make an end of his salvation, which runneth in the race of righteousnesse.

5 A most sure and grounded argument against pride, for that wee have nothing in us praise worthy, but it commeth of the free gift of God, and is without us, for we have no abilitie or power, so much as to will well (much lesse to doe well) but onely of the free mercie of God.

n Why then, we are not stocks, but yet we doe not will well of nature, but onely because God hath made of our naughty will a good will.

6 He describeth modestie by the contrary effects of pride, teaching us that it is farre both from all malicious, and close or inward hatred, and also from open contentions and brawlings.

* 1. Pet. 4. 9.

15 7 That ye may be blamelesse, and pure: *and* the sonnes of God without rebuke in the middes of a naughtie and crooked nation, among whom ye shine as ✣ lights in the world.

16 Holding forth the o worde of life, 8 that I may reioyce in the day of Christ, that I have not runne in vaine, neither have laboured in vaine.

17 Yea, and though I be offered up upon the p sacrifice, and service of your faith, I am glad, and reioyce with you all.

18 For the same cause also be yee glad, and reioyce with me.

19 9 And I trust in the Lord Iesus, to sende ✣ Timotheus shortly unto you, that I also may be of q good comfort, when I know your state.

20 For I have no man like minded, who will faithfully care for your matters.

21 * For r all seeke their owne, *and* not that which is Iesus Christs.

22 But yee know the proofe of him, that as a sonne with the father, hee hath served with me in the Gospel.

23 Him therefore I hope to send as soone as I know how it will goe with me,

24 And I trust in the Lord, that I also my selfe shall come shortly.

25 But I supposed it necessary to sende *my* brother Epaphroditus unto you my companion in labour, and fellow souldier, even your messenger, and he that ministred unto mee such things as I wanted.

26 For he longed after all you, and was full of heavinesse, because ye had heard that he had bene sicke.

27 And no doubt hee was sicke, very neere unto death: but God had mercy on him, and not on him onely, but on me also, least I should have sorow upon sorow.

28 I sent him therefore the more diligently, that when yee should see him againe, yee might reioyce, and I might be the lesse sorowfull.

29 Receive him therefore in the Lord with all gladnesse, and make much of such:

30 Because that for the f worke of Christ hee was neere unto death, and regarded not his life, to fulfill that service which was lacking on your part toward me.

7 To be short, he requireth a life without fault, and pure, that being lightened with the word of God, they may shine in the darkenesse of this world

✣ Matth. 5. 14.

o *The Gospel is called the word of life, because of the effects which it worketh.*

8 Againe he pricketh them forward, setting before them his true Apostolike care that hee had of them, comforting them moreover, to the ende they should not be sorie for the greatnesse of his afflictions, no not although he should die to make perfite their oblation with his blood, as it were with a drinke offering.

p *Or if he said, I brought you Philippians to Christ, my desire is that you present your selves a lively sacrifice to him, and then shall it not grive mee to be offered up as a drinke offering to accomplish this your spirituall offering.*

9 Moreover hee confirmeth their mindes both by sending backe Epaphroditus unto them, whose fidelitie towards them, and great paines in helping him, hee commendeth: and also promising to sent Timothie shortly unto them, by whose presence they shall receive great commoditie, and hoping also to come himselfe shortly unto them, if God will.

✣ Acts 16, 1. q *May be confirmed in my loving of minde.* * 1. Corinth. 10, 24. r *The most part.* s *He calleth it here the works of Christ, to visite Christ, being poore and in bandes in the person of Paul.*

CHAP. III.

1 Hee refuteth the vaine boasting of the false apostles. 7 and setteth Christ against them. 10 Hee setteth out the force and nature of faith, 13 that laying all things aside, they may be partakers of the Crosse of Christ, 18 the enemies whereof, hee noteth out.

1 A conclusion of those things which had bene before said, to wit, that they go forward cheerefully in the Lord.

MOreover, a my brethren, reioyce in the Lord. It grieveth me not to write the same things to you, and for you it is a sure thing.

2 Beware of dogs: beware of evill workers: beware of the b concision.

a *It grieveth me not to write the same things to you, and for you it is a sure thing.*

2 A preface to the next admonition that followeth, to take good heed and beware of false apostles, which ioyne Circumcision with Christ (that is to say, iustification by workes, with free iustification by faith) and braye into mens heads the ceremonies which are abolished: for true exercises of godlinesse and charitie. And hee calleth them dogges as prophane barkers, and evill workemen, because they neglected true workes and did not teach the true vse of them. To be short, he calleth them Concision, because it urging Circumcision, they cut off themselves and others from the Church.

b *Which you have often times heard of mee.* b *Hee alludeth to Circumcision, of the name whereof whiles they boasted, they cut asunder the Church.*

3 3 For we are the circumcision, which worship God in the spirit, and reioyce in Christ Iesus, and have no confidence c in the flesh:

4 4 Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, much more I.

5 Circumcised the eight day, of the kinred of Israel, of the tribe of Beniamin, * an Ebrew of the Ebrewes, ✣ by the Law a Pharise.

6 Concerning zeale, I persecuted the Church: touching the righteousnesse which is in the Law, I was unrebukeable.

7 But the things that were d vantage unto me, the same I counted losse for Christes sake.

8 Yea, doubtlesse I thinke e all things but losse for the excellent knowledge sake of Christ Iesus my Lord, for whom I have counted all things losse, and doe iudge *them* to be doung, that I might f winne Christ,

9 And might be found in g him, *that is,* h not having mine owne righteousnesse, which is of the Law, but that which is through the faith of Christ, *even* the righteousnesse which is of God through faith,

10 7 That I may i know him, and the vertue of his resurrection, and the 6 fellowship of his afflictions, and be made conformable unto his death,

11 If by any meanes I might attaine unto the k resurrection of the dead:

12 Not as though I had already attained *to it*, either were already perfect: but I follow, if that I may comprehend *that* for whose sake also I am I comprehended of Christ Iesus.

13 Brethren, I count not my selfe, that I have attained *to it*, but one thing I *doe*: I forget that which is behinde, and endevour my selfe unto that which is before,

14 And follow hard toward the marke, for the prise of the hie calling of God in Christ Iesus.

15 7 Let us therefore as many as be m perfect, be thus minded: and if yee be otherwise minded, God shall reveale even the same unto you.

16 Nevertheless, *in that* whereunto we are come, let us proceed by one rule, that wee may minde one thing.

17 Brethren, be followers of me, and looke on them, which walke so, as ye have us for an ensample.

18 8 * For many walke, of whom I have tolde you often, and now tell you weeping, *that they are* the enemies of the crosse of Christ:

3 He sheweth that we ought to vse true circumcision, to wit, the circumcision of the heart, that cutting off all wicked affections by the vertue of Christ, we may serve God in purite of life.

c *In outward things, which pertaine nothing to the soule.*

5 He doubteth not to prefer himselfe even according to the flesh, before those perverse hote vigers of the Law, that all men may know that he doeth with good iudgement of minde, lightly esteeme all those outward things: forsomuch as he lacketh nothing which hath Christ, nay, the confidence of our workes can not stand with the free iustification in Christ by faith.

✣ 2. Cor. 11. 22.

✣ Act. 23. 6.

d *Which is accounted for vantage.*

e *He shutteth out all workes, as well these that go before, as those that come after faith.*

f *That in their place I might get Christ, & if a poore man become rich: so farre off am I from losing any thing.*

g *In Christ: for they that are found without Christ, are subiect to condemnation.*

h *That is, to be in Christ, to be found not in a mans owne righteousnesse, but cloathed with the righteousnesse of Christ imputed to him.*

5 This is the end of righteousnesse by faith touching us, that by the vertue of his resurrection wee may escape from death. i *That I may feele him indeed, and have a tryall of him.* 6 The way to that eternall salvation is to follow Christ his steps, by afflictions and persecutions untill we come to Christ himselfe, who is our marke whereat we shoot, and receive that reward whereunto God calleth us in him. And the Apostle setteth these true exercises of godlinesse against those vaine ceremonies of the Law, wherein the false apostles put the summe of godlinesse. k *To life everlasting, which floweth the resurrection of the Saints.* l *For we runne not, but so farre forth, as we are layde holde on of Christ, that is, as God giveth us strength, and herwith us the way.* 7 The conclusion of this exhortation standing upon three members: The one, that such as have profited in the trueth of this doctrine, should continue in it. The second is, that if there be any which are yet ignorant, and understand not these things, and doubt of the abolishing of the Law, they should cause no trouble, and should be gently borne withall, untill they also be instructed of the Lord. The third is, that they esteeme the false apostles by their fruits: wherein he doubteth not to set foorth himselfe for an example.

m *He said before that he was not perfect. So that in this place he calleth them perfect, which have some what profited in the knowledge of Christ, and the Gospel, whom he setteth against the rude and ignorant, as he expoundeth himselfe in the next verse following.*

8 Hee painteth out the false apostles in their colours, not upon malice or ambition, but with sorow and teares, to wit, because that being enemies of the Gospel (for that is ioyned with affliction) they regard nothing els, but the commodities of this life, that is to say, that flowing in peace, quietnesse, and all worldly pleasures, they may live in great estimation amongst men: whose miserable end he foresaweth them of.

* Rom. 16, 17.

19 Whose

19 Whoſe ende *is* damnation, whoſe God *is their* bellie, and *whoſe* o glory *is* to their ſhame, which minde earthly things.

20 9 But our converſation is in heaven, from whence alſo we looke for the 4 Saviour, *even* the Lord Ieſus Chriſt,

21 Who ſhall change our vile body, that it may be faſhioned like unto his glorious body, according to the working, whereby he is able even to ſubdue all things unto himſelfe.

CHAP. IIII.

1 *From particular exhortations,* 5 *he commeth to generall.* 10 *He ſaith that hee tooke ſuch ioy in their readineſſe to liberalitie,* 12 *that he will patiently beare the want.*

THerefore, 1 my brethren, beloved and longed for, *my* ioy and my a crowne, ſo continue in the b Lord, ye beloved.

2 2 I pray Euodias, and beſeech Syntiche, that they be of one accord in the Lord.

3 Yea, and I beſeech thee, faithfull yoakefellow, helpe thoſe *women*, which laboured with me in the Goſpel, with Clement alſo, and with other my fellowe labourers, whoſe names *are* in the ✠ c booke of life.

4 3 Reioyce in the d Lord alway, againe I ſay, reioyce.

5 4 Let your e patient minde be knowen unto all men. 5 The Lord *is* at hand.

6 6 Be nothing carefull, but in all things let your requeſts be ſhewed unto God in prayer and ſupplication with f giving of thanks.

7 And the g peace of God which paſſeth all underſtanding, ſhall preſerve your h heartes and mindes in Chriſt Ieſus.

8 7 Furthermore, brethren, whatſoever things are true, whatſoever things i *are* honeſt, whatſoever things *are* iuſt, whatſoever things *are* pure, whatſoever things *are* worthy love, whatſoever things *are* of good report, if there *be* any vertue, or if there *be* any praiſe, thinke on theſe things.

9 Which yee have both learned and received, and heard, and ſeene in me: thoſe things doe, and the God of peace ſhall be with you.

10 8 Nowe I reioyce alſo in the Lord greatly, that now at the laſt your care for me ſpringeth afreſh, wherein notwithſtanding ye were carefull, but ye lacked opportunitie.

11 I ſpeake not becauſe of k want: for I have learned in whatſoever ſtate I am: therewith to be content.

12 And I can be l abaſed, and I can abound: every where in all things I am m inſtructed, both to be full, and to be hungry, and to abound, and to have want.

13 I am able to *doe* all things through the helpe of Chriſt, which ſtrengtheneth me.

14 Notwithſtanding ye have well done, that ye did communicate to mine affliction.

15 9 And ye Philippians know alſo that in the n beginning of the Goſpel, when I departed from Macedonia, no Church communicated with mee, concerning the matter of giving and receiving, but ye onely.

16 For even *when I was* in Theſſalonica, ye ſent once, and afterward againe for my neceſſitie.

17 10 Not that I deſire a gift: but I deſire the fruit which may further your reckoning.

18 Now I have receiued all, and have plentie: I was even filled, after that I had received of Epaphroditus that which *came* from you, an o odour that ſmelleth ſweete, a ſacrifice acceptable and pleaſant to God.

19 And my God ſhall fulfill all your neceſſitie through his riches with glory in Ieſus Chriſt,

20 Vnto God even our Farther *be* praiſe for evermore, Amen.

21 Salute all the Saints in Chriſt Ieſus. The brethren, which are with me, greete you.

22 All the Saints ſalute you, and moſt of all they which are of p Ceſars houſhold.

23 The grace of our Lord Ieſus Chriſt *be* with you all, Amen.

¶ Written to the Philippians from Rome, *and ſent* by Epaphroditus.

a Rewarde.
o Which they hunt after at mens hands.
9 He ſetteth againſt theſe fellowes, true paſtors which neglect earthly things, and aſpire to heaven onely, where they know, that even in their bodies they ſhall be cloathed with that eternall glory, by the vertue of God.
✠ 1 Cor. 1. 7. Tit. 2. 13.
1 A rehearſall of the concluſion: That they manfully continue, vntill they have gotten the victorie, truſting to the Lords ſtrength.
a My honour.
b In that concord, whereof the Lord is the band.
2 He alſo calleth on ſome by name, partly, becauſe they needed priuate exhortation, and partly alſo to ſtirre up other, to be more prompt and ready.
✠ Revel. 3. 5. and 20. 8. and 21. 27.
c God is ſaid after the maner of men, to have a booke, wherein the names of his elect are written, to whom he will give everlaſting life. Ezechiel calleth it the writing of the houſe of Iſrael, and the ſecret of the Lord, Chap. 13. 9.
3 He addeth particular exhortations: and the firſt is, that the ioy of the Philippians be not hindered by any afflictions that the wicked imagine and worke againſt them.
d So is the ioy of the world diſtinguiſhed from our ioy.
4 The ſecond is, not taking all things in good part, they behave themſelves moderately with all men.
e Your quiet and ſetled minde.
5 The taking away of an obiection: Wee muſt not be deſquieted through impatience, ſeeing that God is at hand to give us remedie in time againſt all our miſeries.
6 The third is, that wee be not too carefull for any thing, but with ſure confidence give God thankes, and crave of him whatſoever wee have needs of, that with a quiet conſcience wee may wholly and with all our hearts ſubmit our ſelves to him.
f So David began ne very oft with teares, but ended with thankeſgiving.
g That great quietneſſe of minde, which God onely giveth in Chriſt.
h He diuideth the minde into the heart, that is, into that part which is the ſeat of the will and affections, and into the higher part, whereby we vnderſtand and reaſon of matters.
7 A generall concluſion, that as they have bene taught both in word and example, ſo they frame their lives to the rule of all holineſſe and righteouſneſſe.
i Whatſoever things are ſuch as do beautifie and ſet you out with a holy gravitie.
9 He witneſſeth that their liberalitie was acceptable to him, wherewith they did helpe him in his extreme povertie, but yet ſo moderating his words, that he might declare himſelfe voyd of all ſuſpition of diſhoneſtie, and that he hath a minde contented both with proſperitie and aduerſitie, and to be ſhort, that he repoſeth himſelfe in the onely will of God.
k As though I paſſed for my want.
l He vſeth a generall word, and yet he ſpeaketh but of one kinde of croſſe, which is povertie, for commonly povertie bringeth all kinds of diſcommoditie with it.
m This is a metaphore taken from holy things or ſacrifices, for our life is like a ſacrifice.
9 He witneſſeth that he remembreth alſo their former benefits, and againe putteth away ſiniſtrous ſuſpition of immoderate deſire, in that that hee received nought of any elſe.
n At that beginning when I preached the Goſpel amongſt you.
10 He witneſſeth againe, that hee alloweth well of their benefit, not ſo much for his owne ſake as for theirs, becauſe they gave it not ſo much to him, as they offered it to God as a ſacrifice, whereof the Lord himſelfe will not be forgetfull.
o He alludeth to the ſweet ſmelling ſavours that were offered in the olde Law.
p Such as belong to the Emperour Nero.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

1 *After the ſalutation,* 4 *he praiſeth them the more, to make them attentiue unto him.* 7 *He reporteth the teſtimonie of the doctrine which they heard of Epaphras.* 13 *He magnifieth Gods grace towards them,* 20 *and ſheweth that all the parts of our ſalvation conſiſt in Chriſt alone.*

PAul an Apoſtle of Ieſus Chriſt, by the a will of God, and Timotheus *our* brother,

2 To them which are of b Coloſſe, Saints and faithfull brethren in Chriſt: Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

3 1 Wee give thanks to God even the c Father of our Lord Ieſus Chriſt, alway praying for you:

4 Since we heard of your faith in Chriſt Ieſus, and of *your* love toward all Saints.

5 For the d hopes ſake, which is layed up for you in heaven, whereof ye have heard before by the word of trueth, *which is* the Goſpel,

6 Which is come unto you even as *it is* unto all the world, & is fruitful as *it is* alſo among you from the day ẏ ye heard & truly knew the grace of God,

7 As yee alſo learned of Epaphras our deare fellow ſervant, which is for you a faithfull miniſter of Chriſt:

8 Who

a By the free bountifulneſſe of God.
b Coloſſe is ſituated in Phrygia, not far from Hierapolis and Laodicea, on that ſide that they bend toward Lycia and Pamphylia.
1 He commendeth the doctrine that was delivered them by Epaphras, and their readineſſe in receiving it.
c We can not otherwiſe conſider of God to our ſalvation, but as he is Chriſtes Father, in whom we are adopted.
d For the glory, that is hoped for.

a He declareth his good will towards them: telling them that they muſt not ſtill remaine as one ſtay but go on further both in the knowledge of the Goſpel, and alſo in the true uſe of it.
b Your ſpirituall life, or your love which commeth from the Spirit of God with.
3 The gift of continuance is not of us, but it proceedeth from the vertue of God, which he doeth freely give us
g It muſt not be unwillieg, and as it were drawen out of us by force, but proceed from a merie and ioyfull minde.
4 Having ended the preface, he goeth to the matter it ſelfe, that is to ſay, to an excellent deſcription (although it be but ſhort) of whole Chriſtianitie.
which is fitly divided into three treatiſes: for firſt of all he expoundeth the true doctrine according to the order of the caſes, beginning from this verſe to the 24. And from thence he beginneth to apply the ſame to the Coloſſians with divers exhortations to the 6 verſe of the ſecond Chapter. And laſt of all in the third place even to the third Chapter, hee refuteth the corruption of true doctrine.
5 The efficient cauſe of our ſalvation is the onely mercie of God the Father, who maketh us meete to be partakers of eternall life, delivering us from the darkeneſſe wherein wee were borne, and bringing us to the light of the knowledge of the glory of his Sonne. h In ſtat glorious and heavenly kingdome. ✠ Matth 3.17. and 17.5. 2.Pet 1.17. 6 The matter itſe ſe of our ſalvation is Chriſt the Sonne of God, who hath obteined remiſſion of ſinnes for us, by the offering up of himſelfe. 7 A lively deſcription of the perſon of Chriſt, whereby wee vnderſtand that in him onely, God ſheweth himſelfe to be ſeene: who was begotten of the Father before any thing was made, that is, from everlaſting, by whome alſo all things that are made, were made without any exception, by whom alſo they doe conſiſt, and whoſe glory they ſerve.
✠ Hebr. 1.3. i Begotten before any thing was made: and therefore the everlaſting Sonne of the everlaſting Father. ✠ Iohn 1.3. k He ſetteth foorth the Angels with glorious names, that by the compariſon of moſt excellent ſpirits we may vnderſtand how farre paſſing the excellencie of Chriſt is in whom onely we have to contein our ſelves, and let goe all Angels. ſ Having glorioufly declared the excellent dignitie of the perſon of Chriſt, he deſcribeth his office and function, to wit, that hee is that ſome to the Church that the head is to the body, that is to ſay, the prince and governour of it, and the very beginning of true life, as who riſing firſt from death, is the Authour of eternall life, ſo that he is above all, in whom onely there is moſt plentifull aboundance of all good things, which is powered out upon the Church. ✠ *Reveiat. 1.5. 1 cor. 15.20. 1 Who ſo roſe againe that he ſhall die no more, and who raiſeth other from death to life by his power.* * *Iohn 1,14 chap. 2.9.* m *Moſt plentifull aboundance of all things pertaining to God.* 9 Now he teacheth how Chriſt executed that office which his Father ioyned him, to wit, by ſuffering the death of the croſſe (which was ioyned with the curſe of God) according to his decree, that by this ſacrifice he might reconcile to his Father all men as well them which beleeved in him to come, and were already vnder this hope gathered into heaven, as them which ſhould upon the earth beleeve in him afterward. And thus is iuſtification deſcribed of the Apoſtle, which is one and the chiefeſt part of the diſeaſe of Chriſt. n *The whole Church.* 10 Sanctification is another worke of God in us by Chriſt, in that that he reſtored us (which hated God extremely, and were wholly and willingly given to ſinne) to his gratious favour, in ſuch ſort, that hee therewithall puriſieth us with his holy Spirit, and conſecrateth us to righteouſneſſe,

8 2 Who hath alſo declared unto us your love in the e Spirit.

9 For this cauſe wee alſo, ſince the day that we heard *of it*, ceaſe not to pray for you, and to deſire that ye might be fulfilled with knowledge of f his will in all wiſedome, and ſpirituall vnderſtanding,

10 That yee might walke worthy of the Lord, & pleaſe *him* in all things, being fruitfull in al good workes, and increaſing in the knowledge of God,

11 3 Strengthened with all might through his glorious power, unto all patience, and long ſuffering with g ioyfulneſſe,

12 4 Giving thankes unto the ſ Father, which hath made us meete to be partakers of the inheritance of the Saints in h light,

13 Who hath delivered us from the power of darkeneſſe, and hath tranſlated us into the kingdome ✠ of his deare Sonne,

14 6 In whom we have redemption through his blood, *that is*, the forgiveneſſe of ſinnes.

15 7 Who is the ✠ image of the inviſible God, i the firſt begotten of every creature.

16 * For by him were all things created which are in heaven, and which are in earth, things viſible and inviſible: whether *they be* k Thrones, or Dominions, or Principalities, or Powers, all things were created by him, and for him.

17 And he is before all things, and in him all things conſiſt.

18 ſ And hee is the head of the body of the Church: hee is the beginning, ✣ *and* the l firſt begotten of the dead, that in all things he might have the preeminence.

19 * For it pleaſed *the Father*, that in him ſhould m all fulneſſe dwell.

20 9 And through peace made by that blood of that his croſſe, to reconcile to himſelfe through him, through him, *I ſay*, n all things, both which *are* in earth, and which *are* in heaven.

21 10 And you which were in times paſt ſtrangers and enemies, becauſe *your* mindes *were ſet* in evill workes, hath o he now alſo reconciled,

22 In that body of his p fleſh through death, to make you holy and vnblameable, and without fault in his ſight.

23 11 If yee continue, grounded and ſtabliſhed in the faith, and be not moved away from the hope of the Goſpel, whereof yee have heard, and which hath bene preached to q every creature, which is vnder heaven, 12 whereof I Paul am a miniſter.

24 Now reioyce I in my ſufferings r for you, and fulfill the ſ reſt of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,

25 13 Whereof I am a miniſter, according to the diſpenſation of God, which is given mee unto youward, to fulfill the word of God,

26 ✣ *Which is* the myſtery hid ſince the world began, and from *all* ages, but nowe is made manifeſt to his t Saints,

27 To whome God u woulde make knowen what is the riches of his glorious myſtery among the Gentiles, which *riches* is Chriſt in you, the hope of glory.

28 14 Whom wee preach, admoniſhing every man, and teaching every man in x all wiſedome, that wee may preſent every man perfect in Chriſt Ieſus.

29 Whereunto I alſo labour and ſtrive, according to his working which worketh in me mightily.

o The ſame.
p In that fleſhly body, to give us to vnderſtand that his body was not a fantaſticall body, but a true body.
11 This ſecond treatiſe of this part of the Epiſtle, wherein he exhorteth the Coloſſians not to ſuffer themſelves by any meanes to be moved from this doctrine, ſhewing and declaring that there is no where any other true Goſpel.
q *To all men: whereby we learne that the Goſpel was not ſhut up within the corners of Iudea alone.*
12 He purchaſed authoritie to this doctrine by his Apoſtleſhip, and taketh a moſt ſure proofe thereof, of his afflictions which he ſuffereth for Chriſts his
r For your profite and commoditie. ſ The afflictions of the Church are ſayde to be Chriſtes afflictions, by reaſon of that fellowſhip and knitting together that the body and the head have the one with the other, not that there is any more neede to have the Church redeemed, but that Chriſt ſheweth his power in the dayly weakeneſſe of his, and that for the comfort of the whole body. 13 He bringeth another proofe of his Apoſtleſhip, to wit, that God is the author of it, by whom alſo hee was appointed peculiarly Apoſtle of the Gentiles, to the end that by this meanes, that ſame might be fulfilled by him, which the Prophets foretold of the calling of the Gentiles. ✣ Rom. 16.25 ephe 3.9. 2.tim. 1.10. tit. 1.2. 1.pet. 1.20. t Whom he choſe to ſanctifie unto himſelfe in Chriſt: moreover he ſaith that the myſtery of our redemption was hidden ſince the world began, except it were revealed unto a fewe, who alſo were taught it extraordinarily. u Thus Paul brideleth the curioſitie of men. 14 He proteſteth that he doeth faithfully execute his Apoſtleſhip in every place, bringing men unto Chriſt onely, through the Lords plentifull bleſſings of his labours. x Perfect and ſound wiſedome, which is perfect in it ſelfe, and ſhall in the end make them perfect that follow it.

CHAP. II.

4 He condemneth, as vaine, whatſoever is without Chriſt,
11 intreating ſpecially of circumciſion, 16 of abſtinence from meats, 18 and of worſhipping of Angels. 20 That wee are deliverd from the traditions of the Law through Chriſt,

1 The taking away of an obedience unto that he viſited not the Coloſſians, nor the Laodiceans he did it not of any negligence, but in ſo much the more carefull for them.
a Mee preſent in body.
2 He concludeth ſhortly the ſumme of the former doctrine to wit, that the whole ſumme of true wiſedome and moſt ſecrete knowledge of God, conſiſteth in Chriſt only, and that this is the uſe of it touching men, that they being knit together in love, reſt

FOr I 1 would yee knewe what great fighting I have for your ſakes, and for them of Laodicea, and for as many as have not ſeene my a perſon in the fleſh.

2 2 That b their hearts might be comforted, and they knit together in love, and in all riches of the c full aſſurance of vnderſtanding, to know the myſtery of God, even the Father, and of Chriſt:

3 In whom are hid all the treaſures of d wiſedome and knowledge.

4 3 And this I ſay, leaſt any man ſhould beguile you with e entiſing words:

5 ✣ For though I be abſent in the fleſh, yet am I with you in ſ ſpirit, reioycing & beholding your ſorder, and your g ſtedfaſt faith in Chriſt.

6 As ye have therefore b received Chriſt Ieſus the Lord, *ſo* walke in him.

7 Rooted and built in him, and ſtabliſhed in

themſelves happily in the knowledge of ſo great a goodneſſe, vntill they come fully to enioy it. b Whom he never ſaw. c Of that vnderſtanding, which bringeth fourth certaine & vndoubted perſwation in our mindes. d *There is no true wiſdome wi hout Chriſt.*
3 A paſſing over to the treatiſe following, againſt the corruptions of Chriſtian life.
e *With a framed kinde of talke made to perſwade.* ✣ 1. Cor. 5.3. f *The maner of your Eccleſiaſticall diſciplint.* g *Doctrine.* h *So then Chriſt hangeth not upon mens traditions.*

4 He bringeth all corruptions to three kindes: The first is that, which resteth of vaine and curious speculations, and yet beareth a shew of a certaine subtill wisedome.

5 *This is a word of warre, and it is as much as to drive or cary away a spoile or bootie.*

5 The second which is manifestly superstitious and vaine, and standeth onely upon custome and fained inspirations.

6 The third kinde was of them which ioyned the rudiments of the world, (that is to say, the ceremonie of the Law) with the Gospel.

k Principles and rulers, wherewith God ruled his Church, as it were vnder a scholemaster.

7 A generall confutation of all corruptions is this, that that must needes be a false religion, which addeth any thing to Christ.

the faith, as ye have beene taught, abounding therein with thankesgiving:

8 4 Beware least there be any man that i spoile you through philosophie, & vaine deceit, through the traditions of men, 6 according to the k rudiments of the world, 7 and not after Christ.

9 8 For l in him m dwelleth n all the fulnesse of the Godhead o bodily.

10 And yee are compleete in him, which is the head of all principalitie and power.

11 9 In whom also yee are circumcised with ✣ circumcision made without handes, by putting off the p sinfull body of the flesh, through the circumcision of Christ,

12 10 In that yee are ✣ q buried with r him through baptisme, 11 in whom yee are also raised up together through the faith of the operation of s God, which raised him from the dead.

13 ✱12 And you which were dead in sinnes, 13 and in the vncircumcision of your flesh, hath he quickened together with him, forgiving you all your trespasses,

14 14 And putting out to ✣ t hand-writing of ordinances that was against us, which was contrarie to us, hee even tooke it out of the way, and fastened it upon the crosse,

15 And hath spoyled the u Principalities, and Powers, and hath x made a shewe of them openly, and hath triumphed over them in the y same crosse.

16 15 Let no man therefore condemne you in meate and drinke, or in respect of an holy day, or of the new moone, or of the Sabbath *dayes*,

17 Which are *but* a shadow of things to come: but the z body is in Christ.

8 A reason: Because onely Christ God and man, is most perfect, and passeth farre above all things, so that whosoever hath him, may require nothing more. l By these words, it sheweth a distinction of the natures. m This word Dwelleth) noteth out unto vs the ioyning together of those natures, so that of God and Man is one Christ. n These words set downe most perfect Godhead to be in Christ. o The knitting together of God and man, is substantiall and essentiall. 9 Nowe hee dealeth perfectly against the third kinde, that is to say, against them which vrgeth the Iewish religion: and first of all, hee denieth that wee have neede of the Circumcision of the flesh, seeing that without it wee are circumcised within, by the vertue of Christ. ✱ *Rom.2,29* p *These many wordes are vsed to shewe what the olde man is, whom Paul in other places calleth the bodie of sinne.* 10 The taking away of an obiection: t wee ne ede not so much as the externall signe which our fathers had, seeing that our baptisme is a most effectuall pledge and witnesse, of that inward restoring and renuing. ✣ *Rom.6,4. ephes.1,19.*

9 *Looke Rom.6,4.* r So then all the force of the matter commeth not from the very deede done, that is to say, it is not the dipping of us in o the water by a Minister that maketh us to be buried with Christ, as Papists say, that even for the very actes sake, wee become verely Christians, but it commeth from the vertue of Christ, for the Apostle addeth the resurrection of Christ and faith. 11 One end of Baptisme is the death and buriall of the old man, and that by the mightie power of God onely, whose vertue wee lay hold on by faith, in the death and resurrection of Christ.

s Through faith which commeth from God. ✱ *Ephes.1,1.* 12 An other end of Baptisme is, that wee which were dead in sinne, might obteine free remission of sinne; and eternall life, through faith in Christ who dyed for us. 13 A new argument which lyeth in these fewe words, and it is thus: Vncircumcision was no hinderance to you, why you being iustified in Christ, should not obteine life, therefore you neede not circumcision to the attainement of salvation. 14 He speaketh now more generally against the whole service of the Law, and sheweth by two reasons that it is abolished: First, to what purpose should hee that hath obteined remission of all his sinnes in Christ require those helpes of the Law? Secondly because that if a man doe rightly consider those rites, he shall finde that they were so many testimonies of our guiltinesse, whereby we manifestly witnessed as it were by our owne hand-writing that wee deserved damnation. Therefore did Christ put out that hand writing by his comming and fastening it to the crosse, triumphed over all our enemies, were they never so mightie. Therefore to what end and purpose should we now use those ceremonies, as though we were still guiltie of sinne, and subiect to the tyrannie of our enemies. ✣ *Ephes.2,15.* t Abolishing the rites and ceremonies. u Satan and his angels. x As a conquerour made by a shew of those captives, and put them to shame. y The crosse was as a chariot of triumph. No conquerour could have triumphed so gloriously in his chariot, as Christ did upon the crosse. 15 The conclusion: wherein also he nameth certaine kindes as the difference of dayes and meates, and proveth by a new argument that wee are not bond unto them: to wit, because those things were shadowes of Christ to come, but wee possesse him nowe exhibited unto us. z The body as a thing of substance and pith, he setteth against shadowes.

18 16 Let no man at his pleasure beare rule over you by a humblenesse of minde, and worshipping of Angels, 17 advancing himselfe in those things which hee never saw, 18 b rashly puft up with his fleshly minde,

19 19 And holdeth not the c head, whereof all the body furnished and knit together by ioynts and bands, increaseth with the increasing of d God.

20 20 Wherefore if ye *be* dead with Christ from the ordinances of the world, why, e as though ye lived in the world, are ye burdened with traditions?

21 21 *As*, Touch not, Taste not, Handle not.

22 22 Which all perish with the using, 23 *and are* after the commandements & doctrines of men.

23 24 Which things have in deede a shewe of f wisedome, in g voluntarie religion and humblenesse of minde, and in h not sparing the body, which are things of no value, *saith they perteine* to the i filling of the flesh.

16 He disputeth against the first kinde of corruptions, and setteth downe the worshipping of Angels for an example: which kinde of false religion he confuteth, first, this way: because that they which being in such a worship, attribute that vnto themselves which is proper onely to God, to wit, authoritie to binde mens consciences with religion although they seeme to bring in these things by humblenesse of minde.

a By a foolish humblenesse of minde: for otherwise humblenesse is a vertue. For these Angels worshippers blamed such of pride, as would go straight to God, and vse no other vnder meanes besides Christ. 17 Secondly, because they rashly thrust upon them for oracles, those things which they neither saw nor heard, but devised of them selves, 18 Thirdly, because these things have no other grounde, whereupon they are built, but onely the opinion of men, which please themselves without all measure in their owne dueties. *b Without reason.* 19 The fourth argument, which is of great waight because they spoyle Christ of his dignitie, who onely is sufficient both to nourish, and also to increase his whole body. *c Christ.* *d With the encreasing which commeth from God.* 20 Now last of all hee fighteth against the second kinde of corruptions, that is to say, against meere superstitions, invented of men, which partly deceive the simplicitie of some with their craftinesse, and partly with very foolish superstitions, and to be laughed at: as when godlinesse, remission of sinnes, or any such like vertue is put in some certaine kind of meate and such like things, which the inventours of such rites themselves vnderstand not, because in deede it is not. And hee vseth an argument taken of comparison. If by the death of Christ who established a new covenant with his blood, you be delivered from those externall rites wherewith it pleased the Lord to prepare the world as it were by certaine rudiments to that full knowledge of true religion, why would yee be burdened with traditions, I wrote not what, as though yee were citizen of this world, that is to say, as though yee depended upon this life, and earthly things? Now this is the cause why before verse 8. he followed another order then he doeth in the confutation: because he sheweth thereby what degrees false religions came into the world, to wit, beginning first by curious speculations of the wise after which in processe of time succeeded grosse superstition, against which mischiefes the Lord set at length that service of the Law, which some abused in like sort: but in the confutation he began with the abolishing of the Law service, that hee might shew by comparison, that those false services ought much more to be taken away. *e As though your felicitie stood in these earthly things, and the kingdome of God were not rather spirituall.* 21 An imitation in the person of these superstitious men, rightly expressing their nature and use of speech. 22 An other argument: The spirituall and inward kingdome of God cannot consist in these outward things, and such as perish with the using. 23 The third argument: Because God is not the authour of these traditions, and therefore they doe not binde the conscience. 24 The taking away of an obiection. These things have a goodly shew, because men by this meanes, seeme to worship God with a good minde and humble themselves, and neglect the body, which the most part of men curiously pamper vp and cherish: but yet notwithstanding the things themselves are of no value, for so much as they perceive not to things that are spirituall and everlasting, but to the nourishment of the flesh. f Which seeme in deede to be some exquisit thing, and so wise devices as though they came from heaven. g Hence sprang the works of supererogation, as the Papists terme them, that is to say, needelesse workes, as though men performed more then is commanded them, which was the beginning and the very ground whereon Monks merits were brought in. h A lively description of Monkerie. i Seeing they stand in meat and drinke, wherein the Kingdome of God doeth not stand.

CHAP. III.

1 *Against earthly exercises, which the false apostles vrged,* 2 *he setteth heaven by:* 5 *and begineth with the mortifying of the flesh.* 8 *whence he draweth particular exhortations,* 18 *and particular dueties which depend on each mans calling.*

IF 1 yee then 2 bee a risen with Christ, 3 seeke those things which are above, where Christ

1 An other part of this Epistle, wherein he taketh occasion by the reason of those vaine exercises, to shew the duetie of a Christian life: which is an ordinary thing with him after he hath once set downe the doctrine it selfe. 2 Our renuing or newe birth, which is wrought in us by being partakers of the resurrection of Christ, is the fountaine of all holinesse, out of which fundry armes or twigs doe afterwards flowe. *a For if we be partakers of Christ, wee are caried as it were into another life, where we shall needs neither meate nor drinke, for wee shall be like vnto the Angels.* 3 The end and marke which all the dueties of Christians life shoote at, is to enter into the kingdome of heaven, and to give our selves to those things which lead us thither, that is to true godlinesse, and not to those outward and corporall things.

sitteth at the right hand of God.

2 Set your affections on things which are above, *and* not on things which are on the [b] earth.

3 4 For ye are dead, [f] and your life is hid with Christ in God.

4 When Christ which is our life, shall appeare, then shall ye also appeare with him in glory.

5 6 ✻ Mortifie therefore your [c] members which are on the earth, fornication, vncleannesse, the inordinate affection, evill concupiscence, and covetousnesse which is idolatrie.

6 For the which things sake the wrath of God [d] commeth on the children of disobedience.

7 Wherein yee also walked once, when yee lived in them.

8 But now put yee away even all these things, wrath, anger, maliciousnesse, cursed speaking, filthie speaking, out of your mouth.

9 Lie not one to another: [7] seeing that ye have put off the old man with his workes,

10 And have put on the new, [8] which is renewed in [e] knowledge after the image of him that created him,

11 9 Where is neither Grecian nor Iewe, circumcision nor vncircumcision, Barbarian, Scythian, bond, free: But Christ is all, and in all things.

12 Now therefore as the elect of God, holy and beloved, [f] put on the [g] bowels of mercies, kindenesse, humblenesse of minde, meekenesse, long suffering:

13 Forbearing one another, and forgiving one another, if any man have a quarell to another: even as Christ forgave, even so doe ye.

14 And above all these things *put on* love, which is the [h] bond of perfectnesse.

15 And let the peace of God [i] rule in your hearts, to the which yee are called in [k] one body, and be ye thankefull:

16 Let the word of Christ dwell in you plenteously in all wisedome, teaching and admonishing your owne selves, in [l] Psalmes, and hymnes, and spirituall songs, singing with a grace in your hearts to the Lord,

17 ✻ And whatsoever ye shall doe, in word or deed, *doe* all in the [m] Name of the Lord Iesus, giving thankes to God even the Father by him.

18 ¶ ✻ 10 Wives, submit your selves unto your husbands, as it is [n] comely in the Lord.

19 ✻ 11 Husbands, love your wives, and be not bitter unto them.

20 ¶ ✻ 12 Children, obey your parents in [o] all things: for that is well pleasing unto the Lord.

21 13 Fathers, provoke not your children to anger, least they be discouraged.

22 ¶ 14 ✻ Servants, be obedient unto them that are *your* masters according to the flesh, in all things not with eye service as men pleasers, but in singlenesse of heart, fearing God.

23 And whatsoever ye doe, doe it heartly, as to the Lord, and not to men,

24 Knowing that of the Lord yee shall receive the [p] rewarde of the inheritance: for yee serve the Lord Christ.

25 15 But he that doeth wrong, shall receive for the wrong that hee hath done: and there is no respect of persons.

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b So he calleth that shew of religion, which he spake of in the former Chapter.

4 A reason taken of the efficient causes and others: you are dead as touching the flesh, that is, touching the olde nature which seeketh after all transitory things, and on the other side, you have begun to live according to the Spirit, therefore give your selves to spirituall and heavenly, and not to carnall and earthly things.

5 The taking away of an obiection: whiles we are yet in this world, we are subiect to many miseries of this life, so that the life that is in us, is as it were hidden: yet notwithstanding we have the beginnings of life and glory, the accomplishment whereof lieth now in Christes and in Gods hand, shall be assuredly and manifestly performed in that glorious comming of the Lord.

6 Let not your dead nature be any more effectuall in you, but let your living nature be effectuall. Now the force of nature is knowen by the motions. Therefore let the affections of the flesh die in you, and let the contrary motions which are spirituall, live. And be reckoned up a great long scroule of vices, and their contrary vertues. ✻ Eph. 5. 3.

c The motions and lustes that are in us, are in this place very properly called members, because that the reason and will of man corrupted, doeth use them as the body doeth his members. d Vseth to come. 7 A definition of our newe birth taken of the parts thereof, which are the putting off of the old man, that is to say, of the wickednesse which is in us by nature, and the restoring and repairing of the new man, that is to say of pureneesse which is given us by grace: but both of them are but begunne in us in this present life, and by certaine degrees finished: the one dying in us by little and little, and the other comming to the perfection of another life, by litle and little.

8 Newnesse of life consisteth in knowledge, which transformeth man to the image of God his maker, that is to say, to the sincerity and pureneesse of the whole soule.

e Hee speaketh of an effectuall knowledge. 9 Hee telleth them againe, that the Gospell doeth not respect those externall things, but true iustification and sanctification in Christ onely, which have many fruites, as he reckoneth them up heere: But commendeth two things especially, to wit, godly concord, and continuall studie of Gods worde. f So put on, that you never put off. g Those most tender affections of exceeding compassion. h Which bindeth and knitteth together all the duties that passe from man to man. i Rule and governe all things. k Yee are ioyned together into one body through Gods goodnesse, that you might helpe one another as fellow members. l By Psalmes he meaneth all godly songs, which were written upon divers occasions, and by hymnes, all such are conteine prayse of God, and by spirituall songs, other more peculiar and artificious songs which were also in praise of God, but they were made fuller of musicke. ✻ 1. Cor. 10, 31.

m Call upon the name of Christ, when you doe it, or, doe it to Christes prayse and glory. ✻ Ephes. 5, 22. 10 Hee goeth from precepts which concerning the whole civill life of man, to precepts pertaining to every mans family, and requireth of wives, subiection in the Lord.

n *For those wives doe not well, that doe not let God in Christ before them in their love, but this Philosophie knoweth not.* ✻ 1. Pet. 3, 1.

11 Hee requireth of husbands, that they love their wives, and use them gently. ✻ Ephes. 5, 1.

12 He requireth of children, that according to Gods Commandement they be obedient to their parents.

o In the Lord, *and* so is it expounded, Ephes. 5, 19.

13 Of parents, that they be gentle towards their children. 14 Of servants that fearing God himselfe to whom their obedience is acceptable, they reverently, faithfully and from the heart, obey their masters. ✻ Ephes. 9, 5. titus 2, 9. 1. pet. 2, 18.

p For that that you shall have duely obeyed your masters, the time shall come, that you shall be made sonnes of servants, and then shall you knowe this of a surety, which shall be when you are made partakers of the heavenly inheritance. 15 He requireth of masters that being mindfull how that they themselves also shall render an account before that heavenly Lord and Master, which will reuenge wrong full doings without any respect of masters or servants, they shew themselves iust and upright with equitie, unto their servants.

CHAP IV.

a *Hee returneth to generall exhortations.* 3 *touching prayer and gracious speach.* 7 *and so endeth with greetings and commendations.*

YE masters, doe unto your servants, that which is iust and equall, knowing that yee also have a master in heaven.

2 1 ✻ 2 Continue in prayer, and watch in the same with thankesgiving,

3 3 ✻ Praying also for us, that God may open unto us the [a] doore of utterance, to speake the mysterie of Christ: wherefore I am also in bonds,

4 That I may utter it, as it becommeth mee to speake.

5 ¶ 4 ✻ Walke [b] wisely toward them that are without, and redeeme the [c] season.

6 5 Let your speech *be* [d] gracious alwayes, and powdred with [e] salt, that ye may know how to answere every man.

7 ¶ Tychicus *our* beloved brother and faithfull minister, and fellow servant in the Lord, shall declare unto you my whole state:

8 Whom I have sent unto you for the same purpose that hee might know your state, and might comfort your hearts,

9 With Onesimus a faithfull and a beloved brother, who is one of you. They shall shew you of all things here.

10 Aristarchus my prison fellow saluteth you, and Marcus Barnabas cousin (touching whom yee received commandements: If hee come unto you, receive him.)

11 And Iesus which is called Iustus, which are of the circumcision. These onely are my worke-fellowes unto the [g] kingdome of God, which have bene unto my consolation.

12 Epaphras the servant of Christ, which is one of you, saluteth you, and alwayes striveth for you in prayers, that ye may stand perfect, and full in all the will of God.

13 For I beare him record, that he hath a great zeale for you, and for them of Laodicea, and them of Hierapolis,

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t He addeth certaine generall exhortations and at length endeth his Epistle with divers familiar and godly salutations. ✻ Luke 18, 1. 1. thess. 5, 17.

a Prayers must be contiouall and earneit.

3 Such as minister the word, must especially be commended to the prayers of the Church. ✻ Ephes. 6, 18. a. thes. 3, 1.

a An open and free mouth to preach the Gospel.

4 In all parts of our life, we ought to have good consideration even of them which are wout the Church. ✻ Ephes. 5, 15.

b Advisedly and circumspectly.

c Seeke occasion to win them, although you lose of your owne by it.

5 Our speech and talke must be applied to the profit of the hearers.

d Framed to the profit of your neighbour.

e Against this is set filthy comunication, as Ephes. 4, 29.

f Why then, Peter was not at that time at Rome.

g To the Gospel,

14 * Luke the beloved phyſician greeteth you, and Demas.

15 Salute the brethren which are of Laodicea, & Nymphas, and the Church which is in his houſe.

16 And when this Epiſtle is read of you, cauſe that it be read in the Church of the Laodiceans alſo, and that yee likewiſe reade the Epiſtle *vvritten* from Laodicea.

17 And ſay to Archippus, Take heed to the miniſterie, that thou haſt received in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul. Remember my bands. Grace *be* with you. Amen.

¶ Written from Rome to the Coloſsians, *and ſent* by Tychicus, and Oneſimus.

* 2. Tim. 4, 11.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He therefore beginneth with thankeſgiving, 4 to put them in minde that whatſoever was praiſe worthy in them, it came of Gods goodneſſe: 8 and that they are enſamples unto others.

PAul, and Silvanus, and Timotheus, unto the Church of the Theſſalonians, *vvhich is* in God the Father, and in the Lord Ieſus Chriſt: Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

2 1 We give God thankes alwayes for you all, making mention of you in our prayers.

3 2 Without ceaſing, remembring your effectuall faith, and diligent love, and the patience of *your* hope in our Lord Ieſus Chriſt, in the ſight of God, even our Father,

4 Knowing, beloved brethren, that ye are a elect of God.

5 3 For our Goſpel was not unto you in word onely, but alſo in power, and in the holy Ghoſt, and in b much aſſurance, as yee know after what maner we were among you for your ſakes.

6 4 And ye became followers of us, and of the Lord, and received the worde in much affliction, with c ioy of the holy Ghoſt,

7 So that yee were as enſamples to all that beleeve in Macedonia and in Achaia.

8 For from you ſounded out the word of the Lord, not in Macedonia and in Achaia onely: but your faith alſo which is toward God, ſpread abroad in all quarters, that wee neede not to ſpeake any thing,

9 For d they themſelves ſhew of us what maner of entring in wee had unto you, 5 and how yee turned to God from idoles, to ſerve the living and true God.

10 And to looke for his ſonne from heaven, whom hee raiſed from the dead, *even* Ieſus which delivereth us from e that wrath to come.

1 An example of a right Chriſtian reioycing: whereby alſo we learne, that ſuch as have great gifts in them are in two ſorts bridled, to wit, if they conſider that they have received all from God and that continuance muſt be deſired at his hands, where unto alſo the whole Epiſtle exhorteth the Theſſalonians.

2 He commendeth them for three ſpeciall gifts. effectuall faith. continuall love, and patient hope: to the end they might be aſhamed being indued with ſuch excellent gifts, not to continue in Gods election.

a *Word for word, that your election is of God.*

3 Another reaſon why they ought in no wiſe ſtart backe but continue to the end, becauſe they cannot doubt of his doctrine which hath bene ſo many wayes confirmed unto them. even from heaven as they themſelves did well know. b Paul ſheweth by two things, that there followed very great fruits of his preaching, to wit, by theſe gifts of ỹ holy Ghoſt, and that certaine aſſurance which was thorowly ſetled in their minds, as appeared by their willing bearing of the croſſe.

4 Another reaſon, becauſe even to that day, they embraſed the Goſpel with great cheerefulneſſe, inſomuch that they were an example to all their neighbours: ſo that it ſhould be more ſhame to them to faint in the mid-race. c With ioy which commeth from the holy Ghoſt. d All the beleevers. 5 It is no true converſion to forſake idoles, vnleſſe a man therewithall worſhip the true and living God in Chriſt the onely redeemer. e This word (That) is not put here without cauſe: and by (wrath) is meant that revenge and puniſhment, wherewith the Lord will iudge the world at length in his terrible wrath.

CHAP. II.

1 He declareth how faithfully he preacheth the Goſpel unto them, 5 ſeeking neither gaine, 6 nor praiſe of men: 10 and he proveth the ſame by their owne teſtimonie: 14 that they did courageouſly beare perſecution of their countrey men: 17 that he deſireth very much to ſee them.

FOr 1 ye your ſelves know, brethren, that our entrance in unto you was not in vaine.

2 2 But even after that we had ſuffered before, and were ſhamefully entreated at ✣ Philippi, (as yee know) we were bold in a our God, to ſpeake unto you the Goſpel of God, with much ſtriving.

3 3 For our exhortation was not by deceit, nor b by vncleaneſſe, nor by guile.

4 4 But as we were c allowed of God, that the Goſpel ſhould be committed *unto us*, ſo we ſpeake, not as they that pleaſe men, but God, which d approoveth our hearts.

5 Neither yet did we ever uſe flattering words, as yee know, nor coloured covetouſneſſe, God *is* record.

6 5 Neither ſought wee praiſe of men, neither of you, nor of others, when wee might have bene e chargeable, as the Apoſtles of Chriſt.

7 But wee were f gentle among you, even as a nource cheriſheth her children.

8 6 Thus being affectioned toward you, our good will was to have dealt unto you, not the Goſpel of God only, but alſo our owne ſoules, becauſe ye were deare unto us.

9 7 For yee remember, brethren, ✣ our labour and travaile: for wee loboured day and night, becauſe wee woulde not bee chargeable unto any of you, and preached unto you the Goſpel of God.

10 8 Ye *are* witneſſes, and God *alſo*, how holily and iuſtly, and vnblameably we behaved our ſelves among you that beleeve.

11 9 As ye know how that wee exhorted you, and comforted, and beſought every one of you, (as a father his children.)

12 10 That ye * would walke worthy of God, who hath called you unto his kingdome and glorie.

13 11 For this cauſe alſo thanke wee God without ceaſing, that when yee received the word of God, which yee heard of us, yee received it not as the worde of men, but as it is in deede the word of God, which alſo worketh in you that beleeve.

1 That which he touched before ſhortly concerning his Apoſtleſhip, he handleth now more at large, and to that end and purpoſe which we ſpake of

a The vertues of a true Paſtour are freely, and without feare to preach the Goſpel, even in the middes of dangers.

✣ *Actes 16, 12.*

a *Through God his gracious helpe.*

3 To teach pure doctrine faithfully and with a pure heart.

b *By any wicked and naughty kinde of dealing.*

4 To approove his conſcience to God, being free from all flatterie and covetouſnes.

c *Seeing there is this difference betweene the iudgements of God and the iudgements of men, that when men chuſe, they reſpect the qualities of thoſe things which ſtand before them, but God ſindeth the reaſon of his councell onely in himſelfe, it followeth, that ſeeing we are not able to thinke a good thought, that whomſoever he firſt chuſeth to theſe holy callings, he maketh them able, and doth not finde them able. And therefore in that we are allowed of God, it hangeth upon his mercie.* d *Which liketh and alloweth of them.* 5 To ſubmit himſelfe even to the baſeſt, to winne them, and eſchew all pride. e When I might lawfully have lived upon the expences of the Church. f We were not rough, but eaſie, and gentle, as a nource that is neither ambitious nor covetous, but taketh all paines as patiently, as if ſhe were a mother. 6 To have the flocke that is committed vnto him in more eſtimation, then his owne life. 7 To depart with his owne right rather then to be chargeable to his ſheepe. ✣ Act. 20, 34. 1. cor. 4. 12. 2. theſ. 3, 8. 8 ☞ excell other in example of godly life. 9 To exhort and comfort with a fatherly mind and affection. 10 To exhort all men diligently and earneſtly to lead a godly life. * ephes. 4, 1. phil 1, 27 col. 1, 10 11 Having approoved his miniſterie, he commendeth againe (to that end and purpoſe that I ſpake of) the cheerefulneſſe of the Theſſalonians, which was anſwerable to his diligence in preaching, and their manly patience.

14 12 For brethren, ye are become followers of the Churches of God, which in Iudea are in g Christ Iesus, becauſe yee have alſo ſuffered the ſame things of your owne h countrey men, even as they *have* of the Iewes,

15 13 Who both killed the Lord Iesus & their owne Prophets, and have perſecuted us away, 14 and God they pleaſe not, and are contrary to i all men,

16 And forbid us to preach unto the Gentiles, that they might be ſaved, to k fulfill their ſinnes alwayes: for the l wrath *of God* is come on them to the utmoſt.

17 15 Foraſmuch, brethren, as wee m were kept from you for a ſeaſon, concerning ſight, but not in the heart, wee enforced the more to ſee your face with great deſire.

18 Therefore we would have come unto you (I Paul, at leaſt once or twiſe) but Satan hindred us.

19 For what is our hope or ioy, or crowne of reioycing? are not even you it in the preſence of our Lord Iesus Chriſt at his comming?

20 Yea, ye are our glorie and ioy.

CHAP. III.

1 *To ſhew his affection towards them, he ſendeth Timothie unto them:* 6 *Hee is ſo moved by the report of their proſperous ſtate.* 9 *that he cannot give ſufficient thanks,* 11 *and therefore he breaketh out into prayer.*

WHerefore ſince wee would no longer forbare, we thought it good to remaine at Athens alone,

2 ✣ And have ſent Timotheus our brother and miniſter of God, and our labour fellow in the Gospell of Chriſt, to ſtabliſh you, and to comfort you touching your faith,

3 That no man ſhould be mooved with theſe afflictions: 1 for ye your ſelves knowe, that we are appointed thereunto.

4 For verely when we were with you, we told you before that wee ſhould ſuffer tribulations, even as it came to paſſe, and ye know it.

5 Even for this cauſe, when I could no longer forbeare, I ſent *him* that I might know of your faith, leſt, the tempter had tempted you in any ſort, and that our labour had bene in vaine.

6 2 But now lately when Timotheus came from you unto us, and brought us good tidings of your faith and love, and that ye have good remembrance of us alwayes, deſiring to ſee us, as we alſo *doe* you,

7 Therefore brethren, wee had conſolation in you, in all our affliction and neceſsitie through your faith.

8 For now are wee a alive, if yee ſtand faſt in the Lord.

9 For what thankes can wee recompenſe to God againe for you, for all the ioy wherewith wee reioyce for your ſakes before our God,

10 Night and day, ✣ praying exceedingly, that wee might ſee your face, and might b accompliſh that which is lacking in your faith?

11 Now God himſelfe, even our Father, and our Lord Iesus Chriſt, guide our iourney unto you.

12 3 And the Lord encreaſe you, and make you abound in love one toward another, and toward all men, even as we *doe* toward you:

13 ✣ To make your hearts ſtable and unblameable in holineſſe before God even our Father, at the comming of our Lord Iesus Chriſt with all his Saints.

CHAP. IV.

1 *He exhorteth them,* 3 *to holines,* 9 *and brotherly love.*
13 *He forbiddeth them to ſorow after the maner of infidels:*
15 *Heeſetteth out the hiſtorie of our reſurrection.*

ANd 1 furthermore wee beſeech you, brethren, and exhort you in the Lord Iesus, that ye a increaſe more and more, as yee have received of us, how ye ought to walke, and to pleaſe God,

2 For ye know what commandements we gave you by the Lord Iesus.

3 ✣ 2 For this is the will of God *even* your b ſanctification, *and* that yee ſhould abſteine from fornication.

4 3 That every one of you ſhould know, how to poſſeſſe his veſſel in holineſſe and honour,

5 4 *And* not in the luſt of concupiſcence, even as the Gentiles which know not God:

6 * 5 That no man oppreſſe or defraud his brother in any matter: for the Lord *is* avenger of all ſuch things, as we alſo have told you before time, and teſtified.

7 * For God hath not called us unto uncleanneſſe, but unto holineſſe.

8 Hee therefore that c deſpiſeth *theſe things*, deſpiſeth not man, but God who hath even given you his holy Spirit.

9 6 But as touching brotherly love, yee neede not that I write unto you: ✣ for yee are taught of God to love one another.

10 Yea, and that thing verely yee doe unto all the brethren, which are thorowout all Macedonia: but we beſeech you brethren, that ye increaſe more and more.

11 7 And that ye ſtudy to be quiet, and to meddle with your owne buſineſſe, 8 and to worke with your owne hands, as we commanded you.

12 That yee may behave your ſelves honeſtly toward them that are without, and that nothing be lacking unto you.

13 ¶ 9 I would not brethren, have you ignorant 10 concerning them 11 which are aſleepe, that ye ſorow not even as other which have no hope.

14 12 For if we beleeve that Iesus is dead, and is riſen, even ſo them which ſleepe in d Iesus, will God e bring with him.

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10 He confirmeth them in their afflictions which they ſuffered of their owne people, becauſe they were afflicted of their owne countreymen: which came aſwell (ſaith he) to the Churches of the Iewes, as to them: and therefore they ought to take it in good part.

g *Which Chriſt hath gathered together.*

h *Even of them which are of the ſame countrey, and the ſame towne that you are of.*

13 He preventeth an offence which might be taken, for that the Iewes eſpecially above all other perſecuted the Gospel. That is no new thing, ſayth hee, ſeeing they ſlewe Chriſt himſelfe and his Prophets, and have baniſhed me alſo. 14 He foretelleth the utter deſtruction of the Iewes, leaſt any man ſhould be mooved by their rebellion.

i *For the Iewes would neither enter into the kingdome of God themſelves, nor ſuffer other to enter in.*

k *Vntill the wickednesſe of theirs which they have by inheritance as it were of their fathers, be growen ſo great that the meaſure of their iniquitie being filled, God may come forth to wrath.*

l *The iudgements of God being angrie, which in deede appeared ſhortly after in the deſtruction of the citie of Hieruſalem, whither many reſorted then out of diuers provinces, when it was beſieged.* 15 He meeteth with an obiection, why he came not to them ſtraightwayes being in ſo great miſerie, I deſired oftentimes (ſaith he) and it lay not in mee, but Satan hindred my endevours, and therefore I ſent Timothie my faithfull companion unto you, becauſe you are moſt deere to me.

m *Were kept aſunder from you, and as it were orphans.*

✣ Acts 16.1.

1 The will of God, who calleth his on this condition, to bring them to glory by affliction, is a moſt ſure remedie againſt all affliction.

a Becauſe they have hitherto gone ſo well forward, he exhorteth them againe to make an end of the reſt of the iourney, ſeeing that therein alſo they ſhall doe him their Apoſtle a great pleaſure.

a *For now you can not otherwiſe thinke me ſafe and in good caſe, unleſſe you goe forward in religion and faith.*

✣ Rom.1.10. and 15.23.

b *Paul was conſtrained through the importunate dealing of the enemies to leave the building which he had ſcarſe begun: And for that cauſe he had left Silas and Timothie in Macedonia, and when Timothie came to Athens to him, he ſent him back againe ſtraightway. So that he deſireth to ſee the Theſſalonians, that he may thereby throughly accompliſh their faith and religion, that was as yet imperfect.*

3 Another part of the Epiſtle, wherein he ſpeaketh of the duelies of a Chriſtian life. And he ſheweth that the perfection of a Chriſtian life conſiſteth in two things, to wit, in charitie toward all men, and inward puritie of the heart, the accompliſhment whereof notwithſtanding is deferred to the next comming of Chriſt, who will then perfect his worke by the ſame grace, wherewith he begun it in us. ✣ Chap.5.23. 1.cor.1.8.

1 Divers exhortations, the ground whereof is this, to be mindfull of thoſe things, which they have heard of the Apoſtle.

a *That ye labour to excell more and more, and daily paſſe your ſelves.* ✣ Rom.12.2. Epheſ.5.17.

2 This is the ſumme of thoſe things, which he delivered them, to dedicate themſelves wholly to God. And he condemneth plainely all filthineſſe through luſt, becauſe it is altogether contrary to the will of God.

b *Looke Iohn 19.17.*

3 Another reaſon, becauſe it deſileth the body.

4 The third, becauſe the Saints are diſcerned from them which know not God, by honeſtie and puritie.

* 1 Cor.6.8.

5 Secondly, he reprehendeth all violent oppreſſion and immoderate deſire, and ſheweth moſt ſeverely as the Prophet of God, that God will revenge ſuch wickednesſe, ✣ 1. Cor. 1.2.

c *Theſe commandements which I gave you.* 6 Thirdly, he requireth a readie minde to all maner of loving kindneſſe, and exhorteth them to proſite more and more in that vertue. ✣ Iohn 13.34. and 15.12. 1.Iohn 2.8. and 4.22. 7 He condemneth unquiet braines, and ſuch as are curious in matters which appertaine not unto them.

8 Hee rebuketh idleneſſe and ſlouthfulneſſe, which vices whoſoever are given unto fall into other wickednesſe, to the great offence of the Church. 9 The third part of the Epiſtle, which is enterlaced among the former exhortations (which hee returneth unto afterward) wherein he ſpeaketh of mourning for the dead, and the maner of the reſurrection, and of the latter day. 10 We muſt take heede that we doe not immoderately bewaile the dead, that is, as they uſe to doe which thinke that they are utterly periſhed. 11 A confirmation: for death is but a ſleepe of the body (for hee ſpeaketh of the faithfull) untill the Lord commeth. 12 A reaſon of the confirmation, for ſeeing that the head is riſen, the members alſo ſhall riſe, and that by the vertue of God. d *They die in Chriſt, which continue in faith, whereby they are graffed into Chriſt, even to the laſt gaſpe.* e *Will call their bodies out of their graves, and ioyne their ſoules to them againe.*

15 13 For this say wee unto you by the f word of the Lord, that g we which live, and are remaining in the comming of the Lord, shall not prevent them which sleepe.

16 For the Lord himselfe shall descend from heaven with a h shout, *and* with the voyce of the Archangel, and ✣ with the trumpet of God: and the dead in Christ shall rise first:

17 Then shall we which live and remaine, be i caught up with them also in the cloudes, to meete the Lord in the aire: and so shall wee ever be with the Lord.

18 Wherefore, comfort your selves one another with these words.

3 The maner of the resurrection shalbe thus: The bodies of the dead shalibe as it were raised out of sleep, at the sound of the trumpet of God, Christ himselfe shall descend from heaven. The Saints (for he speaketh properly of them which shall then be found alive together with the dead which shall rise, shalbe taken up into the cloudes to meete the Lord, and shallbe in perpetuall glory with him.

f In the Name of the Lord, as though he himselfe speake unto you. g He speaketh of these things, as though he should be one of them whom the Lord shall finde alive at his comming, because that time is uncertaine, and therefore every one of us ought to be in such a readinesse, as if the Lord were comming at every moment. h The word which the Apostle useth here, signifieth properly that incouragement which mariners use one to another when they altogether with one shout put foorth their oares and rowe together. ✣ 1.Cor.15,52. i Suddenly and in the twinkling of an eye.

CHAP. V.

1 Condemning the curious searching for the seasons of Christs comming, 6 he warneth them to be ready dayly to receive him: 11 and so giveth them sundry good lessons.

1 The day that God hath appointed for his judgement we know not. But this is sure that it shall come upon men when they looke for nothing lesse. a Luke Acts 1,7.

BUt 1 of the times and a seasons, brethren, yee have no neede that I write unto you.

2 For ye your selves know perfectly, that the day of the Lord shall come, even as a thiefe in the night.

3 For when they shall say, Peace and safety, then shall come upon them sudden destruction, as the travaile upon a woman with childe, and they shall not escape.

2 Returning to exhortations he warneth us which are lightned with the knowledge of God, that it is our duetie not to live securely in deliciousnesse, lest we be suddenly taken in a dead sleepe in pleasures but contrari wise to have an eye to the Lord, and not suffer our selves to be oppressed with the cares of this world, for that is meet for the darknesse of the night, and this for the light.

4 2 But ye, brethren, are not in darkenesse, that that day shall come on you, as *it were* a thiefe.

5 Yee are all the children of light, and the children of the day: we are not of the night, neither of darkenesse.

6 Therefore let us not sleepe as doe other, but let us watch and be sober.

7 For they that sleepe, sleepe in the night, and they that be drunken, are drunken in the night.

3 We must fight with faith and hope, much lesse ought we lie carelesly snorting. ✣ Esa.59,17.ephes. 6,17.

8 3 But let us which are of the day, be sober, ✣ putting on the brestplate of faith and love, and the hope of salvation for an helmet.

9 4 For God hath not appointed us unto wrath, but to obtaine salvation by the meanes of our Lord Iesus Christ.

10 5 Which died for us, that whether we wake or sleepe, we should live together with him.

4 He pricketh us forwards by seeing most certaine hope of victorie before us. 5 The death of Christ is a pledge of our victorie, for therefore he died, that we might be partakers of his life of vertue, yea even whiles we live here.

11 6 Wherefore exhort one another, and edifie one another, even as you doe.

6 We must not onely watch our selves but we are also bound to stir up and confirme one another.

12 7 Now we beseech you brethren, that yee b acknowledge them which labour among you, and are over you in the c Lord, and admonish you.

13 That yee have them in singular love for d their workes sake. 8 Be at peace among your selves.

7 We must have great consideration of them which are appointed to the ministerie of the word, and government of the Church by God, and doe their duetie.

14 9 We desire you, brethren, admonish them that are e out of order: comfort the feeble minded: beare with the weake: be patient toward all men.

15 10 ✣ See that none recompense evill for evill unto any man: but ever follow that which is good, both toward your selves, and toward all men.

16 11 Reioyce evermore.

17 ✣ Pray continually.

18 In all things, give thankes, for this is the f will of God in Christ Iesus toward you.

19 12 Quench not the Spirit.

20 Despise not g prophecying.

21 Try all things, *and* keepe that which is good.

22 13 Abstaine from all h appearance of evill.

23 Now the very God of peace i sanctifie you thorowout: and *I pray God* that your whole spirit and soule and body, may be kept blamelesse unto the comming of our Lord Iesus Christ.

24 14 * k Faithfull *is hee* which calleth you, which will also l doe it.

25 15 Brethren, pray for us.

26 Greete all the brethren with an holy kisse.

27 I charge you in the Lord, that this Epistle be read unto all the brethren the Saints.

28 The grace of our Lord Iesus Christ *be* with you, Amen.

b That you acknowledge & take them for such as they are, that is to say, men worthy to be greatly accounted of among you. c In those things which pertaine to Gods service: so is the Ecclesiasticall function distinguished from civil authority and true shepheard from wolves. d So then, where this cause ceaseth, there must the honour cease. e This maintenance of mutuall concord is especially to be looked unto.

9 We must have consideration of every man, and as the disease is, so must the remedie be used. e That keepe not their ranke or standing. 10 Charitie ought not to be overcome with any iniuries ✣ Pro.17.13. and 20,22. matt.5,39. rom.12,17. 1.pet.3,9. 11 A quiet and appeased minde is nourished with continuall prayers, respecting the will of God. ✣ Luke 18.1. f An acceptable thing to God and such as he liketh well of. 12 The sparkes of the Spirit of God that are kindled in us, are nourished with dayly hearing the word of God: but true doctrine must be diligently distinguished from false. g The expounding of the word of God 13 A generall conclusion that we waiting for the comming of Christ, doe give our selves to pureness both in minde, will, and body through the grace and strength of the Spirit of God. h Whatsoever hath but the very shew of evil abstaine from it i Separate you from the world, and make you holy to himselfe through his spirit, in Christ, in whom onely you shall attaine unto that true peace 14 The good will and power of God is a sure confirmation against all difficulties, wherof we have a sure witnesse in our vocation. * 1.Cor 1,9. k Always one and ever like himselfe, who performeth indeed whatsoever he promiseth: and an effectuall calling is nothing else but a right declaring and true setting foorth of Gods will: and therefore the salvation of the elect is safe and sure. l Who will also make you perfite. 15 The last part of the Epistle, wherein with most waighty charge, hee commendeth both himselfe and this Epistle unto them.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

1 He commendeth the increase of faith and charitie, 4 and the patience of the Thessalonians: 6 And describing Gods vengeance against such as oppresse the godly, 10 he teacheth the godly to waite for the last iudgement.

PAul and Silvanus, and Timotheus, unto the Church of the Thessalonians, *which* is in God our Father, and in the Lord Iesus Christ:

2 Grace *be* with you, and peace from God our Father, and *from* the Lord Iesus Christ.

4 ✣ 1 Wee ought to thanke God alwayes for you, brethren, as it is meere, because that your faith a groweth exceedingly, and the love of every one of you toward another, aboundeth,

✣ 1.Thes.1,2.

1 The first part of the Epistle, wherein he reioyceth that through the grace of God, they have manfully sustained all the assaults of their enemies, wherein he confirmeth them moreover shewing with what gifts they must chiefly fight, to wit, with faith and charitie, which must dayly increase. a *That whereas it grew up before it doth also receive some increase every day more and more.*

4 So that we our selves reioyce of you in the Churches of God, because of your patience and faith in all your persecutions and tribulations that ye suffer.

5 ✣ 2 *Which*

✣ Iude 6.

a He openeth the fountaine of all true comfort, to wit, that in affliction, which we suffer of the wicked for righteousnesse sake, we may behold as it were in a glasse the testimonie of that iudgement to come, and the end therefore most acceptable to us and most sharpe to his enemies.

3 A proofe: God is iust: therefore he will worthily punish the uniust, and will doe away the miseries of his people.

4 He confirmeth them also by the way, by this meanes, that the condition both of this present state and the state to come is common to him with them.

✣ 1. Thess. 4. 16.

5 ✣ a *Which is* a manifest token of the righteous iudgement of God, that yee may be counted worthy of the kingdome of God, for the which ye also suffer.

6 b For it is a righteous thing with God, to recompense tribulation to them that trouble you,

7 And to you which are troubled, rest c with us, ✣ when the Lord Iesus shall shewe himselfe from heaven with his mightie Angels,

8 In flaming fire, rendring vengeance unto them, d that doe not know God, and which obey not unto the Gospel of our Lord Iesus Christ.

9 Which shall be punished with everlasting perdition from the presence of the Lord, and from the glory of his power,

10 When hee shall come to be glorified in his Saints, and to be made marveilous in all them that beleeve (e because our testimonie toward you was beleeved) in that day.

11 f Wherefore, we also pray alwayes for you, that our God may make you worthy of g this calling, and fulfill h all the good pleasure of *his* goodnesse, and the i worke of faith with power.

12 That the Name of our Lord Iesus Christ may be glorified in you, and ye in him, according to the grace of our God, and of the Lord Iesus Christ.

5 A most glorious description of the second comming of Christ, to be set against all the miseries of the godly, and the triumphs of the wicked. 6 There is no knowledge of God unto salvation, without the Gospel of Christ. 7 The children of God shallbe counted by the faith which they have in the Gospel, which is preached unto them by the Apostles. 8 Seeing that we have the marke set before us, it remaineth that we goe unto it. And we goe to it by certaine degrees of causes: first by the free love and good pleasure of God, by vertue whereof all other inferiour causes worke: from thence proceedeth the free calling of Christ, and from calling, faith, whereupon followeth both the glorifying of Christ in us, and us in Christ.

b *By (calling) he meaneth not the very acte of calling, but that selfe same thing whereunto we are called, which is the glory of that heavenly kingdome.* c *Which he determined long since, onely upon his gracious and mercifull goodnesse toward you.* d *So then, faith is an excellent worke of God in us: and we see here plainely that the Apostle leaveth nothing to free will, to make it checkemate with Gods working therein, as the Papists dreame.*

CHAP. II.

a *He sheweth that the day of the Lord shall not come, till there be a departure from the faith.* 3 *and that Antichrist be revealed,* 8 *whose destruction he setteth out.* 13 *and thereupon exhorteth to constancie.*

1 The second part of the Epistle, containing an excellent prophecie of the state of the Church which shall be from the Apostles time unto the latter day of iudgement.

NOw 1 we beseech you, brethren, by the comming of our Lord Iesus Christ, and by our a assembling unto him,

2 2 That ye be not suddenly mooved from *your* minde, nor troubled neither by b spirit, nor by c word, nor by d letter, as *it were* from us, as though the day of Christ were at hand.

3 Let no man deceive you by any meanes: 3 for *that day shall not come*, except there come a departing first, and that e that man of sinne be disclosed, *even* the sonne of perdition.

4 Which is an adversarie, and f exalteth himselfe against all that is called God, or that is worshipped: 4 so that he doeth sit as God in the Temple of God, shewing himselfe that he is God.

5 5 Remember yee not, that when I was yet with you, I tolde you these things?

6 And now ye know g what withholdeth, that he might be revealed in his time.

7 6 For the mysterie of iniquitie doeth already worke: 7 onely he which now h withholdeth, *shall let* till he be taken out of the way.

8 8 And then shall i that wicked man be revealed, ✣ whom the Lord shall k consume with the Spirit of his mouth, and shall abolish with the brightnesse of his comming,

9 9 *Even him* whose comming is by the effectuall working of Satan, with all his power, and signes, and lying wonders,

10 And in all deceiveableneſse of unrighteousneſſe, among them that perish, becausе they received not the love of the trueth, that they might be saved.

11 And therefore God shall send them a strong delusion, that they should beleeve lies,

12 That all they might be damned which beleeved not the trueth, but l had pleasure in unrighteousneſſe.

13 10 But wee ought to give thankes alway to God for you, brethren beloved of the Lord, because that God hath from the beginning chosen you to salvation, through m sanctification of the Spirit, and the n faith of trueth.

14 Whereunto he called you by our o Gospel, to obtaine the glory of our Lord Iesus Christ.

15 11 Therefore, brethren, stand fast, and keepe the instructions, which ye have bene taught, either by word, or by our Epistle.

16 Now the same Iesus Christ our Lord, and our God, even the Father, which hath loved us, and hath given us everlasting consolation and good hope through grace,

17 Comfort your hearts, and stablish you in every word and good worke.

4 *He foretelleth* that Antichrist, (that is, whosoever he be that shall occupie that seate that falleth away from God) shall not reigne without the Church, but in the very bosome of the Church.

5 This prophecie was continually declared to the Auncient Church, but it was neglected of them that followed.

6 *What hindreth and stayeth.*

6 Even in the Apostles time the first foundations of the Apostolicall seate were layed, but yet so, that they deceived men.

7 He foretelleth that when the empire of Rome is taken away, the seate that falleth away from God shall succeede and shall hold his place, as the olde writers Tertullian, Chrysostome and Hierome do expound it.

h *He which is now in authoritie and ruleth all, to wit, the Romane Empire.*

3 That wickednes shall at length be detected by the word of the Lord, and utterly be abolished by Christes comming.

i *Word for word, that lawlesse fellow: that is to say, hee that shall tread Gods Law cleane under foote.* ✣ *Isai. 11. 4.* k *Bring to nought.* l *With his word: for the true Ministers of the word are as a mouth, whereby the Lord breatheth out that mightie and everlasting word, which shall breake his enemies in sunder, as it were an yron rodde.* 9 He foretelleth that Satan will bestow all his might and power, and use all false miracles that he can to establish that seate, and that with great successe, because the wickednesse of the world doeth so discerne it: yet so, that onely the unlawfull shall perish through his deceit. m *Which are partly false, and partly wrought to establish a falshood.* n *A most mightie working to deceive them.* o *They liked lies so well, that they had pleasure in them which is the great madnesse that may be.* 10 The elect shall stand stedfast and safe from all these mischiefes. Now election is knowen by these testimonies: Faith is gathered by sanctification: faith, by that that we accord unto the trueth: trueth by calling through the preaching of the Gospel: from whence we come at length to a certaine hope of glorification. p *To sanctifie you.* q *Faith which layeth hold not upon lies, but upon the trueth of God, which is the Gospel.* r *By our preaching.* 11 The conclusion remaineth then, that we continue in the doctrine which was delivered unto us by the mouth and writings of the Apostles, through the free good will of God which comforteth us with an invincible hope, and also in all godlinesse our whole life long.

CHAP. III.

1 *He desireth them to further the preaching of the Gospell with their prayers.* 6 *and to withdraw themselves from those, who through idlenes,* 11 *and curiositie perverted good order:* 2 *Whom hee excludeth from the company of the faithfull.*

FUrthermore, 1 brethren, ✣ pray for us, that the word of the Lord may have free passage and be glorified, even as *it is* with you.

2 And that we may be delivered from a unreasonable

1 He addeth now consequently according to his maner divers admonitions: The first of them is, that they make prayers for the increase and free passage of the Gospel, and for the safetie of the faithfull ministers of the same. ✣ Ephes. 6. 19. colos. 4. 3.

a *Which have no care of their duetie.*

It is no marveile that the Gospel is hated of so many, seeing that faith is a rare gift of God. Notwithstanding, the Church shall never be destroyed by the multitude of the wicked, because it is grounded and stayed upon the faithfull promise of God.

sonable and evill men: 2 for all men have not faith.

3 But the Lord is faithfull, which will stablish you, and keepe you from b evill.

4 3 And we are perswaded of you through the Lord, that yee both doe, and will doe the things which we warne you of.

5 4 And the Lord guide your hearts to the love of God, and the waiting for of Christ.

6 5 We warne you, brethren, in the Name of our Lord Iesus Christ, that yee withdraw your selves from every brother that walked inordinately, and not after the instruction, which he received of us.

7 6 For ye your selves know, ✣ how ye ought to follow us, ✣ for we behaved not our selves inordinately among you.

8 Neither tooke wee bread of any man for nought; but we wrought with labour and travaile night and day, because wee would not be chargeable to any of you.

9 Not because we have not authority, but that we might make our selves an ensample unto you to follow us.

10 For even when we were with you, this wee warned you of, that if there were any, which would not worke, that he should not c eate.

11 For wee heare, that there are some which walke among 7 you inordinately, and worke not at all, 8 but are busie bodies.

12 9 Therefore them that are such, we warne and exhort by our Lord Iesus Christ, that they worke with quietnesse, and eate their owne bread.

13 10 And ye brethren, be not wearie in well doing.

14 11 If any man obey not this our saying in this letter, note him, and have no 12 companie with him, 13 that he may be ashamed.

15 14 Yet count him not as an enemie, but admonish him as a brother.

16 15 Now the Lord himselfe of peace give you peace alwayes by all meanes. The Lord *be* with you all.

17 16 The salutation of mee Paul, with mine owne hand, which is the token in every Epistle: so I write.

18 The grace of our Lord Iesus Christ *be* with you all, Amen.

7 How great a fault idlenesse is, he declareth by that that God created no man in vaine or to no purpose, neither is there any unto whom he hath not allotted as it were a certaine standing and roome. Whereupon it followeth, that the order which God hath appointed is troubled by the idle, yea, broken, which is great sinne and wickednesse.

8 He reprehendeth a vice which is joyned with the former, whereupon follow an infinite sort of mischiefs: to wit, that there are none more busie in other mens matters then they which neglect their owne.

9 The Lord commandeth, and the Apostles pray in the Name of Christ, first that no men be idle, and next, that every man doe quietly and carefully see to doe his duetie in that office and calling wherein the Lord hath placed him.

10 Wee must take heede that some mens unworthinesse cause us not to be slacker in well doing.

11 Excommunication is a punishment for the obstinate.

12 We must have no familiaritie nor fellowship with the excommunicate.

13 The end of the excommunication is not the destruction, but the salvation of the sinner, that at least through shame he may be driven to repentance.

14 We must so eschew familiaritie with the excommunicate, that we diligently seeke all occasions and meanes that may be to bring them againe into the right way.

15 Prayers are the seales of all exhortations.

16 The Apostle subscribeth his letters with his owne hand, that false letters might not be brought and put in place of true.

5 Fourthly, hee saith, that idle and lasie persons ought not to be relieved of the Church, nay, that they are not to be suffered. 6 Least he might seeme to deale hardly with them, he setteth foorth himselfe for an example, who besides his travaile in preaching laboured with his hands, which he saith he was not simply bound to doe. ✣ 1.Cor. 11.1. ✣ 1.Thes.4.11. c What shall we do then with those idle bellied Monkes, and sacrificing Priests? A Monke (saith Socrates booke 8. of his Tripartite historie) which worketh not with hands, is like a thiefe.

THE FIRST EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

Setting forth a perfect paterne of a true Pastour, whose office especially consisteth in teaching, 4 *he warneth him that vaine questions set apart, he teach those things,* 5 *which further charitie and faith:* 12 *and that his authoritie be not condemned,* 14 *he sheweth what an one he is made through the grace of God.*

a First of all he avoucheth his owne free vocation, and also Timothies, that the one might be confirmed by the other: and therewithall he declareth the summe of the Apostolicall doctrine, to wit, the mercie of God in Christ Iesus apprehended by faith, the end whereof is yet hoped for.

‖ *Or, ordinance.*

a *There is a much difference betwixt mercy and grace, as is betwixt the effect, and the cause: For grace is that free good will of God, whereby he chose us in Christ, and mercie is that free iustification which followeth it.*

PAul 1 an Apostle of Iesus Christ, by the ‖ commandement of God our Saviour, and of *our* Lord Iesus Christ our hope,

2 Vnto Timotheus *my* naturall sonne in the faith: Grace, a mercy, *and* peace from God our Father, and *from* Christ Iesus our Lord.

3 2 As I besought thee to abide still in Ephesus, when I departed into Macedonia, *so doe*, that thou mayest warne some, that they teach none other doctrine,

4 3 Neither that they give heede to fables and b genealogies *which are* endlesse, which breede questions rather then godly edifying which is by faith.

5 4 ✣ For the end of the c commandement is d love out of a pure heart, and of a good conscience, and of faith unfained.

6 5 From the which things some have erred, and have turned unto vaine iangling.

7 6 They would be doctours of the Lawe, and yet understande not what they speake, neither whereof they affirme.

8 7 And we knowe, that the Law is good, if a man use it lawfully.

9 8 Knowing this, that the Law is not given unto a e righteous man, but unto the lawlesse and disobedient, to the ungodly, and to f sinners, to the unholy, and to the prophane, to murtherers of fathers and mothers, to manslayers,

10 To whoremongers, to buggerers, to menstealers, to liers, to the periured, and if there be any other thing that is contrary to wholsome doctrine,

11 9 *Which is* according to the glorious Gospel of the blessed God, 10 which is committed unto me.

b *He meeth out one kinde of vaine questions.* 4 The second admonition is, that the right use and practise of the doctrine must be joyned with the doctrine. And that consisteth in pure charitie, and a good conscience, and true faith. ✣ Rom. 13, 10. c *Of the Law.*

d *There is neither love without a good conscience, nor a good conscience without faith, nor faith without the word of God.*

5 That which he spake before generally of vaine and curious controversies, he applieth to them, which pretending a zeale of the Law, dwelled upon outward things, and never made an end of babbling of foolish trifles.

6 There are none more unlearned, and more impudent in usurping the name of holinesse, then fooliish sophisticall babblers.

7 The taking away of an objection. He condemneth not the Law, but requireth the right use and practise of it.

8 He in deede escapeth the curse of the Law, and therefore doeth not abhorre it, who fleeing and eschewing those things which the Law condemneth, giveth himselfe with all his heart to observe it: and not he that maketh a vaine babbling of outward and curious matters.

e *And such an one is he, whom the Lord hath indued with true doctrine, and with the holy Ghost.* f *To such as make an arte as it were of sinning.* 9 He setteth against fond and vaine babbling, not onely the Law, but the Gospel also, which condemneth not, but greatly commendeth the wholsome doctrine conteined in the commandements of God, and therefore he calleth it a glorious Gospel, and the Gospel of the blessed God, the vertue whereof these babblers knew not. 10 A reason why neither any other Gospel is to be taught then hee hath taught in the Church, neither after any other sort, because there is no other Gospell beside that which God committed to him.

12 11 Therefore,

11 He maintaineth of necessitie his Apostleship against some that did carpe at his former life, debasing himselfe, even to hell, to advance Christes onely mercie, wherewith he aboliſhed all those his former doings.

12 11 Therefore I thanke him which hath made me g strong, *that is*, Christ Iesus our Lord: for hee counted mee faithfull, and put mee in *his* service.

13 When before I was a h blaſphemer, and a perſecuter, and an oppreſſer, but I was received to mercie: for I did it ignorantly through unbeliefe.

14 But the grace of our Lord was exceeding abundant 12 with faith and love, which is in Christ Iesus.

15 13 This *is* a i true saying, and by all meanes worthie to be received, that ✣ Christ Iesus came into the worlde to save sinners, of whome I am chiefe.

16 Notwithſtanding for this cauſe was I received to mercie, that Iesus Christ ſhould firſt ſhewe on me al long ſuffering unto the emſample of them, which ſhall in time to come beleeve in him unto eternall life.

17 14 Nowe unto the king everlaſting, immortall, invisible, unto God k only wiſe, *be* honour, *and* glorie, for ever, and ever, Amen.

18 15 This commaundement commit I unto thee, ſonne Timotheus, according to the prophecies, which went before upon thee, that thou l by them ſhouldeſt fight a good fight,

19 Having m faith and a good conſcience, 16 which ſome have put away, and as concerning faith, have made ſhipwracke.

20 Of whome is Hymeneus, and Alexander, ✲ 17 whome I have n delivered unto Satan, that they might o learne not to blaſpheme.

12 He prooveth this change by the effects, for that, that he that was a prophane man, is become a beleever: and he that did moſt outragiously perſecute Christ, turneth now in love towards him.

13 He turneth the reproach of the adversaries upon their owne head, ſhewing that this ſingular example of the goodneſſe of God redoundeth to the commoditie of the whole Church.

i Worthie to be beleeved. ✣ Matth. 4. 13. mark. 2. 17. 14 Hee breaketh out into an exclamation, even for very zeale of minde, for that he cannot ſatiſfie himſelfe in amplifying the grace of God. k Looke Iohn 17. 3. 15 The concluſion of both the former fatherly admonitions, to wit, that Timothie ſtriving manfully againſt all lets, being called to the miniſterie according to many prophecies which went before of him, ſhould both maintaine the doctrine which he had received, and keepe alſo a good conſcience. l By the helpe of them. m Whole ſome and ſound doctrine. 16 Whoſoever keepe not a good conſcience, doe looſe alſo by little and little the gift of underſtanding: which he prooveth by two moſt lamentable examples. ✣ 1. Cor. 5. 5. 17 Such as fall from God, and his religion, are not to be ſuffered in the Church, but rather ought to be excommunicated. n Caſt out of the Church, and ſo delivered them to Satan. o That by their ſmart they might learne what it is to blaſpheme.

CHAP. II.

1 He exhorteth them to make publike prayers for all men. 4, 5 and that for two cauſes: 8 and therefore hee willeth all men in all places to pray. 9 and declareth in what apparell, 11 and with what modeſtie, women ought to behave themſelves in holy aſſemblies.

1 Having diſpatched thoſe things which pertaine to doctrine, he ſpeaketh now in the ſecond place of the other part of the miniſterie of the word, to wit, of publike prayers. And firſt of all declaring this queſtion, for whome we ought to pray, he teacheth that we muſt pray for all men, and eſpecially for all manner of magiſtrates, which thing was at that time ſomewhat doubted of, ſeeing that kings, yea and the moſt part of magiſtrates were at that time enemies of the Church. 2 An argument taken of the end: to wit, becauſe that magiſtrates are appointed to this end, that men might peaceably and quietly live in all godlineſſe and honeſtie, and therefore muſt we commend them eſpecially to God, that they may faithfully execute ſo neceſſarie an office. a This word contayneth all kind of dueſie, which is to be uſed amongſt men in all their affaires. 3 Another argument, why Churches of Congregations ought to pray for all men, without any difference of nation, kinde, age, or order: to wit, becauſe the Lord by calling of all ſorts, yea ſometime thoſe that are greateſt enemies to the Goſpell, will have his Church gathered together after this ſort, and therefore prayers to be made for all.

I Exhort therefore, that firſt of all ſupplications, prayers, interceſsions, *and* giving of thankes be made for all men,

2 For Kings, and for all that are in authoritie, a that we may lead a quiet and a peaceable life, in all godlineſſe, and a honeſtie.

3 For this is good and acceptable in the ſight of God our Saviour.

4 3 Who will that all men ſhall be ſaved, and come unto the acknowledging of the trueth.

5 4 For there is one God, and one Mediatour betweene God and man, *vvhich is* the b man Christ Iesus,

6 Whom gave himſelfe a ranſome for all men, *s to be* that teſtimonie in due time,

7 ✲ Whereunto I am ordained a preacher and an Apoſtle (I ſpeake the trueth in Christ, and lye not) *even* a teacher of the Gentiles in c faith and veritie.

8 6 I will therefore that the men pray, everie where d lifting up pure hands without e wrath, or f doubting.

9 ✲ 7 Likewiſe alſo the women, that they aray themſelves in comely apparell, with ſhamefaſtneſſe and modeſtie, not with broyded haire, or gold, or pearles, or coſtly apparell,

10 But (as becommeth women that profeſſe the feare of God) with good works.

11 Let the woman learne in ſilence with all ſubiection.

12 ✲ I permit not a woman to teach, 8 neither to vſurpe authoritie over the man, but to be in ſilence.

13 9 For ✣ Adam was firſt formed, then Eve.

14 ✲ 10 And Adam was not 8 deceived, but the woman was deceived, and was in the tranſgreſſion.

15 11 Notwithſtanding, through bearing of children ſhe ſhall be ſaved, if they continue in faith and love, and holineſſe with modeſtie.

4 God would not els be manifeſted to be the onely God of all men, unleſſe he would ſhew his goodnes in ſaving of all ſorts of men: neither ſhould Christ be ſeene to be the onely Mediatour betweene God and all ſorts of men, by having taken upon him that nature of man which is common to all men, unleſſe he had ſatisfied for all ſorts of men, and made interceſſion for all.

b Christ Iesus which was made man.

5 A confirmation, becauſe that even to the Gentiles in the ſecret of ſalvation now opened and made manifeſt, the Apoſtle himſelfe being appointed properly to this office, which he doeth faithfully and ſincerely execute.

✲ 2. Tim. 1, 11. c Faithfully and ſincerely: and by faith he meaneth wholeſome and ſound doctrine, and by trueth, an upright and ſincere handling of it. 6 He hath ſpoken of the perſons for whome we muſt pray: and now he teacheth that the difference of places is taken away: for in times paſt, one onely nation, and in one certaine place came together to publike ſervice: but now Churches or Congregations are gathered together every where (orderly and decently) and men come together to ſerve God publikely with common prayer, neither muſt wee ſtriue for the nation or for the purification of the bodie, or for the place, but for the mind to have it cleane from all offence, and full of ſure truſt and confidence. d Hee puniſh the ſigne for the thing it ſelfe, the lifting up of hands, for the calling upon God. e Without theſe griefes and offences of the mind, which hinder us from calling upon God with a good conſcience. f Doubting which is againſt faith. Iam. 1. 6. ✣ 1. Pet. 3. 3. 7 Thirdly he appointeth women to learne in the publike aſſemblies with ſilence and modeſty, being comely apparelled without any ryot or exceſſe in their apparell.

✲ 1. Cor. 14. 34. 8 The firſt argument, why it is not lawfull for women to teach in the Congregation, becauſe by this meanes they ſhoulde be placed aboue men, for they ſhould be their maſters: which is againſt Gods ordinance. 9 He prooveth this ordinance of God, whereby the woman is ſubiect to man, firſt by that, that God made the woman after man, for mans ſake. ✲ Gen. 1. 27, and 27. 21. ✣ Gen. 3, 6. 10 Then becauſe that after ſinne God enioyned the woman this puniſhment, for that the man was deceived by her. n Adam was deceived, but through his wives meanes, and therefore ſhe is ſhortlily for this cauſe ſubiect to her husband, and ought to be. 11 He addeth a comfort by the way, that their ſubiection hinderth not but that women may be ſaved as well as men, if they behave themſelves in thoſe burdens of mariage holily and modeſtly, with faith and charitie.

CHAP. III.

2 Hee ſetteth out Biſhops, 8 and Chriſtian deacons with their wives, 12 children and family, 15 he calleth the Church the houſe of God.

1 Having diſpatched the treatiſe, as well of doctrine and of the manner of handling of it, as alſo of publike prayer, he now in the thirde place commeth to the perſons themſelves, ſpeaking firſt of Paſtours and afterward of Deacons, and beſyde a preface, that the Church may knowe that theſe be certaine and ſure rulers. 2 A Biſhopricke or the miniſterie of the worde is not an idle dignitie, but a worke and that an excellent worke: and therefore a Biſhop muſt be furniſhed with many vertues both at home and abroad. Wherefore it is requiſite before hee be choſen, to examine well his learning, his gifres, and ableneſſe, and his life. a Hee ſpeaketh not here of ambitious ſeeking, then the which there cannot be a worſe fault in the Church, but generall of the mind, and diſpoſition of man, framed and diſpoſed to helpe and edifie the Church of God, when and wheresoever it ſhall pleaſe the Lord. ✲ Titus 1. 6. b Therefore hee that ſhutteth our married men from the office of Biſhops, onely becauſe they are marryed, is Antichriſt.

c *A common tipler, and one that will ſit by it.*
d *Leaſt by reaſon that he is advanced to that degree, hee take occaſion to be proud, which will make him, and ſo he fall into the ſame condemnation that the devill himſelfe is fallen into.*

rate, modeſt, harberous, apt to teach,
3 Not c given to wine, no ſtriker, not given to filthie lucre, but gentle, no fighter, not covetous,
4 One that can rule his owne houſe honeſtly, having children under obedience with all honeſtie.
5 For if any cannot rule his owne houſe, how ſhall he care for the Church of God?
6 He may not be a yong ſchollar, leaſt he being puffed up fall into the d condemnation of the devill.
7 Hee muſt alſo be well reported of, even of them which are without, leaſt he fall into rebuke, and the ſnare of the devill.
8 3 Likewiſe *muſt* c Deacons *be* grave, not double tongued, not given unto much wine, neither to filthie lucre,
9 * Having the f myſterie of the faith in pure conſcience.
10 And let them firſt be prooved, then let them miniſter, if they be found blameleſſe.
11 4 Likewiſe their wives *muſt be* honeſt, not evill ſpeakers, *but* ſober, *and* faithfull in all things.
12 5 Let the Deacons be the husbandes of one wife, and ſuch as can rule their children well, and their owne houſholds.
13 For they that have miniſtred well, get themſelves a good g decree, and h great libertie in the faith, which is in Chriſt Ieſus.
14 6 Theſe things write I unto thee, truſting to come very ſhortly unto thee.
15 But if I tary long, that thou maieſt yet know, howe thou oughteſt to behave thy ſelfe in the 7 houſe of God, which is the Church of the living God, the i pillar and ground of trueth.
16 8 And without controverſie, great is the myſterie of godlineſſe, *which is*, God is manifeſted in the fleſh, k juſtified in the Spirit, ſeene of Angels, preached unto the Gentiles, beleeved on in the world, *and* received up in glorie.

e *These are they that had to ſee to the poore.*
f *The doctrine of the Goſpell, which is a myſterie indeed: for fleſh and blood doe not reveale it.*
g *Regard muſt be had alſo to the Paſtours and Deacons wives.*
h *They that have more wives then one at one time, muſt neither be called to be miniſters, nor to be Deacons.*

g Honour and eſtimation. h Bold and aſſured confidence without feare. 6 Paul purpoſing to adde many peculiar things pertaining to the dayly office of a Paſtour, ſpeaketh firſt a word or two concerning his comming to Timothie, that he would be ſo much the more carefull, leaſt at his comming he might be reprooved of negligence. 7 The Paſtour hath alwayes to thinke, how that he is occupied in the houſe of the living God, wherein the reaſon of the trueth is kept. i *To wit, in reſpect of man: for the Church reſteth upon that corner ſtone, Chriſt, and is the preſerver of the trueth, but not the mother.* 8 There is nothing more excellent then this trueth wherof the Church is the keeper and preſerver here amongſt men, the miniſtery of the word being appointed to that ende and purpoſe: for it teacheth us the greateſt matters that may be thought of, to wit, that God is become viſible in the perſon of Chriſt by taking our nature upon him: whoſe Majeſtie notwithſtanding in ſo great weakeneſſe was manifeſted many wayes, inſomuch that the light of it pearced the very Angels: and to conclude, he being preached unto the Gentiles was received of them, and is now placed above in glorie unſpeakeable. k *The power of the Godhead ſheweth it ſelfe ſo marvelouſly in that weake fleſh of Chriſt, that though he were a weake man, yet all the worlde knoweth he was, and is God.*

CHAP. IIII.

1 *He condemneth as well falſe doctrine,* 3 *of mariage and the chiefe of meates.* 7 *as alſo prophane fables:* 8 *and commendeth the godly exerciſe,* 13 *and the daily reading of the Scriptures.*

1 He ſetteth againſt that true doctrine, falſe opinions, which he foreteleth that certaine ſhall fall away from God and his religion, ſhall bring in by the ſuggeſtion of Satan, and ſo that a great number ſhall give eare to them. a *From the true doctrine of God.* 2 Although hereticks counterfeite holineſſe never ſo much, yet they have no conſcience. b *For they will as it were practiſe the art of diſguiſe perſons and players, that we may not thinke they will the lurking in ſome one corner, or keepe any reſemblance of ſoundneſſe.* c *Whoſe conſcience waxed ſo hard, that there grew an hard fleſh over it, and ſo became to have a canker on it, and now at length required of very neceſſitie to be burned with an hote yron.*

NOw 1 the Spirit ſpeaketh evidently, that in the latter times ſome ſhall depart from the a faith, and ſhall give heed unto ſpirits of errour, and doctrines of devils,
2 2 Which ſpeake lyes through b hypocriſie, and have their conſciences burned with an hote yron,
3 3 Forbidding to marry, *and commanding* to abſtaine from meates 4 which God hath created 5 to be received 6 with giving thankes of them which beleeve and know the trueth.
4 7 For every creature of God *is* good, and nothing *ought* to be refuſed, if it be received with thankſgiving.
5 8 For it is d ſanctified by the e word of God, and prayer.
6 9 If thou put the brethren in remembrance of theſe things, thou ſhalt be a good miniſter of Ieſus Chriſt, which haſt beene nouriſhed up in the words of faith, and of good doctrine which thou haſt continually f followed.
7 10 But caſt away prophane, and olde wives fables, 11 and exerciſe thy ſelfe unto g godlineſſe.
8 12 For bodily exerciſe profiteth little: but godlineſſe is profitable unto all things, which hath the promiſe of the life preſent, and of that that is to come.
9 13 This *is* a true ſaying, and by all meanes worthie to be received.
10 For therefore wee labour and are rebuked, becauſe we truſt in the living God, which is the Saviour of all men, ſpecially of thoſe that beleeve.
11 Theſe things warne and teach.
12 14 Let no man deſpiſe thy youth, but be unto them that beleeve, an enſampie, in worde, in converſation, in love, in ſpirit, in faith *and* in pureneſſe.
13 15 Till I come, give attendance to reading, to exhortation, *and* to doctrine.
14 Deſpiſe not the gifte that is in thee, which was given thee by prophecie with the laying on of the hands of the companie of the Elderſhip.
15 Theſe things exerciſe, *and* give thy ſelfe unto them, that it may be ſeene how thou profiteſt among all men.
16 Take heede unto thy ſelfe, and unto learning: continue therein: for in doing this thou ſhalt both h ſave thy ſelfe, and them that heare thee.

3 He ſette h downe two kindes of this falſe doctrine, to wit, the Law of ſole life, and difference of meats.
4 He proveth that he iuſtly called ſuch doctrines deviliſh. firſt, becauſe the teachers of them make lawes of things which are not their owne: for have they created the meats?
5 Secondly, becauſe they overthrow with their decrees, the end which are not their owne: for wherefore they were created of God, to wit, that we ſhould uſe them
6 Thirdly, for that by this meanes they rob God of his glory, who will be honoured in the uſe of them And herewithall the Apoſtle declareth that we muſt uſe the liberalitie of God ſoberly, and with a good conſcience.
7 He ſetteth an Apoſtolicall rule, for taking away the difference of meats againſt that falſe doctrine.
8 He veſeth Gods benefits rightly, which acknowledgeth the giver of them by his word, and calleth upon him. d It is ſo made pure and holy in reſpect of us, ſo that we may uſe it with a good conſcience, as received at the Lords hand e Wee confeſſe and acknowledge that God is the maker and giver of thoſe creatures which weeuſe. Secondly, that we are of the number of thoſe, who through Chriſtes benifite have recovered that right over all creatures, which Adam loſt by his fall. Thirdly, by our prayers we crave of the Lord, that we may uſe thoſe meates with a good conſcience which we receive at his handes Fourthly, wee make an end of our eating and drinking, with thankeſgiving and prayer: and ſo are our meates ſanctified to us. 9 The concluſion with an exhortation to Timothie, to propound theſe things diligently to the Churches, which hee had tucked of the Apoſtle, even in a manner from the teate. f Never departing from the ſide of it. 10 He ſetteth againe true doctrine not only againſt that falſe and apoſtaticall doctrine, but alſo againſt all vaine and curious ſubtilties. 11 It is not onely requiſite that the miniſter of the word be found in doctrine, but alſo that his life be godly and religious. g In the true ſerving of God. 12 Godlineſſe conſiſteth in ſpirituall exerciſe, and not in outwarde auſtereneſſe of life, which thou haſt be ſome thing to be acquainted of, if it be rightly weed. yet is it in no wiſe comparable with godlineſſe: For it profiteth not of it ſelfe, but through the benefite of another, but this hath the promiſe both of the life preſent, and of that that is to come. 13 Hee goeth a little from his matter, and ſheweth that they which give themſelves to godlineſſe, although they are afflicted and reproached, are notwithſtanding not to be counted miſerable as other men are, becauſe they are not afflicted for that cauſe that other men are, and the end of toem both is farre different one from the other. For howe can God forſake his, which is boun. itull even towardes his enemies? And hee willeth that this doctrine be well beaten into their heades. 14 Now we bee returneth to that exhortation, ſhewing which are the vertues of a Paſtour, whereby hee may come to be reverenced, although hee be but young, to wit, ſuch ſpeech and life as are witneſſes of cnaritie, zeale, faith, and purnie: but there is no mention made of the crofier ſtaffe, ring, cloake and ſuch other foolith and childiſh toyes. 15 The private exerciſe of Paſtours, is continual reading of the Scriptures, whenceour they may drawe matter of wholeſome doctrine and exhortation, both to themſelves and to other. h Faith is by hearing, and hearing by preaching; and therefore the miniſters of the worde are ſo ſaide to ſave themſelves and other, for that in them the Lord hath put the worde of reconciliation.

CHAP. V.

1 *Having set downe a manner how to rebuke all degrees.* 5 *Hee intreateth of widowes, who then were chosen for the service of the Church:* 17 *Then hee commeth to Elders,* 23 *and speaketh somewhat touching the health of the bodie.*

1 Of keeping measure in private reprehensions according to the degrees of ages and kinds.

2 The Apostle giveth these rules touching the care of widowes.

a *Have care of those widowes which have need of helpe.*

3 Widowes children and nephewes must take care for their parents, according to their abilitie.

4 The first reason, because that, that which they bestow upon theirs, they bestow it upon themselves.

5 Another because nature it selfe teacheth us to recompense our parents.

6 The third: because this duetifulnes pleaseth God.

7 The second rule: Let the Church have care of such as are widowes indeede, that is to say, such as are poore and destitute of helpe of their own friends, and live godly and religiously.

8 The third rule: Let widowes that live in pleasure, and neglect the care of their owne familie, be holden and accompted as fallers away from God and his religion, and worse then very infidels.

9 The fourth rule: Let none under threescore yeeres olde, be taken into the number of widowes, to serve the Congregations or Churches, and such as are free from all reproach of vnchastitie, and are well reported of for their diligence, charitie, and integritie.

REbuke 1 not an elder, but exhort him as a father, *and* the yonger men as brethren.

2 The elder women as mothers, the yonger as sisters, with all pureneſſe.

3 2 Honour widowes, which are widowes in deede.

4 3 But if any widowe have children or nephewes, let them learne firſt to ſhewe godlineſſe 4 toward their owne houſe, and 5 to recompenſe their kinred: 6 for that is an honeſt thing, and acceptable before God.

5 7 And ſhe that is a widowe in deede and left alone, truſteth in God, and continueth in ſupplications and prayers night and day.

6 8 But ſhee that liveth in pleaſure, is dead, while ſhe liveth.

7 Theſe things thereof warne *them* of, that they may be blameleſſe.

8 If there be any that provideth not for his owne, and namely for them of his houſeholde, hee denieth the faith, and is worſe then an infidell.

9 9 Let not a widow be taken into the number under threeſcore yeere olde, that hath beene the wife of b one husband.

10 And well reported of for good workes: if ſhe have nouriſhed her children, if ſhe have lodged the ſtrangers, if ſhee have c waſhed the Saints feete, if ſhe have miniſtred unto them which were in adverſitie, if ſhee were continually given unto every good worke.

11 10 But d refuſe the yonger widowes: for when they have begun to waxe wanton againſt Chriſt, they will marrie.

12 Having damnation, becauſe they have broken the firſt faith.

13 11 And likewiſe alſo being idle they learne to goe about from houſe to houſe: yea *they are* not onely idle, but alſo pratlers and buſibodies, ſpeaking things which are not comely.

14 12 I will therefore that the younger women marrie, and beare children, and governe the houſe, *and* give none occaſion to the adverſarie to ſpeake evill.

15 For certaine are alreadie turned backe from Satan.

16 13 If any faithfull man or faithfull woman have widowes, let them miniſter unto them, and let not the Church be charged, that there may be ſufficient for them that are widowes indeed.

10 Hee teacheth what manner of widowes are to be received into the number of widowes, and what are not.

11 Another reaſon: becauſe they are for the moſt part pratlers and buſie bodies, and gadders up and downe, neglecting their charge and duetie.

12 The fifth rule: Let yonger widowes marrie and governe their houſes godly.

13 The ſixth rule: Let the faithfull helpe their widowes at their owne charges as much as they can, and let not the Congregation be burdened with theſe expenſes.

17 ¶ 14 The Elders that rule well, let them be had in e double honour, f ſpecially they which labour in the word and doctrine.

18 For the Scripture ſayth, g Thou ſhalt not mouſell the mouth of the oxe that treadeth out the corne: and h The labourer is worthie of his wages.

19 15 Againſt an Elder receive none accuſation, but under two or three witneſſes.

20 16 Them that ſinne, rebuke openly, that the reſt alſo may feare.

21 ¶ * 17 I charge *thee* before God and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerve theſe things, without preferring one to another, and doe nothing partially.

22 18 Lay hands i ſuddenly on no man, neither be partaker of other mens ſinnes: keepe thy ſelfe pure.

23 19 Drinke no longer water, but vſe a little wine for thy ſtomackes ſake, and thine often infirmities.

24 20 Some mens ſinnes are open before hand, and goe before unto iudgement: but ſome mens follow after.

25 21 Likewiſe alſo the good workes are manifeſt before hand, and they that are otherwiſe cannot be hid.

14 Now he giveth rules, and ſheweth how he ought to behave himſelfe with the Elders that is to ſay, with the Paſtours and ſuch as have the governance in the diſcipline of the Church, which is preſident of their company. The firſt rule: Let the Church or Congregation ſee unto this eſpecially, as God himſelfe hath commaunded, that the Elders that doe their duetie well, be honeſtly maintained.

e *Woe muſt be more carefull for them, then for the reſt.*

f *There were two kinds of Elders, the one attended upon the government onely, and looked to the manners of the Congregation, the other did beſide that, attend upon preaching and prayers, to and for the Congregation.* ✤ *1 auteronomie 25.4. 2. Corinthians 9.9.* ✤ *Matthew 10,10. Iuke 10,7.* 15 The ſecond rule: Let no accuſation be admitted againſt an Elder, but under two or three witneſſes. 16 The third rule: Let the Elders ſo conuicted be rebuked openly, that they may be an example to others. * Chapter 6.13. 17 The fourth rule: Let ſinceritie be vſed without any preiudice or reſpect of perſons in the Eccleſiaſticall proceedings, (eſpecially againſt the elders) becauſe God himſelfe is there preſent, and the Lord Ieſus Chriſt with a multitude of Angels. 18 The firſt rule: Let the miniſter laye handes ſuddainely on no man. Let him not be faultie her-in either by favouring any mans follie, or perverſe affection: If ought be done otherwiſe then well of his fellowes, let him keepe his conſcience pure. ‡ *as much as in thee lyeth doe not raſhly admit any whatſoever, to any Eccleſiaſticall function.* 19 The ſixth rule: Let the Elders have indifferent conſideration of their health, in the manner of their dyet. 20 Becauſe hypocrites ſometimes creep into the miniſterie, although there be never ſo great diligence vſed, the Apoſtle willeth the Paſtours not to be troubled therefore, or ſlacke any whit of their diligence in trying and examining, becauſe the Lord hath appointed a time to diſcover the faults of ſuch men; and it is our parts to take heede that wee offende not therein. 21 Another comfort belonging to them, which ſometime are ſlaundered and miſreported of.

CHAP. VI.

1 *He ſheweth the duetie of ſervants:* 10 *and what a miſchievous evill covetouſneſſe is:* 13 *and having ſpoken ſomewhat of rich men, he once againe forbiddeth Timothie* 20 *to cumber himſelfe with vaine babblings.*

LEt 1 as many ſervants as are under the yoke, count their maſters worthy of all honour, a that the Name of God, and *his* doctrine be not evill ſpoken of.

2 3 And they which have beleeving maſters, let them not deſpiſe them, becauſe they are brethren, but rather doe ſervice, becauſe they are faithfull, and beloved, and a partakers of the benefite. ¶ Theſe things teach and exhort.

1 Hee addeth alſo rules for the ſervants duetie towardes their maſters: whereupon no doubt there were many queſtions then mooved by them, which tooke occaſion by the Goſpell to trouble the common ſtate. And this is the firſt rule: Let ſervantes that are come to the faith, and have infidels to their maſters, ſerve them notwithſtanding with great fidelitie.

a The reaſon: leaſt God ſhould ſeeme by the Doctrine of the Goſpell to ſtirre up men to rebellion and all wickednes. 3 The ſecond rule: Let not ſervants that are come to the faith, and have alſo maſters of the ſame profeſſion and religion, abuſe the name of brotherhode, but let them ſo much the rather obey them.

a *Let this be ſufficient, that as touching thoſe things which pertaine to everlaſting life, they are partakers of the ſame good will and iuſte of God, as their maſters themſelves are.*

4 A generall concluſion, that theſe things ought not onely to be ſimply taught, but muſt with exhortations be diligently beaten into their heads.

5 He condemneth everally, and excommunicateth or caſteth out of the Church as proud men, ſuch as content not themſelves with Chriſts doctrine, (that is to ſay, the doctrine of godlineſſe) but weaxie both themſelves and others in vaine queſtions, (for all other things are vaine) becauſe they content not themſelves in Chriſts doctrine: and as lying deceivers, becauſe they favour or ſound of nothing but vanitie: as madde men, becauſe they trouble themſelves ſo much in matters of nothing: as miſchievous plagues, for that they cauſe great contentions, and corrupt mens mindes and iudgement: to be ſhort, as prophane and wicked, becauſe they abuſe the precious name of godlineſſe and religion to filthly lucre.

3 5 If any man teach otherwiſe, and conſenteth not to the wholeſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe.

4 Hee is puft up and knoweth nothing, but doteth about queſtions and b ſtrive of wordes, whereof commeth envie, ſtrive, railings, evill ſurmiſings,

5 Froward c diſputations of men of corrupt mindes and deſtitute of the trueth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

6 6 But godlineſſe is great gaine, if a man be content with that hee hath.

7 7 For wee brought nothing into the world, *and* it is certaine, that we can carie nothing out.

8 Therefore when wee have foode and raiment, let us therewith be content.

9 8 For they that will be rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all evill, which while ſome luſted after, they erred from the faith, and d pearced themſelves thorow with many ſorowes.

11 9 But thou, O e man of God, flee theſe things, and follow after righteouſneſſe, godlineſſe, faith, love, patience, *and* meekeneſſe.

12 Fight the good fight of faith: lay holde of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 * 10 I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt, which under Pontius Pilate ‡ witneſſeth a good confeſſion.

14 That thou keepe *this* commandement without ſpot, and unrebukeable, untill the appearing of our Lord Ieſus Chriſt,

15 Which in due time he ſhall ſhewe, that is f * bleſſed and Prince onely, the King of kings and Lord of lords.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine unto, ✣ whom never man ſawe, neither can ſee, unto whom *be* honour and power everlaſting, Amen.

17 11 Charge them that are rich in g this world, that they be not high minded, and that they ✱ truſt not in uncertaine riches, but in the h living God, (which giveth us abundantly all things to enioy.)

18 That they doe good, *and* be rich in good works, *and* be ready to diſtribute, and communicate,

19 * 12 Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may obtaine eternall life.

20 13 O Timotheus, keepe that which is committed unto thee, and avoide prophane *and* vaine babblings, and oppoſitions of ſcience falſly ſo called,

21 Which while ſome i profeſſe, they have erred concerning the faith. Grace *be* with thee, Amen.

¶ The firſt *Epiſtle* to Timotheus, written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

3 a Striving about words and not about matter: and by words he meaneth all thoſe things which have no pith in them, and whereby we can reape no profite. b Such as we ſee in thoſe ſhameleſſe ſchooles of Poperie, which are nothing elſe but vaine babbling and prating. 6 Hee turneth away fully the name of gaine and lucre, confeſſing that godlineſſe is great gaine, but farre after an other ſort, to wit, becauſe it bringeth true ſufficience. 7 Hee mocketh their folie, which doe ſo greedily gape after fraile things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enioy that exceſſe. 8 He frayeth Timothie from covetouſneſſe after another ſort, to wit, becauſe it draweth with it an infinite ſort of luſts, and thoſe very burtfull, wherewith covetous men doe torment themſelves ſo farre foorth, that in the ende they caſt away from them their faith and ſalvation. d So sowe and griefe do as it were pearce thorow the minde of man, and are the harveſt and true fruits of covetouſneſſe. 9 A peculiar exhortation to divers vertues, wherewith it behooveth the Paſtours eſpecially to be furniſhed. e Whom the Spirit of God ruleth.

✣ Chap.5,21.

10 A moſt earneſt requeſt and charge, to obſerve and keepe all the promiſes faithfully, with our eyes ſet upon the comming of Ieſus Chriſt, whoſe glory we have to ſet againſt the vanie gliſtering of this world, and his power, againſt all the terrours of the wicked.

‡ Matth.27,11. Ioh.18,37.

f He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſticke faſt unto, we ſhall not be mooved out of our ſtandings.

* Chap.1,11. reve. 17,14. and 19,16.

✣ Ioh.1,18.

11 He addeth for an overplus as it were a ſharpe admocition to the rich, that they chiefly take heede of two miſchiefs, to wit, of pride, and deceitfull hope, againſt which he ſetteth three excellent vertues, hope in the living God, liberalitie towards their neighbour, and gentle conditions. g In things pertaining to this life, with whom thoſe men are compared which are rich in good workes.

* Mark.4.19.luk.12,15. h Who onely is, and that everlaſting, for he ſetteth the fraile nature of riches againſt God. * Matt.6,2. 12 The praiſe of libertie by the effects thereof: becauſe it is a ſure teſtimonie of the Spirit of God which dwelleth in us, and therefore of the ſalvation that ſhallbe given us. 13 He rehearſeth the chiefeſt of all the former exhortations, which ought to be deepely imprinted in the mindes of all miniſters of the word, to wit, that they eſchewe all vaine babblings of ſophiſtrie and continue in the ſimplicitie of ſincere doctrine. i Not onely in word, but alſo in countenance and geſture: to be ſhort, whiles their behaviour was ſuch that even when they helde their peace, they would make men beleeve their heads were occupied about nothing but high and weightie matters, even then they erred concerning the faith.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

1 He commendeth Timotheus faith, 6 and exhorteth him to go on faithfully in the charge committed unto him: 8 and that neither for his bonds, 15 nor the revolting of others, he faint. 11 He triumpheth of his Apoſtleſhip. 14 He willeth him to have care of the thing committed unto him, 16 and prayſeth Onesiphorus.

PAul an Apoſtle of Ieſus Chriſt by the will of God, a according to the promiſe of life which is in Chriſt Ieſus.

a Sent of God to preach that life which he promiſed in Chriſt Ieſus.

2 To Timotheus *my* beloved ſonne: Grace, mercie *and* peace from God the Father, and *from* Ieſus Chriſt our Lord.

3 1 I thanke God, ✣ whome I ſerve from *mine* b elders with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day.

1 The chiefeſt marke that he ſhooteth at in this Epiſtle, is to confirme Timothie to continue conſtantly and manfully even to the end, ſetting firſt before him the great good will hee beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothie, and his anceſtours, which might ſo much the more make him bound to God. ✣ Act.22,3. b From Abraham, Iſaac and Iacob: for he ſpeaketh not of Phariſaiſme, but of Chriſtianiſme.

4 Deſiring to ſee thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the unfained faith that is in thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunice, and am aſſured that *it dvvelleth* in thee alſo.

6 2 Wherefore, I put thee in remembrance that thou c ſtirre up the gift of God which is in thee, by the putting on of mine hands,

7 For God hath not given to us the Spirit of d feare, but of power, and of love, and of a ſound minde.

8 3 Be not therefore aſhamed of the teſtimo-

z He warneth us to ſet the invincible power of the Spirit, which God hath given us, againſt thoſe ſtormes which may and doe come upon us.

c The gift of God is as it were a certaine lively flame kindled in our hearts, which the fleſh and the devill go about to put out; and therefore we on the contrary ſide muſt labour as much as we can to foſter and keepe it burning. d To pearce us thorow, and terrifie us, as men whom the Lord will deſtroy. 3 He prooveth that the ignominie or ſhame of the croſſe is not onely not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt, becauſe the Goſpel wherefore the godly are afflicted, is the teſtimonie of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them,

me

nie of our Lord, neither of mee e his prisoner : but be partaker of the afflictions of the f Gospel according to the g power of God.

9 4 Who hath saved us, and called us with an ✣ holy calling, not according to our ✣ works, but according to his owne purpose and grace, which was h given to us through Christ Iesus i before the * world was.

10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortalitie unto k light through the Gospel.

11 ✣ 5 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 6 For the which cause I also suffer these things, 7 but I am not ashamed: for I know whom I have beleeved, and I am perswaded that he is able to keepe that which I have committed to him against that day.

13 8 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and love which is in Christ Iesus.

14 9 That woorthy thing, which was committed to thee, keepe 10 through the holy Ghost, which dwelleth in us.

15 11 This thou knowest, that all they which are in Asia, be turned from me: of which sort are Phygellus and Hermogenes.

16 The Lord give mercie unto the house of Onesiphorus: for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found *me*.

18 The Lord graunt unto him, that he may finde mercy with the Lord at that day, and in how many things he hath ministred unto me at Ephesus, thou knowest very well.

e *For his sake.* f *The Gospel after a sort is sayd to be afflicted in them that preach it.* g *Through the power of God.*

4 Hee sheweth with how great benefits God hath bound us to maintaine boldly and constantly his glorie which is joyned with our salvation, and reckoneth up the causes of our salvation, to wit, that free and eternall purpose of God to save us in Christ which was to come: whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and authour of immortalitie.

✣ 1 Cor. 1,2.

✣ Titus 3 5.

h *He sayeth that that grace was given us from everlasting, unto which we were predestinate from everlasting. So that the doctrine of forestene faith and forestene works, is cleane contrary to the doctrine which preached and teacheth the grace of God.* i *Before that course of yeeres, which hath runne on ever since the beginning of the world.* * *Rom. 16,25. ephes. 1,4. col. 1,26. tit. 1,2.* k *Hath caused life and immortality to appeare.*

✣ 1. *Tim. 2.7.* 5 That is, the Gospel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7 By setting his owne example before us, he sheweth us how it may be that wee shall not be ashamed of the crosse of Christ, to wit, if wee be sure that God both can and will keepe the salvation which he hath as it were layd up in store by himselfe for us against that day. 8 He sheweth wherein hee ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charitie, and next in the maner of teaching it, a lively paterne and shape whereof Timothie knew in the Apostle. 9 An amplification taken of the dignitie of so great a benefit committed of the ministers.

10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued us with his vertue. 11 He preventeth an offence which arose by the meanes of certaine that fell from God and the religion, and vttereth also their names, that they might be knowen of all men. But he setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all evill examples.

CHAP. II.

2 The better to set out perseverance in the Christian warfare, 3 he taketh similitudes 4 from soulaiers, 6 and from husbandmen. 10 How sheweth that his bonds are for the profit of the Saints: 15 Then hee warneth Timothie to divide the word of trueth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

THou 1 therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by a many witnesses, the same deliver to faithfull men, which shallbe able to teach other also.

2 The conclusion of that former exhortation, which hath also added unto it declaration how that they do not keepe that worthy thing that is committed unto them which keep it to themselves, but they rather which do most freely communicate it with other, to the end that many may bee partakers of it without any mans losse or hinderance. a *When many were by, which can beare witnesse of the same things.*

2 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of b this life, because hee would please him that hath chosen him to be souldier.

5 3 And if any man also strive for a masterie, he is not crowned, except he strive as he ought to doe.

6 4 The husbandman must labour before hee receive the fruits.

7 5 Consider what I say, and the Lord give thee understanding in all things.

8 6 Remember that Iesus Christ, *made* of the seed of David, was raised againe from the dead according to my Gospel,

9 7 Wherein I suffer trouble as an evill doer, even unto bondes: but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternall glory.

11 8 *It is* a true saying, For if we be ✣ c dead together *with him*: we also shall live together *with him*.

12 If we suffer, we shall also reigne together *with him*: ✣ if we deny *him*, he also will deny us.

13 If * wee beleeve not, *yet* abideth he faithfull: he cannot deny himselfe.

14 Of these things put them in remembrance, and d protest before the Lord, that they strive not about words, which is to no profit, *but* to the perverting of the hearers.

15 9 Studie to shew thy selfe approoved unto God, a workman that needeth not to be ashamed, dividing the word of trueth e aright.

16 f Stay profane and vaine babblings: 10 for they shall increase unto more ungodlinesse.

17 And their word shall fret as a canker: of which sort is Hymeneus and Philetus.

18 Which as concerning the trueth have erred from the marke, saying that the resurrection is past alreadie, and doe destroy the faith of certaine.

19 11 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his: and, Let every one that g calleth on the Name of Christ, depart from iniquitie.

b *With affaires of house holde, or other things that belong to other ordinarie business.* 3 The third admonition: The ministerie is like to a game or rushing, wherein men strive for the victory, and no man is crowned unlesse he strive according to the lawes which are prescribed, be they never so hard and painfull.

4 Another similitude tending to the same end: no man may looke for the harvest, unlesse hee first take paines to plow and sowe his ground.

5 All these things cannot be understood, and much lesse practised, unlesse wee aske of God, and be give us understanding.

6 He confirmeth plainely two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias made man of the seed of David) is the ground of our salvation: and the other is the highest part of it, to wit, that he is risen againe from the dead.

7 The taking away of an obiection: Trueth it is, that he is kept in prison, as an evill doer, yet there is no cause, why therefore some should goe about to derogate credit from his Gospel, seeing that notwithstanding God did blesse his ministerie, nay rather, that example of this his captivitie and patience did sundrie wayes confirme the Church in the hope of a better life.

8 The fourth admonition: wee ought not to contend upon words and questions, which are not onely unprofitable, but also for the most part hurt full: but rather upon this, how we may frame our selves to all maner of patience, and to doe also with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life: as contrariwise the falling away of men can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to themselves.

✣ Rom. 6,5. c *If we be afflicted with Christ, and for Christes sake.* ✣ *Matt. 10,33. marke 8,38.* * *Rom. 3,3. and 9,6.* d *Call God to witnesse, or as a iudge: as Moses, Ioshua, Samuel, and Paul himselfe did, Acts 20.* 9 The fifth admonition: A minister must not be an idle disputer, but a faithfull steward in dividing aright the word of trueth, insomuch that hee most stop the mouthes of other vaine baolers. e By adding nothing to it neither overstipping any thing, neither mangling it, nor renting it in sunder, nor wresting of it: but marking diligently what his hearers are able to beare, and what is fit to edifying. f Marke and watch, and see they creepe not on further. 10 He discovereth the subtilitie of Satan, who beginning with these principles draweth us on little and little to ungodlinesse through the meanes of that wicked and profane babling, still creeping on: which he proveth by the horrible example of them that taught, that the resurrection was alreadie past. 11 A digression: wherein he salveth that offence that rose by their falling away: shewing first, that the elect are out of all danger or any such falling away: secondly, that they are knowen to God and not to us: and therefore it is no marvell if we count hypocrites oftentimes for true brethren: but we must take heed that we be not like them, but rather that we be indeed, such as we are sayd to be.

g That serveth and worshippeth him, and is as it were named of him, a faithfull man or Christian.

5 He condemneth everally, and excommunicateth or caſteth out of the Church as proud men, ſuch as content not themſelves with Chriſts doctrine, (that is to ſay, the doctrine of godlineſſe) but weazie both themſelves and others in vaine queſtions, (for all other things are vaine) becauſe they content not themſelves in Chriſts doctrine: and as lying deceivers, becauſe they favour or ſound of nothing but vanitie: as madde men, becauſe they trouble themſelves ſo much in matters of nothing: as miſchievous plagues, for that they cauſe great contentions, and corrupt mens mindes and iudgement: to be ſhort, as prophane and wicked, becauſe they abuſe the precious name of godlineſſe and religion to filthly lucre. b Striving about words and not about matter: and by words he meaneth all thoſe things which have no pith in them, and whereby we can reape no profite. c Such as we ſee in thoſe ſhameleſſe ſchooles of Poperie, which are nothing elſe but vaine babbling and prating. 6 Hee turneth away fitly the name of gaine and lucre, confeſſing that godlineſſe is great gaine, but farre after an other ſort, to wit, becauſe it bringeth true ſufficience. 7 Hee mocketh their folie, which doe ſo greedily gape after fraile things, that they can in no wiſe be ſatisfied, and yet notwithſtanding they cannot enioy that exceſſe. 8 He frayeth Timothie from covetouſneſſe after another ſort, to wit, becauſe it draweth with it an infinite ſort of luſts, and thoſe very burtfull, wherewith covetous men doe torment themſelves ſo farre foorth, that in the ende they caſt away from them their faith and ſalvation. d So sowne and griefe do as it were pearce thorow the minde of man, and are the harveſt and true fruits of covetouſneſſe. 9 A peculiar exhortation to divers vertues, wherewith it behooveth the Paſtours eſpecially to be furniſhed. e Whom the Spirit of God ruleth.

3 5 If any man teach otherwiſe, and conſenteth not to the wholeſome words of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe.

4 Hee is puft up and knoweth nothing, but doteth about queſtions and b ſtrive of wordes, whereof commeth envie, ſtrive, railings, evill ſurmiſings,

5 Froward c diſputations of men of corrupt mindes and deſtitute of the trueth, which thinke that gaine is godlineſſe: from ſuch ſeparate thy ſelfe.

6 6 But godlineſſe is great gaine, if a man be content with that hee hath.

7 7 For wee brought nothing into the world, *and* it is certaine, that we can carie nothing out.

8 Therefore when wee have foode and raiment, let us therewith be content.

9 8 For they that will be rich, fall into tentation and ſnares, and into many fooliſh and noyſome luſtes, which drowne men in perdition and deſtruction.

10 For the deſire of money is the roote of all evill, which while ſome luſted after, they erred from the faith, and d pearced themſelves thorow with many ſorowes.

11 9 But thou, O e man of God, flee theſe things, and follow after righteouſneſſe, godlineſſe, faith, love, patience, *and* meekeneſſe.

12 Fight the good fight of faith: lay holde of eternall life, whereunto thou art alſo called, and haſt profeſſed a good profeſſion before many witneſſes.

13 * 10 I charge thee in the ſight of God, who quickeneth all things, and before Ieſus Chriſt, which under Pontius Pilate ‡ witneſſeth a good confeſſion.

14 That thou keepe *this* commandement without ſpot, and unrebukeable, untill the appearing of our Lord Ieſus Chriſt,

15 Which in due time he ſhall ſhewe, that is f * bleſſed and Prince onely, the King of kings and Lord of lords.

16 Who onely hath immortalitie, and dwelleth in the light that none can attaine unto, † whom never man ſawe, neither can ſee, unto whom *be* honour and power everlaſting, Amen.

17 11 Charge them that are rich in g this world, that they be not high minded, and that they * truſt not in uncertaine riches, but in the h living God, (which giveth us abundantly all things to enioy.)

18 That they doe good, *and* be rich in good works, *and* be ready to diſtribute, and communicate,

19 * 12 Laying up in ſtore for themſelves a good foundation againſt the time to come, that they may obtaine eternall life.

20 13 O Timotheus, keepe that which is committed unto thee, and avoide prophane *and* vaine babblings, and oppoſitions of ſcience falſly ſo called,

21 Which while ſome i profeſſe, they have erred concerning the faith. Grace *be* with thee, Amen.

¶ The firſt *Epiſtle* to Timotheus, written from Laodicea, which is the chiefeſt city of Phrygia Pacatiana.

‡ Chap.5.21.
10 A moſt earneſt requeſt and charge, to obſerve and keepe all the promiſes faithfully, with our eyes fer upon the comming of Ieſus Chriſt, whoſe glory we have to fet againſt the vanie glittering of this world, and his power, againſt all the terrours of the wicked.
† Matth.27.11. Iohn 18.37.
f He heapeth many words together, to one purpoſe: whereby he voucheth the power of God, which if we ſticke faſt unto, we ſhall not be mooved out of our ſtandings.
* Chap.1.11. reve. 17.14. and 19.16.
‡ Iohn 1.18.
11 He addeth for an overplus as it were a ſharpe admocition to the rich, that they chiefly take heede of two miſchiefs, to wit, of pride, and deceitfull hope, againſt which he ſetteth three excellent vertues, hope in the living God, liberalitie towards their neighbour, and gentle conditions. g In things parteining to this life, with whom thoſe men are compared which are rich in good workes.
* Mark.4.19. luk.12.15. h Who onely is, and that everlaſting, for he ſetteth the fraile nature of riches againſt God. * Matt.6.2. 12 The praiſe of libertie by the effects thereof: becauſe it is a ſure teſtimonie of the Spirit of God which dwelleth in us, and therefore of the ſalvation that ſhallbe given us. 13 He rehearſeth the chiefeſt of all the former exhortations, which ought to be deepely imprinted in the mindes of all miniſters of the word, to wit, that they eſchewe all vaine babblings of ſophiſtrie and continue in the ſimplicitie of ſincere doctrine. i Not onely in word, but alſo in countenance and geſture: to be ſhort, whiles their behaviour was ſuch that even when they helde their peace, they would make men beleeve their heads were occupied about nothing but high and weightie matters, even then they erred concerning the faith.

THE SECOND EPISTLE OF PAVL TO TIMOTHEVS.

CHAP. I.

He commendeth Timotheus faith, 6 and exhorteth him to go on faithfully in the charge committed unto him: 8 and that neither for his bonds, 15 nor the revolting of others, he faint. 11 He triumpheth of his Apoſtleſhip. 14 He willeth him to have care of the thing committed unto him, 16 and prayſeth Onefiphorus.

PAul an Apoſtle of Ieſus Chriſt by the will of God, a according to the promiſe of life which is in Chriſt Ieſus.

2 To Timotheus *my* beloved ſonne: Grace, mercie *and* peace from God the Father, and *from* Ieſus Chriſt our Lord.

3 1 I thanke God, † whome I ſerve from *mine* b elders with pure conſcience, that without ceaſing I have remembrance of thee in my prayers night and day.

4 Deſiring to ſee thee, mindfull of thy teares, that I may be filled with ioy:

5 When I call to remembrance the unfained faith that is in thee, which dwelt firſt in thy grandmother Lois, and in thy mother Eunice, and am aſſured that *it dwelleth* in thee alſo.

6 2 Wherefore, I put thee in remembrance that thou c ſtirre up the gift of God which is in thee, by the putting on of mine hands,

7 For God hath not given to us the Spirit of d feare, but of power, and of love, and of a ſound minde.

8 8 Be not therefore aſhamed of the teſtimo-

a Sent of God to preach that life which he promiſed in Chriſt Ieſus.
1 The chiefeſt marke that he ſhooteth at in this Epiſtle, is to confirme Timothie to continue conſtantly and manfully even to the end, ſetting firſt before him the great good will bee beareth him, and then reckoning up the excellent gifts which God would as it were have to be by inheritance in Timothie, and his anceſtours, which might ſo much the more make him bound to God. † Acts 22.3. b From Abraham, Iſaac and Iacob: for he ſpeaketh not of Phariſaiſme, but of Chriſtianiſme.

z He warneth us to ſet the invincible power of the Spirit, which God hath given us, againſt thoſe ſtormes which may and doe come upon us.
c The gift of God is as it were a certaine lively flame kindled in our hearts, which the fleſh and the devill go about to put out; and therefore we on the contrary ſide muſt labour as much as we can to foſter and keepe it burning. d To pearce us thorow, and terrifie us, as men whom the Lord will deſtroy. 3 He prooveth that the ignominie or ſhame of the croſſe is not onely not to be aſhamed of, but alſo that it is glorious and moſt honourable: firſt, becauſe the Goſpel wherefore the godly are afflicted, is the teſtimonie of Chriſt: and ſecondly, becauſe at length the great vertue and power of God appeareth in them,

nie of our Lord, neither of me e his prisoner : but be partaker of the afflictions of the f Gospel according to the g power of God.

9 4 Who hath saved us, and called us with an ✣ holy calling, not according to our ✣ works, but according to his owne purpose and grace, which was h given to us through Christ Iesus i before the * world was.

10 But is now made manifest by that appearing of our Saviour Iesus Christ, who hath abolished death, and hath brought life and immortalitie unto k light through the Gospel.

11 ✣ 5 Whereunto I am appointed a preacher, and Apostle, and a teacher of the Gentiles.

12 6 For the which cause I also suffer these things, 7 but I am not ashamed : for I know whom I have beleeved, and I am perswaded that he is able to keepe that which I have committed to him against that day.

13 8 Keepe the true paterne of the wholesome words, which thou hast heard of me in faith and love which is in Christ Iesus.

14 9 That woorthy thing, which was committed to thee, keepe 10 through the holy Ghost, which dwelleth in us.

15 11 This thou knoweſt, that all they which are in Asia, be turned from me : of which sort are Phygellus and Hermogenes.

16 The Lord give mercie unto the house of Onesiphorus : for he oft refreshed me, and was not ashamed of my chaine,

17 But when he was at Rome, he sought me out very diligently, and found *me*.

18 The Lord graunt unto him, that he may finde mercy with the Lord at that day, and in how many things he hath ministred unto me at Ephesus, thou knoweſt very well.

e *For his sake.* f *The Gospel after a sort is sayd to be afflicted in them that preach it.* g *Through the power of God.* 4 Hee sheweth with how great benefits God hath bound us to maintein boldly and constantly his glorie which is joyned with our salvation, and reckoneth up the causes of our salvation, to wit, that free and eternall purpose of God to save us in Christ which was to come, whereby it should come to passe, that wee should at length be freely called of God by the preaching of the Gospel, to Christ the destroyer of death and authour of immortalitie.

✣ 1 Cor. 1,2.

✣ Titus 3 5.

h *He sayeth that that grace was given us from everlasting, unto which we were predestinate from everlasting. So that the doctrine of foresitene faith and foreseene works, is cleane contrary to the doctrine which preached and teacheth the grace of God.* i *Before that course of yeeres, which hath runne on ever since the beginning of the world.* * *Rom. 16,25. ephes. 1,4. col. 1,26. tit. 1,2.* k *Hath caused life and immortality to appeare.*

✣ 1. Tim. 2,7. 5 That is, the Gospel which the Apostle preached. 6 Hee confirmeth his Apostleship by a strange argument, to wit, because the world could not abide it, and therefore it persecuted him that preached it. 7 By setting his owne example before us, he sheweth us how it may be that wee shall not be ashamed of the crosse of Christ, to wit, if wee be sure that God both can and will keepe the salvation which he hath as it were layd up in store by himselfe for us against that day. 8 He sheweth wherein hee ought to be most constant, to wit, both in the doctrine it selfe, the abridgement whereof is faith and charitie, and next in the maner of teaching it, a lively paterne and shape whereof Timothie knew in the Apostle. 9 An amplification taken of the dignitie of so great a benefit committed of the ministers.

10 The taking away of an obiection. It is an hard thing to doe it, but the Spirit of God is mighty, who hath inwardly indued us with his vertue. 11 He preventeth an offence which arose by the meanes of certaine that fell from God and the religion, and vttereth also their names, that they might be knowen of all men. But he setteth against them the singular faith of one man, that one onely good example might counterpoise and weigh downe all evill examples.

CHAP. II.

2 The better to set out perseverance in the Christian warfare, 3 he taketh similitudes 4 from soulaiers, 6 and from husbandmen. 10 He sheweth that his bonds are for the profit of the Saints : 15 Then bee warneth Timothie to divide the word of trueth aright, 17 to beware of the examples of the wicked, 22 and to do all things modestly.

THou 1 therefore, my sonne, be strong in the grace that is in Christ Iesus.

2 And what things thou hast heard of me, by a many witnesses, the same deliver to faithfull men, which shallbe able to teach other also.

3 2 Thou therefore suffer affliction as a good souldier of Iesus Christ.

4 No man that warreth, entangleth himselfe with the affaires of b this life, because hee would please him that hath chosen him to be souldier.

5 3 And if any man also strive for a masterie, he is not crowned, except he strive as he ought to doe.

6 4 The husbandman must labour before hee receive the fruits.

7 5 Consider what I say, and the Lord give thee understanding in all things.

8 6 Remember that Iesus Christ, *made* of the seed of David, was raised againe from the dead according to my Gospel,

9 7 Wherein I suffer trouble as an evill doer, even unto bondes : but the word of God is not bound.

10 Therefore I suffer all things for the elects sake, that they might also obtaine the salvation which is in Christ Iesus, with eternall glory.

11 8 *It is* a true saying, For if we be ✣ c dead together *with him* : we also shall live together *with him*.

12 If we suffer, we shall also reigne together *with him* : ✣ if we deny *him*, he also will deny us.

13 If * wee beleeve not, *yet* abideth he faithfull: he cannot deny himselfe.

14 Of these things put them in remembrance, and d protest before the Lord, that they strive not about words, which is to no profit, *but* to the perverting of the hearers.

15 9 Studie to shew thy selfe approoved unto God, a workman that needeth not to be ashamed, dividing the word of trueth e aright.

16 f Stay profane and vaine babblings : 10 for they shall increase unto more ungodlinesse.

17 And their word shall fret as a canker : of which sort is Hymeneus and Philetus.

18 Which as concerning the trueth have erred from the marke, saying that the resurrection is past alreadie, and doe destroy the faith of certaine.

19 11 But the foundation of God remaineth sure, and hath this seale, The Lord knoweth who are his : and, Let every one that g calleth on the Name of Christ, depart from iniquitie.

b *With affaires of housholde, or other things that belong to other ordinarie functions.* 3 The third admonition : The ministerie is like to a game or fusting, wherein men strive for the victory, and no man is crowned unlesse he strive according to the lawes which are prescribed, be they never so hard and painfull. 4 Another similitude tending to the same end : no man may looke for the harvest, unlesse hee first take paines to plow and sowe his ground. 5 All these things cannot be understood, and much lesse practised, unlesse wee aske of God, and he give us understanding. 6 He confirmeth plainely two principles of our faith, which are alwayes assaulted of heretikes, the one whereof (to wit, that Christ is the true Messias made man of the seed of David) is the ground of our salvation : and the other is the highest parte of it, to wit, that he is risen againe from the dead. 7 The taking away of an obiection : Trueth it is, that he is kept in prison, as an evill doer, yet there is no cause, why therefore some should goe about to derogate credit from his Gospel, seeing that notwithstanding God did blesse his ministerie, nay rather, that example of this his captivitie and patience did sundrie wayes confirme the Church in the hope of a better life. 8 The fourth admonition : wee ought not to contend upon words and questions, which are not onely unprofitable, but also for the most part burthensall : but rather upon this, how we may frame our selves to all maner of patience, and to doe also with Christ (that is to say, for Christes Name) because that is the plaine way to the most glorious life : as contrariwise the falling away of men can diminish no part of the trueth of God, although by such meanes they procure most certaine destruction to themselves.

✣ Rom. 6,5. c *If we be afflicted with Christ, and for Christes sake.* ✣ *Matt. 10,33. marke 8,38.* * *Rom. 3,3. and 9,6.* d *Call God to witnesse, or as a iudge : as Moses, Ioshua, Samuel, and Paul himselfe did. Acts 20.* 9 The fifth admonition : A minister must not be an idle disputer, but a faithfull steward in dividing aright the word of trueth, insomuch that hee must stop the mouthes of other vaine babblers. e By adding nothing to it neither overslipping anything, neither mangling it, nor renting it in sunder, nor wresting of it : but marking diligently what his hearers are able to beare, and what is fit to edifying. f Marke and watch, and see they creepe not on further. 10 He discovereth the subtilitie of Satan, who beginning with these principles draweth us not little and little to ungodlinesse through the meanes of that wicked and profane babling, still creeping on : which he proveth by the horrible example of them that taught, that the resurrection was alreadie past. 11 A digression : wherein he salveth that offence that rose by their falling away : shewing first, that the elect are out of all danger or any such falling away : secondly, that they are knowen to God and not to us : and therefore it is no marvell if we count hypocrites of rentimes for true brethren : but we must take heed that we be not like them, but rather that we be indeed, such as we are sayd to be.

g That serveth and worshippeth him, and is as it were named of him, a faithfull man or Christian.

2 The conclusion of that former exhortation, which hath also added unto it declaration how that they do not keepe that worthy thing that is commited unto them which keepe it to themselves, but they rather which do most freely communicate it with other, to the end that many may bee partakers of it without any mans losse or hinderance. 2 *When many were by, which can beare witnesse of these things.* 3 Another admonition: That the ministery of the word is a spirituall warfare, which no man can so travell in, that he may please his captaine, unlesse he forgoe and part with all hinderances which might draw him away from it.

20 12 Notwith-

12 The taking away of an obiection: it is no diſhonour to the good man of the houſe, that he hath not in a great houſe all veſſels of one ſort and for one ſervice, but we muſt looke to this, that we be found veſſels prepared to honour.
✣ Rom.9,21.
b *By theſe words is meant the execution of the matter, and not the cauſe: for in that we purge our ſelues, it is not to be attributeth to any free will that is in us: but to God, who freely & wholly worketh in us a good and an effectuall will.*

13 Returning to the matter from whence he digreſſed, verſe 16. hee warneth him to exerciſe himſelfe in weighty matters, and ſuch as perteine to godlineſſe. 14 The firſt admonition: Wee muſt above all things eſchew all bitterneſs of minde both in teaching all men, and alſo in calling them backe which have gone out of the way. ✣ 1.Cor.1,2. * 1.Tim.1,4. and 4,7. tit.3,9. i *To winne them through our patient bearing with them, but not to pleaſe them or excuſe them in their wickedneſſe.* k *He meaneth ſuch as doe not yet ſee the truth.*

20 12 Notwithſtanding in a great houſe are not only veſſels of gold and of ſilver, but alſo of wood and of earth, ✣ and ſome for honour, and ſome unto diſhonour.

21 If any man therefore b purge himſelfe from theſe, he ſhall be a veſſell unto honour, ſanctified, and meet for the Lord, and prepared un to everie good worke.

22 13 Flee alſo from the luſts of youth, and follow after righteouſneſſe, faith, love, *and* 14 peace, with them that ✣ call on the Lord with pure heart.

23 * And put away fooliſh and unlearned queſtions, knowing that they ingender ſtrife.

24 But the ſervant of the Lord muſt not ſtrive, but *muſt* be gentle toward all men, apt to teach, i ſuffering the evill,

25 Inſtructing them with meekeneſſe that are k contrary minded, *proouing* if God at any time will give them repentance, that they may acknowledge the trueth,

26 And come to amendment out of that ſnare of the devill, of whom they are taken priſoners, to *doe* his will.

CHAP. III.

1 Hee foretelleth the dangerous times that are to inſue: 9 but with the certaine hope of victorie, 10 hee encouрageth him to the combat, 14 ſetting out eſpecially the triall of ſound doctrine.

1 The ſeventh admonition: we may not hope for any Church in this world without corruption: but there ſhallbe rather great abundance of moſt wicked men, even in the very boſome of the Church, which notwithſtanding ſhall make a ſhew and countenance of great holineſſe, and charitie.
✣ 1 Tim.4,1.
2 pet.3,3.
iude 18.
a *Which make no account, either of right or honeſtie.*

THis 1 know alſo, that in the » laſt dayes ſhall come perillous times.

2 For men ſhallbe lovers of their owne ſelves, covetous, boaſters, proud, curſed ſpeakers, diſobedient to parents, unthankfull, 2 unholy,

3 Without naturall affection, truce breakers, falſe accuſers, intemperate, fierce, no lovers at all of them which are good,

4 Traitours, headie, high minded, lovers of pleaſures more then lovers of God,

5 Having a ſhew of godlineſſe, but have denied the power thereof: 2 turne away therefore from ſuch.

6 For of this ſort are they which creepe into houſes, and leade captive ſimple women laden with ſinnes, and led with divers luſts,

7 *Which vvoman are* ever learning, and are never able to come to the acknowledging of the trueth.

8 ✲ And as Iannes and Iambres withſtood Moſes, ſo doe theſe alſo reſiſt the trueth, men of corrupt minds, reprobate concerning the faith.

9 3 But they ſhall prevaile no longer: for their madneſſe ſhall be evident unto all men, as theirs alſo was.

10 ✣ 4 But thou haſt b fully knowen my doctrine, maner of living, purpoſe, faith, long ſuffering, love, patience,

11 Perſecutions, *and* afflictions which came unto me at c Antiochia, at Iconium, and at Lyſtri, which perſecutions I ſuffered: but from them all the Lord delivered me.

12 Yea, and all that will live godly in Chriſt Ieſus, ſhall ſuffer perſecution.

13 But the evill men and deceivers ſhall waxe d worſe and worſe, deceiving, and being deceived.

14 But continue thou in the things which thou haſt learned, and which are committed unto thee, knowing of whom thou haſt learned *them*:

15 And that thou haſt knowen the holy Scriptures of a childe, which are able to make thee wiſe unto ſalvation, through the faith which is in Chriſt Ieſus.

16 ✣ 5 For the whole Scripture *is* given by inſpiration of God, and *is* profitable to teach, to convince, to correct, *and* to inſtruct in righteouſneſſe,

17 That the e man of God may be abſolute, being made perfect unto all good works.

CHAP. IIII.

1 He chargeth him to preach the Goſpel with all diligence, 3 in that ſo miſerable a time: 6 that his death is hard at hand, 8 yet ſo, that as a conqueroure hee maketh haſte to a glorious triumph. 10 He ſheweth the cauſe why he ſendeth for Timothie. 11 even by reaſon of his preſent ſtate.

I 1 Charge *thee* therefore before God, and *before* the Lord Ieſus Chriſt, which ſhall iudge the quicke and dead at that his appearing, and in his kingdome,

2 Preach the word: be inſtant, in ſeaſon, and out of ſeaſon, improoue, rebuke, exhort with all long ſuffering and doctrine.

3 2 For the time will come when they will not ſuffer wholeſome doctrine: but having their eares itching, ſhall after their owne luſts get them an heape of teachers,

4 And ſhall turne their eares from the trueth, and ſhallbe given unto 2 fables.

5 3 But watch thou in all things: ſuffer adverſitie: doe the worke of an Euangeliſt: b cauſe thy miniſtery to be thorowly liked of.

6 4 For I am now ready to be c offered, and the time of my departing is at hand.

7 I have fought a good fight, and have finiſhed my courſe: I have kept the faith.

8 *For* henceforth is layd up for me the crowne of righteouſneſſe, which the Lord the righteous Iudge ſhall give mee at that day: and not to mee onely, but untoall them alſo that love that his appearing.

9 5 Make ſpeed to come unto me at once:

10 For Demas hath forſaken me, and hath d embraced this preſent world, and is departed unto Theſſalonica. Creſcens *is gone* to Galatia, Titus unto Dalmatia.

11 ✣ Onely Luke is with me. Take Marke and bring him with thee: for he is profitable unto mee to miniſter.

12 And Tychicus have I ſent to Epheſus.

13 The cloake that I left at Troas with Carpus, when thou commeſt, bring with thee, and the books, but ſpecially the parchments.

14 Alexander the copperſmith hath done mee much evill: the Lord reward him according to his works.

1 The principall and chiefe of all admonitions, being therefore propoſed with a moſt earneſt charge, is this: That the word of God be propounded with a certaine holie importunitie, as neceſſitie requireth: but ſo, that a good and true ground of the doctrine be layd, and the vehemencie be tempered with all holy meekeneſſe.
2 Faithfull Paſtours in times paſt tooke all occaſions they could, becauſe men were very prompt and ready to returne to their fabels.
a *To falſe and unprofitable doctrines, which the world is now ſo bewitched withall, that it had rather the open light of the truth were vtterly put out, when it would come out of darkneſſe.*
3 The wickedues and falling away of the world, ought to cauſe faithfull miniſters to be ſo much the more carefull.
b Proove and ſtrengthen by good & ſubſtantiall proofe, that thou art the true miniſter of God.
4 Hee foretelleth his death to be at hand, and ſetteth before them an excellent exemple, both of invincible conſtancie and ſure hope. c *To be offered for a drinke offering: and he alludeth to the powring out of blood or wine which was uſed in ſacrifices.* 5 The laſt part of the Epiſtle, ſeizing forth grievous complaints againſt certaine, and examples of ſingular godlineſſe in every place, and of a minde never wearied. d Contented himſelfe with this world. ✣ Coloſſ.4,10,14.

d *Their wickednes ſhall daily increaſe.* ✲ 2. Pet.1,20.
5 The eight admonition, which is moſt precious: A Paſtour muſt be wiſe by the word of God only: wherein we have perfectly delivered unto us, whatſoever pertaineth either to diſcerne, knoow and eſtabliſh true opinions, and to confute falſe, and furthermore, to correct evill matters, and to frame good.
e *The Prophets and expounders of Gods will, are properly & peculiarly called, Men of God.*

15 Of

15 Of whom be thou ware also: for he withstood our preaching sore.

16 At my first answering no man assisted mee, but all forsooke me: *I pray God*, that it may not be laid to their charge.

17 Notwithstanding the Lord assisted me, and strengthened mee, that by me the preaching might be fully beleeved, and that all the Gentiles should heare: and I was delivered out of the mouth of the e lyon.

e Of Nero.

18 And the Lord will deliver mee from every f evill worke, and will preserve me unto his g heavenly kingdome: to whom *be* prayse for ever and ever. Amen.

f Preserve me pure from committing any thing unworthy my Apostleship.

g To make me partaker of the kingdome.

19 Salute Prisca and Aquila, and the ✣ household of Onesiphorus.

20 Erastus aboade at Corinthus: Trophimus I left at Miletum sicke.

21 Make speede to come before winter. Eubulus greeteth thee, and Pudens, and Linus, and Claudia, and all the brethren.

22 The Lord Iesus Christ *be* with thy Spirit. Grace *be* with you. Amen.

¶ The second *Epistle* written from Rome unto Timotheus, the first Bishop elected of the Church of Ephesus, when Paul was presented the second time before the Emperour Nero.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

6 He sheweth what kinde of men ought to be chosen Ministers: 10 howe vaine babblers mouthes should be stopped: 12 and through this occasion hee toucheth the nature of the Cretians, 14 and the Iewes, who put holinesse in outward things.

PAul, a a servant of God, & an Apostle of Iesus Christ, according to the faith of Gods b elect, & the acknowledging of the trueth, which is according unto godlines.

1 He voucheth his Apostleship, (not for Titus, but for the Cretenses sake) both by the testimonie of his outward calling, and by his consent wherein he agreeth with all the elect from the beginning of the world.

a *Minister, as Christ himselfe, in that that he was a minister and head of the Prophets, is called a servant, Esa.42,1.*

b Of these whom God hath chosen.

2 Vnto the c hope of eternall life, which God that cannot lye, hath d promised before the ✣ e world began:

a The faith wherein all the elect consent, is the true and sincere knowledge of God, tending to this ende, that worshipping God aright they may at length obtain life everlasting according to the promise of God, who is true, which promise was exhibited to Christ in due time according to his eternall purpose.

3 But hath made his worde manifest in due time through the preaching, which is ✣ committed unto mee according to the commandement of God our f Saviour:

4 To Titus *my* naturall sonne according to the common faith, 5 Grace, mercy, *and* peace from God the Father, and *from* the Lord Iesus Christ our Saviour.

5 6 For this cause left I thee in Creta, that thou shouldest continue to redresse the things that remaine, and shouldest ordeine Elders in every citie as I appointed thee.

6 * If any be unreprooveable, the husband of one wife, having faithfull children, which are not slandered of riot, neither are g disobedient.

7 For a Bishop must be unreprooveable, as Gods h steward, not i froward, not angry, not given to wine, no striker, not given to filthy lucre,

8 But harborous, one that loveth goodnesse, k wise, righteous, holy, temperate,

9 ℓ Holding fast that faithfull worde according to doctrine, 9 that hee also may be able to exhort with wholesome doctrine, and convince them that say against it.

c *Hope is the ende of faith.* d *Freely, and of his meere liberalitie.* e Looke 2.Tim.1,9. 2.pet.1,20. ✣ Rom.16.25 ephes.3,9. coloss.1,26 1.tim 1,9. 3 This trueth is no other where to be sought, but in the preaching of the Apostle. ✣ Gal.1,1. f *This word (Saviour) doth onely signifie a preserver of life, but also a giver of life.* 4 The Apostle moveth the Cretenses to heare Titus, by setting foorth his consent and agreement with him in the faith, and therewithall sheweth by what speciall note we may distinguish true ministers from false. 5 There is but one way of salvation common both to the Pastour and the flocke. 6 The first admonition, to ordeine Elders in every citie. * 1.Tim.3.2. g *This word is proper to horses and oxen, which will not abide the yoke.* 7 The second admonition, what faults pastours (whom hee comprehended afore under the worde Elders) ought to be voyd of, and what vertues they ought to have. h Whom the Lord hath appointed steward of his gifts. i Not hard conditioned, and evill to please. k Circumspect, of a sound judgement, and of a singular example of moderation. ℓ The thirde admonition: The Pastour must hold fast that doctrine, which the Apostles delivered, and pertaineth to salvation, leaving all curious and vaine matters. 9 The fourth admonition: To apply the knowledge of true doctrine unto use, which consisteth in two things, to wit, in governing them which shew themselves apt to learne, and confuting the obstinate.

10 10 For there are many disobedient and vaine talkers and deceivers of mindes, chiefly they of the l Circumcision,

10 An applying of the generall proposition to a particular: The Cretenses above all other neede sharpe reprehensions: both because their minds are naturally given to lies and slouthfulnesse, and because of certaine covetous Iewes, which under a colour of godlinesse joyned partly certaine vaine traditions, and partly olde ceremonies with the Gospel.

l *Of the Iewes, or rather of these Iewes, which went about to joyne Christ and the Law together.*

11 Whose mouthes must be stopped, which subvert whole houses, teaching things which they ought not, for filthy lucres sake.

12 m One of themselves, *even* one of their owne Prophets said, The Cretians *are* alwayes lyars, evill beasts, slow bellies.

13 This witnesse is true: wherefore convince them m sharply, that they may be found in the faith.

14 And not taking heed to ✣ Iewish fables, and commandements of men, that turne away from the trueth.

15 11 Vnto the pure * *are* all things pure, but unto them that are defiled, and unbeleeving, *is* nothing pure, but even their o mindes & consciences are defiled.

16 They professe that they know God, but by works they deny *him*, and are abominable and disobedient, and unto every good worke reprobate.

m *Epimenides, who was counted a Prophet upon Laertius and Cicero in his first booke of Divination.* n *Roughly and plainely, and goe not about the bush with them.* ✣ 1.Tim.1,4.

11 Hee sheweth in few words, that puritie consisteth not in any externall worship, and that is according to the olde Law, (as in difference of meats, and washing and other such things which are abolished) but in the minde and conscience: and whosoever teach otherwise, know not what is true religion indeed, and also are nothing lesse then that they would seeme to be. * Rom.14,20. o *If our mindes and consciences be unclean, what cleannesse is there in us before regeneration?*

CHAP. II.

1 He setteth out the duelties of sundry persons and states, 6 and willeth him to instruct the Church in manners. 11 Hee draweth an argument from the end of our redemption, 12 which is, that we live godly and uprightly.

BUt 1 speake thou the things which become wholesome doctrine,

1 The first admonition: The doctrine must not onely be generally pure, but also be applied to all ages and orders of men, according to the diversity of circumstances.

2 2 That the elder men be watchfull, grave, temperate, sound in the faith, in love, *and* in patience:

a What are the chiefest vertues for old and yong, both men & women: and how they ought to be stirred up into them continually.

3 The elder women likewise, that they be in such behaviour, as becommeth holinesse, not false accusers, not subiect to much wine, *but* teachers of honest things.

4 That they may instruct the young women to be sober minded, that they love their husbands, that they love their children,

5 *That they be* temperate, chaste, a keeping at home, good and * subiect unto their husbands, that the word of God be not evill spoken of.

a No gadders up and downe.

* Ephes.5,23.

6 Exhort yong men likewise, that they be sober minded.

3 This first admonition: That both the Pastour like & doctrin must be sound.

7 3 In all things shew thy selfe an example of

of good workes with uncorrupt doctrine, with
b gravitie, integritie,

8 *And* with the wholeſome word, which can not be condemned, that hee which withſtandeth, may be aſhamed, having nothing concerning you to ſpeake evill of.

9 ✣ 4 Let ſervants be ſubiect to their maſters, & pleaſe *them* in all c things, not anſwering againe,

10 Neither pickers, but that they ſhew all good faithfulneſſe, that they may adorne the doctrine of God our Saviour in all things.

11 ✣ 5 For that grace of God, that bringeth ſalvation unto all men, hath appeared.

12 And teacheth us, that wee ſhould denie ungodlineſſe and d worldly luſts, and that we ſhould live ſoberly and righteouſly, and godly in this preſent world,

13 e Looking for that bleſſed hope, and appearing of that glorie of that mightie God, and of our Saviour Ieſus Chriſt.

14 Who gave himſelfe for us, that hee might redeeme us from all iniquitie, and purge us *to be* a f peculiar people unto himſelfe, zealous of good works.

15 Theſe things ſpeake, and exhort, and convince with all g authoritie. See that no man deſpiſe thee.

b *Not ſuch a gravitie as may drive men from comming to the miniſter, but ſuch as may cauſe them to come in moſt reverent and honeſt ſort.*
† Ephe.6,5.coll.3.
a2. 2.pet.2,18
4 The ſeventh admonition, of ſervants duetie toward their maſters.
c Which may be done without offence to God.
✣ 1.Cor.1,2.
coloſſ.1.22.
5 The eight admonition belonging to all the godly, that ſeeing God calleth all men to the Goſpel, and Chriſt hath ſo iuſtified us, that he hath alſo ſanctified us, we muſt all of us give our ſelves to true godlineſſe and righteouſneſſe, ſetting before us a ſure hope of that immeaſurable glory: which thing muſt in ſuch ſort be beaten into their heads, that the gainſayers alſo muſt be reproved, by the authority of the mightie God.
d *Luſtes of the fleſh, which belong to the preſent ſtate of this life*
and world. e Chriſt is here moſt plainely called that mightie God, and his appearance and comming is called by the figure Metonymie, our hope. f As it were a thing peculiarly laid up for himſelfe. g With all authoritie poſſible.

CHAP. III.

1 *He willeth that all generally be put in minde to reverence ſuch as be in authoritie:* 3 *That they remember their former life, and attributo all iuſtification unto grace.*
9 *And if any brabbler withſtand theſe things,* 10 *he willeth that he be reiected.*

PUt 1 them in remembrance that they * be ſubiect to the principalities and powers, *and* that they be obedient, *and* ready to every good worke.

2 That they ſpeake evill of no man, that they

1 He declareth particularly and ſeverally, that which he ſaid before generally, noting out certaine chiefe and principall magiſtrates.
* Rom 13,1. 1.pet. 2,13.

be no fighters, *but* ſoft, ſhewing all meekeneſſe unto all men.

3 2 ✣ For we our ſelves alſo were in times paſt unwiſe, diſobedient, deceived, ſerving the luſtes and divers pleaſures, living in maliciouſneſſe and envie, hatefull, *and* hating one another.

4 But when that bountifulneſſe and that love of God our Saviour toward man appeared,

5 ✣ Not by the works of a righteouſneſs, which we had done, but according to his mercy he ſaved us, by the waſhing of the new birth, and the renewing of the b holy Ghoſt,

6 Which hee ſhed on us abundantly, through Ieſus Chriſt our Saviour,

7 That wee, being iuſtified by his grace, ſhould bee made heires according to the hope of eternall life.

8 3 This is a true ſaying, and theſe things I will thou ſhouldeſt affirme, that they which have beleeved God, might be carefull to ſhewe foorth c good workes. Theſe things are good and profitable unto men.

9 ✣ But ſtay fooliſh queſtions, and genealogies, and contentions, and brawlings about the Law: for they are unprofitable and vaine.

10 4 Reiect him that is an heretike, after once or twiſe admonition.

11 Knowing that hee that is ſuch, is perverted, and ſinneth, being damned of his owne ſelfe,

12 5 When I ſhall ſend Artemas unto thee, or Tychicus, be diligent to come to mee unto Nicopolis: for I have determined there to winter.

13 Bring Zenas the expounder of the Law, and Apollos on their iourney diligently, that they lacke nothing.

14 And let ours alſo learne to ſhew forth good workes for neceſſary vſes, that they be not unfruitfull.

15 All that are with me, ſalute thee. Greete them that love us in the faith. Grace *be* with you all. Amen.

¶ To Titus, elect the firſt Biſhop of the Church of the Cretians, written from Nicopolis in Macedonia.

a He confirmeth againe the former exhortation, by propounding the free benefit of our regeneration, the pledge whereof is our Baptiſme.
✣ 1.Cor.6,11.
✣ 2 Tim.1,9.
a Word for word, of works which are done in righteouſneſſe: and this place doth fully refute the doctrine of merits.
b Which the vertue of the holy Ghoſt worketh.
3 Againe with great earneſtneſſe he beateth into our heads, how that we ought to give our ſelves, to true godlineſſe, and eſchew all vaine queſtions, which ſerve to nothing, but to moove ſtrive and debate.
c Give themſelves earneſtly unto good workes.
✣ 1 Tim.1,4. and 4, 7 2.tim.2,23.
4 The miniſters of the word muſt at once caſt off heretikes, that is, ſuch as ſtubburnely and ſeditiouſly diſquiet the Church, and will give no eare to Eccleſiaſticall admonitions.
5 Leaſt of all, he writteth a word or two of private matters, and commendeth certaine men.

THE EPISTLE OF PAVL
TO PHILEMON.

1 *Paul handling a baſe and ſmall matter, yet according to his maner mounteth aloft unto God.* 8 *Sending againe to Philemon his bagabond and theeviſh ſervant, he intreateth pardon for him, and very gravely preacheth of Chriſtian equitie.*

PAul a priſoner of Ieſus Chriſt, and *our* brother Timotheus, unto Philemon our deare friend, and fellow helper,

2 And to *our* deare ſiſter Apphia, and to Archippus our fellow ſouldier, and to the Church that is in thine houſe:

3 Grace *be* with you, and peace from God our Father, and *from* the Lord Ieſus Chriſt.

4 I * give thanks to my God, making mention alwayes of thee in my prayers,

5 (When I heare of thy love and faith, which thou haſt toward the Lord Ieſus, and toward all Saints.)

6 That the a fellowſhip of thy faith may be made effectuall, and that whatſoever good thing is in you through Chriſt Ieſus, may be b knowen.

7 For we have great ioy and conſolation in thy love, becauſe by thee, brother, the Saints c bowels are comforted.

8 Wherefore, though I be very bolde in Chriſt to command thee that which is convenient,

9 1 *Yet* for loves ſake I rather beſeech thee, though I be as I am, even Paul aged, and even now a priſoner for Ieſus Chriſt.

10 I beſeech thee for my ſonne ✣ Oneſimus, whom I have begotten in my bonds,

11 Which in times paſt was to thee unprofitable, but now profitable both to thee and to me.

12 Whom I have ſent againe: thou therefore receive him, that is mine owne d bowels,

* 1.Theſſ.1,2. 2.theſſ.1,3.
a By fellowſhip of faith, hee meaneth thoſe duties of charite which are beſtowed upon the Saints, and flow forth of an effectuall faith.
b That by this meanes all men may perceive how rich you are in Chriſt, to wit, in faith, charity, and all bountifulneſſe.
c Becauſe thou diddeſt ſo duetifully and cheerefully refreſh the Saints.
that they conceived inwardly a marveilous ioy: for by this word Bowels) is meant not onely the inward feeling of wants and miſeries that men have one of the very bowels, as
d As mine

another's ſtate, but alſo that ioy and comfort which entreth into though the heart were refreſhed and comforted. 1 An example of a Chriſtian exerciſe and commendation for another man. ✣ Col 4.9. owne ſonne, and as if I had begotten him of mine owne body.

13 Whom

13 Whom I would have received with me, that in thy stead he might have ministred unto mee in the bonds of the Gospel.

14 But without thy minde would I doe nothing, that thy benefite should not be as it were of e necessitie, but willingly.

15 It may be that he therefore f departed for g a season that thou shouldest receive him for ever,

16 Not now as a servant, but above a servant, even as a brother beloved, specially to mee: how much more then unto thee, but in the h flesh and in the Lord?

17 If therefore thou count our things common, receive him as my selfe.

18 If he hath hurt thee, or oweth thee ought, that put on my accounts.

19 I Paul have written *this* with mine owne hand: I will recompense it, albeit I doe not say to thee, that thou owest moreover unto mee even thine owne selfe.

20 i Yea, brother, let mee obteine this pleasure of thee in the Lord: comfort my bowels in the Lord.

21 Trusting in thine obedience, I wrote unto thee, knowing y thou wilt do even more then I say,

22 Moreover also prepare mee lodging: for I trust through your prayers I shall be freely given unto you.

23 There salute thee Epaphras my fellow prisoner in Christ Iesus,

24 Marcus, Aristarchus, Demas *and* Luke, my fellow helpers.

25 The grace of our Lord Iesus Christ, *be* with your spirit. Amen.

¶ Written from Rome to Philemon, *and sent* by Onesimus a servant.

e *That thou might'st not seeme to have lent me thy seruice upon constraint, but willingly.*
f *Thus he afterwards the harder kinde of speech, which is to say, he vanne away*
g *For a little time.*
h *Because he is thy seruant as other seruants are, and because he is the Lords seruant. So that thou must needs loue him both for he Lords sake, and for thine owne sake.*
i *Good brother let me obteine this benefit at thine hand.*

THE EPISTLE TO THE HEBREWES.

THe drift and end of this Epistle, is to shew that Iesus Christ the Sonne of God both God and man is that true eternall and onely Prophet King and high Priest that was shadowed by the figures of the olde Lawe, and is now indeed exhibited of whom the whole Church ought to be taught governed and sanctified.

CHAP. I.

a To shew that the doctrine which Christ brought, is most excellent, in that it is the knitting up of all prophecies. 4 he advanceth him above the Angels: 10 And proveth by divers testimonies of the Scripture, that he farre passeth all other.

1 The first part of the generall proposition of this Epistle: The Sonne of God is in deede that Prophet or teacher, which hath actually now performed that that God after a sort and in shadowes signified by his Prophets and hath fully openeth his Fathers will to the world.

a *So that the former declaration made by the Prophets was not full, and nothing must be added to this latter.*

b *Which one Sonne is God and man.*

2 The second part of the same proposition: The same Sonne is appointed of the Father to be our king and Lord, by whom also he made all things, and in whom onely he setteth foorth his glory, yea and himselfe also to be beholden of us, who teareth up and susteineth all things by his will and pleasure.

c *Possessour and equall compartner of all things with the Father.*

d *That is, whatsoever hath been at any time, is, or shalbe.*

e *Col. 1.15.*

f *But in whom that glorie and Maiestie of the Father shineth, who is otherwise infinite, and cannot be beholden.*

g *Susteineth, defendeth and cherisheth.*

3 The third part of the same proposition. The same Sonne executed the office of the hie Priest in offering up himselfe, and is our onely and most mightie Mediatour in heaven

h *This sheweth that the sufficiency of that his sacrifice is notwithstanding most acceptable to the Father, but also is everlasting, and furthermore how farre this high Priest passeth all the other high Priests.*

4 Before he commeth to declare the office of Christ he setteth foorth the excellencie of his person, and first of all he sheweth him so to be man that therewithall hee is God also.

i Dignitie and honour. 5,6 7,8.9. ✠ He prooveth and confirmeth the divinitie of Christ manifested in the flesh by these sixe evident testimonies, whereby it appeareth that he farre passeth all Angels, in so much that he is called both Sonne, and God, in verses 5,6 8.10.13. ✠ Psal 2.7 chap. 5.5. ✠ The Father begate the Sonne from everlasting, but that everlasting generation was made manifest and represented to the world in his time, and therefore he addeth this world (To day) 2 Sam. 7 14. 1 chron 22.10. ‖ The Lord was not contens to have spoken it once, but repeateth it in another place. ✠ Psal. 97.7.

ABut 1 sundry times and in divers maners God spake in the old time to *our* fathers by the Prophets: in these a last dayes hee hath spoken unto us by his b Sonne,

2 Whom he hath made c heire of all things, by whom also he made the d worldes,

3 ✠ Who being the e brightnesse of the glory, and the ingraved forme of his f person, and g bearing up all things by his mightie word: ‖ hath by himselfe purged our sinnes: and h sitteth at the right hand of the Maiestie in the highest places,

4 ✠ And is made so much more excellent then the Angels, in as much as hee hath obteined a more excellent i Name then they.

5 ✠ For unto which of the Angels sayd he at any time, ✠ Thou art my Sonne, k this day begate I thee? ‖ and againe, I * will be his Father, and he shalbe my Sonne:

6 ✠ And ‖ againe, when he bringeth in *his* first begotten Sonne into the world, he sayeth, * And let all the Angels of God worship him.

7 ✠ And of the Angels he saith, He maketh the spirits his m messengers, and his ministers a flame n of fire.

8 But unto the Sonne *he sayth* ✠ O God, thy p throne *is* for ever p and ever: the scepter of thy kingdome *is* a q scepter of righteousnesse.

9 Thou hast loved righteousnesse & r hated iniquitie. Wherefore God, *even* thy God hath s anointed thee ✠ the oyle of gladnes above thy t fellowes.

10 ✠ And, * Thou, Lord, in the beginning hast u established the earth, and the heavens are the workes of thine hands.

11 They shall perish, but thou doest remaine, and they all shall waxe olde as doeth a garment.

12 And as a vesture shalt thou folde them up, and they shallbe changed: but thou art the same, and thy yeeres shall not faile.

13 ✠ Unto which also of the Angels sayd hee at any time, * Sit at my right hand, till I make thine enemies thy footstoole?

14 Are they not all x ministring spirits, sent forth to minister, for their sakes which shallbe heires of salvation?

a Seraph, Esa. 6, 1.
* Psal. 55.7.
o The throne is proper to the Prince & not to the servant.
p For everlasting, for this doubling of the word increaseth the signification of it beyond all measure.
q The government of thy kingdome is righteous
r This kinde of rebuking which the Iewes use by contraries hath great force in it.
s In that that the word became flesh, by powring the holy Ghost upon him without measure.
t For he is he head and we are his members
* Psal 102.25.
u Made it the earth
x By that name by which we commonly call Princes messengers, he here calleth the spirits.

firme and sure. ✠ Psal. 110,1. 1.cor.15,25. chap 10,12.13

CHAP. II.

a That of he inferreth, that good heede must be given to Christes doctrine: 9 And he setteth him out unto us even as our brother in our flesh, that we may with a good will yeelde up our selves wholy unto him.

WHerefore a we ought diligently to give heed to the things which a we have heard, least at any time we b runne out.

1 Now as it were pausing with himselfe, & shewing to what end and purpose all these things were spoken, to wit, to understand of the excellencie of Christ above all creatures that his doctrine might in dignitie and Priesthood is most perfect he useth an exhortation taken from a comparison.

a Hee maketh himselfe an hearer b They are sayd to let the word runne out which holde it not fast when they have heard it. c The Law which appointed punishment for the offenders: and which Paul sayth was given by Angels Gal. 3 19 and seven, Actes 7.53

2 For if the c word spoken by Angels was stedfast, and every trangression, and disobedience received a iust recompence of reward,

3 How shall we escape if we neglect so great salvation, a which at the first began to be preached

a If the preach and transgression of the word spoken by Angels was not suffered unpunished, much lesse shall it be lawfull for us to neglect the Gospel which the Lord of Angels preached and was confirmed by the vowes of the Apostles, and with so many signes and wonders from heaven, and especially with so great and mightie working of the holy Ghost.

by the Lord, and *afterward* was confirmed unto us by d them that heard him.

4 ✣ God bearing witnesse thereto, both with c signes and wonders, and with divers miracles, and gifts of the holy Ghost, according to his owne will?

5 3 For he hath not put in subiection unto the Angels the f world to come, whereof we speake.

6 4 But ✣ one in a certaine place witnessed, saying, g What is man, that thou shouldest be mindefull of him? or the h sonne of man, that thou wouldest consider him?

7 Thou i madest him a little inferiour to the Angels: thou crownedst him with k glory and honour, and hast set him above the workes of thine hands.

8 * Thou hast put all things in subiection under his feete. And in that he hath put all things in subiection under him, he left nothing that should not be subiect unto him. 5 But wee yet see not all things subdued unto him.

9 6 But wee l see Iesus crowned with glory and honour, ✲ which was made little m inferiour to the Angels, 7 through the n suffering of death, that by Gods grace he might o taste death for 8 all men.

10 9 For it became p him, for whom *are* these things, and by whome *are* all these things, 10 seeing that hee brought many children unto glory, 11 that he should consecrate the p Prince of their salvation through afflictions.

11 12 For he that r sanctifieth, and they which are sanctified, *are* all of 1 one: wherefore he is not ashamed to call them brethren,

12 13 Saying, ✣ I will declare thy Name unto my brethren: in the middes of the Church will I sing praises to thee.

13 14 And againe, ✣ I will put my t trust in him. And againe, * u Beholde, here am I, and the children which God hath given me.

14 Forasmuch then as the children are g partakers of flesh and blood, he also himselfe likewise tooke part with them, that hee might destroy ✣ through death, him that had the y power of death, that is, the z devill.

15 And that hee might deliver all them, which for feare of a death were all their life time subiect to bondage.

16 15 For he in no sort tooke on *him* the b Angels *nature*, but hee tooke on *him* the c seede of Abrahaam.

17 16 Wherefore in d all things it behoved him to be made like unto his brethren, that he might be e mercifull, and a f faithfull hie Priest in things concerning God, that he might make reconciliation for the sinnes of the people.

18 For in that he suffered, and was g tempted, he is able to succour them that are tempted.

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d *By the Apostles.* *Marke* 16.20.

e *This is the true end of miracles. Now they are called figures, because they appeare one thing, and represent another: and they are called wonders, because they represent some strange and unaccustomed things and vertues, because they give us a glimse of Gods mightie power.*

3 If it were an hainous matter to condemne the Angels which are but servants, much more hainous is it to contemne that most mightie King of the restored world.

f *The worlde to come, whereof Christ is Father, Esa.2.6. or the Church, which as a new world, was to be gathered together by the Gospell.*

4 He sheweth that the use of this kingly dignitie consisteth herein, that men might not onely Christ recover that dignitie which they have lost, but also might be through him advanced above all things, which dignitie of men David describeth most excellently. ✣ Psal.8.6. g *What is man that thou shouldest have so great regard of him, and doe him that honour?* h *He calleth all the citizens of that heavenly kingdome as they are considered in themselves, before that God giveth them the libertie, of that citie in Christ, Man, and Son of man.*

i *This is the first honour of the citizens of the world to come, that they are next the Angels.* k *For they shall be in very great honour, when they shalbe partakers of the kingdome. And he speaketh of the thing that shalbe, as though it were already, because it is so certaine.* * 1 Cor.15.27. 5 An obiection: But where is this so great rule and dominion? 6 The answere: This is already fulfilled in Iesus Christ our head, who was for a time for our sakes inferiour to the Angels, being made man: but now is advanced into most high glory. l By this vertue and power which appeareth manifestly in the Church. ✲ Phil.2.8. m Who abased himselfe for a season, and tooke upon him the shape of a servant. 7 He sheweth the cause of this obiection, 10 wit, to taste of death for our sakes, that so doing the part of a redeemer, he might not onely be our Prophet and King, but also our high Priest. n That hee might die. o Feele death. 8 Herein consisteth the force of the argument: for wee could not at length be glorified with him, unlesse hee had bene abased for us even all the faithfull. And by this occasion the Apostle commeth to the other part of the declaration of Christes person, wherein hee prooveth him to be in such sort God, that hee is also man. 9 Hee prooveth moreover by other arguments, why it behoveth the Sonne of God who is the true God (as he prooveth a little before) to become man notwithstanding, subiect to all miseries, sinne onely except. p God 10 First of all, because the Father, to whose glory all these things are to be referred, purposed to bring many sonnes unto glory. And how could hee have men for his sonnes, unlesse his onely begotten Sonne had become brother to men? 11 Secondly, The Father determineth to bring whose sonnes to glory, to wit, out of that ignominie wherein they lay before. Therefore the Sonne shou'd not have bene seene plaiuely to be made man, unlesse hee had bene made like unto other men, that he might come to glory by the selfe same way, by the which he should bring other: yea rather, it became him which was Prince of the salvation of other, to be consecrated above other, although those afflictions, Prophet, King, and Priest, which are the partes of that principalitie for the salvation of other. q The Chiefetaine, who as he is chiefest in dignitie, so is hee the first begotten from among the dead amongst many brethren. 12 The ground of both the former arguments: for neither should wee be sonnes through him, neither could he be consecrate through afflictions, unlesse hee hath bene made man like unto us. But because this Sonnehoode dependeth not upon nature onely, for no man is accompted the sonne of God, unlesse that besides that he is a sonne of a man, he be also Christs brother (which is by sanctification, that is, by becomming one with Christ, who sanctifieth us through faith) therefore the Apostle maketh mention of the sanctifier, to wit, of Christ, and of them that are sanctified, to wit, of all the faithfull, whom therefore Christ vouchsafeth to call brethren. r He useth the time that now is, to shew us that we are yet still going on, and increasing in this sanctification, and by sanctification he meaneth our separation from the rest of the world, our cleansing from sinne, and our dedication wholly unto God, all which Christ alone worketh in us. s One, of one selfe same nature of man.

13 That which he taught before of the incarnation of the sanctifier, he applieth to the propheticall office.

✣ Psal.22.25.

14 He applieth the same to the kingly power of Christ in delivering his from the power of the devill and death.

✣ Psal.18.2.

t I will commit my selfe to him, and to his defence.

* Esai.8.18.

u This Esai speaketh of himselfe and his disciples, but betokening thereby all ministers as also his disciples signifie the whole Church. And there fore seeing Christ is the head of the Prophets and ministers, these wordes are more rightly verified of him, then of Esay. x Are made of flesh and blood which is a fraile and brittle nature. * Hos 13.14. 1.cor.15.55. y The devill is sayd to have the power of death, because he is the authour of sinne: and from sinne commeth death, and for this cause he eggeth us dayly to sinne. z He speaketh of one as of the Prince, ioyning to him secretly all his angels. a By (death) thou must understand here that death which is ioyned with the wrath of God, as it must needes be, if it be without Christ. then the which there can be nothing devised more miserable.

15 Hee expounderh these words of flesh and blood; shewing that Christ is true man, and that not by turning his divine nature, but by taking of mans nature. And he meaneth Abraham, respecting the promises made to Abraham in this behalfe. b The nature of Angels. c The very nature of man. 16 Hee applieth the same to the Priesthood, for which he should not have benefit, unlesse he had become man, and that like unto us in all things, sinne onely except. d Not onely as touching nature, but qualities also. e That he might be truely touched with the feeling of our miseries. f Doing his office sincerely. g Was tried and egged to wickednesse by the devill.

CHAP. III.

1 *Now he sheweth how farre inferiour Moses is to Christ,*
5,6 even so much as the servant to the Master: and so he bringeth in certaine exhortations and threatnings taken out of David,
8 against such as either stubburnely resist,
12 or els are very slowe to obey.

1 WHerefore, a holy brethren, partakers of the heavenly vocation, consider the a Apostle and high Priest of our b profession Christ Iesus:

2 a Who was faithfull to him that hath c appointed him, even as ✲ Moses *was* in all his house.

3 4 For this man is counted worthy of more glory then Moses, inasmuch as he which had builded the house, hath more honour then the house.

4 For every house is builded of some man, and he that hath built all things, *is* God.

5 5 Now Moses verely was faithfull in all his house, as a servant, for a witnesse of the things

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1 Having layd the foundation, that is to say, declared and prooved both the natures of one selfe same Christ, he giveth him three offices, to wit, the office of a Prophet, King, and Priest: and as touching the office of teaching and governing, compareth them with Moses and Ioshua, unto the 24. verse of the next chapter, and with Aaron touching the Priesthood. And he propoundeth b that which he purposeth to speake of, with a most grave exhortation, that all our faith may tend to Christ, as to the onely everlasting teacher, governour, and high Priest. a The Embassadour or messenger, as Rom.15.8 he is called the minister of circumcision. b Of the doctrine of the Gospel which we professe. c He confirmeth this exhortation with two reasons, first of all because Christ Iesus was appointed such a one of God: secondly, because he throughly executed the offices that his Father enioyned him. c Apostle and high Priest. 3 Now hee commeth to the comparison with Moses, and he maketh them like one to the other in this, that they were both appointed rulers over Gods house, and executed faithfully their office: but by and by after hee sheweth that there is great unlikelinesse in that similitude.

✲ Num.12.7. 4 The first comparison: The builder of the house is better then the house it selfe, therefore is Christ better then Moses. The reason of the consequent is this: because the builder of this house is God, which cannot be attributed to Moses: and therefore Moses was not properly the builder, but a part of the house: but Christ as Lord and God, made all this house. 5 An other comparison: Moses was a faithfull servant in this house, that is, in the Church, seeing the Lord that was to come, but Christ ruleth and governeth his house as Lord.

which

which should be spoken after.

6 But Christ *is* as the Sonne, over his owne house, 6 whose d house we are, if we hold fast that e confidence and that reioycing of that hope unto the end.

7 Wherefore, as the holy Ghost saith, ✣ To day if ye f shall heare his voyce,

8 Harden not your hearts, as in the g provocation, according to the day of the tentation in the wilderneſſe,

9 Where your fathers tempted me, prooved me, and saw my works fourtie yeeres long.

10 Wherefore I was grieved with that generation, and sayd, They h erre ever in *their* heart, neither have they knowen my wayes.

11 Therefore I sware in my wrath, If they shall enter into my rest.

12 7 Take heed brethren, least at any time there be in any of you an evill heart, and unfaithfull, to depart away from the living God.

13 But exhort one another dayly, i while it is called to day, least any of you be hardened through the deceitfulneſſe of sinne.

14 8 For we are made partakers of Christ, if we keepe sure unto the end that k beginning, wherewith we are upholden,

15 1 So long as it is sayd, To day if ye heare his voyce, harden not your hearts, as in the provocation.

16 For some when they heard, provoked him to anger: howbeit, not all that came out of Egypt by Moses.

17 But with whom was hee displeased fourtie yeeres? Was he not displeased with them that sinned, ✣ whose carkeises fell in the wilderneſſe?

18 And to whom sware he that they should not enter into his rest, but unto them that obeyed not?

19 So we see that they could not enter in, because of unbeliefe.

6 He applieth the former doctrine to this end exhorting all men by the words of David to beare the Sonne himselfe speake, and to give full credit to his wordes, seeing that otherwise they cannot enter into that eternall rest.

d *To wit, Christes.*

e *He calleth that excellent effect of faith (whereby we crie, Abba that is, Father) confidence, and to confidence he joyneth hope.*

✣ *Psal. 95, 8. chap. 4. 7.*

f *So that God was to speake once against after Moses.*

g *In the day that they vexed the Lord, or broke with him.*

h *They are brutish and madde.*

7 Now weying the words of David, he sheweth first by this word, *To day*, that wee must not neglect the occasion while we have it: for that word is not to be restrained to Davids time, but it comprehendeth all that time wherein God calleth us.

i *While to day lasteth, that is to say, so long as the Gospel is offered to us.*

8 Now he considereth these words, *If you heare his voyce, &c.* shewing that they are spoken and meant of the hearing of faith against which he seeth hardening through unbeliefe.

k *That beginning and trust and confidence: and after the manner of the Hebrewes, he calleth that beginning, which is chiefest.*

1 *So long as this voyce soundeth out.*

✣ *Num. 14. 37.*

CHAP. IV.

1 *He inyeth exhortation with threatning, lest they, even as their fathers were be deprived of the rest offered unto them.* 11 *but that they endeavour to enter into it.* 14 *And so he beginneth to intreate of Christes Priesthood.*

LEt us feare therefore, least at any time by forsaking the promise of entring into his rest, any of you should seeme to be deprived.

2 1 For unto us was the Gospel preached as also unto them: but the word that they heard, profited not them, because it was not a mixed with faith in those that heard it.

3 2 For wee which have beleeved, doe enter into rest, as he said *to the other*, ✣ As I have sworne in my wrath, If they shall enter into any rest: although the workes were finished from the foundation of the world.

4 For hee spake in a certaine place of the seventh day on this wise, ✣ And God did rest the seventh day from all his workes.

5 And in this place againe, If they shall enter into my rest.

6 Seeing therefore it remaineth that some must enter thereunto, and they to whom it was first preached, entred not therein for unbeliefs sake:

7 Againe hee appointed in David a certaine day, by To day, after so long a time, saying, as it is said, * This day, if yee heare his voyce, harden not your hearts.

8 For if b Iesus had given them rest, then would he not after this have spoken of another day.

9 There remaineth therefore a rest to the people of God.

10 c For he that is entred into his rest, hath also ceased from his owne works, as God *did* from his.

11 3 Let us studie therefore to enter into that rest, least d any man fall after the same ensample of disobedience.

12 4 For the e word of God *is* lively, and mightie in operation, and sharper then any two edged sword, and entreth thorow, even unto the dividing asunder of the s soule and the h spirit, and of the ioynts, and the marrow, and is a discerner of the thoughts, and the intents of the heart.

13 Neither is there any creature, which is not manifest in i his sight: but all things *are* naked and open unto his eyes, with whom we have to doe.

14 5 Seeing then that we have a great hie Priest, which is entred into heaven, *even* Iesus the Sonne of God, let us k holde fast our profession.

15 6 For we have not an high Priest, which can not be touched with the feeling of our infirmities, but was in all things tempted in like sort, *yet* without sinne.

16 Let us therefore goe boldly unto the throne of grace, that we may receive mercie, and finde grace to helpe in time of neede.

✣ *Psal. 95. 11.*

✣ *Gene. 2. 2. deut. 5. 14.*

* *Chap. 3. 7.*

b *He speaketh of Ioshua the sonne of Nun: and as the land of Canaan was a figure of our true rest, so was Ioshua a figure of Christ.*

c *As God rested the seventh day, so must we rest from our workes, that is, from such as proceede from our corrupt nature.*

3 He returneth to an exhortation.

d *Least any man become a like example of infidelitie.*

4 An amplification taken from the nature of the word of God, the power whereof is such, that it entreth even to the deepest and most inward and secret parts of the heart, wounding them deadly that stubburne, & plainely quicking the beleevers.

e *The doctrine of God, which is preached both in the Law and in the Gospel.*

f *He calleth the word of God lively by reason of the effects it worketh in them to whom it is preached.*

g *He calleth that the soule, which hath the affections resident in it.*

h *By the spirit, he meaneth that more blest part which is calleth the minde.*

i *In Gods sight.*

5 Now he entreth into the comparison of Christes Priesthoode with Aarons, and declareth even in the very beginning the marveilous excellencie of this Priesthood, calling him the Sonne of God and placing him in the seat of God in heaven, plainely and evidently setting him against Aarons Priests, and the transitorie tabernacle: which comparisons he setteth foorth afterward more at large.

k *And let it not goe out of your hands.*

6 Least he might seeme by this great glory of our high Priest, to stay and stoppe us from going unto him, he addeth straightwayes after, that he is notwithstanding our brother in deede, (as hee prooved it also before) and that hee accounteth all our miseries, his owne, to call us boldly to him.

CHAP. V.

1 *First he sheweth the duetie of the hie Priest:* 5 *Secondly, that Christ is appointed of God to be our hie Priest,* 7 *and that he hath fulfilled all things belonging thereunto.*

FOr 1 every hie Priest is taken from among men, and is ordeined for men, in things pertaining to God, 2 that he may offer both a giftes and b sacrifices for sinnes.

2 Which is c able sufficiently to have compassion d on them that are ignorant, and that are

1 By these words, *His voyce*, he sheweth that David meant the preaching of Christ, who was then also preached, for Moses and the Prophets respected none other.

a *He compareth the preaching of the Gospel to drinke, which being drunke, that is to say, heare, profiteth nothing, unlesse it be tempered with faith.*

2 Least any man should obiect, that those words were meant of the land of Canaan, and of Moses doctrine, and therefore cannot well be drawen to Christ, and to eternall life, the Apostle sheweth that there are two manner of rests spoken of in the Scriptures: the one, of the seventh day, wherein God is sayd to have rested from all his works: another is said to be that same, whereinto Ioshua led the people: but this rest is not the last rest whereunto we are called and that he prooveth by two reasons. For seeing that David so long time after, speaking to the people which were then placed in the land of Canaan, useth these words, *To day*, and threatneth them still that they shall not enter into the rest of God, which refuseth then the voyce of God that sounded in their eares, we must needs say that he meant another time then the time of Moses, and another rest then the rest of the land of Canaan: And that is, that everlasting rest, wherein we begin to live to God after that the race of this life ceaseth: as God reteth the seventh day from those his workes, that is to say, from making the world. Moreover, the Apostle therewithall signifieth that the way to this rest, which Moses and the land of Canaan and all that order of the Law did shadow, is opened in the Gospel onely.

1 The first part of the first comparison of Christes high Priesthood, with Aarons: Other hie Priests are taken from among men, and are called after the order of men. 2 The first part of the second comparison. Others as weake, are made hie Priests, to the end that feeling the same infirmitie in themselves which is in all the rest of the people, they should in their owne and the peoples name offer giftes and sacrifices, which are witnesses of common faith, and repentance. a Offering of things without life. b Beastes which were killed, but especially in the sacrifices for sinnes and offences. c Fit and meete. d On them that are sinfull: for in the Hebrew toogue, under ignorance and errour is every sinne meant, even those sinns that is voluntarie.

c *For that he himſelfe becareth about with him a nature ſubiect to the ſame diſcommodities and vices.*

† 1. Chro. 13, 10.

a d 13, 13.

3 The third compariſon which is whole. The others are called of God, and ſo was Chriſt, but in another order then Aaron: for Chriſt is called the Sonne, begotten of God and a prieſt for ever after the order of Melchi-ſedec.

‡ Pſal 2, 7. chap. 1, 5.

* Pſal. 110, 4. chap 7, 17.

f *After the likeneſs or maner as it is afterward declared, Chap. 7, 15.*

4 The other part of the ſecond compariſon: Chriſt being exceedingly afflicted, and exceedingly mercifull, asked not for his ſinnes, for he had none, but for his feare, and obtained his requeſt, and offered himſelfe for all his.

g *While he lived here with us, in our weake and fraile nature.*

h *To deliuer him from death.* i *He learned indeed what is to haue a Father, whom a man muſt obey.* 5 The other part of the firſt compariſon: But Chriſt was conſecrate of God the Father as the authour of our ſalvation, and an hie Prieſt for ever, and therefore he is ſo a man, that notwithſtanding he is far above all men. k *Looke chap 2, 10.*

6 A digreſſion, un-till he come to the beginning of the ſeventh chapter: wherein hee partly boldeth the Hebrewes in the diligent conſideration of thoſe things which he hath ſayd, and partly prepareth them to the underſtanding of thoſe things where of he will ſpeake. 7 An example of an Apoſtolike chiding. l *In the word which he teacheth righteouſneſs.* m *All their power wherby they underſtand and iudge.*

out of the way, becauſe that he alſo is e compaſſed with infirmitie.

3 And for the ſames ſake he is bound to offer for ſinnes, aſwel for his owne part, as for ‡ peoples.

4 ✠ 3 And no man taketh this honor unto himſelfe, but he that is called of God, as *was* Aaron.

5 So likewiſe Chriſt tooke not to himſelfe this honour to be made the hie Prieſt, but he that ſayd unto him, ‡ Thou art my ſonne, this day begate I thee, *gave it him.*

6 As he alſo in another place ſpeaketh, * Thou art a Prieſt for ever after ‡ f order of Melchi-ſedec.

7 4 Who in the g dayes of his fleſh did offer up prayers and ſupplications, with ſtrong crying and teares unto him, that was able to h ſave him from death, and was alſo heard in that which he feared.

8 And though he were the Sonne, yet i learned he obedience, by the things which he ſuffered.

9 5 And being k conſecrate, was made the authour of eternall ſalvation unto all them that obey him:

10 And is called of God an high Prieſt after the order of Melchi-ſedec.

11 6 Of whom wee have many things to ſay, which are hard to be uttered, becauſe yee are dull of hearing.

12 7 For when as concerning the time ye ought to be teachers, yet have ye neede againe that wee teach you what *are* the firſt principles of the word of God: and are become ſuch as have neede of milke, and not of ſtrong meate.

13 For every one that uſeth milke, is inexpert in the l word of righteouſneſſe: for he is a babe.

14 But ſtrong meate belongeth to them that are of age, which through long cuſtome have their m wits exerciſed, to diſcerne both good and evill.

CHAP. VI.

1 *He briefly toucheth the childiſh ſlouthfulneſſe of the Hebrewes,* 4 *and terrifieth them with ſeuere threatnings:* 7 *He ſtirreth them up to endeuour in time to go forward:* 9 *He hopeth well of them:* 13 *He alledgeth Abrahams example:* 17 *And compareth faith that taketh holde on the word,* 19 *unto an ancre.*

a *The firſt principles of Chriſtian religion, which we cal the Catechiſme.*

1 Certaine principles of a Catechiſme, which comprehend the ſumme of the doctrine of the Goſpel, were given in fewe words and briefly to the rude and ignorant, to wit, the profeſſion of repentance and faith in God: the articles of which doctrine, were demanded of them which were not as yet received members of the Church, at the dayes appointed for Baptiſme: and of the children of the faithfull which were baptized in their infancie, when handes were layed upon them. And of thoſe articles, two are by name recited: the reſurrection of the fleſh, and the eternall iudgement. 7 He addeth a vehemencie to his exhortation, and a moſt ſharpe threatning of the certaine deſtruction that ſhall come to them which fall from God and his religion. ✠ Chapter 10, 26. matth. 12, 45. 2. pet. 2, 10. b *He ſpeaketh of a generall backſliding, and ſuch as doe altogether fall away from the faith, and not of ſinnes which are committed through the frailtie of man againſt the firſt and the ſecond table.* c *We muſt marke the force of this word, for it is one thing to beleeue as Lydia did, whoſe heart God opened, Acts 16, 13. and another thing to haue ſome taſte.*

1 Herefore, leaving the doctrine of the a beginning of Chriſt, let us be led forward unto perfection, 1 not lying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptiſmes, and laying on of handes, and of the reſurrection from the dead, and of eternall iudgement.

3 And this will we doe if God permit.

4 2 ‡ For it is b impoſsible that they which were once lightened, and have c taſted of the heavenly gift, and were made partakers of the holy Ghoſt,

5 And have taſted of the good word of God, and of the powers of the world to come,

6 If they fall away, ſhould be renued againe by repentance: ſeeing they d crucifie againe to themſelves the Sonne of God, and make a mocke of him.

7 3 For the earth which drinketh in the raine that commeth oft upon it, and bringeth forth herbs meete for them by whom it is dreſſed, receiveth bleſsing of God.

8 But that which beareth thornes and briars, *is* reprooved, and is neere unto curſing, whoſe end *is* to be burned.

9 4 But beloved, we have perſwaded our ſelves better things of you, and ſuch as accompany ſalvation, though we thus ſpeake.

10 5 For God *is* not unrighteous, that he ſhould forget your worke, and labour of love, which yee ſhewed toward his Name, in that ye have miniſtred unto the Saints, and *yet* miniſter.

11 And wee deſire that every one of your ſhew the ſame diligence, to the full aſſurance of hope unto the end,

12 6 That ye be not ſlouthfull, but followers of them, which through faith and patience, inherit the promiſes.

13 7 For when God made the promiſe to Abraham, becauſe he had no greater to ſweare by, hee ſware by himſelfe,

14 Saying, ✠ Surely I will e abundantly bleſſe thee, and multiply thee marveilouſly.

15 And ſo after that he had taried patiently, he enioyed the promiſe.

16 For men verely ſware by him that is greater *then themſelves*, and an oathe for confirmation is among them an end of all ſtrife.

17 So God, willing more f abundantly to ſhew unto the heires of promiſe the ſtableneſſe of his counſell, bound himſelfe by an oathe,

18 That by two immutable things, wherein it is unpoſsible, that God ſhould lie, wee might have ſtrong conſolation, which have our refuge to lay holde upon that hope that is ſet before us,

19 8 Which *hope* wee have, as an acre of the ſoule, but ſure and ſtedfaſt, and it entreth into that which is within the vaile,

20 9 Whither the forerunner is for us entred in, *even* Ieſus that is made an hie Prieſt for ever after the order of Melchi-ſedec.

d *As men that hate Chriſt, and as though they crucified him againe, make him a mocking ſtocke to all the world, and that to their owne deſtruction, as Iulian the Apoſtate, or backſlider did.*

3 He ſetteth foorth the former threatning with a ſimilitude.

4 Hee mitigateth and aſſwageth all that ſharpneſſe, hoping better of them to whom he writeth.

5 He praiſeth them for their charitie, thereby encouraging them to goe forward, and to holde out to the end.

6 Hee ſheweth what vertues chiefly they have neede of to goe forward conſtantly, and alſo to profit: to wit, of charitie, and patience: and leaſt any man ſhould obiect and ſay, that theſe things are impoſſible to be done, he willeth them to ſet before themſelves the examples of their anceſters, and to follow them.

7 Another pricke to pricke them forward: Becauſe the hope of the inheritance is certaine, if we continue to the end, for God hath not onely promiſed it, but alſo promiſed it with an oathe.

✠ Gene 12, 2. and 17, 1. and 22, 17.

e *I will heape up benefits moſt plentifully upon thee.* f *More then was needefull, were it not for the wickedneſſe of men which beleeue not God, no though he ſweare.* 8 He likeneth hope to an ancre: becauſe that even as an ancre being caſt into the bottome of the ſea, ſtayeth the whole ſhip, ſo doeth hope alſo enter even into the very ſecret places of heaven. And he maketh mention of the Sanctuary, alluding to the old tabernacle, and by this meanes returneth to the compariſon of the Prieſthood of Chriſt with the Leviticall. 9 Hee repeateth Davids wordes, wherein all thoſe compariſons whereof he hath before made mention, are ſignified, as he declareth in all the next chapter.

CHAP. VII.

1 *He hath hitherto ſtirred them up, to marke diligently what things are to be conſidered in Melchi-ſedec,* 15 *wherein he is like unto Chriſt.* 20 *Wherefore the Law ſhould give place to the Goſpel.*

For this 1 Melchi-ſedec ‡ *was* King of Salem, the Prieſt of the moſt high God, who met Abraham, as he returned from the ſlaughter of the Kings, and a bleſſed him:

2 To whom alſo Abraham gave the tithe of all things, who firſt is by interpretation King of righteouſneſſe: after that, *he is* alſo King of Salem, that is, King of peace.

1 Declaring thoſe words, *According to the order of Melchi-ſedec*, whereupon that compariſon ſtandeth of the Prieſthood of Chriſt with the Leviticall: firſt Melchi-ſedec himſelfe is conſidered as the figure of Chriſt, and theſe are the heades of that compariſon. Melchi-ſedec was a King and a Prieſt: and ſuch an one in deede is Chriſt alone. He was a King of peace and righteouſneſſe: ſuch an one in deed is Chriſt alone. ‡ Gen. 14, 18. a *With a ſolemne and Prieſtly bleſſing.*

2 An other figure: Melchi-ſedec ſet before vs to be conſidered as one without beginning and without ending, for neither his father nor his mother, nor his anceſters, nor his death are written of: and ſuch an one indeede is the Sonne of God, to wit, an everlaſting Prieſt: as he is God, without mother wonderfully begotten: as he is man without father wonderfully conceived.

3 An other figure: Melchi-ſedec in conſideration of his Prieſthood was above Abraham, for hee tooke tenths of him, and bleſſed him as a Prieſt: Such an one in deed is Chriſt, upon whom dependeth even Abrahams ſanctification and all the beleevers, and whom all men ought to worſhip and reverence as the author of all.

✣ Num. 18, 21.

b Were begotten of Abraham.

c He ſpeaketh of the publike bleſſing which the Priests uſed.

4 A double amplification. The firſt, that Melchiſedec tooke the tenths, as one immortall (to wit, in reſpect, that he is the figure of Chriſt, for his death is in no place made mention of, and David ſetteth him foorth as an everlaſting Prieſt) but the Levitticall Prieſts, as mortall men, for they ſucceede one another: the ſecond, that Levi himſelfe was tithed in Abraham by Melchi-ſedec. Therefore the Prieſthood of Melchi-ſedec (that is, Chriſtes who is pronounced to be an everlaſting Prieſt according to his order) is more excellent then the Levitticall. 5 The third treatiſe of this Epiſtle, wherein after hee hath prooved Chriſt to be a King, a Propher and a Prieſt, hee now handleth diſtinctly the condition and excellencie of all theſe offices, ſhewing that all theſe were but ſhadowes in all other, but in Chriſt they are true and perfect. And hee beginneth with the Prieſthoode, wherewith alſo the former treatiſe ended, that by this meanes all the parts and members of this diſputation, may better hang together. And firſt of all hee prooveth that the Levitticall Prieſthood was imperfect, becauſe another Prieſt is promiſed a long time after according to another order, that is to ſay, of another maner of rule and faſhion.

d *If the Prieſthood of Levi could have made any man perfite.*

6 Hee ſheweth how that by the inſtitution of the new Prieſthood, not onely the imperfection of the Prieſthood of Levi was declared, but alſo that it was changed for this: for theſe two cannot ſtand together, becauſe that firſt appointment of the tribe of Levi, did ſhut foorth the tribe of Iuda, and made it alſo inferiour to Levi: and this latter doeth place the Prieſthood in the tribe of Iuda.

e *Of the inſtitution of Aaron.* f *Had any thing to doe about the altar.* 7 Leaſt any man might obiect, that the Prieſthood indeed was tranſlated from Levi to Iuda, but yet notwithſtanding the ſame remaineth ſtill, hee both weigheth and expoundeth theſe wordes of David, *for ever, according to the order of Melchi-ſedec*, whereby alſo divers inſtitution of Prieſthood is well perceived. 8 He prooveth the diverſitie and excellencie of the inſtitution of Melchi-ſedecs Prieſthood, by this, that the Prieſthood of the Law did ſtand upon the outward and bodily anointing: but the ſacrifice of Melchiſedec is ſet out to be everlaſting and more ſpirituall.

g *Not after the ordination, which commandeth fraile and tranſitorie things, as was done in Aarons conſecration, and all that whole Prieſthood.* ✣ *Pſalme 110, 4. chap. 5, 6.*

3 2 Without father, without mother, without kinred, and hath neither beginning of *his* dayes, neither end of life: but is likened unto the Sonne of God, and continueth a Prieſt for ever.

4 3 Now conſider how great this man *was*, unto whom even the Patriarke Abraham gave the tithe of the ſpoiles.

5 For verely they which are the children of Levi, which receive the office of the Prieſthood, have a ✣ commandement to take, according to the Law, tithes of the people (that is, of their brethren) though they b came out of the loynes of Abraham.

6 But hee whoſe kinred is not counted among them, received tithes of Abraham, and bleſſed him that had the promiſes.

7 And c without all contradiction the leſſe is bleſſed of the greater.

8 And here men that die, receive tithes: but there he *receiveth them*, of whom it is witneſſed, that he liveth.

9 4 And to ſay as the thing is, Levi alſo which receiveth tithes, payeth tithes in Abraham.

10 For hee was yet in the loines of his father *Abraham*, when Melchi-ſedec met him.

11 5 If therefore d perfection had bene by the Prieſthood of the Levites (for under it the Lawe was eſtabliſhed to the people e) what needed it furthermore, that another Prieſt ſhould riſe after the order of Melchi-ſedec, and not to be called after the order of Aaron?

12 6 For if the Prieſthood be changed, then of neceſsitie muſt there be a change of the e Law.

13 For hee of whom theſe things are ſpoken, pertaineth unto another tribe, whereof no man f ſerved at the altar.

14 For it is evident, that our Lord ſprung out of Iuda, concerning the which tribe Moſes ſpake nothing touching the Prieſthood.

15 7 And it is yet a more evident thing, becauſe that after the ſimilitude of Melchi-ſedec there is riſen up another Prieſt.

16 8 Which is not made *Prieſt* after the g Law of the carnall commandement, but after the power of the endleſſe life.

17 For hee teſtifieth *thus*, ✣ Thou art a Prieſt for ever, after the order of Melchi-ſedec.

18 9 For the h commandement that went afore, is diſanulled, becauſe of the weakneſſe thereof, and unprofitableneſſe.

19 For the Law made nothing perfite, but the bringing in of a better hope, *made perfite*, whereby we draw neere unto God.

20 10 And foraſmuch as it is not without an oathe (for theſe are made Prieſts without an oathe:

21 But this *is made* with an oathe by him that ſayd unto him, ✣ The Lord hath ſworne, and will not repent, Thou art a Prieſt for ever, after the order of Melchi-ſedec.)

22 By ſo much is Ieſus made a ſuerty of a better Teſtament.

23 11 And among them many were made Prieſts, becauſe they were not ſuffered to endure, by the reaſon of death.

24 But this man, becauſe hee endureth ever, hath a Prieſthood, which i cannot paſſe from one to another.

25 Wherefore, hee is k able alſo perfectly to ſave them that come unto God by him, ſeeing hee ever liveth to make interceſsion for them.

26 12 For ſuch an hie Prieſt it became us to have, *which is* holy, harmeleſſe, undefiled, ſeparate from ſinners, and made higher then the heavens:

27 Which needeth not dayly as thoſe hie Prieſts to offer up ſacrifice, ✣ firſt for his owne ſinnes, and then for the peoples: 13 for l that did hee m once, when he offered up himſelfe.

28 For the Law maketh men hie Prieſts, which have infirmitie: but the n word of the oathe 14 that o was ſince the Lawe, *maketh* the Sonne, who is conſecrated for evermore.

9 Againe, that no man might obiect that the laſt Prieſthood was added to make a perfite one, by the coupling of them both together, hee prooveth that the firſt was abrogated by the latter, as unprofitable, and that by the nature of them both. For how could thoſe corporall and tranſitorie things ſanctifie us, either of themſelves, or being joyned with another?

h *The ceremoniall lawe.*

10 Another argument whereby hee prooveth that the Prieſthoode of Chriſt is better then the Prieſthood of Levi. becauſe it was eſtabliſhed with an oathe but theirs was not ſo.

✣ Pſal. 110, 4.

11 An other argument tending to the ſame purpoſe. The Levitticall Prieſts (as mortall men) could not be everlaſting, but Chriſt as he is everlaſting, ſo hath he alſo an everlaſting Prieſthood, making moſt effectuall interceſsion for them which by him come unto God.

i *Which cannot paſſe away.* k *Hee is ſit and meet.*

12 An other argument: Theſe are requited in an hie Prieſt innocencie, and perfect pureneſſe, which may ſeparate him from ſinners for whom hee offereth. But the Levitticall hie Prieſtes ſhall not be found to be ſuch, for they offer firſt for their owe ſinnes: But Chriſt onely is ſuch a one: and therefore the true and onely hie Priest. ✣ Levit. 16, 11.

13 An other argument which notwithſtanding hee handleth afterward: The Levitticall Prieſtes offered ſacrifice after ſacrifice, firſt for themſelves, and then for the people. But Chriſt offered not for himſelfe, but for other, not ſacrifices, but himſelfe, not oftentimes, but once. And this ought not to ſeeme ſtrange, ſayth he, forſomuch as they are weake, but this man is conſecrated an everlaſting Prieſt, and that by an oathe.

l *That ſacrifice which hee offered.*

m *It was ſo done, that it needeth not to be repeated or offered againe any more.* n *The commandement of God which was bound with an oathe.* 14 An other argument taken of the time: former things are taken away by the latter.

o *Exhibited.*

CHAP. VIII.

1 *To proove more certainely that the ceremonies of the Law are abrogated, 5 hee ſheweth that they were appointed to ſerve the heavenly paterne. 8 He bringeth in the place of Ieremie, 15 to proove the amendment of the olde covenant.*

NOwe 1 of the things which wee have ſpoken, *this is* the ſumme, that wee have ſuch an high Prieſt, that ſitteth at the right hand of the throne of the Maieſtie in heavens,

1 He briefly repeateth that whereunto all theſe things are to be referred, to wit, that we have a farre other high Prieſt then thoſe Levitticall high Prieſts are, even ſuch a one as ſitteth at the right hand of the moſt high God in heaven.

2 2 And *is* miniſter of the a Sanctuary, 3 and of that b true Tabernacle which the Lord pight, and not man.

2 They of Levi were high Prieſtes in an earthly ſanctuary, but Chriſt is in the heavenly. a *Of heaven.*

3 4 For every high Prieſt is ordeined to offer both gifts and ſacrifices: wherefore it was of neceſsitie, that this man ſhould have ſomewhat alſo to offer.

3 They of Levi exerciſed their Prieſtoood in a fraile tabernacle, but Chriſt beareth about with him a farre other tabernacle, to wit, his body which God himſelfe made to be everlaſting, as it ſhall afterward be declared, chap. 9, 11. b *Of his coate.*

4 He bringeth a reaſon why it muſt needes be that Chriſt ſhould have a bodie (which he calleth a tabernacle which the Lord pight and not man) to wit, that he might have what to offer: for otherwiſe he could not be an high Prieſt. And the ſelfe ſame body is both the tabernacle and the ſacrifice.

5 Hee giveth a reason why he said that our hie Priest is in the heavenly sanctuary and not in the earthly: because, saith he, if he were now on the earth, hee could not ministre in the earthly sanctuarie, seeing, there are yet Leviticall Priestes, which are appointed for him, that is to say, to be paternes of that perfite example. And to what purpose should the paternes serve when the true and originall example is present.
✠. Exod. 25,40. actes 7,44.
6 He entreth into the comparison of the olde and transitorie Testament or covenant being but for a time, whereof the Leviticall Priestes were mediatours, with the new, the everlasting Mediatour whereof is Christ, to shew that this is not onely better than that in all respects, but also that that was abrogated by this.
7 He prooveth by the testimonie of Jeremie, that there is a second Testament or covenant, and therefore that the first was not perfite. ✠ Iere. 31,31,32,33,34. rom. 11,27. chap. 10,16. c He calleth it an house, as it were one familie of the whole kingdome: for whereas the kingdome of David was divided into two factions, the Prophet giveth us to understand that through the new Testament they shalbe ioyned together againe in one. 8 The conclusion: Therefore by the latter and the new, the first and olde is taken away, for it could not be called new if it differed not from the old. And againe that same is at length taken away, which is subiect to corruption, and therefore imperfect.

4 5 For he were not a Priest, if he were on the earth, seeing there are Priestes that according to the Law offer gifts,

5 Who serve unto the paterne and shadowe of heavenly things, as Moses was warned by God when he was about to finish the Tabernacle, ✠ See, sayd he, that thou make all things according to the paterne, shewed to thee in the mount.

6 6 But now *our hie Priest* hath obtained a more excellent office, in as much as he is the Mediatour of a better Testament, which is established upon better promises.

7 7 For if that first *Testament* had bene unblameable, no place should have bene sought for the second.

8 For in rebuking them hee saith, ✠ Beholde, the dayes will come, saith the Lord, when I shall make with c the house of Israel, and with the house of Iuda a new Testament:

9 Not like the Testament that I made with their fathers, in the day that I tooke them by the hand, to leade them out of the land of Egypt: for they continued not in my Testament, and I regarded them not, saith the Lord.

10 For this is the Testament that I will make with the house of Israel, After those dayes, sayth the Lord, I will put my Lawes in their minde, and in their heart I will write them, and I will be their God, and they shall be my people.

11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least of them to the greatest of them.

12 For I will be mercifull to their unrighteousnesse, and I will remember their sinnes and their iniquities no more.

13 8 In that he saith a new *Testament*, he hath abrogate the olde: nowe that which is disanulled and waxed old, is ready to vanish away.

CHAP. IX.

a *Comparing the forme of the Tabernacle,* 10 *and the ceremonies of the Law,* 11 *unto the trueth set out in Christ,* 25 *he concludeth that now there is no more neede of an other Priest,* 24 *because Christ himselfe had fulfilled these duties under the new covenant.*

THen 1 the first *Testament* had also ordinances of religion, and a a worldly Sanctuary,

2 For the first Tabernacle was made, wherein was the candlestick, and the table, and the shewbread, which *Tabernacle* is called the Holy places.

3 And after the b second vaile *was* the Tabernacle, which is called the c Holiest of all,

4 Which had the golden censer, and the Arke of the Testament overlaid round about with gold, wherein the golden pot, which had Manna, *was*, and * Aarons rod that had budded, and the * tables of the Testament.

5 ✠ And over the Arke were the glorious Cherubims, shadowing the d mercie seate: of which things we will not now speake particularly.

a A division of the first Tabernacle which hee calleth worldly, that is to say, transitorie and earthly into two parts, to wit, into the holy places and the Holiest of all.
a An earthly and a fitting.
b He calleth it the second vaile, not because there were two vailes, but because it was behinde the Sanctuarie or the first Tabernacle.
c The holiest Sanctuary. * Num. 7,10. * 1 King. 8,9. 2. chron. 5,10. ✠ Exo. 31,22.
d The Hebrewes call the cover of the Arke of the covenant, the mercie seate, whom both the Grecian and we follow.

6 2 Now when these things were thus ordeined, the Priest went alwayes into the first Tabernacle, and accomplished the service.

7 But into the second went the ✠ hie Priest alone, once every yeere, not without blood which he offered for himselfe, and for the e ignorances of the people.

8 3 Whereby the holy Ghost this signified, that the way into the Holiest of all was not yet opened, while as yet the first tabernacle was standing,

9 4 Which was a figure f for that presente time, wherein were offered gifts and sacrifices that could not make holy, concerning the conscience, him that did the service,

10 5 Which onely stood in meates and drinkes, and divers washings, and carnall rites, g which were enioyned, untill the time of reformation.

11 6 But Christ being come an high Priest of good things to come, 7 by a h greater and a more perfect Tabernacle, not made with handes, that is, not of this building,

12 8 Neither by the blood of i goates and calves: but by his owne blood entred hee in once unto the holy place, and obteined eternall redemption *for us.*

13 ✠ 9 For if the blood of bulles and of goats, and the ashes of an heffer, sprinkling them that are uncleane, sanctifieth as touching the k purifying of the flesh,

14 How much more shall the * blood of Christ which through the eternall Spirit offered himselfe without fault to God, * purge your conscience from l dead workes, to serve the living God?

15 10 And for this cause is he the Mediatour of

2 Now he commeth to the sacrifices which he divideth into those dayly sacrifices, and that yeerely and solemne sacrifice, with the which the high Priest onely, but once every yeere entring into the Holiest of all with blood, offered for himselfe and the people.
✠ Exod. 30,10. levit. 16,2.
e For the sinner. Looke Chap. 5,2.
3 Of that yeerely rite and ceremonie he gathereth that the way was not by such sacrifices opened into heaven, which was shadowed by the Holiest of all: For why did the hie Priest alone enter in thither shutting out all other, and that to offer sacrifices there both for himselfe and for others, and after did shut the Holiest of all againe?
4 An obiection: If the way were not opened into heaven by those sacrifices (that is to say, If the worshippers were not purged by them) why then were those ceremonies used? to wit, that men might be called backe to that spirituall example, that is to say, to Christ, who should correct all those things at his comming.
f For that time that that figure had to last.
5 An other reason why they could not make cleane the conscience of the worshipper, to wit, because they were outward and carnall or corporall things.
g For they were as you would say a burden, from which Christ delivered us.
6 Now hee entreth into the declaration of the figures, and first of all comparing the Leviticall high Priest with Christ, (that is to say, the figure with the thing it selfe) hee attributeth to Christ the administration of good things to come, that is, everlasting, which those carnall things had respect unto.
7 An other comparison of the first corruptible Tabernacle with the latter (that is to say, with the humane nature of Christ) which is the true incorruptible Temple of God, whereinto the Sonne of GOD entred, as the Leviticall high Priestes into the other which was fraile and transitorie.
h By a more excellent and better.
8 An other comparison of the blood of sacrifices with Christ. The Leviticall high Priestes entring by those their holy places into their Sanctuary, offered corruptible blood for one yeere onely: but Christ entring into that holy bodie of his, entred by it into heaven it selfe, offering his owne most pure blood for an everlasting redemption: For one selfe same Christ answereth both to the hie Priest, and the Tabernacle, and the sacrifices, and the offering themselves, as the trueth to the figures, so that Christ is both the high Priest, and Tabernacle, and Sacrifice, yea, all these both truely, and for ever.
i For in this yeerely sacrifice of reconciliation, there were two kindes of sacrifices, the one a goate, the other a heifer, or calfe.
✠ Leviticus 16,14. numbers 19,4.
9 If the outward sprinkling of blood and ashes of beastes, was a true and effectuall signe of purifying and cleansing, how much more shall the thing it selfe and the trueth being present, which in times past was shadowed by those externall Sacraments, that is to say, his blood which is in such sort mans blood, that it is also the blood of the Sonne of God, and therefore hath an everlasting vertue of purifying and cleansing, doe it?
k Hee considereth the signes apart, being separate from the thing it selfe.
* 1. Pet. 1,19. 1 Iohn 1,7. revelation 1,5. ✠ Luke 1,74.
l From sinnes which proceede from death, and bring foorth nothing but death.
10 The conclusion of the former argument: therefore seeing the blood of beastes did not purge sinnes, the new Testament which was before time promised, whereunto those outward things had respect, is now indeed established, by the vertue whereof all transgressions might be taken away, and heaven indeede opened unto us: whereof it followeth that Christ shed his blood also for the Fathers: For hee was shadowed by those olde ceremonies, otherwise, unlesse they had served to represent him, they had bene nothing at all profitable. Therefore this Testament is called the latter, not as concerning the vertue of it, (that is to say, remission of sinnes) but in respect of that time, wherein the thing it selfe was finished, that is to say, wherein Christ was indeede exhibited to the world, and fulfilled all things which were necessary to our salvation.

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the newe Testament, that through ✣ death which was for the redemption of the transgressions *that were* in the former Testament, they which were called, might receive the promise of eternall inheritance.

16 11 For where a Testament *is*, there must the death of him that made the Testament.

17 ✣ For the Testament is confirmed when men are dead: for it is yet of no force as long as he that made it, is alive.

18 12 Wherefore, neither was the first ordeined without blood.

19 For when Moses had spoken every precept to the people, m according to the Law, hee tooke the blood of calves and of goates, with water and purple wooll and hyssope, and n sprinkled both the booke, and all the people,

20 * Saying, This is the blood of the Testament, which God hath appointed unto you.

21 Moreover, he sprinkled likewise the Tabernacle with blood also, and all the ministring vessels,

22 And almost all things are by the Law purged with blood, and without shedding of blood is no remission.

23 It was then necessarie, that the o similitudes of heavenly things should be purified with such things: but the heavenly things themselves *are purified* with better sacrifices then are these.

24 13 For Christ is not entred into the holy places that are made with handes, which are similitudes of the true *Sanctuarie*: but *is entred* into very heaven, to appeare now in the sight of God for us,

25 14 Not that he should offer himselfe often, as the high Priest entred into the holy place every yeere with other blood,

26 15 (For then must he have often suffered since the foundation of the world) but now in the p end of the world hath he bene made manifest, once to put away q sinne by the sacrifice of himselfe.

27 And as it is appointed unto men that they shall r once die, and after that *commeth* the iudgement:

28 So ✣ Christ was once offered to take away the sinnes of f many, 16 and unto them that looke for him, shall hee appeare the second time without sinne unto salvation.

11 A reason why the Testament must be established by the death of the Mediatour, because this Testament hath the condition of a Testament or gift, which is made effectuall by death, and therefore that it might be effectuall, it must needes be that he that made the Testament, should die.

12 There must be a proportion betweene those things which purifie, and those which are purified: Vnder the Law all those figures were earthly, the Tabernacle, the booke, the vessels, the sacrifices, although they were the figures of heavenly things. Therefore it was requisite that all those should be purified with some matter and ceremony of the same nature to wit, with the blood of beasts, with water, wooll, hyssope. But under Christ all things are heavenly, an heavenly tabernacle, an heavenly sacrifice, an heavenly people, an heavenly doctrine, and heaven it selfe is set open before us for an everlasting habitation. Therefore all these things are sanctified in like sort, to wit, with that everlasting offering of the quickening blood of Christ.

m As the Lord had commanded. n He useth to sprinkle. * Exod. 24.8. o The similitudes of heavenly things were earthly, and therefore they were to be set foorth with earthly things, as with the blood of beast, and woll, and hyssope. But under Christ all things are heavenly, and therefore they could not but be sanctified with the offering of his lively blood. 23 Another double comparison: The Levitical hie Priest entred into the Sanctuarie, which was made indeed by the commandement of God, but yet with mens hands, that it might be a paterne of another more excellent, to wit, of the heavenly place. But Christ entred even into heaven it selfe. Againe, he appeared before the Arke, but Christ before God the Father himselfe.

24 Another double comparison: The Levitical hie Priest offered other blood, but Christ offered his owne: he every yeare once iterated his offering: Christ offering himselfe but once, abolished sinne altogether, both of the former ages and of the ages to come. 15 An argument to proove that Christs offering ought not to be repeated: Seeing that sinnes were to be purged from the beginning of the world, and it is prooued that sinnes cannot be purged, but by the onely blood of Christ: he must needs have died oftentimes since the beginning of the world. But a man can die but once: therefore Christes oblation which was once done in the latter dayes, neither could nor can be repeated. Seeing then it is so, surely the vertue of it extendeth both to sinnes that were before, and to sinnes that are after his comming. p In the latter dayes.

q That whole root of sinne. r He speaketh of the naturall state and condition of man: For as for Lazarus and certaine other that died twise, that was no usuall thing but extraordinarie, and as for them that shall be changed, their changing is a kind of death. 1.Cor.15.51. * Rom.5.8. 1.pet.3.18. f Thus the generall promise is restrained to the elect onely: and we have to seeke the testimonie of our election: not in the secret counsell of God, but in the effects that our faith worketh, and so we must climbe up from the lowest step to the highest, there to finde such comfort as is most certaine, and shall never be mooved. 16 Shortly by the way he setteth out Christ as Iudge, partly to terrifie them, which do not rest themselves in the onely oblation of Christ once made, and partly to keepe the faithfull in their duetie, that they goe not backe,

CHAP. X.

1 *He proveth that the sacrifices of the Law were unperfite,* 2 *because they were yeerely renewed.* 5 *But that the sacrifice of Christ is one, and perpetuall.* 6 *hee proveth by Davids testimonie:* 19 *Then he addeth an exhortation,* 29 *and severely threatneth them that reiect the grace of Christ.* 36 *In the end he praiseth patience,* 38 *that commeth of faith.*

FOr 1 the law having the shadow of good things to a come, and not the very image of the things, can never with those sacrifices, which they offer yeere by yeere continually, sanctifie the comers thereunto.

2 For would they not then have ceased to have bene offered, because that the offerers once purged, should have had no more conscience of sinnes?

3 But in those *sacrifices* there *is* a remembrance againe of sinnes every yeere.

4 For it is unpossible that the blood of bulles and goates should take away sinnes.

5 b Wherefore when he b commeth into the world, he saith, ✣ Sacrifice and offering thou wouldest not: but ac bodie hast thou ordained me.

6 In burnt offerings, and sinne offerings thou hast had no pleasure.

7 Then I said, Loe, I come (in the beginning of the booke it is written of me) that I should do thy will, O God,

8 Above, when he said, Sacrifice and offering, and burnt-offerings, and sinne-offerings, thou wouldest not have, neither hadst pleasure *therein* (which are offered by the Law.)

9 Then said hee, Loe, I come to doe thy will, O God, he taketh away the d first, that he may stablish the second.

10 By the which will we are sanctified, *even* by the offring of the body of Iesus Christ once *made*.

11 3 And every Priest * standeth dayly ministring, and oft times offereth one manner of offering, which can never take away sinnes:

12 But this man after he had offered one sacrifice for sinnes, ✣ sitteth at ever at the right hand of God,

13 4 And from henceforth tarieth * till his enemies be made his footstoole.

14 For with one offering hath he consecrated for ever them that are sanctified.

15 5 For the holy Ghost also beareth us record: for after that he had said before,

16 * This *is* the Testament that I will make

1 He prevented a privie objection. Why then were those sacrifices offered? the Apostle answereth first touching that yeerely sacrifice which was the solemnest of all, wherein (saith he) there was made every yeere a remembrance againe of all former sinnes. Therefore that sacrifice had no power to sanctifie: for to what purpose should those sinnes which are purged be repeated againe, and wherefore should new sinnes come to be repeated every yeere, if those sacrifices did abolish sinne?

a Of things which are everlasting, which were promised to the Fathers, and exhibited in Christ.

a A conclusion following of those things that went before, and comprehending also the other sacrifices. Seeing that the sacrifices of the Law could not doe it, therefore Christ speaking of himselfe as of our high Priest manifested in the flesh, witnesseth evidently that God resteth not in the sacrifices, but in the obedience of his Sonne our hie Priest, in which obedience he offered up himselfe once to his Father for us. b The Sonne of God is sayd to come into the world, when he was made man. ✣ Psal.40.7. c It is word for word in the Hebrew text, Thou hast pearsed mine eares thorow, that is, thou hast made me obedient, and willing to heare. d That is, the sacrifices, to establish the second, that is, the will of God. 3 A conclusion, with the other part of the comparison. The Levitical hie Priest repeateth the same sacrifices dayly in his sanctuarie: whereupon it followeth that neither those sacrifices, neither those offrings, neither those hie Priests could take away sinnes. But Christ, having offered one sacrifice once for the sinnes of all men, and having sanctified his owne for ever, sitteth at the right hand of the Father, having all power in his handes. e At the altar.

✣ Chap.1.13. psal.110.1. 1.cor.15.25. 4 He preventeth a privie obiection, to wit, that yet notwithstanding we are subiect to sinne and death, whereunto the Apostle answereth, that the full efficacie of Christs vertue hath not yet shewed it selfe, but shall at length appeare when hee will at once put to slight all his enemies, with whom as yet we strive. * Chapter 1.13. 5 Although there doe yet remaine in us reliques of sinne, yet the worke of our sanctification which is to be perfected, hangeth upon the selfe same sacrifice which never shall be repeated: and that the Apostle prooveth by alledging againe the testimonies of Jeremie, thus, Sinne is taken away by the new Testament, seeing the Lord saith that it shall come to passe, that according to the forme of it, he will no more remember our sinnes: Therefore we neede now no purging sacrifice to take away that which is already taken away, but we must rather rejoice, that we may now through faith be partakers of that sacrifice. * Jer.31. 33.rom.11.27. chap.8.8.

unto them after thoſe dayes, ſayth the Lord, I will put my Lawes in their heart, and in their mindes I will write them.

17 And their ſinnes and iniquities will I remember [f] no more.

18 Now where remiſsion of theſe things *is*, there *is* no more offering for [g] ſinne.

19 6 Seeing therefore, brethren, that by the blood of Ieſus we may be bolde to enter into the Holy place.

20 By the new and living way, which he hath prepared for us, through the vaile, that is, his [h] fleſh:

21 *And ſeeing vvee have* an high Prieſt, *vvhich is* over the houſe of God,

22 7 Let us draw neere with a [i] true heart in aſſurance of faith, our [k] hearts being pure from an evill conſcience,

23 And waſhed in our bodies with [l] pure water, let us keepe the profeſsion of our hope, without wavering, (for *he is* faithfull that promiſed.)

24 And let us conſider one another, to provoke unto love, and to good workes,

25 Not forſaking the fellowſhip that wee have among our ſelves, as the maner of ſome *is*: but let us exhort *one another*, [8] and that ſo much the more, becauſe ye ſee that the day draweth neere.

26 ✣ For if we ſinne [m] willingly after that wee have received and acknowledged that trueth, there remaineth no more ſacrifice for ſinnes,

27 But a fearefull looking for of iudgement, and violent fire, which ſhall devoure the [n] adverſaries.

28 [9] He that deſpiſeth Moſes Law, dieth without mercy ✣ under two, or three witneſſes:

29 Of how much ſorer puniſhment ſuppoſe yee ſhall he be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Teſtament as an unholy thing, wherewith he was ſanctified, and doeth deſpite the Spirit of grace?

30 10 For we know him that hath ſaid, * Vengeance *belongeth* unto mee: I will recompenſe, ſaith the Lord. And againe, The Lord ſhall [b] iudge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 11 Now call to remembrance the dayes that are paſſed, in the which, after ye had received light, ye indured a great fight in afflictions,

33 Partly while ye were made a [p] gazing ſtock both by reproaches and afflictions, and partly while ye became [q] companions of them which were ſo toſſed to and fro.

34 For both yee ſorrowed with mee for my bondes, and ſuffered with ioy the ſpoyling of your goods, knowing in your ſelves how that ye have in heaven a better, and an enduring [r] ſubſtance.

35 Caſt not away therefore your confidence which hath great recompenſe of reward.

36 For ye have neede of patience, that after ye have done the will of God, ye might receive the promiſe.

37 For yet a very [ſ] litle while, and he that ſhall come, will come, and will not tarie.

38 ✣ 12 Now the iuſt ſhall live by faith: but if *any* withdraw himſelfe, my ſoule ſhall have no pleaſure in him.

39 But wee are not they which withdrawe our ſelves unto perdition, but *followe* faith unto the conſervation of the ſoule.

CHAP. XI.

1 *He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approoved of God, attained ſalvation no other way then by faith, that the Iewes may know that by the ſame onely, they are knit unto the Fathers in an holy union.*

NOw 1 faith is the grounds of things which are hoped for, and the evidence of things which are not ſeene.

2 2 For by it *our* [a] elders were well reported of.

3 ✣ 3 Through faith wee underſtand that the world was ordeined by the word of God, ſo that the things which we [b] ſee, are not made of things which did appeare.

4 4 By faith Abel * offered unto God a greater ſacrifice then Cain, by ⁂ the which he obtained witneſſe that he was righteous, God teſtifying of his gifts: by the which *faith* alſo he being dead, yet ſpeaketh.

5 5 By faith was ☆ Enoch tranſlated, that he ſhould not [c] ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

6 But without faith it is unpoſsible to pleaſe *him*: for he that commeth to God, muſt beleeve that *God* is, and that hee is a [d] rewarder of them that ſeeke him.

7 6 By faith * Noe being warned of God of the things which were as yet not ſeene, mooved with reverence, prepared the Arke to the ſaving of his houſholde, through the which *Arke* he condemned the world, and was made heire of the righteouſneſſe, which is by faith.

8 7 By faith ✣ Abraham, when he was called, obeyed *God*, to goe out into a place, which he ſhould afterward receive for inheritance, and hee went out, not knowing whither he went.

9 By faith he aboade in the land of promiſe, as in a ſtrange countrey, as one that dwelt in tents with Iſaac and Iacob heires with him of the ſame promiſe.

10 For he looked for a city having a [e] foundation, whoſe builder and maker *is* God.

11 Through faith ✣ Sara alſo received ſtrength to conceive ſeede, and was delivered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed.

12 And therefore ſprang thereof one, even of one which was [f] dead, *ſo many* as the ſtarres of the skie in multitude, and as the ſand of the ſea ſhore which is innumerable.

13 All theſe died in [g] faith, and received not

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f *Why then, where is the fire of Purgatorie, and that Papiſh deſtinction of the fault and the puniſhment?*

g *He ſaid well, for ſinne: for there remaineth another offering, to wit, of thankeſgiving.*

6 The ſumme of the former treatiſe: We are not ſhut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) ſeeing that we are purged with the blood not of beaſts, but of Ieſus. Neither as in times paſt, doeth the hie Prieſt ſhut us out by ſetting the vaile againſt us, but through the vaile, which is his fleſh, he hath brought us into heaven it ſelfe, being preſent with us, ſo that wee have now truely an high Prieſt, which is over the houſe of God.

h *So Chriſtes fleſh ſheweth us the Godhead as it were under a vaile, for otherwiſe we were not able to abide the brightnes of it.*

7 A moſt grave exhortation, wherein he ſheweth how that ſacrifice of Chriſt may be applied to us: to wit, by faith, which alſo he deſcribeth by the conſequents, to wit, by ſanctification of the Spirit, which cauſeth us ſurely to hope in God, and to procure by all meanes poſſible one anothers ſalvation, through the love that is in us one toward another.

i *With no double and counterfeit heart, but with ſuch an heart as is truely and in deede given to God.*

k *That is it which the Lord ſaith, Be ye holy, for I am holy.*

l *With the grace of the holy Ghoſt.*

8 Having mentioned the laſt comming of Chriſt, he ſtirreth up the godly to the meditation of an holy life, and crieth the faithleſſe fallers from God, to the fearefull iudgement ſeat of the iudge, becauſe they wickedly reiected him in whom onely ſalvation conſiſteth. ✣ Chap 6.4.

m *Without any cauſe or occaſion, or ſhew of occaſion.*

n *For it is another matter to ſinne through the frailtie of mans nature, & another thing to proclaime warre as it were to God as to an enemie.*

9 If the breach of the Law of Moſes was puniſhed by death, how much more worthy death is it to fall away from Chriſt? ✣ Levit.19,15. mat.18,16. iohn 8,17. 2.cor.13,1.

10 The reaſon of all theſe things is, becauſe God is a revenger of ſuch as diſpiſe him: otherwiſe he ſhould not rightly governe his Church. Now there is nothing more horrible then the wrath of the living God. * Deut.32.35. rom 12.19.

o *Rule or governe.*

11 As he terrified the fallers away from God, ſo doeth he now comfort them that are conſtant and ſtand ſtrongly, ſetting before them the ſucceſſe of their former fights, ſo ſtirring them up to a ſure hope of a full and readie victorie.

p *You were brought forth to be aſhamed,*

q *In taking their miſeries, to be your miſeries.*

r *Goods and riches.*

ſ *He will come within this very little while.*

✣ Habak.2.4. rom.1,17. gal.3,11.

12 Hee commendeth the excellency of a ſure faith by the effect, becauſe it is the onely way to life. which ſentence he ſetteth forth and amplifieth by ſetting the contrary againſt it.

1 An excellent diſcription of faith by the effects, becauſe it repreſenteth things which are but yet in hope, and ſetteth as it were before our eyes things that are inviſible.

2 He ſheweth that the Fathers ought to be accounted of, by this vertue.

a That is, thoſe Fathers of whom we came: and whoſe authoritie and example ought to moove us very much.

✣ Geneſ.1,1. iohn 1,10.

3 He ſheweth the propriety of faith, by ſetting out unto us moſt piked examples of ſuch as from the beginning of the world excelled in the Church.

b So that the world which we ſee, was not made of any matter that appeared or was before, but of nothing.

4 Abel.

* Gene.4.4.

⁂ Matt.23,35.

4 Enoch.

☆ Gene.5.25.

c That he ſhould not die.

d This reward is not referred to our merits, but to the free promiſe. 2.8 Paul teacheth in Abraham the father of all the faithfull. Rom 4.4.

6 Noe.

* Gene.6.13.

7 Abraham and

✣ Gen 17,19. Sara. ✣ Gen.12.4.

c This foundation is ſet againſt their tabernacles and 21 2.

f As unlikely to beare children, as if ſhe had bene ſtarke dead.

g In faith, which they had while they lived, and followed them even to their grave.

b *This is the figure Metonymie, for the things promised.*
i *For the Patriarks were wont when they erected the promises, to profesie their religion, by building of altars, and calling on the name of the Lord.*

* Gen.22,18.
k *Tried of the Lord.*
l *Although the promises of life were made in that only begotten sonne Isaac, yet he appointed him to die, and so against hope he believed in hope.*
‡ Gen.21, 12. rom.9.7.
m *From which death.*
n *For there was not the true and perfect death of Isaac, but as it were the death, by meanes whereof he seemed also as it were to have risen againe.*
g Isaac.
* Gen.27.28,39.
9 Iacob.
* Gen.48,15.
* Gen.47.31.
10 Ioseph.
* Gen.50,25.
11 Moses.
✣ Exod.2,2. acts 7,22.
o *They were not afraid to bring him up.*
‡ Exod.1,16.
* Exod 2,11.
p *Such pleasures as he could not enioy, but he must needs provoke Gods wrath against him.*
* Exod.12, 22.
12 *The red sea.*
* Exod.14.22.
13 Iericho.
* Ios.h. 6.20.
14 Rahab.
q *A notable example of Gods goodnesse.*
* Iosh. 6.23.
‡ Iosh.2.1.
r *Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.*
a1 Gideon, Barac, and other iudges and Prophets.
* Iudg.6,11.
* Iudg.4.6.
✣ Iudg. 13,24.
* Iudg.11,1.and 12,7
s *The fruit of the promises.*
t *He seemeth to meane the storie of that woman of Sarepta, whose sonne Elias raised againe from death: and the Shunnamite, whose sonne Elisha was restored to his mother.*

the b promises, but sawe them afarre off, and beleeved *them*, and i received *them* thankefully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And if they had bene mindfull of that *countrey*, from whence they came out, they had leasure to have returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✣ Abraham offered up Isaac, when he was k tryed, and he that had received the l promises, offered his onely begotten sonne.

18 (To whom it was said, ‡ In Isaac shall thy seede be called.)

19 For hee considered that God was able to raise *him* up even from the dead: from m whence he received him also after n a sort.

20 g By faith * Isaac blessed Iacob and Esau, concerning things to come.

21 9 By faith * Iacob when he was a dying, blessed both the sonnes of Ioseph, and ✲ *leaning* on the end of his staffe, worshipped *God*.

22 10 By faith * Ioseph when hee dyed, made mention of the departing of the children of Israel, and gave commaundement of his bones.

23 11 ✣ By faith Moses when he was borne, was hid three moneths of his parents, because they saw hee was a proper childe, neither o feared they the kings ‡ commaundement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer adversitie with the people of God, then to enioy the p pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect unto the recompense of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as hee that saw him which is invisible.

28 Through faith he ordained the ‡ Passeover and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 12 By faith they ✲ passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed up.

30 13 By faith the *walls of Iericho fell downe after they were compassed about seven dayes.

31 14 By faith the q harlot + Rahab perished not with them which obeyed not, when ‡ she had received the spies r peaceably.

32 15 And what shall I more say? for the time would be too short for me to tell of *Gedeon, of ‡ Barac, and of † Sampson, and of * Iephte, also of David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the s promises, stopped the mouthes of lyons,

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed valiant in battell, turned to flight the armies of the aliants.

35 The t women received their dead raised to life: other also were u racked, and would not be delivered, that they might receive a better resurrection.

36 And others have beene tryed by mockings and scourgings, yea, moreover by bonds, and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred up and downe in x sheepes skinnes, and in goates skinnes, being destitute, afflicted, *and* tormented:

38 Whome the world was not worthie of: they wandered in wildernesses and mountaines, and dennes, and caves of the earth.

39 16 And these all through faith obtained good report, and received y not the promise.

40 1 God providing a better thing for us, that they z without us should not be made perfite.

u *He meaneth that perfection which Antiochus wrought.*
x *In vile and rough clothing, so were the saints brought to exceeme poverty, and constrained to live like beasts in wildernesses.*
16 An amplification taken of the circumstance of the time: their faith is so much the more to be marvelled at, by how much the promises of things to come were more darke, yet at length were in deed exhibited to us. so that their faith and ours is as one, as is also their confecration and ours.
y *But saw Christ afarre off.*
z *For their salvation, and hang upon Christ, who was exhibited to our dayes.*

CHAP XII.

a *He doth not onely by the examples of the Fathers before recited exhort them to patience and constancie.* 3 *but also by the example of Christ.* 12 *That the chastenings of God cannot be rightly iudged by the outward sense of our flesh.*

WHerefore, ✣ 1 let us also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presseth downe, and the sinne that a hangeth so fast on: let us run with patience the race that is set before us,

✣ Rom 6,4. coloss 3,1. ephe. 4.24. 1.pet.2,1.

1 An applying of the former examples, whereby we ought to be stirred up to runne the whole race, casting away all stops and impediments.

2 2 b Looking unto Iesus the authour and finisher of our faith, who for the c ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

a *For sinne beseeeth us on all sides, so that we cannot escape out.*
2 He setteth before us as the marke of this race, Iesus himselfe our captaine, who willingly overcame all the roughnesse of the same way.
b As it were upon the marke of our faith.
c Whereas he had all kind of blessednes in his hand and power, yet suffered willingly the ignominie of the crosse.

3 3 Consider therefore him that endureth such speaking against of sinners, least ye should be wearied and faint in your mindes.

4 4 Ye have not yet resisted unto blood, striving against sinne.

5 5 And yee have forgotten the consolation, which speaketh unto you as unto children, ‡ My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

3 An amplification taken of the circumstance of the person, and the things themselves, which he compareth betwixt themselves: for how great is Iesus in comparison of us, and how farre more grievous things did he suffer then wee?

6 For whome the Lord loveth, hee chasteneth: and he scourgeth every sonne that he receiveth.

7 If yee endure chastening, God offered himselfe unto you as unto sonnes: for what sonne is it whome the father chasteneth not?

4 Hee taketh an argument of the proof which commeth to us by Gods chastisements, unlesse wee be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meanes turned.

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

5 Secondly, because they are testimonies of his fatherly good will towarde us, insomuch that they shew themselves to be bastards, which cannot abide to be chastened of God. ‡ Prov. 3. 11.

9 6 Moreover wee have had the fathers of our bodies which corrected us, and we gave them reverence: should we not much rather be in subjection unto the father of spirits, that we might live?

6 Thirdly, if all men yeeld this right to fathers, to whom next after God wee owe this life, that they may rightfully correct their children, shall wee not be much more subject to that our Father, who is the Author of the spirituall and everlasting life?

10 7 For they verely for a few dayes chastened

7 An amplification of the same argument: Those fathers have corrected us after their fashe, for some fraile and transitorie profite: but God chasteneth and instructed us for our singular profite, to make us partakers of his holinesse: which thing although these our senses doe not presently perceive, yet the end of the matter proveth it.

unto them after thoſe dayes, ſayth the Lord, I will put my Laws in their heart, and in their mindes I will write them.

17 And their ſinnes and iniquities will I remember f no more.

18 Now where remiſsion of theſe things *is*, there *is* no more offering for g ſinne.

19 6 Seeing therefore, brethren, that by the blood of Ieſus we may be bolde to enter into the Holy place.

20 By the new and living way, which he hath prepared for us, through the vaile, that is, his h fleſh:

21 *And ſeeing wee have* an high Prieſt, *which is* over the houſe of God,

22 7 Let us draw neere with a i true heart in aſſurance of faith, our k hearts being pure from an evill conſcience,

23 And waſhed in our bodies with l pure water, let us keepe the profeſsion of our hope, without wavering, (for *he is* faithfull that promiſed.)

24 And let us conſider one another, to provoke unto love, and to good workes,

25 Not forſaking the fellowſhip that wee have among our ſelves, as the maner of ſome *is*: but let us exhort *one another*, & and that ſo much the more, becauſe ye ſee that the day draweth neere.

26 ✣ For if we ſinne m willingly after that wee have received and acknowledged that trueth, there remaineth no more ſacrifice for ſinnes,

27 But a fearefull looking for of iudgement, and violent fire, which ſhall devoure the n adverſaries.

28 9 He that deſpiſeth Moſes Law, dieth without mercy ✣ under two, or three witneſſes:

29 Of how much ſorer puniſhment ſuppoſe yee ſhall he be worthy, which treadeth under foot the Sonne of God, and counteth the blood of the Teſtament as an unholy thing, wherewith he was ſanctified, and doeth deſpite the Spirit of grace?

30 10 For we know him that hath ſaid, * Vengeance *belongeth* unto mee: I will recompenſe, ſaith the Lord. And againe, The Lord ſhall o iudge his people.

31 It is a fearefull thing to fall into the hands of the living God.

32 11 Now call to remembrance the dayes that are paſſed, in the which, after ye had received light, ye indured a great fight in afflictions,

33 Partly while ye were made a p gazing ſtock both by reproaches and afflictions, and partly while ye became 9 companions of them which were ſo toſſed to and fro.

34 For both yee ſorrowed with mee for my bondes, and ſuffered with ioy the ſpoyling of your goods, knowing in your ſelves how that ye have in heaven a better, and an enduring r ſubſtance.

35 Caſt not away therefore your confidence which hath great recompenſe of reward.

36 For ye have neede of patience, that after ye have done the will of God, ye might receive the promiſe.

37 For yet a very ſ litle while, and he that ſhall come, will come, and will not tarie.

38 ✣ 12 Now the iuſt ſhall liue by faith: but if *any* withdraw himſelfe, my ſoule ſhall have no pleaſure in him.

39 But wee are not they which withdrawe our ſelves unto perdition, but *followe* faith unto the conſervation of the ſoule.

CHAP. XI.

1 *He declareth in the whole Chapter, that the Fathers, which from the beginning of the world were approoved of God, attained ſalvation no other way then by faith, that the Iewes may know that by the ſame onely, they are knit unto the Fathers in an holy union.*

NOw 1 faith is the grounds of things which are hoped for, and the evidence of things which are not ſeene.

2 2 For by it *our* a elders were well reported of.

3 ✣ 3 Through faith wee underſtand that the world was ordeined by the word of God, ſo that the things which we b ſee, are not made of things which did appeare.

4 4 By faith Abel * offered unto God a greater ſacrifice then Cain, by ✻ the which he obtained witneſſe that he was righteous, God teſtifying of his gifts: by the which *faith* alſo he being dead, yet ſpeaketh.

5 5 By faith was ☆ Enoch tranſlated, that he ſhould not c ſee death: neither was he found: for God had tranſlated him: for before he was tranſlated, he was reported of, that he had pleaſed God.

6 But without faith it is unpoſsible to pleaſe *him*: for he that commeth to God, muſt beleeve that *God* is, and that hee is a d rewarder of them that ſeeke him.

7 6 By faith * Noe being warned of God of the things which were as yet not ſeene, mooved with reverence, prepared the Arke to the ſaving of his houſholde, through the which *Arke* he condemned the world, and was made heire of the righteouſneſſe, which is by faith.

8 7 By faith ✣ Abraham, when he was called, obeyed *God*, to goe out into a place, which he ſhould afterward receive for inheritance, and hee went out, not knowing whither he went.

9 By faith he aboade in the land of promiſe, as in a ſtrange countrey, as one that dwelt in tents with Iſaac and Iacob heires with him of the ſame promiſe.

10 For he looked for a city having a e foundation, whoſe builder and maker *is* God.

11 Through faith ✣ Sara alſo received ſtrength to conceive ſeede, and was delivered of a childe when ſhe was paſt age, becauſe ſhee iudged him faithfull which had promiſed.

12 And therefore ſprang thereof one, even of one which was f dead, *ſo many* as the ſtarres of the skie in multitude, and as the ſand of the ſea ſhore which is innumerable.

13 All theſe died in g faith, and received not

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f *Why then, where is the fire of Purgatorie, and that Popiſh deſtinction of the fault and the puniſhment?*

g *He ſaid well, for ſinne: for there remaineth another offering, to wit, of thanke ſgiving.*

6 The ſumme of the former treatiſe: We are not ſhut out now of the holy place, as the Fathers were, but we have an entrance into the true holy place (that is, into heaven) ſeeing that we are purged with the blood not of beaſts, but of Ieſus. Neither as in times paſt, doeth the hie Prieſt ſhut us out by ſetting the vaile againſt us, but through the vaile, which is his fleſh, he hath brought us into heaven it ſelfe, being preſent with us, ſo that wee have now truely an high Prieſt, which is over the houſe of God.

h *So Chriſts fleſh ſhereth us the Godhead as it were under a vaile, for otherwiſe we were not able to abide the brightnes of it.*

7 A moſt grave exhortation, wherein he ſheweth how that ſacrifice of Chriſt may be applied to us: to wit, by faith, which alſo he deſcribeth by the conſequents, to wit, by ſanctification of the Spirit, which cauſeth us ſurely to hope in God, and to procure by all meanes poſſible our anothers ſalvation, through the love that is in us one toward anothes.

i *With no double and counterfeit heart, but with ſuch an heart as is truely and in deede given to God.*

k *That is it which the Lord ſaith, Be ye holy, for I am holy.*

l *With the grace of the holy Ghoſt.*

8 Having mentioned the laſt comming of Chriſt, he ſtirreth up the godly to the meditation of an holy life, and crieth the faithleſſe fallers from God, to the fearefull iudgement ſeat of the iudge, becauſe they wickedly reiected him in whom onely ſalvation conſiſteth. ✣ Chap. 6.4.

m *Without any cauſe or occaſion, or ſhew of occaſion.*

n *For it is another matter to ſinne through the fraitie of mans nature, & another thing to proclaime warre as it were to God as to an enemie.*

9 If the breach of the Law of Moſes was puniſhed by death, how much more worthy death is it to fall away from Chriſt? ✣ Levit. 19, 15. mat. 18, 16. iohn 8, 17. 2 cor. 13, 1.

10 The reaſon of all theſe things is, becauſe God is a revenger of ſuch as diſpiſe him: otherwiſe he ſhould not rightly governe his Church. Now there is nothing more horrible then the wrath of the living God. * Deut. 32. 35. rom 12. 19.

o *Rule or governe.*

11 As he terrified the fallers away from God, ſo doeth he now comfort them that are conſtant and ſtand ſtrongly, ſetting before them the ſucceſſe of their former fights, ſo ſtirring them up to a ſure hope of a full and readie victorie.

p *You were brought forth to be aſhamed.*

q *In taking their miſeries, to be your miſeries.*

1 *Goods and riches.*

f *He will come within this very little while.*

✣ Habak. 2. 4. rom. 1. 17. gal. 3. 11.

2 He commendeth the excellency of a ſure faith by the effect, becauſe it is the onely way to life. which ſentence he ſetteth forth and amplifieth by ſetting the contrary againſt it.

1 An excellent diſcription of faith by the *effects*, becauſe it repreſenteth things which are but yet in hope, and ſeeth as it were before our eyes things that are inviſible.

2 He ſheweth that the Fathers ought to be accounted of, by this vertue.

a That is, thoſe Fathers of whom we came: and whoſe authoritie and example ought to moove us very much.

✣ Geneſ. 1, 1. iohn 1, 10.

3 He ſheweth the propriety of faith, by ſetting out unto us moſt piked examples of ſuch as from the beginning of the world excelled in the Church.

b So that the world which we ſee, was not made of any matter that appeared or was before, but of nothing.

4 Abel.

* Gene. 4. 4.

✻ Matt. 23. 35.

5 Enoch.

☆ Gene. 5. 24.

c That he ſhould not die.

d This reward is not referred to our merits, but to the free promiſe, as Paul teacheth in Abraham the father of all the faithfull. Rom 4. 4.

6 Noe.

* Gene. 6. 13.

7 Abraham and

✣ Gen 17. 19. and 21. 2.

e As unlikely to beare children, as if ſhe had bene ſtarke dead.

f As unlikely to beare children, as if ſhe had bene ſtarke dead.

g In faith, which they had while they lived, and followed them even to their graves.

the h promises, but sawe them afarre off, and beleeved *them*, and i received *them* thankefully, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare plainly, that they seeke a countrey.

15 And if they had bene mindfull of that *countrey*, from whence they came out, they had leasure to have returned.

16 But now they desire a better, that is an heavenly: wherefore God is not ashamed of them to be called their God: for he hath prepared for them a citie.

17 By faith ✣ Abraham offered up Isaac, when he was k tryed, and he that had received the l promises, offered his onely begotten sonne.

18 (To whom it was said, ✣ In Isaac shall thy seede be called.)

19 For hee considered that God was able to raise *him* up even from the dead: from m whence he received him also after n a sort.

20 3 By faith * Isaac blessed Iacob and Esau, concerning things to come.

21 9 By faith ✱ Iacob when he was a dying, blessed both the sonnes of Ioseph, and ✱ *leaning* on the end of his staffe, worshipped *God*.

22 10 By faith * Ioseph when hee dyed, made mention of the departing of the children of Israel, and gave commaundement of his bones.

23 11 ✣ By faith Moses when he was borne, was hid three moneths of his parents, because they saw hee was a proper childe, neither o feared they the kings ✣ commaundement.

24 By faith * Moses when he was come to age, refused to be called the sonne of Pharaohs daughter,

25 And chose rather to suffer adversitie with the people of God, then to enioy the p pleasures of sinne for a season,

26 Esteeming the rebuke of Christ greater riches, then the treasures of Egypt: for hee had respect unto the recompense of the reward.

27 By faith he forsooke Egypt, and feared not the fiercenesse of the king: for he endured, as hee that saw him which is invisible.

28 Through faith he ordained the ✣ Passeover and the effusion of blood, least hee that destroyed the first borne, should touch them.

29 12 By faith they ✲ passed through the red sea as by drie land, which when the Egyptians had assayed to doe, they were swallowed up.

30 13 By faith the * walls of Iericho fell downe after they were compassed about seven dayes.

31 14 By faith the q harlot ✣ Rahab perished not with them which obeyed not, when ✣ she had received the spies r peaceably.

32 15 And what shall I more say? for the time would be too short for me to tell of * Gedeon, of ✣ Barac, and of † Sampson, and of * Iephte, also of David, and Samuel, and of the Prophets:

33 Which through faith subdued kingdomes, wrought righteousnesse, obtained the s promises, stopped the mouthes of lyons,

34 Quenched the violence of fire, escaped the edge of the sworde, of weake were made strong, waxed ♞ valiant in battell, turned to flight the armies of the aliants.

35 The t women received their dead raised to life: other also were u racked, and would not be delivered, that they might receive a better resurrection.

36 And others have beene tryed by mockings and scourgings, yea, moreover by bonds, and prisonment.

37 They were stoned, they were hewen asunder, they were tempted, they were slaine with the sword, they wandred up and downe in x sheepes skinnes, and in goates skinnes, being destitute, afflicted, *and* tormented:

38 Whome the world was not worthie of: they wandered in wildernesses and mountaines, and dennes, and caves of the earth.

39 16 And these all through faith obtained good report, and received y not the promise,

40 1 God providing a better thing for us, that they z without us should not be made perfite.

h *This is the figure Metonymie, for the things promised.*
i *For the Patriarks were wont when they received the promises, to professe their religion, by building of altars, and calling on the name of the Lord.*
k *Tried of the Lord.*
l *Although the promises of life were made in that only begotten Sonne Isaac, yet he appointed him to die, and so against hope he believed in hope.*
m *From which death.*
n *For there was not the true and perie death of Isaac, but as it were the death, by meanes whereof hee seemed also as it were to have risen againe.*
o *They were not afraid to bring him up.*
p *Such pleasures as he could not enioy, but he must needs provoke Gods wrath against him.*
q *A notable example of Gods goodnesse.*
r *Courteously and friendly, so that she did not onely not hurt them, but also kept them safe.*
s Gideon, Barac, and other iudges and Prophets.
t *The fruit of the promises.*
u *He meaneth that persecution which Antiochus wrought.*
x *In vile and rough clothing, so were the saints brought to extreame poverty, and constrainted to live like beasts in wildernesses.*
y *But saw Christ afarre off.*
z *For their salvation, and hang upon Christ, who was exhibited in our dayes.*

is as one, as is also their consecration and ours.

16 An amplification taken of the circumstance of the time: their faith is so much the more to be marvelled at, by how much the promises of things to come were more darke, yet at length were in deed exhibited to us. so that their faith and ours

CHAP XII.

a *He doth not onely by the examples of the Fathers before recited exhort them to patience and constancie, 3 but also by the example of Christ. 12 That the chastenings of God cannot be rightly iudged by the outward sense of our flesh.*

WHerefore, ✣ 1 let us also, seeing that we are compassed with so great a cloud of witnesses, cast away every thing that presseth downe, and the sinne that a hangeth so fast on: let us run with patience the race that is set before us,

2 2 b Looking unto Iesus the authour and finisher of our faith, who for the c ioy that was set before him, endured the crosse, and despised the shame, and is set at the right hand of the throne of God.

3 3 Consider therefore him that endureth such speaking against of sinners, least ye should be wearied and faint in your mindes.

4 4 Ye have not yet resisted unto blood, striving against sinne.

5 5 And yee have forgotten the consolation, which speaketh unto you as unto children, ✣ My sonne, despise not the chastening of the Lord, neither faint when thou art rebuked of him.

6 For whome the Lord loveth, hee chasteneth: and he scourgeth every sonne that he receiveth.

7 If yee endure chastening, God offered himselfe unto you as unto sonnes: for what sonne is it whome the father chasteneth not?

8 If therefore ye be without correction, whereof all are partakers, then are ye bastards, and not sonnes.

9 6 Moreover wee have had the fathers of our bodies which corrected us, and we gave them reverence: should we not much rather be in subjection unto the father of spirits, that we might live?

10 7 For they verely for a few dayes chastened

✣ Rom 6,4. coloss 3,3. ephe. 4,24. 1 pet. 2,1.

1 An applying of the former examples, whereby we ought to be stirred up to runne the whole race, casting away all stoys and impediments.

a *For sinne besetteth us on all sides, so that we cannot escape out.*

2 He setteth before us as the marke of this race, Iesus himselfe our captaine, who willingly overcame all the roughnesse of the same way.

b As it were upon the marke of our faith.

c Whereas he had all kind of blessedness in his hand and power, yet suffered willingly the ignominie of the crosse.

3 An amplification taken of the circumstance of the person, and the things themselves, which he compareth betwixt themselves: for how great is Iesus in comparison of us, and how farre more grievous things did he suffer then wee? 4 Hee taketh an argument of the profit which commeth to us by Gods chastisements, unlesse wee be in fault. First of all because sinne, or that rebellious wickednesse of our flesh, is by this meanes turned. 5 Secondly, because they are testimonies of his fatherly good will towarde us, in so much that they shew themselves to be bastards, which cannot abide to be chastened of God. ✣ Prov. 3. 11. 6 Thirdly, if all men yeeld this right to fathers, to whom next after God wee owe this life, that they may rightfully correct their children, shall wee not be much more subject to that our Father, who is the Author of the spirituall and everlasting life? 7 An amplification of the same argument: Those fathers have corrected us after their fantie, for some fraile and transitorie profite: but God chasteneth and instructed us for our singular profite, to make us partakers of his holinesse: which thing although these our senses doe not presently perceive, yet the end of the matter proveth it.

8 The conclusion, we must goe forward courageously and keepe alwayes a right, course and (as farre forth as we may) without any staggering or stumbling.

d The description of a man that is out of heart and cleane discouraged.

e Keepe a right course, and to that you shew example of good life for others to follow.

✻ Rom. 12, 18.

9 We must live in peace, and holinesse with all men.

10 We must studie to edifie one another, both in doctrine and example of life.

f That no heresie, or backesliding be an offence.

11 We must eschew fornication, and a prophane mind, that is, such a mind, as giveth not to God his due honour, which wickednesse how severely God will in length punish, the horrible example of Esau teacheth us.

✣ Gen. 25, 33.

✻ Gen. 27, 38.

g There was no place left for his repentance: and it appeareth by the effects: what his repentance was, for when he was gone out of his fathers sight, he threatned his brother to kill him.

12 Now he applieth the same exhortation, to the Prophetical and kingly office of Christ compared with Moses, after this sort, If the majestie of the Lawe was so great, how great thinke you that the glorie of Christ and the Gospel is? And this comparison he declareth also particularly.

✻ Exod. 19, 16.

h Which might be touched with handes, which was of a grosse and earthly matter.

✻ Exod. 20, 19. ✻ Exod. 19, 12. i The shape and forme which he saw, which was no counterfeit and forged shape, but a true one. k So he calleth them that are taken up into heaven, although one part of them doeth sleepe in the earth.

13 The applying of the former comparison, If it were not lawfull to contemne his wordes which spake on the earth, how much lesse his voice which is from heaven?

14 He compareth the stedfast majestie of the Gospel, wherewith the whole world was shaken, and even the verie frame of heaven was as it were astonished, with the small and vanishing sound of the governance by the Law. ✻ Agge. 2. 7. l It appeareth evidently in this that the Prophet speaketh of the calling of the Gentiles, that these wordes must be referred to the kingdome of Christ. 15 A generall exhortation to live reverently and religiously under the most happie subiection of so mightie a king, who as he blesseth his most mightily, so doeth he most severely revenge the rebellious. And this is the summe of a Christian life, respecting the first table.

us after their owne pleasure, but he *chastened us* for our profite, that we might be partakers of his holinesse.

11 Now no chastising for the present seemeth to be ioyous, but grievous: but afterward, it bringeth the quiet fruite of righteousnesse, unto them which are thereby exercised.

12 8 Wherefore lift up *your* hands which d hang downe, and *your* weake knees,

13 And make e straight steps unto your feete, lest that which *is* halting, be turned out of the way, but let it rather be healed.

14 ✣ 9 Follow peace with all men, and holines, without the which no man shall see the Lord.

15 10 Take heede, that no man fall away from the grace of God: let no f root of bitternes spring up and trouble *you*, least thereby many be defiled.

16 11 Let there be no fornicatour, or prophane person as ✣ Esau, which for one portion of meate sold his birthright.

17 ✻ For ye know how that afterward also when he would have inherited the blessing, he was reiected: for he found no g place to repentance, though he sought *that blessing* with teares.

18 12 For yee are not come unto the ✣ mount that might be h touched, nor unto burning fire, nor to blacknesse and darkenesse, and tempest,

19 Neither unto the sound of a trumpet, and the voice of wordes, which they that heard it, excused themselves, ✻ that the word should not be spoken to them any more.

20 (For they were not able to abide that which was commaunded, ✻ yea, though a beast touch the mountaine, it shall be stoned, or thrust through with a dart:

21 And so terrible was the i sight which appeared, that Moses said, I feare and quake.)

22 But ye are come unto the mount Sion, and to the citie of the living God, the celestiall Hierusalem, and to the companie of innumerable Angels,

23 And to the assembly and congregation of the first borne, which are written in heaven, and to God the iudge of all, and to the spirits of iust and k perfite men,

24 And to Iesus the Mediatour of the new Testament, and to the blood of sprinkling that speaketh better things then that of Abel.

25 13 See that ye despise not him that speaketh: for if they escaped not which refused him, ℣ spake on earth: much more shall we *not escape*, if wee turne away from him that *speaketh* from heaven.

26 14 Whose voice then shooke the earth, and now hath declared, saying, ✣ Yet l once more wil I shake, not the earth onely, but also heaven.

27 And this *worde*, Yet once more, signifieth the removing of those things which are shaken, as of things which are made *with hands*, that the things which are not shaken, may remaine.

28 15 Wherefore seeing wee receive a kingdome, which cannot be shaken, let us have grace whereby we may so serve God, that we may please him with m reverence and n feare.

29 For ✻ even our God *is* a consuming fire.

CHAP. XIII.

1 *Hee giveth good lessons not onely for manners.* 7 *but also for doctrine.*

LEt ✣ 1 brotherly love continue.

2 ✻ Be not forgetfull to entertaine strangers: for thereby some have ✻ received Angels into their houses unwares.

3 Remember them that are in bondes, as though ye were bound with them: and them that are in affliction, as a if ye were also *afflicted* in the bodie.

4 a Mariage *is* honourable among all, and the bed vndefiled: but whoremongers and adulterers God will iudge.

5 3 Let your conversation be without covetousnesse, and be content with those things that ye have, for b he hath said,

6 ✻ I will not faile thee, neither forsake thee:

7 So that wee may boldly say, ✻ The Lord *is* mine helper, neither will I feare what c man can doe unto me.

8 4 Remember them which have the oversight of you, which have declared unto you the worde of God: whose faith follow, considering what hath beene the end of their conversation. 5 Iesus Christ yesterday, and to day, the same also *is* for ever.

9 But not caried about with divers *and* strange doctrines: 6 for it is a good thing that the heart be stablished with grace, *and* not with d meats, which have not profited them that have beene e occupied therein.

10 7 Wee have an f altar, whereof they have no authoritie to eate, which g serve in the Tabernacle.

11 ✣ For the bodies of those beasts whose blood is brought into the holy place by the high Priest for sinne, are burnt without the campe.

12 Therefore even Iesus, that he might sanctifie the people with his owne blood, suffered without the gate.

13 8 Let us goe foorth to him therefore out of the campe, bearing his reproach.

14 ✣ For here have we no continuing citie: but we seeke one to come.

15 9 Let us therefore by him offer the sacrifice of praise alwayes to God, that is, the ✻ fruite of the lips, which confesse his Name.

m By reverence is meant that honest shamefastnes which keepeth hem in their duties.

n Religious and godly feare.

✣ Deut. 4, 24.

✣ Rom. 12, 10.

1 He commeth to the second table, the summe whereof is charitie, especially toward strangers, and such as are afflicted.

✻ 1. Pet. 4, 9.

✻ Gen. 18, 3. and 19. 3.

a Be so much touched, as if their miserie were yours.

2 He commendeth chast marrimonie in all sorts of men, and threatneth vter destruction from God, against whoremongers and adulterers.

3 Covetousnesse is condemned, against which is set a contented mind with that which the Lord hath given.

b Even the Lord himselfe.

✻ Iosh. 1, 5.

✻ Psal. 118. 6.

c He setteth man against God.

4 We have to set before us the examples of valiant Captaines, whome we ought diligently to follow.

5 He repeateth the summe of the doctrine, to wit, the onely ground of all precepts of manners, and that is this: That we ought to quit and content our selves in Christ onely: for there was yet never any man saved without the knowledge of him, neither is at this day saved, neither shall be saved hereafter.

6 He toucheth them which mixed an eternall worship, and especially the difference of meates, with the Gospel, which doctrine hee plainely condemneth as cleane repugnant to the benefite of Christ.

d By this one kind which concerneth the difference of cleane and uncleane meates, we have to understand all the ceremoniall worship.

e Which observed the difference of them superstitiously.

7 He refuteth their errour by an apt and fit comparison. They which in times past served the Tabernacle, did not eate of the sacrifices whose blood was brought for sinne into the holy place by the hie Priest. Moreover these sacrifices did represent Christ our offering. Therefore they cannot be partakers of him which serve the Tabernacle, that is, such as stand in the service of the Law: but let not us be ashamed to follow him out of Hierusalem, from whence hee was cast out and suffered: for in this also Christ, who is the trueth, answereth that figure, in that he suffered without the gate.

f By the Altar, he meaneth the offering.

g Whereof they cannot be partakers which stubburnly retaine the rites of the Law. ✻ Levit. 4, 11. and 6, 30. and 16, 27. 8 Hee goeth on further in this comparison, and sheweth that this also signified unto us, that the godly followers of Christ must as it were goe out of the worlde, bearing his crosse. ✣ Mich. 2, 10.

9 Now that those corporall sacrifices are taken away, he teacheth us that the true sacrifices of confession remaine, which consist partly in giving of thankes, and partly in liberalitie, with which sacrifices indeed God is nowe delighted. ✣ Hose. 14, 3.

16 To doe good, and to distribute forget not: for with such sacrifices God is pleased.

10 We must obey the warnings and admonitions of our Ministers and Elders, which watch for the salvation of the soules which are committed unto them.

17 10 Obey them that have the oversight of you, and submit your selves: for they watch for your soules, as they that must give accounts, that they may doe it with ioy, and not with griefe: for that is unprofitable for you.

11 The last part of this Epistle, wherein he commendeth his ministery to the Hebrewes, and wisheth them continuance and increase of graces from the Lord: and excuseth himselfe in that he hath vsed but few words to comfort them, having spent the Epistle in disputing: and saluteth certaine brethren familiarly and friendly.

18 11 Pray for us, for wee are assured that wee have a good conscience in all things, desiring to live honestly.

19 And I desire you somewhat the more earnestly, that ye so doe, that I may bee restored to you more quickely.

20 The God of peace that brought againe from the dead our Lord Iesus, the great shepheard of the sheepe, through the blood of the everlasting Covenant,

21 Make you h perfect in all good workes, to doe his will, i working in you that which is pleasant in his sight through Iesus Christ, to whom *bee* praise for ever and ever, Amen.

h Make you fit or meete.

i Hence commeth that saying of the Fathers, that God crowneth his workes in vs.

22 I beseech you also, brethren, suffer the wordes of exhortation: for I have written unto you in fewe words.

23 Know that our brother Timotheus is delivered, with whom (if he come shortly) I will see you.

24 Salute all them that have the oversight of you, and all the Saintes. They of Italie salute you.

25 Grace *be* with you all, Amen.

¶ Written to the Hebrewes from Italie, *and sent* by Timotheus.

THE a GENERAL EPISTLE OF IAMES.

a That is, written to no one man, citie or countrey, but to all the Iewes generally, being nowe dispersed.

CHAP. I.

4 *He entreateth of patience,* 6 *of faith.* 10 *and of lowlinesse of minde in rich men.* 13 *That tentations come not of God for our evill,* 17 *because he is the author of all goodnesse.* 21 *In what maner the word of life must be received.*

b To all the beleeving Iewes, of what Tribe soever they be, and are dispersed thorow the whole world.

1 The first place or part touching comfort in afflictions, wherein we ought not to be cast downe and be faint hearted: but rather reioyce and be glad.

c Seeing their condition was miserable in that scattering abroad, hee doeth well to begin as he doeth.

2 The first argument, because our faith is tried through afflictions: which ought to be most pure, for so it is behoveable for vs.

IAmes a servant of God, and of the Lord Iesus Christ, to the twelve Tribes, which are b scattered abroad, salutation.

2 1 My brethren, c count it exceeding ioy, 2 when yee fall into divers tentations,

3 ✻ 3 Knowing that the d trying of your faith bringeth forth patience,

4 4 And let patience have *her* perfect worke, that ye may be perfect and entier, lacking nothing.

5 5 If any of you lacke e wisedome, let him aske of God, which giveth to all men liberally, and reproacheth no man, and it shallbe given him.

6 ✻ But let him aske in faith, and f waver not: 6 for he that wavereth, is like a wave of the sea, tost of the winde, and caried away.

7 Neither let that man thinke that he shall receive any thing of the Lord.

8 A double minded man *is* unstable in g all his wayes.

9 7 Let the brother of h lowe degree reioyce in that he is exalted:

10 8 Againe, he that is i rich, in that hee is made low: 9 for as the floure of the grasse, shall he ✣ vanish away.

11 For *as when* the sunne riseth with heat, then the grasse withereth, and his floure falleth away, and the goodly shape of it perisheth: even so shall the rich man wither away in *all* his k wayes.

12 10 ✣ Blessed *is* the man, that endureth l tentation: for when he is tryed, hee shall receive the crowne of life, which the Lord hath promised to them that love him.

13 11 Let no man say when hee is m tempted, I am tempted of God: 12 for God cannot be tempted with evill, neither tempteth he any man.

14 But everie man is tempted, when hee is drawen away by his owne concupiscence, and is entised.

15 Then when lust hath conceived, it bringeth forth n sinne, and sinne when it is finished, bringeth forth death.

16 13 Erre not my deare brethren.

17 Every good giving and every perfect gift is from above, and commeth downe from the o Father of lights, with whome is no variableneſse, neither p shadow of turning.

18 14 Of his owne q will begate he us with the word of trueth, that we should be as the r first fruits of his creatures.

19 Wherefore my deare brethren, ✻ let every

d That wherewith your faith is tryed, to wit, those manifolde temptations. 6 The third argument propounded in maner of an exhortation, that true and continuall patience may be discerned from fained and for a time. The crosse is as it were the instrument wherewith God doeth polish and fine us. Therefore the worke and effect of afflictions, is the perfecting of us in Christ. 5 An answere to a privy objection: It is easily sayd, but it is not so easily done. He answereth that we needein this case a farre other maner of wisedome, then the wisedome of man, to iudge those things best for us, which are most contrary to the flesh: but yet we shall easily obtaine this gift of wisedome, if we aske it rightly, that is, with a sure confidence of God, who is most bountifull and liberall.

e By wisedome he meaneth the knowledge of that doctrine whereof mention was made before, to wit, where fore we are afflicted of God, and what fruit we have to reape of affliction. ✣ Mat. 7, 7 mar. 11, 24. luk. 11, 9. iob 14. 13. and 16. 23. f Why then, what neede other Mediatour? 6 A digression or going aside from his matter, against prayers which are conceived with a doubting minde, whereas we have a certaine promise of God, and this is that second part of the Epistle. g In all his thoughts and his deeds.

7 He returneth to his purpose, repeating the proposition, which is, that we must reioyce in the crosse, for it doeth not presse us downe, but exalt us. h Who is afflicted with povertie, or contempt, or with any kind of calamitie. 8 Before he concludeth, he giveth a doctrine contrary to the former: to wit, how we ought to vse prosperitie, which is plentie of all things: to wit, so that no man therefore please himselfe, but be so much the more voide of pride. i Who hath all things at his will.

9 An argument taken of the verie nature of the things themselves, for that they are most vaine and uncertaine.

✣ Esa. 40, 6. 1. Pet. 2, 24.

k Whatsoever he either purposeth in his mind, or doeth.

10 The conclusion: Therefore we must patiently beare the crosse: and he addeth a fourth argument, which comprehendeth the summe of all the former, to wit, because we come by this way to the crowne of life, but yet of grace according to the promise.

✣ Iob 5. 17.

l Affliction where, by the Lord tryeth him.

m The third part of this Epistle, wherein he desendeth from outward tentations, that is, from afflictions, whereby God trieth us, to inwarde, that is, to those lustes whereby we are stirred up to doe evill. The summe is this: Every man is the author of these temptations to himselfe, and not God: for wee beare about in our bosomes that wicked corruption, which taketh occasions by what meanes soever, to stirre up evill motions in us, whence out at length proceed wicked doing, and in conclusion followeth death the iust reward of them. m When he is provoked to doe evill. 12 Here is a reason shewed, why God cannot bee the authour of evill doing in us, because hee defireth not evill.

n By sinne is meant in this place actuall sinne. 13 Another reason taken of contraries: God is the authour of all goodnes, and so, that hee is alwayes like himselfe: how then can he be thought to be authour of evill? o From him who is the fountaine and authour of all goodnesse. p Hee goeth on the metaphore: for the sunne by his manifold and sundrie kindes of turning, maketh houres, dayes, monethes, yeeres, light & darkenesse. 14 The fourth part concerning the excellencie & fruite of the worde of God. The summe is this: we must beare the worde of God most carefully and diligently, seeing it is the seede, wherewith God of his free favour and love hath begotten us unto himselfe, picking us out of the number of his creatures. And the Apostle condemneth two faultes, which doe greatly trouble us in this matter, to wit, for that we so please our selves, that wee had rather speake our selves then heare God speaking: yea, we snuffe and are angrie when we are reprehended: against which faults, hee setteth a peaceable and quiet mind, and such an one as is desirous of puritie. q This is it which Paul calleth gracious favour, and good will, which is the fountaine of our salvation.

r As it were an holy kind of offering, taken out of the residue of men.

man

man be ſwift to heare, ſlowe to ſpeake, *and* ſlowe to wrath.

20 For the wrath of man doeth not accompliſh the righteouſneſſe of God.

21 Wherefore lay apart all filthineſſe, and ſuperfluitie of malicioufneſſe, *and* receive with meekeneſſe the word that is graffed in you, which is able to ſaue your ſoules.

22 ✠ 15 And be yee doers of the word, and not hearers onely 16 deceiving your owne ſelues.

23 17 For if any heare the word, and doe it not, he is like unto a man, that beholdeth his u naturall face in a glaſſe.

24 For when he hath conſidered himſelfe, hee goeth his way, and forgetteth immediatly, what maner of one he was.

25 But who ſo looketh in the perfect lawe of liberrie, and continueth *therein*, hee not being a forgetfull hearer, but a doer of the worke, ſhalbe bleſſed in his x deed.

26 18 If any man among you ſeeme religious, and refraineth not his tongue, but deceiveth his owne heart, this mans religion *is* vaine.

27 19 Pure religion and undefiled before God, even the Father, is this, to z viſit the fatherleſſe, and widowes in their adverſitie, *and* to keepe himſelfe unſpotted of the world.

8 4 But if ye fulfill the † royall Law according to the Scripture, *which ſaieth*, Thou ſhalt love thy neighbour as thy ſelfe, ye doe well.

9 But if yee regard the perſons, ye commit ſinne, and are rebuked of the Law, as tranſgreſſours.

10 5 For whoſoever ſhall keepe the whole Law, *and* yet faileth in one *point*, he is guiltie of all.

11 6 For he that ſaid, Thou ſhalt not commit adulterie, ſayd alſo, Thou ſhalt not kill. Nowe though thou doeſt none adulterie, yet if thou killeſt, thou art a tranſgreſſour of the Law.

12 7 So ſpeake ye, and ſo doe, as they that ſhall be iudgeth by the Law of libertie.

13 For there ſhall be condemnation mercileſſe to him that ſheweth not b mercie, and mercie reioycerh againſt condemnation.

14 8 What availeth it my brethren, though a man ſaith, he hath faith, when he hath no workes? can that faith ſaue him?

15 9 For if a brother or a ſiſter be naked and deſtitute of dayly food,

16 And one of you ſay unto them, Depart in peace? warme your ſelves, and fill your bellies, notwithſtanding ye give them not thoſe things, which are needfull to the bodie, what helpeth it?

17 Even ſo the faith, if it have no workes, is dead in it ſelfe.

18 But i ſome man might ſay, Thou haſt the faith, and I have workes: ſhew me thy faith out of thy workes, and I will ſhewe thee my faith by my workes.

19 10 Thou beleeveſt that there is one God: thou doeſt well: the devils alſo beleeve it, and tremble.

20 11 But wilt thou underſtand, O thou vaine man, that the faith *which is* without workes, is dead?

21 Was not Abraham our father k iuſtified through workes, ✠ when he offered Iſaac his ſonne upon the altar?

22 Seeſt thou not that the faith l wrought with his workes? and through the workes was the faith made m perfect.

23 And the Scripture was n fulfilled which ſaieth, ✠ Abraham beleeved God, and it was imputed unto him for righteouſneſſe: and hee was called the friend of God.

MY 1 brethren, have not the faith of our a glorious Lord Ieſus Chriſt ‖ in reſpect of perſons.

2 For if there come into your company a man with a gold ring, and in goodly apparell, and there come in alſo a poore man in vile raiment,

3 And yee have a reſpect to him that weareth the gay cloathing, and ſay unto him, Sit thou here in a b goodly place, and ſay unto the poore, Stand thou there, or ſit here under my ſtoolſtoole,

4 Are ye not partiall in c your ſelves, and are become Iudges of evill thoughts?

5 2 Hearken my beloved brethren, hath not God choſen the d poore of this world *that they ſhould be* rich in faith, and heires of the kingdome which he promiſed to them that love him?

6 But ye have deſpiſed the poore. 3 Doe not the rich oppreſſe you by tyranny, and doe they not draw you before the iudgement ſeats?

7 Doe not they blaſpheme the worthy Name after which ye be e named?

1 *That which God appointeth.*

2 *By meekeneſſe, he meaneth modeſtie, and whatſoever is contrary to an hautie and proude ſtomacke.*

✠ *Matth. 7, 21. rom. 2, 13.*

15 Another admonition. Therefore is Gods word heard, that wee may frame our lives according to the prescript thereof.

16 He addeth reaſons, and thoſe moſt weighty: firſt, becauſe they that doe otherwiſe, doe very much hurt themſelves.

17 Secondly, becauſe they loſe the chiefeſt uſe of Gods word, which correct not by it the faults that they know.

u *He alludeth to that naturall ſpot, ſo which is contrary that puritie whereunto we are borne againe, the liuely image whereof we behold in the Law.*

x *Behaving himſelfe ſo: for workes ſhewe faith.*

18 The third admonition: The word of God preſcribeth a rule not onely to doe well, but alſo to ſpeake well.

y *The fountaine of all brabling, and curſed ſpeaking, and ſorcinelle, is this, that men know not themſelves.*

19 The fourth: the true ſervice of God ſtandeth in charitie toward our neighbours (eſpeciall ſuch as neede others helpe, as the fatherleſſe and widowes) and puritie of life.

z *To have a care of them, and to helpe them as much as we can.*

CHAP. II.

a Hee ſaith, that to have reſpect of perſons is not agreeable to Chriſts faith, 14 which to profeſſe in woras is not enough, unleſſe 15 we ſhewe it alſo in deedes of mercie and charitie. 21 after the example of Abraham.

‖ The fifth: Charitie which proceedeth from a true faith cannot ſtand with the accepting of perſons: which hee prooveth plainely by letting foorth their example, who with the reproach or diſdaine of the poore, honour the rich.

a *For if we know what Chriſts glory is, and eſteemed it as we ought to doe, there would not be ſuch reſpect of perſons as there is.*

✠ *Leuit. 2, 15. deut. 1, 17. and 16. 19. prou. 24, 23.*

b *In a worſhipfull and honourable place.*

c *Have yee not (which you ought not to doe) by this meanes with your ſelves iudged one man to be preferred before another?* 2 Hee ſheweth that they are perverſe and naughtie Iudges, which preferre the rich before the poore, by that that God on the contrary ſide preferreth the poore, whom he hath enriched with true riches before the rich.

d *The needie and wretched, and (if we meaſure it after the opinion of the world) the beriefi abiects of all men.* 3 Secondly, he prooveth them to be madde men: for that the rich men are rather to be holden execrable and curſed, conſidering that they perſecute the Church, and blaſpheme Chriſt: for hee ſpeaketh of wicked and prophane rich men, ſuch as the moſt part of them have bene alwayes, againſt whom hee ſetteth the poore and abiect.

e Word for word, which is called upon of you.

4 The concluſion: Charitie which God preſcribeth cannot agree with the accepting of perſons, ſeeing that we muſt walke in the kings high way.

f *The Law is ſaid to be royall and like the Kings high way, for that it is plaine and without turnings, and that the Law calleth every one our neighbour, without reſpect, whom we may helpe by any kind of duety.*

5 A newe argument to prooue the ſame concluſion: They do not love their neighbours, which neglect ſome, and ambitiouſly honour other: for he doeth not obey God, which curteth off from the commandements of God that, that is not ſo commodious for him, nay he is rather guiltie generally for the breach of the whole Lawe, although he obſerve the reſidue.

g *Not that all ſinnes are equall, but becauſe in that breaketh one title of the Law offendeth the maieſtie of the Lawe giver.*

6 A proofe: becauſe the Lawemaker is alwayes one and the ſelfe ſame, and the body of the Law cannot be divided.

7 The concluſion of the whole treatiſe: we are upon this condition delivered from the curſe of the Law by the mercie of God, that in like ſorte we ſhould maintaine and cheriſh charitie and good will one towardes another, and who ſo doeth not ſo, ſhall not taſte of the grace of God.

h *He that is hard and curſt to againſt his neighbour, or elſe helpeth him not, he ſhall find God an hard and rough Iudge to himſelfe ward.*

8 The fifth place which hangeth verie well with the former treatiſe, touching a true and lively faith. And the propoſition of this place is this: faith which bringeth not foorth workes, is not that faith whereby wee are iuſtified, but an image of faith: or elſe this, they are not iuſtified by faith, which ſhewe not the effects of faith.

9 The firſt reaſon taken of a ſimilitude: If a man ſay to one that is hungrie, Fill thy bellie, and yet giveth him nothing, this ſhall not be true charitie: ſo if a man ſay he beleeveth, and bringeth forth no workes of his faith, this ſhall not be a true faith: but a certaine dead thing ſet out with the name of faith, whereof no man hath to brag, unleſſe he will openly incurre reprehenſion, ſeeing that the cauſe in underſtood by the effects.

i Nay, thus may every man beare downe the pride.

10 Another reaſon taken of an abſurditie: If ſuch a faith were the true faith whereby we are iuſtified, the devils ſhould be iuſtified: for they haue that, but yet notwithſtanding they tremble, and are not iuſtified therefore, neither is that faith a true faith.

11 The third reaſon from the example of Abraham, who no doubt had a true faith: but hee in offering his ſonne, ſhewed himſelfe to have that faith which was not void of workes, and thetefore he received a true teſtimonie when it was ſaid, that faith was imputed to him for righteouſneſſe.

k Was he not by his workes knowen and found to be iuſtified? for he ſpeaketh not here of the cauſes of iuſtification, but by what effects we may know that a man is iuſtified.

✠ Geneſ. 22, 10. l Was effectuall and fruitfull with good workes.

m That the faith was declared to be a true faith, and that by workes.

n Then way the Scripture fulfilled, when it appeared plainely, how truely it was written of Abraham. ✠ Geu. 25, 6. rom. 4, 3. galat. 3, 6.

24 12 Ye see then how that of workes a man is o iustified, and not of p faith onely.

25 13 Likewise also was not ✣ Rahab the harlot iustified through workes, when she had receiued the messengers, and sent them out another way?

26 14 For as the body without the spirit is dead, even so the faith without works is dead.

12 The conclusion: he is onely iustified that hath that faith which hath workes following it.
o *It is proued to be iust.*
p *Of that dead and fruitles faith which you boast of.*

13 A fourth reason: taken from a like example of Rahab the harlot, who also prooued by her workes that she was iustified by a true faith. ✣ *Iosh.* 2. 1.

14 The conclusion repeated againe: faith which bringeth not forth fruits and works, is not faith, but a dead carcase.

CHAP. III.

3 The shewe that a Christian man must gouerne his tongue with the bridle of faith and charitie. 6 hee declareth the commodities and mischiefes that insue thereof. 15 and how much mans wisedome 17 differeth from heavenly.

MY q brethren, be not many masters, r knowing that wee s shal receiue the greater condemnation.

2 For in many things wee ‖ sinne all. If any man sinne not in word, he is a perfect man, and able to bridle all the body.

3 t Beholde, wee put bitters into the horses mouthes, that they should obey us, and wee turne about all their bodie.

4 Behold also the shippes, which though they be so great, and are driuen of fierce winds, yet are they turned about with a very small rudder, whithersoeuer the gouernour listeth.

5 Euen so the tongue is a litle member, and boasteth of great things: *u* beholde, howe great a thing a litle fire kindleth.

6 And the tongue is fire, *yea*, a b worlde of wickednesse: so is the tongue set among our members, that it defileth the whole bodie, and c setteth on fire the course of nature, and it is set on fire of hell.

7 For the whole nature of beasts, and of birdes, and of creeping things, and things of the sea is tamed, and hath bene tamed of the nature of man.

8 But the tongue can no man tame. *It is* an unruly euill, full of deadly poyson.

9 6 Therewith blesse we God euen the Father, and therewith curse we men, which are made after the 7 similitude of God.

10 8 Out of one mouth proceedeth blessing and cursing: my brethren, these things ought not so to be.

11 Doeth a fountaine send foorth at one place sweete *water* and bitter?

12 Can the figge tree, my brethren, bring forth olives, either a vine figges? so can no fountaine make both salt water and sweete.

13 9 Who is a wise man and endued with knowledge among you? let him shew by good conuersation his works in meekenesse of wisedome.

14 But if yee haue bitter enuying, and strife in your hearts, reioyce not, neither be lyars against the trueth.

2 The first part or place: Let no man vsurpe (as most men ambitiously doe) authority to iudge and censure others righteously.
3 A reason: Because they prouoke Gods seuerities against themselues, which do so curiously and rigorously condemne others, being themselues guiltie and faultie.
a *Vnlesse we forcease from this maistrilike and proud finding fault with others.*
‖ *Or, stumble.*
3 The seuenth place, touching the brideling of the tongue, inyoned with the former. so that it is manifest that there is no man which may not iustly be found fault withal, seeing it is a rare we vse to bridle the tongue.
4 He sheweth by two similitudes, the one taken from the bridles of horses, the other from the rudders of ships, how great matters may be brought to passe by the good moderation of the tongue.
5 On the contrary part he sheweth how great discommodities arise by the intemperancie of the tongue, throughout the whole world, to the ende that men may so much the more diligently giue themselues to moderate it.
b *An heape of all mischiefes.*
c *It is able to set the whole worlde on fire.*
6 Amongest other faults of the tongue, the Apostle chiefly reprooveth backbiting and speaking euill of our neighbours, euen in them especially which otherwise will seeme godly and religious.
7 Hee denieth by two reasons, that God can be praised by that man, that vseth cursed speaking, or to backbite: first because man is the image of God, which whosoeuer reuerenceth not doth not honour God himselfe.
8 Secondly because the order of nature which God hath set in things, will not suffer things that are so contrary the one to the other, to stande the one with the other.
9 The eight part which hangeth with the former, touching meekenesse of minde, against which he setteth enuie and a contentious minde. And in the beginning he stoppeth the mouth of the chiefe fountaine of all these mischiefes, to wit, a false perswasion of wisedome, whereas notwithstanding there is no true wisedome, but that is heavenly, and frameth our mindes to all kinde of true moderation and simplicitie.

15 This wisedome descendeth not from above, but *is* earthly, sensuall, and deuilish.

16 For where envying and strife *is*, there *is* sedition, and all maner of euill works.

17 But the wisedome that *is* from above, is first pure, then peaceable, gentle, easie to be intreated, full of d mercie and good fruites, without iudging, and without hypocrisie.

18 10 And the fruite of righteousnesse is sowen in peace, of them that make peace.

d *He setteth mercy against the fierce and cruell nature of man, and for with that heavenly wisedome bringeth forth good fruits, for he that is heavenly wise, referreth all things to Gods glory, and the profit of his neighbour.*

10 Because the world perswadeth it selfe that they are miserable which live peaceably and simply, on the contrary side the Apostle pronounceth that they shall at the length reape the harvest of peaceable righteousnes.

CHAP. IV.

1 Hee reckoneth up the mischiefes that proceede of the workes of the flesh. 7 Hee exhorteth to humilitie. 8 and to purge the heart 3 from pride, 10. backbiting, 14 and the forgetfulnesse of our owne infirmitie.

FRom 1 whence *are* warres and contentions among you? are they not hence, *euen* of your pleasures, that fight in your members?

2 Ye lust, and haue not: ye envie, and desire immoderately, and cannot obtaine: ye fight, and warre, and get nothing, 2 because ye aske not.

3 Ye aske, and receiue not, because ye aske amisse, that yee might lay the same on your pleasures.

4 3 Ye adulterers and adulteresses, know yee not that the amitie of the worlde is the enimitie of God? Whosoeuer therefore will be a friend of the world, maketh himselfe the enemie of God.

5 4 Doe ye thinke that the Scripture sayeth in vaine, The spirit that dwelleth in us, lusteth after enuie?

6 But *the Scripture* offereth more grace, *and* therefore saith, ✣ God resisteth the proude, and giueth grace to the humble.

7 ✣ 5 Submit your selues to God: resist the deuill, and he will flee from you.

8 Draw neere to God, and he will draw neere to you. Cleanse your hands, ye sinners, and purge your hearts, ye double minded.

9 6 Suffer afflictions, and sorow ye, and weepe: let your laughter be turned into mourning, and *your* ioy into a heavinesse.

10 * Cast downe your selues before the Lord, and he will lift you up.

11 7 Speake not evill one of another, brethren. He that speaketh evill of his brother, or hee that condemneth his brother, speaketh evill of the Law, and condemneth the Lawe: and if thou condemnest the Lawe, thou art not an observer of the Law, but a iudge.

1 He goeth on forward in the same argument, condemning certaine other causes of warres and contentions, to wit, vnbrideled pleasures, and immoderate lustes, by their effects for so much as the Lord doth worthily make them voyd, so that they bring nothing els to them in whom they are, but incurable torments.
2 He reprehendeth them by name, which are not ashamed to goe about to make God the minister and helper of their lusts and pleasures, in asking things which either are of themselves unlawfull, or being lawfull, take them to wicked purposes and vses.
3 An other reason why such vnbrideled lustes and pleasures are vtterley to be condemned, to wit, because that he that giueth himselfe to the worlds diuorceth himselfe from God, and breaketh the band of that holy and spirituall mariage.
4 The taking away of an obiection: Indeede our mindes runne headlong in to these vices, but wee ought so much the more diligently take heede of them: which care and studie shall not be in vaine, seeing that God resisteth the stubburne, and giueth that grace to the modest and humble that surmounteth all those vices. ✣ Prou. 3. 34. 1 peter. 5. 5. ✣ Ephes. 4. 27.
5 The conclusion: Wee must set the contrary vertues against these vices, and therefore whereas wee obeyed the suggestions of the deuill, wee must submit our mindes to God, and resist the deuill, with a certaine and assured hope of victorie: To be short, wee must employ our selues to come neere vnto God by puritie and sincerity of life.
6 Hee goeth on in the same comparison of contraries, and setteth against those prophane ioyes an earnest sorowe of minde, and against pride and arrogancie, holy modestie.
a *By this worde the Greciant meant an heavinesse ioyned with shamefastnesse, which is to be seene in a cast downe countenance, and folded as it were upon the ground.*
* 1. Pet. 5. 6.
7 Hee reprehendeth most sharpely another double mischiefe of pride: the one is in that the proude and arrogant will have other men to live according to their will and pleasure, and therefore they doe most arrogantly condemne whatsoever pleaseth them not: which thing cannot bee done without great injurie to our onely Lawe maker, for by this meanes his Lawes are found fault withall, as not circumspectly enough written, and men challenge that vnto themselves which properly belongeth to God alone, to binde by a Law vpon mens consciences.

11 There

* Rom. 14, 4.

12 There is one Lawgiver, which is able to save, and to destroy, * Who art thou that iudgest another man?

13 a Goe to now, ye that say, To day or to morrow wee will goe into such a citie, and continue there a yeere, and buy and sell, and get gaine,

14 (And yet ye cannot tell what *shallbe* to morrowe. For what is your life? It is euen a vapour that appeareth for a little time, and afterward vanisheth away.)

15 For that ye ought to say, ✣ If the Lord will, and if we live, we will doe this or that.

16 But now ye reioyce in your boastings: all such reioycing is evill.

17 * Therefore to him that knoweth how to do well, and doeth it not, to thim it is sinne.

a The other fault is this: that men doe so confidently determine upon these and those matters and businesses, as though that euery moment of their life did not depend of God.

✣ 1 Cor 4, 19.

9 The conclusion of all the former treatises: The knowledge of the will of God doeth not onely nothing at all profite, unlesse the life be answerable unto it, but also maketh the sinnes farre more grievous.

CHAP. V.

1 *He threatneth the rich with Gods severe iudgement, for their pride,* 7 *that the poore hearing the miserable end of the rich,* 8 *may patiently beare afflictions,* 12 *as Iob did,* 14 *even in their distresses.*

GOe 1 to nowe, yee rich men: weepe, and howle for your miseries that shal come upon you.

2 Your riches are corrupt, and your garments are moth eaten.

3 Your gold and silver is cankered, and the rust of them shallbe a witnesse against you, and shal eat your flesh, as *it were* fire. Ye have heaped up treasure for the last dayes.

4 Behold, the hire of the labourers, which have reaped your fieldes (which is of you kept backe by fraude) crieth, and the cries of them which have reaped, are entred into the a eares of the Lord of hoastes.

5 Yee have lived in pleasure on the earth, and in wantonnesse. Yee have b nourished your hearts, as in a c day of slaughter.

6 Yee have condemned, *and* have killed the iust, and he hath not resisted you.

1 He denounceth utter destruction of the wicked and prophane rich men, and such as are drowned in their riotousnesse, mocking at their foolish confidence when as there is nothing indeed more vaine then such things.

a *The Lord who is more mightie then ye are, hath heard them.*

b *Ye have pampered up your selves.*

c *The Hebrewes call a day that is appointed to solemne banketting, a day of slaughter or feasting.*

7 2 Bee patient therefore, brethren, unto the comming of the Lord. 3 Beholde, the husbandman waiteth for the, precious fruite of the earth, and hath long patience for it, untill hee receive the former, and the latter raine.

8 Be ye also patient therefore, and settle your hearts: for the comming of the Lord draweth neere.

9 4 d Grudge not one against another, brethren, least yee be condemned: 5 behold, the iudge standeth before the doore.

2 He applieth that to the poore, which he spake against the rich, warning them to wait for the Lords coming patiently, who will reuenge the injuries which the rich men doe them. 3 The taking away of an objection: Although his comming serve to linger, yet at the least we must follow the husbandmen, who doe patiently waite for the times that are proper for the fruites of the earth. And againe, God will not deferre the least iote of the time that he hath appointed. 4 Commendeth Christian patience, so that whereas other through impatience use to accuse one another, the faithfull on the contrary side complaine not although they receive injurie.

d By grudging, hee meaneth a certaine inward complaining which betokeneth impatience. 5 The conclusion: The Lord is at the doore, who will defend his owne, and revenge his enemies, and therefore we need not to trouble our selves.

10 6 Take, my brethren, the Prophets for an ensample of suffering adversitie, and of long patience, which have spoken in the name of the Lord.

11 Beholde, we count them blessed which endure. Yee have heard of the patience of Iob, and have knowen what e end the Lord *made*. For the Lord is very pitifull and mercifull.

12 7 But before all things, my brethren, ✣ sweare not, neither by heaven, nor by earth, nor by any other oathe: but let f your yea, be yea, and *your* nay, nay, least ye fall into condemnation.

13 8 Is any among you afflicted? Let him pray. Is any merry? Let him sing.

14 9 Is any sicke among you? Let him call for the Elders of the Church, and let them pray for him, and anoint him with ✣ g oyle in the h Name of the Lord.

15 And the prayer of faith shall save the sicke, and the Lord shall raise him up: and if he have committed i sinnes, they shallbe forgiven him.

16 10 Acknowledge your faultes one to another, and pray one for another, that ye may be healed: 11 for the prayer of a righteous man availeth much, if it be fervent.

17 * Helias was a man subject to like passions as we are, and he prayed earnestly that it might not raine, and it rained not on the earth for three yeeres and sixe moneths.

18 And he prayed againe: and the heaven gave rayne, and the earth brought forth her fruit.

19 12 Brethren, * If any of you hath erred from the trueth, and some man hath k converted him.

20 Let him know that hee which hath converted the sinner from going astray out of his way, shall save a soule from death, and shal hide a multitude of sinnes.

6 Because most men are wont to object, that it is good to repell iniuries by what meanes soever, he setteth against that, the examples of the Fathers, whose patience had a most happy end, because God as a most bounti. full Father, never forsaketh his.

e What end the Lord gave.

7 Because even the best men sometimes throughimpatience breake out into oathes sometime lesser, sometimes greater, the Apostle warneth us to detest such wickednesse, and to accustome our tongues to simple and true talke.

✣ Matth 5, 34.

f That that you have to say or affirme, speake or affirme it simply, and without an oathe: and that that you will denie, denie it simply and flatly.

8 He sheweth the best remedie against all afflictions, to wit, prayers which have their place both in sorrow and ioy.

9 Hee sheweth peculiarly, to what physicians especially wee must goe. When wee are diseased, to wit, to the prayers of the Elders, which then also couldе cure the bodie. (for so much as the gift of healing was then in force and take away the chiefest cause of sicknesses and diseases, by obteining for the sicke through their prayers and exhortations, remission of sinnes. ✣ Marke 6, 13. g This was a signe of the gift of healing: and nowe seeing wee have the gift no more, the signe is no longer necessary. h By calling on the Name of the Lord. i Hee hath reason in making mentions of sinnes, for diseases are for the most part sent because of sinnes. 10 Because God pardoneth their sinnes which confesse and acknowledge them, and not theirs which iustifie themselves, therefore the Apostle addeth, that wee ought freely to confesse one with another touching those inwarde diseases, that wee may helpe one another with our prayers. 11 Hee commendeth prayers by the effectes that come of them, that all men may understand that there is nothing more effectuall then they are, so that they proceede from a pure minde.

* 1. Kings 17, 1. and 18, 45. Iuke 4, 25. 12 The taking away of an objection: All reprehensions are not condemned, seeing that on the contrary part there is no thing more acceptable to God, then to call into the way a brother that was wandring out of the way. ✣ Matth. 8, 15. k Hath called him backe from his way.

THE FIRST EPISTLE GENERALL OF PETER.

1 *Hee extolleth Gods mercie shewed in Christ, which wee lay holde on by faith, and possesse through hope,* 10 *whereof the Prophets foretolde.* 13 *Hee exhorteth,* 15 *to renounce the world,* 23 *and their former life, and so wholly yeeld themselves to God.*

PETER an Apostle of IESVS CHRIST, to the strangers that dwell here and there throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,

1 Peter purposing to speake of the dueties of a Christian life, reasoneth first of the principles and beginning of all Christian actions, rising farre higher then nature, and carying us also farre above the same. For he sheweth that wee which are otherwise of nature sinners, were through the free mercie of God the Father first chosen from everlasting: then according to that everlasting decree, were by a certaine second creation made his sonnes in Christ his onely begotten, by whose Spirit we are inwardly changed, and by whose blood we also are reconciled, to the end that as Christ himselfe rose againe from the dead, we also might be received into that same heavenly and everlasting glory. a *Or according to the purpose of God, who never altereth nor changeth the same.* b *That being set apart from the rest of the wicked world, through the working of the holy Ghost, they should be consecrate to God, Ephes. 1, 5.*

through

through obedience and ſprinkeling of the blood of Ieſus Chriſt: Grace and peace be multiplied unto you:

3 Bleſſed *be* God, even the Father of our Lord Ieſus Chriſt, which according to his abounc *Everlaſting hope.* dant mercie hath begotten us againe unto a c lively hope by the reſurrection of Ieſus Chriſt from the dead,

To an inheritance immortall and undefiled, and that withereth not, reſerved in heaven for us.

5 2 Which are kept by the power of God through faith unto ſalvation, which is prepared to be ſhewed in the d laſt time.

6 Wherein ye reioyce, though now for a ſeaſon (if neede require) ye are in heavineſſe, through manifold tentations.

7 That the triall of your faith, being much more precious then golde that periſheth (though it be tried with fire) might be found unto *your* praiſe, and honour and glory at the e appearing of Ieſus Chriſt:

8 Whome yee have not ſeene, and yet love *him*, in whome nowe, though yee ſee him not, yet doe you beleeve, and reioyce with ioy unſpeakeable and glorious,

9 Receiving the ‖ end of your faith, *even* the ſalvation of *your* ſoules.

10 3 Of the which ſalvation the Prophets have inquired and ſearched, which prophecied of the grace that ſhould come unto you.

11 Searching when or what time the Spirit which teſtified before of Chriſt which was in them, ſhoulde declare the ſufferings *that ſhould come* unto Chriſt, and the glory that ſhould followe.

12 Unto whome it was revealed, that not unto themſelves, but unto us they ſhoulde miniſter the things which are ſhewed unto you by them which have preached unto you the Goſpell by the holy Ghoſt f ſent downe from heaven, the which things the Angels deſire to beholde.

13 4 Wherefore g girde up the loynes of your minde: be ſober, *and* truſt h perfectly on that grace 6 that is brought unto you, 7 in the revelation of Ieſus Chriſt,

2 Nowe hee ſheweth by what way wee come unto that glory, to wit, through all kinde of afflictions, wherein notwithſtanding faith maketh us ſo ſecure, that wee are not onely not overcome with ſorowe, but alſo through the beholding of God himſelfe (who otherwiſe is inviſible) with the eyes of faith are unſpeakeably ioyfull: becauſe all ſuch things, as they are but for a time, ſo are they not applied unto us to deſtroy us, but as it were by fire to purge us, and to make us perfite, that at the length we may obteine ſalvation.

d *This is that time which Daniel calleth the time of the ende, when as that great reſtoring of all things ſhalbe, which all creatures looke for, Rom. 8. 19.*

e *He ſpeaketh of the ſecond comming of Chriſt.* ‖ *Orverward.* 3 He putteth a difference betweene true faith, that is to ſay, that faith which onely hath an eye to the doctrine of the Prophets and Apoſtles, and falſe faith: Afterward hee maketh two degrees of one and the ſelfe ſame faith, according to the maner of the divers revelations, when as iudeede it is but one onely faith: Thirdly, he ſayth, that the preaching of the Apoſtles is the fulfilling of the preaching of the Prophets, although the latter end of it be as yet looked for of the very Angels. f He alludeth to the prophecie of Ioel, which was exhibited upon the day of Pentecoſt, in the Apoſtles, as it were in the firſt fruits of the holy Ghoſt, which this ſame our Peter declareth. *Act.* 2, 6. 4 Hee goeth from faith to hope, which is indeede a companion that can not be ſundred from faith: and he uſeth an argument taken of compariſon: We ought not to be wearied in looking for ſo excellent a thing, which the very Angels waite for with great deſire. g This is a borrowed ſpeach, taken of a common uſage amongſt them: for by reaſon that they woare long garments, they could not travaile unleſſe they girded up themſelves: and hence it is that Chriſt ſayde, Let your loynes be girded up. 5 He ſetteth forth very briefly, what maner of hope ours ought to be, to wit, continual, untill we enioy the thing we hope for: then, what we have to hope for, to wit, grace (that is, free ſalvation) revealed to us in the Goſpell, and not that, that men doe raſhly and fondly promiſe to themſelves. h Soundly and ſincerely. 6 An argument to ſtirre up our mindes, ſeeing that God doeth not wait till wee ſeeke him, but cauſeth ſo great a benefit to be brought even unto us.

7 Hee ſetteth out the end of faith, leaſt any man ſhould promiſe himſelfe, either ſooner or later that full ſalvation, to wit, the latter comming of Chriſt: and therewithall warneth us, not to meaſure the dignitie of the Goſpell according to the preſent ſtate, ſeeing that that which we are now, is not yet revealed,

14 8 As obedient children, not faſhioned your ſelves unto the former luſtes of your ignorance:

8 Hee paſſeth from faith and hope, to the fruites of them both, which are underſtoode in the name of obedience: And it conſiſteth in two things in renouncing our luſtes, and living godly: which luſtes have their beginning of that blindneſſe wherein all men are borne: but holineſſe proceedeth from the grace and favour of GOD, which adopteth us, and therefore regenerateth us, that the father and the children may be of one diſpoſition.

15 But as he which hath called you, is holy, ſo be ye holy in ✣ all maner of converſation,

16 9 Becauſe it is written, * Be ye holy, for I am holy.

✣ Luke 1. 75.

17 10 And if yee i call him Father, which without * reſpect of perſon iudgeth according to every mans worke, paſſe the time of your dwelling here in feare.

9 Hee ſheweth that ſanctification doeth neceſſarily follow adoption.

18 11 Knowing that yee were not redeemed with corruptible things, *as* ſilver and golde, from your vaine converſation, received by the traditions of the fathers,

19 ✣ But with the precious blood of Chriſt, as of a Lambe undefiled, and without ſpot.

✣ Levit. 11. 44. and 19 2. and 20. 7.

20 12 Which was ✣ ordeined before the k foundation of the world, but was declared in the laſt times for your ſakes,

10 As before he diſtinguiſhed true faith and hope from falſe, ſo doeth hee now obedience, ſetting the quicke and ſharpe ſight of God, againſt an outward maske,

21 Which by his meanes doe beleeve in God that rayſed him from the dead, and gave him glorie, that your faith and hope might be in God.

22 13 Having purified your ſoules in obeying the trueth through the Spirit, to * love brotherly without faining, love one another with a pure heart fervently:

23 Being borne anew, not of mortall ſeede, but of immortall, by the word of God, who liveth and endureth for ever.

24 14 For all ✣ ‖ fleſh *is* as graſſe, and all the glorie of man *is* as the floure of graſſe. The graſſe withereth, and the floure falleth away.

25 15 But the worde of the Lord endureth for ever: and this is the worde which is preached among you.

and earneſt reverence againſt vaine ſeveritie. i If you will be called the ſonnes of that Father. * Deu. 10, 17. rom. 2. 11. gal. 2. 6. 11 An exhortation, wherein hee ſetteth foorth the excellencie and greatneſſe of the benefite of God the Father, in ſanctifying us by the death of his owne Sonne. And hee partly ſetteth the purifying of the Lawe againſt the thing it ſelfe, that is, againſt the blood of Chriſt, and partly alſo mens traditions which hee condemneth as utterly vaine & ſuperſtitious, bee they never ſo olde and ancient. ✣ 1. Cor. 6. 20. and 7 23. hebr. 9. 14. 1. iohn 1, 7. revel. 1, 5. 12 The taking away of an obiection: what was done to the world before that Chriſt was ſent into the worlde? was there no holineſſe before, and was there no Church? The Apoſtle anſwereth, that Chriſt was ordeined and appointed to redeeme and deliver mankinde, before that mankinde was: much leſſe was there any Church without him before his comming into the fleſh: yet we are happieſt above the reſt, to whome Chriſt was exhibited indeede, in this that hee having ſuffered and overcome death for us, doeth nowe moſt effectually worke in us by the vertue of his Spirit, to create in us faith, hope, and charitie. * Rom. 16, 25. ephe. 3. 9. coloſ. 1. 26. 2. timoth. 1. 10. titus 1. 2. k From everlaſting. 13 He commendeth the practiſe of obedience, that is, charitie: earneſtly bearing into their heads againe, that he ſpeaketh not of any common charitie, and ſuch as proceedeth from that our corrupt nature, but of that whoſe beginning is the Spirit of God, which purifieth our ſoules through the worde layed holde on by faith, and ingendreth alſo in us a ſpirituall and everlaſting life, as God is moſt pure and truely living. * Chap. 2. 17. roman. 2. 10. epheſ. 4. 4. 14 * A reaſon why wee have neede of this heavenly generation, to wit, becauſe that men, bee their glorie never ſo great, are of nature wyde of all true and ſound goodneſſe. * Eſai. 40. 6. iames 1. 10. l The worde (fleſh) ſheweth the weakeneſſe of our nature, which is chiefly to bee conſidered in the fleſh it ſelfe. 15 Againe, leaſt any man ſhould ſeeke that ſpirituall force and vertue in fained imaginations, the Apoſtle calleth us backe to the worde of God: teaching us furthermore, that there is no other worde of the Lord to be looked for, then this which is preached, in which onely we muſt truſt.

CHAP.

CHAP. II.

1 *He exhorteth the newe borne in faith, to leade their lives answerable to the same:* 6 *and least their faith shoulde flagger, he bringeth in that which was foretolde touching Christ.* 11 *Then hee willeth them to be obedient to Magistrates,* 18 *and that they patiently beare adversitie after Christes example.*

WHerfore, ✣ 1 laying aside all maliciousnesse, and all guile, and dissimulation, and envie, and all evill speaking,

2 2 As * newe borne babes desire that sincere milke of the worde, that yee may growe thereby.

3 3 Because yee ‖ have tasted that the Lord *is* bountifull.

4 4 To whome comming as unto a living stone, disallowed of men, but chosen of God *and* precious.

5 Yee also as lively stones be made a spirituall house, 5 an holy ✣ Priesthood to offer up spirituall sacrifices acceptable to God by Iesus Christ.

6 6 Wherefore also it is conteyned in the Scripture. * Beholde, I put in Sion a chiefe corner stone, elect and precious, and hee that beleeveth therein, shall not be ashamed.

7 7 Unto you therefore which beleeve, it is precious: but unto them which be disobedient, the ✣ stone which the builders disallowed, the same is made the head of the corner,

8 And a ✱ stone to stumble at, and a rocke of offence, even *to them* which stumble at the worde, being disobedient, unto the which thing they were even ordained.

9 8 But yee are a chosen generation, a royall ✣ Priesthood, an holy nation, a people set at liber- * Exod.19.6.
tie, that ye should shew foorth the vertues of him that hath called you out of darkenesse into his marveilous light.

10 ✣ Which in time past were not a people, yet *are* now the people of God: which in time past were not under mercy, but now have obteined mercie. ✣ Hose.2.23. rom 9.25.

11 9 Dearely beloved, 10 I beseech you, as strangers and pelgrims, 11 absteine from fleshly lusts 9 He returneth to that generall exhortation.
12 which fight against the soule, 10 A reason why we ought to live holily, to wit, because we are
12 13 ✣ And have your conversation honest among the Gentiles, that they which speake evill of you as of evill doers, 14 may by *your* good * workes which they shall see, glorifie God in the day of b vilitation. citizens of heaven and therefore we ought to live according to the Lawes, not of this world, which is most corrupt, but of the heavenly citie, although we be strangers in the world.

13 15 * Therefore submit your selves unto c all manner ordinance of man 16 for the Lords sake, 17 whether it be unto the King, as unto the superiour, * Rom 13.1.
gala. 5.16.
11 Another argument: The children of God live not according to the flesh, that is, according to that corrupt nature, but according to the spirit. Therefore fleshly motions ought not to beare rule in us.

14 Or unto governours, as unto them that are sent of him, 18 for the punishment of evill doers, and for the praise of them that doe well.

15 19 For so is the will of God, that by well doing yee may put to silence the ignorance of the foolish men,

16 As free, and not as having the libertie for a cloake of maliciousnesse, but as the servants of God.

17 20 d Honour all men: ✱ love e brotherly fellowship, feare God, honour the King.

18 ✣ 21 Servants, be subiect to your masters with all feare, not onely to the good and courteous, but also to the froward. 12 The third argument: for although those lustes fight against us,

19 * 22 For this is thanke worthie, if a man

✱ Rom.6.4. ephes 4.23. col.3.8. hebr.12.1.

2 Having laid for the foundation the Spirit of God effectually working by the word, and having built thereupon three vertues which are the grounds of all Christian actions, to wit, faith, hope and charitie: now he proceedeth to a generall exhortation. the first member whereof is, that we flee all shewe, both of secret and also open malice.

3 The second is, that being newly begotten and borne of the new seede of the uncorrupt word, drawing and sucking greedily the same word as milke, we should more and more as it were growe up in that spirituall life.

a *Or, be-commeth new men.*

b *Or, dor vaste.*

And he calleth it, Syncere, not onely because it is a most pure thing, but also that we should take heede of them which corrupt it

3 He commendeth that spirituall nourishment for the soveereignesse and profite of it

4 He goeth on forward in the same exhortation, and useth another kinde of borowed speech alluding to the Temple Therefore he sayeth, that the companie of the faithfull is as it were a certaine holy and spirituall building, built of live y stones, the foundation whereof is Christ, as a lively stone sustaining all that are i yned unto him wi h his living vertue, and knitting them together with himselfe, although this so great a treasure be neglected of men. 5 Going forward in the same similitude, hee compareth us now to Priestes placed to this ende in that spirituall temple, that wee should serve him with spiri ual worship, that is, with holinesse and righteousnes: but as the temple, so is the Priesthood bui t upon Christ, in whom onely all ou spirituall offerings are accepted. ✣ Revel 1.6.

6 He prooveth it by the testimonie of the Prophet Esai. * Esai 28.16 rom.9.33.

7 By setting the most blessed condition of the believers, and the most miserable of the rebellious one against another, hee pricketh forward the beleevers, and triumpheth over the other: and also preventeth an offence which ariseth hereof, that none doe more resist this doctrine of the Gospell, then they which are chiefest amongst the people of God, as were at that time that Peter wrote these things, the Priestes and Elders and Scribes. Therefore he answereth first of all that there is no cause why any man should be astonished at this their stubbornesse, as though it were a strange matter, seeing we have beene forewarned so long before, that it should so come to passe: and moreover, that it pleased God to create and make certaine to this selfe same purpose, that the Sonne of God might be glorified in their iust condemnation. Thirdly, for that the glory of Christ is hereby set foorth greatly whereas notwithstanding Christ remayneth the sure head of his Church, and they that stumble at him, fall downe and ouerthrow themselues and not Christ. Forthly, although they be created to this ende and purpose, yet their fall and decay is not to be attributed to God, but to their owne obstinate stubbornesse which commeth betweene Gods decree and the execution thereof or their condemnation, and is the true and proper cause of their destruction. ✣ *Psal.* 118 22. *matth* 21.42. *luther* 4.11. ✱ *Isaih.* 8.14. *rom* 9.33

8 The contrary member, to wit, he describeth the singular excellencie of the elect: and also lest any man should doubt whether hee be chosen or not, the Apostle calleth us backe to the effectuall calling, that is, to the voyce of the Gospell sounding both in our eares and minders by the outward preaching and Sacraments, whereby wee may certainely understand that everlasting decree of our salvation, (which otherwise is most secret and hidden) and that through he onely mercy of God, who freely chuseth and calleth vs Therefore this onely remaineth, sayth he, that by all meanes possible wee set foorth so great goodnesse of the most mightie God.

yet they cease not to fight against our salvation. 13 The fourth argument: taken of the profit of so doing: for by this meanes wee provide for our good name and estimation, whilest wee compell them at length to change their minders, which speake evill of us. ✱ *Chap.* 3. 16. 14 The fifth argument, which also is of great force: Because the glory of God is greatly set foorth by that meanes whilest by example of our honest life, even the most prophane men are brought unto God, and submit themselves unto him. ✱ Matth. 5, 16. b *When God shall also have mercy on them.* 15 That which he speake generally, he now expounded by parts, describing severally every mans duety And first of al he speaketh of obedience which is due both to the Lawes, and also to the Magistrates both higher and lower,

✣ Rom. 13. 1. c *By ordonnances, is meant the framing and ordering of civill government: which hee calleth ordinance of man, not because man invented it, but because it is proper to men.* 16 The first argument: because the Lord is the authour and reuenger of this policie of men, that is, which is set amongst men: and therefore the true seruants of the Lord must abour all others be diligent obseruers of this order.

17 He preuenteth a cauill which is made by some, that say they will obey K ngs and the higher Magistrates, and yet contemne their ministers: as though their ministers were not armed with their authoritie which sent them. 18 The second argument taken of the end of this order, which is not onely most profitable, but also very necessary: seeing that by this meanes vertue is rewarded, and vice punished: wherein the quietnesse and happinesse of this life consisteth. 16 Hee declareth the first argument more amply, shewing that Christian libertie doeth amongst all things (suit, or not at all consist herein, to wit, to cast off the bridle of Lawes, (as at this time some altogether vnskilfull in the Kongdome of God reported) but rather in this, that living boldly according to the will of God, wee shou d make manifest to all men, that the Gospel is not a cloake for sinne and wickednesse, seeing we are so for from free, that yet we are still the seruants of God, and not of sinne. 20 He diuideth the ciuill life of man, by occasion of those things which he spake into two generall parts, to wit, into those duties which priuate men owe to priuate men, and especially the faithfull to the faithfull, and into that subjection wherby inferiours are bound to their superiours: but so, that Kings be not made equall to God, seeing that feare is due to God, and honour to Kings d *Be charitable and dutifull towardes all men.* ✣ *Chap.* 1. 22. *rom.* 12. 10. e *The assemblie and fellowship of the brethren, as Zach.* 12. 14 ✣ *Ephes.* 5 6 *colos.* 3 22. 21 He goeth to the duetie of seruants towards their masters, which he describeth with these words, that seruants submit themselues willingly and not by constraint, not onely to the good and courteous, but also to the froward and sharpe maisters ✱ 1. Cor. 7. 20. 22 The taking away of an objection: Indeed the condition of seruants is hard, especially if they haue froward masters, but this their subjection shal beare much the more acceptable to God, if his will prevaile more with seruants, then he masters iniuries.

for

for f conscience toward God endure griefe, suffering wrongfully.

20 For what praise is it, if when ye be buffeted for your faults, yee take it patiently? but and if when ye doe well, ye suffer *wrong* and take it patiently, this is acceptable to God.

21 23 For hereunto ye called: for Christ also suffered for you, leaving you an g example that ye should follow his steps.

22 * Who did no sinne, neither was there guile found in his mouth.

23 Who when he was reviled, reviled not againe: when hee suffered, he threatned not, but 24 committed it to him 25 that iudgeth righteously.

24 * 26 Who his owne selfe bare our sinnes in his body on the tree, that we being dead to sinne, should live in righteousnesse: by whose stripes ye were healed.

25 For ye were as sheepe going astray. but are now returned unto the Shepheard and Bishop of your soules.

f *Because he maketh a conscience of it to offered vnto him whose good will and appointment, he knoweth this iniurie is layd upon him.*

23 He mitigateth the righteousnesse of seruitude, while he sheweth plainely that Christ died also for seruants, that they should beare so much the more patiently this inequality betwixt men which are of one selfe-same nature. moreover seeing before them Christ that Lord of Lords for an example, he signifieth that they cannot but seeme too delicate, which shew themselves more grieved in bearing of iniuries, then Christ himselfe who was most iust, and most sharpely of all afflicted. and yet was most patient. g *vs borrowed a kinde of speech taken of painters and shoomasters.* * Esai 53.9. 1 Ioh 3.5. 24 He sheweth them a remedie against iniuries, to wit, that they commend their cause to God by the ensample of Christ 25 He seemeth now to turne his speech to masters, which beare also themselves a master and iudge in heaven: who will iustly revenge the iniuries that are done to seruants without any respect of persons. * Esai. 53.5. mat. 8.17 26 He calleth the seruants backe from the consideration of the iniuries which they are constrained to beare, to thinke upon the greatnesse and the end of the benefit receiued of Christ.

CHAP. III.

1 *That Christian women should not contemne their husbandes, though they be infidels.* 5 *He bringeth in examples of godly Women.* 8 *Generall exhortations.* 14 *patiently to beare persecution.* 15 *and boldly to yeeld a reason of their faith.* 18 *Christes example.*

LIkewise * 1 let the wives be subiect to their husbands: 2 that even they with obey not the word, may without the word be won by the conversation of the wives

2 While they behold your pure conversation which is with feare:

3 * 3 Whose apparelling let it not bee that outward, with broidered haire, and gold put about, or in putting on of apparell:

4 But let it bee the 4 hidden man of the heart, *which consisteth* in the incorruption of a meeke and quiet spirit, which is b before God a thing much set by.

5 4 For even after this manner in time past did the holy women, which trusted in God, tire themselves, and were subiect to their husbands.

6 As Sara obeyed Abraham, and * called him Sir: whose daughters ye are, while ye doe well, 5 not being afraid of any terrour.

7 * 6 Likewise ye husbands, c dwell with them as men of d knowledge, 7 giving e honour unto the woman, as unto the weakes f vessell, 8 even as they which are heires together of the g grace of life, 9 that your prayers be not interrupted.

f *The woman is called a vessell after the manner of the Hebrewes, because the husband vseth her as his fellow and helper to liue faithfully before God.*

8 The third argument: for that they are equall in that which is the chiefest (that is to say, in the benefit of eternall life) which otherwise are vnequall as touching the gouernance and conversation at home, and therefore they are not to be despised although they be weake.

8 10 Finally, be ye all of one mind: one suffer with another: love as brethren: *be* pittifull, *be* courteous.

9 * 11 Not rendring evill for evill, neither rebuke for rebuke: but contrariwise bleesse, 12 knowing that ye are thereunto called, that ye should be heires of blessing.

10 * 13 For if any man long after life, and to h see good dayes, let him refraine his tongue from evill, and his lips that they speake to guile.

11 * Let him eschew evill and doe good; let him seeke peace and follow after it.

12 For the eyes of the Lord *are* over the righteous, and his eares *are open* unto the prayers: and the i face of the Lord *is* against them that do evill.

13 14 And who is it that will harme you, if ye follow that which is good?

14 * Notwithstanding blessed *are ye*, if ye suffer for righteousnesse sake. 15 Yea, * feare not their k feare, neither be troubled.

15 But l sanctifie the Lord God in your hearts: 16 and be ready alwayes to give an answere to every man that asketh you a reason of the hope that is in you, with meekenesse and reverence.

16 Having a good conscience, that when they speake evill of you as of evill doers, they may be ashamed which slander your good conversation in Christ.

17 17 For *it is* better (if the will of God be so) that ye suffer for well doing, then for evill doing.

18 * 18 For Christ also hath once suffered for sinnes, 19 the iust for the vniust, 20 that he might

g *Of that gracious and free benefite wherevnto we haue euerlasting life giuen vs.*

9 The fourth argument. All brawlings and childings must be eschewed because they hinder prayers and the whole service of God, whereunto both the husband and the wife are equally called.

10 He returneth to common exhortations and commandeth concord and whatsoever things pertaine to

* Coloss. 3,18. ephes. 4.22.

1 In the third place he setteth forth the wives duetie to their husbands commanding them to be obedient.

2 He speaketh namely of them which had husbands that were not Christians, which ought so much the more be subiect to their husbands, that by their honest and chaste conversation they may give them to the Lord

* 1 Tim. 2.9.

3 He condemneth the riot and excesse of women and setteth forth their true apparelling such as is precious before God: to wit, the inward and incorruptible which consisteth in a meeke and quiet spirit. 4 Who hath his feare fastened in the heart: so that the bad man is set against the outward decking of the body. b Precious indeed, and so taken of God. 4 An argument taken of the example of women, and especially of Sara, who was the mother of all beleevers. * Gen. 18.12

5 Because women fare of nature fearefull, hee giveth them to vnderstand, that he requireth of them that subiection, which is not wrong out of them either by force or feare.

* 1 Cor. 7.3. 6 He teacheth husbands also their duties, to wit, that the more vnderstanding and wisedome they have, the more wisely and circumspectly they behave themselves. c Do all the duties of wedlocke. d The more wisedome the husband hath, the more circumspectly hee must behave himselfe in bearing those commodities, which through the womans weakenesse oft times cause trouble both to the husband and the wife. 7 The second argument, because the wife notwithstanding that she is weaker by nature then the man, is an excellent instrument of the man made to farre most excellent vses: whereupon it followeth that she is not therefore to be neglected because she is weake, but on the contrarie part she ought to be so much the more cared for. e Having an honest care of her.

* Psal. 34.13. 13 After cet obiection, But this our patience shall be nothing else but a flesching and hardening of the wicked to their wickednesse, to make them to set upon vs more boldly, and to destroy vs. (Nay saith the Apostle by the words of David) to liue without doing hurt, and to follow after peace when it fleeth away, is the way to the happie and quiet peace. And if to be any man be afflicted for doing iustly, the Lord maketh all things, and will in his time deliver the godly, whichcary unto him, and will destroy the wicked. *h Leade a blessed and happy life.* * Isai. 3.16. *i This word (Face) ast the maners of the Hebrewes, is taken vp (anger.)* 14 The second argument: when the wicked are provoked, they are more wayward: therefore they must rather be overcome with good turnes: And if they cannot be gotten by that meanes also, yet notwithstanding wee shall be blessed if we suffer for righteousnesse sake. * Matth 6.10. 15 A most certaine counsell in afflictions, be they never so terrible, to be of a constant minde, and to stand fast. But how shall we attaine unto it? If we sanctifie God in our minds and hearts, that is to say, if we rest upon him, as one that is Almighty, that loveth mankinde, that is good and true indeede. * Esai. 8, 12.13. *k Be not dismayed as they are. l Giue him all praise and glory, and hang onely on him.* 16 Hee will have us when we are afflicted for righteousnesse sake, to be carefull not for redeeming of our life either with denying or renouncing the truth, or with like violence, or any such meanes: but rather to give an account of our faith boldly, and yet with a meeke spirit, and full of godly reverence, that the enemies may not have any thing iustly to obiect, but may rather be ashamed of themselves. 17 A reason which standeth upon two generall rules of Christianitie, which notwithstanding all men allow not of. The one is, if we must needs suffer afflictions, it is better to suffer wrongfully then rightfully: the other is this because we are so afflicted, not by happe, but by the will of our God. * Rom. 5.6. 1.peter. 2.15. 18 A proofe of either of the rules, by the example of Christ himselfe our chiefe patterne who was afflicted, not for his owne sinnes (which were none) but for ours, and that according to his Fathers decree. 19 An argument taken of comparison: Christ the iust suffered for vs that are vniust, and shall it grieve vs that are vniust to suffer for the iustes cause? 20 Another argument being partly taken of things coupled together, to wit, because Christ bringeth vs to his Father that same way that he went himselfe, and partly from the cause efficient: to wit, because Christ is not onely set before us for an example to follow, but also hee holdeth us up by vertue in all the difficulties of this life, vntil he bring us to his Father.

21 Another argument taken of the happy end of theſe afflictions, wherein alſo Chriſt goeth before us both in example and vertues, as one who ſuffered moſt grievous torments even unto death, although but in one part onely of him, to wit, in the fleſh or mans nature, but yet became conqueror by the vertue of his divinity.

bring vs to God, 21 and was put to death concerning the m fleſh, but was quickened by the ſpirit.

19 22 By ‖ the which he alſo went, and preached vnto the ‖ ſpirits that *are* in priſon.

20 Which were in time paſſed diſobedient, when n once the long ſuffering of God aboade in the dayes of * Noe, while the Arke was preparing, wherein few, that is, eight o ſoules were ſaued in the water.

21 23 Whereof the baptiſme *that* now *is*, anſwering that figure, (*which is* not a putting away of the filth of the fleſh, but a confident demaunding with a good conſcience maketh to p God) ſaueth us alſo 24 by the reſurrection of Ieſus Chriſt.

22 Which is at the right hand of God, gone into heauen, to whom the Angels, and Powers, and might are ſubiect.

m As touching his manhood, for his body was dead, and his ſoule felt the ſorowes of death. 22 A ſecret obiection: Chriſt indeed might do this, but what is that to us? yet (ſaith the Apoſtle) for Chriſt hath ſhewed foorth this vertue in all ages both to the preſervation of the godly, were they never ſo few and miſerable, and to reuenge the rebellion of his enemies, as it appeareth by the hiſtorie of the flood: for Chriſt is he which in thoſe dayes (when God through his patience appointed a time of repentance to the world) was preſent not in corporall preſence, but by his divine vertue, preaching repentance even by the mouth of Noe himſelfe who then prepared the Arke, to thoſe diſobedient ſpirits which are now in priſon waiting for the full recompenſe of their rebellion, and ſaued thoſe fewe (that is, eight onely perſons) in the water. ‖ *By the vertue of which Spirit, that is to ſay of the diuinity: therefore this word, Spirit, cannot in this place be taken for the ſoule, vnleſſe we will ſay, that Chriſt was raiſed vp againe, and quickened by the vertue of his ſoule.* ‖ *He calleth them ſpirits, in reſpect of his time, not in reſpect of the time that they were in the fleſh.*

n This word (once) ſheweth that there was a ſtinted day appointed, and if that were once paſt, there ſhould be no more. * *Gen. 6. 14. mat. 24. 33. luke 17. 26.*

o Men. 23 A proportionall applying of the former example to the times which followed the comming of Chriſt: for that preſervation of Noe in the waters was a figure of our Baptiſme, not as though that materiall water of Baptiſme ſaveth us, as thoſe waters which bare up the Arke ſaued Noe, but becauſe Chriſt with his inward vertue, which the outward Baptiſme ſhadoweth, perſerveth us being waſhed, ſo that wee may call upon God with a good conſcience. *p The conſcience being ſanctified may freely call vpon God.* 24 That ſelfe ſame vertue, whereby Chriſt roſe againe, and now being caried into heauen, hath received all power, doeth at this day defend and preſerve us,

CHAP. IV.

1 He bringeth in Chriſts example, and applieth it, 6 to the mortifying of the fleſh, eſpecially commending Charity: 12 And ſo intreateth of patience. 17 That it is neceſſary that correction begin at the Church.

2 Hauing ended his digreſſion and riding from his matter, now he returneth to the exhortation which he brake off, taking occaſion by that which he ſaid touching the death, and reſurrection of Chriſt, ſo defining our ſanctification, that to be ſanctified, is all one as to ſuffer in the fleſh, that is to ſay: to leaue off from our wickednesſe and viciouſneſſe: and to riſe againe to God, that is to ſay, to be reuiued by the vertue of the holy Ghoſt that we may lead the reſt of our life which remaineth, after the will of God. 2 So much of this preſent life as remaineth yet to be paſſed ouer. * Epheſ 4. 22. 3 By putting us in minde of the diſhoneſty of our former life led in the filth of ſinne, he calleth us to earneſt repentance. b Wickedly and licentiouſly after the maner of the Gentiles. 3 That wee be not moued with the enemies perverſe and ſlanderous iudgements of us, wee have to ſet againſt them that laſt iudgement of God which remaineth for them, for none, whether they be then found liuing, or were dead before, ſhall eſcape it. c They thinke it a new and ſtrange matter. 4 A digreſſion becauſe hee made mention of the laſt generall iudgement. And he preuenteth an obiection, that ſeeing Chriſt came very lately, they may ſeeme to be excuſable which died before. But this the Apoſtle denieth, for (ſaith he) this ſelfe ſame Goſpell was preached vnto them alſo: (for he ſpeaketh vnto the Iewes) and that to the ſame end that I now preach it vnto you, to wit, that the fleſh being aboliſhed and put away (that is to ſay, that wicked and naughtie corruption which reigneth in men) ſhould ſuffer themſelues to be gouerned by the vertue of the Spirit of God.

FOraſmuch 1 then as Chriſt hath ſuffered for us in the fleſh, arme your ſelues likewiſe with the ſame mind, *which is*, that he which hath ſuffered in the fleſh, hath ceaſed from ſinne,

2 That he henceforward ſhould liue (as much time as 2 remaineth in the fleſh) not after the luſts of men, but after the will of God.

3 * 2 For it is ſufficient for us that we haue ſpent the time paſt of the life, after the luſt b of the Gentiles walking in wantonnes, luſts, drunkennes, in gluttony, drinkings, and in abominable idolatries.

4 3 Wherein it ſeemeth to them c ſtrange, that ye run not with them vnto the ſame exceſſe of riot; *therefore* ſpeake they euill *of you*.

5 Which ſhall giue account to him, that is ready to iudge quicke and dead.

6 4 For vnto this purpoſe was the Goſpell preached alſo vnto the dead, that they might be condemned according to men in the fleſh, but might liue according to God in the ſpirit.

7 5 Now the end of all things is at hand. Bee yee therefore ſober, and watching in prayer.

8 6 But aboue all things haue fervent loue among you: * for loue ſhall couer the multitude of ſinnes.

9 7 Be ye * harborous one to another, without grudging.

10 8 * Let euery man as he hath receiued the gift, miniſter the ſame one to another, 9 as good diſpoſers of the manifold grace of God.

11 10 If any man ſpeake, *let him ſpeake* as the words of God. If any man miniſter, *let him doe it* as of the ability which God miniſtreth, that God in all things may bee glorified through Ieſus Chriſt, to whom is praiſe and dominion for ever, and ever, Amen.

12 11 Dearely beloued, thinke it not d ſtrange 12 concerning the fiery triall, which is among you to proove you as though ſome ſtrange thing were come vnto you.

13 13 But reioyce, inaſmuch as ye are partakers of Chriſts ſufferings, that when his glory ſhall appeare, ye may be glad and reioyce.

14 * 14 If ye be railed upon for the Name of Chriſt, bleſſed *are ye*: for the e ſpirit of glorie and of God reſteth upon you: *which* on their part is evill ſpoken of, but on your part is glorified.

15 15 But let none of you ſuffer as a murtherer, or as a thiefe, or an evill doer, or as a buſiebody in other mens matters.

16 But if *any man ſuffer* as a Chriſtian, let him not be aſhamed: but let him glorifie God in this behalfe,

17 16 For the time *is come* that iudgement muſt begin at the houſe of God. 17 If it firſt *begin* at us, what ſhall the end be of them which obey not the Goſpel of God?

18 * And if the righteous ſcarcely bee ſaued,

5 He returneth to his purpoſe, vſing an argument taken from the circumſtance of the time, becauſe the laſt end is at hand, and therefore we muſt ſo much the more diligently watch and pray with true ſobrety of minde.

6 Hee commendeth charity of one toward another, becauſe it doeth as it were bury a multitude of ſinnes, and therefore preſerueth and maintaineth peace and concord: for they that loue one another, doe eaſily forgive one another their offences. * Prov. 10. 12.

7 Of all the duties of charity, he commendeth one, namely, which was at that time moſt neceſſary, to wit, hoſpitality, which he will haue to be voluntary and moſt curteous and bountifull. * Rom. 12. 13. Hebr. 13. 2.

8 He ſheweth the vſe of charity, to wit, that every man beſtow that gift which he hath received to the

profite of his neighbour. * Rom 12. 6. phil. 2. 14. 9 A reaſon, becauſe that what gift ſoever wee haue, we haue received it of God upon this condition, to be his diſpoſers and ſtewards. 10 He reckoneth up two kindes of theſe gifts as chiefe, to wit, the office of teaching in the Church, and the other Eccleſiaſticall functions, wherein two things ſpecially are to be obſerved, to wit, that the pure word of God bee taught, and whatſoever is done, be referred to the glorie of God the Father, in Chriſt, as to the proper marke. 11 Becauſe the croſſe is ioyned with the ſincere profeſſion of Religion the Apoſtle fitly repeateth that which hee touched before, warning us not to bee troubled at perſecutions and afflictions, as a newe and ſtrange thing. *d As though ſome new thing had befallen you, which you neuer thought of before.* 12 The firſt reaſon: becauſe the Lord meaneth not to conſume us with this fire (as it were) but to purge us of our droſſe, and make us perfite. 13 Another reaſon: Becauſe the afflictions of the godly and wicked differ very much, and chiefly in three points. Firſt, becauſe the godly communicate with Chriſt in their afflictions, and therefore ſhall in their time be partakers alſo of his glory. * Matth. 5. 10. 14 Secondly, becauſe, that although the infidels thinke farre otherwiſe, who in afflicting the godly, blaſpheme God, yet the godly in that they are ſo railed upon, are honoured of God with the true ſpirituall glory, and their adoption ſealed in them by the Spirit of God.

e By Spirit hee meaneth the gifts of the Spirit. 15 The third difference: for the godly are not afflicted for their evill doings, but for righteouſneſſe ſake as Chriſtians: whereby it commeth to paſſe that the croſſe, ſeeing it is a teſtimonie unto them of faith and righteouſneſſe, miniſtreth unto them not an occaſion of ſorow, but of vnſpeakeable ioy: now the Apoſtle propoundeth the third difference, vnder the forme of an exhortation. 16 The third reaſon becauſe the Lord of all, the world being eſpecially carefull for them of his houſhold, doeth therefore chaſtiſe them firſt of all, yea ſo that hee keepeth a meaſure in his greateſt ſeveritie: And as he hath alwayes vſed to doe heretofore, ſo doth he now ſpecially when as he exhibited himſelfe in perſon to his Church. 17 Leaſt the godly ſhould be offended and ſtumble at that vaine ſhadow of felicitie of the wicked, as though God were not the governour of the world, for that the wicked are in good caſe, and the godly in evill, the Apoſtle teacheth by an argument of a compariſon of them together, that God who ſpareth not his owne, but murmureth them vnder the croſſe, will at length in his time handle the rebellious and wicked farre otherwiſe, whom hee hath appointed to vtter deſtruction. * Pro. 11. 31.

where

where shall the ungodly and the sinner appeare?

19 12 Wherefore let them that suffer according to the will of God, commit their soules *to him* in well doing, as unto a faithfull Creator,

12 The conclusion. Seeing the godly are not afflicted by chance, but by the will of God, they ought not to despaire, but goe forward, notwithstanding in the way of holinesse and well doing, commending themselves to God their faithfull Creatour, that is to say, their Father.

CHAP. V.

1 Hee warneth the Elders not to usurpe authoritie over the Church, 5 willing the yonger sort to be willing to be taught and to be modest, 8 to be sober and watchfull to resist the cruell adversarie.

1 He describeth peculiarly the office of the Elders, that is to say, of them that have the care of the Church. 2 He useth a preface touching the circumstance of his owne person: to wit, that he as their companion, communeth with them not of matters which hee knoweth not, but wherein he is as well experienced as any, and propoundeth unto them no other condition, but that which he himselfe hath susteined before them, and doth still take the same paines, and also hath one selfe same hope together with them. 9 The first rule: Hee that is a shepherd, let him feed the flocke. *a He saith not, Offer for the quicke and dead, and sing patched shreds in a strange tongue, but (Feed.)* 4 The second: Let the shepherd consider, that the flocke is not his, but Gods. 5 The third: Let not the shepherds invade other mens flocks, but let them feed that which God hath committed unto them. 6 Let the shepherds governe the Church with the word and example of godly and unblameable life, not by constraint but willingly, not for filthie lucre, but of a reedy minde, not as Lords over Gods portion and heritage, but as his ministers. *b Which is the Christian people.* 7 That the shepherds minde be not overcome either with the wickednesse of men, of their cruelties, he warneth them to cast their eyes continually upon that chiefe Shepherd, & the crowne which is layd up for them in heaven. 8 Hee commendeth many peculiar Christian vertues, and especially modestie: which admonition all of us stand in need of, but especially the yonger sort, by reason of the untowardnesse and pride of that age.

THe 1 Elders which are among you, 2 I beseech which am also an Elder, and a witnesse of the sufferings of Christ, and also a partaker of the glory that shalbe revealed,

2 3 a Feed the 4 flocke of God, 5 which dependeth upon you, 6 caring for it not by constraint, but willingly: not for filthie lucre, but of a ready minde:

3 Not as though yee were Lords over *Gods* b heritage, but that yee may be ensamples to the flocke.

4 7 And when that chiefe Shepheard shall appeare, ye shall receive an incorruptible crowne of glory.

5 8 Likewise yee yonger submit your selves unto the Elders, and submit your selves every man one to another: * decke your selves inwardly in lowlinesse of minde: 9 for * God resisteth the proud, and giveth grace to the humble.

6 Humble * your selves therefore 10 under the mighty hand of God, that hee may exalt you in due time.

7 * Cast all your care on him: for hee careth for you.

8 11 Be sober, and watch: for * your adversary the devill as a roaring lyon walketh about, seeking whom he may devoure:

9 Whom resist stedfast in the faith, 12 knowing that the same afflictions are accomplished in your c brethren which are in the world.

10 13 And the God of all grace, which hath called us unto his eternall glory by Christ Iesus, after that ye have suffered a little, make your perfite, confirme, strengthen, and stablish *you*.

11 To him *be* glory and dominion for ever and ever, Amen.

12 14 By Silvanus a faithfull brother unto you as I suppose, have I written briefly, exhorting and testifying how that this is the true grace of God, wherein ye stand.

13 15 *The Church* that is at d Babylon elected together with you, saluteth you, and Marcus my sonne.

14 Greete yee one another with the * kisse of love. Peace *be* with you all which are in Christ Iesus, Amen.

2 Feed the flocke of God, that is, governe it with a willing minde.

3 Not as though ye were Lords, that is, not as though ye were Princes, or Tyrants.

4 Flocke. Hee calleth the Church a flocke, because it is gathered together by the voyce of the Pastour, and is governed by him.

5 Which. Hee sheweth that the Church is not governed by the Pastours, but by God, and that they are but his ministers.

6 Caring. Hee sheweth that the Pastours ought to have a care of the Church, and that they ought to be diligent.

7 Shepherd. Hee calleth Christ the Shepherd, because he governeth his Church by his word and Spirit.

8 Crowne. Hee sheweth that the Pastours shall receive a reward of their labours.

9 Because pride seemeth to many, to be the way unto the glory of this life, the Apostle witnesseth on the contrary side, that ignominie and shame is the reward of pride, and glory the reward of modestie.

* Rom. 12. 10.

9 Because proud and lofty spirits threaten the modest and humble, the Apostle warneth us to set the power of God against the vanitie of proud men, and to hang wholly upon his providence.

* Iames 4. 6.

* Iames 4. 10.

* Pſal. 55. 23.

10 Because those proud and lofty spirits threaten the modest and humble, the Apostle warneth us to set the power of God against the vanitie of proud men, and to hang wholly upon his providence.

matth. 6. 25. luke 12. 22.

11 The cruelnesse of Satan, who seeketh by all meanes to devoure us, is overcome by watchfulnesse and faith.

* Luke 22. 31.

12 The persecutions which Satan stirreth up are neither new nor proper to any one man, but from old and ancient time common to the whole Church, and therefore we must suffer that patiently wherein we have such & so many fellowes of our conflicts and combates. c Amongst your brethren which are dispersed throughout the world. 13 He sealeth up as it were with a seale, the former exhortation with a solemne prayer, against willing them to aske increase of strength at his hands of whom they had the beginning, and hope to have the accomplishment, to wit, of God the Father in Iesus Christ, in whom wee are sure of the glory of eternall life. 14 Continuance and perseverance in the doctrine of the Apostles, is the onely ground and foundation of Christian strength: Now the summe of the Apostles doctrine, is salvation freely given of God. 15 Familiar salvations. *d In that famous citie of Assyria where Peter the Apostle of the circumcision then was.* * Rom. 16. 16. 1 cor. 16. 20. 2 cor. 13. 12.

THE SECOND EPISTLE GENERALL OF PETER.

CHAP. I.

1 Having spoken of the bountifulnesse of God, 5 and of the vertues of faith, 6 He exhorteth them to holinesse of life. 12 And that his counsell may be the more effectuall. 14 He sheweth that his death is at hand, 16 and that himselfe did see the power of Christ, which he opened unto them.

1 A salutation wherein he giveth them to understand that he dealeth with them as Christs ambassadour, and otherwise agreeth with them in one selfe same faith which is grounded upon the righteousnesse of Iesus Christ our God and Saviour.

6 In that that God standing to his promises, shewed himselfe faithfull, and therefore iust unto us. 2 Faith is the acknowledging of God and Christ, from whence all our blessednesse issueth and flowed. 3 Christ setteth foorth himselfe to us plainely in the eternall life, wherein hee hath appointed to glorifie us, and also to godlinesse, in that he doeth furnish us with true vertue. *b He speaketh of Christ, whom hee maketh God, and the onely Saviour.* *c Vnto salvation.* *d This is the summe of true Religion, to be led by Christ to the Father, as it were by the hand.*

SImon 1 Peter a servant & an Apostle of Iesus Christ, to you which have obteined like precious faith with us by the a righteousnesse of our God and Saviour Iesus Christ.

2 Grace and peace be multiplied to you, 2 through the acknowledging of God, and of Iesus Christ our Lord,

3 3 According as his b divine power hath given unto us all things that *perteine* unto c life and godlinesse, through the d acknowledging of him that hath called us unto glory and vertue.

4 4 Whereby most great and precious promises are given unto us, that by them yee should be partakers of the e divine nature, in that ye flee the corruption, which is in the f world through g lust.

5 5 Therefore give even all diligence thereunto: h ioyne moreover vertue with your faith: and with vertue, knowledge:

6 6 And with knowledge, temperance: and with temperance, patience: and with patience, godlinesse:

4 An explication of the former sentence, declaring the causes of so great benefits, to wit, God and his free promise from whence all these benefits proceed, I say, these most excellent benefits, whereby we are delivered from the corruption of the world, (that is, from the wicked lustes which we cattle about us) and are made, after a sort like unto God himselfe. *e By the divine nature, he meaneth not the substance of the Godhead, but the partaking of these qualities whereby the image of God is restored in us.* *f In men.* *g For lust is the seate of corruption, and hath his seate even in our very bowels and inmost parts.* 5 Having layd the foundation (that is, having declared the causes of our salvation and especially of our sanctification) now he beginneth to exhort us to give our minde wholly to the true use of this grace. And he beginneth with faith without which nothing can please God, and hee warneth us to have it full fraught with vertue (that is to say) with good and godly meanes, being ioyned with the knowledge of Gods will, without which there is neither faith neither any true vertue. *h Supply also, and support or ayde.* 6 He reckoneth up certaine other principall vertues, whereof some pertaine to the first Table of the Law, others to the last.

7 And with godlineſſe, brotherly kindneſſe: and with brotherly kindneſſe, love.

8 7 For if theſe things be among you, and abound, they will make you that ye neither ſhallbe idle, nor unfruitfull in the acknowledging of our Lord Ieſus Chriſt:

9 For he that hath not theſe things is blinde, and i cannot ſee farre off, and hath forgotten that he was purged from his old ſinnes.

10 8 Wherefore, brethren, give rather diligence to make your calling and election ſure: for if yee doe theſe things, ye ſhall never fall.

11 For by this meanes an entring ſhallbe miniſtred unto you abundantly into the everlaſting kingdome of our Lord and Saviour Ieſus Chriſt.

12 9 Wherefore, I will not be negligent to put you alwayes in remembrance of theſe things, though that ye have knowledge, and be ſtabliſhed in the preſent trueth.

13 For I thinke it meet as long as I am in this k tabernacle, to ſtirre you up by putting you in remembrance.

14 Seeing I know that the time is at hand that I muſt lay downe this my tabernacle, even as our Lord Ieſus Chriſt hath * ſhewed me.

15 * I will endevour therefore alwayes, that ye alſo may be able to have remembrance of theſe things after my departing.

16 * 10 For wee followed not deceiveable fables, when we opened unto you the power, and comming of our Lord Ieſus Chriſt, but with our eyes we ſaw his maieſtie:

17 For he received of God the Father honour and glory, when there came ſuch a voyce to him from that excellent Glory, * This is my beloved Sonne, in whom I am well pleaſed.

18 And this voyce wee heard when it came from heaven, being with him in the holy mount.

19 11 We have alſo a moſt ſure word of the Prophets, 12 to the which ye doe well that yee take heed, as unto a light that ſhineth in a darke place, untill the l day dawne, and the m day-ſtarre ariſe in your hearts.

20 * 13 So that ye firſt know this, that no prophecie of the n Scripture is of any private interpretation:

21 For the prophecie came not in old time by the will of man: but o holy men of God ſpake as they were q mooved by the holy Ghoſt.

7 At theſe fruits doe ſpring from the true knowledge of Chriſt, ſo in like ſort the knowledge it ſelfe is ſoftered, and groweth by bringing forth ſuch fruits, inſomuch that he that is unfruitfull did either never know the true light, or hath forgotten the gift of ſanctification which hee hath received.

i *Heth. that hath not an effectuall knowledge of God in him, is blinde as touching the kingdome of God, for hee cannot ſee things that are afarre off, that is to ſay, heavenly things.*

8 The concluſion: Therefore ſeeing our calling and election is approoved by theſe fruits and is confirmed in us, and moreover ſeeing this is the onely way to the everlaſting kingdome of Chriſt, it remaineth that we caſt our minds wholly that way.

9 An amplifying of the concluſion ioyned with a modeſt excuſe, wherein he declareth his love towards them, and foretelleth them of his death, which is at hand.

k *In this body.*

* *Iohn 11.18.*

* *1.Cor.1.17. and 2.1.*

10 Another amplification taken both of the great certaintie and alſo excellencie of this doctrine, as whereof our Lord Ieſus Chriſt the Sonne of God is authour, whoſe glory the Apoſtle himſelfe both ſaw and heard. * Matth. 17.5. 11 The trueth of the Goſpel is hereby alſo maniſeſt, in that it agreeth wholly with the foretellings of the Prophets.

l The doctrine of the Apoſtles doeth not ſhut out the doctrine of the Prophets, for they confirme each other by each others teſtimonies: but the Prophets were as candles which gave light unto the blinde, untill the brightneſſe of the Goſpell beganne to ſhine. l *A mere full and open knowledge then was under the ſhadowes of the Law.*

m *That clearer doctrine of the Goſpell.* * *2.Tim.3.16.* 13 The Prophets are to be read, but ſo, that we aske of God the gift of interpretation: for hee that is the authour of the writings of the Prophets, is alſo the interpreter of them. n *He ioyneth the Scripture and prophecie together, to diſtinguiſh true prophecies from falſe.*

o *For all interpretation commeth from God.* p *The godly interpreters and meſſengers.* q *Inſpired of God: and theſe their motions were in very good order, and not ſuch as were the motions of the prophane ſoothſayers and foretellers of things to come.*

CHAP. II.

1 *Hee foretelleth them of falſe teachers,* 3 *whoſe wicked ſleights and deſtruction hee declareth.* 12 *Hee compareth them to brute beaſtes,* 17 *and to welles without water,* 20 *becauſe they ſeeke to withdrawe men from God to their olde filthineſſe.*

BUt 1 there were falſe prophets alſo among the a people, even as there ſhallbe falſe teachers among you: which privily ſtall bring in damnable hereſies, even denying the Lord that hath bought them, and bring upon themſelves ſwift damnation.

2 2 And many ſhall follow their deſtructions, by whom the way of trueth ſhall bee evill ſpoken of.

3 3 And through covetouſnes ſhall they with fained words make b merchandiſe of you, 4 whoſe condemnation long ſince reſteth not, and their deſtruction ſlumbereth not.

4 For if God ſpared not the * Angels that had ſinned, but caſt them downe into c hell, and delivered them into d chaines of darkeneſſe, to bee kept unto damnation:

5 Neither hath ſpared the e old world, but ſaved * Noe the eight *perſon* a f preacher of righteouſneſſe, and brought in the Flood upon the world of the ungodly,

6 And * turned the cities of Sodom and Gomorrhe into aſhes, condemned them and overthrew them, and made them an enſample unto them that after ſhould live ungodly,

7 And delivered iuſt Lot vexed with the uncleanly converſation of the wicked:

8 (For hee being righteous, and dwelling among them, in g ſeeing and hearing, h vexed his righteous ſoule from day to day with their unlawfull deeds.)

9 The Lord i knoweth to deliver the godly out of tentation, and to reſerve the unjuſt unto the day of iudgement under puniſhment:

10 5 And chiefly them that walke after the fleſh, in the luſt of uncleannеſſe, and deſpiſe gouvernement, *which are* bold, and ſtand in their owne conceit, and feare not to ſpeake evill of them that are in k dignitie.

11 Whereas the Angels which are greater both in power and might, give not railing iudgement againſt them before the Lord.

12 6 But theſe as naturall brute beaſts, led with ſenſualitie, and made to be taken, and deſtroyed, ſpeake evill of thoſe things which they know not, and ſhall periſh through their owne m corruption.

13 And ſhall receive the wages of unrighteouſneſſe, as they which count it pleaſure daylie to live deliciouſly. ‖ Spots *they are* and blots, delighting themſelves in their deceivings, n in feaſting with you.

1 As in times paſt there were two kinds of Prophets, the one true, the other falſe. ſo Peter foretelleth them that there ſhallbe ſome true and ſome falſe teachers in the Church, inſomuch that Chriſt himſelfe ſhalbe denied of ſome, which notwithſtanding ſhall call him redeemer.

a *Vnder the Law, while the ſtate and policie of the Iewes was yet ſtanding.*

2 There ſhall not onely be hereſies, but alſo many followers of them.

3 Covetouſneſſe for the moſt part is a companion of hereſie, and maketh merchandiſe even of ſoules.

b *They will abuſe you, and ſell you as they ſell cattell in a Faire.*

4 A comfort for the godly: God who caſt the Angels that fell away from him headlong into the darkeneſſe of hell, at length to be iudged, and who deſtroyed the olde world with the flood, and preſerved Noe the eight perſon, and who burned Sodome, and ſaved Lot, will deliver his elect from theſe errors, and will utterly deſtroy thoſe unrighteous.

* Ioh 4.18.

Iude 6.

c *So the Greekians called the deepe dungeon under the earth, which ſhould be appointed to torment the ſoules of the wicked in.* d *Bound them with darkeneſſe as it were with chaines; and by darkeneſſe, he meaneth that moſt miſerable ſtate of life, that is full of horrour.*

e *Which was before the Flood: not that God made a new world, but becauſe the world ſeemed new.* * *Gen.7.11.* f *For he ceaſed not for the ſpace of an hundreth and twentie yeeres to warne the wicked both by word and deed, what wrath of God hanged over their heads.* * *Gen.19.13.14.* g *Which way ſoever hee looked and turned his eares.* h *Hee had a troubled ſoule, and being vehemently grieved, lived a painfull life.* i *Hath bene long practiſed in ſaving and delivering the righteous.* 5 He goeth to another ſort of corrupt men, which notwithſtanding are within the boſome of the Church, which are wickedly given, and doe ſeditiouſly ſpeake evill of the authority of Magiſtrates, (which the Angels themſelves that miniſter before God, doe not diſpraiſe) A true and lively deſcription of the Romiſh Clergie (as they call it.) k *Princes and great men, be they never ſo highin authority.* 6 A lively painting out of the ſame perſons, wherein they are compared to beaſts, which are made to ſnare themſelves to deſtruction, while they give themſelves to fill their bellies. For there is no greater ignorance then is in theſe men, although they moſt impudently find fault with thoſe things which they know not: and it ſhall come to paſſe that they ſhall deſtroy themſelves as beaſtes, with thoſe pleaſures wherewith they are delighted, and diſhonour and defile the company of the godly. l *Made to this end to be a pray to others: ſo doe theſe men willingly caſt themſelves into Satans ſnares.* m *Their owne wicked manners ſhall bring them to deſtruction.* ‖ *Or, little rockes.* n *When as by being amongſt the Chriſtians in the holy bankets which the Church keepeth, they would ſeeme by that meanes to be true members of the Church, yet they are indeed but blots of the Church.*

14 7 Having eyes full of adulterie, and that cannot cease to sinne, beguiling unstable soules, they have hearts exercised with covetousnesse, *they are* the children of curse:

15 Which forsaking the right way, have gone astray following the way of * Balaam *the sonne* of Bosor, which loved the wages of unrighteousnes,

16 But he was rebuked for his iniquity: *for* the dumbe beast speaking with mans voyce forbade the foolishnesse of the Prophet.

17 * 8 These are o welles without water, *and* cloudes carried about with a tempest, to whom the p blacke darkenesse is reserved for ever.

18 For in speaking q swelling words of vanity, they r beguile with wantonnesse through the lusts of the flesh them that were s cleane escaped from them which are wrapped in errour,

19 Promising unto them liberty, and are themselves the * servants of corruption: for of whomsoever a man is overcome, even unto the same is he in bondage.

20 9 * For if they, after they have escaped from the filthinesse of the world, through the acknowledging of the Lord, and of the Saviour Iesus Christ, are yet tangled againe therein, and overcome, the latter end is worse with them then the beginning.

21 For it had bene better for them not to have acknowledged the way of righteousnesse, then after they have acknowledged it, to turne from the holy commandement given unto them.

22 But it is come unto them according to the true proverbe, * The dogge is returned to his owne vomit, and the sow that was washed, to the wallowing in the mire.

7 Hee condemneth those men, as shewing even in their behaviour and countenance an unmeasurable lust as making merchandise of the soules of light persons, as men exercised in all the crafties of covetousnesse, to be short, as men that sell themselves for money to corse the Sonnes of God after Balaams example, whom the dumbe beast reproved.
* Num. 22, 23.
* Iude 11.
§ Another note whereby they may be well knowne what manner of men they are, because they have inwardly nothing but either utterly wine or very burtfull although they make shew of some great goodnesse, but they shall not escape unpunished for it, because under pretence of false liberty, they draw men into most miserable slavery of sinne.

o *Which beast of knowledge and have nothing in them.* p *Most grosse darknesse.* q *They deceive men with vaine and smelling words.* r *They take them as fishes are taken with the hooke.* s *Vnfainedly and indeed cleane departed from Idolatrie.* * *Iohn 8, 34. rom. 6, 20.* 9 It were better never to have knowne the way of righteousnesse, then to turne backe from it to the olde filthinesse: and men that doe so are compared to dogs and swine. * Mat. 12, 45. hebr. 6: 4 * Prov. 16, 11.

CHAP. III.

1 *He sheweth that he writeth the same things againe.* 2 *Because they must often be stirred up.* 4 *because dangers hang over their heads through certaine mockers.* 8 *Therefore hee warneth the godly that they doe not after the iudgement of the flesh,* 12 *appoint the day of the Lord,* 14 *but that they thinke it alwayes at hand,* 15 *in which doctrine hee sheweth that Paul agreeth with him.*

THis 1 second Epistle I now write unto you, beloved, wherewith I stirre up, and warne your pure mindes,

2 To call to remembrance the words, which were tolde before of the holy Prophets, and also the commandement of us the Apostles of our Lord and Saviour.

3 * 2 This first understand, that there shall come in the last dayes, a mockers, which will walke after their lusts,

4 3 And say, Where is the promise of his comming? for since the Fathers died, all things continue alike from the beginning of the creation.

5 4 For this they willingly know not, that the heavens were of olde, and the b earth that was of the water, and by the water, by the word of God.

6 5 Wherefore the world that then was, perished, overflowed with the c water.

7 6 But the heavens and earth, which are now, are kept by the same word in store and reserved unto fire against the day of condemnation, and of the destruction of ungodly men.

8 7 Dearely beloved, be not ignorant of this one thing, that one day is with the Lord, * as a thousand yeeres, and a thousand yeeres as one day.

9 8 The Lord of that promise is not slacke (as some men count slackenesse) 9 but is patient toward us, and * would have no man to perish, but would all men to come to repentance.

10 10 But the day * of the Lord will come as a thiefe in the night, in the which the heavens shall passe away with a d noise, and the elements shall melt with heat, and the earth with the workes that are therein shall be burnt up.

11 11 Seeing therefore that all these things must be dissolued, what manner persons ought ye to be in holy conversation and godlinesse,

12 Looking for, and e hasting unto the comming of that day of God, by the which the heavens being on fire, shall be dissolued, and the elements shall melt with heate?

13 But wee looke for * new heavens, and a new earth, according to his promise, f wherein dwelleth righteousnesse.

14 Wherefore, beloved, seeing that yee looke for such things, be diligent that yee may bee found of him in g peace, without spot and blamelesse.

15 * And suppose that the long suffering of our Lord is salvation, 12 even as our beloved brother Paul according to the wisedome given unto him wrote unto you,

16 As one that in all *his* Epistles speaketh of these things: 13 among the ‖ which, some things are hard to be understood, which they that are unlearned and unstable, wrest, as they *doe* also other Scriptures unto their owne destruction.

17 Ye therefore beloved, seeing ye know these things before, beware, least, yee be also plucked away with the errour of the wicked, and fall from your owne stedfastnesse.

18 But grow in grace, and in the knowledge of our Lord and Saviour Iesus Christ: to him *be* glorie both now and for evermore. Amen.

1 The remedy against these wicked enemies both of true doctrine and holinesse, is to be sought for by the continuall meditation of the writings of the Prophets and Apostles.
* 1 Tim. 4, 1.
2 timoth. 3, 1.
Iude 18.
2 He voucheth the second comming of Christ against the Epicures by name.

a *Monstrous men, who will seeme wise by their contempt of God, and wicked boldnesse.*
3 The reason which these mockers pretend because the course of nature is all one as it was from the beginning: therefore the world is from everlasting, and shallbe for ever.
4 a He setteth against them the tradition of heaven and earth by the word of God. which these men are willingly ignorant of. b *Which appeared when the waters were gathered together into one place.*

5 Secondly, hee setteth against them the universall flood which was the destruction, as it were of the whole world.
c *For the waters returning into their former place this world, that is to say, this beauty of the earth which we see, and all living creatures which live upon the earth perished.*
6 Thirdly, he pronounceth that it shall not be harder for God to burne heaven and earth with fire in that day which is appointed for the destruction of the wicked (which thing he will also doe) then it was for him in time past to make them with his only word and afterward to overwhelme them with water.
7 The taking away of an objection: in that he seemeth to deferre this judgement a long season, in respect of us it is true but not before God with whom there is no time either long or short.
* Psalm 90, 4.
8 The Lord will surely come because he hath promised: and that neither sooner nor later then he hath promised.
9 A reason why the latter day commeth not out of hand, because God doeth patiently waite till the elect be brought to repentance, that none of them may perish. * Ezek. 8 32 and 33. 11. 1. tim. 2 4. 10 A very short description of the least distinction of the world, but in such sort as nothing could be spoken more gravely. Matth 24. 44. 1. Thess. 5, 2. revel. 3, 3. and 16, 15. d *With the violence as it were of a hissing storme.*
11 An exhortation to purity of life, setting before us that horrible judgement of God both to bridle our wantonnesse, and also to comfort us, so that we be found watching and ready to meet him at his comming. e *Hee reproveth patience of us, yet such patience as is not slothfull.* * *Esai 65, 17. and 66. 22 revelation 21, 1.* f *In which heavens.* g *That you may trie to your profite, how gentle and peaceable hee is.*
* Rom. 2, 4. 12 Pauls Epistles are allowed by the expresse testimonie of Peter.
13 There be certaine of these things obscure and darke, whereof the unlearned take occasion to overthrow some men that stand not fast, wresting the testimonies of the Scripture to their owne destruction. But this is the remedy against such deceit, to labour that wee may dayly more and more grow up and increase in the knowledge of Christ.
‖ *That is to say, among the which things for he affirmeth not here whether Pauls Epistles be plaine or darke, but saith, that amongst those things which Paul hath written of his Epistles, and Peter himselfe in these two of his owne, there are some things which cannot be easily understood, and therefore are of some drawne to their owne destruction: and this he saith to make us more attentive and diligent, and not remoove us from the reading of holy things, for to what end should they have written vaine speculations?*

THE FIRST FPISTLE GENERALL OF IOHN.

CHAP. I.

1 *Hee teſtifieth that he bringeth the eternall word, wherein is life, 5 and light.* 9 *God will be mercifull unto the faithfull, if groaning under the burden of their ſinnes, they learne to flee unto his mercy.*

THat 1 which was from the beginning, which we have a heard, which we have ſeene with theſe our eyes, which we have looked upon, and theſe hands of ours have handled of that b word of life.

2 (For that life was made manifeſt, and wee have ſeene it, and beare witneſſe, and c ſhew unto you that eternall life, which was with the Father, and was made manifeſt unto us.)

3 That *I ſay*, which we have ſeene and heard declare we unto you, 2 that yee may alſo have fellowſhip with us, and that our fellowſhip alſo may be with the Father and with his Sonne Ieſus Chriſt.

4 And theſe things write I unto you, that your ioy may be full.

5 3 This then is the meſſage, which we have heard of him, and declare unto you, that God * is light, and in him is no darkeneſſe.

6 If wee ſay that wee have fellowſhip with him, and walke in darkeneſſe, we lie, and doe not truely.

7 But if we walke in the d light as he is in the light, we have fellowſhip one with another, 4 and the * blood of Ieſus Chriſt his Sonne cleanſeth us from all ſinne.

8 5 * If we ſay that we have no ſinne, we e deceive our ſelves, and f trueth is not in us.

9 6 If we acknowledge our ſinnes, he is g faithfull and iuſt, to h forgive us our ſinnes, and to cleanſe us from all unrighteouſneſſe.

10 7 If wee ſay, wee have not ſinned, wee make him i a liar, and his k word is not in us.

1 He beginneth with the deſcription of the perſon of Chriſt, whom he maketh one and not two: and him both God from everlaſting (for he was with the Father from the beginning, and is that eternall life) and alſo made true man, whom Iohn himſelfe and his companions, both heard and beholde, and handled.

a I heard him ſpeake, I ſaw him me ſelfe with mine eyes, I handled with mine hands him that is very God, being made very man, and not I alone, but others alſo that were with mee.

b That ſame everlaſting word, by whom all things are made, and in whom onely there is life.

c Being ſent by him: and that doctrine is rightly ſaid to be ſhewed, for no man could ſo much as have thought of it, if it had not beene thus ſhewed.

2 The vſe of this doctrine is this, that all of us being coupled and ioyned together with Chriſt by faith, might become the Sonnes of God, in which thing onely conſiſteth all happineſſe. 3 Now he entreth into a queſtion, whereby we may vnderſtand that wee are ioyned together with Chriſt, to wit, if wee be governed by his light, which is perceived by the ordering of our life. And thus he reaſoneth, God is in himſelfe moſt pure light, therefore hee agreeth with them, which are lightſome, but with them which are darkeſome he hath no fellowſhip. * Iohn 8.12. d God is ſayd to be light of his owne nature, and to be in light, that is to ſay, in that everlaſting infinite bleſſednesſe: and wee are ſayd to walke in light, in that the beames of that light doe ſhine unto us in the world. 4 A digreſſion or going from the matter hee is in hand with to the remiſſion of ſinnes: for this our ſanctification which walke in the light, is a teſtimony of our ioyning and knitting together, with Chriſt: but becauſe this our light is very darke, wee muſt needes obtaine another benefit in Chriſt, to wit, that our ſinnes may be forgiven us being ſprinkled with his blood: and this in concluſion is the proppe and ſtay of our ſalvation. * Heb.9.28. 1 peter 1.19. revel.1.5. 5 There is none but needeth this benefit, becauſe there is none that is not a ſinner. * 1.kings 8.46. 2.chron.6.36. prou 20.9. e This place doeth fully refute that perfectneſſe, and workes of ſupererogation which the Papiſts dreame of. f So then Iohn ſpeaketh not thus for modeſties ſake, as ſome ſay, but becauſe it is ſo indeede. 6 Therefore the beginning of ſalvation is to acknowledge our wickednes, and to require pardon of him who freely forgiveth all ſinnes, becauſe he hath promiſed ſo to doe, and he is faithfull and iuſt. g So then our ſalvation hangeth upon the free promiſe of God, who becauſe he is faithfull and iuſt, will performe that which he hath promiſed. h Where are then our merits? for this is our true felicity. 7 A rehearſall of the former ſentence: wherein he condemned all of ſinne without exception, inſomuch that if any man perſwade himſelfe otherwiſe, he doeth as much as in him lieth, make the word of God himſelfe vaine and to no purpoſe, yea he maketh God a lyar, for to what end either in times paſt needed ſacrifices or now Chriſt and the Goſpel, if wee be not ſinners?

i They doe not onely deceive themſelves, but alſo are blaſphemous againſt God.

k His doctrine ſhall have no place in us, that is, in our hearts.

CHAP. II.

1 *Hee declareth that Chriſt is our mediatour and advocate,* 3 *and ſheweth that the knowledge of God conſiſteth in holines of life,* 12 *which appertaineth to all ſorts,* 14 *that depend on Chriſt alone:* 15 *Then having exhorteth them to contemne the world,* 18 *hee giveth warning that Antichriſts be avoided,* 24 *and that the knowyne trueth be ſtood unto.*

MY 1 little children, theſe things write I unto you, that ye ſinne not: and if any man ſinne, wee have an a Advocate with the Father, Ieſus Chriſt, the Iuſt.

2 And he is the b reconciliation for our ſinnes: and not for ours onely, but alſo for *the ſinnes* of the c whole world.

3 2 And hereby we are ſure that we d knowe him, e if we keepe his commandements.

4 3 Hee that ſaith, I knowe him, and keepeth not his commandements, is a liar, and the trueth is not in him.

5 4 But he that keepeth his word, in him is the f love of God perfect indeede: hereby wee know that we are in g him.

6 5 He that ſaith he remaineth in him, ought even ſo to walke as he hath walked.

7 6 Brethren, I write no new commandement unto you, but an old commandement, which yee have had from the beginning: this old commandement is that word, which ye have heard from the beginning.

8 7 Againe, a new commandement I write unto you, that h which is true in him: and alſo in you; for the darkenes is paſt, and that true light now ſhineth.

9 8 Hee that ſaith that he is in that light, and hateth his brother, is in darkenes, untill this time.

10 * He that loveth his brother, abideth in that light, and there is no occaſion of evill in him.

11 But he that hateth his brother, is in darkeneſſe, and walketh in darkeneſſe, and knoweth not whither hee goeth, becauſe that darkeneſſe hath blinded his eyes.

12 9 Little children, i I write unto you, becauſe your ſinnes are forgiven you for his k Names ſake.

1 It followeth not hereof that wee muſt give our wicked nature the bridle, or ſinne ſo much the more freely, becauſe our ſinnes are cleanſed away by the blood of Chriſt, but wee muſt rather ſoo much the more diligently reſiſt ſin. And yet we muſt not deſpaire becauſe of our weakeneſſe, for we have an Advocate and a purger, Chriſt Ieſus the iuſt, and therefore acceptable unto his father.

a *In that he nameth Chriſt he ſhutteth fourth all other.*

b *Reconciliation and interceſſion go together, to give us to underſtand that he is both advocate and hie Prieſt.*

c *For men of all ſorts, of all ages and all places, ſo that this benefit belongeth not to the Iewes onely, of whom he ſpeaketh, as appeareth verſ.7. but alſo to other nations.*

2 He returneth to the teſtimony of our coniunction with God, to wit, to ſanctification, declaring what it is to walke in the light, to wit, to keepe Gods commandements. Whereby it followeth that holines doeth not conſiſt in thoſe things which men have deviſed, neither in a vaine profeſſion of the Goſpel. d This muſt be vnderſtood of ſuch a knowledge, as hath faith with it, and not of a common knowledge. e For the tree is knowne by the fruit. 3 Holineſſe, that is, a life ordered according to the preſcript of Gods commandements how weake ſoever they be is of neceſſity ioyned with faith, that is, with the true knowledge of the Father in the Sonne. 4 Hee that keepeth Gods commandements, loveth God indeed. He that loveth God, is in God, or is ioyned together with God. Therefore hee that keepeth his commandements, is in him.

f Wherewith we love God. g Hee meaneth our coniunction with Chriſt. 5 Hee that is one with Chriſt, muſt needes live his life, that is, muſt walke in his ſteps. 6 The Apoſtle going about to expound the commandement of charity one toward another, telleth firſt, that when he vrgeth holineſſe bringeth no new trade of life (as they vſe to doe which deviſe traditions, one after another) but putteth them in minde of the ſame Law which God gave in the beginning, to wit, by Moſes, at that time that God began to give Lawes to his people. 7 Hee addeth that the doctrine indeed is old, but it is now after a ſort new both in reſpect of Chriſt, and alſo of us: in whom he through the Goſpel, engraveth his Law effectually, not in tables of ſtone, but in our mindes.

h Which thing (to wit, that the doctrine is new of which I write unto you) is true in him and in you. 8 Now he commeth to the ſecond Table, that is, to charitie one towards another, and denieth that that man hath true light in him, or is indeed regenerate and the ſonne of God, which hateth his brother: and ſuch an one wandreth miſerably in darkeneſſe, brag he of never ſo great knowledge of God, for that wittingly & willingly he caſteth himſelfe headlong into hell. * Chap.3.14. 9 Hee returneth againe from ſanctification to remiſſion of ſins, becauſe that free reconciliation in Chriſt is the ground of our ſalvation, whereupon afterwards ſanctification muſt be built as upon a foundation. i Therefore I write unto you, becauſe you are of their number whom God hath reconciled to himſelfe. k For his owne ſake: And in that he nameth Chriſt, he ſhutteth out all others, whether they be in heaven or earth.

10 He sheweth that this doctrine agreeth to all ages, and first of all speaking to old men, he sheweth that Christ and his doctrine are passing ancient, and therefore they be delighted with old things, nothing ought to be more acceptable unto them.
11 He advertiseth yong men, if they be desirous to shew their strength that they have a most glorious combat set beere before them, to wit, Satan the worst enemies, who must be overcome: willing them to be as sure of the victory as if they had already gotten it.
12 Finally, hee sheweth to children, that that true Father, from whom they have to looke for all good things, is set foorth unto them in the Gospel.
13 He addeth afterward in like order, as many exhortations as if he should say, Remember your fathers as I wrote even now, that the everlasting Sonne of God is revealed to us. Remember ye yong men, that that strength whereby I sayd that you put Satan to flight, is given you by the word of God, which dwelleth in you. 14 The world which is full of wicked desires, lusts or pleasures, and pride, is utterly hated of our heavenly Father. Therefore the Father and the world cannot be loved together, and this admonition is very necessary for greene and flourishing youth. l *Hee speaketh of the world, as it agree-eth not with the will of God, for otherwise God is said to love the world with an infinit love, John 3.16. that is to say, those whom he chose out of the world.* m *Wherewith the Father is loved.*
15 Hee sheweth how much better it is to obey the Fathers will, then the lusts of the world, by both their natures and unlike event. 16 Now he turneth himselfe to little children, which notwithstanding are well instructed in the summe of religion, and willeth them by diverse reasons to shake off slouthfulnesse, which is too too familiar with that age. n *He useth this word (little) not because he speaketh to children, but to allure them the more by using such sweet words.* 17 First, because the last time is at hande, so that the matter suffereth no delay. 18 Secondly because Antichrists, that is, such as fall from God, are already come, even as they heard that they should come. As it was very requisite to warne that unheedy and wariesse age of that danger. 19 A disgression against certaine offences and stumbling blocks, whereat that rude age especially might stumble and be shaken. Therefore that they should not be terrified with the foule falling backe of certaine, first he maketh plaine unto them, that although such as fall from God and his religion, had place in the Church, yet they were never of the Church, because the Church is the Company of the elect which cannot perish, and therefore cannot fall from Christ. o *So then the elect can never fall from grace.* 20 Secondly, he sheweth that these things fall out to the profite of the Church, that hypocrites may be plainely knowen. 21 Thirdly, he comforteth them to make them stand fast, insomuch as they are anointed of the holy Ghost with the true knowledge of salvation. p *The grace of the holy Ghost, and this is a borrowed kinde of speech taken from the anointings used in the Law.* q *From Christ who is peculiarly called holy.* 22 The taking away of an obiection. He wrote not these things as to men which are ignorant in religion, but rather as to them which doe well know the trueth, yet so farre foorth that they are able to discerne trueth from falshood. 23 He sheweth now plainely the false doctrine of the Antichrists, to wit, that either they fight against the person of Christ, or his office or both together, and at once. And they that doe so do in vaine boast and brag of God, for that in denying the Son, the Father also is denied. r *Is the true Messias.* s *They then are deceived themselves, and also doe deceive others, which say that the Turkes and other infidels worship the same God that we doe.* 24 The whole preaching of the Prophets and Apostles is contrary to that doctrine: Therefore it is utterly to be cast away and this wholly to beholden and kept, which leadeth us to seeke eternall life in the free promise, that is to say, in Christ alone, who is given us of the Father.

13 10 I write unto you fathers, because ye have knowen him that is from the beginning. 11 I write unto you, yong men, because ye have overcome that wicked one. 12 I write unto you, little children, because ye have knowen the Father.

14 13 I have written unto you fathers, because ye have knowen him that is from the beginning. I have written unto you, young men, because yee are strong, and the word of God abideth in you, and ye have overcome that wicked one.

15 14 Love not this l world, neither the things that are in this world. If any man love this world, the m love of the Father is not in him.

16 For all that is in this world, (*as* the lust of the flesh, the lust of the eyes, and the pride of life) is not of the Father, but is of this world.

17 15 And this world passeth away, and the lust thereof: but he that fulfilleth the will of God abideth ever.

18 16 n Little children, 17 it is the last time, 18 and as ye have heard that Antichrist shall come, even now there are many Antichrists: whereby we know that it is the last time.

19 19 They went out from us, but they were not of us: for if they had bene of us, o they should have continued with us. 20 But *this commeth to passe*, that it might appeare, that they are not all of us.

20 21 But yee have an p oyntment from that q Holy one, and know all things.

21 22 I have not written unto you, because ye know not the trueth: but because ye know it, and that no lie is of the trueth.

22 23 Who is a liar, but he that denieth that Iesus is r that Christ? the same is that Antichrist that denieth the Father and the Sonne.

23 s Whosoever denieth the Sonne, the same hath not the Father.

24 24 Let therefore abide in you that same which ye have heard from the beginning. If that which ye have heard from the beginning, shall remaine in you, ye shall also continue in the Sonne, and in the Father.

25 And this is the promise that hee hath promised us, *even* that eternall life.

25 The same Spirit which endueth the elect with the knowledge of the trueth and sanctifieth them, giveth them therewithall the gift of perseverance, to continue to the end.

26 25 These things have I written unto you, concerning them that deceive you.

27 But that t anointing which ye received of him, dwelleth in you: and ye u neede not that any man teach you: but as the same x anointing teacheth you of all things, and it is true and is not lying, and as it taught you, ye shall abide in him.

t *The Spirit which you have received of Christ, and which hath led you into all trueth.*

28 26 And now, little children, abide in him, that when he shall appeare, we way be bold, and not be ashamed before him, at his comming.

29 27 If ye know that he is righteous, know ye that he which doth righteously, is borne of him.

u *You are not ignorant of these things, and therefore I teach them not as things that were never heard of, but call them to your remembrance as things which you doe know.* x *He commendeth both the doctrine which they had embraced, and also highly praiseth their faith and the diligence of such as taught them, yet so, that hee taketh nothing from the honour due to the holy Ghost.*

26 The conclusion both of the whole exhortation, and also of the former treatise.
27 A passing over to the treatise following, which tendeth to the same purpose, but yet is more ample, and handleth the same matter after another order: for before hee taught us to goe up from the effects to the cause, and in this that followeth, he goeth downe from the causes to the effects. And this in the summe of this argument: God is the fountaine of all righteousnesse: and therefore they that give themselves to righteousnesse, are knowen to be borne of him, because they resemble God the Father.

CHAP. III.

1 Setting downe the inestimable glory of this that we are Gods sonnes, 7 he sheweth that newnesse of life must be testified by good workes, whereof charitie is a manifest token. 19 Of faith, 22 and praying unto God.

1 He beginneth to declare this agreement betweene the Father and the Sonne at the highest cause, to wit, at that free love of God towards us wherewith he so loveth us, that he also adopteth us to his children.
a *What a gift of how great love.*
b *That we should be the sonnes of God, and so that all the world may perceive we are so.*
a Before he declareth this adoption, he saith two things: the one, that this so great a dignity is not to be esteemed according to the iudgement of the flesh, because it is unknown to the world, for the world knoweth not God the Father himselfe. 3 The other: This dignity is not fully made manifest to our selves, much lesse to strangers, but we are sure of the accomplishment of it, insomuch that wee shall be like to the Sonne of God himselfe, and shall enioy his sight indeed, such as hee is now: but yet notwithstanding this is deferred untill his next comming. c *Like, but not equall.* d *For now we see as in a glasse, 1. Cor. 13. 12.* 4 Now he describeth this adoption, (the glory whereof as yet consisteth in hope) by the effect, to wit, because that whosoever is made the Sonne of God, endevoureth to resemble the Father in puritie. e *This word signifieth a likenesse, but not in equality.* 5 The rule of this puritie can from no whence els be taken but from the Law of God, the transgression whereof is that which is called sinne. f *Giveth not himselfe to pureneſſe.* g *A short definition of sinne.* 6 An argument taken from the materiall cause of our salvation: Christ in himselfe is most pure, & he came to take away our sinnes by sanctifying us with the holy Ghost. Therefore, whosoever is truely partaker of Christ, doeth not give himselfe to sinne: and so contrariwise he that giveth himselfe to sinne knoweth not Christ. * Isai. 53. 6. 9. 11. 1. Pet. 2. 22, 24. b *Hee is said to sinne, that giveth not himselfe to pureneſſe, and in him sinne reigneth, but sinne is said to dwell in the faithfull, and not to reigne in them.* 7 An other argument of things coupled together: Hee that liveth iustly, is iust and resembleth Christ that is iust, and by that is knowen to be the sonne of God.

1 1 Behold, 12 what love the Father hath given to us, that we should be b called the sonnes of God: 2 For this cause this world knoweth you not, because it knoweth not him.

2 3 Dearely beloved, now are we the sonnes of God, but yet it is not made manifest what wee shall be: and we know that when hee shalbe made manifest, we shall be c like him: for wee shall see him d as he is.

3 4 And every man that hath this hope in him, purgeth himselfe, even e as he is pure.

4 5 Whosoever f committeth sinne, transgreseth also the Law: for g sinne is the transgression of the Law.

5 6 And ye know that he was made manifest, that he might * take away our sinnes, and in him is no sinne.

6 Whosoever abideth in him, sinneth not: whosoever h sinneth, hath not seene him, neither hath knowen him.

7 7 Little children, let no man deceive you, hee that doeth righteousnesse, is righteous, as hee is righteous.

8 8 He that * committeth sinne, is of the i devill: for the devill k sinneth from the l beginning: for this purpose was made manifest that Sonne of God, that hee might loose the workes of the devill.

9 Whosoever is borne of God sinneth not: for his m seede remaineth in him, neither can hee sinne, because he is borne of God.

10 9 In this are the children of God knowen, and the children of the devill: whosoever doeth not righteousnesse, is not of God, 10 neither hee that loveth not his brother.

11 11 For this is the message that yee heard from the beginning, that * we should love one another.

12 12 Not as * n Cain *which* was of that wicked one, and slew his brother: 13 and wherefore slew he him? because his owne workes were evill, and his brothers good.

13 Marveile not my brethren, though this world hate you.

14 14 Wee know that we are translated from death unto life, because we loue the brethren: * he that loveth not *his* brother, abideth in death.

15 15 Whosoever hateth his brother, is a manslayer: and ye know that no manslayer hath eternall life abiding in him.

16 * 16 Hereby have we perceived love, that he laide downe his life for us: therefore we ought also to lay downe *our* lives for the brethren.

17 * 17 And whosoever hath this p worlds good, and seeth his brother have need, and q shutteth up his compassion from him, how dwelleth the love of God in him?

18 18 My litle children, let us not love in word, neither in tongue *onely*, but indeed and in trueth.

19 19 For thereby we know that we are of the trueth, 20 and shall before him assure our hearts.

20 For r if our hearts condemne us, God is greater then our heart, and knoweth all things.

21 21 Beloved, if our heart condemne us not, then have we boldnesse toward God.

22 * 22 And whatsoever we aske, wee receive of him, because wee keepe his commandements, and doe those things which are pleasing in his sight.

23 * This is then his commandement, that we beleeve in the Name of his sonne Iesus Christ, and love one another, as hee gave commandement.

24 * For hee that keepeth his commandements, dwelleth in him, and he in him: and hereby we know that he abideth in us, *even* by that f Spirit which hee hath given us.

* Iohn 6.23. and 17.3. * Iohn 13.34. and 15.10.

8 An argument taken of contraries: the devill is the authour of sinne, and therefore he is of the devill, or is ruled by the inspiration of the devill that serve sinne: and if he be the devils sonne, then is hee not Gods sonne: for the devill and God are so contrary the one to the other, that even the Sonne of God was sent to destroy the works of the devill. Therefore on the contrary side, whosoev r resisteth sinne, is the Sonne of God being borne againe of his spirit as of new seed, inso much that of necessity hee is now delivered from the slaverie of sinne.

* Iohn 8.44.

i *Resembleth the devill, as the childe doeth the father, and is governed by his spirit.*

k *He saith not, sinned, but sinneth, for he did nothing els but sinne.*

l *From the very beginning of the world.*

m *The holy Ghost is so called of the effect he worketh, because by his vertue and mighty working, as it were by seed, we are made new men.* 9 The conclusion, by a wicked life they are knowen which are governed by the spirit of the Devill, and by a pure life, which are Gods children. 10 Hee beginneth to commend charity towards the brethren, as another marke of the Sonnes of God. 11 The first reason, taken of the authority of God, which giveth the commandement. * Iohn 13.34. and 15.12. 12 An amplification, taken of the contrary example of Cain, which slew his brother. * Gen 4.8.

n *Hee bringeth forth a very fit and very old example, wherein we may behold both the nature of the sonnes of God, and of the sonnes of the devill, and what state and condition remaineth for us in this world: and what shall be the end of both at length.* 13 A short digression: Let us not marvaile that we are hated of the world for doing our duety, for such was the condition of Abel who was a iust person: and who would not rather be like him then Cain? 14 The second reason: Because charity is a testimony that we are translated from death to life: and therefore hatred towards the brethren is a testimony of death, and whosoever nourished it, deeth as it were foster death in bosome. o *Love is a token that we are translated from death to life, forasmuch as by the effects the cause is knowen.* * Chap. 2, 10. Ievit. 9, 27. 15 A confirmation: Whosoever is a murtherer, is in eternall death, who so hateth his brother, is a murtherer, therefore he is in death. And therevpon followeth the contrary. He that loveth his brother, hath passed to life, for indeed we are borne dead. Iohn 15, 13. ephes. 5.2. 16 Now hee sheweth how farre Christian charity extendeth, even so farre, that according to the example of Christ, every man forget himselfe, to provide for and helpe his brethren. * Luke 3.11. 17 Hee reasoneth by comparison: For if we are bound even to give our life for our neighbours, how much more are wee bound to helpe our brothers necessity with our goods and substance? p *Wherewith this life is sustained.* q *Openeth not his heart to him, nor helpeth him willingly and cheerfully.* 18 Christian charitie standeth not in wordes, but in deede, and proceedeth from a sincere affection. 19 Hee commendeth charitie by a triple effect: for first of all, by it wee know that wee are indeed the sonnes of God, as he sheweth before. 20 Thereof it commeth that wee have a quiet conscience, as on the contrary side he that thinketh that he hath God for a iudge, because he is guiltie to himselfe, either hee is never or els very rare quiet: for God hath a farre quicker sight then wee, and iudgeth more severely. r *If any evill conscience convinceth us, much more ought to the iudgements of God condemne us, who knoweth our hearts better then we our selves doe.* 21 A third effect also riseth out of the former, that in these miseries we are sure to be heard, because we are the sonnes of God, as we understand by the grace of sanctification which is proper to the elect.

* Matth. 21.22. Iohn 15 7 and 16. 25. chap. 5.14.

22 The conclusion: That faith in Christ, and love one towards another, are things ioyned together, and therefore the outward testimonies of sanctification must and do answer that inward testimony of the Spirit given unto us.

f *Hee meaneth the Spirit of Sanctification whereby we are borne anew, and live unto God.*

CHAP. IV.

1 *Having spoken somewhat touching the trying of Spirits:* 4 *For some speake after the world,* 5 *and some after God.* 7 *He returneth to charitie,* 11, 19 *and by the example of God he exhorteth to brotherly love.*

DEarely 1 beloued, beleeve not every a spirit, but trie the spirits whether they are of God: for many false Prophets are gone out into the world.

2 a Hereby shall yee know the Spirit of God, b Every spirit that confesseth that c Iesus Christ is come into the d flesh is of God,

3 And every spirit that confesseth not that Iesus Christ is come in the flesh, is not of God: but this is the *Spirit* of Antichrist, of whom yee have heard, how that he should come, and now already he is in this world.

4 3 Litle children ye are of God, and have overcome them: for greater is hee that is in you, then he that is in this world.

5 4 They are of this world, therefore spake they of this world, and this worlde heareth them.

6 5 We are of God, * hee that knoweth God, heareth us: hee that is not of God heareth us not. Hereby know we the e Spirit of trueth, and the spirit of error.

7 6 Beloved, let us love one another: 7 for love commeth of God, and every one that loveth is borne of God, and knoweth God.

8 Hee that loveth not, knoweth not God, 8 for God is love,

1 Taking occasion by the name of the Spirit, least love and charity should be separated from the worship of God, which chiefly dependeth of his true knowledge, he returneth to that which he spake in the second Chapter touching the taking heed of Antichrists. And he will have us here to take heed of two things: the one is, that seeing there be many false Prophets, we doe not lightly give credit to every man: the other is, that because many man teach false things, we should not therefore beleeve any. We must then observe a meane, that we may be able to discerne the Spirit of God, which are altogether to be followed from impure spirits which are to be eschewed. a *This is spoken by the figure Metonymie, and it is as if hee had said, Beleeve not every one that sayeth that hee hath a gift of the holy Ghost to doe the office of a Prophet.* 2 Hee giveth a certaine and perpetuall rule to know the doctrine of Antichrist by, to wit, if either the divine or humane nature of Christ, or the true uniting of them together be denied: or if the least iote that may be, be derogate from his office who is our onely King, Prophet, and everlasting high Priest. b *Hee speaketh simply of the doctrine, and not of the person.* c *The true Messias.* d *In true man.* 3 Hee comforteth the elect with a most sure hope of victory: but yet so, that hee teacheth them that they fight not with their owne vertue, but with the vertue and power of God. 4 Hee bringeth a reason: why the world receiveth these teacher, more willingly then the true: to wit, because they breathe out nothing but that which is worldly: which is another note also to know the doctrine of Antichrist by. 5 He testifieth unto them that his doctrine and the doctrine of his fellowes, is the assured word of God: which of necessitie we have boldly to set against all the mouths of the whole world, and thereby discerne the trueth from falshood. ✣ Iohn 8.47. e *True Prophets against whom are set false Prophets, that is, such as erre themselves, and lead other into errour.* 6 Hee returneth to the commending of brotherly love and charitie. 7 The first reason: Because it is a very divine thing: and therefore very meet for the sonnes of God: so that whosoever is voyde of it, cannot be sayd to know God aright. 8 A confirmation: For it is the nature of God to love men, whereof wee have a most manifest proove above all other: in that that of his onely free and infinite good will towards us his enemies, hee delivered unto death not a common man, but that his owne Sonne, yea, his onely begotten Sonne, to the end that wee being reconciled through his blood, might be made partakers of his everlasting glory. f *In that hee sayeth God, Love hee sayth more then if hee had sayd that hee loveth us infinitely.*

9 ✣ Herein

* Iohn 3.16.

9 Another reason by comparison: if God so loved us, sha I not we his children love one another.

* Iohn 1.18. 1.tim.6.16.

10 A third reason: Because God is invisible, therefore by this effect of his Spirit, to wit, by charitie, he is understood, yea, end to be not out of us, but ioyned with us, and in us, in whom he is so effectually working.

g *Is surely in us perfected and in trueth.*

11 He underlayeth this charitie with another foundation, to wit, faith in Iesus, which ioyneth us indeede with him, even as charitie witnesseth that we are ioyned with him. Furthermore he testifieth of Christ, as who had seene him with his eyes.

h *With such a confession as commeth from true faith and is accompanied with love, so that there be an agreement of all things.*

9 * Herein was that love of God made manifest amongst us, because God sent that his onely begotten Sonne into this world, that wee might live through him.

10 Herein is that love, not that we loved God, but that he loved us, and sent his Sonne *to be* a reconciliation for our sinnes.

11 9 Beloued, if God so loved us, we ought also to love one another.

12 * 10 No man hath seene God at any time. If we love one another, God dwelleth in us, and his love is g perfect in us.

13 Hereby know we, that we dwell in him, and he in us: because he hath given us of his Spirit.

14 11 And we have seene, and do testifie, that the Father sent the Son *to be* the Saviour of the world.

15 Whosoever h confesseth that Iesus is the Son of God, in him dwelleth God, and he in God.

16 And we have knowen, and beleeved the love that God hath in us, 12 God is love, and hee that dwelleth in love, dwelleth in God, and God in him.

17 13 Herein is that love perfect in us, that we should have boldnesse in the day of Iudgement: for i as he is, even so are we in this world.

18 There is no k feare in love, but perfect love casteth out feare: for feare hath painefulnesse, and he that feareth is not perfect in love.

19 14 We love him, because he loved us first.

20 15 If any man say, I love God, and hate his brother, he is a lyar: 16 for how can hee that loveth not his brother whom he hath seene, love God whom he hath not seene?

21 * 17 And this commandement have we of him, that hee that loveth God, should love his brother also.

12 A fourth reason: God is the fountaine and welspring of charitie, yea, charitie it selfe; therefore whosoever abideth in it, hath God with him. 13 Againe (as a little before) he commendeth love, for that seeing that by our agreement with God in this thing, we have a certaine testimonie of our adoption, it commeth thereby to passe, that without feare we looke for that latter day of iudgement, so that trembling and that torment of conscience is cast out by this love.

i *This signifieth all likenesse, not equalitie.*

k *If we understand by love, that we are in God, and God in us, that wee are sonnes, and that we know God, and that everlasting life is in us: he concludeth a right that wee may well gather peace and quietnesse thereby.*

14 Lest any man should thinke that that peace of conscience proceedeth from our love as from the cause, he goeth backe to the fountaine, to wit, to the free love, wherewith God loveth us although wee deserved and doe deserve his wrath. And hereof springeth another double charity, which both are tokens and witnesses of that first, to wit, that, wherewith we love God who loved us first, and then for his sake our neighbours also. 15 As he shewed that the love of our neighbour cannot be separate from the love wherewith God loveth us, because this last engendreth the other: so he declareth that the other kinde of love wherewith we love God, can be separate from the love of our neighbour: whereof it followeth, that they lye impudently which say they worship God, and yet regard not their neighbour. 16 The first reason taken of comparison, why we cannot hate our neighbour and love God, to wit, because that hee that cannot love his brother, whom he seeth, how can hee love God whom hee seeth not? * Iohn 13.34. and 15.12. 17 A second reason, why God cannot be heard and our neighbour loved, because the selfe same Lawmaker commanded both to loye him and our neighbour.

CHAP. V.

1 *He sheweth that brotherly love and faith are things inseparable:* 10 *and that there is no faith towards God, but by beleeving in Christ:* 14 *Hence proceedeth calling upon God with assurance:* 16 *and also that our prayers be availeable for our brethren.*

1 He goeth on forward in the same argument, shewing how both those loves come into us from the love wherewith God

WHosoever 1 beleeveth that Iesus is that a Christ, is borne of God: and every one that loveth him, which begate, loveth b him also which is begotten of him.

2 2 In this we know that we love the children

loveth us, to wit, by Iesus our Mediatour laid hold on by faith, in whom we are made the children of God. and doe love the Father of whom we are so begotten and also our brethren which are begotten with us.

a *Is the true Messias.* b *By one he meaneth all the faithfull.*

2 The love of our neighbour doeth so hang upon the love wherewith wee love God, that this last must needes goe before the first, wherefof it followeth, that that is not to be called love when men agree together to doe evill. neither that, when as in loving our neighbours, wee respect not Gods commandements,

of God, when we love God, and keepe his c commandements,

c *There is no love where there is no true doctrine.*

3 3 For this is the love of God, that we keepe his commandements: 4 and his * commandements are not d burdenous.

3 The reason: for to love God is to keepe his commandements, which being so, and seeing that both the loves are commanded of one and the selfe same lawmaker (as he taught before) it followeth also that we doe not love our neighbour, when we breake Gods commandements.

4 5 For all that is borne of God, overcommeth this world: 6 and this is that victory that e hath overcome this world *even* our f faith.

4 Because experience teacheth us that there is no ability in our flesh, neither yet will to performe Gods commandements, therefore least the Apostle should seeme, by so often putting them in minde of the keeping of the commandements of God, to require things that are impossible, he pronounceth that the commandements of God are not in such sort grievous or burdensome, that we can be oppressed with the

5 * 7 Who is it that overcommeth this world, but hee which beleeveth that Iesus is that Sonne of God?

6 8 This is that Iesus Christ that came by water and blood: 9 not by water onely, but by water and blood: and it is that g Spirit that beareth witnesse: for that Spirit is trueth.

7 For there are three, which beare record in heaven, the Father, the h Worde, and the holy Ghost, and these three are i one.

8 And there are three, which beare record in the earth, the Spirit, and the Water, and the Blood: and these three agree in one.

9 10 If we receive the witnesse of men, the witnesse of God is greater: for k this is the witnesse of God, which he testified of his Sonne.

10 * 11 Hee that beleeveth in that Sonne of God, hath the witnesse in himselfe: he that beleeveth not God, hath made him a lyar, because hee beleeved not the record, that God witnessed of that his Sonne.

11 12 And this is that record, *to wit*, that God hath given unto us eternall life, and this life is in that his Sonne.

12 Hee that hath that Sonne, hath that life: and he that hath not that Sonne of God, hath not that life.

13 13 These things have I written unto you,

burden of them. * Matth.11.30.

d *To them that are regenerate, that is to say, borne anew, which are led by the Spirit of God, and are through grace delivered from the curse of the Lawe.*

5 A reason: Because by regeneration wee have gotten strength to overcome the worlde, that is to say, whatsoever striveth against the commandements of God. 6 He declareth what that strength is, to wit, Faith.

e *Hee useth the time that is past to give us to understanding, that although wee be in the battell, yet undoubtly wee shall be conquerours, and are most certaine of the victorie.*

f *Which is the instrumentall cause, and as a meane and hand whereby we lay hold on him who indeed doeth performe this, that is, hath and doeth overcome the world, Even Christ Iesus.* * 1.Cor.15.57. 7 Moreover hee declareth two things, the one what true faith is, to wit, that which resteth upon Iesus Christ the Sonne of God alone: whereupon followeth the other, to wit, that this strength is not proper to faith, but by faith as an instrument is drawen from Iesus Christ the Sonne of God.

8 He prooveth the excellencie of Christ, in whom onely all things are given us by sixe witnesses, three heavenly, and three earthly, which wholly and fully agree together. The heavenly witnesses are: the Father who sent the Sonne, the worde it selfe which became flesh, and the holy Ghost. The earthly witnesses are, water, (that is, our sanctification) blood, (that is our iustification) the Spirit, (that is, acknowledge of God the Father in Christ by faith through the testimonie or the holy Ghost.)

9 Hee warneth us not to separate water from blood, (that is, sanctification from iustification, or righteousnesse begunne, from righteousnesse imputed) for we stand not upon sanctification, but so farre foorth as it is a witnesse of Christes righteousnesse imputed unto us: and although this imputation of Christes righteousnesse be never separated from sanctification, yet it is onely the matter of our salvation.

g *One spirit, which is the third witnesse, testifieth that the holy Ghost is trueth: that is to say, that that is true which he telleth us, to wit, that we are the sonnes of God.*

h *Looke Iohn 8.14.*

i *Agree in one.*

10 Hee sheweth by an Argument of comparison, of what great weight the heavenly testimonie is, that the father hath given of the Sonne, unto whom agreeth both the Sonne himselfe and the holy Ghost.

k *I conclude this aright: for the testimonie which I said is given in heaven, commeth from God, who so setteth forth his Sonne.* * *Iohn 3.16.*

11 Hee prooveth the sureneſſe of the earthly witnesses by every mans conscience, having that testimonie in it selfe, which conscience hee saith cannot be deceived, because it consenteth the heavenly testimonie, which the Father giveth of the Sonne: For otherwise the Father must needes be a lyar, if the conscience, which accordeth and assenteth to the Father should lye.

12 Now at length hee sheweth what this testimonie is, that is confirmed with so many witnesses: to wit, that life of everlasting felicitie, is the meere and onely gift of God, which is in the Sonne, and proceedeth from him into us, which by faith are ioyned with him, so that without him life is no where to be found.

13 The conclusion of the Epistle wherein hee sheweth first of all, that even they which already beleeve, doe stand in deede of this doctrine, to the end that they may growe more and more in faith, that is to say, to the end that they may bedayly more and more crucified of their salvation in Christ through faith.

that

that beleeve in the name of that Sonne of God, that ye may know that ye have eternall life, and that yee may beleeve in the Name of that Sonne of God.

14 Becauſe we do not yet in effect obtain that which we hope for, the Apoſtle ioyneth invocation or prayer with faith, which he will have to proceed from faith, and moreover to be conceived in ſuch ſort, that nothing be asked but that which is agreeable to the will of God:

14 14 And this is that aſſurance that we have in him, * that if we aske any thing according to his will, he heareth us.

15 And if we know that he heareth us, whatſoever we aske, we know that wee have the petitions, that we have deſired of him.

16 15 If any man ſee his brother ſinne a ſinne that is not unto death, let him l aske, and he ſhall give him life for them that ſinne not unto death. * There is a ſinne unto death, I ſay not that thou ſhouldeſt pray for it.

17 16 All unrighteouſneſſe is ſinne, but there is a ſinne not unto death.

18 17 We know that whoſoever is born of God, ſinneth not: but he that is begotten of God keepeth himſelfe, and that wicketh one toucheth him not.

19 18 Wee know that we are of God, and this whole world lieth in wickednesſe.

20 But we know that the Sonne of God is * come, and hath given us a mind to know him, which is true, and we are in him that is true, *that is*, in that his Sonne Ieſus Chriſt, the ſame is that very m God, and that eternall life.

21 19 Little children, keepe your ſelves from idoles, Amen.

16 The taking away of an obiection: indeed all iniquitie is comprehended under the name of ſin, but yet we muſt not deſpaire therefore, becauſe every ſin is not deadly, and without hope of remedie.

17 A reaſon why not all, nay rather why no ſin is mortall to ſome, to wit, becauſe they be borne of God, that is to ſay, made the ſonnes of God in Chriſt, and being indued with his Spirit, they doe not ſerve ſin, neither are deadly wounded of Satan.

18 Every man muſt particularly apply to himſelfe the generall promiſes, that we may certainely perſwade our ſelves, that whereas all the world is by nature loſt, we are freely made the ſonnes of God, by the ſending of Ieſus Chriſt his Sonne unto us, of whom we are lightened with the knowledge of the true God, and everlaſting life.

19 He expreſſeth a plaine precept of taking heed of idoles: which hee ſetteth againſt the onely true God, that with this ſeale as it were he might ſeale up all the former doctrine.

* Luke 24,45. m *The divinitie of Chriſt is moſt plainely proved by this place.*

l *This is as much as if he ſaid, Let him deſire the Lord to forgive him, and hee will forgive him being ſo deſired.* * Matth.12,31. marke 3,29.

THE SECOND EPISTLE OF IOHN.

1 This Epiſtle is written to a woman of great renowne, 4 who brought up her children in the feare of God: 6 he exhorteth her to continue in Chriſtian charitie, 7 that ſhee accompanie not with Antichriſts, 10 but avoid them.

a *This is no proper name, but to be taken as the word ſoundeth, that is to ſay, to the worthy and noble Lady.*
b *Excellent and honourable Dame.*

THE ELDER to the a elect b Ladie, and her children, c whom I love in the trueth: and not I onely, but alſo all that have knowen the trueth,

2 For the trueths ſake which dwelleth in us, and ſhall be with us for ever:

3 Grace be with you, mercy and peace from God the Father, and from the Lord Ieſus Chriſt the Sonne of the Father, with c trueth and love.

4 2 I reioyced greatly, that I found of thy children walking in d trueth, as we have received a commandement of the Father.

5 And now beſeech I thee, Lady, (not as writing a new commandement unto thee, but the ſame which we had from the beginning) that we * love one another.

1 The bond of Chriſtian conjunction or linking together, is the true and conſtant profeſſion of the trueth.
c With true knowledge, which hath alwayes love ioyned with it, and following it.
2 This true profeſſion conſiſteth both in love one toward another which the Lord had commanded, and alſo eſpecially in wholeſome and ſound doctrine, which alſo is delivered unto us: for the commandement of God is a ſound and ſure foundation both of the rule of manners and of doctrine, and theſe cannot be ſeparated the one from the other.
d According as the trueth direſteth them. * Iohn 15,12.

6 And this is that love that we ſhould walke after his commandements. This commandement is, that as ye have heard from the beginning, yee ſhould walke in it.

7 3 For many deceivers are entred into this world, which confeſſe not that Ieſus Chriſt is come in the fleſh. He that is ſuch one, is a deceiver and an Antichriſt.

8 4 e Looke to your ſelves, that we loſe not the things, which we have done, but that we may receive a full reward.

9 Whoſoever tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God. He that continueth in the doctrine of Chriſt, he hath both the Father and the Sonne.

10 5 If there come any unto you, and bring not this doctrine, * receive him not to houſe, neither bid him God ſpeed.

11 For he that biddeth him God ſpeed, is partaker of his evill deeds. Although I had many things to write unto you, yet would I not *write* with paper and ynke: but I truſt to come unto you, and ſpeake mouth to mouth, that our ioy may be full.

12 The ſonnes of thine elect ſiſter greete thee, Amen.

3 Antichriſt fighting againſt the perſon and office of Chriſt, were already crept into the Church in the time of the Apoſtles.
4 He that maketh ſhipwracke of doctrine, loſeth all.
e Beware and take good head.
5 We ought to have nothing to doe with them that defend perverſe doctrine.
* Rom.16,17.

THE THIRD EPISTLE OF IOHN.

2 Hee commendeth Gaius for hoſpitalitie, 9 and reprehendeth Diotrephes for vaine glory: 10 hee exhorteth Gaius to continue in well doing: 12 and in the end commendeth Demetrius.

a An example of a Chriſtian gratulation.
a Then theſe ioyes.
b As becommeth a beleever and a Chriſtian.
c He commendeth to Gaius either thoſe ſelfe ſame men whom he had entertained before, returning now againe to him about the affaires of the Church, or elſe ſome other which had like buſineſſe.

THE 1 Elder unto the beloved Gaius whom I love in the trueth.

2 Beloved, I wiſh chiefly that thou proſpereſt and faredſt well as thy ſoule proſpereth.

3 For I reioyceth greatly when the brethren came and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

4 I have no greater ioy then a theſe, *that is*, to heare that my ſonnes walke in veritie.

5 Beloved, thou doeſt b faithfully, whatſoever thou doeſt to the brethren, and to ſtrangers,

6 Which bare witneſſe of thy love before the Churches: Whom if thou c bringeſt on their iourney as it beſeemeth according to God, thou ſhalt doe well.

7 Becauſe that for his Names ſake they went forth, and tooke nothing of the Gentiles.

8 Wee therefore ought to receive ſuch, that we might be d helpers to the trueth.

9 2 I wrote unto the Church, but Diotrephes which loveth to have the preeminence among them, receiveth us not.

10 Wherefore if I come, I will call to your remembrance his deeds which hee doeth, pratling againſt us with malicious words, and not therewith content, neither hee himſelfe receiveth the brethren, but forbiddeth them that would, and thruſteth them out of the Church.

11 Beloved, follow not that which is evill, but that which is good: he that doth well is of God: but he that doeth evill, hath not e ſeene God.

d That we our ſelves may helpe ſomewhat to the preaching of the trueth.
2 Ambition and covetouſneſſe, two peſtilent plagues (eſpecially in them which have any Eccleſiaſticall function) are condemned in Diotrephes perſon.
e Hath not knowen God.

12 Demetrius

12 Demetrius hath good report of all men, and of the trueth it selfe: yea, and wee our selves beare record, and ye know that our record is true.
13 I have many things to write: but I will not with ynke and pen write unto thee:
14 For I trust I shall shortly see thee, and we shall speake mouth to mouth. Peace *be* with thee. The friends salute thee. Greete thy friends by name.

THE GENERALL EPISTLE OF IUDE.

3 Hee warneth the godly to take heede of such men. 4 that make the grace of God a cloake for their wantonnesse: 5 and that they shall not escape unpunished, for the contempt of that grace, 6, 7 hee proveth by three examples: 14 and alleageth the prophecie of Enoch. 20 Finally hee sheweth the godly a meane to overthrow all the sleights of those deceivers.

a *This is put to make a difference betweene him and Iudas Iscariot.*
b *By God the Father.*
c *Set apart by the everlasting counsell of God, to be delivered to Christ to be kept.*
1 The end and marke whereat he shooteth in this Epistle, is, that he confirmeth the godly against certaine wicked men, both in wholesome doctrine and good maners.
d *Of these things that pertaine to the salvation of all of us.*
e *That ye should defend the faith by all the might you can, both by true doctrine and good example of life.*
f *Which was once so given, that it may never be changed.*
2 It is by Gods providence and not by chance, that many wicked men creepe into the Church.
3 Hee condemneth this first in them, that they take a pretence, or occasion to waxe wanton, by the grace of God: which cannot be, but the chiefe empire of Christ must be abrogated, in that such men give up themselves to Satan: as at this time the sect of the Anabaptists doeth, which they call Liberrines.

IUde a servant of Iesus Christ, and a brother of Iames, to them which are called and sanctified b of God the Father, and c reserved to Iesus Christ:
2 Mercy unto you, and peace and love be multiplied.
3 1 Beloved, when I gave all diligence to write unto you of the d common salvation, it was needfull for me to write unto you, to exhort you, that ye should earnestly e contend for *the maintenance* of the faith, which was f once given unto the Saints.
4 2 For there are certaine men crept in, which were before of olde ordeined to this condemnation: 3 ungodly men *they are*, which turne the grace of our God into wantonnesse, and * denie God the onely Lord, and our Lord Iesus Christ.
5 4 I will therefore put you in remembrance, forasmuch as yee once knew this, how that the Lord, after that hee had delivered the people out of Egypt, * destroyed them afterward which beleeved not.
6 5 The * Angels also which kept not their first estate, but left their owne habitation, he hath reserved in everlasting chaines under darkenesse unto the iudgement of the great day.
7 As * Sodome and Gomorrhe, and the cities about them, which in like maner as they did, g committed fornication, and followed h strange flesh, are set forth for an example, and suffer the vengeance of eternall fire.
8 Likewise notwithstanding these i sleepers also defile the flesh, 6 and despise k governement, and speake evill of them that are in authoritie.
9 7 Yet Michael the Archangel, when hee strove against the devill, and disputed about the body of Moses, durst not blame him with cursed speaking, but said, The Lord rebuke thee.
10 8 But these speake evill of those things, which they know not: and whatsoever things they know naturally as beasts, which are without reason, in those things they corrupt themselves.
11 9 Woe *be* unto them! for they have followed the way * of Cain, and are cast away by the deceit * of Balaams wages, and perish in the gainesaying * of Core.
12 10 These are rockes in your l feastes of charity, when they feast with you, without m all feare, feeding themselves: * cloudes *they are* without water, caried about of windes, corrupt trees *and* without fruit, twise dead, *and* plucked up by the rootes.
13 *They are* the raging waves of the sea, foming out their owne shames: *they are* wandring starres, to whom is reserved the n blackenesse of darkenesse for ever.
14 And Enoch also the seventh from Adam, prophecied of such, saying, * Beholde, the Lord o commeth with thousands of his Saints,
15 To give iudgement against all men, and to rebuke all the ungodly among them of all their wicked deedes, which they have ungodly committed, and of all their cruell speakings, which wicked sinners haue spoken against him.
16 These are murmurers, complainers, walking after their owne lustes: * whose mouthes speake proud things, having mens persons in admiration, because of advantage.
17 11 But, yee beloved, remember the wordes which were spoken before of the Apostles of our Lord Iesus Christ:
18 How that they tolde you that there should be mockers * in the last time, which should walke after their owne ungodly lusts.
19 12 These are they that separate themselves from other, naturall, having not the Spirit.
20 But, yee beloved, edifie your selves in your most holy faith, praying in the holy Ghost.
21 And keepe your selves in the love of God, looking for the mercy of our Lord Iesus Christ, unto eternall life.
22 13 And have compassion of some, in putting difference:
23 And other save with p feare, pulling them out of the fire, and hate even that q garment which is spotted by the flesh.
24 14 Now unto him that is able to keepe you that yee fall not, and to present you faultlesse before the presence of his glory with ioy,
25 *That is*, to God onely wise, our Saviour *be* glory, and maiestie, and dominion, and power, both now and for ever, Amen.

7 He foretelleth their destruction, because they resemble or shew forth Cains shamelesse malice, Balaams filthy covetousnesse, and to be short, Cores seditious and ambitious head.
* Gen.4.8.
* Num.22,21. 2.pet.2,15.
* Numb.16,1.
10 He rebuketh most sharply with many other notes and markes, both their dishonestie or filthinesse, and their savoriesse, but especially their vaine bravery of words, and most vaine pride, joyning herewithall a most grave and heavie threatning out of a most ancient prophecie of Enoch touching the iudgement to come.
l *The feasts of charitie were certaine banketts, which the brethren that were members of the Church, kept all together, as Tertullian setteth them forth in his Apolog. Chap. 3, 9.*
m *Impudently, without all reverence either to God or man.*
* 2. Pet. 2, 17.
n *Most grosse darkenesse.*
* *Revel. 1. 7.*
o *The present time for the time to come.*
* *Psal 17, 10.*
11 The rising up of such monsters was spoken of before that we should not be troubled at the newnesse of the matter. * 1. Tim. 4. 1. 2. tim. 3. 1. 2 pet. 3. 3. 12 It is the property of Antichristes to separate themselves from the godly, because they are not governed by the Spirit of God: and contrariwise it is the propertie of Christians to edifie one another through godly prayers both in faith and also in love untill the mercy of Christ appeare to their full salvation. 13 Among them which wander and goe astray, the godly have to use this choice, that they handle some of them gently, and that other some being even in the very flame, they endevour to save with severe and sharpe instruction of the present danger: yet so that they doe in such sort abhorre the wicked and dishoneste, that they eschewe even the least contagion that may be. p *By fearing them, and holding them backe with godly severitie.* q *An amplification taken from the forbidden things of the Law which did defile.* 14 He commendeth them to the grace of God, declaring sufficiently that it is God onely that can give us that constancie which he requireth of us.

THE

THE ORDER OF TIME,

whereunto the Contents of this booke are to be referred.

The yeere of Chriſt.

1. &c. THE dragon watched the Church of the Iewes, which was ready to travaile: She bringeth forth, fleeth, and hideth her ſelfe, whiles Chriſt was yet upon the earth.

34. The dragon perſecuted Chriſt aſcending into heaven, hee fighteth and is throwen down: and after perſecuteth the Church of the Iewes.

67. The Church of the Iewes is received into the wilderneſſe, for three yeeres and an halfe.

70. When the Church of the Iewes was overthrowen, the dragon invaded the Catholike Church, and all this in the 12. chap.

The dragon is bound for a 1000 yeeres, chap. 20.

The dragon raiſeth up the beaſt with ſeven heads, and the beaſt with two heads, which make havocke of the Church Catholike, and her Prophets for 1260 yeeres after the Paſſion of Chriſt, chap. 13. and 11.

97. The ſeven Churches are admoniſhed of things preſent, ſomewhat before the end of Domitian his reigne, and are forewarned of the perſecution to come under Traiane for ten yeeres chap. 2. and 3.

God by word and ſignes provoketh the world, and ſealeth the godly, chap. 6. and 7.

He ſheweth foorth examples of his wrath upon all creatures, mankinde excepted, chap. 8.

1073. The dragon is let looſe after 1000 yeeres, and Gregory the vij. being Pope rageth againſt Henrie the third then Emperour, chap. 20.

1217. The Dragon vexeth the world 150 yeeres, unto Gregory the ix. who writ the Decretals, and moſt cruelly perſecuted the Emperour Frederick the ſecond.

The dragon by both the beaſts perſecuteth the Church, and putteth the godly to death, chap. 9.

1295. The dragon killeth the Prophets after 1260 yeeres, when Boniface the viij. was Pope, who was the authour of the ſixt booke of the Decretals: hee excommunicated Philip the French King.

1300. Boniface celebrated the Iubile.

1301. About this time was a great earthquake, which overthrew many houſes in Rome.

1305. Prophecie ceaſeth for three yeeres and an halfe, untill Benedict the ſecond ſucceeded after Boniface the viij. Prophecie is revived, chap. 11.

The dragon and the two beaſts oppugne Prophecie, chap. 13.

Chriſt defendeth his Church in word and deed, chap. 14. With threats and armes, chap. 15. with ſingular iudgements, chap. 16.

Chriſt giveth his Church victorie over the harlot, chap. 17. and 18. Over the two beaſts, chap. 19. Over the dragon and death, Chap. 20.

The Church is fully glorified in heaven with eternall glory, in Chriſt Ieſus, chap. 21. and 22.

THE

THE REVELATION OF SAINT IOHN THE APOSTLE AND Euangelist with the Annotations of

Francis Iunius.

CHAP. I.

2 He declareth what kind of doctrine is here handled, & euen his that is the beginning and ending. 12 Then the mystery of the seuen Candlestickes and starres 20 is expounded.

1 This Chapter hath two principall parts, the title or inscription, which standeth in stead of an exordium: and a narration going before the whole prophecie of this booke: The inscription is double, generall and particular. The generall containeth the kind of prophecie, the author, and matter, instruments, and maner of communicating the same, in the first verse: the most religious faithfulnesse of the Apostle as a publike witnesse verse 2. And the vse of communicating the same taken from the promise of God, and from the circumstance of the time, verse the third.

a An opening of a secret and hid thing.

THE a Revelation of b Iesus Christ, which God gaue vnto him, to shewe vnto his seruants things which must shortly be done: which hee sent, and shewed by his Angel vnto his seruant Iohn,

2 Who bare record of the word of God, and of the testimonie of Iesus Christ, and of all things that he saw.

3 Blessed *is he* that readeth, and they that heare the words of this prophecie, and keepe those things which are written therein: for the time is at hand.

4 1 Iohn to the seuen Churches which are in Asia, Grace *be* with you, and peace *from* him, c Which * is, and Which was, and Which is to come, and from 4 the d seuen Spirits which are before his Throne.

5 And from Iesus Christ 5 which is that * faithfull witnesse, *and* * that first begotten of the dead, and that Prince of the Kings of the earth, vnto him that loued vs, and washed vs from our sinnes in his * blood,

6 And made vs * Kings and Priests vnto God euen his Father, to him, *I say, be* glory, and dominion for euermore, Amen.

7 Behold, he commeth with * clouds, and e very eye shall see him: yea, euen they which pearced him thorow: and all kindreds of the earth shall waile before him, Euen so, Amen.

8 6 I * am f Alpha and Omega, the beginning and § ending, saith the Lord, Which is, & Which was, and Which is to come, *euen* the Almighty.

9 7 I Iohn, euen your brother and companion in tribulation, and in the kingdome and patience of Iesus Christ, was in the h ile called Patmos, for the word of God, and for the witnessing of Iesus Christ.

10 And I was *rauished* in h spirit on the i Lords day, and heard behind me a great voyce, as it had bene of a trumpet,

11 Saying, I am Alpha and Omega, that first and that last: and that which thou seest write in a booke, and send it vnto the seuen Churches which are in Asia, vnto Ephesus, and vnto Smyrna, & vnto Pergamus, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 8 Then I turned backe to k see the voyce that spake with me: 9 and when I was turned, I sawe seuen golden candlestickes.

13 And in the mids of the seuen candlestickes, one like vnto the sonne of man, cloathed with a garment downe to the feete, and girded about the paps with a golden girdle.

14 His head and heires *were* white as white wool, & as snow, & his eyes *were* as a flame of fire,

15 And his feet like vnto fine brasse burning as in a fornace: and his voyce as the sound of many waters.

16 And he had in his right hand seuen starres: and out of his mouth went a sharpe two edged sword, and his face *shone* as the sonne shineth in his strength.

17 10 And when I sawe him, I fell at his feete as dead: 11 then he laide his right hand vpon me, saying vnto me, Feare not: 12 I am that * first

6 A confirmation of the salvation aforegoing, taken from the words of God himselfe: in which he avoucheth his perfection in every singular creature, the immutable eternitie that is in himselfe, and his omnipotencie in all things: and concludeth in the unitie of his owne essence, that Trinitie of persons, which was before spoken of.

* Chap. 21, 6. and 22. 13.

f I am he before whom there is nothing, yea, by whom every thing that is made, was made and shall remaine though all they should perish.

7 The narration opening the way to the declaring of the authoritie and calling of Saint Iohn the Euangelist in this singular Reuelation, and to procure faith, and credit vnto this prophecie. This is the second part of this Chapter consisting of a proposition and an exposition. The proposition shereth, brit who was called vnto this Reuelation, in what place, & how occupied, verse 9. Then at what time and by what meanes, namely, by the spirit and the word, and that on the Lords day, which day ever since the resurrection of Christ, was consecrated for Christians vnto the religion of the Sabbath: that is to say, to be a day of rest, verse 10. Thirdly, who is the author that calleth him, and what is the sum of his calling.

b Which the Sonne opened to vs out of his Fathers bosome by Angels. 2 This is the particuliar or singular inscription where in saluation is written vnto certaine Churches by name, which represent the Church Catholike: and the certainty and the trueth of the same is declared, from the Authour thereof, vnto the eight verse. 3 That is, from God the Father, eternall, immortall, immutable: whose vnchangeablenesse S. Iohn declareth by a forme of speach which is vndeclined. For there is no incongruitie in this place, where of necessitie the words must be attempered vnto the mysteries, and not the mysteries corrupted or impaired by the word. c By these three times, *Is*, Was and shall be, is signified this word Iehovah, which is the proper name of God. 7 Exod. 3. 14. 4 That is, from the holy Ghost which proceedeth from the Father and the Sonne. This Spirit is one in person according to his substistencie: but in communication of his vertue, and in demonstration of his diuine workes in those seuen Churches, doeth so perfectly manifest himselfe, as if there were so many Spirits, every one perfectly working in his owne Church, wherefore after Chap. 5, 6. they are called the seuen hornes and seuen eyes of the Lambe, as much to say, as his most absolute power and wisedome: and Chap 3, 1. Christ is said to have there seuen Spirits of God, and Chap. 4, 5. it is said, that seuen lampes do burne before his throne, which also are those seuen Spirits of God. That this place ought to be so vnderstod it is thus proued: For first grace and peace is asked by prayer of this Spirit, which is a diuine worke, and in action incommunicable, in respect of the most high Deitie. Secondly he is placed betweene the Father and the Sonne, as set in the same degree of dignitie and operation with them. Besides he is before the throne, as of the same substance with the Father and the Son: as the seuen eyes and seuen hornes of the Lambe. Moreover these spirits are never sayde to adore God, as all other things are. Finally, that is the power whereby the Lambe opened the booke, and loosed the seuen seales thereof, when none could be found amongst all creatures by whom the booke might be opened. Chap. 5. Of these things long agoe, Master Iohn Luid of Oxford wrote learnedly vnto mee. Now the holy Ghost is set in order of words before Christ, because there was in that which followeth, a long processe of speach to be vsed concerning Christ. d These are the seuen spirits, which are afterward, Chap. 5 verse 6 called the hornes and eyes of the Lambe, and are now made as a garde swriting vpon God. 5 A most ample and graue commendation of Christ, first from his offices, the Priesthood and kingdomes, secondly from his benefits, as his loue toward vs, and washing vs with his blood in this verse, and communication of his kingdome and Priesthood, with vs: thirdly from his eternall glory and power, which alwayes is to be celebrated of vs verse 6. Finally from the accomplishment of all things once to be effected by him, at his second comming, what time hee shall openly destroy the wicked, and shall comfort the godly in the trueth. verse 7. * *Psal.* 89, 38. * 1. *Cor.* 15, 21. *coloss.* 1, 18. * *Heb.* 9, 14. 1. *pet.* 1, 19. 2. *Iohn* 1, 5. § 1. *Pet.* 2, 5. * *Esai.* 3, 14. *matth.* 24, 30. *Iude* 14. c All men.

and

13 The summe of this prophecie, that the Apostle must write whatsoever hee should see, adding nothing, nor taking away any thing, as verse 2. Hereof there are two parts, one is a narration of those things which are, that is, which then were at that time contained in the second and third Chapters, the other part is of those things which were to come, contained in the rest of this booke.

and that last.

18 And am alive, but I was dead: and behold, I am alive for evermore, Amen: and I have the keyes of hell and of death.

19 13 Write these things which thou hast seene, and the things which are, and the things which shall come hereafter.

20 14 The mystery of the seven starres which thou sawest in my right hand, and the seven golden candlesticks *is this*, The seven starres are the 1 Angels of the seven Churches: and the seven candlesticks which thou sawest, are the seven Churches.

14 That is, the things which was mysticall, signified by the particulars of the vision before going. 1 *By the Angels he meaneth the Ministers of the Church.*

CHAP. II.

1 John is commanded to write those things which the Lord knew necessarie to the Churches of Ephesus. 8 Of the Smyrnians, 12 of Pergamus, 18 and of Thyatira, 25 that they keepe those things which they received of the Apostles.

2 The former part of this booke is comprised in a narration of those things which then were as S. John taught us, chap. 1, 19. it belongeth wholly to instruction: and in the 2. next Chapters, conteineth seven places according to the number & condition of those Churches which were named before Chap. 1, 11. figured verse 12. and distributed most aptly into their Pastours and flockes verse 20. which verse of that Chap. is as it were a passage unto the first part. Every one of the seven places hath three principall members, an Exordium taken from the person of the Authour: a Proposition, in which is praise and commendation of that which is good, reprehension of that which is evill: and instruction conteining either an exhortation alone, or with all a dissuasion opposite unto it, and a conclusion stirring unto attention by divine promises. And this first place is unto the Pastours of the Church of Ephesus. 2 The exordium wherein are conteined the speciall praises of Christ Iesus the Authour of this prophecie out of the 16. and 13. verse of the first Chapter. 3 The proposition, first condemning the Pastour of this Church verse 2, 3. then reprooving him, verse 4. after informing him and withall threatning that hee will translate the Church to another place, verse 5. This commination or threat Christ mitigateth by a kind of correction, calling to minde the particular vertue and pietie of the Church, which God never leaveth without recompense verse 6. Concerning the Nicolaitans see after upon the 11. verse. 4 The conclusion, containing a commaundement of attention and a promise of everlasting life, shadowed out in a figure of which Genes. 2, 9. 5 That is, in Paradise after the maner of the Hebrew phrase. b *Thus Christ speaketh as the Mediator.* 6 The second place is unto the Pastours of the Church of the Smyrnians. The exordium is taken out of the 17 and 18 verses of the first Chap. c *Smyrna was one of the cities of Ionia in Asia.* 7 The proposition of praise is in this verse, and of exhortation ioyned with promise, is in the next verse.

1 VNto the Angel of the Church of Ephesus write, 2 These things saith he that holdeth the seven starres in his right hand, and walketh in the mids of the seven golden candlesticks.

2 3 I know thy workes, and thy labour, and thy patience, and how thou canst not beare with them which are evill, and hast examined them which say they are Apostles, and are not, and hast found them lyars.

3 And thou wast burdened, and hast patience, and for my Names sake hast laboured, and hast not fainted.

4 Nevertheless, I have *somewhat* a against thee, because thou hast left thy first love.

5 Remember therefore from whence thou art fallen, and repent and doe the first workes: or else I will come against thee shortly, and will remoove thy candlesticke out of his place, except thou amend.

6 But this thou hast that thou hatest the workes of the Nicolaitanes, which I also hate.

7 4 Let him that hath an eare heare what the Spirit saith unto the Churches: To him that overcommeth, will I give to eare of the tree of life which is in 5 the middes of the b Paradise of God.

8 6 And unto the Angel of the Church of the c Smyrnians write, These things saith hee that is first and last, which was dead and is alive.

9 7 I know thy workes and tribulation, and povertie (but thou art rich) and *I know* the blasphemie of them, which say they are Iewes, and are not, but *are* the Synagogue of Satan.

10 Feare none of those things, which thou shalt suffer: behold, it shall come to passe, that the devill shall cast some of you into prison, that yee

a The exordium is taken out of the 13 verse of the first Chapter. b *Pergamus was the name of a famous citie in old time in Asia, where the Kings of the Attalians were alwayes resident.*

may be tried, and ye shall have 8 tribulation ten dayes: be thou faithfull unto the death, and I will give thee the crowne of life.

11 9 Let him that hath an eare heare what the Spirit saith unto the Churches. He that overcommeth shall not be hurt 10 of the second death.

12 11 And to the Angel of the Church, which is at d Pergamus write, Thus saith he which hath that sharpe sword with two edges.

13 12 I know thy workes, and where thou dwellest, *even* where Satans throne is, and thou keepest my Name, and hast not denied my faith, even in e those dayes when Antipas my faithfull martyr was slaine among you, where Satan dwelleth.

14 But I have a fewe things against thee, because thou hast there them that maintaine the doctrine of * Balaam, which taught Balac to put a stumbling blocke before the children of Israel, that they should eate of things sacrificed unto idoles, and commit fornication.

15 Even so hast thou them that maintaine the doctrine of the 13 Nicolaitanes, which thing I hate.

16 Repent thy selfe, or else I will come unto thee shortly, and will fight against thee with the sword of my mouth.

17 14 Let him that hath an eare, heare what the spirit saith unto the Churches. To him that overcommeth, will I give to eate 15 of the g Manna that is hid, and will give him a h 16 white stone, and in the stone a new 17 name written, which no man knoweth, saving he that receiveth it.

18 9 And unto 18 the Angel of the Church which is at Thyatira write, These things saith the sonne of God, which hath his eyes like unto a flame of fire, and his feete like fine brasse.

19 I know 19 thy workes and thy love, and i service & faith, and thy patience, and thy workes, and that *they are* moe at the last, then at the first.

20 Notwithstanding, I have a few things against thee, that thou suffereſt the woman Iezabel which calleth her selfe a prophetesse, to teach and to deceive my servants, to make them commit k fornication and to eate meate sacrificed unto idoles.

21 And I gave her space to repent of her fornication, and she repented not,

8 That is, of ten yeeres. For so commonly both in this booke and in Daniel, yeeres are signified by the name of Dayes: that God thereby might declare, that the space of time is appointed by him, and the same very short. Now because Saint Iohn wrote this booke in the end of Domitian the Emperour his reigne, as Iustine and Ireneus doe witnesse, it is altogether necessarie that this should be referred unto that persecution which was done by the authoritie of the Emperour Traian, who began to make havocke of the Christian Church in the tenth yeere of his reigne, as the Historiographers doe write: and this bloody persecution continued untill Adrian the Emperour had succeeded in his place: the space of which time is precisely tenne yeeres, which are here mentioned.

9 The conclusion as verse 7, 10. See Chap. 20, 6.

11 The third place is unto the Pastors of Pergamus. The exordium is taken out of the 16 verse of the first Chapter.

d *Pergamus was the name of a famous citie in old time in Asia, where the Kings of the Attalians were alwayes resident,*

12 The proposition of praise in this verse, of reprehension in the two following, and of exhortation ioyned with a conditionall threate, verse 16. Now this Antipas was the Angel or minister of the Church of Pergamus, as Aretas writeth. e *The faith of them of Pergamus is so much the more highly commended, because they remained constant even in the very heat of persecution.* * *Num.* 24, 14. *and* 25, 1. f *That which is here spoken of things offered to idoles, is meant of the same kinde, which Paul speaketh of* 1. *Cor.* 10, 13. 13 which follow the footsteps of Balaam, and such as are abandoned unto all filthinesse, as be shewed in the verse aforegoing, and is here signified by a note of similitude. And thus also must the sixt verse bee understood. For this matter especially Ireneus must be consulted withall. 14 The conclusion, standing of exhortation as before, and of promise. g *Hee alludeth to that sermon which wee reade of Iohn* 6. *and to the place we finde Psalmes* 105, 40. h *Aretas writeth, that such a stone was wont to be given to wrestlers at games, or else that such stones did in olde time witnesse the quiting of a man.* 15 The bread of life, invisible, spirituall, and heavenly, which is kept secretly with God, from before all eternitie. 16 which is a signe and witnesse of forgivenesse and remission of sinnes, of righteousnesse and true holinesse, and of puritie uncorrupted, after that the old man is killed. 17 A signe and testimonie of newnesse of life in righteousnesse and true holinesse, by putting on the new man, whom none doeth inwardly know, save the spirit of man which is in himselfe, the praise whereof is not of man, but of God Rom. 2, 28, 22. The fourth place is unto the Pastours of Thyatira. The exordium is taken out of the 14. and 25. verses of the first Chapter. 19 The proposition of prayse is in this verse: of reprehension, for that they tolerated with them, the doctrine of ungodlinesse and unrighteousnesse, is verse 20. the authours whereof though they were called backe of God, yet repented not verse 21. whereunto is added a most heavie threatning, verse 22. and 23. of a conditionall promise, and of exhortation to hold fast the trueth, is in the two verses following. i *So he calleth those offices of charity which are done to the Saints.* k *By Fornication, is sometimes in the Scripture idolatrie meant.*

22 Behold,

22 Behold, I will cast her into a bed, and them that commit fornication with her, into great affliction, except they repent them of their workes.

23 And I will kill her children with death, and all the Churches shall know that I am he which * searche the reines and hearts: and I will give unto every one of you according unto your works.

24 And unto you I say, the rest of them of Thyatira, As many as have not this learning, neither have knowen the l deepenesse of Satan (as they speake) I will m put upon you none other burden.

25 But that which ye have already, holde fast till I come.

26 20 For he that overcommeth and keepeth my words unto the end, to him will I give 21 power over nations.

27 * And he shall rule them with a rod of yron: *and* as the vessels of a potter, shall they be broken:

28 Even as I received of my Father, so will I give him 22 the morning Starre.

29 Let him that hath an eare, heare what the Spirit saith to the Churches.

CHAP. III.

2 The first Epistle sent to the Pastors of the Church of Sardis, 7 of Philadelphia, 14 And of the Laodiceans, 16 that they be not luke warme, 20 but endeavour to further Gods glory.

1 AND write unto the Angel of the Church which is at a Sardis, These things saith the that hath the seven Spirits of God, and the seven stars, I know thy works: for thou hast a b name that thou livest, but thou art dead.

2 Be awake, and strengthen the things which remaine, that are c ready to die: for I have not found thy worke perfit before God.

3 Remember therefore, how thou hast received and heard, and hold fast and repent. * If therefore thou wilt not watch, I will come on thee as a thiefe, and thou shalt not know what houre I will come upon thee.

4 *Notwithstanding* thou hast a few names yet in Sardis, 3 which have not defiled their garments: and they shall walke with me in 4 white: for they are d worthy.

5 He 5 that overcommeth, shall be cloathed in white aray, and I will not put out his Name out of the * booke of life, but I will confesse his name before my Father, and before his Angels.

6 Let him that hath an eare, heare what the Spirit saith unto the Churches.

7 ¶ 6 And write unto the Angel of the Church which is of Philadelphia, These things saith hee that is Holy, and True, which hath the e key of David, which openeth and no man shutteth, and shutteth and no man openeth.

8 7 I know thy workes: behold, I have set before thee an open doore, and no man can shut it: for thou hast a little strength, and hast kept my word, and hast not denied my Name.

9 Behold, I will make them f of the Synagogue of Satan, which call themselves Iewes, an I lie not, but doe lie: behold, *I say*, I will make them that they shall come 8 and worship before thy feet, and or Christ religiously at thy feete (and thus I had rather take it) whether here in the Church (which seemeth more proper to the argument of this place) or there in the world to come. For Christ shall verely fulfill his word.

shall know that I have loved thee.

10 Because thou hast g kept the word of my patience, therefore I will deliver thee from the houre of tentation, which will come upon all the world, to try them that dwell upon the earth.

11 Behold, I come shortly: hold that which thou hast, that no man take thy crowne.

12 9 Him that overcommeth, will I make a pillar in the Temple of my God, and he shall goe no more out: 10 and I will write upon him the Name of my God, and the name of the city of my God, *which is* the new Ierusalem, which commeth downe out of heaven from my God, and *I will write upon him* my new Name.

13 Let him that hath an eare, heare what the Spirit saieth unto the Churches.

14 11 And unto the Angel of the Church of the Laodiceans write, These things saith h Amen, the faithfull and true witnes, that i beginning of the creatures of God.

15 12 I know thy works, that thou art neither cold nor hote: I would thou were cold or hot.

16 Therefore because thou art luke warme, and neither cold nor hote, it will come to passe, that I shall spew thee out of my mouth.

17 For thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not how thou art wretched and miserable, 13 and poore, and blind, and naked.

18 I counsell thee to buy of me gold tryed by the fire, that thou mayest be made rich: and white raiment, that thou mayst be cloathed, and that thy filthy nakednesse doe not appeare: and anoint thine eyes with eye salve, that thou mayest see.

19 As many as I love, * I rebuke and chasten: be k zealous therefore and amend.

20 Behold, I stand at the doore, and knocke, 14 if any man heare my voyce, and open the doore, I will come in unto him, and will sup with him, and he with me.

21 15 To him that overcommeth, will I graunt to sit with me in my throne, even as I overcame, and sit with my Father in his throne.

22 Let him that hath an eare, heare what the Spirit saieth unto the Churches.

CHAP. IIII.

1 Another vision conteining the glory of Gods Majesty, 2 which is magnified of the foure beasts, 10 and the foure and twenty Elders.

1 AFter this I looked, and behold, a doore was open in heaven, and the first voyce which I

1 Hereafter followeth the second part of this booke,

a 1. Sam. 16. 7. psal. 7. 10. ierc. 11. 20. and 17. 10.

l He poynteth out the bragging of certaine men, which boasted of their deepe, that is, plentifull and common knowledge, which notwithstanding is deathly.

m I will speake no worse thing against you, being content to have shewed you what I require to be in you.

20 The conclusion, wherin Christ assureth unto his servants the communion of his Kingdome and glory, in this verse and the next following, and commaundeth an holy attention in the last verse.

21 That is, I will make him a King by communion with me, and my fellow heire, as it is promised, Mat. 19. 28. and 25. 34. Rom. 8. 17. and 1. Cor 6. 3. Ephe. 2. 6. and 1. Tim 2. 12. Apoc. 3. 21. and 4. 4. * *Psal. 2. 9.*

22 The brightnesse of greatest glory and honour nereest approching unto the light of Christ, who is the Sonne of righteousnesse, and our head, Matth. 4.

1 The first place is unto the Pastors of Sardis. The exordium is taken out of the 4. and 16. verses of the 1. Chap.

a Sardis is the name of a most flourishing and famous Citie, where the Kings of Lydia kept their courts.

2 The proposition of reproofe is in this verse: of exhortation ioyned with a threatning in the two verses that follow, and of qualifications by way of correction unto the comfort of the good, which yet remained there, verse 4.

b Thou art said to live, but art dead in deede.

c Other things, whose state is such, that they are now going, and unlesse they be confirmed, will perish forthwith.

* *Chap. 16 15. 1. the. 5. 2. 2. pet. 3. 10*

3 That is, who have with all religion guarded themselves from sinne and contagion, even from the very shew of evill, as S Iude exhorteth, verse 23.

4 Pure from all spot and shining with glory. So it is to be understood alwayes hereafter as in the next verse.

5 The conclusion standing upon a promise and a commandement as before.

d They are meet and fit, to wit, because they are iustified in Christ, as they have truely shewed it: for he is righteous that worketh righteousnesse: but so, as the tree bringeth forth the fruit. Looke Rom. 8. 18. * *Chap. 20. 12. and 20. 27. phil. 4. 3.*

6 The sixt place is unto the Pastors of Philadelphia. The exordium is taken out of the 18 verse of the 1. chapter.

e All power of rule in commaunding and forbidding, delivering and punishing. And the house of David is the Church, and the continuall promise of Davids Kingdome belongeth to Christ.

7 The proposition of praise is in this verse, of promises, to bring home against them that wander, verse 9, and to preserve the godly, verse 10, and of exhortation, verse 11.

f I will bring them to that case.

8 That is, fall down and worship

g Because thou hast kept patient & constant as I would my servants should be.

9 The conclusion, which containeth a promise and a commandement.

10 That is, the new man shall be termed after his Father, Mother, and head Christ.

11 The seventh place is unto the pastors of the Church of Laodicea. The exordium is taken out of the 15 verse of the 1. chapter.

h Amen soundeth as much in the Hebrew tongue, as Truely, or Truth it selfe.

i Of whom all things that are made, have their beginning.

12 The proposition of reproofe is in this verse, whereunto is adioyned a threatning, verse 16. with a confirmation declaring the same, verse 17. and of exhortation unto faith and repentance, verse 18. 19. whereunto is added a conditionall promise verse 20.

13 The spirituall misery of men is metaphorically expressed in three points: unto which are matched as correspondent those remedies which are offered, verse 18. * *Prou. 3. 12. heb. 12. 5.* *k Zeale is set against them which are neither hote nor cold.*

14 This must be taken after the maner of an allegory, as Iohn 14. 23.

15 The conclusion, consisting of a promise, as chap. 1. verse 26. and of an exhortation. Hitherto hath bin the first part of the booke of the Apocalypse.

1 Another vision conteining the glory of Gods Majesty,

2 which is magnified of the foure beasts, 10 and the foure and twenty Elders.

altogether prophetical, forerelling those things which were to come, as was said before, Chap. 1. 19. This is divided into two historie: one common unto the whole world, unto the 9. Chapter: and another singular of the Church of God, thence unto the 22. chapter. And these historie are said to be described in severall bookes, chap. 5. 1. and 10. 2. Now this verse is as it were a passage from the former part unto this second: where it is said, that the heaven was opened, that is, that heavenly things were unlocked, and that a voice as of a trumpet sounded in heaven to stirre up the Apostles, and call him to the understanding of things to come. The first history hath two parts, one of the causes of things done, and of this whole Revelation, in that and the next chapter. Another of the actes done, in the next 4. chapters. The principall causes according to the distinction of persons is the vnitie of the divine essence, and according to the oeconomie or dispensation thereof, are two. One the beginning, which none can approach unto, that is, God the Father, of whom is spoken in this chapter. The other, the Sonne, who is the meane cause, estie to be approached vnto, in respect that he is God and man in one person: of whom Chap. 5.

heard, was as it were of a trumpet talking with me, saying, Come up hither, and I will shew thee things which must be done hereafter.

2 And 2 immediatly I was *ravished* a in the spirit, 3 and beholde, a throne was set in heaven, and one sate upon the throne.

3 4 And he that sate, was to looke upon, like unto a Iasper stone, and a sardine, and there *was* a rainebow round about the throne, in sight like to an emerauld.

4 5 And round about the throne *were* foure and twentie seats, and upon the seats I saw foure and twentie Elders sitting, cloathed in white rayment, and had on their heads crownes of gold.

5 6 And out of the throne proceeded lightnings, and thundrings and voices, and there were seven lampes of fire burning before the throne, which are the seven spirits of God.

6 7 And before the throne there *was* a Sea of glasse like unto chrystall: and in the midst of the throne, and round about the throne *were* foure beastes, full of eyes before and behinde.

7 And the first beast *was* like a lyon, and the second beast like a calfe, and the third beast had a face as a man, and the fourth beast *was* like a flying Eagle.

8 And the b foure beasts had each one of them sixe wings about him, and they were full of eyes within, and they ceased not c day nor night, saying, Holy, holy, holy, Lord God Almighty, Which was, and which is, and which is to come.

9 And when those beastes c gave glory, and honour, and thanks to him that sate on the throne, which liveth for ever and ever,

10 9 The foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liveth for evermore, and cast their crownes before the throne, saying,

11 10 Thou art * worthy, O Lord, 11 to receive glory, and honour, and power: for thou hast created all things, and for thy wils sake they are, and have beene created.

upon the throne, 3 a booke written within, and on the backside sealed with seven seales.

2 And I saw a strong Angel which preached with a loude voyce, Who is worthy to open the booke, and to loose the seales thereof?

3 4 And no man in heaven nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 Then I wept much, because no man was found worthy to open, and to reade the booke, neither to looke thereon.

5 5 And one of the Elders said unto me, Weepe not: behold, that * 4 Lion which is of the tribe of Iuda, that roote of David, hath obtained to open the booke, and to open the seven seales thereof.

6 Then I beheld, and loe, 7 in the mids of the throne, and of the foure beasts, and in the mids of the Elders stood a Lambe, as though he had beene killed, which had seven hornes, and seven eyes which are the seven spirits of God, sent into all the world.

7 8 And he came, and tooke the booke out of the right hand of him that sate upon the throne.

8 9 And when hee had taken the booke, the foure beasts, and the foure and twenty Elders fell downe before the Lambe, having every one 10 harpes and golden vials full of odours, which are the a prayers of the Saints,

9 And they sung a b new 12 song, saying, 12 Thou art worthy to take the booke, and to open the seales thereof, because thou wast killed, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation,

10 And hast made us unto our God * Kings, and Priests, and we shall reigne on the earth.

11 13 Then I beheld, & I heard the voice of many Angels round about the throne, and *about* the beasts and the Elders, 14 and there *was* * c ten thousand times ten thousand, and thousand thousands,

12 Saying with a loude voyce, Worthy is the Lambe that was killed, to d receive power, and riches,

2 The maner of revelation, as before, 1. 10.

a *Looke Chap.* 1. 12.

3 A description of God the Father, and of his glory in the heavens, framed unto the maner of men, by his office, nature, company, attending, effect, instruments and events that followe afterwards. In this verse, hee is presented in office a iudge, as Abraham sayd. Gen. 18. which is declared by his throne, as an ensigne of iudgement, and his sitting thereupon.

4 By his nature, in that he is the Father, most glorious in his owne person, and with his glory overshining all other things.

5 By the company attending about him in that, as that most high Iudge, he is accompanied with the most honourable attendance of Prophets and Apostles, both of the old and new Church, whom Christ hath made to be Priests and King, Chap. 1. 6. and 5. 10.

6 By effects. In that most mightily he speaketh all things by his voice and word, as Psal. 29. 3. and with the light of his spirit and providence perciseth and passeth through all. 7 By instruments vsed, in that he both hath a most readie treasurie, and as it were a workehouse excellently furnished with all things, unto the executing of his will, which things flow from his commandement, as is repeated, chap. 15, 2. And hath also the Angels most ready administers of his counsels and pleasure unto all parts of the world, continually watching (in this verse) working by reason otherwise then the instruments, without life last mentioned, couragious as lions, mightie as buls, wise as men, swift as eagles, verse 7. most apt unto all purposes, as furnished with wings on every part, most piercing of sight, and finally pure and perfect Spirits, alwayes in continuall motion, verse 8 b *Every beast had sixe wings.* 8 By events, in that for all the causes before mentioned, God is glorified both of Angels, as holy, Iudge, omnipotent, eternall and immutable, verse 8 and also after their example hee is glorified of holy men (verse 9.) in fame and in speach, verse 10, 11. c *God is said to have glory, honour, kingdome, and such like given unto him, when we godly and reverently set forth that which is properly and only his.* 9 Three signes of divine honour given unto God, prostration or falling downe, adoration and casting their crownes before God, in which the godly, though made kings by Christ, doe willingly emptie themselves of all glory, moved with a religious respect of the maiesty of God. 10 The summe of their speach: that all glory must be given unto God: the reason, because hee is the eternall beginning of all things, from whose onely will they have their being and are governed: and finally in all respects are that which they are. * Chap. 5. 12. 11 That is, that thou shouldest challenge the same to thy self alone. But as for vs, we are unworthy, that even by thy goodnes we should be made partakers of this glory. And hitherto hath bin handled the principall cause vnapprochable, which is God.

3 Here are shewed the occasions for which this principall cause, and this Revelation was also necessary: the same are three, the first a present vision of the booke of the counsels of God, concerning the government of this whole worlde, which booke is sayd to be layd up with the Father as it were in his hand: but shut and vnknowen unto all creatures, in this verse. The second is a religious desire of the Angels of God to vnderstand the mysteries of this booke, verse. 2. whereof see 1. Pet. 1. 12. The third is a lamentation of Saint Iohn and all the godly, mooved by the same desire, verse 4. when they save that it was a thing vnpossible for any creature to effect: which is declared in the third verse.

4 Thus neither of them that are in heaven nor of them which are in the earth, &c And this I like better. Now this enumeration of partes is sufficient to the denying of the whole. For of the creatures one sort is in heaven above the earth: another in the earth: and another vnder the earth in the sea; as is after declared. verse 13. 5 The second part of this chapter in which is set downe the Revelation of the Sonne, as before was said. This part conteineth first an history of the manner how God prepared S. Iohn to vnderstand this Revelation in this verse. Secondly the Revelation of the Sonne himselfe unto the 7 verse. Thirdly, the accidents of this Revelation, in the rest of the chapter. The maner now, is here described in two sorts, one from without him, by speech in this verse. Another within, by opening the eyes of S. Iohn (which before were held) that he might see, in the verse following. * *Gen.* 49. 6. 6 That is, the most mighty and most approoved Prince according to the vse of the Hebrew speach. 7 The summe of this Revelation: Christ the mediator taketh and openeth the booke, verse 6 7. Therefore in his Revelation is described the person of Christ, in this verse. His fact, in the next verse. The person is thus described, Christ, the mediatour between God, Angels and men, as the eternall word of God, and our redeemer: as the Lambe of God standing as slaine, and making intercession for us by the vertue and merit of his everlasting sacrifice, is armed with the Spirit of God, in his own person, that is, with the power and wisdom of God essentially unto the government of this whole world. 8 The fact of Christ the Mediator, that he commeth unto the throne of the Father, of which chap 4. and taketh the booke out of his hand, to open it: For that he opened it, it is first expressed, chap. 6. 1. &c. 9 Now follow in the ende the accidents of the Revelation last spoken of, that all the holy Angels, and men did sing unto him: both the chiefe, verse. 9 10. and common order of Angels, verse. 11. 12. and of all things created, verse 13. the princes of both sorts agreeing thereunto, verse 14. 10 The symbols or signes of praise, sweet in favour, and acceptable unto God. See chap. 5 3. a *Looke chap* 5 3. b *No common song.* 11 That is composed according to the present matter: the Lambe having received the booke, as it were with his feete, and opened it with his horns, as is said in the Canticles. 12 The song of the Nobles or Princes standing by the throne, consisting of a publication of the praise of Christ, and a confirmation of the same from his benefits, both which we have received of himselfe (as are the suffring of his death, our redemption upon the crosse by his blood in this verse: and our communion with him in Kingdome and Priesthood, which long ago he hath granted unto us with himself) and which we hereafter hope to obtaine, as our kingdome to come in Christ, in the verse following. * *Chap.* 1. 6. 1. *Pet.* 2. 9. 13 The consent of the common order of Angels answering in melody unto their Princes that stood by the throne. 14 A number finite, but almost infinite for one infinite indeede, as Dan. 7. 10. * *Daniel* 7. 10. c *By it is meant a great number.* d *To have all praise given to him, as to the high est and wisest, &c.*

ches,

CHAP. V.

1 The booke sealed with seven seales, 3 which none could open. 6 That Lambe of God, 9 is thought worthy to open, 12 even by the consent of all the company of heaven.

1 A passing unto the second principall cause, which is the Sonne of God, God and man: the mediator of all, as the eternall word of God the Father manifested in the flesh: This chapter hath two parts: one that prepareth the way unto the Revelation, by rehearsall of the occasions that did occurre in the first foure verses. Another, the history of the Revelation of Christ, thence unto the end of the chapter. 2 That is, in the very right hand of God.

ches, and wisdome, and strength, and honour, and glory and praise.

13 15 And all the creatures which are in heaven, and on the earth, and vnder the earth, and in the sea, and all that are in them, heard I saying, Praise, and honour, and glory, and power *be* vnto him, that sitteth vpon the throne, and vnto the Lambe for evermore.

14 16 And the foure beasts said, Amen, and the foure and twenty Elders fell downe and worshipped him that liveth for evermore.

15 The consent of all the common multitude of the creatures.

16 A confirmation of the praise beforegoing, from the contestation of the Nobles, expressed in word and signes, as once or twise before this.

CHAP. VI.

1 *The Lambe openeth the first seale of the booke.* 3 *The second,* 5 *the third,* 7 *the fourth,* 9 *the fifth,* 12 *and the sixth, and then arise murders, famine, pestilence, enteries of Saints, earthquakes, and divers strange sights in heaven.*

1 AFter I beheld when the Lambe had opened one of the seales, and I heard one of the foure beastes say, as *it were* the noise of thunder, Come and see.

2 Therefore a I beheld, and loe, there *was* a white horse, and he that sate on him, had a bow, and a crowne was given vnto him, and he went forth conquering that he might overcome.

3 And 3 when he had opened the second seale, I heard the second beast say, Come and see.

4 And there went out another horse, *that was* red, and power was given to him that sate thereon to take peace from the earth, and that they should kill one another, and there was given vnto him a great sword.

5 4 And when he had opened the third seale, I heard the third beast say, Come and see. Then I beheld, and loe, a blacke horse, and hee that sate on him, had balances in his hand.

6 And I heard a voyce in the mids of the foure beasts say, A a measure of wheate for a penny, and three measures of barley for a penny, 5 and oyle, and wine hurt thou not.

7 6 And when he had opened the fourth seale, I heard the voyce of the fourth beast say, Come and see.

8 And I looked, and behold, a pale horse, and his name that sate on him was Death, and Hell followed after him, and power was given vnto them ouer the fourth part of the earth, to kill with sword, and with hunger, and with death, and with beasts of the earth.

9 7 And when hee had opened the fifth seale, I saw vnder the altar the soules of them that were killed for the word of God, and for the testimony which they maintained.

10 And they cried with a loud voyce, saying, How long, Lord, which art holy and true! doest not thou iudge and auenge our blood on them, that dwell on the earth?

11 And long b white robes were given vnto every one, and it was said vnto them, that they should rest for a little season vntill their fellow servants, and their brethren that should be killed even as they were, were b fulfilled.

12 9 And I beheld when hee had opened the sixth seale, and loe, there was a great earthquake, and the Sunne was as blacke as c sackcloth of haire, and the Moone was like blood.

13 And the starres of heaven fell vnto the earth, as a figge-tree casteth her greene figges, when it is shaken of a mighty winde.

14 And heaven departed away, as a scroule, when it is rolled, and every mountaine and yle were mooved out of their places.

15 10 And the kings of the earth, and the great men, and the rich men, and the chiefe captaines, and the mightie men, and euery bondman, and euery free man, hid themselves in dennes, and among the rockes of the mountaines,

16 And said to the mountaines and rockes, 11 * Fall on vs, and hid vs from the presence of him that sitteth on the throne, and from the wrath of the Lambe.

17 For the great day of his wrath is come, and who can stand?

7 The fifth signe is that the holy martyrs which are vnder the altar, whereby they are sanctified, that is, received into the trust and tuition of Christ (into whose hands they are committed) shall cry out for the iustice of God, in an holy zeale to advance his kingdome and not of any private perturbation of the mind, as before 3.4.

b *Vntill their number be fulfilled.*

9 The sixt signe, the narration whereof hath two parts, the signe, and the event. The signe is, that the earth, heaven, and the thing that are in them for horrour of the sinnes of the world vpon those most heauie foretellings of God, and complaints of the Saints, shall be shaken most vehemently, trembling in horrible maner, and looking

1 This is the second part of this first history (which I said was common and of the whole world) of the workes of God in the gouernement of all things. Of this part there are generally 3. members, the foresignifying, the caution, and the execution of all the euils which God powreth out vpon this world, which hath most hardly deserued of him. The foresignifying is set downe in this chap. the caution for preserving the Church, is in the next chap. and the execution is described chap. 8, 9. In euery part of the foresignifying, there are three branches: the seuerall and expresse calling of S. Iohn, to prepare himselfe to take knowledge of the things that were to bee shewed vnto him in the opening of the seales: the signe and the word expounding the signe: and albeit the expresse calling of S. Iohn, be vsed only in foure of the signes, yet the same is also to be vnderstood in the rest that follow. The authour of the foresignifyings is the Lambe, as that word of the Father made the Mediatour, opening the seales of the booke. The instruments are the Angels in most of the visions, who expound the signe and the words thereof. Now this first verse containeth an expresse calling of S. Iohn to marke the opinion of the first seale. 2 The first signe ioyned with declaration, is that God for the sins, and horrible rebellion of the world, will invade the same: and first of all will as a farre off, with his darts of pestilence most suddenly, mightily, and gloriously, beate downe the same, is indge and triumph over it as conquerour. 3 The second signe ioyned with wordes of declaration (after the expresse calling of S. Iohn as before) is that God being provoked vnto wrath by the obstinacy and hard hartednes of the world not repenting for the former plague, as setting vpon the same hand, will kindle the fire of debate amongst men, and will destroy the inhabitants of this world, ne by the sword of another. 4 The third signe with declaration, is that God will destroy the world with famine, withdrawing all provision: which is by the figure Synecdoche comprehended in wheate, barley, wine and oyle. a *Hereby is signified what great scarcity of corne there was, for the word here vsed is a kind of measure of dry things, which is in quantity but the eight part of a bushel, which was an ordinary portion to bee given to seruants for their stint of meat for one day.* 5 I had rather distinguish and reade the wordes thus, *and the wine and the oyle thou shalt not deale iniustly.* In this sence likewise the wine and the oyle shall be sold a very little for a penny. Thou shalt not deale vniustly, namely, when thou shalt measure out a very little for a great price: so is the place euident: otherwise that is most true, which the wise man saith, that who so with-holdeth the corne shall bee curfed of the people, Prou. 11. 26. 6 The fourth signe ioyned with wordes of declaration, is, that God will addict the fourth part of the world indifferently, vnto death and hell, or the grave by all those meanes at once, by which before seuerally and in order hee had recalled their mindes vnto amendment. Vnto these are also added the wilde and cruell beastes of the earth, out of Leviticus 26. 22. Thus doeth God according to his wisedome dispence the treasures of his power, iustly toward all, mercifully toward the good, and with patience or long sufferance towards his enemies,

their light in this verse: falling from on high, verse 13. withdrawing themselves and flying away for the greatnesse of the trouble, verse 14. So holily doe all creatures depend vpon the will of God, and content themselves in his glory. c *So they called in old time those wouen workes that were of haire.* 10 The euent of the signe afore going: that there is no man that shall not be astonished at that generall commotion, flie away for feare and hide himselfe in this verse, and wish vnto himselfe most bitter death for exceeding horror of the wrath of God, and of the Lambe, at which before he was astonished. Now this perplexity is not of the godly, but of the wicked, whose portion is in this life, as the Psalmist speaketh, Psal 17, 14. Not that sorrow which is according vnto God, which worketh repentance vnto saluation, whereof a man shall neuer repent him, but that worldly sorrow that bringeth death. 2. Corin. 7. 9. as their wishings doe declare: for this history is of the whole world, seuered from the history of the Church, as I haue shewed before. chap. 4. 1. 11 These are words of such as despaire of their escape: of which despaire there are two arguments, the presence of God and of the Lambe prouoked to wrath against the world in this verse, and the conscience of their owne weaknesse, whereby men feele that they are no way able to stand in the day of the wrath of God, verse 17. as it is said, Esai. 14. 27. * Esa. 2. 19. hos. 10, 8. luke 23, 30.

CHAP. VII.

1 *The Angels comming to hurt the earth,* 3 *are stayed vntill the elect of the Lord,* 5 *of all tribes were sealed.* 13 *Such as suffered persecution for Christs sake,* 16 *haue great felicitie,* 17 *and ioy.*

A Nd 1 after that, I saw foure Angels stand on the a foure corners of the earth, holding the foure windes of the earth, that the windes should

1 The 2. member of this part, is a preuenting of danger as wee distinguished the same before, Chap. 6. 1. that is of the caution whereby God tooke care before hand and prouided for his that after the example of the Israelites of old, Exod. 8. 23. the faithfull might be exempted from the plagues of this wicked world. This whole place is a certaine interloqution and bringing in for this whole Chap. by occasion of the prediction and argument of the sixth seale. For first that euill is prevented in the elect vnto the 9. verf. Then thanks are given by the elect for that cause, verf 10. 11. 12 Lastly, the accomplishment of the thing is set forth vnto the end of the chap. The first verf is a transition speaking of the Angels which keepe these inferiour parts from all euill, vntill God do command. For (as is excellently figured by Ezech. 11. 12.) their faces and their wings are reached vpwards, continually waiting vpon and beholding the countenance of God for their direction: and euery of them goeth into that part that is right before his face, whithersoeuer the Spirit shall goe, they goe, they step not out of the way, that is, they depart not so much as a foot breadth from the path commanded them of God. a *On the foure quarters or coasts of the earth.*

not blow on the earth, neither on the ſea, [2] neither on any tree.

2 3 And I ſaw [4] another Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the ſea, ſaying,

3 Hurt ye not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, and there *vvere* ſealed [5] an hundreth and foure and fourtie thouſand of all the tribes of the children of Iſrael.

5 Out of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Reuben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephtali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. 6 Of the tribe of [b] Leui were ſealed twelue thouſand. Of the tribe of Iſſacher were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

8 Of the tribe of [c] Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After theſe things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kinreds, & people, and tongues [8] ſtood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.

10 9 And they cried with a loud voice, ſaying, Saluation *commeth* of our God, that ſitteth vpon the throne, and of the Lambe.

11 And all the Angels ſtood round about the throne, and *about* the Elders, and the foure beaſts, and they fell before the throne on their faces, and worſhipped God,

12 Saying, Amen, Praiſe and glory, and wiſedome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 [10] And one of the Elders ſpake, ſaying vnto me, What are theſe which are arayed in long white robes? and whence came they?

14 And I ſaid vnto him, Lord, thou knoweſt. And he ſaid vnto me, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerue him [d] day and night in his Temple, and he that ſitteth on the throne will dwell [e] among them.

16 * They ſhall hunger no more, neither thirſt any more, neither ſhall the ſunne light on them, neither any heate.

17 For the Lambe, which is in the mids of the throne, ſhall gouerne them, and ſhall leade them vnto the liuely fountaines of waters, and * God ſhall wipe away all teares from their eyes.

CHAP. VIII.

1 After the opening of the ſeuenth ſeale, 3 the Saints prayers are offered vp with odours. 6 The ſeuen Angels come forth with trumpets. 7 The foure firſt blow, and fire falleth on the earth. 8 the ſea is turned into blood. 10, 11 the waters waxe bitter. 12 and the ſtarres are darkened.

1 [1] AND when hee had opened the ſeuenth ſeale, there was ſilence in heauen about halfe an houre.

2 [2] And I ſaw the ſeuen Angels, which [a] ſtood before God, and to them were giuen ſeuen trumpets.

3 [3] Then another Angel came and ſtood before the Altar, hauing a golden cenſer, and much odours was giuen vnto him, that he ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the ſmooke of the odours with the prayers of the Saints, [b] went vp before God, out of the Angels hand.

5 And the Angel tooke the cenſer, and filled it with fire of the Altar, and caſt it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 [4] Then the ſeuen Angels, which had the ſeuen trumpets, prepared themſelues to blow the trumpets.

7 [5] So the firſt Angel blew the trumpet, and there was haile and fire mingled with blood, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt.

8 [6] And the ſecond Angell blew the trumpet,

[d] *He alludeth to the Leuites, which ſerued day and night, for elſe there is no night in heauen.*

[e] *Or, vpon them, whereby is meant Gods defence and protection, as it were towards them, who are as ſafe, as men in the Lords tent.*

* *Eſai. 49, 10.*

* *Eſai. 25, 8. chap. 21, 4.*

1 He returneth to the hiſtory of the ſeales of the booke, which the Lambe openeth. The ſeuenth ſeale is the next foreſignification, and a preciſe commaundement of the execution of the moſt heauy iudgements of God vpon this wicked world: which foreſignification being vnderſtood by the ſeale, all things in heauen are ſilent, and in horror thorow admiration vntill commandement of execution be ſeuerally giuen of God vnto the miniſters of his wrath. So he paſſeth vnto the third member of which I ſpake before in Chapt. 6. ver. 1. which is of the execution of thoſe euils wherewith God moſt iuſtly determined to afflict the world.

2 Now followeth the third branch of the common hiſtory, as euen now I ſaid: which is the execution of the iudgements of God vpon the world. This is firſt generally prepared vnto the 6. verſe, then by ſeuerall parts expounded according to the order of thoſe that adminiſtred the ſame vnto the end of the Chap. following. Vnto the preparation of this execution are declared theſe things firſt, who were the adminiſters and inſtruments thereof in this verſe. Secondly, what is the work both of the Prince of Angels giuing order for this execution, thence vnto the 5. verſe, and of his adminiſters in the 6. verſe. The adminiſters of the execution are ſaid to be ſeuen Angels: their inſtruments, trumpets whereby they ſhould as it were ſound the alarme at the commandement of God. They are propounded ſeuen in number becauſe it pleaſed God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in ſlow order, and as with an vnwilling minde to exerciſe his iudgements vpon his creatures, ſo long called vpon both by word and ſignes if happily they had learned to repent. *a Which appeare before him as his miniſters.* 3 This is that great Emperour, the Lord Ieſus Chriſt our King and Sauiour: who both maketh interceſſion to God the Father for the Saints, filling the heauenly Sanctuary with moſt ſweete odour, and offering vp their prayers, as the Calues and burnt ſacrifices of their lips, in this verſe: in ſuch ſort as euery one of them (ſo powerfull is that ſweet ſauour of Chriſt, and the efficacy of his ſacrifice) are held in reconcilement with God and themſelues made moſt acceptable vnto him, verſe 4. And then alſo out of his treaſury, and from the ſame ſanctuary powreth forth vpon the world the fire of his wrath, adding alſo diuine tokens thereunto: and by that meanes (as of old the Heraulds of Rome were wont to doe) he proclaimeth warre againſt the rebellious world. *b Our prayers are nothing worth, vnleſſe that true and ſweete ſauour of that onely oblation be eſpecially and before all things with them, that is to ſay, vnleſſe wee being firſt of all iuſtified through faith in his Sonne, be acceptable vnto him.* 4 This is the worke of the adminiſters. The Angels the adminiſters of Chriſt, onely by ſounding trumpet and voyce (for they are onely as Heraulds) do effectuall call forth the inſtruments of the wrath of God, through his power. Hitherto haue bene things generall. Now followeth the narration of things particular, which the Angels fix in number wrought in their order ſet out in the 19. verſe of the next chap. and is concluded with the declaration of the euent which followed vpon theſe things done in the world, and in the 10. and 11. chap. 5 The firſt execution at the ſound of the firſt Angel vpon the earth: that is, the inhabitants of the earth (by Metonymie) and vpon all the fruits thereof: as the comparing of this verſe with the ſecond member of the 9. verſe doth not obſcurely declare. 6 The ſecond execution, vpon the ſea in this verſe, and all things that are therein in the next verſe,

and

2 That is, neither into the ayre, into which the tops of trees are aduanced.

3 Now God prouideth againſt the danger of his elect by commaundement, verſe 2. and 3. and by ſigne or figure, both for thoſe of the nation of the Iewes, thence vnto the 8 verſe, and alſo of the Gentiles, verſe 9.

4 Not onely another, or differing in number from the common Angels of God, but alſo in eſſence, office, and operation excelling all Angels: that is, Chriſt Ieſus the eternall Angel or word of God, and mediatour of the couenant. So hereafter chapter 2, 3 and 10, 1, 5.

5 That is, of the Iewes a number certaine in it ſelfe before God: and ſuch as may be numbred of vs: for which cauſe alſo the ſame is here ſet downe as certaine. But of the elect which are of the Gentiles, the number indeed is in it ſelfe certaine with God, but of vs not poſſibly to bee numbred, as God, Gen 15, 5 and often elſewhere, and Eſay figured moſt excellently, Chap. 19, and 60. This therefore is ſpoken with reſpect, when a certaine number is put for one vncertaine. Conferre this with verſe 6.

b *He ſkipped Dan, and reckoneth Leui.*

c *Of Ephraim, who was Ioſephs other ſonne, and had the birthright giuen him, wherefore he is called Ioſeph.*

6 Here the tribe of Leui is reckoned vp in common with the reſt, becauſe all the Iſraelites were equally made Prieſtes with them in Chriſt by his Prieſtbood, chap. 1, 6 and 5, 10. and Rom. 12, 1. and 1. Pet. 2, 9. The name of Dan is not mentioned becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of Gods people vnto the part of the Gentiles, which euill many ages before Iaakob foreſaw. Gen. 49, 18. for which cauſe alſo there is no mention made of this tribe in the firſt booke of the Chronicles. 7 See before vpon the 4. verſe. 8 As Prieſts, Kings, and glorious conquerers by martyrdome: which things are noted by their proper ſignes in this verſe. 9 The praiſe of God celebrated firſt by the holy men, in this verſe, then by the heauenly Angels in the two verſes following. 10 A paſſage ouer vnto the expounding of the viſion, of which the Angell enquireth of S. Iohn to ſtir him vp withall, in this verſe and Iohn in the forme of ſpeech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel, and alſo in moſt modeſt manners requeſteth the expounding of the viſion. 11 The expoſition of the viſion, wherein the Angel telleth firſt the actes of the Saints, that is, their ſufferings and worke of faith in Chriſt Ieſus, in this verſe. Secondly their glory, both preſent, which conſiſteth in two things, that they miniſter vnto God, and that God protecteth them verſe 15. and to come in their perfect deliuerance from all miſeries verſe 16. and in participation of all good things which ouercome the memory of former euils ſhall neuer be able to diminiſh verſe 17. The cauſe efficient, and which containeth all theſe things is onely one, euen the Lambe of God, the Lord, the Mediator, and the Sauiour Chriſt Ieſus.

and as *it vvere* a great mountaine, burning with fire, was caſt into the ſea, and the third part of the ſea became blood.

9 And the third part of the creatures, which were in the ſea, and had life, died, and the third part of ſhips were deſtroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great ſtarre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the ſtar is called s wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, becauſe they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the ſunne was ſmitten, and the third part of the moone, and the third part of the ſtarres, ſo that the third part of them was darkened: and the day *vvas ſmitten*, that the third part of it could not ſhine, and likewiſe the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, ſaying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, becauſe of the ſounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

* The third execution vpon the floods and fountaines, that is, vpon all freſh waters in this verſe: the effect whereof is, that many are deſtroyed with the bitterneſſe of waters, in the verſe following.

s This is ſpoken by Mataphor, of the name of a moſt bitter herbe, and commonly knowen, vnleſſe perhaps a man following thoſe that note the deriuation of words had rather expound it adiectiuely, for that which by reaſon or bitternes cannot be drunke, or which maketh the drinke the ſame.

liquour into which is powred more bitter then that any man can

9 The fourth execution vpon theſe lightſome bodies of heauen, which miniſter vnto this inferiour world.

10 A lamentable prediction or foretelling of thoſe parts of the diuine execution which are yet behinde: which alſo is a paſſage vnto the argument of the next Chapter. Of all theſe things in a manner Chriſt himſelfe expreſſly foretold in the 12. Chapter of S. Luke, verſe 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 *The firſt Angel bloweth his trumpet.* 3 *and ſpoiling locuſts come out.* 13 *The ſixt Angel bloweth,* 16 *and bringeth forth horſemen,* 20 *to deſtroy mankind.*

1 The fifth execution vpon the wicked men inhabiting the earth (as a little before the Angel ſaid) wrought by the infernall powers, is declared in this place vnto the eleuenth verſe. And after the firſt execution thence vnto the nineteenth verſe. And laſtly is ſhewed the common euent that followed the former execution in the world, in the two laſt verſes.

AND the 1 fift Angel blew the trumpet, and I ſaw a 2 ſtarre fall from heauen vnto the earth, 3 and to him was giuen the key of the a bottomleſſe pit.

2 4 And he opened the bottomleſſe pit, and there aroſe the ſmoake of the pit, as the ſmoake of a great fornace, and the ſunne, and the ayre were darkened by the ſmoake of the pit.

3 5 And there came out of the ſmoake Locuſts vpon the earth, and vnto them was giuen power, as the ſcorpions of the earth haue power.

2 That is, the Angel of God glittering with glory, as a ſtarre fell downe from heauen. Whether thou take him for Chriſt, who hath the keyes of hell of himſelfe, and by Princely authority, Chap. 1. verſe 18 or whether for ſome inferiour Angel, who hath the ſame key permi ted vnto him, and occupieth it miniſterially, or by office of his miniſtery, here, and Chap. 21. for the word *falling*, is taken. Gen. 14. 10. and 24. 64. and Heb. 6. 6.

3 The key was giuen to this ſtarre. For thoſe powers of wickednes are thruſt downe into hell, and bound with chaines of darkeneſſe: and are there kept vnto damnation, vnleſſe God for a time doe let them looſe. 2. Pet. 2. 4. Iude 6. and of this booke, Chap. 20, 20. the hiſtorie of which chapter hath agreement of time with this preſent chapter.

a *By the bottomleſſe pit, hee meaneth the deepeſt darkeneſſe of hell.*

4 Vnto this is added, the ſmoake of the helliſh and infernall ſpirits, all darke, and darkening all things in heauen and in earth. The ſpirituall darkeneſſes are the cauſes of all diſorder and confuſion. For the deuill at a time certaine (whereof verſe the fift) ſent theſe darkeneſſes into his kingdome, that he might at once and with one impreſſion ouerthrow all things, and peruert if it were poſſible the elect themſelues. By this darkeneſſe all ſpirituall light, both actiue as of the Sunne, and paſſiue, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the ſpirits: it followeth of the ſpirits themſelues.

5 A deſcription of the malignant ſpirits inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locuſtes, in quickeneſſe, ſubtilitie, hurtfulneſſe, number, and ſuch like in this verſe. From their power, for that they are as the ſcorpions of the earth, of a ſecret force to doe hurt. For our battell is not here with fleſh and blood, but with powers, &c. Epheſ. 6. 12. This place of the power of the Deuils generally noted in this verſe, is particularly declared afterwards in the three next verſes.

4 6 And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree: but onely thoſe men which haue not the ſeale of God in their foreheads.

5 And to them was commaunded that they ſhould not kill them, but that they ſhould bee vexed fiue moneths, and that their paine ſhould be as the paine that commeth of a ſcorpion when he hath ſtung a man.

6 * Therefore in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flie from them.

7 7 And the forme of the locuſts *vvas* like vnto horſes prepared vnto the battell, and on their heads *vvere as it vvere* crownes, like vnto gold, and their faces *vvere* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto habbergions of yron, and the ſound of their wings *vvas* like the ſound of charets when many horſes runne vnto battell.

10 And they had tailes like vnto ſcorpions, and there were ſtings in their tailes, and their power was to hurt men five moneths.

11 8 And they have a king over them, which is the Angel of the bottomleſſe pit, whoſe name in Hebrew *is* Abaddon, and in Greeke hee is named Apollyon, *that is, deſtroying.*

12 9 One woe is paſt, *and* behold, yet two woes come after this.

6 Here that power of the deuils is particularly deſcribed according to their actions and effects of the ſame. Their actions are ſaid to be bounded by the counſell of God: both becauſe they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God gardeth by his decree) whom Chriſt ſhall not have ſealed, in this verſe: and alſo becauſe they neither had all power nor at all times, no not ouer thoſe that are their owne, but limited in manner and time, by the preſcript of God, verſe 5. So their power to afflict the godly, is none & for the wicked is limited in act and in effect by the will of God: for the maner was preſcribed vnto them that they ſhould not ſlay, but torment the wretched wor'd. The time is for fiue moneths or for an hundred and fiftie dayes, that is, for ſo many yeeres in which the deuils haue indeed mightily peruerted all things in the world: and yet without that publike and vnpuniſhed licence of killing, which afterward they vſurped when the ſixt Angel had blowen his trumpet, as ſhalbe ſaid vpon the 13. verſe. Now this ſpace is to be accounted from the end of that thouſand yeeres mentioned, Chap. 20. 3. and that is from the Popedome of that Gregory the ſeuenth, a moſt monſtrous Necromancer, who before was called Hildebrandus Senenſis: for this man being made altogether of impiety and wickedneſſe, as a ſlaue of the deuil, whom he ſerued, was the moſt wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all maner of trecherie to ſet vp and put downe empires and kingdomes as liked himſelfe: and doubted not to ſet Rodolph the Swedon ouer the Empire in ſtead of Henry before named, ſending vnto him a Crowne with this verſe annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho:* that is, The Rocke to Peter gaue the crowne, and Peter Rodolph doth renowne. Finally, he ſo finely beſtirred himſelfe in his affaires, as he miſerably ſet all Chriſtendome on fire, and conueyed ouer vnto his ſucceſſours the burning brand of the ſame: who enraged with like ambition, neuer ceaſed to nouriſh that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes ſet together by the eare, amongſt themſelues by moſt expert curtbroats, came to ruine, whiles they miſerably wounded one another. This terme of an hundred and fiftie yeeres, taketh end in the time of Gregory the ninth, or *Hugolinus Anagnienſis* (as he was before called) who cauſed to be compiled by one Raimond his chapleine and confeſſour, the body of Decretals, and by ſufferance of the Kings and Princes to be publiſhed in the Chriſtian world, and eſtabliſhed for a law. For by this ſleight at length the Popes arrogated vnto themſelues licence to kill whom they would, whiles other were vnwares: and without feare eſtabliſhed a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fift Angel had expreſly forbidden, and had hindered vntill this time. The effects of the bloody actions are declared vpon the ſixt verſe: that the miſerable world languiſhing in ſo great calamities, ſhould willingly run together vnto death, and preferre the ſame before life, by reaſon of the grieuouſneſſe of the miſeries that oppreſſed them.

* Chap. 6. 16. Eſai. 2. 19. Hoſe. 10, 8.

7 The forme of theſe helliſh ſpirits and adminiſters, is ſhadowed out by ſignes and viſible figures in this ſort: that they are very expert and ſwift: that whereſoeuer they are in the world, the kingdome of theirs: that they manage all their affaires with cunning and skill, in this verſe, that making ſhew of mildneſſe and tender affection to draw on men withall, they moſt impudently rage in all miſchiefe: that they are moſt mighty to doe hurt. Verſ. 8. that they are freed from being hurt of any man, as armed with the colour of religion, and facted authoritie of priuiledge, that they fill all things with horror. Verſ. 9. that they are fraudulent: that they are venimous and extremely noiſome, though their power be limited, Verſe 10. All which things are properly in the infernall powers, and communicated by them vnto their miniſters and vaſſals.

8 The order of the powers of maliciouſnes: that they are ſubiect to one infernall King, whom thou mayeſt call in Engliſh, The Deſtroyer: who driueth the whole world both Iewes and Gentiles into the deſtruction that belongeth vnto himſelfe. And I cannot tell whether this name belongeth vnto the Etymologicall interpretation of Hildebrand, by a figure often vſed in the holy Scripture: which albeit it may otherwiſe beturned of the Germanes as the ſenſe of compound words is commonly abiguous) yet in very deed it ſignifieth as much as if thou ſhouldeſt call him the firebrand, that is, he that ſetteth on fire thoſe that be faithfull vnto him.

9 A paſſage vnto the next point, and the hiſtorie of the time following.

not blow on the earth, neither on the ſea, [a] neither on any tree.

2 3 And I ſaw 4 another Angel come vp from the Eaſt, which had the ſeale of the liuing God, and he cryed with a loud voyce to the foure Angels to whom power was giuen to hurt the earth, and the ſea, ſaying,

3 Hurt ye not the earth, neither the ſea, neither the trees, till we haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them, which were ſealed, and there *were* ſealed [5] an hundreth and foure and fourtie thouſand of all the tribes of the children of Iſrael.

5 Out of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Reuben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephtali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſand. [6] Of the tribe of [b] Leui were ſealed twelue thouſand. Of the tribe of Iſſacher were ſealed twelue thouſand. Of the tribe of Zabulon were ſealed twelue thouſand.

8 Of the tribe of [c] Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After theſe things I beheld, and loe, a great multitude, 7 which no man could number, of all nations, and kinreds, & people, and tongues [8] ſtood before the throne, and before the Lambe, cloathed with long white robes, and palmes in their hands.

10 9 And they cried with a loud voice, ſaying, Saluation *commeth* of our God, that ſitteth vpon the throne, and of the Lambe.

11 And all the Angels ſtood round about the throne, and *about* the Elders, and the foure beaſts, and they fell before the throne on their faces, and worſhipped God,

12 Saying, Amen, Praiſe and glory, and wiſedome, and thankes, and honour, and power, and might, *be* vnto our God for euermore, Amen.

13 10 And one of the Elders ſpake, ſaying vnto me, What are theſe which are arayed in long white robes? and whence came they?

14 And I ſaid vnto him, Lord, thou knoweſt. And he ſaid vnto me, Theſe are they which came out of great tribulation, and haue waſhed their long robes, and haue made their long robes white in the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerue him a day and night in his Temple, and he that ſitteth on the throne will dwell [e] among them.

16 * They ſhall hunger no more, neither thirſt any more, neither ſhall the ſunne light on them, neither any heate.

17 For the Lambe, which is in the mids of the throne, ſhall gouerne them, and ſhall leade them vnto the liuely fountaines of waters, and * God ſhall wipe away all teares from their eyes.

CHAP. VIII.

1 *After the opening of the ſeuenth ſeale.* 3 *the Saints prayers are offered vp with odours.* 6 *The ſeuen Angels come foorth with trumpets.* 7 *The foure firſt blow, and fire falleth on the earth.* 8 *the ſea is turned into blood,* 10, 11 *the waters waxe bitter,* 12 *and the ſtarres are darkened.*

1 AND when hee had opened the ſeuenth ſeale, there was ſilence in heauen about halfe an houre.

2 [a] And I ſaw the ſeuen Angels, which [a] ſtood before God, and to them were giuen ſeuen trumpets.

3 [3] Then another Angel came and ſtood before the Altar, hauing a golden cenſer, and much odours was giuen vnto him, that he ſhould offer with the prayers of all Saints vpon the golden Altar, which is before the throne.

4 And the ſmooke of the odours with the prayers of the Saints, [b] went vp before God, out of the Angels hand.

5 And the Angel tooke the cenſer, and filled it with fire of the Altar, and caſt it into the earth, and there were voyces, and thundrings, and lightnings, and earthquake.

6 4 Then the ſeuen Angels, which had the ſeuen trumpets, prepared themſelues to blow the trumpets.

7 [5] So the firſt Angel blew the trumpet, and there was haile and fire mingled with blood, and they were caſt into the earth, and the third part of trees was burnt, and all greene graſſe was burnt.

8 [6] And the ſecond Angell blew the trumpet,

2 That is, neither into the ayre, into which the tops of trees are aduanced.
3 How God prouideth againſt the danger of his elect by commaundement. verſe 2. and 3. and by ſigne or figure, both for thoſe of the nation of the Iewes, thence vnto the 3 verſe, and alſo of the Gentiles. verſe 9.
4 Not onely another, or differing in number from the common Angels of God, but alſo in eſſence, office, and operation excelling all Angels: that is, Chriſt Ieſus the eternall Angel or word of God, and mediatour of the couenant. So hereafter chapter 2, 3 and 10. 1, 5.
5 That is, of the Iewes a number certaine in it ſelfe before God, and ſuch as may be numbred of vs: for which cauſe alſo the ſame is here ſet downe as certaine. But of the elect which are of the Gentiles, the number indeed is in it ſelfe certaine with God, but of vs not poſſibly to bee numbred, as God, Gen 15, 5 and often elſewhere, and Eſay figured moſt excellently, Chap. 19, and 60. This therefore is ſpoken with reſpect, when a certaine number is put for one vncertaine. Conferre this with verſe 6.
b *He ſkipped Dan, and reckoneth Leui.*
c *Of Ephraim, who was Ioſephs other ſonne, and had the birthright giuen him, whereof he is called Ioſeph.*
6 Here the tribe of Leui is reckoned vp in common with the reſt, becauſe all the Iſraelites were equally made Prieſtes with them in Chriſt by his Prieſthood, chap. 1, 6 and 5, 10. and Rom. 12, 1. and 1. Pet. 2, 9. The name of Dan is not mentioned becauſe the Danites long before forſaking the worſhip of God, were fallen away from the fellowſhip of Gods people vnto the part of the Gentiles, which euill many ages before Iaakob foreſaw, Gen. 49, 18. for which cauſe alſo there is no mention made of this tribe in the firſt booke of the Chronicles. 7 See before vpon the 4. verſe. 8 As Prieſts, Kings, and glorious conquerers by martyrdome: which things are noted by their proper ſignes in this verſe. 9 The praiſe of God celebrated firſt by the holy men, in this verſe, then by the heauenly Angels in the two verſes following. 10 A paſſage ouer vnto the expounding of the viſion, of which the Angell enquireth of S. Iohn to ſtir him vp withall, in this verſe and Iohn in the forme of ſpeech, both acknowledgeth his owne ignorance, attributing knowledge vnto the Angel, and alſo in moſt modeſt manners requeſteth the expounding of the viſion. 11 The expoſition of the viſion, wherein the Angel telleth firſt the actes of the Saints, that is, their ſufferings and worke of faith in Chriſt Ieſus, in this verſe. Secondly their glory, both preſent, which conſiſteth in two things, that they miniſter vnto God, and that God protecteth them verſe 15. and to come in their perfect deliuerance from all aduerſities verſe 16. and in participation of all good things which euen the memory of former euils ſhall neuer be able to diminiſh verſe 17. The cauſe efficient, and which containeth all theſe things is onely one, euen the Lambe of God, the Lord, the Mediator, and the Sauiour Chriſt Ieſus.

d *He alludeth to the Leuites, which ſerued day and night, for elſe there is no night in heauen.*
e Or, *vpon them, whereby is meant Gods defence and protection, as it were towards them, who are as ſafe, as men in the Lords tent.*
* *Eſai. 49, 10.*
* *Eſai. 25, 8. chap. 21, 4.*

1 He returneth to the hiſtory of the ſeales of the booke, which the Lambe openeth. The ſeuenth ſeale is the next foreſignification, and a preciſe commaundement of the execution of the moſt heauy iudgements of God vpon this wicked world: which foreſignification being vnderſtood by the ſeale, all things in heauen are ſilent, and in horror thorow admiration untill commandement of execution be ſeuerally giuen of God vnto the miniſters of his wrath. So he paſſeth vnto the third member of which I ſpake before in Chapt. 6. ver. 1. which is of the execution of thoſe euils wherewith God moſt iuſtly determined to afflict the world. 2 Now followeth the third branch of the common hiſtory, as euen now I ſaid: which is the execution of the iudgements of God vpon the world. This is firſt generally prepared vnto the 6. verſe, then by ſeuerall parts expounded according to the order of thoſe that adminiſtred the ſame vnto the end of the Chap. following. Vnto the preparation of this execution are declared theſe things firſt, who were the adminiſters and inſtruments thereof in this verſe. Secondly, what is the work both of the Prince of Angels giuing order for this execution, thence vnto the 5. verſe, and of his adminiſters in the 6. verſe. The adminiſters of the execution are ſaid to be ſeuen Angels: their inſtruments, trumpets, whereby they ſhould as it were ſound the alarme at the commaundement of God. They are propounded ſeuen in number becauſe it pleaſed God not at once to powre out his wrath vpon the rebellious world, but at diuers times, and by piece meale, and in ſlow order, and as with an vnwilling minde to exerciſe his iudgements vpon his creatures, ſo long called vpon both by word and ſignes if happily they had learned to repent. a *Which appeare before him as his miniſters.* 3 This is that great Emperour, the Lord Ieſus Chriſt our King and Sauiour: who both maketh interceſſion to God the Father for the Saints, filling the heauenly Sanctuary with moſt ſweete odour, and offering vp their prayers, as the Calues and burnt ſacrifices of their lips, in this verſe: in ſuch ſort as euery one of them (ſo powerfull is that ſweet ſauour of Chriſt, and the efficacy of his ſacrifice) are held in reconcilement with God and themſelues made moſt acceptable vnto him, verſe 4. And then alſo out of his treaſury, and from the ſame ſanctuary powreth forth vpon the world the fire of his wrath, adding alſo diuine tokens thereunto: and by that meanes (as of old the Herauldes of Rome were wont to doe) he proclaimeth warre againſt the rebellious world. b *Our prayers are nothing worth, vnleſſe that true and ſweete ſauour of that onely oblation be eſpecially and before all things with them, that is to ſay, vnleſſe wee being firſt of all iuſtified through faith in his Sonne, be acceptable vnto him.* 4 This is the worke of the adminiſters. The Angels the adminiſters of Chriſt, onely by ſounding trumpet and voyce (for they are onely as Heraulds) do effectuall call forth the inſtruments of the wrath of God, through his power. Hitherto haue bene things generall. Now followeth the narration of things particular, which the Angels ſix in number wrought in their order ſet out in the 19. verſe of the next chap. and is concluded with the declaration of the euent which followed vpon theſe things done in the world, and in the 10. and 11. chap. 5 The firſt execution at the ſound of the firſt Angel vpon the earth, that is, the inhabitants of the earth (by Metonymie) and vpon all the fruits thereof: as the comparing of this verſe with the ſecond member of the 9. verſe doth not obſcurely declare. 6 The ſecond execution, vpon the ſea in this verſe, and all things that are therein in the next verſe.

and

and as *it vvere* a great mountaine, burning with fire, was cast into the sea, and the third part of the sea became blood.

9 And the third part of the creatures, which were in the sea, and had life, died, and the third part of ships were destroyed.

10 7 Then the third Angel blew the trumpet, and there fell a great starre from heauen, burning like a torch, and it fell into the third part of the riuers, and into the fountaines of waters.

11 And the name of the starre is called 8 wormewood: therefore the third part of the waters became wormewood, and many men died of the waters, because they were made bitter.

12 9 And the fourth Angel blew the trumpet, and the third part of the sunne was smitten, and the third part of the moone, and the third part of the starres, so that the third part of them was darkened: and the day *vvas smiten*, that the third part of it could not shine, and likewise the night.

13 10 And I beheld, and heard one Angel flying thorow the middes of heauen, saying with a loud voyce, Woe, woe, woe to the inhabitants of the earth, because of the sounds to come of the trumpet of the three Angels, which were yet to blowe the trumpets.

7 The third execution vpon the floods and fountaines: that is, vpon all fresh waters in this verse: the effect whereof is, that many are destroyed with the bitternesse of waters in the verse following.

8 This is spoken by Mataphor, of the name of a most bitter herbe, and commonly knowen, vnlesse perhaps a man following those that note the deriuation of words had rather expound it adiectiuely, for that which by reason or bitternes cannot be drunke, or which maketh the liquour into which is powred more bitter then that any man can drinke the same.

9 The fourth execution vpon these lightsome bodies of heauen, which minister vnto this inferiour world. 10 A lamentable prediction or forerelling of those parts of the diuine execution which are yet behinde: which also is a passage vnto the argument of the next Chapter. Of all these things in a manner Christ himselfe expresly foretold in the 12. Chapter of S. Luke, verse 24. &c. and they are common plagues generally denounced, without particular note of time.

CHAP. IX.

1 The first Angel bloweth his trumpet, 3 and spoiling locusts come out. 13 The sixt Angel bloweth, 16 and bringeth forth horsemen, 20 to destroy mankind.

1 The fift execution vpon the wicked men inhabiting the earth (as a litle before the Angel said) wrought by the infernall powers, is declared in this place vnto the eleuenth verse. And after the sixt execution thence vnto the nineteenth verse. And lastly is shewed the common euent that followed the former execution in the world, in the two last verses.

AND the 1 fift Angel blew the trumpet, and I saw a 2 starre fall from heauen vnto the earth, 3 and to him was giuen the key of the a bottomlesse pit.

2 4 And he opened the bottomlesse pit, and there arose the smoake of the pit, as the smoake of a great fornace, and the sunne, and the ayre were darkened by the smoake of the pit.

3 5 And there came out of the smoake Locusts vpon the earth, and vnto them was giuen power, as the scorpions of the earth haue power.

2 That is, the Angel of God glittering with glory, as a starre fell downe from heauen. Whether thou take him for Christ, who hath the keyes of hell of himselfe, and by Princely authority, Chap. 1. verse 18 or whether for some inferiour Angel, who hath the same key permitted vnto him, and occupieth it ministerially, or by office of his ministery, here, and Chap. 21. for the word *falling*, is taken. Gen. 14. 10. and 24. 64. and Heb. 6, 6. 3 The key was giuen to this starre. For those powers of wickednesse are thrust downe into hell, and bound with chaines of darkenesse: and are there kept vnto damnation, vnlesse God for a time doe let them loose. 2. Pet. 2. 4. Iude 6. and of this booke. Chap. 20, 20. the historie of which chapter hath agreement of time with this present chapter. 4 *By the bottomlesse pit, hee meaneth the deepest darkenesse of hell.* 4 Vnto this is added, the smoake of the hellish and infernall spirits, all darke, and darkening all things in heauen and in earth. The Spirituall darknesses are the causes of all disorder and confusion. For the deuill at a time certaine (whereof verse the fift) sent these darknesses into his kingdome, that he might at once and with one impression ouerthrow all things, and peruert if it were possible the elect themselues. By this darkenesse all spirituall light, both actiue as of the Sunne, and passiue, as of the ayre which is lightened by the Sunne, is taken away: and this is that which goeth before the spirits: it followeth of the spirits themselues. 5 A description of the malignant spirits inuading the world, taken from their nature, power, forme and order. From their nature, for that they are like vnto certaine locustes, in quickenesse, subtilitie, burtfulnesse, number, and such like in this verse. From their power, for that they are as the scorpions of the earth, of a secret force to doe hurt. For our battell is not here with flesh and blood, but with powers, &c. Ephes. 6. 12 This place of the power of the Deuils generally noted in this verse, is particularly declared afterwards in the three next verses.

4 6 And it was commanded them that they should not hurt the grasse of the earth, neither any greene thing, neither any tree: but onely those men which haue not the seale of God in their foreheads.

5 And to them was commaunded that they should not kill them, but that they should bee vexed fiue moneths, and that their paine should be as the paine that commeth of a scorpion when he hath stung a man.

6 * Therefore in those dayes shall men seeke death, and shall not finde it, and shall desire to die, and death shall flie from them.

7 7 And the forme of the locusts *vvas* like vnto horses prepared vnto the battell, and on their heads *vvere* as *it vvere* crownes, like vnto gold, and their faces *vvere* like the faces of men.

8 And they had haire as the haire of women, and their teeth were as the teeth of lyons.

9 And they had habbergions, like vnto habbergions of yron, and the sound of their wings *vvas* like the sound of charets when many horses runne vnto battell.

10 And they had tailes like vnto scorpions, and there were stings in their tailes, and their power was to hurt men five moneths.

11 8 And they have a king over them, which is the Angel of the bottomlesse pit, whose name in Hebrew *is* Abaddon, and in Greeke hee is named Apollyon, *that is, destroying.*

12 9 One woe is past, *and* behold, yet two woes come after this.

6 Here that power of the deuils is particularly described according to their actions and effects of the same. Their actions are said to be bounded by the counsell of God: both because they hurt not all men, but onely the reprobate (for the godly and elect, in whom there is any part of a better life, God garderh by his decree) whom Christ shall not have sealed, in this verse: and also because they neither had all power nor at all times, no not ouer those that are their owne, but limited in manner and time, by the prescript of God, verse 5. So their power to afflict the godly, is none & for the wicked is limited in act and in effect by the will of God: for the maner was prescribed vnto them that they

shoulde not slay, but torment the wretched world. The time is for fiue moneths or for an hundred and fiftie dayes, that is, for so many yeeres in which the deuils haue indeed mightily peruerted all things in the world: and yet without that publike and vnpunished licence of killing, which afterward they vsurped when the sixt Angel had blowen his trumpet, as shalbe said vpon the 13. verse. Now this space is to be accounted from the end of that thousand yeeres mentioned, Chap. 20. 3. and that is from the Popedome of that Gregory the seuenth, a most monstrous Necromancer, who before was called Hildebrandus Senensis: for this man being made altogether of impiety and wickednesse, as a slaue of the deuil, whom he serued, was the most wicked firebrand of the world: he excommunicated the Emperor Henry the fourth: went about by all maner of trecherie to set vp and put downe empires and kingdomes as liked himselfe: and doubted not to set Rodolph the Swedon ouer the Empire in stead of Henry before named, sending vnto him a Crowne with this verse annexed vnto it, *Petra dedit Petro, Petrus diadema Rodolpho:* that is, The Rocke to Peter gaue the crowne, and Peter Rodolph doth renowne. Finally, he so finely bestirred himselfe in his affaires, as he miserably set all Christendome on fire, and conueyed ouer vnto his successours the burning brand of the same: who enraged with like ambition, neuer ceased to nourish that flame, and to enkindle it more and more: whereby Cities, Common-weales, and whole kingdomes set together by the eare, amongst themselues by most expert cut-throats, came to ruine, whiles they miserably wounded one another. This terme of an hundred and fiftie yeeres, taketh end in the time of Gregory the ninth, or *Hugolinus Anagninensis* (as he was before called) who caused to be compiled by one Raimond his chapleine and confessour, the body of Decretals, and by sufferance of the Kings and Princes to be published in the Christian world, and established for a law. For by this sleight at length the Popes arrogated vnto themselues licence to kill whom they would, whiles other were vnwares: and without feare established a butchery out of many of the wicked Canons of the Decretals, which the trumpet of the fift Angel had expresly forbidden, and had hindered vntill this time. The effects of the bloody actions are declared vpon the sixt verse: that the miserable world languishing in so great calamities, should willingly run together vnto death, and preferre the same before life, by reason of the grieuousnesse of the miseries that oppressed them. * Chap. 6. 16. Esai. 2. 19. Hose. 10, 8. 7 The forme of these hellish spirits and administers, is shadowed out by signes and visible figures in this sort: that they are very expert and swift: that wheresoeuer they are in the world, the kingdome of theirs: that they manage all their affaires with cunning and skill, in this verse, that making shew of mildnesse and tender affection to draw on men withall, they most impudently rage in all mischiefe: that they are most mighty to doe hurt, Vers. 8. that they are freed from being hurt of any man, as armed with the colour of religion, and sacred authoritie of priuiledge, that they fill all things with horror. Vers. 9. that they are fraudulent: that they are venimous and extremely noisome, though their power bee limited, Verse 10. All which things are properly in the infernall powers, and communicated by them vnto their ministers and vassals. 8 The order of the powers of maliciousnes: that they are subiect to one infernall King, whom thou mayest call in English, The Destroyer: who driueth the whole world both Iewes and Gentiles into the destruction that belongeth vnto himselfe. And I cannot tell whether this name belongeth vnto the Etymologicall interpretation of Hildebrand, by a figure often vsed in the holy Scripture: which albeit it may otherwise be turned of the Germanes as the sense of compound words is commonly abiguous) yet in very deed it signifieth as much as if thou shouldest call him the firebrand, that is, he that setteth on fire those that be faithfull vnto him. 9 A passage vnto the next point, and the historie of the time following.

10 The sixt execution done vpon the world by the tyrannicall powers thereof, working in the foure parts of the earth, that is in most cruell maner executing their tyrannous dominion through the whole world: and killing the miserable people without punishment, which before was not lawfull for them to doe in that sort, as I shewed vpon the fourth verſ. This narration hath two parts: a commandement from God, in the 14. verſ. and execution of the commandement, in the verſe following.

11 The commandement given by Christ himselfe, who is governour over all.

b Hee alludeth to the altar of incenſe, which ſtood in the Court, whith the Prieſts were in, over against the Arke of the Covenant, having a vaile betwixt them.

12 As if he ſhould have ſaid, These hitherto have bene ſo bound by the power of God, that they could not freely run vpon all men as themſelves luſted, but were ſtayed and reſtrained at that great flood of Euphrates, that is, in their ſpirituall Babylon (for this is a Periphraſis of the ſpirituall Babylon, by the limits of the ſpirituall Babylon long ſince overthrowen) that they might not commit thoſe horrible ſlaughters which they long breathed after. Now goe to: let looſe thoſe foure Angels, that is, adminiſters of the wrath of God, in that number that is convenient to the ſlaughtering of the foore quarters of the world: ſtirre them vp and give them the bridle, that ruſhing of that Babylon of theirs, which is the ſeate of the wicked ones, they may flie vpon all the world, therein to rage, and moſt licentiouſly to exerciſe their tyrannie, as God hath ordeined. This was done when Gregorie the ninth by publike authoritie eſtabliſhed for law his owne Decretals, by which he might freely lay traines for the life of ſimple men. For who is it that ſeeth not that the lawes Decretall moſt of them are as ſnares to catch ſoules withall? Since that time (O good God!) how great ſlaughters have there beene? how great maſſacres? All hiſtories are full of them: and this our age aboundeth with moſt horrible and monſtrous examples of the ſame. 13 The execution of the commandement is in two points: one, that thoſe butchers are let looſe, that out of their tower of the ſpirituall Babylon they might with furie runne abroad through all the world, as well the thiefe of that crew which are moſt prompt vnto all aſſayes, in this verſe: as their multitudes, both moſt copious, of which a number certaine is named for a number infinite, Verſe 16. and in themſelves by all meanes fully furniſhed to hide and to hurt, Verſe 17. as beeing armed with fire, ſmoake and brimſtone, as appeareth in the colour of their armour, which dazeleth the eyes of all men: and have the ſtrength of Lyons to hurt withall, from which (as out of their mouth) the fierie, ſmoakie, and ſtinking darts of the Pope are ſhot out, Verſe 18. The other point is, that theſe butchers have effected the commandement of God by fraud and violence, in the two verſes following. 14 That is, they are harmefull every way: on what part ſoever thou put thine hand vnto them, or they touch thee, they doe hurt. So the former are called Scorpions, Verſe 3. 15 Now remaineth the event (as I ſaid vpon the firſt verſe) which followed of ſo many and ſo grieuous iudgements in the moſt wicked world: namely an impenitent obſtrmation of the vngodly in their impietie and vnrighteouſneſſe, though they feele themſelves moſt vehemently preſſed with the hand of God: for their obſtinate vngodlineſſe is ſhewed in this verſe: and their vnrighteouſneſſe in the verſe following. Hitherto hath bene the generall hiſtorie of things to bee done vniverſall in the whole world: which becauſe it doeth not ſo much belong to the Church of Chriſt, is therefore not ſo expreſly diſtinguiſhed by certainty of time and other circumſtances, but is woven, as they ſay with a ſlight hand. Alſo there is none other cauſe why the hiſtorie of the ſeventh Angel is paſſed over in this place, then for that the ſame more properly appertaineth vnto the hiſtorie of the Church. But this is more diligently ſet out according to the time thereof, Chap. 11. and 16. as ſhall appeare vpon thoſe places.

* *Pſal 135.4. and 135,15.*

13 ¶ 10 Then the ſixt Angel blew the trumpet, 11 and I heard a voyce from the [b] foure hornes of the golden altar, which is before God,

14 Saying to the ſixth Angel, which had the trumpet, 12 Looſe the foure Angels, which are bound in the great riuer Euphrates.

15 13 And the foure Angels were looſed, which were prepared at an houre, at a day, at a moneth, and at a yeere to ſlay the third part of men.

16 And the number of horſemen of warre were twenty thouſand times ten thouſand: for I heard the number of them.

17 And thus I ſaw the horſes in a viſion, and them that ſate on them, having fierie habergions, and of lacynth, and of brimſtone, and the heads of the horſes were as the heads of lyons, and out of their mouthes went foorth fire, and ſmoake, and brimſtone.

18 Of theſe three was the third pard of men killed, *that is*, of the fire, and of the ſmoke, and of the brimſtone, which came out of their mouthes.

19 For their power is in their mouthes, and in their tailes: 14 for their tailes were like vnto ſerpents, and had heads wherewith they hurt.

20 15 And the remnant of the men which were not killed by theſe plagues, repented not of the workes of their hands that they ſhould not worſhip deuils, and * idoles of gold, and of ſilver, and of braſſe, and of ſtone, and of wood, which neither can ſee, neither heare, nor goe.

21 Alſo they repented not of their murther, and of their ſorceries, neither of their fornication, nor of their theft.

CHAP. X.

1 Another Angel appeareth cloathed with a cloude, 2 holding a booke open, 3 and crieth out. 8 A voyce from heaven commandeth Iohn to take the booke. 10 He eateth it.

AND 1 I ſawe [a] another mightie Angel come downe from heaven, cloathed with a cloud, and the rainebow vpon his head, and his face was as the ſunne, and his feete as pillars of fire.

2 And hee had in his hand a 2 little booke open, and hee put his right feet vpon the ſea, and *his* left on the earth,

3 And cried with a loud voyce, as when a lion roareth: and when hee had cried, ſeuen thunders vttered their voyces.

4 4 And when the ſeuen thunders had vttered their voyces, I was about to writte: but I heard a voyce from heaven, ſaying vnto mee, [a] Seale vp thoſe things which the ſeuen thunders have ſpoken, and write them not.

5 And the Angel which I ſawe ſtand vpon the ſea, and vpon the earth, [b] lift vp his hand to heaven,

6 And ſware by him that liueth for euermore, which created heaven, and the things that therein are, and the earth, and the things that therein are, and the ſea, and the things that therein are, 5 that [c] time ſhould be no more.

7 But in the dayes of the [6] voyce of the ſeuenth Angel, when he ſhall begin to blow the trumpet, even the myſterie of God ſhall be finiſhed, as he hath declared to his ſervants the Prophets.

8 7 And the voyce which I heard from heaven, ſpake vnto mee againe, and ſaid, Goe, and take the little booke which is open in the hand of the Angel, which ſtandeth vpon the ſea, and vpon the earth.

9 So I went vnto the Angel, and ſayd to him, Give mee the little booke. And he ſaid vnto me, Take it, and eat it vp, and it ſhall make thy belly bitter, but it ſhall bee in thy mouth as ſweet as hony.

10 Then I tooke the little booke out of the Angels hand, and ate it vp, and it was in my mouth as ſweet as hony: but when I had eaten it, my belly was bitter.

11 8 And he ſaid vnto mee, Thou muſt propheſie againe among the people and nations, and tongues, and to many Kings.

1 Now Saint Iohn paſſeth vnto the other Prophetical hiſtorie, which is of the Church of God, as I ſhewed that this booke ſhould be diſtinguiſhed, Chap. 4.1. This ſtorie reacheth hence vnto the two and twentieth Chapter. And this whole Chapter is but a tranſition from the common hiſtorie of the world vnto that which is particular of the Church. There are in this tranſition or paſſage two preparatives as it were, vnto this Church ſtorie comprifed in this whole Chapter. One is the authoritie of Chriſt revealing his myſteries, and calling his ſervants, vnto the ſeventh verſe. The other is Saint Iohn his calling, proper vnto this place, and prepared from before vnto the end of this chapter. Authoritie is given vnto this Revelation by theſe things. Firſt, by the appearing from heaven in this habite and countenance, ſtrong, ready, glorious, ſurueying all things by his providence and governing them by his omnipotence, verſe the firſt. Secondly, that he brought not by chance, but out of a booke, this open Revelation, ſet foorth vnto the eye, to ſignifie the ſame vnto the ſea, and land, as Lord ouer all, Verſe the ſecond. Thirdly, that he offered the ſame not whiſpering or muttering in a corner (as falſe prophets doe) but crying out with a lowd voyce vnto them which ſleepe, and with a lyoniſh and terrible noyſe rouſed vp the ſecure: the very thunders themſelues giuing teſtimony thereunto, Verſe the third. Laſtly, for that hee confirmed all by an oath, Verſe 5.6.7. 2 Chriſt Ieſus, ſee the ſeuenth Chapter, and the ſecond verſe. 3 Namely, a ſpecially booke of the affaires of Gods Church. For the booke that contayneth things belonging the whole world, is ſaid to bee kept with the Creatour, the fifth Chapter and the firſt verſe, but the booke of the Church, with the Redeemer: and out of this booke is taken the reſt of the hiſtorie of this Apocalypſe 4 A godly care is laudable, but muſt bee ioyned with knowledge. Therefore nothing it to bee taken in hand, but by calling: which muſt bee expected and waiting for of the godly. *a Keepe them cloſe.* *b This was a geſture vſed of one that ſweareth, which men doe now a dayes vſe.* 5 Neither time it ſelfe, nor the things that are in time: but that the world to come is at hand which is altogether of eternitie and beyond all times.

c There ſhall never bee any more time. 6 Whereof Chap. 11,15. and 16.17.

7 The other part of this Chapter, concerning the particular calling of Saint Iohn to the receiving of the prophecie following which is inioyned him, firſt by ſigne in three verſes, then in plaine words in the laſt verſe. Vnto the ſetting forth of the ſigne belong theſe things: That Saint Iohn is taught from heaven to demaund the booke of the Prophecie in this verſe: for theſe motions and deſires God doeth inſpire: that demaunding the booke, hee is charged to take it in a figurative maner, the vſe whereof alſo is expounded, verſe the ninth, (as in the ſecond Chapter of Ezekiel and the ninth verſe) whence this ſimilitude is borrowed: laſtly, for that Saint Iohn at the commandement of Chriſt tooke the booke, and found by experience that the ſame as proceeding from Chriſt was moſt ſweet, but in that it foretelleth the afflictions of the Church it was moſt bitter vnto his ſpirit. 8 A ſimple and plaine declaration of the ſigne before going, witneſſing the divine calling of S. Iohn, and laying vpon him the neceſſitie thereof.

CHAP.

CHAP. XI.

1 *The temple is commanded to be measured.* 3 *The Lord stirred vp two witnesses,* 7 *whom the beast murthereth,* 9 *and no man burieth them.* 11 *God raiseth them to life,* 12 *and calleth them vp to heaven.* 13 *The wicked are terrified,* 15 *by the trumpet of the seventh Angel the resurrection,* 18 *and iudgement is described.*

1 THen was given me a reede like vnto a rod, and the Angel stood by, saying, Rise and 2 meete the Temple of God, and the Altar, and them that worship therein.

2 3 But the a Court which is without the Temple b cast out, and mete it not: for it is given vnto the 4 Gentiles, and the holy citie shall they tread vnder foote, 5 two and fourtie Moneths.

3 But 6 I will give power vnto my two witnesses, & they shall 7 prophecie a thousand two hundreth and threescore dayes cloathed in sackcloath.

4 These 8 are two olive trees, and two candlesticks, standing before the God of the earth.

5 9 And if any man will hurt them, fire proceedeth out of their mouthes, and deuoureth their enemies: for if any man would hurt them, thus must hee be killed.

6 These have power to shut heaven, that it raine not in the dayes of their prophecying, and have powers over waters to turne them into blood, and to smite the earth with all maner plagues, as often as they will.

7 10 And when they have c finished their testimonie, 11 the beast that commeth out of the bottomlesse pit, shall make warre against them, and shall 12 overcome them, and kill them.

8 And their corpses shall lie in the 13 streets of the great citie, which d spiritually is called Sodom and Egypt, 14 where our Lord also was crucified.

9 And they of the people and kinreds, and tongues, and Gentiles, shall see their corpses 15 three dayes and an halfe, and shall not suffer their carkeises to be put in graves.

10 And they that dwell vpon the earth, 16 shall reioyce over them and be glad, and shall send gifts one to another, for these two Prophets 17 vexed them that dwelt on the earth.

11 But 18 after three dayes and an halfe the spirit of life from God entred into them, and they stood vpon their feet, and great feare fell vpon them which saw them.

12 And they heard a great voice from heaven saying vnto them, Come vp hither. And they ascended vp to heaven in a cloud, and their enemies beheld them.

13 And the same houre was there a great earthquake, and the tenth part of the citie fell, and in the earthquake were slaine of men seuen thousand names: and the remnant were afraid, and gaue glorie to the God of heauen.

14 The second woe is past, and behold, the third woe commeth quickly.

15 And the seuenth Angel sounded, and there were great voices in heauen, saying, The kingdomes of this world are become the kingdomes of our Lord, and of his Christ, and he shall reigne for euer and euer.

16 And the foure and twentie Elders which sate before God on their seates, fell vpon their faces, and worshipped God,

17 Saying, We giue thee thankes, O Lord God almightie, which art, and which wast, and which art to come, because thou hast taken to thee thy great power, and hast reigned.

18 And the nations were angrie, and thy wrath is come, and the time of the dead that they should be iudged, and that thou shouldest giue reward vnto thy seruants the Prophets, and to the Saints, and to them that feare thy name, small and great, and shouldest destroy them which destroy the earth.

19 And the Temple of God was opened in heauen, and there was seene in his Temple the Arke of his couenant, and there were lightnings, and voices, and thunderings, and an earthquake, and great hailestones.

1 The authoritie of this visioned reuelation being declared, together with the necessitie of that calling, which was particularly imposed vpon Saint John: hereafter followeth the historie of the estate of Christ his Church both conflicting or warfaring, and ouercomming in Christ. For both the true Church of Christ is said to fight against that which is falsly so called, ouer the which Antichrist ruleth, Christ Iesus ouerthrowing Antichrist by the spirit of his mouth: and Christ is said to ouercome most gloriously vntill he shall slay the Antichrist by the appearance of his comming, as the Apostle excellently teacheth. 2. Thess. 2. 8. So this historie hath two parts. One of the state of the Church conflicting with temptations, vnto the 16. Chapter. The other of the state of the same Church obtaining victory, thence vnto the 20. Chapter. The first part hath two members most conueniently distributed into their times, whereof the first containeth an historie of the Christian Church for 1260 yeeres, what time the Gospell of Christ was as it were taken vp from amongst men into heauen: the second containeth an historie of the same Church vnto the victorie perfected. And these two members are briefly, though distinctly, propounded in this Chapter, but are both of them more at large discoursed after in due order. For wee vnderstand the state of the Church conflicting out of Chapters 12. and of the same growing out of afflictions, out of the 14. 15. and 16. Chapter. Neither did Saint John at vnawares ioyne together the hystorie of these two times in this Chapter, because here is spoken of prophecie, which all confesse to bee but one iust and immutable in the Church, and which Christ commanded to becontinuall. The hystory of the former time reacheth vnto the 14. verse: the latter is set downe in the rest of this Chapter. In the former are shewed their things: the calling of the servants of God in 4. verses: the conflicts which the faithfull must undergoe in their calling, for Christ and his church, thence vnto the 10. verse, and their resurrection and receiving vp into heaven vnto the 14 vers. In the calling of the servants of God are mentioned two things: the begetting and selling of the Church in two verses, and the education thereof in two verses. The begetting of the Church is here commended vnto S Iohn by signe and by speech: the signe is a measuring rod, and the speach a commandement to measure the Temple of God, that is, to reduce the same vnto a new forme: because the Gentiles are already entred into the Temple of Ierusalem, and shall shortly defile and ouerthrow the same vtterly. 2 Either that of Ierusalem which was a figure of the church of Christ, or that heauenly example, whereof verse 19. but the first liketh me better, and the things following doe all agree thereunto. The sense therefore is, Thou seest all things in Gods house, almost from the passion of Christ to be disordered: and that not onely the citie of Hierusalem but also the court of the Temple is trapled vnder foot of the nations, and of prophane men whether Iewes or strangers: and that onely the Temple, that is, the body of the Temple, with the Altar, and a small company of good men which truely worship God, doe now remaine, whom God doeth sanctifie and confirme by his presence. Measure therefore this, euen this true Church, or rather the true type of the true Church omitting the rest, and so describe all things from me that the true Church of Christ may be as it were a very liue center, and the Church of Antichrist as the circle of the center, euery way in length and breadth compassing about the same, that by way of prophecie thou maiest so declare openly, that the state of the Temple of God and the faithfull which worship him, that is, of the Church, is much more streight then the Church of Antichrist. 3 As if he should say, it belongeth nothing vnto thee to iudge those which are without. 1. Cor. 5. 12. which bee innumerable: looke vnto those of the household onely, or vnto the house of the liuing God. a *Hee speaketh of the outward court, which was called the peoples court, because all men might come into that.* b *That is counted to be cast out, which in measuring is refused as prophane.* 4 To prophane persons wicked and vnbeleeuers, aduersaries vnto the Church. 5 Or a thousand, two hundred and threescore dayes, as is sayd in the next verse: that is a thousand two hundred and threescore yeeres, a day for a yeere, as often in Ezechiel and Daniel, which thing I noted before 2. 10. The beginning of these thousand two hundred and threescore yeeres, wee account from the passion of Christ, whereby (the partion wall being broken downe) wee were made of two one, Ephes. 2. 14. I say one flocke vnder one Shepheard, Ioh. 10. 16. and the end of these yeeres precisely falleth into the Popedome of Boniface the eight, who a little before the end of the yeere of Christ a thousand two hundreth ninetie foure entred the Popedome of Rome, in the feast of S. Lucie (as *Bergomensis* saith) hauing put in prison his predecessor *Coelestinus*, whom by fraud, vnder colour of oracle, he deceiued: for which cause, that was well said of him, *Intrauit vt vulpes, regnabit vt leo, moriatur vt canes.* That is, he entred like a foxe, raigned like a lyon, and died like a dogge. For if from a thousand two hundred ninetie foure yeeres thou shalt take the age of Christ which he liued on the earth, thou shalt finde there remaineth iust 1260 yeeres, which are mentioned in this place and many others. 6 I had rather translate it *illud* then *illam*, the Temple then the citie: for God saith, I will giue that Temple, and commit it vnto my two witnesses, that is vnto the Ministers of the word, who are few indeede, weake and contemptible: but yet two, that is, of such a number as one of them may helpe another, and confirme the testimony of another vnto all men, that from the mouth of two of three witnesses euery word may bee made good amongst men, 2. Cor. 13. 1.

7 They shall exercise their office enioyed by me by the space of those thousand two hundred & sixtie yeeres, in the middest of afflictions though neuer so lamentable, which is figuratiuely shewed by the Mourning garment.

8 That is, the ordinary and perpetuall instruments of spirituall grace, peace and light in my Church, which God by his onely power preserued in this Temple. See Zacharie 4. 3.

9 This power and efficacie of the holy ministerie, and which is truely Euangelicall, is declared both in earth and in heauen protecting the administers thereof, and destroying the enemies in this verse, vertue indeed diuine most mightily shewing it selfe forth in heauen, earth and the sea, verse. 6. as it is described. 2. Corint. 10. 4. according to the promise of Christ, Mark. 16. 17. And this is the second place (as I said before) of the combats which the servants of God must needes vndergoe in the executing of their calling, and of the thing that follow the same combats. In the combats or conflicts are these things: to ouercome, in these two verses: to be ouercome and killed, verse 7. After the slaughter follow these things, that the carkeises of the godly are layd abroad, verse. 8 being vnburied, are made a matter of scorne, together of cursing and bitter execrations, verse. 9. and that therefore gratulations are publikely and priuately made, verse 10.

10 That is, when they haue spent those thousand two hundred and sixty yeeres, mentioned verse 2. and 3. in publishing their testimonie according to their office. c *When they haue done their message.*

11 Of which after, chap. 13. &c. That beast is the Romish Empire, made long agoe of ciuill, Ecclesiasticall: the chiefe heade whereof was then Boniface the eight, as I said before: who lifted vp himselfe in so great arrogancy (saith the author of *Faschius temporum*) that he called himselfe Lord of the whole world, as well in temporal causes as in spirituall: There is an extant of that matter, written by the same Boniface most arrogantly, shall I say, or most wickedly, *ea. vnam sanctam, extra de maioritate and obedientia*, and in the first of the Decretals (which is from the same author) many things are found of the same argument.

12 Hee shall persecute most cruelly the holy men, and put them to death, and shall wound and pierce through with cursings both their names and writings. And that this was done to very many godly men by Boniface and others, the histories do declare, especially since the time that the odious and condemned name amongst the multitude first of the brethren Waldenses or Lugdunenses, then also of the Fraticels, was pretended, that good men might with more approbation be massacred.

13 That is, openly at Rome: where at that time was a most great concurse of people, the yeere of Iubile being then first ordained by Boniface vnto the same ende, in the yeere of Christ a thousand three hundred, example whereof is read chap. 1. *Extra de pœnitentijs and remissionibus.* So by one act he committed double iniurie against Christ, both abolishing his trueth by the restoring of the type of Iubile, and triumphing ouer his members by most wicked superstitions. O religious heart! Now that wee should vnderstand the things of Rome, Saint Iohn himselfe is the author, both after in the seuenteenth Chapter almost throughout and also in the circumscription now next following, when he saith, it is that great Citie (as Chap. 17. 18. hee calleth it) and is spiritually termed Sodome and Egypt: that spiritually (for that must here againe be repeated from before) Christ was there crucified. For the two first appellations signifie spirituall wickednesse: the latter signifieth the shew and pretence of good, that is, of Christian and sound religion. Sodome signifieth most licentious impiety and iniustice: Egypt most cruell persecution of the people of God: and Ierusalem signifieth the most confident glorying of that citie, as it were in true religion, being yet full of falsehood and vngodlinesse. Now who is ignorant that these things doe rather, and more agree vnto Rome, then vnto any other cities? The commendations of the citie of Rome for many yeeres past, are publikely notorious, which are not for me to gather together. This only I will say that he long since did very well see what Rome is, who taking his leaue thereof, vsed these verses.

Roma vale, vidi, satis est vidisse: reuertar
Quum leno, meretrix, furra, cinadus ero.

Now farewell Rome, I haue thee seene: It was inough to see:
I will returne when as I meane, baud, harlot, knaue to be.

d *After a most secret kinde of meaning and vnderstanding.*

14 Namely in his members, as also he said vnto Saul, Acts 9. 5.

15 That is, for three yeeres and a halfe: for so many yeeres Boniface lived after his Iubile, as Bergomensis witnesseth.

16 So much the more shall they by this occasion exercise the iolity of their Iubile.

17 The Gospell of Christ, is the affliction of the world, and the ministery thereof, the sauour of death vnto death to those that perish, 2. Cor. 2. 16.

CHAP. XII.

1 A woman 2 appeareth travelling with child, 4 whoſe childe the dragon would devoure, 7 but Michael overcommeth him, 9 and caſteth him out, 13 and the more he is caſt downe and vanquiſhed, the more fierce he exerciſed his ſubtilities.

AND 1 there appeared a great wonder in heaven: 2 A woman cloathed with the Sun, and the Moone was under her feet, and upon her head crowne of twelve Starres.

2 And 3 ſhe was with childe, and cried travelling in birth, and was pained ready to be delivered.

3 And there appeared another wonder in heaven: 4 for behold, a great red dragon having 5 ſeven heads, and ten 6 hornes, and ſeven crowns upon his heads:

4 7 And his taile drewe the third part of the ſtarres of heaven, and caſt them to the earth. And the dragon 8 ſtood before the woman, which was ready to be delivered, 9 to devoure her child, when ſhe had brought it forth.

5 10 So ſhe brought forth a man 11 child, which ſhould rule all nations with a rod of yron: and that her child was taken up unto God and to his throne.

6 12 And the woman fled into the wildernes, where ſhe hath a place prepared of God, that 13 they ſhould feed her there a thouſand, two

1 Hitherto hath beene the generall prophecy comprehended in 2. parts, as I ſhewed upon Cha. 1. Now ſhall be declared the firſt part of this prophecy in this & the next cha. and the latter part in the 14 15. and 16. chap. unto the firſt part, which is of the conflicting or militant Church belong 2. things, The beginning and the progreſſe of the ſame in conflicts & Chriſtian combats. Of which two, the beginning or vpſpring of the Church is deſcribed in this Chap. and the progreſſe thereof in the Chap. following. The

beginning of the Chriſtian Church, we define to be from the conception of Chriſt, vntill that time wherein this Church was as it were weined and taken away from the breſt or milke of her Mother: which is the time when the Church of the Iewes with their citie and Temple was ouerthrowne by the iudgement of God. So we haue in this chapter the ſtory of 60 yeeres and vpwards. The parts of this chap. are three. The firſt is, the hiſtorie of the conception and bearing in womb, in 4. verſes. The ſecond, an hiſtory of the birth from the 5. verſe vnto the 12. The third is, of the woman that had brought foorth, vnto the end of the chap. And theſe ſeuerall parts haue euery one their conflicts. Therefore in that firſt part are two things contained, one, the conception and bearing in womb, in two verſes: and another of the lying in wait of the Dragon againſt that ſhould be brought forth, in the next 2 verſes In the firſt point are theſe things, the deſcription of the mother, verſe 1. and the dolors of child-birth, verſe 2. all ſhewed vnto Iohn from heauen. 2 A type of the true and holy Church, which then was in the nation of the Iewes. This Church (as is the ſtate of the holy Church Catholike) did in it ſelfe ſhine about with glory given of God, trod vnder feet mutability and changeableneſſe, and poſſeſſed the kingdome of heaven as the heire thereof. 3 For this is tha barren woman that brought not forth, of which Eſa 54.1. and Gal.4.27. ſhee cried out for good cauſe, and was tormented at that time, when in the iudgement of all ſhe ſeemed neere vnto death, and in meanes ready to giue vp the ghoſt by reaſon of her weakeneſſe and poverty. 4 That is the deuil or Satan (as is declared verſe 9.) mighty angry, and full of wrath. 5 Thereby to withſt and thoſe ſeven Churches ſpoken of, that is the Catholike Church and that with kingly furniture and tyrannical magnificence: ſignified by the crownes ſet vpon his heads, and if the ſame without controverſie belonged vnto him by the proper right: as alſo bee boaſted vnto Chriſt, Matth 4.9. See after, vpon chap.13.1. 6 More then are the hornes of the Lambe, or then the Churches are: ſo well furniſhed doth the tyrant brag himſelfe to be, vnto all maner of miſchiefe. 7 After the deſcription of Satan followeth this act on, that is, his battell offered vnto the Church partly to the which is viſible wherein the wheat is mingled with the chaffe, and the good fiſh with that which is evill: a good part thereof, though in appearance it ſhineed as the Starres ſhine in heauen, he is ſaid to thruſt down out of heaven, and to pervert: for if it were poſſible he would peruert euen the elect. Matth. 24.24. and partly to the elect members of the holy Catholike Church in the ſecond part of this verſe. Many therefore of the members of this viſible Church (ſai h S. Iohn) he ouerthrew and triumphed vpon them 8 He withſtood that elect Church of the Iewes which was now ready to bring foorth the Chriſtian Church, and watched for that ſhe ſhould bring forth. For the whole Church, and whole body is compared vnto a woman: and a part of the Church vnto that which is brought foorth as wee haue noted at large vpon Cant. 7.6. 9 Chriſt miſticall (as they call him) that is the whole Church, conſiſting of the perſon of Chriſt as the head, and of the body vnited ther.vnto by the Spirit. ſo is the name of Chriſt taken, 1.Cor.12.12. 10 The hiſtory of the Church deliuered of child: in which firſt the conſideration of the child borne, and of the Mother is deſcribed in 2 verſes: ſecondly the battell of the Dragon againſt the yong child, and the victory obtained againſt him 3. verſes following: laſt of all is ſung a ſong of victory, vnto the 12 verſe Now S. Iohn in conſideration of the child borne, noteth two things: for he deſcribeth him, and his ſtation or place in this verſe. 11 That is Chriſt the head of the Church (the beginning, roote and foundation whereof is the ſame Chriſt) endowed with kingly power, and taken vp into heauen out of the Iawes of Satan (who as a ſerpent did bite him vpon the croſſe) that ſitting vpon the celeſtial throne he might reigne ouer all 12 The Church of Chriſt which was of the Iewes, after the aſſumption into heauen, hid it ſelfe in the world as in a wildernes, truſting in the only defence of God, as witneſſeth S. Luke in the Acts of the Apoſtles. 13 Namely the Apoſtles and ſeruants of God ordained to feed with the word of life, the Church collected both of the Iewes and Gentiles, vnles that any man will take the word *autrous* impersonally after the vſe the Hebrewes, inſteed, of *alterutr*, but I like the firſt better. For hee hath reſpect vnto thoſe two Prophets of whom chap. 11. 3. as for the meaning of the 1260 dayes, looke the ſame place.

13 The third place as I noted before, is of the riſing againe of the Prophets from the dead, and their carrying vp into heaven. For their reſurrection is ſhewed in this verſe: their calling and lifting vp into heaven, in the verſe following.

19 That is, what time God ſhall deſtroy wicked Boniface.

20 That is, the Prophets of God ſhall in a ſort riſe againe, not the ſame in perſon (as they ſay) but in ſpirit, that is in the power and efficacie of their miniſtery, which S Iohn expreſſed before verſ. 5 & 6. And ſo the prophecie that is ſpoken of Elias, is interpreted by the Angel to be vnderſtood of Iohn the Baptiſt, Luke 1.17. For the ſame Boniface himſelfe, who ſought to kill and deſtroy them, was by the fire of Gods mouth (which the holy miniſtery ſheweth & exhibiteth) devoured and died miſerably in priſon, by the endeavour of Sarra Columenſis, and Nogaretus a french kinght, whom Philip the faire King of France ſent into Italy but with a ſmall power.

21 That is, the moſt greeuous heat of afflictions and perſecution ſhall ſtay for a while, for the great amize that ſhall ariſe vpon that ſudden and vnlooked for iudgement of God.

22 They were called by God into heauen and taken out of this malignant world, into the heauenly Church, which alſo lieth hidden here in the earth, to exerciſe their calling ſecretly: as of whom this wretched world was vnworthy, Heb. 11.38. For the Church of the wicked is by compariſon called the earth or the world: and the Church of the godly heauen. So in ancient time amongſt the godly Iſraelites: ſo amongſt the Iewes in the dayes of Menaſſes and other Kings, when the earth refuſed the beſtes of heauen, we read that they lay hidden as heauen in the earth. 23 Yet could they not hinder the ſecret ones of the Lord (as the Pſalmiſt called them, Pſal.83.4.) but they that went on forward in his worke. 24 Bergomenſis ſaith, in the yeere of our Lord 1301. this yeere a blazing ſtarre foretelling great calamity to come, appeared in heauen, in which yeere vpon the feaſt of S. Andrew ſo great an earthquake aroſe, as neuer before: which alſo continuing, by times, for many dayes, ouerthrew many ſtately houſes. This ſaith he of the yeere next following the Iubile: which S. Iohn ſo many ages before expreſſed word for word. 25 They were indeed broken with preſent aſtoniſhment of mind, but did not earneſtly repent as they ought to haue done.

a Glorified God by confeſſing his name.

25 Hee paſſeth vnto the ſecond hiſtorie: which is the ſecond part of this Chapter. S Iohn calleth theſe the ſecond and third woe, hauing reſpect vnto Chap. 9. 12 27 Of whoſe ſounding the trumpet Chriſt expreſly foretold, Chap. 10. 7. and this the ſecond part of this Chapter, containing a general hiſtorie of the Chriſtian Church, from the time of Boniface 8. vnto the conſummation of the victorie declared by voyce from heauen. In this hiſtory there are three branches: a preparation by the ſound of the Angels trumpet: a narration by the voyces of heauenly Angels and Elders: and a confirmation by ſigne. 28 The narration hath two parts: an acclamation of the heauenly creatures, in this verſe, and both an adoration by all the Elders verſ. 15 and alſo a moſt ample thankeſgiuing, ver. 17. 18. The ſenſe of the acclamation is, Now the Lord is entred on his kingdome, and hath reſtored his Church, in which moſt mightily recouered from the profanation of the Gentiles. he may glorifie himſelfe. Namely, that which the Lord ordained when firſt he ordained his Church, that the faith of the Saints doth now behold as accompliſhed. 29 As before 7. 11 This giuing of thankes is altogether of the ſame conſent with the words going before. 30 A ſpeach of the Hebrew language, and Gentiles being angrie thine inflamed wrath came vpon them and ſhewed it ſelfe from heauen, occaſioned by their anger and furie. 31 This is the confirmation of the next prophecie before going by ſignes exhibited in heauen, and that of two ſorts whereof ſome are viſible, as the paſſing away of the heauen, the opening of the Temple, the Arke of the couenant appearing in the Temple, and teſtifying the glorious preſence of God, and the lightnings: others apprehended by eare and ſuch dull ſenſes which beare witneſſe in heauen and in earth to the truth of the iudgements of God.

hundreth and threescore dayes.

7 And there was a battell in heaven, [14] Michael and his Angels, fought against the dragon, and the dragon fought and his angels.

8 [15] But they prevailed not, neither was their [a] place found any more in heaven.

9 And the great dragon that olde serpent, called the devill and Satan, was cast out, which deceiveth all the world: hee was *even* cast into the earth, and his angels were cast out with him.

10 Then I heard a loude voyce in heaven, saying, [16] Now is salvation, and strength, and the kingdome of our God, and the power of his Christ: for the accuser of our brethren is cast downe, which accused them before our God day and night.

11 But they overcame him by that blood of that Lambe, and by that worde of their testimonie, and they [b] loved not their lives vnto the death.

12 Therefore reioyce, ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea: for the devill is come downe vnto you, which hath great wrath, knowing that he hath but a short time.

13 And when [17] the dragon saw that he was cast vnto the erath, hee persecuted the woman which had brought foorth the man *child*.

14 [18] But to the woman were given two wings of a great Eagle, that shee might flie into the wildernes, into her [c] place where she is nourished for a [19] time, and times, and halfe a time, from the presence of the serpent.

15 [20] And the serpent cast out of his mouth water after the woman, like a flood, that hee might cause her to bee caried away of the flood.

16 [21] But the earth holpe the woman, and the earth opened her mouth, and swallowed vp the flood, which the dragon had cast out of his mouth.

17 [22] Then the dragon was wroth with the woman, and went and made warre with the remnant of her seede, which keepe the commandements of God, and have the testimonie of Iesus Christ.

18 [23] And I stood on the sea sand.

14 Christ is the Prince of Angels, and head of the Church, who beareth that vron rod verse the fift. See the notes vpon Daniel chap. 12. 1. In this verse a description of the battell and of the victory in the two verses following. The Psalmist had respect vnto this battell. Psal. 68. 9. and Paul Ephesians 4. 8. and Colossians 2. 15.

15 The description of the victory, by denying of the thing in this verse, and by affirming the contrary in the next verse As that Satan gaine nothing in heaven but was by the power of God thrown downe into the world, whereof he is the prince, Christ himselfe and his elected members standing still by the throne of God. [a] *They were cast out, so that they were neber scene any more in heaue.*

16 The song of victory or triumph containing first a proposition of the glory of God and of Christ shewed in that victory: secondly, it conteineth a reason of the same proposition taken from the effects, as that the enemie is overcome in battell in this verse, and that the godly are made conquerours (and more then conquerours, Rom. 8 37.) verse 11. Thirdly, a conclusion wherein is an exhortation vnto the Angels, and the Saints, and vnto the world, a prophecie of great miserie and of destruction procured by the devill against mankind, least himselfe should shortly be miserable alone, verse 12. [b] *He is said in the Hebrew tongue, to love his life that esteemeth nothing more precious then his life: and on the other side, he is said not to love his life, who doubts not to hazard it, wheresoeber needs requireth.*

17 The third part: an history of the woman delivered, consisting of two members, the second battell of Satan against the Christian Church of the Iewish nation, in foure verses: and the battell intended against the seed thereof, that is, against the Church of the Gentiles, which is called holy, by reason of the Gospel of Christ in the two last verses.

18 That is being strengthened with divine power: and taught by oracle, she fled swiftly from the assault of the devill, and from the common destruction of Ierusalem, and went into a solitary Citie beyond Iorden called Pel a, as Eusebius telleth in the first Chapter of the third booke of his Ecclesiastical history, which place God had commanded her by Revelation. [c] *Into that place wh.re od had appointed her.*

19 That is, for three yeeres and a halfe: so the same speech is taken Dan. 7, 25. This space of time is reckoned in maner from that last and most grievous rebellion of the Iewes, vnto the destruction of the citie and Temple, for their destruction of falling away, began in the twelft yeere of Nero, before the beginning whereof, many foresignes and predictions were shewed from heaven, as Iosephus writeth, lib 7. chap. 12. and Hegesippus lib. 5. cap 44 amongst which this is very memorable, that in the feast of Pentecost, not only a great sound and noise was heard in the Temple, but also a great voyce was heard of many out of the Sanctuary which cried out vnto all, Let vs depart hence. Now three yeeres and a halfe after this defection was begun of the Iewes, and those wonders happened, the Citie was taken by force, the Temple overthrowen, and the place forsaken of God: and this compasse of time Saint John noted in this place.

20 That is, he enflamed the Romanes and nations, that they persecuting the Iewish people with cruell armes might by the same occasion inuade the Church of Christ, now departed from Ierusalem and out of Iudea. For it is an vsuall thing in Scripture, that the raging tumults of the nations, should be compared vnto waters.

21 That is, there was offered in their place other Iewes, vnto the Romanes and nations raging against that people: and it came to passe thereby that the Church of God was saved whole from that violence, that most raging flood of persecution which the Dragon vomited out being altogether spent in the destruction of those other Iewes.

22 Being set on fire by his means, he began to be more madde, and because hee perceived that his purpose against the Christian Church of the Iewish remnant was come to nought, hee resolved to fall vpon her seed, that is, the Church gathered also by God of the Gentiles, and the holy members of the same. And this is that other branch, as I said vpon the 13 verse in which the purpose of Satan is shewed, verse 17. and his attempt verse 18.

23 That is, a most mighty tempest, that he rushed vpon the whole world (whose prince hee is) to raise the floods and provoke the nations, that they might with their furious bellowes toste up and downe, drive here and there, and finally destroy the Church of Christ with the holy members of the same. But the providence of God resisted his attempt, that he might favour the Church of the Gentiles, yet tender and as it were greene. The rest of the story of the Dragon is excellently prosecuted by the Apostle S. Iohn hereafter in the twentieth chapter. For heere the Dragon endevouring to doe mischiefe, was by God cast into prison.

CHAP. XIII.

1 The beast with many heads is described, 12 which draweth the most part of the world to idolatrie. 13 The other beast rising out of the earth, 15 giveth power vnto him.

A Nd I [1] saw a beast rise [2] out of the sea, having seven heads, and [3] ten hornes, and vpon his hornes *were* ten crownes, and [4] vpon his head [5] the name of blasphemie.

1 The Apostle having declared the springing vp of the Christian Church and the state of the Church from which ours

2 And the beast which I saw was like vnto a leopard, and his feet were as the feet of a beare, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seate, and great authoritie.

taketh her beginning, doeth now passe vnto the story of the progresse thereof, as I shewed in the entrance of the former Chapter. And this historie of the progresse of the Church and the battels thereof, is set downe in this Chapter, but distinctly in two parts, one is of the ciuill Roman Empire, vnto the ten h verse. Another of the bodily Ecclesiasticall or prophetical: thence vnto the ende of the chapter. In the former part are shewed these things: First the state of that Empire, to foure verses: then the actes thereof in three verses: after the effect, which is exceeding great glory, verse 8. And last of all is commended the vse: and the instruction of the godly against the evils that shall come from the same. verse 9, 10. The historie of the state contained a most ample description of the beast first entire. verse 1 2. and then restored after hurt, verse 3. 4.

2 On the sand whereof stood he devill practising new tempests against the Church, in the verse next before going. whose time the Empire of Rome was endangered by domesticall dissentions, and was mightily rolled, having ever and an one new heads, and new Emperours. See in the seven eenth chapter and the eight verse 3 Having the same instruments of power, providence, and most expert government which the Dragon is said to have had in the 12 chapter and in the verse 3. 4. We read in the twelfth chapter & third verse, that the Dragon had seven crownes set vpon seven heads: because the devil avoucheth himselfe to be proper Lord and Prince of the world: but this beast is said to have ten crowns set vpon severall, not heads, but hornes: because the beast is beholden for all vnto the Dragon, verse 2. and doth not otherwise reigne then by law of subiection given by him, namely that he employ his hornes against the Church of God. The speech is taken from the ancient custome and forme of dealing in such case: by which they that were absolute kings did weare the diademe vpon their heads: but their vassels and such as reigned by grace from them, wore the same vpon their hoods: for so they might commodiously lay downe their diademes when they came into the presence of their Soveraignes: as also their Elders are said when they adored God which sate vpon the throne, to have cast downe their crownes before him. chap. 4. verse 10

4 Contrary to that which God of old commanded should be writen in the head peece of the hie Priest, that is, *Sanctitas Iehoba* Holinesse vnto the Lord. The name of blasphemie imposed by the Dragon, is (as I thinke) that which S. Paul sayeth in the 2. chapter of his 2. Epistle to the Thessalonians, the 4 verse. *He sitteth as God and boasteth himselfe to be God.* For this name of blasphemie both the Romane Emperour did then challenge vnto themselves, as Suetonius and Dion doe report of Caligula and Domitian: and after them the Popes of Rome did with full mouth profile the same of themselves. when they challenged vnto themselves soveraignitie in holie things: of which kind of sayings the first booke of the Decretals, the Clementines, and the Extravagants are very full. For these men were not content with that which Anglicus wrote in his *Poetrix* (the beginning whereof is, *Papa supor mundi.*) The Pope is the wonder of the world. *Nec Deus es, nec homo, sed neuter es inter vtrumque.* Thou art not God, ne art thou man, but neuter mixt of both: as the glosse witnesseth vpon the first booke: but they were bold to take vnto themselves the very name of God. and to accept it given of other: according as almost an hundred and twentie yeeres since, there was made for Sixtus the fourth, when he should first enter into Rome in his dignitie Papal, a Pageant of triumph, and cunningly fixed vpon the gate of the citie he should enter at, having written vpon it this blasphemous verse,

Oraclo vocis mundi moderaris habenas,
Et merito in terris crederis esse deus.

By oracle of thine owne voice the world thou gouernst all,
And worthily a god on earth, men thinke, and doe thee call.

These and sixe hundred the like who can impute vnto that modestie whereby good men of old would haue themselues called the seruants of the seruants of God, vnlike either this is a name of blasphemie, or there is none at all.

6 like a leopard, and his feete like a beares, and his mouth as the mouth of a Lyon: 7 and the dragon gave him his power and his throne, and great authoritie.

3 [8] And I saw one of his heads as *it were* wounded to death, but his deadly wound was healed, and all the world wondered *and* followed the beast.

4 And they worshipped the dragon which gave power vnto the beast, and they worshipped the beast, saying, Who is like vnto the beast? who is able to warre with him?

5 [9] And there was given vnto him a mouth, that spake great things and blasphemies, and power was given vnto him, [10] to doe two and fourtie moneths.

6 And hee opened his mouth vnto blasphemie against God, to blaspheme his Name, [11] and his tabernacle, [12] and them that dwell in heaven.

7 And it was given vnto him to make warre with the Saints, and to overcome them, and power was given him over every kinred, and tongue, and nation.

8 Therefore all that dwell vpon the earth, shall worship him, [13] whose names are not written in the booke of life of that Lambe, which was slaine from the beginning of the world.

9 [14] If any man haue an eare, let him heare.

10 If any leade into captiuity, he shall goe into captinity: * if any kill with a sword, hee must be killed by a sword: heere is the patience and the faith of the Saints.

11 [15] And I behelde, another beast comming out of the earth, [16] which had two hornes like the Lambe, but hee spake like the dragon.

12 [17] And he did all that the first beast could do before him, and he caused the earth, and them which dwell therein, [18] to worship the first beast, whose deadly wound was healed.

13 [19] And hee did great wonders, so that hee made fire to come downe from heaven on the earth in the sight of men.

14 And deceived them that dwell on the earth by the signes, which were permitted to him to do in the sight of the beast, saying to them that dwell on the earth, that they should make the [20] image of the [21] beast, which had the wound of a sword, and did live.

15 [22] And it was permitted to him to give a spirit vnto the image of the beast, so that the

6 Swift as the Leopard, easily clasping all things, as the Beare doth with his foote, and tearing and deuouring all things with the mouth as doth the Lion. 7 That is, hee lent the same vnto the beast to vse, when he perceiued that himselfe could not escape, but must needes be taken by the hand of the Angel, and cast into the bottomlesse pit, Chapter 20. yet did not he abandon the same vtterly from himselfe, but that hee might vse it as long as he could. 8 This is the other place that pertaineth to the description of the beast of Rome: that besides that naturall dignitie and amplitude of the Roman Empire, which was shadowed in the two former verses, there was added this also as miraculous, that one head was wounded as it were vnto death, and was healed againe, as from heaven, in the sight of all men. This head was Nero the Emperour, in whome the race of the Cesars fell from the imperiall dignitie, and the gouernement of the Common weale translated vnto others: in whose handes the Empire was so cured & recovered vnto health, as he seemed vnto all so much the more deepely rooted and grounded fast, then ever before. And hence followed those effects, which are next spoken of: First an admiration of certaine power, as it were sacred and diuine, sustaining the Empire and governing it: Secondly the obedience and submission of the whole earth it this verse: Thirdly, the adoration of the Dragon, and most wicked worshipping of Deuils, confirmed by the Roman Emperours: Lastly, the adoration of the beast himselfe, which grew into so great estimation, as that both the name and worship of a God was given vnto him, verse the fourth. Now there were two causes which brought, in the mindes of men this religion: the shew of excellencie, which bringeth with it reverence: and the shew of power invincible, which bringeth feare. Who is like (say they) vnto the beast? Who shall be able to fight with him? 9 The second member containing an historie of the actes of the beast, as I said verse 1. The historie of them is concluded in two points, the beginning and the maner of them. The beginning is the gift of the Dragon, who put and inspired into the beast both his impiety against God, and his immanitie and iniustice against all men, especially against the godly and those that were of the houshold of faith, verse the first. The maner of the actes or actions done, is of two sortes, both impious in minde, and blasphemious in speech against God, his Church and the godly verse sixt: and also most cruell and iniurious in deedes, even such as were done of most raging enemies, and of most insolent and proud conquerours, verse the seventh. 10 Namely his actions and maner of dealing. As concerning those two and fourtie moneths, I have spoken of them before in the twelfth Chapter and second verse. 11 That is, the holy Church the true house of the liuing God. 12 That is, the godly in severall who bid themselves from his crueltie. For this bloodie beast surcharged those holy soules most falsely with innumerable accusations for the Name of Christ, as wee reade in Iustine Martyr, Tertullian, Arnobius, Minutius, Eusebius, Augustine, and others: which example the latter times followed most diligently in destroying the flocke of Christ, and wee in our owne memorie haue found by experience, to our incredible griefe. Concerning heaven, See the eleventh Chapter, and the twelfth verse. 13 That is, such as are not from everlasting elect in Christ Iesus. For this is that Lambe slaine, of which Chapter the fift. verse the sixt. These wordes I doe with Aretas distinguish in this maner: *Whose names are not written euen from the laying of the foundation of the world, in the book of life of the Lambe slaine.* And this destruction is confirmed by a like place hereafter, chap. 17. 8. 14 The conclusion of this speech of the first beast, consisting of two parts. An exhortation to attentive audience, in this verse: and a foretelling, which partly containeth threatnings against the wicked, and partly comfort for those which in patience and faith shall waite for that glorious comming of our Lord and Saviour Christ, verse the tenth. * *Gene. 9, 9. mat. 26, 52.*

15 The second member of the vision concerning the ecclesiasticall dominion, which in Rome succeeded that which was poisoned, and is in the power of the corporation of false Prophets, and of the forgers of false doctrine. Wherefore the same beast, and the same body or corporation is called of S. Iohn by the name of false prophet, chap. 6 ver. 13 and 19. ver. 20. The forme of this beast is first described in this verse, then his actes, in the verses following: and the whole speech is concluded in the last verse. This beast is by his breed a sonne of the earth (as they say) obscurely borne, and by little and little creeping vp out of his abiect estate. 16 That is, in shew hee sembled the Lambe (for what is more mild or more humble then to be the seruant of the seruants of God) but in deede bee played the part of the Dragon, and of the Wolfe, Matth. 7. 15. For euen Satan changeth himselfe into an Angel of light, 2. Corint. 11. 14. and what should his honest disciples and servants doe? 17 The historie of the actes of this beast, containeth in summe three things, hypocrisie, the witnesse of miracles and tyrannie: of which the first is noted in this verse, the second in the 3. verses following: the third in the sixteenth and seuenteenth verses. His hypocrisie is most full of leasing, whereby he abuseth both the former beast and the whole world: in that albeit he hath by his cunning as it were by time, made of the former beast a most miserable σκιάδιον, or anatomie, vsurped all his authoritie vnto himselfe and most impudently exerciseth the same in the sight and viewe of him: yet bee carieth himselfe so, as if hee honoured him with most high honour, and did in very trueth cause him to bee honoured of all men. 18 For vnto this beast of Rome, which of a ciuill Empire is made an Ecclesiasticall hierarchie, are given diuine honoure and diuine authoritie: so farre as he is beleeued to bee aboue the Scriptures, which the glosse vpon the Decretals declareth by this diuilish verse.

Articulos soluit & nodumque facit generalem.

That is,

He changeth the Articles of faith, and giueth authoritie to generall Councels.

Which is spoken of the Papal power. Soo the beast is by birth, foundation, seate, and finally substance, one: onely the Pope hath altered the forme and maner thereof being himselfe the head both of that tyrannicall Empire, and also of the false Prophets, for the Empire hath he taken vnto himselfe, and thereunto hath added this cunning deuise. Now these words, *whose deadly wound was cured*, are put here for distinctions sake, as also sometimes afterwards: that euen at that time the godly readers of this prophecie might by this signe bee brought to see the things as present: as if it were sayd, that they might adore his very Empire that now is, whose head wee haue seene in our owne memorie to haue bene cut off, and to bee cured againe. 19 The second point of the things done by the beast, is the credite of great wonders or miracles, appertaining to the strength of this impietie: of which signes some were giuen from aboue, as it is said, that fire was sent downe from heauen by false sorcerie, in this verse. Others were shewed here below in the sight of the beast to establish idolatrie, and deceiue soules, which part S. Iohn setteth forth, beginning (as they say) at that which is last, in this maner: First the effect is declared in these words, *He deceiueth the inhabitants of the earth.* Secondly the common manner of working in two sorts, one of miracles, *For the signes that were giuen him to doe in the presence of the beast:* the other of the words added to the signes, and teaching the idolatrie confirmed by those signes, *Saying vnto the inhabitants of the earth, that they should make an image vnto the beast, which &c.* Thirdly, a speciall maner is declared: *That it is giuen vnto him to put life into the image of the beast:* and that such a kind of quickening, that the same both speaketh by answere vnto those that aske counsell of it, and also pronounceth death against all those that doe not obey nor worship it: all which things oftentimes by false miracles through the procurement and inspiration of the Deuil, have bin effected and wrought in images. The histories of the Papists are full of examples of such miracles, the most of them fained, many also done by the deuill in images: as of old in the seruent. Gen. 3. 1. By which examples is confirmed, not the authoritie of the beast, but the trueth of God, and of the prophecies. 20 That is, images by *enallage* or change of the number: for the worship of them ever since the second Councill of Nice, hath bene ordained in the Church by publike credite, and authoritie contrary vnto the Law of God. 21 In the Greeke the word is of the Dative case, as much to say, as vnto the worship, honour and obeying of the beast: for by this maintenance of images, this Pseudopropheticall beast doth mightily profite the beast of Rome, of whom long agoe hee received them. Wherefore the same is hereafter very fitly called the image of the beast, for that images have their beginning from the beast, and have their forme or maner from the will of the beast, and have their end and use fixed in the profit and commoditie of the beast. 22 And of this miracle of the images of the beast (that is, which the beast hath ordained to establish to idolatry) which miraculously speake and give iudgement, or rather marueilously, by the fraud of the false prophets, the Papists books are full fraughted.

a *To give life as Iannes and Iambres imitated the wonders that Moses wrought.*

image of the beast should speake, and should cause that as many as would not worship the image of the beast, should be killed.

16 23 And he made all, both small and great, rich and poore, free and bond, to receive 24 a b marke in their right hande or in their foreheads,

17 And that no man might 25 buy or sell, save he that had the 26 marke or the name of the beast or the number of his name.

18 27 Here is wisedome. Let him that hath wit, count the number of the beast: for it is the 28 number of a man, and his number is sixe hundreth threescore and sixe.

23 The third place is a most wicked and most insolent tyranny as was fayd before. usurpted over the persons of men in this verse: and over their goods and actions in the next verse. For he is said both to bring upon all persons a tyrannous servitude, that as bondslaves they might serve the beast: and also to exercise over all their goods and actions, a pedlerlike abuse of indulgences and dispensations (as they terme them) amongst their friends, and against other to use most violent interdictions, and to shoot our cursings, even in naturall and civill, private and publike contracts, wherein all good faith ought to have place. 24 That is, their Chrisme, by which in the Sacrament (as they call it) of Confirmation, they make servile unto themselves, the persons and doings of men signing them in their forehead and hands: and as for the signe left by Christ (Of which Chapter 7.3.) and the holy Sacrament of Baptisme they make as voyd. For whom Christ hath joyned unto himselfe by Baptisme, this beast maketh challenge unto them by her greasie Chrisme, which hee doubteth not to preferre before Baptisme, both in authoritie and in efficacie. b *The marke of the name of the beast.* 25 That is, have any traffique or entercourse with men, but they onely which have this annointing and consecration of Clearkely tousure, as they call it. Read Gratian *de Consecratione, distinct. 5. comones. rap. Spiritus, &c.* of these matters. 26 Here the false Prophets doe require three things, which are set downe in the order of their greatnesse, a character, a name and the number of the name. The meaning is, that man that hath not first their annoynting and clericall tonsure or shaving: secondly holy orders, by reserving whereof is communicated the name of the beast: or finally hath not attained that high degree of Pontificall knowledge, and of the Law, (as they call it, Canonicall, and hath not as it were made up in account and cast the number of the mysteries thereof: for in these things consisteth the number of that name of the beast. And this is excellently set forth in the next verse. 27 That is in this number of the beast consisteth that Popish wisedome, which unto them seemeth the greatest of all others. In these words S. John expounderh that saying which went before of the number of the beast, what it hath above his marke or accoguisance and his name. These things, sayth S. John, the marke and name of the beast, doe easily happen unto any man: but to have the number of the beast, is wisedome: that is, onely the wise and such as have understanding, can come by that number for they must be most illuminate doctours that attaine thereunto, as the wordes following doe declare. 28 How great and of what denomination this number of the beast is, by the which the beast accounteth his wisedome, S. John declareth these wordes, Doest thou demaund how great it is? it is so great, that it occupieth the whole man: he is alway learning, and never commeth to the knowledge thereof: he must be a man indeed that doeth attaine unto it. Askest thou of what denomination it is? verily it standeth of sixe throughout, and perfectly ariseth of all the parts thereof in their severall denominations (as they terme them) it standeth of sixe by unities, tennes, hundreds, &c. so as there is no one part in the learning, and order Pontifical, which is not either referred unto the head, and as it were the top thereof, or contained in the same: so fitly doe all things in his hierarchie agree one with another, and with their head. Therefore this cruell beast Boniface the eight doeth commend by the number of sixe those Decretals which hee perfected, in the proeme of the sixt booke. *Which booke* (sayeth hee) *being to be added unto five other bookes of the same volume of Decretals, wee thought good to name Sexturn the sixth: that the same volume by addition thereof conteining a senarie, or the number of sixe bookes (which is a number perfect) may yeeld a perfect forme of managing all things, and perfect discipline of behaviour.* Here therefore is the number of the beast, who powreth from himselfe all his parts, and bringeth them all backe againe unto himselfe by his discipline in most wise and cunning maner. If any man desire more of this, let him reade the glosse upon that place. I am not ignorant that other interpretations are brought upon this place: but I thought it my duetie, wi h the good favour of all, and without the offence of any, to propound mine opinion in this point. And for this cause especially, for that it seemed unto mee neither profitable, nor like to be true that the number of the beast, or of the name of the beast should be taken as the common sort of interpreters doe take it. For this number of the beast teacheth, giveth out, imprinteth, as a publike marke of such as be his, and esteemeth that marke above all others as the marke of those whom hee loveth best. Now those other expositions seeme rather to be farre removed from his properrie and condition of that number: whether you respect the name *Latinus*, or *Titan*, or another. For these the beast doeth not teach, nor give foorth, nor imprint, but most diligently forbiddeth to be taught, and audaciously denieth: hee approoveth not these, but reprooveth them: and hateth them that thinke so of this number, with an hatred, greater then that of *Vatinius*.

CHAP. XIIII.

1 *The Lambe standeth on mount Sion:* 4 *with his chaste worshippers,* 6 *One Angel preacheth the Gospel:* 8 *another foretelleth the fall of Babylon:* 9 *the third warneth that he beast be avoyded.* 13 *A voyce from heaven pronounceth them happie who die in the Lord.* 16 *The Lords sickle thrust into the harvest,* 18 *and into the vintage.*

THen I looked, and loe, a Lambe 1 stood on mount Sion, and with him 2 an hundreth, fourtie and foure thousand, having his Fathers 3 Name written in their foreheads.

1 The history of the Church of Christ being finished for more then a thousand and three hundreth yeeres, at which time Boniface the eight lived, as before hath bene said, there remaineth the rest of the historie of the conflicting or militant Church, from thence unto the time of the last victorie in three chapters. For first of all as the foundation of the whole history, is described the standing of the lambe with his armie and retinue in five verses, after his worthie acts which he hath done, and yet doth in most mightie maner, whilest hee overturneth with Antichrist with the spirit of his mouth, in the rest of this chapter, and in the two following. Vnto the description of the Lambe are propounded three things: his situation & place & attendance: for the rest are expounded in the former visions, especially upon the fifth chapter. 2 As ready girt to doe his office (as act 5.56.) in the midst of the Church which afore time mount Sion did prefigure. 3 As before 7.2. This retinue of the Lambe is described first by divine marke (as before 7.2.) in this verse. Then by divine occupation, in that all and every one in his retinue most vehemently and sweetly (verse 2) doe glorifie the Lambe with a speciall song before God and his elect Angels: which song flesh and blood cannot heare, nor understand, verse 3. Lastly by their deeds done before, and their sanctification in that they were virgins, pure from spirituall and bodily fornication that is, from impietie and unrighteousnes, that they followed the Lambe as a guide unto all goodnes, and cleaved unto him that they are holy unto him, as of grace redemed by him: that in truth and in simplicity of Christ, they have exercised all these things, sanctimony of life, the direction of the Lambe, a thankefull remembrance of the redemption by him: finally (to conclude in a word) that they are blamelesse before the Lord, verse 4 5. 4 The other part (as I said on the first verse) is of the acts of the Lambe, the maner whereof is delivered in two sorts, of his speech and of his facts. His speaches are set foorth unto the 13 verse of this chapter, and his facts unto the 16. chapter. In the speach of the Lambe (which is the word of the Gospel, are taught in this place, these things: The service of the godly consisting inwardly of reverence towardes God, and outwardly of the glorifying of him: the visible signe of which is adoration, verse 7. The overthrowing of wicked Babylon, verse 8. and the fall of every one of the ungodly which worship the beast, verse 9.10.11. Finally, the state of the holy servants of God both present verse 11. and to come, most blessed, according to the promise of God, verse 13. 5 This Angel is a type or figure of the good and faithfull servants of God, whom God especially from that time of Boniface the eight, hath raised up the publishing of the Gospel of Christ both by preaching and by writing. So God first, neere unto the time of the same Boniface, used Peter Cassiodours an Italian after, Arnold *de villa nova* a French man, then Ockan Dante, Petrarch after that *Iohannes de rupe cisa*, a Franciscane: after againe, John Wicklife an Englishman, and so continually one or another unto the restoring of the truth and enlarging of his Church. 6 That is. Babylon is destroyed by the sentence and iudgement of God: the execution whereof S. John describeth chap. 18. And this voyce of the ministers of Christ hath continued since the time that Babilon (which is Rome) hath by deliberate counsell and manifest malice oppugned the light of the Gospel offered from God. * Psal. 14.5.6. * Acts 14.15. * Isa. 21.9. iere. 51.8. chap. 18.2. a *Of her fornication, wherewith God was provoked to wrath.* 7 That is, shall not worship God alone: but shall transferre his divine honour unto this beast, whether he doth it with his heart or counterfeiting in shew. For he (saith Christ) that denieth me before men, him will I denie before my Father, and his Angels. Matth. 10.32. And this is that voyce of the holy ministery, which at this time is very much used of the holy and faithfull servants of God. For having now sufficiently found out the publique obstinacy of Babylon, they labour not any longer to thunder out against the same: but to save some particular members by terror (as S. Iude speaketh) and to plucke them out of the publique flame, or else by a vehement commiseration of their estate to lead them away, they set before them eternall death, into which they rush unwares, unlesse in good time they returne unto God, but the godly which are of their owne flocke, they exhort unto patiences, obedience and faith in the Lord Iesus, and charge them to give light by their good example, of good life unto others.

beast

beast and his image, and receiue *his* marke in his forehead, or on his hand.

10 The same shall drinke of the wine of the wrath of God, yea, of the pure wine, which is powred into the cup of his wrath, and hee shall be tormented in fire and brimstone before the holy Angels, and before the Lambe.

11 And the smoke of their torment shall ascend euermore: and they shall haue no rest day nor night, which worship the beast and his image, and whosoeuer receiueth the print of his name.

12 8 Here is the patience of Saints: here are they that keepe the commandements of God, and the faith of Iesus

13 Then I heard a voice from heauen, saying vnto mee, Write, The dead which die b in the Lord, *are* fully blessed. Euen so saith the Spirite: for they rest from their labours, and their c works follow them.

14 ¶ 9 And I looked, and behold, 10 a white cloud, and vpon the cloud one sitting like vnto the Sonne of man, 11 having on his head a golden crowne, and in his hand a 12 sharpe sickle.

15 13 And another Angel came out of the Temple, crying with a loud voyce to him that sate on the cloude, * Thrust in thy sickle and reape, for the time is come to reape: for the * harvest of the earth is ripe.

16 And hee that sate on the cloude, thrust in his sickle on the earth, and the earth was reaped.

17 14 Then another Angel came out of the Temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, and sayd, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth: for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vines of the vineyard of the earth, and cast them into that great winepresse of the wrath of God.

20 And the winepresse was troden without the citie, 15 and blood came out of the winepresse vnto the horse bridles, by the space of a thousand and sixe hundreth furlongs.

8 The patience, sanctification and iustification by faith: the consequence whereof are, rest, felicitie, and glory eternall, in the heauenly followship of God and his Angels.

9 The second part of this Chapter, as I sayde verse 1. Of the acts and doings of Christ in ouerthrowing of Antichrist and his Church by the Spirit of his diuine mouth: seeing that hauing beene called back by worde both publickely and priuately vnto his duetie, and admonished of his most certaine ruine: he yet ceaseth not to maintaine and protect his owne adherents, that they may doe him service: and to afflict the godly with most barbarous persecutions. Of those things which Christ doeth, there are two kindes: one common or generall in the rest of this chapter, another particular against that sauage and rebellious beast and his worshippers in the 15 and 16. chapters. That common kinde, is the calamitie of warres spread abroad through the whole earth, and filling all things with blood, and that without respect of any person. This is figured or shadowed out in two types, of the haruest and vintage. Since the time that the light of the Gospell began to shine out, and since prophecie or preaching by the grace of God was raised vp againe, how horrible warres haue beene kindled in the world? how much humane flesh hath beene throwen to the arth by his diuine reaping? how much blood (alas for woe) hath ouerflowen for these hundred yeeres almost? all hystories doe cry out, and this our age (if euer before) is now in horrour, by reason of the rage of that fickle which Antichrist calleth for. In this place is the first type, that is, of the haruest. 10 Declaring his fiercenesse by his colour, like vnto that which is in the white or milke cirkle of heauen. *b That is for the Lord.* *c By workes, is meant the reward which followeth good workes.* 11 As one that shall reigne from God, and occupie place of Christ in this miserable execution. 12 That is a most fit and commodious instrument of Execution, destroyed all by bewing and thrusting through, for who may stand against God? * *Ioel* 3. 13. * *Matth.* 13. 39. 13 Christ giueth a commandement in this verse. And the Angel executeth it in the next verse. 14 The other type (as I sayde verse 14.) is the vintage: the maner whereof is one with that which went before, if thou except this, that the grape gathering is more exact in seeking out euery thing, then is the haruest labour. This is therefore a more grieuous iudgement, both because it succeedeth the other and because it is vnderstood to be executed with great diligence. 15 That is, it ouerflowed very deepe, and very farre and wide: the speach is hyperbolicall or excessiue, to signifie the greatnesse of the slaughter. And these be those pleasant fruites forsooth, of the contempt of Christ, and desiring of Antichrist rather then him, which the miserable, mad, and blinde world doeth at this time reape.

CHAP. XV.

1 The seuen Angels hauing the seuen last plagues. 3 They that conquered the beast praise God. 6 To the seuen Angels, 7 seuen vials full of Gods wrath are deliuered.

A Nd 1 I sawe another signe in heauen, great and marueilous, seuen 2 Angels hauing the seuen last plagues: for by them is fulfilled the wrath of God.

2 3 And I saw 4 as *it were* a glassie sea, mingled with fire, and 5 them that had gotten victorie of the beast, and of his image, and of his marke, and of the number of his name, 6 stand at the glassie sea, having harpes of God,

3 And they sung 7 the song of Moses the a seruant of God, and the song of the Lambe, saying, 8 Great and marueilous *are* thy works, Lord God Almightie: iust and true *are* thy *b wayes, King of Saints.

4 * Who shall not feare thee, O Lord, and glorifie thy Name! for thou onely *art* holy, and all nations shall come and worship before thee: for thy iudgements are made manifest.

5 9 And after that, I looked, and behold, the Temple of the tabernacle of Testimony was open in heauen.

6 And the seuen Angels came out of the Temple, which had the 10 seuen plagues, cloathed in 11 pure and bright linen, and hauing their breasts 12 girded with golden girdles.

7 And one of the 13 foure beasts gaue vnto the seuen Angels seuen golden vials full of the wrath of God which liueth for euermore.

8 And the temple was full of the smoke of the glory of God and of his power, and 14 no man was able to enter into the Temple, till the seuen plagues of the seuen Angels were fulfilled.

1 This is that other place of the acts of Christ, as I noted before 14. 14. Now therefore is shewed a figular worke of the iudgement of God belonging to the ouerthrow of Antichrist and his forces, of which diuine worke the preparation is described in this Chapter: and the execution in the next. The preparation is first set downe generally and in type in this verse: and is after particularly set foorth in the rest of the Chapter.

2 Of which Chap. 8, 9 in powring forth in the plagues of the world: for euen these plagues doe for the most part agree with those.

3 There are two parts of the narration: one he confession of the Saints glorifying God, when they saw that preparation of the iudgements of God, vnto the 4. verse: another the vocation, instruction, and confirmation which God hath ordained for the execution of his iudgements in 4. other verses.

4 This part of the vision alludeth vnto the sea or large vessel of brasse in which the Priester washed themselues in the enterance of the Temple: for in the enterance of the heauenly Temple (as it is called verse 5.) is said to haue bene a sea of glasse, most lightsome and cleare, vnto the commoditie of choise mixt with fire, that is, as containing the treasurie of the iudgements of God, which he bringeth foorth and dispenseth according to his owne pleasure: for out of the former, the Priests were cleansed of old: and out of this the vngodly are destroyed now chap. 4. 6. 5 That is the Godly martyrs of Christ, who shall not giue place euen in miracles vnto that beast: of these see before Chap. 13. 17. and 14. 9, 10. 6 Glorified God, from the particular obseruation of the weapons and instruments of Gods wrath, flooting in he sea of glasse. 7 That song of triumph which is Exo. 15. 2. *a So is Moses called, for honours sake, as it is set forth. Deut.* 34 10. 8 This song hath two parts, one a confession, but particular in this verse, and generall in the beginning of the next verse: another, a narration of causes belonging to the confession, whereof one kind is eternall in it selfe, and most present vnto the godly in that God is both holy, and all one God, another kind is future and to come in that the elect taken out of the Gentiles (that is, out of the wicked ones and vnbeleeuing: as Chap. 11. 2.) were to be brought vnto the same state of happinesse by the magnificencie of the iudgement of God in the next verse * *Psal* 145. 17. *b* 7 *hys doing.* * *Ier.* 10, 7. 9 The second part of the narration (as was not verse 2.) wherein first the authoritie of the whole argument & matter thereof is figured by a forerunning type of a temple opened in heauen, as Chap. 11. 19. namely that all those things are diuine and of God, that proceede from thence, in this verse. Secondly, the administers or executers, come forth out of the Temple, verse 6. Thirdly, they are furnished with instruments of the iudgements of God and weapons fit for the manner of the same iudgement, verse 7. Finally, they are confirmed by testimonie of the visible glory of God, in the last verse. A like testimonie wherevnto was exhibited of old in the law. Exod. 40, 34. 10 That is, commandements to inflict those seuen plagues. Here is the figure called *Metonymia.* 11 Which was in old time a figure of the kingly or princely dignitie. 12 That is, girding was a signe of diligence, and the girdle of gold was a signe of sincerity, and truthines in taking in charge the commandements of God. 13 Of these before, Chap. 4. 7. 14 None of those seuen Angels might returne, till he had performed fully the charge committed vnto him according to the decree of God.

CHAP. XVI.

1 And 17 the Angels powre out the seuen vials of Gods wrath giuen vnto them, and so diuers plagues arise in the world, 18 to terrifie the wicked, 19 and the inhabitants of the great citie.

1 And

1 In the former Chapter was ſet downe the preparation vnto the work of God: here is delivered the execution thereof. And in this diſcourſe of the execution, is a generall commandement, in this verſe: then a particular recitall in order of the execution done by every of the ſeven Angels, in the reſt of the chapter. This ſpeciall execution againſt Antichriſt and his crew, doeth in maner agree vnto that which was generally done vpon the whole world, chap. 8 and 9 & belongeth (if my conjecture faile me not) vnto the ſame time. Yet herein they doe differ one from another. that this was particularly effected vpon the Princes and ringleaders of the wickednesſe of the world, the other generally againſt the whole world being wicked. And therefore theſe iudgements are figured more grieuous then thoſe.

2 The hiſtory of the firſt Angel, whoſe plague vpon the earth is deſcribed almoſt in the ſame words with that fixt plague of the Egyptians. Exod 9.9. But it doeth ſignifie a ſpirituall vlcer, and that torture or butcherie of conſcience feared with an hote yron, which accuſeth the vngodly within and both by truth of the word (the light whereof God hath now ſo long ſhewed forth) & by bitternes ſtirreth vp and forceth out the ſword of Gods wrath.

3 See chap. 13.16. 4 The hiſtory of the ſecond Angel who troubleth and moleſteth the ſeas, that he may ſtirre vp the conſcience of men ſleeping in their wickednes. See Chap. 8.8. *a It was turned into rotten & filthy blood, ſuch as is in dead bodies.*

5 The hiſtory of the third Angel ſtriking the rivers, in this verſe, who proclaiming the iuſtice of God, commendeth the ſame by a moſt grave compariſon of the ſinners of men with the puniſhment of God: which is common to this place, & that which went before. Wherefore alſo this praiſing is attributed to the Angel of the waters, a name common to the ſecond and third Angel according as both of them are ſaid to be ſent againſt the waters, all be it, the one of the ſea the other of the rivers, in two verſes. 6 A confirmation of the praiſe before going, out of the ſanctuary of God, whether immediatly by Chriſt, or by ſome of his Angels for Chriſt alſo is called another Angel, Chap 7.2 3.8 & 12.1. 7 The hiſtorie of the fourth Angel, who throweth the plague vpon the heaven and vpon the Sun, of which Luk. 21.26. the effects whereof are noted two. The one peculiar, that it ſhall ſcorch men with heat in this verſe. The other proceeding accidentally from the former, that their furie ſhall ſo much the more be enraged againſt God in the next verſe, when yet (O wonderfull mercy & patience of God) al other creatures are firſt ſtriken often & grieuouſly by the hand of God before mankind by whom he is provoked: as the things before going do declare. 8 The ſtory of the firſt Angel, who ſtriketh the kingdom of the beaſt with two plagues abroad with darkenes, within with byles and dolours moſt grievous, throughout his whole kingdome, that thereby he might wound the conſcience of the wicked, and puniſh that moſt perverſe obſtinacie of the idolaters, whereof aroſe perturbation, and thence a furious indignation and deſperate madnes, raging againſt God and hurtfull vnto it ſelfe. 9 The ſtory of the fixt Angel, divided into his act, and the event thereof The act is, that the Angel did caſt out of his mouth the plague of a moſt glowing heat wherewith even the greateſt floods, and which moſt were wont to ſwell & overflow (as Euphrates) were dried vp by the counſell of God in this verſe. The event is, that the meere madnes wherewith the wicked are enraged, that they may ſcorne the iudgements of God, and abuſe them furiouſly to ſerve their owne turne, & ſo the executing of their owne wiked outrage.

10 The bound of the ſpirituall Babylon, and to the fortreſſes of the ſame Chap. 9.14.

11 So the Church of the vngodly and kingdom of the beaſt is ſaid to be left naked, all the defences whereof, in which they put their truſt, being taken away from it.

12 That is, that even they which dwell furtheſt off, may with more commodity make haſte vnto that ſacrifice which the Lord hath appointed,

A Nd 1 I heard a great voyce out of the Temple, ſaying to the ſeven Angels, Goe your waves, and powre out the *ſeven* vials of the wrath of God vpon the earth.

2 2 And the firſt went and powred out his viall vpon the earth: and there fell a noyſome & a grievous ſore vpon ſ men which had the 3 marke of the beaſt, and vpon them which worſhipped his image.

3 4 And the ſecond Angel powred out his viall vpon the ſea, and it 4 became as the blood of a dead man: and every living thing died in the ſea.

4 5 And the third Angel powred out his viall vpon the rivers and fountains of waters, and they became blood.

5 And I heard the Angel of the waters ſay, Lord, Thou art iuſt, which art, and Which waſt: and Holy, becauſe thou haſt iudged theſe things.

6 For they ſhed the blood of the Saints, and Prophets, and therfore haſt thou given them blood to drinke: for they are worthy.

7 6 And I heard another out of the Sanctuary ſay, Even ſo, Lord God almighty, true and righteous are thy iudgements.

8 7 And the fourth Angel powred out his viall on the ſunne, and it was given to him to torment men with heate of fire.

9 And men boyled in great heat, and blaſphemed the Name of God, which hath power over theſe plagues, and they repented not to give him glory.

10 8 And the fifth Angel powred out his viall vpon ſ throne of the beaſt, and the kingdom waxed darke, and they gnawed their tongues for ſorow.

11 And blaſphemed the God of heaven for their paines, and for their ſores, and repented not of their workes.

12 9 And the ſixt Angel powred out his viall vpon the great river 10 Euphrates, and the 11 water thereof dried vp, 12 that the way of the Kings of the Eaſt ſhould be prepared.

13 And I ſaw 13 three vncleane ſpirits 14 like frogs come out of the mouth of that 15 dragon, and out of the mouth of that 16 beaſt, and out of the mouth of that 17 falſe prophet.

14 For they are the ſpirits of devils, working miracles, to goe vnto the kings of the earth, and of the whole world, to gather them to the battell of that great day of God almightie.

15 18 (* Behold, I come as a thiefe. Bleſſed *is* he that watcheth, and keepeth his garments, leaſt he walke naked, and men ſee his filthineſſe.)

16 19 And they gathered them together into a place called in Hebrew, 20 Armagedon.

17 21 And the ſeventh Angel powred out his viall into the 22 aire: and there came a loud voyce out of the Temple of heaven from 23 the throne, ſaying, 24 It is done.

18 25 And there was voyces, and thundrings, and lightnings, and there was a great earthquake, ſuch as was not ſince men were vpon the earth, even ſo mightie an earthquake.

19 26 And the great citie was divided into three parts: and the cities of the nations 27 fell: and that great 28 Babylon came in remembrance before God, * to give vnto her the cuppe of the wine of the fiercenеſſe of his wrath.

20 And every yle fled away, and the mountaines 29 were not b found.

21 30 And there fell a great haile, like c talents out of heaven vpon the men, and men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

13 That is every of them bent their whole force and conſpired har by wonders, word and worke, they might bring into the ſame deſtruction all Kings, Princes and Potentates of the world curſedly bewitched of them by their ſpirits and teachers of th vanity and impurity of the beaſt that committed fornication with the kings of the earth. And his is a righ deſcription of our times.

14 Croking with all importunity, and continually day and night provoking and calling foorth to armes, as the trumpets and furies of warres: as is declared in the next verſe.

15 That is, the devil, as chap. 12.3.

16 Whereof chap. 13.1.

17 That is, of that other beaſt of which chap 13.1. for ſo he is called alſo chap. 19,20. and 20,10.

18 A parentheſis for admonitiō in which God warneth his holy ſervants who reſt in the expectation of Chriſt, alwayes to addreſſe their minds vnto his comming, and to looke vnto themſelves, that they be not ſhamefully made naked and circumvented of theſe vncleane ſpirits, and ſo they be miſerable vnprepared at the comming of their Lord. Mat. 24.26. & 25.13. *Chap.* 3.3. *mat.* 24.44. *Luk* 12.39. 19 Namely the Angel, who holily according to the commaundement of God was to do ſacrifice: notwithſtanding that thoſe impure ſpirits do the ſame wickedly as ſervants not vnto God, but vnto that beaſt that hath ſeven heads. 20 That is (to ſay nothing of other expoſitions) the mountaines it ſelfe, or mountaine places of Megiddon. Now it is certaine by the holy Scripture that Megiddon is a city and territory in the tribe of Manaſſes, bordering vpon Iſſacar & Aſſer, and was made famous by that lamentable overthrow of king Joſias, whereof 2. Reg. 22,30. and 2. Chron. 35.22. and Zach. 12,11. In this mountaine countrey God ſaith by figure and type, that the kings of the peoples which ſerve the beaſt ſhal meet together: becauſe the Gentiles did alwayes caſt that lamentable overthrow in the teeth of the Church of the Iewes vnto their great reproach: and therefore were perſwaded that that place ſhould be moſt fortunate vnto them (as they ſpeake) and vnfortunate vnto the godly: but God heere pronounceth, that that reproach of the Church, and confidence of the vngodly, ſhall by himſelfe be taken away, in the ſelfe ſame places where the nations perſwaded themſelves, they ſhould mightily exſult & triumph againſt God and his Church. 21 The ſtory of the ſeventh Angel vnto the end of the Chapter, in which firſt is ſhewed by figure and ſpeach, the argument of this plague, in this verſe: and then is declared the execution hereof in the verſes following. 22 From whence he might moove the heaven above and the earth beneath. 23 That is, from him that ſitteth on the throne, by the figure called *Metonymia.* 24 That is, Babylon is vndone, as is ſhewed ver. 16. & in the Chapters following. For the firſt onſet (as I might ſay) of this denunciation, is deſcribed in this Chapter: and the laſt containing a perfect victory is diſcribed in thoſe that follow. 25 Now is declared the execution (as is ſaid in ver. 27) and the things that ſhall laſt come to paſſe in heaven and in earth, before the overthrow of the beaſt of Babylon: both generally, verſ. 18. and particularly in the curſed citie, and ſuch as have any familiaritie therewith, in the 3 laſt verſes. 26 That ſeat or ſtanding place of Antichriſt. 27 Of all ſuch aſcleave vnto Antichriſt, and fight againſt Chriſt. 28 That harlot, of whom in the Chapter next following. Now this phraſe, *to come into remembrance* is after the common vſe of the Hebrew ſpeech, but borowed from men, attributed vnto God. * *Iere.* 25.15. 29 That is, were ſeene no more, or were no more extant. A borowed Hebraiſme. *h Appeared not, which the Hebrews utter after this ſort, were not. Reve.* 5.14. 30 The maner of the particular execution, moſt evidently teſtifying the wrath of God by the originall & greateſt hereof: the event whereof is the ſame with that which is Chap. 9.12. and that which hath bene mentioned in this Chapter, from the execution of the fourth Angel hitherto, that is to ſay, an incorrigible pertinacie of the world in their rebellion, and an heart that cannot repent, verſe 9. and 11. *c As it were about the weight of a talent was threeſcore pound, that is five hundred groates, wherely is ſignified a marvellous and ſtrange kind of waight.*

CHAP. XVII.

1 That great whore is deſcribed, 2 with whom the Kings of the earth commit ed fornication. 6 She is drunken with the blood of Saints. 7 The myſterie of the woman, and the beaſt that car'ed her, expounded. 11 Their deſtruction. 14 The Lambs victory.

Then

1 The state of the Church militant being declared, now followeth the state of the Church overcomming and getting victorie, as I shewed before in the beginning of the 10. chapter. The state is set forth in 4. chapters. As in the place before going I noted, that in that historie the order of times was not alwayes exactly observed, so the same is to be understood in this history, that it is distinguished according to the persons of which it treateth, and that in the severall stories of the persons is severally observed in the time thereof. For first is delivered the story of Babylon destroyed, in this & the next chap. (for this Babylon out of all doubt shall perish before the

THen 1 there came one of the seven Angels, which had the seven vials, and talked with me, saying vnto me, Come: I will shew 2 thee the a damnation of the great whore that sitteth vpon many waters,

2 With whom have committed fornication the kings of the earth, and the inhabitants of the earth are drunken with the wine of her fornication.

3 3 So he caried me away into the wildernes in the Spirit, and I saw a woman sit vpon a b scarlet coloured beast, full of names of blasphemie, which had seven heads, and ten hornes.

4 And 4 the woman was arrayed 5 in purple and scarlet, and gilded with gold, and precious stones, and pearles, 6 and had a cup of gold in her hand full of abomination, and filthinesse of her fornication.

5 7 And in her forehead *was* a name written, A mystery, 8 that great Babylon that mother of whoredomes, and abominations of the earth.

6 9 And I saw the woman drinken with the blood of Saints, and with the blood of the Martyrs of IESVS: and when I saw her, 10 I wondered with great marvell.

7 11 Then the Angel sayd vnto me, Wherefore marveilest thou? I will shew thee the mystery of that woman, and of that beast that beareth her, which hath seven heads and ten hornes.

8 12 The beast that thou hast seene, 13 was, and is not, and 14 shall ascend out of the bottomlesse pit, and shall go into perdition, and they that dwell on the earth shall wonder (whose names are not written in the booke of life from the foundation of the world) 15 when they behold the beast that was, and is not, and yet is.

9 16 Here *is* the minde that hath wisedome, The c seven heads 17 are seven mountaines, whereon the woman sitteth: 18 they are also seven Kings.

10 19 Five are fallen, 20 and one is, 21 and another is not yet come: and when he commeth, he must continue a short space.

11 22 And the beast that was, and is not, is even 23 the eight, and is 24 one of the seven, 25 and shall goe into destruction.

12 26 And the ten hornes which thou saweſt,

2 beasts & the Dragon.) Secondly is delivered the destruction of both the two beasts. c. 19. And lastly of the Dragon. c. 20. in the story of the spirituall Babylon are distinctly set forth the state thereof in this chap. and the overthrow done from God, chap. 18. In this verse and that which followeth is a transition or passage vnto the first argument, consisting of a particular calling of the Prophet (as often heretofore) and a generall proposition. 2 That is, the damnable harlot, by a figure called *hypallage*. For S. John as yet had not seene her. Although another interpretation may be borne, yet I like this better.

a *The sentence that is pronounced against this harlot.* 3 Henceforth is propounded the type of Babylon, and the state thereof in 4 verses. After a declaration of the type, in the rest of this chap. in the type are described two things, the beast (of whom chap. 13.) in the 3. verse, and, the woman that sitteth vpon the beast, verse 4, 5, 6. The beast in procesſe of time hath gotten some wath more then was expressed in the former vision. First in that it is not read before that he was appeatelled in scarlet, a robe imperiall and of triumph. Secondly, in that this is full of names of blasphemy: the other carried the name of blasphemy only in his head. So God did teach that this beast is much increased in impiety and iniustice, and doeth in this last age, triumph in both these more insolently and proudly then euer before.

b *A scarlet colour, that is, with a red and purple garment: and surely it was not without cause that the Romish clergie were so much delighted with this colour.* 4 That harlot, the spirituall Babylon, which is Rome. She is described by her attire, profession and deeds. 5 In attire most glorious, triumphant, most rich, and most gorgious. 6 In profession, the nourisher of all. in this verse, and teaching her mysteries vnto all, verſ. 5. setting forth all things most magnificently: but indeed most pernicious befotting miserable men with her cup, and bringing vpon them a deadly giddines. 7 Deceiving with the title of religion, and publike inscription of mystery: which the beast in times past did not beare.

8 An expositon: in which S. John declareth what maner of woman this is. 9 In maner of deeds: She is red with blood, and shedded it most licentiously, and therefore is coloured with the blood of the Saints, as on the contrary part, Christ is set forth imbrued with the blood of his enemies, Esa. 3. 1. 10 A passage vnto the second part of this chapter, by occasion giuen of S. Iohn, as the words of the Angel do shew, in the next verse. 11 The second part or place. as I said verſ. 1. The enarration of the vision, promised in this verse, and deliuered in the verse following. Now there is deliuered first an enarration of the beast, and his story, vnto the 14 verse. After, of the harlot, vnto the end of the chap. 12 The story of the beast hath a triple description of him. The first is a distinction of this beast from all that euer bath bene at any time: which distinction is contained in this verse: The second is a delineation or painting out of the beast by things present, by which he might euen at that time be knowen of the godly, and this delineation is according to his heads. verſ. 9. 10, 11. The third is an historicall foretelling of things to come, and to be done by him: and these are ascribed vnto his hornes, verſ 12, 13, 14. This beast is not Empire of Rome, of which I spake chap. 13, 1. according to the mutations and changes whereof which then had already happened, the holy Ghoſt hath distinguished and set out the same. The Apostle distinguisheth this beast from all others in these words, *The beast which thou saweſt, was and is not.* For so I expound the words of the Apostle for euidency sake, as I will further declare in the notes following. 13 The meaning is, that beast which thou saweſt before (chap. 13. 1.) and which yet thou hast now seene, was, (I say was) euen from Iulius Cæsar in respect of beginning, rising vp, station, glory, dominion, maner and stock, from the house of Iulius, and yet is not now the same, if thou looke vnto the house and stocke: for the dominion of this family was translated vnto another, after the death of Nero, from the other vnto a third, from a third vnto a fourth, and so forth, was varied and altered by innumerable changes. Finally the Empire is one, as it were one beast: but exceedingly varied by kinreds, families and persons. It was therefore (saith S. John) in the kinred or house of Iulius: and now it is not in that kinred, but translated vnto another.

14 As if hee should say, Also the same that is, shall shortly not be: but shall ascend out of the depth, or out of the sea (as was said, cha. 13, 1.) that is, shall be a new stock from amongst the nations without difference, and shall in the same state goe vnto destruction or ruine, and perish: and so shall successively new Princes or Emperours come and goe, raise and fall, the body of the beast remaining still, but tossed with so many and often alterations, as no man can but marveile that this beast was able to stand and hold out, in so many mutations. Verily no Empire that ever was tossed with so many changes, and as it were with so many tempests of the sea, ever continued so long. 15 That is as many as have not learned the providence of God, according to the faith of the Saints, shall marvel at these grievous and often changes when they shall consider, the selfe same beast, which is the Romane Empire, to have bin, not to be, and to be and still molested with perpetuall mutation, and yet in the same to stand and continue. This in mine opinion is the most simple exposition of this place, confirmed by the event of the things themselves. Although the last change also, by which the Empire, that before was civill became Ecclesiasticall, is not obscurely signified in these words: of which two, the first exercised cruelty vpon the bodies of the Saints: the other also vpon their soules; the first by humane order and policie, the other vnder the colour of the law of God, and of Religion, raged & imbrued it selfe with the blood of the godly. 16 An exhortation preparing vnto audience, by the same argument, with that of Christ: *He that hath eares to hear, let him heare.* Wherefore, for mine owne part. I had rather read in this place, *Let there be here a minde, &c.* So the Angel passeth fully vnto the second place of this description. c *Very children know what that seven hilled citie is, which is so much spoken of, and whereof Virgil thus reporteth.* And compasseth seven towres in one wall: *that citie it is, which when Iohn wrote these things had rule ouer the kings of the earth: It was, and is not, and yet it remaineth this day, but it is declining to destruction.* 17 This is the painting out of the beast by things present (as I said before) whereby S. Iohn endevoured to describe the same, that he might both be knowen of the godly in that age, and be further observed and marked of posteritie afterwards. This delineation hath one type, that is, his heads, but a double description or application of the type: one permanent from the nature of it selfe, the other changeable, by the working of men. The description permanent, is by the seven hils, in this verse, the other that fleeteth, is from the seven kings, verse 10, 11. And here it is worthy to be observed, that one type bath sometimes two or more applications, as seemeth good vnto the holy Ghoſt to expresse either one thing by divers types, or divers things by one type. So I noted before, of the seven spirits c. 1, 4. Now this woman that sitteth vpon seven hils, is the citie of Rome, called in times past of the Grecians ἑπτάλοφος, i. of seven tops or creasts, and of Varro *septiceps*, i. of her seven heads (as here) of seven heads. and of others *septicollis*. i. standing vpon seven hils. 18 The beginning of these Kings or Emperours is almost the same with the beginning of the Church of Christ, which I shewed before chap. 11. 1. Namely from the yeere 35. after the passion of Christ, what time the Temple and Church of the Iewes was overthrowen. In which yeere it came to passe by the providence of God that that saying, *The beast was and is not*, was fulfilled before that the destruction the Iewes immediatly following came to passe. That was the yeere from the building of the city of Rome 809. from which yeere S. Iohn both numbred the Emperours which hitherto had bene, when he wrote these things, and foretelleth of other next to come: and that with this purpose, that when this particular prediction or foretelling of things to come, should take effect the trueth of all other predictions in the Church, might be the more confirmed. Which signe God of old mentioned in the Law, Deut. 18. and Ieremie confirmeth chap 28. 8. 19 Whose name are these: the first *Servius Sulpitius Galba*, who was the seventh Emperor of the people of Rome, the second *Marcus Salvius Otho*, the third *Aulus Vitellius*, the fourth, *Titus Flavius Vespasianus*, the fifth, *Titus Vespasianus* his sonne of his owne name. 20 *Flavius Domician* sonne of the first *Vespasian*. For in the latter end of his dayes S. John wrote these things: as witnesseth Irenæus *Lib. 5. adversus hæreses*. 21 Nerua, The Empire being now translated from the family of *Flavius*. This man reigned onely one yeere, foure moneths, and nine dayes, as the history writers do tell. 22 This is spoken by the figure synecdoche, as much to say, as that head of the beast which was and is not, because it is cut off, and Nerua in so short time extinguished. How many heads there were, so many beast there seemed to be in one. See the like speech in the 3. verse of the 13 chap. 23 Nerua Traianus, who himself in divers respects is called here the seventh and eight. 24 Though in number and order of succession hee be the eighth, yet he is reckoned together with one of these heads, because Nerua and he were one head. For this man obtained authoritie together with Nerua, and was Consul with him, when Nerua left his life. 25 Namely to molest with persecutions the Church of Christ, as the histories do accord, and I have briefly noted chap. 2, 10. 26 The third place of this description as I said verſe 8. is a prophetical prediction of things to come which the beast should doe, as in the words following S. John doeth not obscurely signifie, saying, *which have not yet received the kingdome, &c.* For there is an Antithesis or opposition, betweene these kings, and those that went before. And first, the persons are described, in this verse, then their deeds in the two verses following.

are

are 27 ten kings, which yet have not receiued a kingdome, but shall receiue power, as Kings 28 at one houre with the beast.

13 29 These haue one minde, and shall giue their power and authoritie vnto the beast.

14 These shall fight with the 30 Lambe, and the Lambe shall ouercome them: * for he is Lord of Lords, and King of Kings: and they that are on his side, called, and chosen, and faithfull.

15 31 And he sayd vnto me, The waters which thou saweſt, where the whore sitteth, 32 are people, and multitudes, and nations, and tongues.

16 And the ten 33 hornes which thou saweſt vpon the beast, are they that shall hate the whore, and shall make her desolate, and naked, and shall eate her flesh, and burne her with fire.

17 34 For God hath put in their hearts to fulfil his will, and to doe with one consent for to giue their kingdome vnto the beast, vntill the words of God be fulfilled.

18 And that woman which thou saweſt, is that 35 great citie which reigned ouer the kings of the earth.

27 That is, arising with their kingdomes out of the Romane beast: at such time as that politicall Empire began by the craft of the Popes greatly to fall.

28 Namely, with the second beast whom we called before a false prophet, which beast, ascending out of the earth got vnto himselfe all the authoritie and power of the first beast, and exerciseth the same before his face, as was sayd Chapter 4. 11.

29 For when the politicall Empire of the West began to bowe downewards, there both arose those ten Kings, and the second beast tooke the opportunitie offered to vsurpe vnto himselfe all the power of the former beast. These kings long ago, many haue numbred and described to be ten and a great part of the euents plainely testifieth the same in this our age. 29 That is, by consent and agreement, that they may conspire with the beast, and depend vpon his becke. Their store is diuided into three parts, counsels, actes, and euents. The counsellers some of them consist in communicating of iudgements and affections: and some in communicating of power which they are said to haue giuen vnto this beast in this verse. 30 With Christ and his Church, as the reason following doeth declare, and here are mentioned the factes and the euents which followed for Christ his sake, and for the grace of God the Father towards those, that are called, elected, and are his faithfull ones in Christ. * *Chap. 19. 16. 1. tim. 6, 15.*

31 This is the other member of the enarration, as I said verse 7. belonging vnto the harlot, shewed in the vision verse 3. In this historie of the harlot, these 3. things are distinctly propounded, what is her magnificence in this verse, what is her fall, and by whom it shall happen vnto her, in the two verses following: and lastly, who that harlot is, in the last verse. This place which by order of nature should haue bene the first, is therefore made the last, because it was more fit to bee ioyned with the next Chap. 32 That is, as vnconstant and variable as are the waters. Vpon this foundation sitteth this harlot as Queene, a vaine person vpon that which is vaine.

33 The ten Kings as verse 12. The accomplishment of this fact and euent, is dayly increased in this our age by the singular prouidence and most mighty government of God. Wherefore the facts are propounded in this verse, and the cause of them in the verses following. 34 A reason rendred from the chiefe efficient cause, which is the prouidence of God, by which alone S. John by inversion of order affirmeth to haue come to passe, both that the Kings should execute vpon the harlot, that which pleased God, and which hee declared in the verse next before going: and also that by one consent and counsell they should giue their kingdome vnto the beast &c. verse 13. 14. For as these being blinded haue before depended vpon the becke of the beast that liſteth vp the harlot, so it is said that afterward it shall come to passe, that they shall turne backe, and shall fall away from her, when their hearts shall bee turned into better state by the grace and mercy of God. 35 That is, Rome that greate Citie, or onely Citie (as Iustinian calleth it) the King and head whereof was then the Emperour, but now the Pope, since that the condition of the beast was changed.

CHAP. XVIII.

a The horrible destruction of Babylon set out, 11. 16. 18. The merchants of the earth, who were enriched with the pompe and luxuriousnesse of it, weepe and waile: 20 but all the elect reioyce for that iust vengeance of God.

1 The second place (as I sayd before 17. 1.) of the history of Babylon, is of the woefull fall and ruine of that whore of Babylon. This historicall prediction concerning her, is three-fold. The first a plaine and simple foretelling of her ruine in three verses, the second a figuratiue prediction by the circumstances, thence vnto the 20. verse. The third, a confirmation of the same by signe or wonder, vnto the end of the Chapter. 2 Either Christ the eternall word of God the Father (as often elsewhere) or a created Angel, and one deputed vnto this seruice: but throughly furnished with greatnesse of power, and with light of glory, & the ensigne of power. 3 The prediction or foreshewing of her ruine, conteining both the fall of Babylon in this verse, and the cause thereof vttered by way of allegory concerning her spirituall and carnall wickednesse, that is, her most great impietie and vniustice in the next verse: her fall is first simply declared of the Angel: and then the greatnesse thereof is shewed heere by the euents. when hee sayth it shall bee the seate and habitation of deuils, of wilde beastes and of cursed soules, as of old Esay. 13, 21. and often elsewhere. + *Chap. 13, 8. esay 21, 9. Iere. 51, 8.*

1 ANd after these things, I saw *another* 2 Angel come down from heauen, hauing great power, so that the earth was lightened with his glory,

2 And hee cryed out mightily with a loude voyce, 3 saying, * It is fallen, it as fallen, Babylon that great *citty*, and is become the habitation of deuils, and the hold of all foule spirits, and a cage of euery vncleane and hatefull bird.

3 For all nations haue drunken of the wine of the wrath for her fornication, and the kings of the earth haue committed fornication with her, and the merchants of the earth are waxed rich of the abundance of her pleasures.

4 4 And I heard an other voice from heaven say, 5 Go out of her, my people, that ye be not partakers of her sinnes, & that ye receiue not of her plagues:

5 For her sinnes are a come vp into heaven, and God hath remembred her iniquities.

6 7 Reward her, even as shee hath rewarded you, and giue her double according to her works: *and* in the cup that she hath filled to you, fill her the double.

7 In as much as she glorified her self, and liued in pleasure, so much giue ye to her torment & sorow: for she saith b in her heart, I sit being a queen, and am c no widow, and shall d see no mourning.

8 Therefore shall her plagues come at e one day, death, and sorow, and famine, and she shall be burnt with fire: for that God which condemneth her, is a strong Lord,

9 And the 8 kings of the earth shall bewaile her, and lament for her, which have committed fornication, and liued in pleasure with her, when they shall see that smoke of that her burning,

10 And shall stand afarre off for feare of her torment, saying, Alas, alas, that great citie Babylon, that mightie citie: for in one houre is thy iudgement come.

11 9 And the merchants of the earth shall weepe and waile ouer her: for no man buyeth their ware any more.

12 The ware of gold, and siluer, and of precious stone, and of pearles, and of fine linnen, and of purple, and of silke, and of skarlet, and of all maner of Thyne wood, and of all vessels of yuorie, and of all vessels of most precious wood, and of brasse, and of yron, and of marble,

13 And of cinamon, and odours, and ointments, and frankincense, and wine, and oyle, and fine floure, and wheate, and beasts, and sheepe, and horses, and charets, and seruants, and soules of men.

14 (10 And the f apples that thy soule lusted after, are departed from thee, and all things which were fat and excellent, are departed from thee, and thou shalt finde them no more.)

15 The merchants of these things which were waxed rich, shall stand a farre off from her, for feare of her torment, weeping and wayling.

4 The second prediction, which is of the circumstances of the ruine of Babylon: of these there are two kindes: one going before it: as that before hand the godly are deliuered vnto the ninth verse: the other following vpon her ruine, namely the lamentation of the wicked and reioycing of the godly, vnto the twentieth verse.

5 Two circumstances going before the ruine, are commanded in this place: one is, that the godly depart out of Babylon: as I mentioned, chapter 12. 20. have bene done in time past, before the destruction of Ierusalem: this charge is given here, and in the next verse. The other is, that euery one of them occupy themselues in their owne places in executing the iudgement of God, as it was commanded the Leuites of old Exod. 32. 27. and that they sanctifie their hands vnto the Lord, verse 6. 7. 8.

6 Of his commandement there are two causes to auoid the contagion of sinne, and to shun the participation of these punishments that bee long therevnto.

a *He vseth a word which signifieth the following of sins one after another, and rising one another in such sort that they grow at length to such an heape that they came vp even to heauen.*

7 The pronuncation of the godly, and the commandement of executing the iudgements of God, stand vpon three causes which are here expressed: the vniust-wickednes of the whore of Babylon, in this verse her cursed pride opposing it selfe against God, which is the fountaine of all euill actions, vers. 7. and her most iust damnation by the sentence of God, vers. 8. b *With her selfe alone.* c *I am full of people and mightie.* d *I shall taste of none.* e *Shortly and at one instant.* 8 The circumstances following the fall of Babylon, or the consequents thereof (as I distinguished them, vers. 4.) are two. Namely the lamentation of the wicked vnto the 19. verse: and the reioycing of the godly, verse 20. This most sorrowfull lamentation, according to the persons of them that lament, hath three members, the first whereof is the mourning of the kings and mightie men of the earth, in two verses. The second is, the lamentation of the merchants that traffike by land thence vnto the 16. vers. The third is the wailing of those that merchandise by sea, vers. 16. 17. 18. In euery of these the cause and maner of their mourning is described in order, according to y condition of those y mourne with obseruation of that which best agreeth vnto them. 9 The lamentation of those that trade by land, as I distinguished immediately before. 10 An apostrophe or turning of the speach by imitation, vsed for more vehemencie, as if those merchants, after the manner of mourners should in passionate speech speake vnto Babylon, though now vtterly fallen and ouerthrowen. So Esai. 22. 9. and in many other places. f *By this is meant that season which is next before the full of the leafe, as what season fruits ripen, and the word signifieth such fruits as are longed for.*

16 And

16 And saying, Alas, alas that great citie, that was cloathed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearles.

17 11 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships and shipman, and whosoeuer traffike on the sea, shall stand a farre off.

18 And cry, when they see the smoke of that her burning, saying, What *citie was* like vnto this great city!

19 And they shall cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

20 12 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

21 13 Then a mighty Angel tooke vp a stone, like a great millstone, * and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 14 And the voyce of harpers, and musicians and of pipers, and trumpetters shall bee heard no more in thee, and no craftsman, of whosoeuer craft *he bee*, shallbe found any more in thee: and the sound of a millstone shallbe heard no more in thee.

23 And the light of a candle shall shine no more in thee, and the voice of the bridegrome and of the bride shallbe heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceiued all nations.

24 And in her was found the 15 blood of the Prophets 16 and of the Saints, and of all that were slaine vpon the earth.

11 The manner of mourning vsed by them that trade by sea.

12 The other consequent vnto the other ruine of Babylon, is the exaltation or reioycing of the godly in heauen and in earth, as was noted, verse 9.

13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in 2 sorts, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the euents in the verses following.

* *Iere.* 51.63.

14 The euents are two, theone of them opposite vnto the other for amplification sake. There shallbe, saith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all heavy and lamentable things from the bloody slaughters of the righteous and the vengeance of God comming vpon it for the same. 15 That is, shed by bloody massacres and calling for vengance. 16 That is, prooued and found out, as if God had appointed a iust enquirie, concerning the impietie, vnnaturalnesse and vniustice of those men.

CHAP. XIX.

1 The heauenly company praise God for auenging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not bee worshipped. 11 That mighty King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

AND 1 after these things I heard a great voyce of a great multitude in heauen, saying, a 2 Hallelu-iah, salvation, and glory, and honour, and power *be* to the Lord our God.

2 For true and righteous *are* his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shed* by her hand.

3 And againe they said, 3 Halleluiah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure beast fell downe, and worshipped God that sate on the throne, saying, Amen, Hallelu-iah.

5 4 Then a voyce came out of the 5 throne, saying, Praise our God, all ye his seruants, and yee that feare him, both small and great.

6 And I heard 6 like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Hallelu-iah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made 7 her selfe ready.

8 And to her was granted, that shee should be arayed with 8 pure fine linnen and shining, for the fine 9 linnen is the b righteousnesse of Saints.

9 10 Then he said vnto me, Write, * Blessed *are* they which are called vnto the Lambs supper. And he said vnto me, These words of God are true.

10 11 And I fell before his feet, * to worship him, but he said vnto me, See thou do it not: I am thy fellow-seruant, and one of thy brethren, which haue the testimony of Iesus, Worship God: for the testimony of a Iesus is the Spirit of prophesie.

11 12 And I saw 13 heauen open, and behold a white horse, and he that sate vpon him was called faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his head *were* many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was cloathed with a garment dipt in blood, and his name was called, THE WORD OF GOD.

14 14 And the hoastes which were in heauen, followed him vpon white horses, cloathed with fine linnen white and pure.

15 15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall * rule them with a rod of yron, for he it is that treadeth the wine presse of the fiercenes and wrath of Almighty God.

16 16 And he hath vpon his garment, and vpon his thigh, a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 17 And I saw an Angel stand in the 18 sunne who cryed with a loud voyce, saying to all the foules that did flie by 19 the mids of heauē, Come,

4 The second place of praise as I said verse 1. which first is commanded from God in this verse: and then is is most auaple maner pronounced of the creatures, both because they see that Kingdom of Christ to come, which most they desire, verse 5. also because they see that the Church is called forth to be brought home: into the house of her husband by holy mariage vnto the fellowship of his kingdom, verse 7.8. Wherefore S. Iohn is commanded to write in a booke the Epiphoema, or acclamation ioyned with a diuine testimony verse 9.

5 Out of the Temple from God, as 11.19.

6 Without the Temple in heauen.

7 Namely vnto that holy mariage both her selfe in person in this verse and also furnished of her spouse with marriage gifts princely and diuine is adorned and prepared in the next verse.

8 As an ensigne of Kingly and priestly dignitie: which dignitie Christ bestoweth vpon vs, Chap. 1.6.

9 This is a gift giuen by the husband for marriage sake and a most choice ornament, which Christ bestoweth vpon vs, as vpon his spouse. b *Good workes which are liuely testimonies of faith.* * *Matth.* 22.2. 10 Namely the Angel, as appeareth by the next verse. 10 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that Saint Iohn might make a publike example of his owne infirmitie, and of the modest sanctimonie of the Angel, who hath renounced for himselfe the diuine honours, an recalled all the seruants of God, vnto the worship of him alone: as also 22.8. * *Chap.* 22.8. c *Which are commanded to beare Witnesse of Iesus.* d *For Iesus is the marke that all the prophesies shoot at.*

1 This chapter hath in sumine two parts, one transitory or of passage vnto the things that follow vnto the 10. verse, another historical of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I sayd was the second historie of this argument, chap 17.1. The transition hath two places, one of praising God for the ouerthrow done vnto Babylon in 4 verses, and another likewise of praise, and Propheticall, for the comming of Christ vnto his kingdome, and his most royall marriage with his Church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the ancient maner of those that sing: ἀφορμαὶ εἰς, that is, an inuitation or prouokement in two verses, ἀπόκρισις, a response or answere in the third verse, and συνῳδία, a close or ioyning together in harmonie: all which I thought good of purpose to distinguished in this place, lest any man should with Porphyrius, or other like dogs, obiect to Saint Iohn of the heauenly Church, a childish and ridiculous repetition of speech. 2 *Praise the Lord.* 3 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 3 The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetuall and most certaine testimony of his diuine iudgement as was done at Sodome and Gomorrah, Gen. 19.

12 The second place of praise is propounced of the Saints, both because they see that the Church is called forth to be brought home: into the house of her husband by holy mariage vnto the fellowship of his kingdom, verse 7.8. Wherefore S. Iohn is commanded to write in a booke the Epiphoema, or acclamation ioyned with a diuine testimony verse 9.

13 Properties belonging to his person that hee is heauenly, iudge, faithfull, true, iust, in this verse, searching out all things, ruling ouer all, to bee searched out of none, verse. 12. the trumpet, and the very essentiall worde of God. verse 13. 14 The company or retinue of Christ, holy, innumerable, heauenly, iudiciall, royall and pure. 15 The effects of Christ prepared vnto battell, that with his mouth hee striketh the Gentiles, ruleth and destroyeth. * *Psalme* 2, 9. 16 The name agreeing vnto Christ according to the former properties, expressed after the manner of the Hebrewes.

* *Chap.* 17.14. *1.tim.*6.15. 17 The second member as I sayde verse 17. A reprochfull calling forth of his enemies vnto battell: in which not themselves (for why should they be called foorth of the king of the world, or prouoked being his subiects? for that were not comely) but to their hearing, the birds of the ayre are called to eate their carkasses. 18 That is openly, and in sight of all, as Numb. 25.4. and 2. Sam. 12.11. 19 That is, through this inferiour heauen, and which is neerer vnto vs: an Hebrew phrase.

and

and gather your ſelues together vnto the ſupper of the great God.

18 That yee may eate the fleſh of kings, and the fleſh of high captaines, and the fleſh of mighty men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all free men, and bond men, and of ſmall and great.

19 20 And I ſaw the beaſt, and the kings of the earth, and their hoaſts gathered together to make battell againſt him that ſate on the horſe, and againſt his armie.

20 But the beaſt 21 was taken, and with him 22 that falſe Prophet that wrought miracles before him, whereby he deceiued them that receiued the beaſts marke, and them that worſhipped his image. Theſe both were aliue caſt into a lake of fire burning with brimſtone.

21 And the remnant were ſlaine with the ſword of him that ſitteth vpon the horſe, which commeth out of his mouth, and all the fowles were filled full with their fleſh.

20 The 3. member (as was ſayde verſe 11) of the victory obteined by Chriſt. Vnto this apperteineth two things: his buckling with the beaſt and his fortes in this verſe: and the euent moſt magnificent, deſcribed after the maner of men, in the verſes following. All theſe things are plaine.

21 Namely, that braſt with ſeuen heads, of which before. Chapter 13. 1. and 17. 3.

22 That is, that beaſt with two heads, of which 13. 11. Looke more, Chap. 16. 14.

CHAP. XX.

1 *The Angel 2 bindeth Satan for a thouſand yeeres. 8 Being looſed, he ſtirreth vp Gog and Magog, that is, priuie and open enemies againſt the Saints, 11 but the vengeance of the Lord cutting off their inſolencie.* 12 *The bookes are opened, by which the dead are iudged.*

1 Now followeth the 3 place of the prophecall hiſtorie, which is of the victory whereby Chriſt ouercame the dragon, as I noted Chap. 7. 1. This place moſt neceſſarily bee ioyned with the ende of the 12. chapter and be applied vnto the iuſt vnderſtanding thereof. This chapter hath two parts: one of the dragon ouercome, vnto the 10. verſe, the other of the reſurrection and laſt iudgement vnto the end of the chapter.

AND 1 I ſaw an Angel come downe from heauen, hauing the key 2 of the bottomleſſe pit, and a great chaine in his hand.

2 And he tooke the dragon that old ſerpent, which is the deuill and Satan, and he bound him 3 a thouſand yeeres:

3 And caſt him into the bottomles pit, and he ſhut him vp, and ſealed *the doore* vpon him, that hee ſhould deceiue the people 4 no more till the thouſand yeeres were fulfilled: for after that he muſt bee looſed for 5 a little ſeaſon.

4 6 And I ſaw 27 ſeates: and they ſate vpon them, and iudgement was giuen vnto them, and *I ſawe* the ſoules of them that were 8 beheaded for the witneſſe of Ieſus, and for the word of God, and which 9 did not worſhip the beaſt, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Chriſt a thouſand yeere.

5 10 But the reſt of the dead men 11 ſhall not liue againe, vntill the thouſand yeeres be finiſhed: this is the firſt reſurrection.

6 Bleſſed and holy is he, that hath part in the firſt reſurrection: *for* on ſuch the 12 ſecond death hath no power: but they ſhall be the Prieſtes of God and of Chriſt, 13 and ſhall reigne with him a thouſand yeere.

7 14 And when the 15 thouſand yeeres are expired, Satan ſhall be looſed out of his priſon,

8 16 And ſhall goe out to deceiue the people, which are in the foure quarters of the earth: *euen* * Gog and Magog, to gather them together to battell, whoſe number *is* as the ſand of the Sea.

9 And they went vp into the b plaine of the earth, and they compaſſed the tents of the Saints about, and the beloued citie: but 17 fire came downe from God out of heauen, and deuoured them.

10 18 And the deuill that deceiued them, was caſt into a lake of fire and brimſtone, where that beaſt and that falſe prophet *are*, and ſhall bee tormented euen day and night for euermore.

11 19 And I ſaw a great 20 white throne, and one that ſate on it, 21 from whoſe face fled away both the earth and heauen, and their place was no more found.

12 And I ſaw the dead, both great and ſmall ſtand before 22 God: and the 23 bookes were opened, and * another booke was opened, which is *the booke* 24 of life, and the dead were iudged of thoſe things, which were written in the bookes, according to their workes.

13 25 And the ſea gaue vp her dead, which were in her, and death and Hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 25 And death, and hell were caſt into the lake of fire: this is the ſecond death.

15 And whoſoeuer was not found written in the booke of life, was caſt into the lake of fire.

2 The 3. member of the hiſtorie, which is of the victory whereby Chriſt ouercame the dragon, as I noted Chap. 7. 1. This place moſt neceſſarily bee ioyned with the ende of the 12. chapter and be applied vnto the iuſt vnderſtanding thereof. This chapter hath two parts: one of the dragon ouercome, vnto the 10. verſe, the other of the reſurrection and laſt iudgement vnto the end of the chapter.

The hiſtory of the dragon is double: Firſt of the firſt victory after which he was bound by Chriſt, vnto the 6. verſe. The ſecond is of the laſt victory, whereby he was throwen downe into euerlaſting puniſhment, thence vnto the 10. verſe. This firſt hiſtory happened in the firſt time of the Chriſtian Church, when the dragon throwen downe from heauen by Chriſt, went about to moleſt the new birth of the Church in the earth Chap. 12. 17. 18. For which cauſe I gaue warning, that this ſtory of the Dragon muſt bee anexed vnto that place. 2 That is of hell, whither God threw downe the Angels which had ſinned, and bound them in chaines of darkeneſſe to bee kept vnto damnation, 2. Pet. 2. 4. Iude 6. 3 The firſt whereof (continuing this hiſtory with the end of the 12. chapter) is the 36. yeere from the paſſion of Chriſt, when the Church of the Iewes being ouerthrowen, Satan aſſayled to inuade the Chriſtian Church gathered of the Gentiles, and to deſtroy part of her ſeed, Chap. 12. 17. The thouſandth yeere falleth preciſely vpon the times of that wicked Hildebrand, who was called Gregorie the ſeuenth a moſt damnable Necromancer and ſorcerer, whome Satan vſed as an inſtrument when he was looſed out of bonds, thenceforth to annoy the Saints of God with moſt cruell perſecutions, and the whole world with diſſentions, and moſt bloody warres: as Benno the Cardinall reporteth at large. And this is the firſt victory gotten ouer the dragon in the earth. 4 Namely, with that publike and violent deceit which he attempted before, Chap. 12. and which after a thouſand yeeres (a lacke for woe) hee moſt mightily procured in the Chriſtian worlde. 5 Which being once expired, the ſecond battell and victory ſhall be, of which verſe 7. 8. 6 A deſcription of the common ſtate of the Church of Chriſt in earth in that ſpace of a thouſand yeeres, for which the diuell was in bonds: in which firſt the authoritie, life, and common honour of the godly, is declared, verſe 4. Secondly, newnes of life is preached vnto others by the Goſpel, after that ſpace. verſ. 5. Finally, he concludeth with promiſes, verſ 6. a *For iudgement was committed to them, as to the members ioyned to the head, not* ỹ *Chriſtes office was giuen ouer them.* 7 This was a type of the authoritie of the good and faithfull ſeruants of God in the Church, taken from the maner of men. 8 Of the Martyrs, which ſuffered in thoſe firſt times. 9 Of the Martyrs which ſuffered after that both the beaſts were now riſen vp, Chap. 13. for theſe three things are expounded.

10 Whoſoeuer ſhall lie dead in ſin, and not know the trueth of God.

11 They ſhall not be renewed with that newneſſe of the life by the enlightning of the Goſpell of the glory of Chriſt. For this is the firſt reſurrection, by which the ſoules of the godly doe riſe from their death. In the ſecond reſurrection their bodies ſhall riſe againe.

12 That where by both body and ſoule, that is, the whole man is addicted and deliuered vnto eternall death. So chapter 2. 11.

13 A returne vnto the intended hiſtory, by reſuming the words which are in the end of the fourth verſe.

14 The ſecond hiſtory, of the latter victorie of Chriſt, as was ſaid verſe 1. In which are ſummarily deſcribed the worke, ouerthrow and eternall puniſhment of Satan.

15 Of which I ſpake verſe 2.

Then therefore ſhall be giuen vnto him liberty to rage againſt the Church, and to moleſt the Saints for the ſinnes of men: vnto whom the faithfull ſhall haue aſſociated themſelues more then was meete, taſting with them of their impuritie of doctrine and life. 16 The worke or acte of Satan (which is the firſt member as I diſtinguiſhed in the verſe before going) to deceiue the whole world, euen vnto the vttermoſt nations thereof: to arme them againſt the people of God, in this verſe, and to beſiege and oppreſſe the Church, with his whole ſtrength, in the verſe following. * *Ezech. 39. 2.* b *As if he ſaid in ſo much that the whole face of the earth, how great ſoeuer it is was filled.*

17 The wrath of God, conſuming the aduerſaries, and ouerthrowing all their enterpriſes, Heb. 10. 27. And this is the ſecond member mentioned ve ſe 7. the ouerthrow of Satan. 18 The third member, eternall deſtruction againſt thoſe that are ouercome: as I noted in the ſame place. 19 The ſecond part of this Chapter, in which is deſcribed the iudge, in this verſe, and the laſt iudgement in the verſe following. 20 That is, a tribunall ſeate moſt Princelike and glorious: for ſo doeth the Greeke word alſo ſignifie. 21 That is, Chriſt, before whom when he commeth vnto iudgement, heauen and earth ſhall periſh for the greatneſſe of his maieſtie, 2. Peter 3. 7. 10. &c. 22 That is, Chriſt the iudge, 2. Cor. 5. 10. 22 As it were, our bookes of reckoning or accompts: that is, the teſtimonie of our conſcience, and of our works, which by no meanes can be auoyded. This is ſpoken after the maner of men. * *Chap. 3. 5. and 21. 27. phil 4. 3.* 24 The booke of the eternall decree of God, in which God the Father hath elected in Chriſt according to the good pleaſure of his will, thoſe that ſhall be heires of life. This alſo is ſpoken according to the maner of men. 25 This is a preuention or an anſwere to an obiection: for happly ſome man will ſay, but they are dead, whom the ſea, death and the graue hath conſumed, how ſhall they appeare before the iudge? S. Iohn anſwereth by reſurrection from death, whereunto all things (how ſoeuer repugnant) ſhall miniſter and ſerue at the commandement of God, as Dan. 12. 26 The laſt enemie which is death ſhallbe aboliſhed by Chriſt that he may no more make any attempt againſt vs) 1. Cor. 15. 26. and death ſhall feede vpon the reprobate in hell for euermore, according to the righteous iudgement of God, in the next verſe.

CHAP. XXI.

1 *He deſcribeth new Hieruſalem deſcending from heauen.* 6 *The bride the Lambs wife.* 12 *and the glorious building of the citie,* 29 *garniſhed with precious ſtones,* 22 *who is Temple the Lambe is.*

And

16 And saying, Alas, alas that great citie, that was cloathed in fine linnen and purple, and skarlet, and gilded with gold, and precious stones, and pearles.

17 11 For in one houre so great riches are come to desolation. And euery shipmaster, and all the people that occupie ships and shipman, and whosoeuer traffike on the sea, shall stand a farre off.

18 And cry, when they see the smoke of that her burning, saying, What *city was* like vnto this great city!

19 And they shall cast dust on their heads, and cry, weeping, and wayling, and say, Alas, alas that great citie, wherein were made rich all that had ships on the sea by her costlines: for in one houre she is made desolate.

20 12 O heauen, reioyce of her, and ye holy Apostles and Prophets: for God hath punished her, to be reuenged on her for your sakes.

21 13 Then a mighty Angel tooke vp a stone, like a great milstone, * and cast it into the sea, saying, With such violence shall that great city Babylon be cast and shall be found no more.

22 14 And the voyce of harpers, and musicians and of pipers, and trumpetters shall bee heard no more in thee, and no craftsman, of whosoeuer craft *he bee*, shallbe found any more in thee: and the sound of a milstone shallbe heard no more in thee.

23 And the light of a candle shall shine no more in thee, and the voice of the bridegrome and of the bride shallbe heard no more in thee: for thy merchants were the great men of the earth: and with thine inchantment were deceiued all nations.

24 And in her was found the 15 blood of the Prophets 16 and of the Saints, and of all that were slaine vpon the earth.

11 The manner of mourning vsed by them that trade by sea.
12 The other consequent vnto the other ruine of Babylon, is the exaltation or reioycing of the godly in heauen and in earth, as was noted, verse 9.
13 The third prediction, as I said verse 1. standing of a signe, and the interpretation thereof: the interpretation thereof is in 2 sorts, first by a simple propounding of the thing it selfe, in this verse, and then by declaration of the euents in the verses following.
* *Iere.* 51, 63.
14 The euents are two, the one of them opposite vnto the other for amplification sake. There shall be, saith he, in Babylon no mirth nor ioy at all, in this and the next verse, but all heavy and lamentable things from the bloody slaughters of the righteous and the vengeance of God comming vpon it for the same. 15 That is, shed by bloody massacres and calling for vengance. 16 That is, prooued and found out, as if God had appointed a iust enquirie, concerning the impietie, vnnaturalnesse and vniustice of those men.

CHAP. XIX.

1 The heauenly company praise God for auenging the blood of his seruants on the whore. 9 They are written blessed, that are called to the Lambes supper. 10 The Angell will not bee worshipped. 11 That mighty King of Kings appeareth from heauen. 19 The battell, 20 wherein the beast is taken, 21 and cast into the burning lake.

A Nd 1 after these things I heard a great voyce of a great multitude in heauen, saying, 2 Hallelu-iah, salvation, and glory, and honour, and power *be* to the Lord our God.

2 For true and righteous *are* his iudgements: for hee hath condemned the great whore which did corrupt the earth with her fornication, and hath auenged the blood of his seruants *shed* by her hand.

3 And againe they said, 3 Halleluiah: and that her smoke rose vp for euermore.

4 And the foure and twenty Elders, and the foure beast fell downe, and worshipped God that sate on the throne, saying, Amen, Hallelu-iah.

5 4 Then a voyce came out of the 5 throne, saying, Praise our God, all ye his seruants, and yee that feare him, both small and great.

6 And I heard 6 like a voyce of a great multitude, and as the voyce of many waters, and as the voyce of strong thundrings, saying, Halleluiah: for the Lord that God that Almighty one hath reigned.

7 Let vs bee glad and reioyce, and giue glory to him: for the marriage of the Lambe is come, and his wife hath made 7 her selfe ready.

8 And to her was granted, that shee should be arayed with 8 pure fine linnen and shining, for the fine 9 linnen is the b righteousnesse of Saints.

9 10 Then he said vnto me, Write, * Blessed *are* they which are called vnto the Lambs supper. And he said vnto me, These words of God are true.

10 11 And I fell before his feet, * to worship him, but he said vnto me, See thou do it not: I am thy fellow-seruant, and one of thy brethren, which haue the testimony of Iesus, Worship God: for the testimony of a Iesus is the Spirit of prophesie.

11 12 And I saw 13 heauen open, and behold a white horse, and he that sate vpon him was called faithfull and true, and he iudgeth and fighteth righteously.

12 And his eyes *were* as a flame of fire, and on his head *were* many crownes: and hee had a name written, that no man knew but himselfe.

13 And hee was cloathed with a garment dipt in blood, and his name was called, THE WORD OF GOD.

14 14 And the hoastes which were in heauen, followed him vpon white horses, cloathed with fine linnen white and pure.

15 15 And out of his mouth went out a sharpe sword, that with it he should smite the heathen: for he shall * rule them with a rod of yron, for he it is that treadeth the wine presse of the fiercenes and wrath of Almighty God.

16 16 And he hath vpon his garment, and vpon his thigh, a name written, * THE KING OF KINGS AND LORD OF LORDS.

17 17 And I saw an Angel stand in the 18 sunne who cryed with a loud voyce, saying to all the foules that did flie by 19 the mids of heauē, Come,

4 The second place of praise as I said verse 1. which first is commanded from God in this verse: and then is in most ample maner pronounced of the creatures, both because they see that Kingdom of Christ to come, which most they desire, verse 6. also because they see that the Church is called forth to be brought home: into the house of her husband by holy mariage vnto the fellowship of his kingdom, verse 7, 8. Wherefore S. Iohn is commanded to write in a booke the Epiphonema, or acclamation ioyned with a diuine testimony verse 9.
5 Out of the Temple from God, as 11. 19.
6 Without the Temple in heauen.
7 Namely vnto that holy mariage both he himselfe in person in this verse and also furnished of her spouse with marriage gifts princely and diuine is adorned and prepared in the next verse.
8 As an ensigne of Kingly and priestly dignitie: which dignitie Christ bestoweth vpon vs, Chap. 1, 6.
9 This is a gift giuen by the husband for marriage sake and a most choice ornament, which Christ bestoweth vpon vs, as vpon his spouse. b *Good workes which are iustly testimonies of faith.* * *Matth.* 22, 2. 10 Namely the Angel, as appeareth by the next verse. 10 The particular historie of this verse is brought in by occasion, and as it were besides the purpose, that Saint Iohn might make a publike example of his owne infirmitie, and of the modest sanctimonie of the Angel, who hath renounced for himselfe the diuine honours, an recalled all the seruants of God, vnto the worship of him alone: as also 22, 8. * *Chap.* 22, 8. c *Which are commanded to beare Witnesse of Iesus.* d *For Iesus is the marke that all the prophesies shoote at.* 12 The second place of this Chapter (as I saide verse 1.) is of the victory gotten by Christ against both the beastes: in which first Christ is described as one ready to fight, vnto the 16. verse then is shewed the battell to bee begun, thence vnto the 18. verse: lastly is set foorth the victorie vnto the end of the Chapter. In this place doe shine most excellent properties of Christ as our heauenly Iudge and reuenger, according to his person, companie, effects, and names. 13 Properties belonging to his person that bee is heauenly, iudge, faithfull, true, iust, in this verse, searching out all things, ruling ouer all, to bee searched out of none, verse 12. the trumpet, and the very essentiall woorde of God. verse 13. 14 The company or retinue of Christ, holy, innumerable, heauenly, iudiciall, royall and pure. 15 The effects of Christ prepared vnto battell, that with his mouth hee striketh the Gentiles, ruleth and destroyeth. * *Psalme* 2, 9. 16 The name agreeing vnto Christ accoording to the former properties, expressed after the manner of the Hebrewes. * *Chap.* 17, 14. 1. *Tim.* 6, 15. 17 The second member as I sayde verse 17. A reprochfull calling forth of his enemies vnto battell: in which not themselves (for why should they be called foorth of the king of the world, or prouoked being his subiects? for that were not comely) but in their hearing, the birds of the ayre are called to eate their carkasses. 18 That is openly, and in sight of all, as Numb. 25, 4. and 2. Sam. 12, 11. 19 That is, through this inferiour heauen, and which is neerer vnto vs: an Hebrew phrase.

and

1 This chapter hath in summe two parts, one transitory or of passage vnto the things that follow vnto the 10. verse, another historical of the victorie of Christ gotten against both the beastes vnto the end of the chapter, which I sayd was the second historie of this argument, chap 17, 1. The transition hath two places, one of praising God for the ouerthrow done vnto Babylon in 4. verses, and another likewise of praise, and Propheticall, for the comming of Christ vnto his kingdome, and his most royall marriage with his Church, thence vnto the tenth verse. The former praise hath three branches, distinguished after the ancient maner of those that sing: ἀναστροφή, that is, an inuitation or prouokement in two verses, ἀντιφωνία, a response or answere in the third verse, and συμφωνία, a close or ioyning together in harmonie: all which I thought good of purpose to distinguished in this place, lest any man should with Porphyrius, or other like dogs, obiect to Saint Iohn of the heauenly Church, a childish and repetition of speech. a *Praise the Lord.* 2 The proposition of praise with exhortation in this verse, and the cause thereof, in the next verse. 3 The song of the Antiphonie or response, containing an amplification of the praise of God, from the perpetuall and most certaine testimony of his diuine iudgement as was done at Sodome and Gomorrah, Gen. 19.

and gather your selues together vnto the supper of the great God.

18 That yee may eate the flesh of kings, and the flesh of high captaines, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all free men, and bond men, and of small and great.

19 [20] And I saw the beast, and the kings of the earth, and their hoasts gathered together to make battell against him that sate on the horse, and against his armie.

20 But the beast [21] was taken, and with him [22] that false Prophet that wrought miracles before him, whereby he deceiued them that receiued the beasts marke, and them that worshipped his image. These both were aliue cast into a lake of fire burning with brimstone.

21 And the remnant were slaine with the sword of him that sitteth vpon the horse, which commeth out of his mouth, and all the fowles were filled full with their flesh.

20 The 3. member (as was sayde verse 11.) of the victory obteined by Christ. Vnto this appertaineth two things: his buckling with the beast and his forces in this verse: and the euent most magnificent, described after the maner of men, in the verses following. All these things are plaine.

21 Namely, that beast with seuen heads, of which before. Chapter 13. 1. and 17. 3.

22 That is, that beast with two heads, of which 13.11. Looke more, Chap. 16.14.

CHAP. XX.

1 *The Angel bindeth Satan for a thousand yeeres.* 8 *Being loosed, hee stirreth vp Gog and Magog, that is, private and open enemies against the Saints,* 11 *but the vengeance of the Lord cutting off their insolencie.* 12 *The bookes are opened, by which the dead are iudged.*

1 Now followeth the 3 place of the prophecall historie, which is of the victory whereby Christ ouercame the dragon, as I noted Chap. 7.1. This place most necessarily bee ioyned with the ende of the 12. chapter and be applied vnto the iust vnderstanding thereof. This chapter hath two parts: one of the dragon ouercome, vnto the 10. verse, the other of the resurrection and last iudgement vnto the end of the chapter.

AND [1] I saw an Angel come downe from heauen, hauing the key [2] of the bottomlesse pit, and a great chaine in his hand.

2 And he tooke the dragon that old serpent, which is the deuill and Satan, and he bound him [3] a thousand yeeres:

3 And cast him into the bottomles pit, and he shut him vp, and sealed *the doore* vpon him, that hee should deceive the people [4] no more till the thousand yeeres were fulfilled: for after that he must bee loosed for [5] a little season.

4 [6] And I saw [27] seates: and they sate vpon them, and iudgement was giuen vnto them, and *I saw* the soules of them that were [8] beheaded for the witnesse of Iesus, and for the word of God, and which [9] did not worship the beast, neither his image, neither had taken his marke vpon their foreheads, or on their hands: and they liued, and reigned with Christ a thousand yeere.

5 [10] But the rest of the dead men [11] shall not liue againe, vntill the thousand yeeres be finished: this is the first resurrection.

6 Blessed and holy is he, that hath part in the first resurrection: *for* on such the [12] second death hath no power: but they shall be the Priestes of God and of Christ, [13] and shall reigne with him a thousand yeere.

7 [14] And when the [15] thousand yeeres are expired, Satan shall be loosed out of his prison,

8 [16] And shall goe out to deceiue the people, which are in the foure quarters of the earth: *euen* * Gog and Magog, to gather them together to battell, whose number *is* as the sand of the Sea.

9 And they went vp into the [b] plaine of the earth, and they compassed the tents of the Saints about, and the beloued citie: but [17] fire came down from God out of heauen, and deuoured them.

10 [18] And the deuill that deceiued them, was cast into a lake of fire and brimstone, where that beast and that false prophet *are*, and shall bee tormented euen day and night for euermore.

11 [19] And I saw a great [20] white throne, and one that sate on it, [21] from whose face fled away both the earth and heauen, and their place was no more found.

12 And I saw the dead, both great and small stand before [22] God: and the [23] bookes were opened, and * another booke was opened, which is *the booke* [24] of life, and the dead were iudged of those things, which were written in the bookes, according to their workes.

13 [25] And the sea gaue vp her dead, which were in her, and death and Hell deliuered vp the dead, which were in them: and they were iudged euery man according to their workes.

14 [25] And death, and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

10 Whosoeuer shall lie dead in sin, and not know the trueth of God.

11 They shall not be renewed with that newnesse of the life by the enlightning of the Gospell of the glory of Christ. For this is the first resurrection, by which the soules of the godly doe rise from their death. In the second resurrection their bodies shall rise againe.

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The history of the dragon is double: First of the first victory after which he was bound by Christ, vnto the 6. verse. The second is of the last victory, whereby he was throwen downe into euerlasting punishment, thence vnto the 10. verse. This first history happened in the first time of the Christian Church, when the dragon throwen downe from heauen by Christ, went about to molest the new birth of the Church in the earth Chap. 12.17.18. For which cause I gaue warning, that this story of the Dragon must bee anexed vnto that place. 2 That is of hell, whither God threw downe the Angels which had sinned, and bound them in chaines of darkenesse to bee kept vnto damnation, 2. Pet. 2.4. Iude 6. 3 The first whereof (continuing this history with the end of the 12. chapter) is the 36. yeere from the passion of Christ, when the Church of the Iewes being ouerthrown, Satan assayled to inuade the Christian Church gathered of the Gentiles, and to destroy part of her seed, Chap. 12.17. The thousandth yeere falleth precisely vpon the times of that wicked Hildebrand, who was called Gregorie the seuenth a most damnable Necromancer and sorcerer, whome Satan vsed as an instrument when he was loosed out of bonds, thenceforth to annoy the Saints of God with most cruell persecutions, and the whole world with dissentions, and most bloody warres: as Benno the Cardinall reporteth at large. And this is the first victory gotten ouer the dragon in the earth. 4 Namely, with that publike and violent deceit which he attempted before, Chap. 12. and which after a thousand yeeres (a lacke for woe) hee most mightily procured in the Christian worlde. 5 Which being once expired, the second battell and victory shall be, of which verse 7.8. 6 A description of the common state of the Church of Christ in earth in that space of a thousand yeeres, for which the diuell was in bonds: in which first the authoritie, life, and common honour of the godly, is declared, verse 4. Secondly, newnes of life is preached vnto others by the Gospel, after that space. verse 5. Finally, he concludeth with promises, verse 6. a *For iudgement was committed to them, as to the members ioyned to the head, not ỳ Christes office was giuen ouer them.* 7 This was a type of the authoritie of the good and faithfull seruants of God in the Church, taken from the maner of men. 8 Of the Martyrs, which suffered in those first times. 9 Of the Martyrs which suffered after that both the beasts were now risen vp, Chap. 13. for these three things are expounded.

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2 *He describeth new Hierusalem descending from heauen.* 6 *The bride the Lambs wife.* 12 *and the glorious building of the citie,* 29 *garnished with precious stones,* 22 *whose Temple the Lambe is.*

And

1 Now followeth the second part of the history prophetical (as I said Cha. 1. and 11.1.) of the future estate of the Church in heaven after the last iudgment, vnto the fifth verse of the next chapter, in this are two things briefly declareth. The station, seate or place thereof, verse 1. Then her state and condition in the verses following. Before the state of the Church described, is set downe the state of the whole world, that there shallbe a new heaven, and a new earth, as Esay. 65.17. and 66.22. and 2. Pet. 3.13. and this is the seat or place of the Church, in which righteousnes shall dwell.
* *Isay. 65.17. and 66.22.*
* 1. *Pet.* 3.13.

2 The state of this glorious Church is first described generally, vnto the 8. verse, and then specially and by parts in the verse following. The generall description consisteth in a vision shewed a farre off, vers. 2. and in speach spoken from heaven. In the generall these things are common that the Church is holy, new, the workmanship of God, heavenly, most glorious, the spouse of Christ, and partaker of this glorie in this verse. 3 The Church is described by speach first of an Angel, in two verses, then of God himselfe, in 4. verses. The Angels speach discribeth the glory of the Church by the most familiar cohabitation of God therewith, by communication of all maner good things according to the couenant, in this verse: and by remooving or putting far away of all euill things in the verse following. * *Chap.* 7.17. *Esa.* 25.8. 4 In the speach of God himselfe describing the Church, is first a certaine exordium, or entrance, verse 5. Then followeth a magnificent description of the Church, by the present and future good things of the same in 3. verses following. In the exordium God challengeth to himselfe the restoring of all the creatures, of which verse 1. and witnesseth the calling of S. Iohn vnto the writing of these things, in this verse. * *Esa.* 43.19. 2. *Cor.* 5.17. * *Chap.* 21.5. *and* 21.13. 5 The description of the Church is of three sorts, by abolishing of olde things: by the being of present things in God, that is of things eternall and by the communication of all good things with the godly, verse 6. If so bee they shall strive manfully, verse 7. But the reprobate are excluded from thence, verse 8.
a *Their lot, and inheritance as it were.* 6 A transition vnto the particular describing of the heavenly Church by the expresse calling of Saint Iohn in this verse, and his rapting vp by the Spirit, in confirmation of the trueth of God in the verse following.
7 Hee meaneth the place and stately seate of the Church, shadowed out in a mountaine.
8 A type of that Church which is one, ample, or Catholike, holy, celestiall, built of God, in this verse: and glorious in the verse following. This type propounded generally, is after particularly declared, verse 12. &c. 9 A particular description, as I noted, verse 2.) of the celestiall Church. First, by the essentiall parts of the same vnder the similitude of a citie to verse 12. Secondly, by forreine accidents, vnto the end of the chapter. Thirdly, by the effects, in the beginning of the next chapter, the essentiall parts are noted the matter and the forme in the whole worke: of these the superficies and foundation of the wall are entire parts (as they vse to bee called) which parts are first described in figure, vnto the 14 verse and afterward more exactly. 10 According to the number of the tribes, of which chap. 7. For here the outward part is attributed vnto the old Testament, and the foundation of the new Testament. 11 Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

AND 1 I saw * a new heaven, and a new earth: for the * first heaven, and the first earth were passed away, and there was no more sea.

2 2 And I Iohn saw the holy citie new Hierusalem come downe from God out of heaven, prepared as a bride trimmed for her husband.

3 3 And I heard a great voyce out of heaven, saying, Beholde, the Tabernacle of God *is* with men, and hee will dwell with them: and they shall be his people, and God himselfe shallbe their God with them.

4 * And God shall wipe away all teares from their eyes, and there shall be no more death, neither sorrow, neither crying, neither shall there be any more paine: for the first things are passed.

5 4 And he that sate vpon the throne, said, * Behold, I make all things new, and he said vnto me, Write: for these things are faithfull and true.

6 And he sayd vnto mee, * 5 It is done, I am Alpha and Omega, the beginning and the end: I will giue to him that is athirst, of the well of the water of life freely.

7 He that ouercommeth, shall inherit all things, and I will be his God, and he shallbe my Sonne.

8 But the fearefull and vnbeleeuing, and the abominable, and murtherers, and whoremongers, and sorcerers, and idolaters, and all liars shall haue their a part in the lake which burneth with fire and brimstone, which is the second death.

9 6 And there came vnto me one of the seuen Angels, which had the seuen vials full of the seuen last plagues, and talked with me, saying, Come: I will shew the bride the Lambs wife.

10 And hee caried mee away in the spirit to a great and 7 an high mountaine, and he shewed me 8 that great city, that holy Ierusalem, descending out of heaven from God,

11 Hauing the glory of God, and her shining was like vnto a stone most precious, as a iasper stone cleare as chrystall,

12 9 And had a great wall and high, and had 10 twelue gates, and at the gates 11 twelue Angels, and the names written which are the twelue tribes of the children of Israel:

13 On the East part *there were* three gates, *and* on the North side three gates, on the South side three gates, *and* on the West side three gates.

14 And the wall of the citie had 12 twelue foundations, and in them the names of the Lambes twelue Apostles.

15 13 And he that walked with me, had a golden reed, to measure the citie withall, and the gates thereof, and the wall thereof.

16 14 And the citie lay b foure square, and the length is as large as the bredth of it, and he measured the citie with the reed, twelue thousand furlongs: and the length, and the bredth, and the height of it are equall.

17 And he measured the wall thereof an hundred fourty and foure cubits, by the measure of man, that is of the c Angel.

18 15 And the building of the wall of it was of iasper: and the citie was pure golde, like vnto cleare glasse.

19 And the foundations of the wall of the citie were garnished with all maner of precious stones: the first foundation *was* iasper: the second of Saphire: the third of a Chalcedonie: the fourth of an Emerauld.

20 The fifth of a Sardonix: the sixt of a Sardius: the seuenth of a Chrysolite: the eight of a Beril: the ninth of a Topaz: the tenth of a Chrysophrasus: the eleuenth of a Iacynth: the twelfth an Amethyst.

21 And the twelue gates *were* twelue pearles, and euery gate *is* of one pearle, and the d street of the citie *is* pure gold, as shining glasse.

22 And I saw no Temple therein: for the Lord God Almighty and the Lambe are the Temple of it.

23 * 16 And their citie hath no neede of the Sunne, neither of the Moone to shine in it: for the glory of God did light it: and the Lambe is the light of it.

24 * And the people which are saued, shall walke in the light of it, and the kings of the earth shall bring their glory and honour vnto it.

25 * And the gates of it shall not be shut by day: for there shall be no night there.

26 And the glory and honour of the Gentiles shall be brought vnto it.

27 And there shall enter into it none vncleane thing, neither whatsoeuer worketh abomination or lies: but they which are written in the Lambs * booke of life.

10 According to the number of the tribes, of which chap. 7.

11 Hee meaneth the Prophets, who are the messengers of God, and watchmen of the Church.

12 That is, foundation stones, according to the number of the gates, as is shewed verse 19.

13 A transition vnto a more exquisite description of the parts of the Church, by finding out the measure of the same by the Angel that measured them.

14 The measure and forme most equall in 2. verses.

b *A foure squared figure hath equall sides, and outright corners, and therefore the Grecians call by this name those things that are stedy, and of continuance, and perfect.*

c *He addeth this, because the Angel had the shape of a man.*

15 The matter most precious and glittering which the presence of God maketh most glorious.

d *By street, he meaneth the broadest place of the citie.*

* *Esa.* 20.19.

16 The second forme of particular description (as I said verse 12) from forraine and outward accidents: which are these, Light from God himselfe, in this verse, glory from men, verse 24. perfect securitie from all harme, verse 25. Finally such trueth and incorruption of glory (verse 26.) as can beare and abide with it, nothing that is in-

glorious, verse the last. * *Esa.* 60.3. * *Esa.* 60.11. * *Chap.* 21.3. & 20.12. *phil.* 4.3.

CHAP. XXII.

1 *The riuer of water of life is shewed,* 2 *and the tree of liue:* 6,7 *Then followeth the conclusion of this prophesie,* 8 *where Iohn declareth, that the things herein contained are most true.* 13 *And now the third time repeateth these wordes, All things come from him, who is the beginning and the end.*

AND 1 hee shewed me a pure riuer of water of life, cleare as chrystal, proceeding out of the throne of God, and of the Lambe.

1 Here is absolued and finished the description of the celestiall Church (as I shewed before chap. 21. 12.) by the effects in 5. verses, and then this booke is concluded in the rest of the chapter. The effects proceeding from God, who

2 In the middes of the streete of it, and of either side of the river was the tree of life, which bare twelve maner of fruits, and gaue fruit every moneth: and the leaues of the tree *serued* to heale the nations with.

3 And there shall be no more curse, but the throne of God and of the Lambe shallbe in it, and his seruants shall serue him.

dwelleth in the Church are these: the euerlasting grace of God in liuing of the godly, as chap. 2.7. the eternall fruits which the godly bring foorth vnto God, themselues and others, verse 2. freedome and immunity from all euill, God himselfe taking pleasure in his seruants, and they likewise in their God, verse 3. The beholding and sight of God: and sealing of the faithfull from all eternity, verse 4. the light of God, and an euerlasting kingdome and glory, verse 5.

✤ *Esa.* 60.19.

3 This whole booke is concluded and made vp by a confirmation, and a saluation. The confirmation hath three places: The words of the Angel vnto the 15. verse, the words of Christ: verse 16. 17. and the obtestation made by S. Iohn from diuine authority, thence vnto the 20. verse. By the speech of the Angel this prophecie is confirmed, vnto the 8. verse, and then he speaketh of the vse of this booke in the verses following. The prophecie is first confirmed by the Angel from the nature thereof, that it is faithfull and true. Secondly from the nature of the efficient cause, both principall which is God, and instrumentall, which is the Angel in this verse. Thirdly from the promises of God concerning his comming to effect all these things, and concerning our saluation, verse 7. Fourthly from the testification of S. Iohn himselfe, verse 8. The rest of the speech of the Angel tending to the same and S. Iohn interrupted or brake off by his vnaduised act of worshipping him, in the same ver. which the Angel forbidding, teacheth him that adoration must be giuen not to him, but onely to God, as for himselfe, that he is of such nature and office, as he may not be adored: which thing also was in like maner done, chap. 16, 10.

✤ *Chap* 19, 10.

3 The Angel returneth vnto his former speech: in which hee teacheth the vse of this booke, both towards our selues, in this and the next vers. and in respect of God for declaration of his trueth, thence vnto the 15 verse.

4 That is, propound this prophecie openly vnto all, and conceale no part of it. The contrary wherevnto is commanded, Esai. 8, 16. and Dan. 8, 26.

5 An obiection preuented. But there will be some that will abuse this occasion vnto euill, and will wrest this Scripture vnto their owne destruction, as Peter saith. What then sayth the Angel, the mysteries of God must not therefore be concealed, which it hath pleased him to communicate vnto vs. Let them be hurtfull vnto others, let such be more and more vile in themselues, whom this Scripture doth not please: yet others shall be further conformed thereby vnto righteousnesse and true holinesse. The care and reformation of these may not be neglected, because of the voluntarie and malicious offence of others.

6 The second place belonging vnto the vse of this booke, as I sayd. verse 10. Also (sayth God by the Angel) though there should be no vse of this booke vnto men: yet it shall be of this vse vnto me, that it is a witnesse of my trueth vnto my glory, who will come shortly to giue and execute iust iudgement, in this verse: who haue taught that all these things haue their being in mee, in the 13 verse, and haue denounced blessednesse vnto my seruants in the Church, verse 14. and reprobation vnto the vngodly, verse 15.

4 And they shall see his face, and his Name shall be in their foreheads.

5 ✤ And there shall be no night there, and they need no candle, neither light of the Sunne: for the Lord God giueth them light, and they shall reigne for euermore.

6 2 And hee sayd vnto mee, These words are faithfull and true: and the Lord God of the holy Prophets sent his Angel to shew vnto his seruants the things which must shortly be fulfilled.

7 Behold, I come shortly. Blessed *is* hee that keepeth the wordes of the prophecie of this booke.

8 And I am Iohn, which saw and heard these things: and when I had heard and seene, ✤ I fell downe to worship before the feete of the Angel which shewed me these things.

9 But he said vnto me, See thou *do it* not: for I am thy fellow seruant, and of thy brethren the Prophets, and of them which keepe the words of this booke: worship God.

10 3 And hee sayd vnto mee, 4 Seale not the wordes of the prophecie of this booke: for the time is at hand.

11 5 He that is vniust, let him be vniust still: and he which is filthy, let him be filthy still: and he that is righteous, let him be righteous still: and he that is holy, let him be holy still.

12 6 And beholde, I come shortly, and my reward is with mee, ✤ to giue to euery man according as his worke shall be.

✤ *Rom.2,6.*

13 I am ✤ Alpha and Omega, the beginning and the end, the first and the last.

✤ *Chap.1,8. and 21.6.*

14 Blessed *are* they, that doe his Commandements, 7 that their right may be in the tree of Life, and may enter in through the gates into the Citie.

Esai.41.44. and 34.6.

7 The blessednes of the godly set downe by their title and interest therevnto: and their fruit in the same.

15 For without *shall be* dogs and inchanters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lies.

16 8 I Iesus haue sent mine Angel, to testifie vnto you these things in the Churches: I am the root and the generation of Dauid, and the bright morning starre.

8 The second place of confirmation. as I saide, is the speech of Christ, ratifying the vocation of S. Iohn, and the authority of his calling and testimonie, both from the condition of his owne person being God and man, in whom all the promises of God are Yea and Amen. 2. Cor. 1. 20 and also from the testification of other persons, by the acclamation of the holy Ghost, who here is as it were an honourable assistant of the marriage of the Church as the spouse: and of euery of the godly as members: and finally from the thing present, that of their owne knowledge and accord they are called forth vnto the participation of the good things of God, verse 17.

17 And the Spirit and the bride say, Come. And let him that heareth say, Come: and let him that is athirst, come: and * let whosoeuer will, take of the water of life freely.

* *Esai.55.1.*

18 9 For I protest vnto euery man that heareth the words of the prophecie of this booke, If any man shall adde vnto these things, God shall adde vnto him the plagues that are written in this booke.

19 And if any man shall diminish of the words of the booke of this prophecie, God shall take away his part out of the booke of life, and out of the holy Citie, and from those things which are written in this booke.

20 10 Hee which testifieth these things, sayth, Surely I come quickly, Amen. Euen so, come Lord Iesus.

21 11 The grace of our Lord Iesus Christ *be* with you all, AMEN.

THE END.

9 The obtestation of Saint Iohn (which is the third place of the confirmation, as was noted verse 6.) ioyned with a curse of execration, to preserue the trueth of this booke entire and vncorrupted, in two verses.

10 A diuine confirmation or sealing of the obtestation: first from Christ auouching the same, and denouncing his comming against all those that shall put their sacrilegious hands herevnto: then from Saint Iohn himselfe, who by a most holy prayer calleth Christ to take vengeance of them.

11 The salutation Apostolicall, which is the other place of the conclusion, as I said verse 6. and is the end almost of every Epistle: which we wish vnto the Church, and to all the holy and elect members thereof in Christ Iesus our Lord, vntill his comming to iudgement, *Come Lord Iesus*, and doe it, Amen. againe, Amen.

A briefe Table of the interpretation of the proper names which are chiefly found in the Old Testament, wherein the first number signifieth the Chapter, the second the verse.

WHereas the wickednesse of time, and the blindnesse of the former age had beene such, that all things together have beene abused and corrupted, so that the very right names of divers of the holy men named in the Scriptures, have beene forgotten, and now seeme strange unto us, and the names of infants, that should ever have some godly advertisements in them, and should be memorials and markes of the children of God received into his household, have bene hereby also changed, and made the signes and badges of idolatry and heatenish impietie: we have now set foorth this Table of the Names that be most used in the Old Testament, with their interpretations, as the Hebrew importeth, partly to call backe the godly from that abuse, when they shall know the true names of the godly Fathers, and what they signifie, that their children now named after them, may have testimonies by their very names, that they are witnes that faithfull familie, that in all their doings had ever God before their eyes, and that they are bound by these their names to serve God from their infancie, and have occasion to praise him for his workes wrought in them, and their fathers, but chiefly to restore the names to their integritie, whereby many places of the Scriptures and secret mysteries of the holy Ghost shall better be understood. We have medled rarely with the Greeke names, because their interpretation is uncertaine, and many of them are corrupted from their originall, as we may also see these Hebrew names set in the margent of this Table, which have bene corrupted by the Grecians. Now for the other Hebrew names that are not here interpreted, let not the diligent Reader be carefull: for hee shall finde them in places most convenient amongst the annotations: at least so many as may seeme to make for any edification, and understanding of the Scriptures.

A

Abdia — *Aron*, or *Aharon*, a teacher, Exo. 4.14

Abdiel — ¶ *Abda*, a servant, 1 kings chap. 4 verse 6.

Abdeel, a servant of God, Ierem. 36,26

Abdai — *Abdi*, my servant, 1 chron. 6,7

Abdi and Abdias — *Abdiah*, a servant of the Lord, 1 kings 18,3 and *Obadiah*, one of the twelfe Prophets.

Abdiel, the same, 1 Chron. 5,15

Abednego, servant of shining, Dan. 1.7

Abdenago — *Abel*, mourning, the name of a citie. Iud. 11,33 1 Sam. 6,18 but Habel, the name of man, doth signifie vanitie, Ge. 4.2

Abgatha, father of the winepresse. Ester 1, 10

Abagetha — Abiah the will of the Lord, 2 chron. 29,1

Abagtha — Abiam, father of the Sea, 1. Kings 14,31

Abiiam — Abiasaph, a gathering father, 1, chro. 6,23. Exo. 6,24.

Abisaph — Abiathar, father of the remnant, or excellent father, 1. Sam. 22,21.

Ebiasaph — Abida, father of knowledge, Gen. 25,4

Abidan, father of iudgement, Num. 1,11

Abiel, my father is God, 1. Sam. 9,1

Abiezer, the fathers helpe, Iosh. 17,2

Abigal — Abigail, the fathers ioy, 1. Kings 25,3.

Abihail, the father of strength, Num. 3,35

Abiu — Abihu, he is a father, Exo. 6,23

Abiud — Abihud, the father of praise, 1. chron. 8,3

Abilene, lamentable, Luke 3,1

Abimael, a father from God, Gen. 10,28

Aminadab — Abimelech, the Kings father, or a father of counsel, or the chiefe king, Gen. 20,3

Abinadab, a father of a vow or of a free mind, or prince, 1. Sam. 16.8

Abinoom — Abinoam, father of beautie, Iudg. 4,6.

Abirom — Abiram, an high father, 1. Kings 16.34

Abishalon — Abishag, the fathers ignorance, 1. Kings 1,3

Abishalom — Abishai, the fathers reward, 1. Sam. 26.6

Absalom — Abishalom, the father of peace, or the peace of the father, 2. Sam. 15,2

Abishui, the father of salvation, 1. Chron. 6,4 — Abisu

Abishur, the father of a song, or of a wall, or of righteousnesse, 1. chron. 2,29

Abital, the father of the dew, 2. Sam. 3,4

Abitob, the father of goodnesse. 1. chron. 8,11 — Ahitub

Abner, the fathers candle, 1. Sam. 13,50 — Abitub

Abram, an high father. Gen. 11,31

Abraham, a father of a great multitude, as the name was changed, Gen. 17.5

Abshalom, a father of peace, or the fathers peace, or reward, 2. Sam. 3,3 — Abesalom

¶ Achan, troubling, Ioshua 7,1. who is called Achar, 1 chron. 2,7 — Abessalom — Abesalom

¶ Adadezer, reade Adatezer, beautifull helpe, 2. Sam. 8,3. and 1. Chron. 18.3 — Hadadezer

Adaiah, the witnesse of the Lord, 1. Chron. 6,41

Adaliah, povertie. Ester 9,8 — Adaias

Adam, mat., earthly, reade Gen. 5.2 — Adalia

Adiel, the witnesse of God, 1. Chron. 4,36

Adoniah the Lord is the ruler, 2. Sam. 3 4 — Adonias

Adonibezek, the Lords thunder. Iudg. 1,5 — Adoniiah

Adonikam, the Lord is risen, Ezra 2.13. & 8.13

Adonitam, the high Lord. 1. Kings 4.6

Adonizedek, the Lords iustice. Ioth. 10,1

¶ Agabus, a grashopper. Acts 11.28 — Hagar

Agar, a stranger, Gen. 16.1. Gal. 4,14 — Achas

¶ Ahaz, taking or possessing, 2. Kings 16,1 — Ahasuerosh

Ahasueros, a prince, or head, Dan. 9,1

Ahban, a brother of understanding, 1 Chron. 2,29

Ahiah, brother of the Lord, 1. chron. 2,25

Ahimaaz, brother of counsell, 1. Sam. 14,50

Ahiman, brother of the right hand, Num. 13,23

Ahimelech, a kings brother, 1 Sam. 21, 1

Ahimoth, a brother of death, 1. chron. 6,25

Ahinoam, the brothers beautie, 1 Sam. 14,15 — Achior

Ahior, the brothers light, Iudeth 5,5. — Ahalab

Ahilab, an hearty brother, Iudeth 1, 31 — Ahlab

Ahiab, a sweet savouring medow, 1. Chron. 8,1 — Ahara

Ahikam, a brother arising, or auenging, 2. kings 22,12 — Achiam

Ahiezer, brothers helpe. Num. 1,12

Aholah, a mansion, or dwelling to herselfe.
Aholibah, my mansion in her, Ezek. 23,4
Aod — Ahud, praising, or confessing, Iudg. 3,15
Aliam — ¶ Alian, high, 1 chron. 1,40
¶ Amalek, a licking people, Gen. 36,12
Amariah, the Lord said, or the lambe of the Lord, Zeph. 1,1
Amasa, sparing the people, 2 Sam. 17,25
Amashai, the gift of the people, 1 chron. 6,35
Amashsi, the treading of the people, Ne. 11,12
Amasiah, the burden of the Lord, 2 chro. 17,16
Amithi, true or fearing. 2 Kings 14,25
Ammiel, a people of God, or God with mee, 1 chron 3,5
Ammishaddai, the people of the Almightie, Num. 1,21
Amnon — Ammon, a people, Gen. 19,38
Aminon — Amon, faithfull, 2 Kings 21,18
Amos, a burden, one of the twelue Prophets.
Amoz, strong, the father of Ishai, Isai. 1,1
Amzi, strong. 1 chron. 6,46
Annas — ¶ Anah, afflicting, answering, or singing, ge. 36,2 and Hanna, gracious or mercifull, 1 Sam. 1,2
Ananiah, the cloud of the Lord, Acts 5,1
Andreas, manly, mat. 4,18
Anub, a grape, 1 chron. 4,8
Antipas, for all, or against all, Revel. 2,13
Aphdeno — ¶ Apadno, the wrath of his iudgement, or the tabernacles of his palace, Daniel 11,46
Apollos — Apollo, destroyer, Acts 18,24 the name also of an idole.
Apphia, bringing foorth, or increasing, Phile. 2
Ram — ¶ Aram, height, or their curse, Gen. 10,23
Aran, Oren — Arbel, Bel, or God hath avenged, Hos. 10,14
Archelaus, a prince of the people, Mat. 2,22
Areli, the altar of God, Gene. 46,16
Aretas, vertuous, 2 Mac. 5.8
Artashashte, fervent to spoile, Ezra 7,21
¶ Asa, a physician, 1 Kings 15,8
Asael, God hath wrought, 2 Sam. 2,18
Asaph, gathering, 1 chron. 6,39
Asariel — Asharelah, the blessednesse of God, 1 chro. 25,2
Ashbel, an old fire. Gen. 46,21
Aser — Asher, blessednesse. Gen. 30,13
Ashiel, the worke of God, 1 chron. 5,35
Ashur, blessed, or travailing, Gen. 10,22
Asmodeus, a destroyer, Tobit 3,8
Asyages, governour of the citie, Dan. 13,65
Azarias — ¶ Atarah, a crowne, 1 chron. 2,26
Athaiah, the time of the Lord, Neh. 11,4
Athaliah, time for the Lord, 2 Kings 8,26
Vzza — ¶ Aza, strength, Ezra 2,49
Azanias — Azaniah, hearkening the Lord, Nehe. 10,9
Azareel, the helpe of God, 1 chron. 12,6
Asarias — Azariah, helpe of the Lord, 2 kings 14,21
Azarikam, helpe rising up, Neh. 11,15
Azmoth — Azmaveth, strength of death, 2 Sam. 23,31
Azubah, forsaken, 1 Kings 22,42
Azur, holpen, or helper, Ie. 28,1

B

Beel — Baal, Bealim, lord, lords; the name of the idole of the Sidonians, or a generall name to all idoles, because they were as the lords and owners of all that worshipped them, 1 Samu. 7,4 Iudges 2,13 and 3,7
Beeliada — Baalida, a master of knowledge, 1 chron. 14,7
Beelmeon — Baal-meon, the lord or master of the mansion of the house, as also Baalzibul, signified the same, Luke 11,15 Num. 32,38
Beelzebub — Baal-zebub, the master of flies, 2 kings 1,2
Bamah, in affliction, 2 Sam. 4,2
Babel, confusion. Gen. 10,10 and 11,9 — Babylon
Bacchides, one that holdeth of Bacchus, or a drunkard, 1 Mac. 7,8
Bachenor, and Bacenor, the same, 2 Mac. 12,35
Badaiah, the Lord alone. Ezra 10,35 — Baddaias
Baladan, ancient in iudgement, 2 Kings 20,12 — Bediah
Baldad, old love, or without love, Iob 8,1 — Bildad
Barachel, blessing God, Iob 32,2
Barachiah, blessing the Lord, Zech. 1,1 — Berechiah
Barionah, sonne of a done, Mat. 16,17
Barnabas, the sonne of consolation, Acts 4,36
Barabbas, the sonne of confusion, Mat. 27,16
Baruch, blessed, Ierem. 32,12
Bathseba, the seventh daughter, or the daughter of an oathe, 2 Sam. 11,3 — Bethsabe
Bathshua, the daughter of salvation, 1 chro. 3,5
¶ Belshatsar, without treasure, or searcher of treasure, Dan. 5,1 — Baltasar, Belteshazzar
Benaiah, the Lords building, 1 chron. 4,36 — Beleshatsar
Beniamin, sonne of the right hand, who was first called Benoni, the sonne of sorow, Gen. 35,18 — Beleshazzar
Baraiah, the Lords creature, 1 chron. 8,21
Berak, lightning, Iudges 4.6 — Barak
Bered, haile, 1 chron. 7,20
Bethiah, the Lords daughter, 1 chron. 4,18 — Phathouiah
Bezaleel, in the shadow of God, Exod. 31,2 — Bezeleel
¶ Bileam, the ancient of the people, Num. 22,5 — Balaam
Bilhah, old, or fading, Gen. 29,29
¶ Boas, in power, or strength, Ruth 2,2 — Boos, Boaz

C

Caiaphas, a searcher, Mat. 26,57
Calcol, nourishing, 1 Kings 4,31 — Chalcol
Caleb, as an heart, Num 13,7
Canaan, a merchant, Gene. 9,18
Carmi, my vine, Gen. 46,9
Causeluhim, as pardoned, Gen. 10,14 — Chaselon
¶ Cephas, a stone, Iohn 1.42 — Chasionijm
Cepirah, a lionesse, Ezra 2,25 — Chasiuhim
¶ Cherub, as a childe, Ezra 2.59 — Chephirah
Chileab, the restraint of the father, 2 Sam. 3,3
Chilion, perfit, or all like a doue, Ruth 1,2
¶ Cision, hope, or confidence. Num. 34,21 — Chision
¶ Clemens, meeke, Phil. 4,3
Cleopatra, the glory of the countrey, 1 Macca. 10,57
¶ Col-hozeh, seeing all, Neh. 3.15
Coneniah, the stabilitie of the Lord, 2 chr. 31,13 — Col-hozeh
Cosbi, a lyar, Num. 25.18 — Conaniah
¶ Cusan, Cusi, blacke, or an Ethiopian, 2 Samuel 18, 21 — Cozbi, Cushi

D

Dalaiah, the poore of the Lord, 1 chro. 3,24 — Dilaias
Dalilah, a bucket, or consumer. Iudg. 16,4 — Delaias
Damaris, a little wife, Acts 17,34 — Delaiah
Dan, a iudgement. Genes. 14.14 — Delilah
Daniel, iudgement of God, Dan. 1,6
Dathan, statute or law, Num. 16.1
David, beloved, 1 Sam. 17.12
¶ Deborah, a word or a Bee, Gen. 35,8
Delphon, a dropping downe, Ester 9,7 — Dalphon
Demas, favouring the people, Col. 4.14
Demophon, slaying the people, 2 Mac. 12,2
Devel know God. Num. 1.14 — Duel
¶ Diblam, a cluster of figges. Hos. 1,3 — Debelaim
Dydimus, a twinne. Iohn 11,16 — Diblaim
Dinah, iudgement, Gene. 30,21 — Dina
Diotrephes, nourished of Iupiter, 3 Iohn 9
Dathan, a treshing. Gen. 36,21 — Dishon
¶ Dodanah, love, 2 chron. 20,37 — Dodouah

Dodanim,

Rodanim — Dodanim, beloved, Gen. 10.4
Doeg, carefull, 1 Sam. 21,7
Dorcas, a Doe. Act. 9.39
Darda — Dorda, generation of knowledge, 1 kings 4, 31
Doſitheus, given to God, 2 Mac. 12,19

E

E Ber, paſsing or paſſage, Gen. 10.24
¶ Eden, pleaſure, 2 kings 19.12
Eder, a flocke, 1 chron. 23, 23
Edom, reddy or earthy, Gen. 25,30
Elhanan — ¶ Elchannan, the mercy of God. 2 Sam. 23,24
Eldaah, the love of God, Gen. 25 4
Eldad, the love of God, Num. 11,26
Elead — Eleadah, witneſſe of God, 1 chron 7,21
Eleaſah, the worke of God, 1 chron. 32,39
Eleazarus — Eleazar, the helpe of God. Exod. 6,23
Eliazar — Eliab, My God the father, Num. 26,8
Eli — Eliah, God the Lord, 1 chron. 8.27
Elias — Eliakim, God ariſeth, Iſa. 22.20
Eliam, the people of God. 2 Sam. 23.34
Eliaſaph, the Lord increaſeth. Num. 1,14
Eliaſhip, the Lord returneth, 1 chron. 3,24
Eliathas — Eliatha, thou art my God. 1 chron. 25.4
Eliathah — Eliehoenai, to the Lord mine eyes, 1 chro. 26,3
Elidad, the beloved of God, Num. 34.21
Elihu, he is my God, 1 chron. 12,20
Elimelech — Elimelech, my God the King, or ỹ counſell of God, Ruth 1,2
Plionai — Elioenai, to him mine eyes, 1 chron. 3.23
Eliphal, a miracle of God, 1 chron. 11,35
Elipelet — Eliphalet, the God of deliverance, 2 Sam. 5,16
Eliſhua — Eliſha, my God ſaveth, 1 Kings 19,16
Eliſſeus — Eliſhah, the Lambe of God, Gene. 10.4
Eliſſeus — Eliſhaphat, my God iudgeth. 2 chron. 23. 1
Eliſſa — Eliſheba, the oathe of God, or the fulneſſe of
Eliſabeth — God, Exod. 6,23
Elizur, the ſtrength of God. Num. 1,5
Elkanah, the zeale of God, Exod. 6,24
Almodad — Elmodech, God meaſureth. Gen. 10,26
Elnathan, Gods gift. Ier. 26.22
Elpaal — Elphaal, Gods worke, 1 chron. 8,11
Eluzai, God my ſtrength, 1 chron. 12,5
Elymas, a corrupter, or ſorcerer. Acts 13,8
Enoſh — ¶ Enos, man or miſerable, Gen. 4, 26
¶ Ephaphroditus, pleaſant, Phil. 2,25
Epenetus, laudable, Rom. 16,5
Ephah, wary, gen. 25,4
Gephar — Epher, duſt, gen. 29,4
Ephron — Ephraim, fruitfull, or increaſing, gen. 41,52
¶ Eraſtus, amiable, Acts 19,22
¶ Eſau, working, gen. 25,25
Eſthel — Eſhcol, a cluſter, gen. 14,24
Heſter — Eſhek, violence, 1 chron. 8,39
Eſter, hid. Eſter 2,7
¶ Ethan, ſtrength, 1 Kings 4,31
¶ Eubulus, wiſe or of good counſel, 2 Ti. 4.21
Eupolemus, a good warriour, 1 Mac. 8,17
Eutychus, fortunate, Actes 20,9
¶ Ezbon, haſting to underſtand, 1 chron. 7,7
Aſſebon — Ezekiel, ſtrength of the Lord, Ezek. 1,3
Azaliah — Ezeliah, neere the Lord, 2. chron. 34.8
Ezer, an helpe, 1 chron. 4.4
Ezra, an helper, Ezra 7,1
Ezriel, the helpe of God, Iere. 36,26
Azriel. — Ezrikam, an helpe ariſing. 1 chron. 3,23

G

G Aal, an abomination. Iudg. 9,35
Gabriel, a man of God, or the ſtrength of God, the name of an Angel. Dan. 8, 16
Gad, a band or garriſon, Gen. 30,11
Galal, a rolle. 1 chron. 9.15
Gamaliel, Gods reward. Acts. 5.34
Gamaria, a conſuming of the Lord, Ier. 29,3 — Samariah
Gazabar, a treaſurer, Ezra 1.8 — Gemariah
¶ Gedaliah, the greatneſſe of the Lord, Ier. 38.1 — Godoliah
Gedeon, a breaker, or deſtroyer. Iudg. 6.13 — Gideon
Gehazi, valley of viſion, 2 Kings 4.12 — Giezi
Gera, a pilgrime, or ſtranger, Gen. 46,21
¶ Ginath, a garden, 1 Kings 16,21
¶ Gog, a roof of an houſe, Ezek. 38, 2
Goliath, a captivitie, 1 Sam. 17,4
Gomer, a conſumer. Gene. 10,2
Gorgias, terrible, 1 Mac. 3,38

H

H Abakkuk, a wreſtler, Hab. 1,1 — Abakuk
Habazaniah, the hiding of the Lords ſhield, Iere. 35,3 — Habazziniah
Habiah, the hiding of the Lord, Nehe. 7,63 — Habaiah
Hacaliah, waiting of the Lord, Nehe. 10,1 — Achaliah
Hadad, ioy, Gen. 25,15 1 chron. 1.30 — Hechelliah
Hagab, a graſhopper, Ezra 2,46 — Hadai
Haggiah, the Lords feaſt, 1 chron. 6.30 — Hagaba
Ham, Hamathi, indignation, or heat, Gen. 10,18 — Aggia
Hamdan, heat of iudgement, Gen. 36,26 — Amatha
Hamul, mercifull, Gene. 46,12 — Abatha
Hanameel, the mercy of God, Iere. 32,7 — Anameel
Hananeel, the grace of God, Neh. 3,1 — Hamel
Hanani, gracious, or mercifull, 1 Kings. 16,7
Hananiah, grace of the Lord, Iere, 37, 13 — Ananies
Harim, dedicate to God, 1 chron. 24. 8
Haſadiah, the mercy of the Lord, 1 chron. 3,20 — Aſadiah
Hattil, an howling for ſinne, Ezra 2,57 — Hazadiah
Hauah, living, or giving life, Gen. 3, 20 — Eua
Hazael, ſeeing God, 1 kings 19,17 — Azael
Hazariah, ſeeing the Lord, Nehe. 11,5 — Ozea
¶ Heber, a companion, Gen. 46,17 — Chobor
Helkiah, the portion of the Lord, 2 kings 18,18 — Helchi
Henoch, taught or dedicate, Gen. 5, 18 — Enoch
Hepher, a digger or delver, 1 chro. 4,6 — Hanoch
Hephzibah, my delight in her, 2 kings 21,1 — Haphſiba
Heth, feare, or breaking, Gene. 23.3 — Epſib
Hezri, or Hezro, Hefron, Aſar, Eſri, Gen. 46.12 — Ezron
¶ Hiel, the Lord liveth, 1 kings 16, 34
Hiram, the height of life, 2 Sam. 5, 11 — Huram
Hizkiah, ſtrength of the Lord, 2 Kings 18,1 — Ezechias
¶ Hobab, beloved, Num. 10, 29 — Obab
Hori, a prince, Gen. 36,22 — Hoſhaiah
Hoſhaiah, ſalvation of the Lord, Iere. 42,1 — Hoſea
Hoſhea, ſalvation, Hoſ. 1, 1 — Hoſah
Hoſa, truſting, 1 chron. 26, 10
Hotham, a ſeale or ſignet. 1 chron. 7,32 — Huziel
Hoziel, ſeeing God, 1 chron. 23.9 — Haziel
¶ Hul, ſorow or infirmitie, Gene. 10,23
Hur, libertie, or prince, 1 chron. 4,1 — Ouſa
Huſhah, haſting, 1 chron 4.4

I

I Aakob, a ſupplanter, Gene. 25,26 — Iacob
Iaakan, deſtroying, 1 chron. 5,13 — Ioakan
Iaaſiel, the worke of God, 1 chro. 11,47 — Eſſiel
Iaazaniah, the hearkening of the Lord, Iere. 3,3 — Iobel
Iabal, bringing or budding, Gen. 4,20
Iabeſh, drought, 2 Kings 15, 10
Iabez, ſorow, 1 chron. 4, 9
Iabin, underſtanding, Joſh. 11,1
Iachin, ſtabilitie, Gen. 46, 10
Iadiah, knowing the Lord. Ezra 2, 36 — Iedaiah
Iael, a Doe, or aſcending. Iudg. 4, 17 — Iahel
Iahalleel, praiſing God, 1 chon. 4, 16 — Ialoleel

Ializeel
Afiel
Achoel, Iahiel
Iahleel
Iairus
Iambres
Ambri
Iamrah
Iemuel

Iaphie
Irpeel

Iasar
Iasub
Iathanael
Iether
Iethral
Ionia
Iaaziel

Ibhar

Iaddo
Chonias
Ieddia

Ieddida
Iediliah
Iediael
Ielliah
Ielhieli
Ioadan
Iohaas

Ioas
Ionan, Iohannes

Ioacim

Iosaphat

Iosodec
Iuda, Iudah
Iacenna

Iaphlet

Iared
Ieruel

Iehoram
Ioram
Ierobbaal
Esaiah, Isaiah
Iesus
Igeal
Iobab
Ibniiah
Iochabed

Iahaziel, God hasteth, Gen. 46, 24
Iahaziel, seeing God, Ezra 8.5
Iahehel, hope in God or beginning in God, Ge, 46, 14
Iair, lightened. Deut. 3, 14
Iakim, stablishing, 1 Chron. 8, 19
Iambri, rebellious, 1 Mac. 9. 37
Iamin, right hand, Gen. 46, 10
Iamuel, God is his day. Gen. 46, 10
Ianohah, resting, Iosh. 16. 6
Ianum, sleeping. Iosh. 15, 53
Iapheth, perswading and entising, Gen. 9, 32
Iaphia lightning, 2 Sam. 5, 15
Iarephel, health of God, Iosh. 18, 27
Iarib, fighting or auenging, 1 Chron. 4, 24
Iashen ancient, 2 Sam. 23, 32
Iasher, righteous, Iosh. 10. 13
Iashub, a returning, 1 Chro. 7, 1
Iathniel, a gift of God, 1 Chro. 26, 2
Iattir. a remnant or excellent, Iosh. 15, 48
Ithri, Ithro, Ithron, the same.
Iauan, making sad. Gen. 10, 2
Iaziel, the strength of God, 1 Chro. 15, 18
Iaziz, brightnesse, 1 chro. 27, 31
¶ Ibhac, chosen, 1 Sam. 5, 15
¶ Ichabod, where is glory? 1 Sam. 4, 21
¶ Iddo, his confession, 1 chro. 27, 21
¶ Ieconiah, stabilitie of the Lord, 2 chro. 3, 16
Iedaiah, the hand of the Lord, or confessing the Lord, 1 chro. 4, 37
Iedidah beloued, 2 Sam. 12, 25
Iediel, knowledge of God, 1 chro. 7, 6
Ieduthun, confessing, 1 chro. 9, 16
Iehiah, the Lord liueth, 1 chro. 15, 24
Iehiel, God liueth. 1 chro. 26, 22
Iehoadan, the Lords pleasure, 2 Kings 14, 2
Iehohas, the possession of the Lord, 2 kings 23 34
Iehoash, the fire of the Lord, 2 kings 11, 21
Iehohanan, grace or mercy of the Lord, 1 chr. 26, 3
Iehoiada, the knowledge of the Lord, 2 king 11 15
Iehoiakim, the rising or auenging of the Lord. 2 king. 23, 34
Iehoshaphat, the Lord is the Iudge, 1 chro. 3, 10
Iehoshua, the Lords saluation, Zech. 3, 1
Iehozadak, the iustice of the Lord. 1 chro. 6, 14
Iehudah, confession or praise, Gen. 29, 35
Iekamiah, the Lord shall arise, establish, or auenge, 1 chro. 2, 41,
Iekodeam, the burning of the people, Iosh. 15 56
Iephlet, deliuered, 1 chro. 7, 32
Iephunneth, beholding, Num. 13, 7
Ierahmeel, the mercy of God, 1 chro. 2, 9
Iered, ruling. Gen. 5. 15
Ieriel, the feare of God, 1 chron. 7, 2
Ierimoth, fearing death, 1 chro. 7, 7
Ieroboam, increasing the people, 2 kings 14, 23
Ieroham high, 1 chro. 6, 27
Ierubbaal, let Baal auenge, Iudg 6, 32
Iesaiah, saluation of the Lord, Isa. 1, 1
Ieshua, a Sauiour. Matth. 1, 16
¶ Igal, redeemed, 1 chron. 3, 22
Igdaliah, the greatnesse of the Lord, Iere. 35, 4
¶ Ioab, willing, or voluntary, 1 chro. 2, 16
Iob, sorowfull or hated. Iob 1, 1
Iobamah, the building of the Lord, 1 chro. 9, 8
Iochebed, Iochebed, glorious, Exod. 6, 10
Ioel, willing, or beginning, Ioel 1, 1

Iokshan, an offence, Gen. 25, 2
Iokian, a little one, Gen. 10, 25
Ionah, a doue, 2 kings 14, 25
Ionadab, voluntary or willing, 2 Sam. 13, 5
Ionathan, the gift of the Lord, Iudges 18, 30
Ioseph, increasing. Gen. 30, 24
Ioshabeth, the fulnesse of the Lord, 2 chr. 22, 11
Ioshiah, the fire of the Lord, 2 Kings 22, 3
Iotham, perfite, 2 kings 15, 32
Iozabad, endowed, 1 chro. 12, 20
¶ Iphdiah, the redemption of the Lord, 2 chro. 8, 25
Iphrah, opening, Iudges 11, 1
¶ Ira, a watchman, 1 chro. 11, 18
Irad, a wilde asse, Gen. 4, 8
Iriah the feare of the Lord, Iere. 37, 13
Irmeiah, exalting the Lord, 1 chro. 5, 24
¶ Isshacar, a wages, Gen. 30, 18
Ishai, a gift or oblation, Ruth 4, 17
Ishbosheth, a man of shame. 2 Sam. 2, 12
Ishcariot, an hireling, or man of death, Mat. 10, 4
Ishmael, God hath heard, Gen. 16, 11
Ishtob, a good man, 2 Sam. 10, 8
Israel, a prince of God, or preuailing with God. Gen. 35, 10
¶ Ithamar, woe to the change, Exod. 6, 23
Ittai, strong, 2 Sam. 23, 29
Ittiel, God with me, Nehe. 11, 7
¶ Iubal, bringing, or fading, Gen. 4, 21
Iucal, mighty, Iere. 38, 1.
¶ Iezebel, woe to the house, 1 kings 16, 31
Izhak, laughter, Gen. 17, 19
Izrahiah, the Lord ariseth, or the cleareneſſe of the Lord, 1 chron. 7, 3
Izreel, the seed of God, Iosh. 15, 56.

Iechsan
Iectan

Iehonadab
Iehonathro

Iehoshabat
Iehoshabeath
Iosiah
Iphedeiah

Iras

Iriiah
Ieremias
Issachar
Iessai

Scarior
Iscariot

Itti, Iai.
Ethai
Ithiel
Iehucal.
Iucal
Isaac
Izhac
Izrahaiah

K

KAhath, a congregation. Gen. 46, 11
Kainan, a buyer, or owner. Gen. 5, 9
Kain, a possession, Gen. 4, 1
Kallaiah, the voyce of the Lord, Nehe. 12, 20
Kamuel, God is risen, Gen. 22, 21
Kareah, bald, Iere. 41, 11.
¶ Kedar, blackneſſe, Gen. 25, 13
Kedem, East, Iere. 49, 28
Kerenhappuch, the horne of beautie, Iob 42, 14
¶ Kish, hard, or sore, 1 Sam. 9, 1
¶ Kolaiah, the voyce of the Lord, Nehe. 11, 2
Korah, bald, Gen. 36, 5
Kore, crying, 1 chron 9, 19
¶ Kushaiah, hardneſſe, 1 chro. 15, 17

Chaath
Choath
Cohath
Cafaiah
Kallai
Chemual
Kemuel

Coliah

Kushaiah

L

LAadah, to gather, or testifie, 1 chro. 4, 21
Laadan, for pleasure, 1 chro. 7, 26
Laban, white, Gen. 24, 29
Lael, to God, or to the mighty, Num. 3, 24
Lahad, to praise, 1 chro. 4, 2
Lamuel, with whom is God, Pro. 31. 1, 4.
Lappidoth, lightnings, Iudg. 4, 4
¶ Lebabim, inflamed, Gen. 10, 13
Lemech, poore, or smitten, Gen. 4, 18
Letushim, hammer men, Gen. 25, 3
Leui, ioyned, or coupled, Gen. 29, 34
Leah, painfull, or wearied, Gen. 29, 16
¶ Lobin, whiteneſſe, Exod. 6 17
Lot, wrapped, or ioyned, Gen. 10, 22
¶ Lud, a nativitie, or generation, Gen. 10, 22
¶ Lysias, dissoluing, 1 Mac. 3, 32
Lysimachus, dissoluing battel, 1 Mac. 4, 29

Leedan

Laad
Lemuel
Lahahim
Lamech

Libni

Lotam

Ludim

Maacha,

M

Maachah — MAchathi, broken, 2 kings 25,23
Mahazioth, seeing a signe, 1 chron.25.4
Maaseiah — Mahseiah, the protection of the Lord, Ier.32,12
Maala — Mahlah, weakenesse, or a dance, Num.26.33
Maasei — Maasai, my worke, 1 chron.9,12
Maasias — Mahseiah, the worke of the Lord, 1 chron.15,18
Maasaios — Maaziah, the strength of the Lord, 1 chron.24 18
Macaz, finishing, or watching, 1 kings 4,9
Machabani — Macbani, my poore sonne, 2 chron.12,13
Machi, poore, or a smiter. Num.13:16
Machir, selling or knowing, Gen.50,23.
Madaia, a measure or iudging, Gen.10,2
Midiah — Madan, strife, Gen.25,2
Magdalena, magnified, or exalted, Mat.27,56.
Magdiel, preaching God, Gen.46.43
Mahalon — Magog, covering, or melting, Genes.10,2
Mahalath — Mahalah, infirmitie, or sickenesse, 2 chron.11 18
Malachias — Maharai, hasting, 1 chron.11:30
Malaleel — Mahath, wiping away, or fearing, 1 chro.6,35
Mahalaleel — Malachi, my messenger, Mala.1,1
Mahaleel, praising God, Gen.5,12
Manzer, a bastard, Deute.33,2.
Manahem, a comforter, 2 kings 15:14
Manoe — Manoach, rest, Iudges 13:2
Maonathi — Maon, dwelling place, Iosh.15,55
Mordecai — Mordecai, bitter contrition, Ester 2,5.
Martha, bitter, or provoking, Luke 10,38
Mattanah — Mattan, a gift, 2 chro.23:27
Manthanaim — Mattani, Mattaniah, Matthaniah, Matthatah, his gift, Ezra 10,33.
Mattathias — Mattithia, a gift of the Lord, 1 chro.9:31
Mathias — Malchiel, God is my king, Gene.46,17
Melchiel — Malchiah, the Lord is my king, Ier.21,1
Melchiah — Malchizedek, a king of righteousnes, Ge.14,10
Melchizedek — Malchishua, my king the Saviour, 1 Sam.14,49
¶ Mehetabel, how good is God? Gen.36:39
Aman — Mehuman, troubled, Ester 1,10
Mehuiael, teaching God, Gene.4:18
Methushael, asking death, Gen.4,48
Methushelah, spoiling his death, Gen.5:21
Melatiah, deliverance of the Lord, Nehe.3,7
Meltias — Menelaus, strength of the people, 2 Mac.4:23
Menasheth, forgetting, Gen.41.51.
Manasse — Meraioth, bitternesse, 1 chro.9,11
Merari — Mered rebellious, 1 chron.4,17
Meshua, salvation, 1 chron.2.42
Mousa — Meshelemiah, the peace of the Lord, 1 chron.26:1
Meshullam, peaceable, 2 king 22:3
Mephibosheth, shame of mouth, 2 Sam.4,4
Mesbech, prolonging, Gen.10,2
Melcha — ¶ Milchah, a woman of counsell, Gen. 11,29
Melcah — Milchom, their king or counseller, the idole of the Ammonites, 2 kings 23,13
Michah — Mizzah, a dropping, or consuming, Gen.39,13
Micah — Michah, poore or smitten, or who is here? 2 chron.34,20
Micheas
Michaias — Michaiah, who is like the Lord? 2 kings 22:12
Michael, who is like God? 1 chron.7,3
Michal, who is perfit? 1 Sam.14.49
Mishael, who demandeth? Exod.6,22
Maria — Miriam, exalted, or teaching, Exod.15:20
Mithredath, dissolving the Law, Ezra 1:8
¶ Moab, of the father, Gen.19,37
Moses — Moshech drawen up, Exod.2:10
Moza, found, or unleavened, 1 chro.2,46
¶ Musach, anointing, or vaile, 2 kings 16:18
Mushi, departing, Exod.6,19

N

NAamah, beautifull, Gen.4,22 — Noeman
Naaman, faire or beautifull, Gen.46,21 — Naarah
Naarah, a maide, or watching, Iosh.19,7 — Neariah
Naariah, a childe of the Lord, 1 chro.3,22 — Nebo
Nabaioth, buds, or prophecies, Gen.25,13 — Naboth
Nabal, a foole, 1 Sam.25:3
Nadab, a prince, or liberall, Exod.6:23 — Nagge
Naggai, clearenesse, Luke 3,25
Nahaliel, the inheritance of God, Num.21:19 — Nahamani
Naham, Nahum, a comforter, or repentant, 1 chron.4:19
Nahas, a serpent, 1 chron.4:12 — Nahash
Nahor, hoarse, or angry, Gen.11,22
Naioah, beautie, or a dwelling place, 1 Sa.19,18
Naphtali, wrestling, or comparison, Gen.30,8
Nathan, given, 2 Sam.5,14
¶ Nebuchad-rezzar which is written for the most part in Ieremie, & sometime in Ezekiel, nosor, Nebuchad-nezzar signified the morning of the generation, Iere.27.8 and 34,1 — Nabuchodonosor
Nepheg, weake, 2 Sam.5,15 — Naphtuhim
Nephtunim, an opening, Gen.10.13
Ner, a light, 1 Sam.14.51
Nethaneel, the gift of God. 2 chro.35.9
Nethaniah, a gift of the Lord. 2 kings 25,23
¶ Nimrod, rebellious. Gene.10,8 — Nemrod
¶ Noadiah, the witnessing or testification of the Lord. Ezra 8,33
Noah, rest. Gen.5,29
Nogah, brightnesse, 1 chro.14.6
¶ Nun, sonne, or posteritie. Num.13.9

O

OBadiah, servant of the Lord, 1 chro.3.21 — Obedia
Obed, a servant. Iudges 9,26 — Abdias
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THE BOOKE OF

PSALMES:

COLLECTED INTO ENGLISH

Meeter, by THOMAS STERNHOLD, IOHN HOPKINS, and others: conferred with the Hebrew; with apt Notes to sing them withall.

Set forth and allowed to be sung in all Churches, of the people together, before and after Morning and Evening Prayer: As also before and after Sermon; and moreover in private houses, for their godly solace and comfort, laying apart all ungodly Songs and Ballads, which tend onely to the nourishment of vice, and corrupting of youth.

IAMES V.

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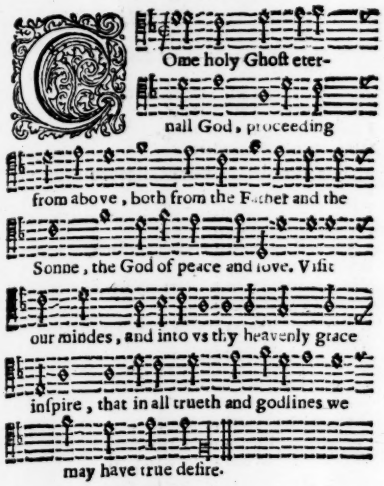

Thou art the very comforter
in all woe and diſtreſſe:
The heavenly gift of God moſt high,
Which no tongue can expreſſe.
The fountaine and the lively ſpring
of ioy celeſtiall:
The fire ſo bright, the love ſo cleare,
and vnction ſpirituall.

Thou in thy gifts are manifold,
whereby Chriſts Church doth ſtand,
In faithfull hearts writing thy Law
the finger of Gods hand.
According to thy promiſe made,
thou giveſt ſpeech of grace:
That through thy helpe the prayſe of God
may ſtand in every place.

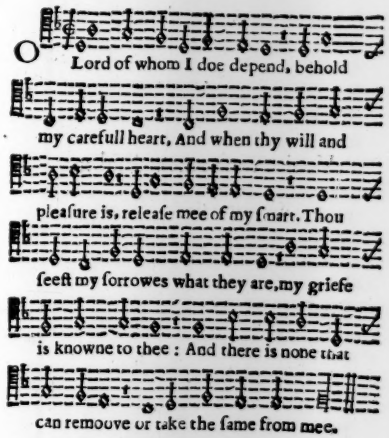
O holy Ghoſt into our minds
ſend downe thy heavenly light:
Kindle our hearts with fervent love,
to ſerve God day and night.
Strength and ſtabliſh all our weakneſſe
ſo feeble and ſo fraile.
That neither fleſh, the world, nor divill,
againſt vs doe prevaile.

Put backe our enemies farre from vs,
and graunt vs to obtaine:
Peace in our hearts with God and man,
without grudge or diſdaine.
And grant O Lord, that thou being
our leader and our guide:
Wee may eſchew the ſnares of ſinne,
and from thee never ſlide.

To vs ſuch plenty of thy grace,
good Lord grant we thee pray:
That thou maiſt be our comforter
at the laſt dreadfull day.
Of all ſtrife and diſſention
O Lord diſſolve the bands:
And make the knots of peace and love,
through out all Chriſtian Lands.

Grant vs O Lord, through thee to know,
the Father moſt of might.
That of his deare beloved ſonne,
we may attaine the ſight.
And that with perfect faith alſo,
we may acknowledge thee:
The ſpirit of them both alway,
one God in perſons three.

Laud and prayſe be to the Father,
and to the ſonne equall:
And to the holy ſpirit alſo,
one God coeternall:
And pray we that thy onely Sonne,
vouchſafe his ſpirit to ſend.
To all that doe profeſſe his name,
vnto the worlds end.

The humble ſuit of a ſinner.

But onely thou whoſe aide I crave,
whoſe mercy ſtill is preſt:
To eaſe all thoſe that come to thee,
for ſuccour and for reſt.
And ſith thou ſeeſt my reſtleſſe eyes,
my teares and grieuous grone:
Attend vnto my ſuite O Lord,
marke well my plaint and mone.

For ſinne hath ſo incloſed me,
And compaſſe me about,
That I am now remedileſſe,
if mercy helpe not out:
For mortall man cannot releaſe,
or mittigate this paine:
But even thy Chriſt my Lord, and God,
which for my ſinne was ſlaine.

Whoſe bloody wound are yet to ſee,
though not with mortall eye:

Venite exultemus.

Yet doe thy Saints behold them all,
and ſo I truſt ſhall I.
Though ſinne doth hinder me a while,
when thou ſhalt ſee it good,
I ſhall enioy the ſight of him,
and ſee his wounds and blood.

And as thine Angels and thy Saints,
doe now behold the ſame:
So truſt I to poſſeſſe that place,
with them to praiſe thy name.
But while I live here in this vaile,
where ſinners doe frequent,
Aſſiſt me ever with thy grace,
my ſinnes ſtill to lament.

Leaſt that I tread in ſinners trace,
and give them my conſent,
To dwell with them in wickedneſſe,
where to nature is bent.
Onely thy grace muſt be my ſtay,
leaſt that I fall downe flat:
And being downe, then of my ſelfe,
cannot recover that.

Wherefore, this is yet once againe,
my ſuite and my requeſt,
To graunt me pardon for my ſinnes,
that I in thee may reſt.
Then ſhall my heart, my tongue, and voice,
be inſtruments of praiſe,
And in the Church and Houſe of Saints,
ſing Pſalmes to thee alwaies.

Venite exultemus. Pſal. xcv.

Sing this as the Benedictus.

O Come and let vs now reioyce,
And ſing vnto the Lord,
And to our onely ſaviour:
Alſo with one accord.
O let vs come before his face,
With inward reverence,
Confeſſing all our former ſinnes,
And that with diligence.

To thanke him for his benefites,
Alway diſtributing:
Wherefore to him right ioyfully,
In Pſalmes now let vs ſing:
And that becauſe that God alone,
Is Lord magnificent,
And eke above all other Gods,
A king omnipotent.

His people doth not he forſake,
At any time or tide:
And in his hands are all the coaſts
Of all the world ſo wide.
And with his loving countenance
He looketh every where:
And doth behold the tops of all:
The mountaines farre and neere.

The ſea and all that is therein
Are his, for he them made:
And eke his hand hath faſhioned,
The earth which doeth not fade.
O come therefore and worſhip him,
And downe before him fall,
And let vs kneele before the Lord,
The which hath made vs all,

Te Deum.

Hee is our God, our Lord, and King,
And wee his people are:
His flockes and ſheepe of his paſture,
On whom he taketh care.
This day if ye will heare his voyce,
Yet harden not your heart,
As in their bitter murmuring,
When ye were in deſart.

Which thing was of their negligence
Committed in the time
Of trouble in the wildernesſe:
A great and grievous crime.
Whereas your fathers tempted me,
And tried me every way:
They prooved mee and ſaw my workes
What I could doe or ſay.

Theſe forty yeeres I have bene grieved,
With all this generation:
And evermore I ſaid they erred
In their imagination.
Wherewith their hearts were ſore cumbred
Long time and many dayes,
Wherefore I know aſſuredly,
They have not knowne wy wayes.

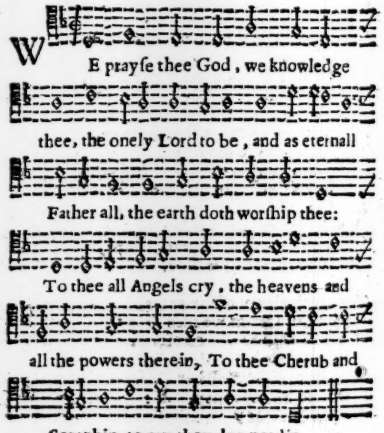
To whom I in my anger ſwore,
That they ſhould not be bleſt,
Nor ſee my ioy celeſtiall,
Nor enter in my reſt.

Gloria Patri.

All laud and praiſe be to the Lord
O that of might art moſt:
To God the Father, and the Sonne,
And to the Holy Ghoſt.
As it in the beginning was,
For ever heretofore:
And is now at this preſent time,
And ſhall be evermore.

The ſong of S. Ambroſe, called

Te Deum.



Te Deum.

O holy, holy, holy Lord,
of Sabboth Lord the God,
Through heaven & earth thy praiſe is ſpread,
and glory all abroad,
The Apoſtles glorious company
yeeld praiſes vnto thee:
The Prophets godly fellowſhip
prayſe the continually.

The noble and victorious hoaſt
of Martyrs ſound thy praiſe:
The holy Church throughout the world,
doth knowledge thee alwayes.
Father of endleſſe Maieſtie
they doe acknowledge thee:
Thy Chriſt, thine honourable, true,
and onely ſonne to be.

The holy Ghoſt the Comforter,
of glory thou art King.
O Chriſt and of the Father art
the ſonne everlaſting.
When ſinfull mans decay in hand
thou tookeſt to reſtore,
To be inclos'd in virgins wombe
thou diddeſt not abhorre.

When thou hadſt overcome of death
the ſharpe and cruell might,
Thou heavens kingdome didſt ſet ope
to each beleeving wight.
In glory of the Father thou
doeſt ſit on Gods right hand:
We truſt that thou ſhalt come our Iudge,
our cauſe to vnderſtande.

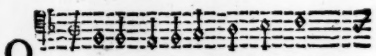
Lord helpe thy ſervants whom thou haſt
bought with thy precious blood:
And in eternall glory ſet
them with the Saints ſoo good:
O Lord, doe thou thy people ſave,
bleſſe thine inheritance:
Lord governe them and Lord doe thou
For ever them advance.

Wee magnifie thee day by day,
and world without an end
Adore thy holy name, O Lord,
vouchſafe vs to defend.
From ſinne this day. Have mercy Lord,
have mercy on vs all:
And on vs as we truſt in thee,
Lord let thy mercy fall.

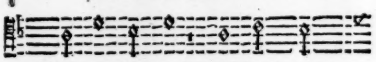
O Lord, I have repoſed all
my confidence in thee:
Put to confounding ſhame therefore,
Lord let mee never be.

The ſong of the three Children,

prayſing God, prouoking all creatures *to doe the ſame.*

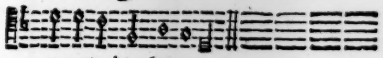


O All ye workes of God the Lord,



bleſſe yee the Lord, praiſe him, and

The Song of three Children.

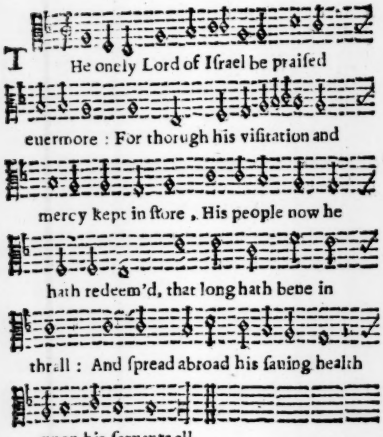


magnifie him for ever.

2 O all ye Angels of the Lord
bleſſe ye the Lord, &c.
3 O ye ſtarrie heavens hie,
bleſſe ye the Lord, &c.
4 O ye the waters above the skie,
bleſſe ye the Lord, &c.
5 O all ye powers of the Lord,
bleſſe ye the Lord, &c.
6 O ye the ſhining Sunne and Moone,
bleſſe ye the Lord, &c.
7 O ye the gliſtering ſtarrs of heaven,
bleſſe ye the Lord, &c.
8 O ye the ſhowrs and dropping dew,
bleſſe ye the Lord, &c.
9 O ye the blowing windes of God,
bleſſe ye the Lord, &c.
10 O ye fire and warming heate,
bleſſe ye the Lord, &c.
11 Ye winter and the ſummer tide,
bleſſe ye the Lord, &c.
12 O ye the dewe, and binding froſts,
bleſſe ye the Lord, &c.
13 O ye the froſts and chilling cold,
bleſſe ye the Lord, &c.
14 O ye congealed ice and ſnow,
bleſſe ye the Lord, &c.
15 O ye the nights and lightſome dayes,
bleſſe ye the Lord, &c.
16 O ye the darkeneſſe and the light,
bleſſe ye the Lord, &c.
17 O ye the lightnings and the clouds,
bleſſe ye the Lord, &c.
18 O let the earth eke bleſſe the Lord,
yea bleſſe the Lord &c.
19 O ye the mountaines and the hills,
bleſſe ye the Lord, &c.
20 O all ye greene things of the earth,
bleſſe ye the Lord, &c.
21 O ye the ever ſpringing wels,
bleſſe ye the Lord, &c.
22 O ye the ſeas, and ye the floods,
bleſſe ye the Lord, &c.
23 Whales and all that in the waters moove,
bleſſe ye the Lord, &c.
24 O all ye flying fowles of the ayre,
bleſſe ye the Lord, &c.
25 O all ye beaſts and cattell eke,
bleſſe ye the Lord, &c.
26 O ye the children of mankind,
bleſſe ye the Lord, &c.
27 Let Iſrael eke bleſſe the Lord,
bleſſe ye the Lord, &c.
28 O ye the Prieſts of God the Lord,
bleſſe ye the Lord, &c.
29 O ye the ſervants of the Lord,
bleſſe ye the Lord, &c.
30 Ye ſpirits and ſoules of righteous men,
bleſſe ye the Lord, &c.
31 Ye holy and ye meeke of heart,
bleſſe ye the Lord, &c.
32 O Ananias bleſſe the Lord,
bleſſe thou the Lord. &c.
33 O Azarias bleſſe the Lord,
bleſſe thou the Lord, &c.
And Miſael bleſſe the Lord,
bleſſe thou the Lord, &c.

Benedictus.

The ſong of Zacharias, called *Benedictus.*



In Davids houſe his ſervants true,
According to his minde :
And alſo his anoynted King,
As we in Scripture finde.
As by his holy Prophets all,
Oft times he did declare :
The which were ſince the world began,
His wayes for to prepare.

That we might be delinered
From thoſe that make debate :
Our enemies, and from the hands,
Of all that doe vs hate.
The mercies which he promiſed
Our fathers, to fulfill,
And thinke vpon his covenant made
According to his will

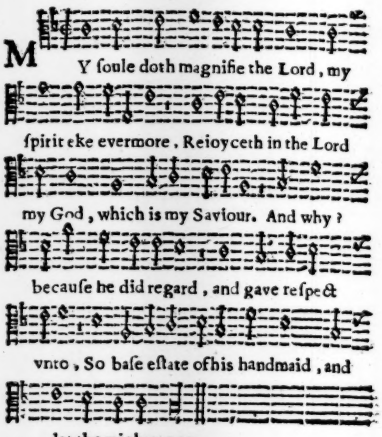
And alſo to performe his oath,
Which he before had ſworne
To Abraham our father deare,
For vs that were forlorne.
That he would give himſelfe for vs,
And vs from bondage bring,
Out of the hands of all our foes,
To ſerve our heavenly King.

And that without all manner feare,
And eke in righteouſneſſe :
And alſo for to lead our lives
In ſtedfaſt holineſſe.
And thou O childe which now art borne
And of the Lord elect,
Shalt be the Prophet of the higheſt,
His wayes for to direct.

For thou ſhalt goe before his face
For to prepare his wayes :
And alſo for to teach his will
And pleaſure all thy dayes.
To give them knowledge how that their
Salvation is neere,
And that remiſſion of their ſinnes
Is through his mercy meere.

Magnificat.

Whereby the Day-ſpring from on high
Is come vs for to viſit :
And thoſe for to illuminate,
Which doe in darkeneſſe ſit.
To lighten thoſe that ſhadowed be
With death and eke oppreſt :
And alſo for to guide their feete
The way to peace and reſt.

The Song of the bleſſed Mary, called *Magnificat.*

For now behold all nations,
And generations all,
From this time forth for evermore
Shall me right bleſſed call.
Becauſe he hath me magnified
Which is the Lord of might :
Whoſe name be ever ſanctified,
And praiſed day and night.

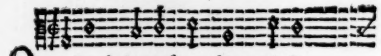
For with his mercy and his grace
All men he doth enflame
Throughout all generations,
To ſuch as feare his name.
He ſhewed ſtrength with his great arme
And made the proud to ſtart,
With all imaginations
That they bare in their heart.

He hath put downe the mighty one
From their ſupernall ſeat :
And did exalt the meeke in heart,
As he hath thought it meet.
The hungry he repleniſhed
With all things that were good :
And through his power he made the rich
Oft times to want their food.

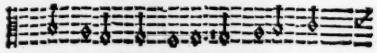
And calling to remembrance
His mercy every deale
Hath holpen vp aſſiſtantly
His ſervant Iſrael,
According to his promiſe made
To Abraham before,
And to his ſeede ſucceſſiuely,
To ſtand for evermore.

The ſong of Simeon

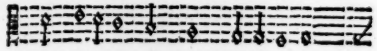
called, *Nunc dimittis.*



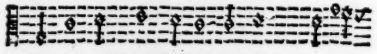
O Lord, becauſe my hearts deſire,



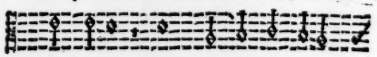
hath wiſhed long to ſee, My onely Lord



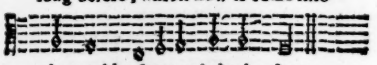
and Sauiour, thy Sonne before I die:



The ioy and health of all mankinde, deſired

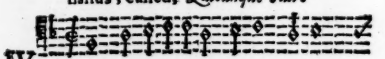


long before, which now is come into

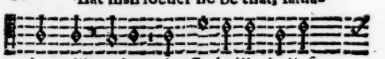


the world, of mercy bringing ſtore.
Thou ſuffreſt thy ſervant now,
In peace for to depart,
According to thy holy word,
Which lighteneth my heart:
Becauſe mine eyes which thou haſt made,
To give my body light:
Have now behold thy ſaving health
Which is the Lord of might.
Whom thou mercifully haſt ſet,
Of thy abundant grace:
In open ſight and viſible,
Before all peoples face.
The Gentiles to illuminate,
And Satan overquell:
And eke to be the glory of
Thy people Iſrael.

The Symbole or Creede of Athanaſius, called, *Quicunque vult.*

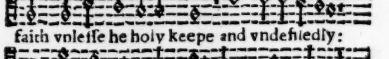


W Hat man ſoeuer he be that, ſalua-

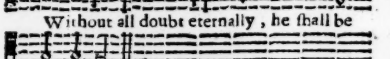


tion will attaine, the Catholike beliefe

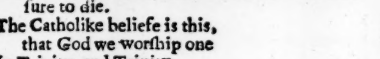
he muſt before all things retaine: Which



faith vnleſſe he holy keepe and vndefiledly:



Without all doubt eternally, he ſhall be



ſure to die.
The Catholike beliefe is this,
that God we worſhip one
In Trinity, and Trinity
in vnity alone.
So as we neither doe confound
the perſons of the three.

Quicunque vult.

Nor yet the ſubſtance whole of one,
in ſunder parted be:
One perſon of the father is,
another of the ſonne:
Another perſon proper of
the holy Ghoſt alone.
Of father, ſonne and holy Ghoſt,
but one the Godhead is:
Like glory coeternall eke,
the maieſtie likewiſe.

Such as the father is, ſuch is
the ſonne in each degree:
And ſuch alſo we doe beleeve
the holy Ghoſt to be.
Vncreate is the father, and
vncreate is the ſonne:
The holy Ghoſt vncreate ſo,
vncreate is each one.

Incomprehenſible father is,
incomprehenſible ſonne.
And comprehenſible alſo is
the holy Ghoſt of none.
The father is eternall, and
the ſonne eternall ſo:
And in like ſort eternall is
the holy Ghoſt alſo.

And yet though we beleeve that each
of theſe eternall be;
Yet there but one eternall is,
and not eternalls three.
As ne in comprehenſible we
ne yet vncreate three,
But one incomprehenſible, one
vncreate hold to be.

Almighty ſo the father is,
the ſonne almighty ſo:
And in like ſort almighty is
the holy Ghoſt alſo.
And albeit that every one,
of theſe almighty be:
Yet there but one almighty is,
and not almighties three.

The father God is, God the ſonne,
God holy Ghoſt alſo:
Yet there are not three Gods in all
But one God and no moe:
So likewiſe Lord the father is,
and Lord alſo the ſonne,
And Lord the holy Ghoſt, yet are
there not three Lords but one.

For as we are compell'd to grant
by Chriſtian verity:
Each of the perſons by himſelfe,
both God and Lord to be.
So Catholike Religion,
forbiddeth vs alway,
That either Gods be three, or that
there Lords be three to ſay.

Of none the father is ne made,
ne create nor begot,
The ſonne is of the father, not
create, ne made, but got.
The holy Ghoſt is of them both
the father and the ſonne:
Ne made, ne create, nor begot,
but doth proceede alone.

Quicunque vult.

So we one Father hold not three,
one Sonne alſo not three:
One holy Ghoſt alone, and not
three holy Ghoſts to be.
None in this Trinitie before,
nor after other is,
Ne greater any then the reſt,
ne leſſer is likewiſe.

But euery one among themſelves,
of all the perſons three,
Together coeternall all,
and all coequall be:
So vnity in Trinity,
as ſaid it is before,
And trinity in vnity,
in all things we adore.

Therefore what man ſoeuer that
ſaluation will attaine:
This faith touching the trinite,
of force we muſt retaine.
And needfull to eternall life,
it is that euery wight
Of the incarnating of Chriſt
our Lord beleeue aright.

For this the right faith is, that we
beleeue and eke doe know,
That Chriſt our Lord the Sonne of God,
is God and man alſo:
God of his Fathers ſubſtance got
before the world began,
And of his mothers ſubſtance borne,
in world a very man.

Both perfect God and perfect man,
in one, one Ieſus Chriſt,
That doth of reaſonable ſoule,
and humaine fleſh ſubſiſt.
Touching his Godhead equall with
his Father God is he,
Touching his manhood lower then
his Father in degree.

Who though he be both very God,
and very man alſo:
Yet is he but one Chriſt alone,
and is not perſons two.
One not by turning of Godhead,
into the fleſh of man:
But by taking manhood to God,
this being one began.

All one not by confounding of
the ſubſtance into one,
But onely by the vnity,
that is one perſon,
For as the reaſonable ſoule,
and fleſh but one man is.
So in one perſon God and man,
is but one Chriſt likewiſe.

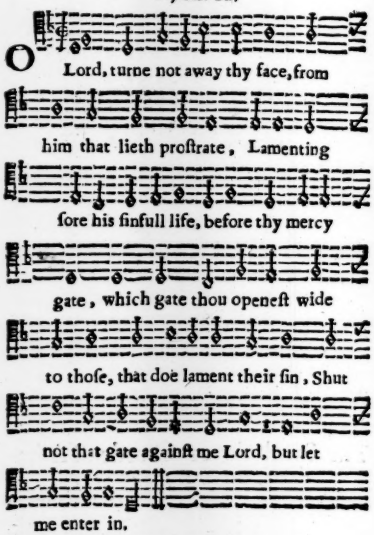
Who ſuffered for to ſaue vs all,
to hell he did deſcend:
The third day roſe againe form death,
to heaven he did aſcend,
He ſits at the right hand of God,
the Almighty Father there,
From thence to iudge the quicke and dead,
againe he ſhall retire.

At whoſe returne all men ſhall riſe,
with bodies new reſtorde:
And of their owne workes they ſhall giue
account vnto the Lord.
And they into eternall life
ſhall goe, that have done well,
Who have done ill ſhall goe into
eternall fire to dwell,
This is the Catholike beliefe,
who doth not faithfully
Beleeve the ſame, without all doubt,
he ſaved cannot be.
To Father, Sonne, and Holy Ghoſt,
all glory be therefore,
As in beginning was, is now,
and ſhalbe euermore.

The Lamentation.

The Lamentation of

a ſinner M.



And call me not to mine accounts,
now I have lived here:
For then I know right well, O Lord,
How wiſe I ſhall appeare:
I need not to confeſſe my life,
I am ſure thou canſt tell:
What I have beene, and what I am,
I know thou knoweſt it well,
O Lord thou knoweſt what things be paſt,
And eke the things that be,
Thou knoweſt alſo what is to come,
Nothing is hid from thee:
Before the heauens and the earth were made
Thou knoweſt what things were then:
As all things elſe that hath beene ſince,
Among the Sonnes of men.

And can the things that I have done,
Be hidden from thee then?
Nay nay thou knoweſt them all, O Lord,
Where they were done and when.
Wherefore with teares I come to thee,
To beg and to intreat;

Even

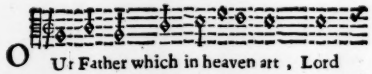
The Lords prayer.

Even as the Child that hath done evill,
And feareth to be beat.

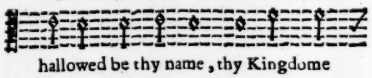
So come I to thy mercy gate
Where mercy doth abound,
Requiring mercy for my ſinne,
To heale my deadly wound.
O Lord, I need not to repeate,
What I doe beg or crave:
Thou know'ſt, O Lord, before I aske,
The thing that I would have.
Mercy good Lord, mercy I aske,
This is the totall ſumme:
For mercy Lord is all my ſuite,
Lord let thy mercy come.

The Lords Prayer, or

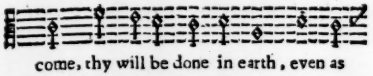
Pater Noſter.



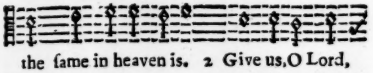
OUr Father which in heaven art, Lord



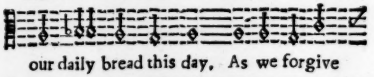
hallowed be thy name, thy Kingdome



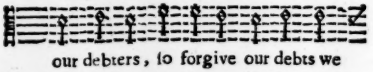
come, thy will be done in earth, even as



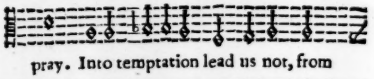
the ſame in heaven is. 2 Give us, O Lord,



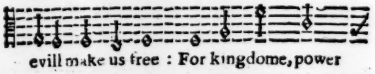
our daily bread this day. As we forgive



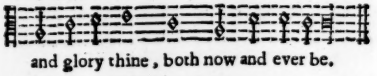
our debters, ſo forgive our debts we



pray. Into temptation lead us not, from



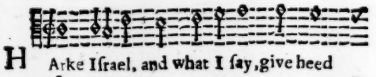
evill make us free: For kingdome, power



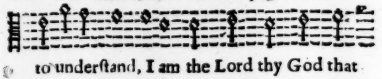
and glory thine, both now and ever be.

The ten Commandements.

Audi Iſrael. Exod. 20.



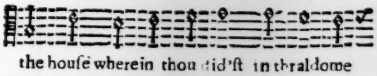
HArke Iſrael, and what I ſay, give heed



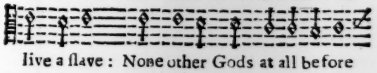
to underſtand, I am the Lord thy God that

brought thee out of Egypt land, even from

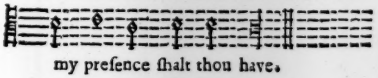
The X. Commandements.



the houſe wherein thou did'ſt in thraldome



live a ſlave: None other Gods at all before



my preſence ſhalt thou have.

No maner graven image ſhalt
thou make at all to be,
Nor any figure like by thee,
ſhall conterfaited be,
Or any thing in heaven above,
nor in the earth below:
Nor in the waters beneath the earth,
to them thou ſhalt not bow.

Nor ſhalt thou ſerve, The Lord thy God,
a jealous God am I,
That puniſh parent faults vnto,
the third and fourth degree,
Vpon their children that me hate,
and mercy doe diſplay
To thouſands of ſuch as me love,
and my precepts obey:

The name thou of thy Lord thy God,
in vaine ſhalt never vſe
For him that takes his name in vaine,
the Lord will not excuſe
Remember that thou holy keepe,
the ſacred Sabbath day:
Sixe dayes thou labour ſhall and doe,
thy needfull works alway.

The ſeventh day is ſet by the Lord,
thy God to reſt vpon.
No worke then ſhalt thou doe in it,
ne thou, nor yet the ſonne:
Thy daughter, ſervant, nor handmaid,
thine Oxe nor yet thine Aſſe:
Nor ſtranger that within thy gates,
hath his abiding place:

For in ſixe dayes God heaven, earth,
and all therein did make:
And after thoſe his reſt he did
vpon the ſeventh day take.
Wherefore he bleſt the day that he
for reſting did ordaine:
And ſacred to himſelfe alone,
appointed to remaine.

Yeeld honour to thy parents that,
prolongd thy dayes may be:
Vpon the land the which the Lord,
thy God hath given thee:
Thou ſhalt not murther: thou ſhalt not
commit adultery:
Thou ſhalt not ſteale, nor witneſſe falſe
againſt thy neighbour be.

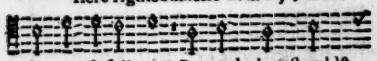
Thou ſhallt not covet houſe that to
thy neighbour doth belong:
Ne covet ſhalt in having of
his wife to doe him wrong.

Nor

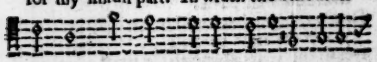
Nor his man-ſervant, nor his maide;
Nor oxe, nor aſſe of his,
Nor any other thing that to
thy neighbour proper is.

The Complaint of a ſinner, who craveth of Chriſt, to be kept vnder his mercie.

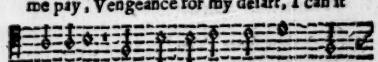
WHere righteouſneſſe doth ſay, Lord



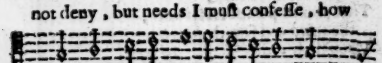
for my ſinfull part. In wrath thou ſhouldſt



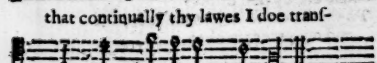
me pay, Vengeance for my deſart, I can it



not deny, but needs I muſt confeſſe, how



that continually thy lawes I doe tranſ-



greſſe, thy lawes I doe tranſgreſſe.

But if it be thy will
With ſinners to contend,
Then all thy flocke ſhall ſpill,
And be loſt without end.
For who liveth heere ſo right,
That rightly he can ſay,
He ſinnes not in thy ſight,
Full oft and euery day?
The Scripture plaine tels me
The righteous man offendeth
Seuen times a day to thee,
Whereon thy wrath dependeth,
So that the righteous man,
Doth walke in no ſuch path,
But he fall'th now and than
In danger of thy wrath.
Then ſith the caſe ſo ſtands,
That euen the man right wiſe
Fall'th oft in ſinfull bands,
Whereby thy wrath may riſe,
Lord I that am vniuſt,
And righteouſneſſe none have,
Whereto then ſhall I truſt,
My ſinfull ſoule to ſaue?
But truely to that poſt,
Whereto I cleaue and ſhall,
Which is thy mercy moſt,
Lord let thy mercy fall.
And mittigate thy moode,
Or elſe wee periſh all,
The price of this thy blood,
Wherein mercy I call.
The Scripture doth declare,
No drop of blood in thee,
But that thou didſt not ſpare,
To ſhed each drop for me.
Now let thoſe drops moſt ſweete,

So moiſt my heart ſo drie,
That I with ſinne repleat,
May liue and ſinne may die.

That being mortified,
This ſinne of mine in me:
I may be ſanctified,
By grace of thine in thee:
So that I never fall,
Into ſuch mortall ſinne,
That my foes infernall,
Reioyce my death therein.

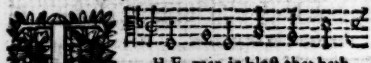
But vouchſafe me to keepe
From thoſe infernall foes,
And from that lake ſo deepe,
Whereas no mercie growes,
And I ſhall ſing the ſongs
Confirmed with the iuſt,
That vnto thee belongs,
Which art mine onely truſt.

FINIS.

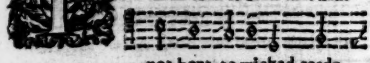
THE PSALMES OF DAVID.

Beatus vir. Pſalme I. *T. S.*

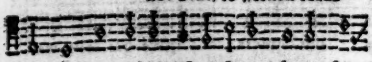
This Pſalme is ſet firſt, as a preface to exhort all godly men to ſtudie and meditate the heauenly wiſedome: for they are bleſſed that ſo doe, but the wicked contemners thereof at length ſhall come to miſery.



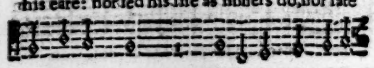
HE man is bleſt that hath



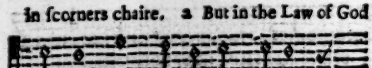
not bent, to wicked reade



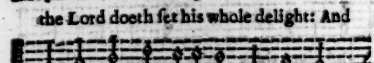
this eare: nor led his life as ſinners do, nor ſate



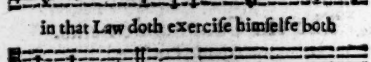
in ſcorners chaire. a But in the Law of God



the Lord doeth ſet his whole delight: And



in that Law doth exerciſe himſelfe both



day and night,

3 He ſhall be like the tree that growes
faſt by the riuers ſide:
Which bringeth forth moſt pleaſant fruit,
in her due time and tide,
Whoſe leafe ſhall never fade nor fall,
but flouriſh ſtill and ſtand:
Even ſo all things ſhall proſper well
that this man takes in hand.

4 So ſhall not the vngodly men,
they ſhall be nothing ſo;

But

But as the dust which from the earth
the winde drives to and fro.
5 Therefore ſhall not the wicked men
in iudgement ſtand vpright:
Nor yet the ſinners with the iuſt,
ſhall come in place or ſight.
6 For why? the way of godly men
vnto the Lord is knowne:
And eke the way of wicked men
ſhall quite be overthrowne.

Quare fremuerunt? Pſal. ij. T.S.

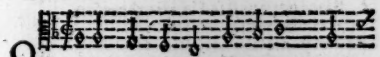
David reioyceth, that albeit enemies and vvorldly powver rage, God vvill advance his kingdome, even to the fartheſt end of the vvorld. Therefore hee exhorteth Princes humbly to ſubmit themſelves vnder the ſame. Herein is ſignifyed Chriſt and his Kingdome.

Sing this as the 1. Pſalme.

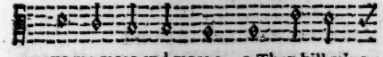
WHy did the Gentiles tumult raiſe,
what rage was in their braine?
Why did the Iewiſh people muſe,
ſeeing all is but vaine?
2 The kings and rulers of the earth
conſpire, and are all bent,
Againſt the Lord and Chriſt his ſonne,
which he among vs ſent.
3 Shall we be bound to them, ſay they?
let all their bonds be broke:
And of their doctrine and their law
let vs reiect the yoke.
4 But hee that in the heaven dwels
their doing will deride:
And make them all as mocking ſtockes
throughout the world ſo wide.
5 For in his wrath the Lord will ſay
to them vpon a day:
And in his fury trouble them,
and then the Lord will ſay:
6 I have anoynted him my King
upon my holy hill:
I will therefore, Lord preach thy lawes,
and eke declare thy will.
7 For in this wiſe the Lord himſelfe
did ſay to me I wot:
Thou art my deare and onely ſonne,
to day I thee begot.
8 All people I will give to thee,
as heyres at thy requeſt:
The ends and coaſts of all the earth,
by thee ſhall be poſſeſt.
9 Thou ſhalt them bruiſe even with a mace,
as men vnder foot trod:
And as the potters ſheards ſhalt breake,
them with an iron rod.
10 Now yee, O Kings and rulers all,
be wiſe therefore and learn'd:
By whom the matters of the world
be iudged and diſcern'd.
11 See that ye ſerve the Lord above
in trembling and in feare:
See that with reverence ye reioyce
to him in like manner.
12 See that ye kiſſe and eke embraſſe
his bleſſed Sonne I ſay:
Leaſt in his wrath ye ſuddainely
periſh in the mid way,
13 If once his wrath never ſo ſmall,
ſhall kindle in his breaſt:
Oh then all they that truſt in Chriſt
ſhall happy be and bleſt.

Domine quid? Pſal. iij. T.S.

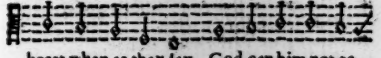
David driven out of his kingdome by his ſonne Abſalon, vvas greatly tormented in his minde for his ſin. Therefore he calleth vpon God, and is bold in his promiſes, againſt the terrour both of enemies and preſent death. Then he reioyceth for the victory given to him and the Church over their enemies.



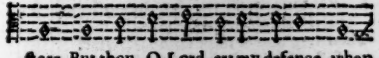
O Lord, how are my foes increaſt, which



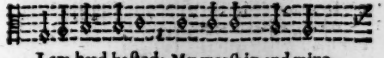
vexe me more and more? 2 They kill mine



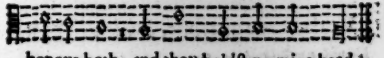
heart when as they ſay, God can him not re-



ſtore. But thou, O Lord, art my defence, when



I am hard beſted: My worſhip and mine



honour both, and thou holdſt vp mine head.

4 Then with my voyce vpon the Lord,
I did both call and cry:
And he out of his holy hill
did heare me by an by.
5 I layd me downe, and quietly
I ſlept and roſe againe:
For why? I know aſſuredly
The Lord will me ſuſtaine.
6 If ten thouſand had hem'd me in,
I could not be affraid:
For thou art ſtill my Lord, my God,
my Saviour and mine aide.
7 Riſe vp therefore, ſave my God,
for now to thee I call:
For thou haſt broke the cheekes and teeth
of theſe wicked men all.
8 Salvation onely doth belong
to thee, O Lord above:
Thou doſt beſtow vpon thy folke
thy bleſſing and thy love.

Cum invocarem. Pſal. iiij. T.S.

David perſecuted by Saul, calleth vpon God, vvith aſſured truſt, reprooveth his enemies for reſiſting his dominion, and preferreth the favour of God before all treaſure.

Sing this as the 1. Pſalme.

O God, that art my righteouſneſſe,
Lord heare me when I call:
Thou haſt ſet me at liberty,

when

when I was bound and thrall.
2 Have mercy Lord therefore on me,
and grant me my requeſt:
For vnto thee vnceſſantly
to cry I will not reſt.
3 O mortall men how long will ye,
my glory thus diſpiſe?
Why wander ye in vanitie,
and follow after lies?
4 Know ye that good and godly men,
the Lord doth take and chuſe:
And when to him I make my plaint
he doth me not refuſe.
5 Sinne not but ſtand in awe therefore,
examine well your heart:
And in your chamber quietly
ſee you your ſelves convert,
6 Offer to God the ſacrifice
of righteouſneſſe, I ſay:
And looke that it the living Lord
you put your truſt alway.
7 The greater ſort crave worldly gods,
and riches doe embrace:
But Lord grant vs thy countenance,
thy favour and thy grace.
8 For thou thereby ſhalt make my heart
more ſoyfull and more glad,
Then they that of their corne and wine.
full great increaſe have had.
9 In peace therefore lie downe will I,
taking my reſt and ſleepe:
For thou onely wilt me, O Lord,
alone in ſafety keepe.

Verba mea auribus. Pſal. v. T.S.

Dauid perſecuted by Doeg and Achitophell, Sauls flatterers, calleth vpon God to puniſh their malice. Then aſſured of ſucceſſe, he receiueth comfort.

Sing this as the 3 Pſalme.

INcline thine eare vnto my word,
O Lord my plaint conſider:
2 And heare my voyce, my King, my God,
to thee I make my prayer.
3 Heare me betime Lord tarry not,
for I will have reſpect,
My prayer earely in the morne
to thee for to direct.
4 And I will truſt through patience,
in thee my God alone:
That art not pleaſed with wickedneſſe,
and ill with thee dwels none.
5 And in thy ſight ſhall never ſtand
theſe furious fooles, O Lord:
Vaine workers of iniquitie
thou haſt alwaies abhord,
6 The lyars and the flatterers,
thou ſhalt deſtroy them than:
And God will hate the blood-thirſtie,
and the deceitfull man.
7 Therefore will I come to thy houſe,
truſting vpon thy grace:
And reverently will worſhip thee,
toward thy holy place.
8 Lord lead me in thy righteouſneſſe,
for to confound my foes:
And eke the wayes that I ſhall walke,
before my face diſcloſe.
9 For in their mouths there is no truth,
their hearts are foule and vaine:
Their throat an open ſepulchre,
their tongues doe gloſe and faine.
10 Deſtroy their falſe conſpiracies,
that they many come to nought.
Subuert them in their heapes of ſinne,
which have rebellion wrought.
11 But thoſe that put their truſt in thee,
let them be glad alwaies,
And render thankes for thy defence,
and give thy name the praiſe.
12 For thou with favour wilt increaſe
the iuſt and righteous ſtill:
And with thy grace as with a ſhield,
defend him from all ill

Domine in furore. Pſal. vj. T.S.

David for his ſinnes felt Gods hand, and conceiveth the horror of everlaſting death. Therefore he deſireth forgivenes, and not to die in Gods indignation: them ſudainely feeling Gods mercy, he rebuketh his enemies, who reioyced at his affliction.

Sing this as the 1. Pſalme.

LOrd in thy wrath reprove me not,
through I deſerve thine ire:
Nor yet correct me in thy rage,
O Lord, I thee deſire:
2 For I am weake, therefore, O Lord,
of mercy me forbeare:
And heale me Lord, for why? thou knoweſt,
my bones doe quake for feare.
3 My ſoule is troubled very ſore,
and vexed vehemently:
But Lord how long wilt thou delay
to cure my miſerie?
4 Lord turne thee to thy wonted grace,
my ſilly ſoule vp take:
O ſave me not for my deſerts,
but for thy mercies ſake.
5 For why? no man among the dead
remembreth the one whit.
Or who ſhall worſhip thee, O Lord,
in the infernall pit?
6 So grievous is my plaint and moane,
that I waxe wondrous faint:
All the night long I waſh my bed,
with teares of my complaint.
7 My ſight is dim, and waxeth olde,
with anguiſh of my heart:
For feare of thoſe that be my foes,
and would my ſoule ſubuert.
8 But now away from me all ye,
that worke iniquitie:
For why? the Lord heard hath the voyce
of my complaint and cry.
9 He heard not onely the requeſt,
and prayer of my heart:
But it received at my hand,
and tooke it in good part.
10 And now my foes that vexed me
the Lord will ſoone defame:
And ſudainly confound them all,
to their rebuke and ſhame.

Domine

Domine Deus meus. Pſal. vij. T.S.

David falſely accuſed by Chuſh Sauls Kinſman, calleth God to be his defender. Firſt, for that his conſcience did not accuſe him of any evill towards Saul. Next that it toucheth Gods glorie to avvard ſentence againſt the vvicked. And ſo vpon Gods mercies and promiſes he vvaxeth bold, threatning that it ſhall fall vpon their necks, that vvhich his enemies purpoſed for others.

Sing this as the 3. Pſalme.

O Lord my God I put my truſt,
and confidence in thee:
Save me from them that me purſue,
and eke deliver me.

2 Leaſt like a Lyon they me teare,
and rent in pieces ſmall:
Whileſt there is none to ſuccour me;
and rid me out of thrall.

3 O Lord my God, if I have done
the things that is not right:
Or elſe if I be found in fault,
or guilty in thy ſight.

4 Or to my friend rewarded ill,
or left him in diſtreſſe,
Which me purſued moſt cruelly,
and hated me cauſeleſſe:

5 Then let my foes purſue my ſoule,
and eke my life downe thruſt
Vnto the earth, and alſo lay
mine honour in the duſt.

6 Start vp, O Lord, now in thy wrath,
and put my foes to paine:
Performe thy kingdome promiſed,
to me which wrong ſuſtaine.

7 Then ſhall great nations come to thee,
and know thee by this thing:
If thou declare for love of them
thy ſelfe as Lord and King.

8 And thou that art of all men Iudge,
O Lord now iudge thou mee
According to thy righteouſneſſe,
and mine integrity.

The ſecond part.

9 Lord ceaſe the hate of wicked men,
and be the iuſt mans guide:
By whom the ſecrets of all hearts
are ſearched and deſcride.

10 I take mine helpe to come of God,
in all my griefe and ſmart:
That doth preſerve all thoſe that be
of pure and perfect heart.

11 The iuſt man and the wicked both
God iudgeth by his power:
So that hee feeleth his mighty hand
even every day and houre.

12 Except he change his minde, I die,
for even as he ſhould ſmite:
He whets his ſword, his bow he bends,
ayming where he may hit.

13 And doeth prepare his mortall darts,
his arrowes keene and ſharpe:
For them that doe me perſecute,
whiles he doth miſchiefs warpe.

14 But loe, though he in travell be
of his diveliſh forcaſt:
And of his miſchiefe once conceived,
yet brings forth nought at laſt.

15 He digs a ditch, and delves it deepe,
in hope to hurt his brother,
But he ſhall fall into the pit,
that he digd vp for other.

16 Thus wrong returneth to the hurt
of him in whom it bred:
And all the miſchiefe that he wrought
ſhall fall vpon his head.

17 I will give thankes to God therefore,
that iudgeth righteouſly:
And with my ſong will praiſe the name,
of him that is moſt hie.

Domine Deus noſter. Pſa. viij. T.S.

The Prophet conſidering the excellent liberality, and fatherly providence of God towards man, vvhom he made as it vvere a God over all his vvorkes, giveth thankes, and is aſtoniſhed vvith the admiration of the ſame.

Sing this as the 3. Pſalme.

O God our Lord how wonderfull,
are thy workes every where:
Whoſe fame ſurmounts in dignity,
above the heavens cleare.

2 Even by the mouthes of ſucking babes,
thou wilt confound thy foes:
For in theſe babes thy might is ſeene,
thy graces they diſcloſe.

3 And when I ſee the heavens high
the workes of thine owne hand:
The Sunne, the Moone, and all the Starres,
in order as they ſtand.

4 What thing is man, Lord, thinke I then
that thou doſt him remember?
Or what is mans poſterity,
that thou doſt him conſider?

5 For thou haſt made him little leſſe,
then Angels in degree:
And thou haſt crowned him alſo
with glory and dignity.

6 Thou haſt preferr'd him to be Lord
of all thy workes of wonder:
And at his feete haſt ſet all things,
that he ſhould keepe them vnder.

7 As ſheepe, and neate, and all beaſts elſe
that in the fields doe feede:
8 Fowles of the aire, fiſh of the ſea,
and all that therein breed.

9 Therefore muſt I ſay once againe,
O God that art our Lord:
How famous and how wonderfull,
are thy workes through the world!

Confitebor tibi Domine, Pſ. ix. T.S.

David giving thankes for his manifold victories received, deſireth the ſame vvonted helpe againſt his nevv enemies, and their malicious arrogancy to be deſtroyed.

Sing this as the 4. Pſalme.

WIth heart and mouth unto thee, Lord,
will I ſing laud and prayſe:
And ſpeake of all thy wondrous works,
and them declare alwayes.

2 I will be glad and much reioyce,
in thee O Lord moſt hie:
And make my ſongs extoll thy name,
above the ſtarry ſkie.

3 For that my foes are driven backe,
and turned vnto flight:
They fall downe flat, and are deſtroid
by they great force and might.
4 Thou haſt reuenged all my wrong,
my griefe and all my grudge:
Thou doſt with iuſtice heare my cauſe,
moſt like a righteous Iudge.

5 Thou doſt rebuke the heathen folke,
and wicked ſo confound:
That afterward the memory
of them cannot be found.
6 My foes thou haſt made good diſpatch,
and all theyr townes deſtroyd:
Thou haſt their fame with them defac'd,
Through all the world ſo wide.

7 Know thou that he which is aboue,
for ever more ſhall raigne:
And in the ſeat of equitie,
true iudgement will maintaine.
8 With iuſtice he will keepe and guide,
the world and every wight:
And ſo will yeeld with equity,
to every man his right.

9 He is protector of the poore,
what time they be oppreſt:
He is in all adverſitie,
their refuge and their reſt:
10 All they that know thy holy Name,
therefore ſhall truſt in thee:
For thou forſakeſt not their ſuite,
in their neceſſitie.

The ſecond part.

11 Sing Pſalmes therefore vnto the Lord,
that dwels in Sion hill:
Publiſh among all Nations
his noble acts and will.
12 For he is mindfull of the blood
of thoſe that be oppreſt.
Forgetting not the afflicted heart,
that ſeekes to him for reſt.

13 Haue mercy Lord on me poore wretch,
Whoſe enemies ſtill remaine:
Which from the gates of death art wont
to raiſe me vp againe.
14 In Sion that I may ſet forth
thy prayſe with heart and voyce:
And that in thy ſalvation Lord,
my ſoule may ſtill reioyce.

15 The heathen ſticke faſt in the pit,
that they themſelves preparde:
And in the net that they did ſet,
their owne feete faſt are ſnarde.
16 God ſheweth his iudgements which were good
for every man to marke:
When as you ſee the wicked man
lie trapt in his owne warke.

17 The wicked, and the ſinfull men
goe downe to hell for ever:
And all the people of the world,
that will not God remember.
18 But ſure the Lord will not forget
the poore mans griefe and paine:
The patient people neuer looke
for helpe of God in vaine.

19 O Lord ariſe, leaſt men prevaile
that be of worldly might.
And let the heathen folke receiue
their iudgement in thy ſight.
20 Lord, ſtrike ſuch terrour, feare and dread
into the hearts of them,
That they may know aſſuredly
They be but mortall men.

Vt quid Domine. Pſal. x. T. S.

Hee complaineth of all the vvrongs vvhich vvorldly men vſe becauſe of their proſperity, vvho therefore vvithout all feare of God, thinke they may doe all things vncontrouled. He calleth for remedie againſt ſuch, and is comforted vvith the hope thereof.

Sing this as the 3. Pſalme.

WHat is the cauſe, that thou, O Lord,
art now ſo farre from thine:
And keepeſt cloſe thy countenance,
from vs this troubles time?
2 The poore doe periſh by the proud,
and wicked mens deſire:
Let them be taken in their craft,
that they themſelves conſpire.

3 For in the luſt of their owne heart,
th'vngodly doth delight:
So doth the wicked prayſe himſelfe,
and doth the Lord deſpite.
4 He is ſo proud that right and wrong
He ſetteth all apart:
Nay, nay, there is no God, ſaith he
for thus he thinks in heart.

5 Becauſe his waies doe proſper ſtill,
he doth thy lawes neglect:
And with a blaſt doth puffe againſt
ſuch as would him correct.
6 Tuſh, tuſh, ſaith he, I have no dread,
leaſt mine eſtate ſhould change:
And why? for all adverſity
to him is very ſtrange.

7 His mouth is full of curſedneſſe,
of fraude, deceit, and guile:
Vnder his tongue doth miſchiefe ſit,
and trauell all the while.
8 He lieth hid in waies and holes,
to ſlay the innocent:
Againſt the poore that paſſe him by,
his cruell eies are bent.

9 And like a Lion privily,
lies lurking in his den:
(If he may ſnare them in his net)
to ſpoile poore ſimple men.
10 And for the nonce full craftily
he coucheth downe, I ſay:
11 So are great heapes of poore men made
by his ſtrong power, his pray.

The ſecond part.

12 Tuſh, God forgetteth this, ſaith he,
therefore may I be bold:
His countenance is caſt aſide,
he doth it not behold.
13 Ariſe, O Lord, O God in whom
the poore mans hope doth reſt:
Lift vp thine hand, forget not Lord,
the poore that be oppreſt.

14 What blaſphemy is this to thee,
Lord, doſt thou not abhorre it?

To heare the wicked in their hearts
ſay, Tuſh, thou careſt not for it.
15 But thou ſeeſt all their wickedneſſe,
and wel doſt vnderſtand:
16 That friendleſſe and poore fatherleſſe
are left into thy hand.

17 Of wicked and malicious men,
then breake the power for ever:
That they with their iniquity
may periſh altogether.
18 The Lord ſhall reigne for evermore,
as King and God alone:
And he will chaſe the heathen folke,
out of his land each one.

19 Thou heareſt (O Lord) the poore mens
their prayers and requeſt: (plaint
Their hearts thou wilt confirme vntill
thine eares to heare be preſt.
20 To iudge the poore and fatherleſſe,
and helpe them to their right:
That they may be no more oppreſt
with men of wordly might.

In domino. Pſal.xj. T.S.

This Pſalme ſheweth firſt what aſſaults of temptation and anguiſh of minde he ſuſtained in perſecution. Next, he reioyceth that God ſent him ſuccour in neceſſitie, declaring his iuſtice as well in governing the good and wicked men, as the whole world.

Sing this as the 3. Pſalme.

I Truſt in God: how dare ye then
ſay thus my ſoule vntill,
Fly hence as faſt as any foule
and hide you in your hill?
2 Behold the wicked bend their bowes,
and make their arrowes preſt,
To ſhoat in ſecret, and to hurt
the ſound and harmeleſſe breſt.
3 Of wordly hope all ſtayes were ſhrunke,
and clearely brought to nought:
Alas, the iuſt and righteous man,
what euill hath he wrought?
4 But he that in his temple is,
moſt holy and moſt hie:
And in the heavens hath his ſeate
of royall maieſtie,
The poore and ſimple mans eſtate
conſidereth in his minde:
And ſearcheth out full narrowly
the manners of mankinde.
5 And with a chearefull countenance
the righteous man will vſe:
But in his heart he doth abhorre
all ſuch as miſchiefe muſe.
6 And on the ſinners caſteth ſnares,
as thick as any raine:
Fire and brimſtone, and whirle-windes thick,
appointed for their paine.
7 Ye ſee then how a righteous God
doth righteouſneſſe imbrace:
And to the iuſt and vpright man
ſhewes forth his pleaſant face.

Saluum me fac. Pſal.xij.T.S.

The Prophet ſeeing the miſerable decay of all good order, deſireth God ſpeedily to ſend reformation. Then comforted with the aſſurance of Gods helpe and promiſes, concludeth that when al orders are moſt corrupted, then God will deliver his.

Sing this as the 3. Pſalme.

HElpe Lord for good and godly men
doe periſh and decay,
And faith and trueth from wordly men,
is parted cleane away.
2 who ſo doth with his neighbour talke,
his talke is all but vaine:
For every man be thinketh how
to flatter, lie, and faine.

3 But flattering and deceitfull lips,
and tongues that be ſo ſtout,
To ſpeake proud words & make great brags,
the Lord ſoone cuts them out.
4 For they ſay ſtill, we will prevaile,
our tongues ſhall vs extoll:
Our tongues are ours, we ought to ſpeake,
what Lord ſhall vs controll?

5 But for the great complaint and cry
of poore man and oppreſt,
Ariſe will I, now ſaith the Lord,
and them reſtore to reſt.
6 Gods word is like to ſilver pure,
that from the earth is tride:
And hath no leſſe then ſeven times
in fire bene purified.

7 Now ſince thy promiſe is to helpe,
Lord keepe thy promiſe then:
And ſave vs now and evermore,
from this ill kinde of men.
8 For now this wicked world is full
of miſchiefes manifold,
When vanity with mortall men
ſo highly is extold.

Vſque quo Domine. Pſal. xiij. T.S.

David, as it were overcome with affliction, flyeth to God his onely refuge, and encouraged through Gods promiſes, hee conceiveth confidence againſt the extreame horrours of death.

Sing this as the 3. Pſalme.

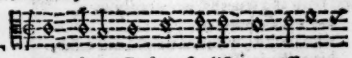
HOw long wilt thou forget me Lord,
ſhall I ne'er be remembred?
How long will thou thy viſage hide,
as if thou were offended?
2 In heart and minde how long ſhall I
with care tormented be?
How long eke ſhall my deadly foe
thus triumph ouer me?

3 Behold me now O Lord my God,
and heare me ſore oppreſt:
Lighten mine eyes leaſt that I ſleepe,
as one by death poſſeſt.
4 Leaſt thus mine enemie ſay to me,
behold I doe prevaile:
Leaſt they alſo that hate my ſoule
reioyce to ſee me quaile.

5 But from thy mercies and goodnes
my hope ſhall never ſtart:
In thy reliefe and ſaving health,
right glad ſhalbe mine heart.
6 I will give thankes vnto the Lord,
and praiſes to him ſing.
Becauſe he hath heard my requeſt,
and granted my wiſhing.

Dixit inſipiens. Pſal. xiiij. T. S.

He deſcribeth the wickednesse of men, so growne to such licentiousneſſe, that God was brought to vtter contempt, for which albeit he was greatly grieved, yet perſwaded that God would redreſſe it, he is comforted.



THere is no God, as fooliſh men affirme
in their mad mood: Their driſts are all
corrupt and vaine, not one of them doth
good. The Lord beheld from heaven high
the whole race of mankinde: And ſaw not
one that ſought indeed the living God
to finde.

3 They went all wide and were corrupt,
and truely there was none:
That in the world did any good,
I ſay there was not one.
4 Is all their iudgement ſo far loſt,
that all worke miſchiefe ſtill:
Eating my people even as bread,
not one to ſeeke Gods will?
5 When they thus rage, then ſuddenly
great feare on them ſhall fall:
For God doeth love the righteous men,
and will maintaine them all.
6 Ye mocke the doings of the poore,
to their reproach and ſhame:
Becauſe they put their truſt in God,
and call vpon his name.
7 But who ſhall give thy people health,
and when wilt thou fulfill:
The promiſe made to Iſrael
from out of Sion hill?
8 Even when thou ſhalt reſtore againe
ſuch as were captive lad:
Then Iacob ſhall therein reioyce,
and Iſrael ſhalbe glad.

Domine quis? Pſal. xv. T. S.

Here is taught why God choſe the Ievves his peculiar people, and placed his temple among them, which was, that they by living vprightly, might witneſſe, that they were his holy ſpeciall people.

Sing this as the 3. Pſalme.

O Lord within thy tabernacle
who ſhall inhabite ſtill?
Or whom wilt thou receive to dwell
in thy moſt holy hill?
2 The man whoſe life is vncorrupt,
whoſe workes are iuſt and ſtraight:
Whoſe heart doth thinke the very trueth,
whoſe tongue ſpeakes not deceit.
3 Nor to his neighbour doth none ill
in body, goods, or name:
Nor willingly doth moove falſe tales
which might impaire the ſame.
4 That in his heart regardeth not
malicious wicked men,
But thoſe that love and feare the Lord
he maketh much of them.
5 His oath and all his promiſes
that keepeth faithfully:
Although he make his covenant ſo,
that he doth loſe thereby.
6 That putteth not to vſury
his money, and his coine:
Ne for to hurt the innocent,
doth bribe or elſe purloine.
7 Who ſo doth all things as you ſee,
that here is to be done.
Shall never periſh in this world,
nor in the world to come.

Conſerva me. Pſal. xvj. T. S.

David prayeth to God for ſuccour, not for his vvorkes but for his faiths ſake, proteſting that he hateth all idolatrie, taking God onely for his comfort and felicitie, vvho ſuffereth his to lacke nothing.

Sing this as the 14. Pſalme.

LOrd keepe me for I truſt in thee,
and doe confeſſe in deed,
Thou art my God, and of my goods
O Lord thou haſt no neede.
2 I give my goods vnto the Saints
that in the world doe dwell:
And namely to the faithfull flocke
in vertue that excell.
3 They ſhall heape ſorrowes on their heads
which runne as they were mad
To offer to the Idoll Gods:
alas it is too bad.
4 As for their bloody ſacrifice,
and offrings of that ſort:
I will not touch nor yet thereof
my lips ſhall make report.
5 For why? the Lord the portion is
of mine inheritance:
And thou art hee that doſt maintaine
my rent, my lot, my chance.
6 The place wherein my lot did fall,
in beauty did excell:
Mine heritage aſſigne to me
doth pleaſe me wondrous well.
7 I thanke the Lord that cauſed me
to vnderſtand the right:
For by this meanes my ſecret thoughts
doe teach every night.
8 I ſet the Lord ſtill in my ſight,
and truſt him over all:
For he doth ſtand on my right hand,
therefore I ſhall not fall.

9 Where-

5 Wherefore my heart and tongue alſo,
doe both reioyce together:
My fleſh and body reſt in hope,
when I this thing conſider.
8 Thou wilt not leave my ſoule in grave,
(for Lord thou loveſt me)
Nor yet wilt give thy holy one
corruption for to ſee.
9 But wilt teach me the way to life
for all treaſure and ſtore
Of perfect ioy are in thy face,
and power for evermore.

Exaudi Domine. Pſal. xvij. T. S.

Here is complaineth to God of the cruell pride and arrogancie of Saul, who rageth without any cauſe, therefore he deſireth God to revenge his innocencie, and deliver him.

Sing this as the 3 Pſalme.

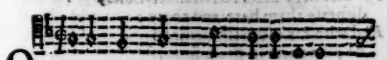
O Lord give eare to my iuſt cauſe,
attend when I complaine:
And heare the prayer that I put forth
with lipps that doe not faine.
2 And let the iudgement of my cauſe
proceede allwayes from thee:
And let thine eyes behold and cleare
this my ſimplicitie.
3 Thou haſt well tride me in the night,
and yet could nothing finde,
That I have ſpoken with my tongue,
that was not in my minde.
4 As for the workes of wicked men,
and paths perverſe and ill,
For love of thy moſt holy word,
I have refrained ſtill.
6 Then in the paths that be moſt pure,
ſtay me Lord and preſerve:
That from the way wherein I walke
my ſteppes may never ſwerve.
6 For I doe call to thee, O Lord,
ſurely thou wilt me aide:
Then heare my prayer, and weigh right well
the wordes that I have ſaid.
7 O thou the Saviour of all them
that put their truſt in thee:
Declare thy ſtrength on them that ſpurne
againſt thy maieſtie.
8 O keepe me Lord, as thou wouldſt keepe
the apple of thine eye:
And vnder covert of thy wings
defend me ſecretly.

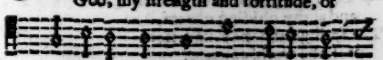
The ſecond part.

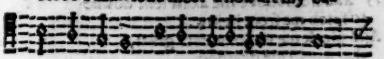
9 From wicked men that trouble me,
and dayly me annoy,
And from my foes that goe about
my ſoule for to deſtroy.
10 Which wallow in their worldly wealth,
ſo full and eke ſo fat:
That in their pride they doe not ſpare
to ſpeake they care not what.
11 They lie in waite where I ſhould paſſe,
with craft me to confound:
And muſing miſchiefes in their mindes,
to caſt me on the ground,
12 Much like the Lyon greedily
that would his prey embrace:
Or lurking like a lyons whelpe
within ſome ſecret place.
13 Vp Lord with haſt prevent my foe,
and caſt him at my feete:
Saue thou my ſoule from the ill man,
and with the ſword him ſmite.
14 Deliver me Lord by thy power,
out of theſe tyrants hands:
Which now ſo long time reigned have
and kept vs in their bands.
15 I meane from worldly men, to whom
all worldly goods are rife:
That have no hope or part of ioy,
but in this preſent life.
16 Thou of thy ſtore their bellies fill'ſt
with pleaſures to their minde:
Their children have enough, and leave
to their the reſt behinde.
17 But I ſhall with pure conſcience,
behold thy gracious face:
So when I wake I ſhall be full
of thine image and grace.

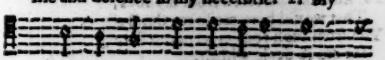
Diligam te Dom. Pſal. xviij. T. S.

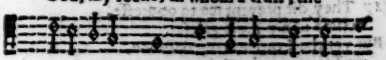
David giveth thankes, entring into his kingdome extolling the marveilous graces of God in his preſervation: wherein is the image of Chriſt's Kingdome, which ſhall conquere through Chriſt, by the vnſpeakable love of God, though all the world reſiſt.

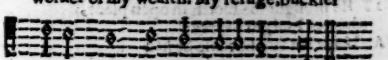












3 When I ſing laud vnto the Lord,
moſt worthy to be ſerv'd:
Then from my foes I am right ſure
that I ſhall be preſerv'd.
4 The pangs of death did compaſſe me,
and bound me every where:
The flowing waves of wickedneſſe
did put me in great feare.
5 The ſlie and ſubtill ſnares of hell
were round about me ſet:

And for my death there was prepar'd
a deadly trapping net.
6 I thus beſet with paine and griefe,
did pray to God for grace,
And he foorthwith did heare my plaint
out of his holy place.

7 Such is his power that in his wrath,
he made the earth to quake:
Yea, the foundation of the mount
of Baſan for to ſhake.
8 And from his noſtrils came a ſmoake,
when kindled was his ire.
And from his mouth came kindle coales,
of hot conſuming fire.

9 The Lord deſcended from above,
and bowed the heavens hie:
And vnderneath his feete he caſt
the darkeneſſe of the skie.
10 On Cherubs and on Cherubins
full royally he rode:
And on the wings of all the windes
came flying all abroad.

The ſecond part.

11 And like a den moſt darke he made
his hid and ſecret place:
With waters blacke, and ayrie clouds,
enuironed he was.
12 But when the preſence of his face
in brightneſſe ſhall appeare:
The clouds conſume, and in their ſtead,
come haile and coales of fire.

13 The fiery darts and thunder-bolts,
diſperſe them here and there:
And with his often lightenings
he puts them in great feare.
14 Lord at thy wrath and threatnings,
and at thy chiding cheare,
The ſprings and the foundations
of all the world appeare.

15 And from above the Lord ſent downe
to fetch me from below:
And pluck me out of waters great,
that would me overflow.
16 And me delivered from my foes,
That would have made me thrall:
Yea, from ſuch foes as were too ſtrong
for me to deale withall.

17 They dit prevent me to oppreſſe,
in time of my great griefe:
But yet the Lord was my defence,
my ſuccour and reliefe.
18 He brought me foorth in open place,
whereas I might be free:
And kept me ſafe becauſe he had
a fauour vnto me.

19 And as I was an innocent,
ſo did he me regard:
And to the cleanneſſe of my hands
he gave me my reward.
20 For that I walked in his wayes,
and in his paths have trod:
And have not wauered wickedly
againſt the Lord my God.

The third part.

21 But evermore I have reſpect
to his law and decree:
His ſtatutes and commandements,
I caſt not out from me.
22 But pure and cleane and vncorrupt,
appear'd before his face:
And did refraine from wickedneſſe,
and ſinne in any caſe.

23 The Lord therefore will me reward,
as I have done aright:
And to the cleanneſſe of my hands,
appearing in his ſight.
24 For Lord with him that holy is
wilt thou be holy to:
And with the good and vertuous man,
right vertuouſly wilt doe.

25 And to the louing and elect
thy love thou wilt reſerve:
And thou wilt vſe the wicked men,
as wicked men deſerve:
26 For thou doeſt ſave the ſimple folke,
in trouble when they lie:
And doeſt bring downe the countenance
of them that looke full hie.

27 The Lord will light my candle ſo
that it ſhall ſhine full bright:
The Lord my God will make alſo
my darkeneſſe to be light.
28 For by thy helpe an hoſt of men
diſcomfit Lord I ſhall:
By thee I ſcale and overleape
the ſtrength of any wall.

29 Vnſpotted are the wayes of God,
his word is purely tride.
He is a ſure defence to ſuch
As in his faith abide.
30 For who is God except the Lord?
for other there is none:
Or elſe who is omnipotent
ſaving our God alone?

The fourth part.

31 The Lord that girdeth me with ſtrength,
is he that I doe meane:
That all the wayes where in I walke
doth evermore keepe cleane.
32 That made my feete like to the Harts,
in ſwiftneſſe of my peace:
And for my ſuretie brought me foorth
into an open place.

33 He did in order put my hands,
to battell and to fight:
To breake in ſunder barres of braſſe
he gave my arme the might.
34 Thou teacheſt me thy ſaving health,
thy right hand is my tower:
Thy love and familiarity
doth ſtill increaſe my power.

35 And vnder me thou makeſt plaine
the way where I ſhould walke,
So that my feete ſhall never ſlip,
nor ſtumble at a balke.
36 And fiercely I purſue and take
my foes that me annoid:
And from the field doe not returne,
till they be all deſtroyed.

37 So I ſuppreſſe and wound my foes,
that they can riſe no more:

For at my feete they fall downe flat,
I ſtrike them alſo ſore :
38 For thou doeſt gird me with thy ſtrength
to warre in ſuch a wiſe :
That they be all ſcattered abroad
that vp againſt me riſe.

39 Lord thou haſt put into my hands,
my mortall enemies yoke :
And all my foes thou doeſt devide,
in ſunder with thy ſtroke :
40 They call'd for helpe, but none gave eare,
nor helpe them with reliefe :
Yea, to the Lord they call'd for helpe,
yet heard he not their griefe.

The fifth part.

41 And ſtill like duſt before the winde,
I drive them vnder feet :
And ſweepe them out like filthy clay,
that ſtriketh in the ſtreet.
42 Thou keep'ſt me from ſeditious folke
that ſtill in ſtrife be led :
And thou doeſt of the heathen folke,
appoynt me to be head.

43 A people ſtrange to me vnknowne,
And yet they ſhall me ſerve :
And at the firſt obey my word,
whereas mine owne will ſwerve.
44 I ſhallbe irkeſome to mine owne,
they will not ſee my light :
But wander wide out of the way,
and hide them out of ſight.

45 But bleſſed be the living Lord,
moſt worthy of all prayſe :
That is my rocke and ſaving health,
praiſed be he alwayes.
46 For God it is that gave mee power
revenged for to be :
And with his holy word ſubdude
the people vnto me.

47 And from my foe delivered me,
and ſet me higher then thoſe :
That cruell and vngodly were,
and vp againſt me roſe :
48 And for this cauſe, O Lord my God,
to thee give thanks I ſhall :
And ſing our praiſes to thy name,
among the Gentiles all.
49 Thou gaveſt great proſperity,
vnto the King I ſay :
To David thine anoynted King,
and to his ſeede for aye.

Cœli enarrant. Pſal. xix. T. S.

Hee mooveth the faithfull to glorifie God by the vvorkmanſhip, proportion, and ornaments of the heavens, and by the lavv vvherein God is revealed familiarly to his choſen people.

Sing this as the 14 Pſalme.

THe heavens and the firmament,
doe wondrouſly declare :
Thy glory of God omnipotent,
his workes and what they are.
2 The wondrous works of God appeare,
by every dayes ſucceſſe :
The nights likewiſe which their race runne,
the ſelfe ſame thing expreſſe.
3 There is no language, tongue or ſpeech,
where their ſound is not heard :
In all the earth and coaſtes thereof,
their knowledge is conferd.
4 In them the Lord made for the ſunne,
a place of great renowne :
Who like a bridegroome readie trimd,
doth from his chamber come.

5 And as a valiant champion,
who for to get a priſe :
With ioy doth haſte to take in hand,
ſome noble enterpriſe.
6 And all the skie from end to end,
he compaſſeth about :
Nothing can hide it from his heate,
but he will finde it out.

7 How perfect is the law of God,
how is his covenant ſure ?
Converting ſoules and making wiſe
the ſimple and obſcure.
8 Juſt are the Lords commandements,
and glad both heart and minde :
His precepts pure and giveth light
to eyes that be full blinde.

9 The feare of God is excellent,
and doth endure for ever :
The iudgements of the Lord are true,
and righteous altogether.
10 And more to be imbrac'd alwayes,
then fined gold I ſay :
The hony and the hony combe,
are not ſo ſweete as they.

11 By them thy ſervant is forwarn'd,
to have God in regard,
And in performance of the ſame,
there ſhalbe great reward.
12 But Lord what earthly man doth know
the errours of this life :
Then cleanſe my ſoule from ſecret ſinnes,
which are in me moſt rife.

13 And keepe me that preſumptuous ſinnes,
prevaile not over me :
And then ſhall I be innocent
and great offences flee.
14 Accept my mouth and eke my heart,
my words and thoughts each one :
For my redeemer and my ſtrength,
O Lord thou art alone.

Exaudi te Deus. Pſal. xx. T. S.

The people pray to God to heare their King, and receiue his ſacrifice, vvhich hee offered before he vvent to battell againſt the Ammonites declaring that the heathen put their truſt in horſes, but they truſt onely in his Name : vvherefore the other ſhall fall, but the King and his people ſhall ſtand.

Sing this as the 14 Pſalme.

IN trouble and aduerſitie,
the Lord God heare thee ſtill :
The maieſtie of Iacobs God,
defend thee from all ill.
2 And ſend thee from his holy place
his helpe at every need :
And ſo in Sion eſtabliſh thee,
and make thee ſtrong indeed.

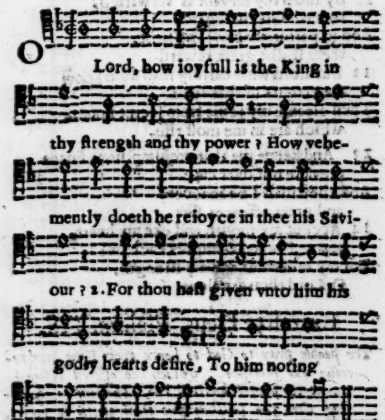
3 Remembring well the ſacrifice,
that now to him is done,
And to receive right thankefully
thy burnt offrings each one:
4 According to thy hearts deſire,
the Lord grant vnto thee:
And all thy counſell and device
full well performe may he.

5 We ſhall reioyce when thou vs ſaveſt,
and our banners diſplay:
Vnto the Lord which thy requeſts
fulfilled hath alway.
6 The Lord will his anoynted ſave,
I know well by his grace
And ſend him health by his right hand,
out of his holy place.

7 In chariots ſome put confidence,
and ſome in horſes truſt:
But we remember God our Lord,
that keepeth promiſe iuſt.
8 They fall downe flat, but we doe riſe,
and ſtand vp ſtedfaſtly:
Now ſave and helpe vs Lord and king,
on thee when wee doe crie.

Domine in virtute. Pſal. xxj. T. S.

David in the perſon of the people praiſed God for the victory given them againſt the Syrians and Ammonites, 2. Sam. 21. when hee was crowned with the crowne of the king of Ammon, 2. Sam. 12. and indued with the manifold bleſſings of God.



3 Thou didſt prevent him with thy gifts,
and bleſſings manifold:
And thou haſt ſet vpon his head
a crowne of perfect gold.
4 And when he asked life of thee,
thereof thou mad'ſt him ſure,
To have long life, yea ſuch a life,
as ever ſhould endure.

5 Great is his glory by thy helpe,
thy benefits and aide:
Great worſhip and great honour both,
thou haſt vpon him laid:
6 Thou ſhalt give him felicity,
that never ſhall decay:
And with thy cheerefull countenance,
wilt comfort him alway.

7 For why? the king doth ſtrongly truſt
in God for to prevaile:
Therefore his goodneſſe and his grace,
will not that he ſhall quaile:
8 But let thine enemies feele thy force,
and thoſe that thee withſtand:
Finde out thy foes, and let them feele,
the power of thy right hand.

9 And like an Oven burne them Lord
in fiery flame and fume:
Thine angor ſhall deſtroy them all,
and fire ſhall them conſume.
10 And thou wilt root out of the earth,
their fruit that ſhould encreaſe,
And from the number of thy folke,
their ſeede ſhall end and ceaſe.

11 For why? much miſchiefe they doe muſe,
againſt thy holy name:
Yet did they faile, and had no power,
for to performe the ſame.
12 But as a marke thou ſhalt them ſet,
in a moſt open place:
And charge the bow-ſtrings readily
againſt thine enemies face.

13 Be thou exalted Lord therefore,
in thy ſtrength every houre:
So ſhall we ſing right ſolemnely,
praiſing thy might and power.

Deus Deus meus. Pſal. xxij. T. S.

David complaineth of his deſperate extremities, and declareth wherby hee recovereth himſelfe from temptation. Vnder his perſon Chriſt is figured.

Sing this as the 21 Pſalme.

O God, my God wherefore doeſt thou
forſake my vtterly?
And helpeſt not when I doe make,
my great complaint and crie?
2 To thee my God even all day long,
I doe both crie and call:
I ceaſe not all the night and yet
thou heareſt not at all.

3 Even thou that in thy ſanctuary,
and holy place doeſt dwell:
Thou art the comfort and the ioy,
and glory of Iſrael.
4 And he in whom our fathers old,
had all their hope for ever,
And when they put their truſt in thee,
ſo didſt thou them deliver.

5 They were delivered ever when
they called on thy name:
And for the faith they had in thee,
they were not put to ſhame.
6 But now I am become a worme,
more like then any man:
An out caſt whom the people ſcorne,
with all the ſpight they can.

7 And me deſpiſe as they behold
mewaking on the way:

They

They grin, they mow, they nod their heads,
and in this wiſe they ſay;
8 This man did glory in the Lord,
his favour and his love:
Let him redeeme and help him now,
his power if he will prove.

9 But Lord, out of me mothers wombe
I came by thy beheſt:
Thou didſt preſerve me ſtill in hope,
while I did ſucke her breſt.
10 I was committed from my birth,
with thee to have aboad:
Since I was in my mothers wombe:
thou haſt beene ever my God.

The ſecond part.

11 Then Lord depart not now from mee,
in this my wretched griefe:
Since I have none to be my helpe,
my ſuccour and reliefe.
12 So many buls doe compaſſe mee,
that be full ſtrong of head:
Yea, buls ſo fat, as though they had
in Baſen field beene fed.

13 They gape vpon mee greedily,
as though they would me ſlay:
Much like a lyon roaring out,
and ramping for his prey.
14 But I drop downe as water ſhed,
my ioynts in ſunder breake:
15 My heart doth in my body melt
like waxe againſt the heate.

16 And like a potſheard drieth my ſtrength,
my tongue it cleaveth faſt
Vnto my iawes, and I am brought
to duſt of death at laſt.
17 And many dogs doe compaſſe me,
and wicked counſell eke
Conſpire againſt me curſedly,
they pierce my hands and feete.

18 I was tormented, ſo that I
might all my bones have told:
Yet ſtill vpon mee did they looke,
and ſtill they mee behold:
19 My garments they divided eke
in parts among them all:
And for my coat they did caſt lots,
to whom it might befall.

20 Therefore I pray thee be not farre
from me at my great neede:
But rather ſith thou art my ſtrength,
to help mee Lord make ſpeede.
21 And from the ſword Lord ſave my ſoule
by thy might and thy power:
And keepe my ſoule, thy dearling deare
from dogs that would devoure.

22 And from the Lyons mouth that would
me all in ſunder ſhiver:
And from the hornes of Vnicornes
Lord ſafely mee deliver.
23 And I ſhall to my brethren all
thy maieſty record:
And in thy Church ſhall praiſe the name
of thee the living Lord.

The third part.

24 All yee that feare him praiſe the Lord,
thou Iacob honour him:
And all yee houſe of Iſrael,
with reverence worſhip him.
25 For he deſpiſeth not the poore,
he turneth not away:
His contenance when they doe call,
but graunteth to their crie.

26 Among the flocke that feare the Lord,
I will therefore proclaime
Thy praiſe and keepe thy promiſe made
for ſetting forth thy name.
27 The poore ſhall eate and be ſuffic'd,
and thoſe that doe their dever
To know the Lord and praiſe his name,
their hearts ſhall live for ever.

28 All coaſts of earth ſhall praiſe the Lord,
and turne to him for grace:
The heathen folke ſhall worſhip him
before his bleſſed face.
29 The kingdome of the heathen folke,
the Lord ſhall have therefore:
And he ſhall be their governour,
and king for evermore.

30 The rich men of his goodly gifts
ſhall feede and taſte alſo:
And in his preſence worſhip him,
and bow their knees full low.
31 And all that ſhall goe downe to duſt,
of life by him muſt taſte:
My ſeede ſhall ſerve and praiſe the Lord,
while any word ſhall laſte.

32 My ſeede ſhall plainely ſhew to them
that ſhall be borne hereafter,
His iuſtice and his righteouſneſſe,
and all his workes of wonder.

Dominus regit. Pſalm xxiij. W. W.

David having tryed Gods manifold mercies divers times, gathered aſſurance that God will continue his goodneſſe for ever.

Sing this as the 21 Pſalme.

THe Lord is onely my ſupport,
and he that doth mee feede:
How can I then lacke any thing
whereof I ſtand in neede?
2 How doth mee fold in coates moſt faſe:
the tender graſſe faſt by:
And after drives mee to to the ſtreames,
that runne moſt pleaſantly.

3 And when I feele my ſelfe neere loſt,
then doth he mee home take,
Conducting mee in the right paths,
even for his owne name ſake.
4 And though I were even at deaths doore,
yet would I feare none ill:
For with thy rod and ſheepheards crooke
I am comforted ſtill.

5 Thou haſt my table richly deckt
in deſpight of my foe:
Thou haſt my head with balme refreſht,
my cup doth overflow.
6 And finally while breath doth laſt,
Thy grace ſhall me defend:
And in the houſe of God will I
my life for ever ſpend.

Another of the ſame by Th. Stern.

Sing this as the 21 Pſalme.

MY ſhepheard is the living Lord,
nothing therefore I neede:
In paſtures faire, with waters calme
he ſets me for to feede.

2 He did convert and glad my ſoule,
and brought my minde in frame:
To walke in paths of righteouſneſſe,
for his moſt holy name.

3 Yea, though I walke in valle of death,
yet will I feare none ill:
The rod, thy ſtaffe doth comfort me,
and thou art with me ſtill.

4 And in the preſence of my foes,
my table thou ſhalt ſpread:
Thou ſhalt, O Lord, fill full my cup,
and eke anoynt my head.

5 Through all my life thy favour is
ſo frankely ſhewed to me:
That in thy houſe for evermore
my dwelling place ſhall be.

Domini eſt terra. Pſam xxiiij. I. H.

The grace of God being now uttered in the temple more glorious then before in the tabernacle, David with exclamation, ſetteth forth the honour thereof, moving the conſideration of the eternall manſions prepared in heaven, whereof this was a figure.

Sing this as the 21 Pſalme.

THE earth is all the Lords, with all
her ſtore and furniture:
Yea, his is all the world, and all
that therein doth enquire.

2 For he hath faſtly founded it,
above the ſea to ſtand:
And laid alow the liquid flouds,
to flow beneath the land.

3 For who is he, O Lord, that ſhall
aſcend into thy hill?
And paſſe into thy holy place,
there to continue ſtill?

4 Whoſe hands are harmeleſſe, and whoſe heart,
no ſpot there doth defile:
His ſoule not ſet on vanitie,
who hath no ſworne to guile.

5 Him that is ſuch a one, the Lord
ſhall place in bleſſefull plight:
And God his God and Saviour,
ſhall yeeld to him his right.

6 This is the brood of travellers,
in ſeeking of his grace:
As Iaakob did the Iſraelites,
in that time of his race.

7 Yee Princes open your gates, ſtand open
the everlaſting gate:
For there ſhall enter in thereby
the king of glorious ſtate.

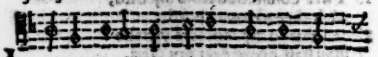
8 What is the king of glorious ſtate?
the ſtrong and mightie Lord:
The mightie Lord in battell ſtout,
and tryall of the ſword.

9 Yee Princes open your gates, ſtand open
the everlaſting gate:
For there ſhall enter in thereby
the King of glorious ſtate.

10 What is the King of glorious ſtate?
the Lord of hoaſts he is:
The kingdome and the royalty
of glorious ſtate is his.

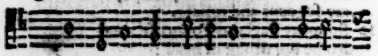
Ad te Domine. Pſal. xxv. T. S.

David grieved at his ſinne and malicious enemies, moſt fervently prayeth forgiveneſſe, eſpecially of ſuch ſinnes as he committed in his youth.



I Lift mine heart to thee, my God and

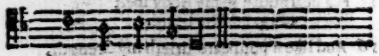
guide moſt juſt. Now ſuffer me to take no



ſhame, for in thee doe I truſt. Let not my

foes reioyce, nor make a ſcorne of mee:

And let them not be overthrowne, that



put their truſt in thee.

3 But ſhame ſhall them befall,
which harme them wrongfully:
Therefore thy paths and thy right wayes
vnto me Lord deſcry.
Direct me in thy trueth,
and teach me I thee pray:
Thou art my God and Saviour
on thee I waite alway.

5 Thy mercies manifold
I pray thee Lord remember:
And eke thy pitie plentifull,
for they have beene for ever.
6 Remember not the faults,
and frailty of my youth:
Remember not how ignorant
I have beene of thy truth.

Nor after my deſerts
let mee thy mercy finde:
But of thine owne benignitie
Lord have mee in thy minde.
7 His mercie is full ſweet,
his trueth a perfect guide:
Therefore the Lord will ſinners teach
and ſuch as goe aſide.

8 The humble he will teach
his precepts for to keepe:
He will direct in all his wayes
the lowly and the meeke.
9 For all the wayes of God
are trueth and mercie both,
To them that keepe his teſtament,
the witneſſe of his troth.

The ſecond part.

10 Now for thy holy Name,
O Lord I thee intreat:
To grant me pardon for my ſinne,
for it is wondrous great.
11 Who ſo doth feare the Lord,
the Lord doth him direct:
To leade his life in ſuch away,
as he doth beſt accept.

12 His ſoule ſhall euermore,
in goodneſſe dwell and ſtand:
His ſeede and his poſterity,
inherit ſhall the land.
13 All thoſe that feare the Lord,
know his ſecret intent:
And vnto them he doth declare,
his Will and Teſtament.

14 Mine eyes and eke my heart,
to him I will aduance:
That pluckt my feet out of the ſnare,
of ſinne and ignorance:
15 With mercie me behold,
to thee I make my mone:
For I am poore and deſolate,
and comfortleſſe alone.

16 The troubles of my heart,
are multiplied indeed:
Bring me out of this miſerie,
neceſſitie and need.
17 Behold my pouertie,
mine anguiſh and my plaine;
Remit my ſinne and mine offence,
and make me cleane againe.

18 O Lord, behold my foes,
how they doe ſtill increaſe:
Purſuing me with deadly hate,
that faine would liue in peace.
19 Preſerue and keepe my ſoule,
and eke deliuer me:
And let me not be ouerthrowne,
becauſe I truſt in thee.

20 Let my ſimple pureneſſe,
me from mine enemies ſhend,
Becauſe I looke as one of thine,
that thou ſhouldſt me defend:
21 Deliuer Lord thy folke,
and ſend them ſome reliefe:
I meane thy choſen Iſrael,
from all their paine and griefe.

Iudica me Dom. Pſal. xxvj. I. H.

David iniuriouſly oppreſſed and helpleſſe, yet aſſured of his integrity to Saul, calleth God to defend him cauſeleſſe afflicted. then he deſireth to be in the company of the faithfull in the congregation of God, vvhen he vvas baniſhed by Saul, promiſing godly life, open praiſes, thankeſgiuing and ſacrifice for his deliuerance.

Sing this as the 14 *Pſalme.*

1 LOrd be my iudge, and thou ſhalt ſee,
my pathes be right and plaine:
I truſt in God, and hope that he,
will ſtrength me to remaine.
2 Proone me my God I thee deſire,
my wayes to ſearch and trie:
As men doe proone their gold with fire,
my reines and hart. triple,
3 Thy goodneſſe laid before my face,
I durſt behold alwayes:
For of thy truth I tread the trace,
and will doe all my dayes.
4 I doe not luſt to haunt or vſe,
with men whoſe deeds are vaine:
To come in houſe I doe refuſe,
with the deceitfull traine.

5 I much abhorre the wicked ſort,
their deeds I doe deſpiſe:
I doe not once to them reſort,
that hurtfull things deuiſe.
6 My hands I waſh and doe proceede
in works to walke vpright,
Then to thine altar I make ſpeed,
to offer their in ſight.

7 That I may ſpeake and preach the praiſe,
that doth belong to thee:
And ſo declare how wondrous wayes,
thou haſt beene good to me.
8 O Lord, thy houſe I lone moſt deare,
to me it doth excell:
I haue delight and would be neere,
whereas thy grace doth dwell.

9 O ſhut not vp, my ſoule with them,
in ſinne that take their fill:
Nor yet my life among thoſe men,
that ſeeke much blood to ſpill.
10 Whoſe hands are heapt with craft and guile
their lips thereof are full,
And their right hand with wrench and wile
for brides doth pluck and pull.

11 But I in righteouſneſſe intend,
my time and dayes to ſerue:
Haue mercy Lord and me defend,
ſo that I doe not ſwarue.
12 My foot it ſtaid for all aſſayes,
it ſtandeth well and right:
Wherefore to God will I giue prayſe,
in all the peoples ſight.

Dominus illum. Pſal. xxvij. I. H.

David deliuered from great perill, giueth thankes, vvherein vvee ſee his conſtant faith againſt the aſſault of all enemies, and the end vvhy he deſireth to liue, and to be deliuered: Then he exhorteth to faith, and to attend vpon the Lord.

Sing this as the 18 *Pſalme.*

1 THe Lord is both my health and ſight,
ſhall man make me diſmaid?
Sith God doth giue me ſtrength and might,
Why ſhould I be afraid?
2 While that my foes with all their ſtrength
begin with me to braule:
And thinke to eate me vp, at length
themſelues haue caught the fall.

3 Though they in campe againſt me lie,
my heart is not afraid,
In batell pight if they will trie,
I truſt in God for aid.
4 One thing of God I doe require,
that he will not denie:
For which I pray and will deſire,
till he to me apply.

5 That I within his holy place,
my life throughout may dwell:

To ſee the beauty of his face.
and view his temple well:
6 In time of dread he ſhall me hide,
within his place moſt pure,
And keepe me ſecret by his ſide,
as on a rocke moſt ſure.

7 At length I know the Lords good grace,
ſhall make me ſtrong and ſtout:
My foes to foile and cleane deface,
that compaſſe me about.
8 Therefore within his houſe will I,
giue ſacrifice of praiſe:
With Pſalmes and Songs I will apply,
to laud the Lord allwayes.

The ſecond part.

9 Lord heare the voyce of my requeſt,
for which to thee I call:
Haue mercy Lord on me oppreſt,
and ſend me helpe withall.
10 My heart doth knowledge vnto thee,
I ſue to haue thy grace:
Then ſeeke my face lay'ſt thou to me,
Lord I will ſeeke thy face.

11 In wrath turne not thy face away,
nor ſuffer me to ſlide:
Thou art my helpe ſtill to this day,
be ſtill my God and guide.
12 My parents both their ſonne forſooke,
and caſt me off at large:
And then the Lord himſelfe yet tooke,
of me the care and charge.

13 Teach me, O Lord, the way to thee,
and lead me on forth right:
For feare of ſuch as watch for me,
to trap me if they might.
14 Doe not betake me to the will,
of them that be my foes:
For they ſurmiſe againſt me ſtill,
falſe witneſſe to deſpoſe.
15 My heart would faint but that in me
this hope is fixed faſt,
The Lord Gods good grace ſhall it ſee,
in life that aye ſhall laſt.
16 Truſt ſtill in God whoſe whole thou art,
his will abide thou muſt:
And he ſhall eaſe and ſtrength thy heart,
if thou in him doe truſt.

Ad te Domine. Pſal. xxviij. T. S.

Being in feare and perſuaneſſe to ſee God diſhonoured by wicked men, hee crieth for vengeance againſt them, and beeing aſſured that God hath heard him, he commendeth all the faithfull to his tuition.

Sing this as the 21 Pſalme.

THou art, O Lord, my ſtrenth and ſtay,
the ſuccour which I craue:
Neglect me not leaſt I be like
to them that goe to graue.
2 The voyce of thy ſuppliant heare,
that vnto thee doth crie,
When I lift vp my hands vnto
thy holy Arke moſt hie.
3 Repute me not among the ſort,
of wicked and peruert:
That ſpeake right faire vnto their friends,
and thinke full ill in heart.
4 According to their handy worke,
as they deſerue indeed:
And after their inuentions,
let them receiue their meed.
5 For they regard nothing Gods word,
his law, ne yet his lore:
Therefore he will them and their ſeed,
deſtroy for euermore.
6 To render thankes vnto the Lord,
how great a cauſe haue I?
My voyce, my prayer and my complaint,
that heard ſo willingly.

7 He is my ſhield and fortitude,
my buckler in diſtreſſe,
My hope, my health, my hearts reliefe,
my ſong ſhall him confeſſe.
8 He is our ſtrength and our defence,
our enemies to reſiſt:
The health and the ſaluation,
of his elect by Chriſt.

9 Thy people and thy heritage,
Lord bleſſe, guide, and preſerue:
Increaſe them Lord and rule their hearts,
that they may neuer ſwerue.

Afferte Domino. Pſal. xxix. T. S.

David exhorteth Princes, (vvho for the moſt part thinke there is no God) at the leaſt to feare him, for the thunders and tempeſts, for feare vvherof all creatures tremble. And albeit it threatneth ſinners, yet it moueth his to praiſe his name.

Sing this as the 30 Pſalme.

GIue to the Lord ye Potentates,
ye rulers of the world,
Giue ye all prayſe honour and ſtrength,
vnto the liuing Lord.
2 Giue honour to his holy name,
and honour him alone:
Worſhip him in his maieſtie,
within his holy throne.

3 His voyce doth rule the waters all,
euen as himſelfe doth pleaſe,
He doth prepare the thunder-claps,
and gouernes all the ſeas.
4 The voyce of God is of great force,
And wondrous excellent:
It is moſt mightie in effect,
and moſt magnificent.

5 The voyce of God doth rend and breake,
the Cedar trees ſo long:
The Cedar trees of Lebanus,
which are moſt high and ſtrong.
6 And makes them leape like as a calfe,
or els the Vnicorne:
7 Not onely trees but mountaines great,
whereon the trees are borne.

8 His voyce diuides the flames of fire,
and ſhakes the wilderneſſe:
It makes the deſart quake for feare,
that called is Cades.
9 It makes the hindes for feare to calue,
and makes the couert plaine:
Then in his temple euery man,
his glory doth proclaime.
10 The Lord was ſet aboue the flouds,
ruling the raging ſea:
So ſhall he reigne as Lord and King,
for euer and for aye.
11 The Lord will giue his people power,
in vertue to encreaſe:

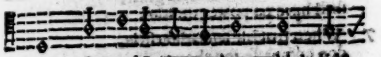
The

The Lord will bleſſe his choſen folke,
with euerlaſting peace.

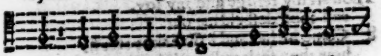
Exaltabo te Domine. Pſal. xxx. T.S.

When David ſhould dedicate his houſe to the Lord, he fell extreeme ſicke, vvithout all hope of life, and therefore after recouery he thanketh God, exhorting others to doe the like, and to learne by him that God is rather mercifull then ſeuere towards his, alſo that aduerſity is ſodaine: Then he prayeth and promiſeth to prayſe God for euer.

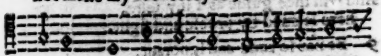
A Ll laud and prayſe with heart and



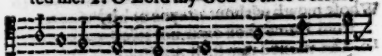
voyce, O Lord I giue to thee: which didſt



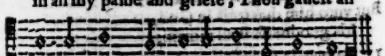
not make my foes reioyce, but haſt exal-



ted me. 2. O Lord my God to thee I cride,



in all my paine and griefe, Thou gaueſt an



eare and didſt prouide to eaſe me with reliefe.

3 Of thy good will thou haſt cal'd back
my ſoule, from hell to ſaue:
Thou didſt reuiue when ſtrength did lacke:
and kep'ſt me from the graue.
4 Sing prayſe ye Saints that prooue and ſee
the goodnes of the Lord,
In memory of his maieſtie,
reioyce with one accord.

5 For why? his anger but a ſpace
doth laſt and ſlacke againe:
But in his fauour and his grace,
alwaies doth life remaine.
Though gripes of griefe and pangs full ſore
ſhall lodge with vs all night:
The Lord, to ioy ſhall vs reſtore,
before the day be light.
6 When I enioy'd this world at will,
thus would I boaſt and ſay:
Tuſh, I am ſure to feele none ill,
this wealth ſhall not decay.
7 For thou, O Lord, of thy good grace,
haſt ſent me ſtrength and aid:
But when thou turn'dſt away thy face,
my minde was ſore diſmaid.
8 Wherefore againe yet did I crie,
to thee, O Lord of might:
My God with plaints I did apply,
and prayed both day and night.
9 What gaine is in my blood, ſayd I,
if death deſtroy my dayes?
Doth duſt declare thy maieſtie?
or yet thy trueth doth prayſe?
10 Wherefore my God ſome pitty take,
O Lord I thee deſire:
Doe not this ſimple ſoule forſake;
of helpe I thee require.
11 Then didſt thou turne my griefe and woe
into a cherefull voice:
The mourning weed thou tookſt me fro,
and mad'ſt me to reioyce.
12 Wherefore my ſoule inceſſantly,
ſhall ſing vnto thy prayſe,
My Lord my God, to thee will I,
giue laud and thankes alwaies.

In te Domin. ſperavi. Pſ. xxxj. T.S.

David deliuered from great danger, ſhevveth firſt vvhat meditations hee had by the power of faith, vvhen death vvas before his eyes, and hovv the fauour of God is alvvaies ready to thoſe that feare him. He exhorteth the faithfull to truſt in God, becauſe he preſerueth them.

Sing this as the 18 Pſalme.

O Lord, I put my truſt in thee,
let nothing worke me ſhame,
As thou art iuſt deliuer me,
and ſet me quite from blame.
2 Heare my, O Lord, and that anone,
to helpe me make good ſpeed.
Be thou my rocke and houſe of ſtone,
my fence in time of need.
3 For why? as ſtones thy ſtrength is tride,
thou art my forth and tower:
For thy names ſake be thou my guide,
and lead me in thy power.
4 Plucke foorth my feet out of the ſnare,
which they for me haue laid:
Thou art my ſtrength, and all my care
is for thy might and aid.
5 Into thy hands Lord I commit
my ſpirit which is thy due.
For why? thou haſt redeemed it,
O Lord my God moſt true.
6 I hate ſuch folke as will not part,
from things to be abhord:
When they on trifles ſet their heart,
my truſt is in the Lord.
7 For I will in thy mercy ioy,
I ſee it doth excell:
Thou ſeeſt when ought would me annoy,
and knoweſt my ſoule full well.
8 Thou haſt not left me in their hand,
that would me ouercharge:
But thou haſt ſet me out of band,
to walke abroad at large.

The ſecond part.

9 Great griefe, O Lord, doth me aſſaile,
ſomme pitty on me take:
Mine eyes waxe dimme, my ſight doth faile,
my wombe for woe doth ake:
10 My life is worne with griefe and paine,
my yeeres in woe are paſt.
My ſtrength is gone and through diſdaine,
my bones corrupt and waſt.
11 Among my foes I am a ſcorne,
my friends are all diſmaid;
My neighbours and my kinſmen borne,
to ſee mee are afraid.
12 As men once dead are out of minde,
ſo am I now forgot:
As ſmall effect in me they finde,
as in a broken pot.

13 I heard the brages of all the rout,
their threats my minde did fray:
How they conſpir'd, and went about,
to take my life away.
14 But Lord I truſt in thee for aide,
not to be ouerrod:
For I confeſſe and ſtill haue ſayd,
thou art my Lord my God.

15 The length of all my life and age,
O Lord is in thy hand:
Defend me from the wrath and rage,
of them that me withſtand.
16 To me thy ſeruant Lord expreſſe,
and ſhew thy ioyfull face:
And ſaue me Lord for thy goodneſſe,
thy mercy and thy grace.

The third part.

17 Lord let me not be put to blame,
for that on thee I call,
But let the wicked beare their ſhame,
and in the graue to fall.
18 O Lord, make dumbe their lipps out right,
which are addict to lies,
And cruelly with pride and ſpight
againſt the juſt deviſe.

19 O how great good haſt thou in ſtore,
laid vp full ſafe for them,
That feare and truſt in thee therefore,
before the ſounes of men.
20 Thy preſence ſhall them fence and guide
from all proud brags and wrongs:
Within thy place thou ſhalt them hide,
from all the ſtrife of tongues.

21 Thanks to the Lord that hath declar'd,
on me his grace ſo farre:
Me to defend with watch and ward,
as in a towne of warre.
22 This did I ſay both day and night,
when I was ſore oppreſt:
Loe I was cleane caſt out of ſight,
yet heardſt thou my requeſt.

23 Ye Saints love ye the Lord I ſay,
the faithfull he doth guide:
And to the proud he will repay,
according to their pride.
24 Be ſtrong and God ſhall ſtay your heart,
be bold and have a luſt:
For ſure the Lord will take your part,
ſith ye in him doe truſt.

Beati quorum. Pſal. xxxij. T.S.

David puniſhed with grieuous ſickneſs for his ſins, counteth them happy to whom God doth not impute their tranſgreſſions, and after that he had confeſſed his ſinnes and obtained pardon, he exhorteth the wicked men to liue godly, and the good to reioyce.

Sing this as the 30 Pſalme.

THe man is bleſt whoſe wickedneſſe,
the Lord hath cleane remitted,
And he whoſe ſinne and wretchednеſſe,
is hid and alſo couered.
2 And bleſt is he, to whom the Lord,
imputeth not his ſinne:
Which in his heart hath hid no guile,
nor fraud is found therein.

3 For whilſt that I kept cloſe my ſinne,
in ſilence and conſtraint:
My bones did weare and waſt away,
with daily mone and plaint.
4 For night and day thy hand on me,
ſo grieuous was and ſmart:
That all my blood and honours moiſt,
to drineſſe did convert.

5 I did therefore confeſſe my fault,
and all my ſinnes diſcover:
Then thou, O Lord, didſt me forgive,
and all my ſinnes paſſe over.
6 The humble man ſhall pray therefore,
and ſeeke thee in due time:
So that the flouds of waters great,
ſhall have no power on him.

7 When trouble and aduerſitie,
doe compaſſe me about:
Thou art my refuge and my ioy,
and thou doſt rid me out.
8 Come hither and I ſhall thee teach,
how thou ſhalt walke aright,
And will thee guide as I my ſelfe,
have learned by proofe and ſight.

9 Be not ſo rude and ignorant,
as is the horſe and moule:
Whoſe mouth without a reyne or bit,
from harme thou canſt not rule.
10 The wicked man ſhall manifold
ſorowes and griefe ſuſtaine:
But vnto him that truſt in God,
his goodneſſe ſhall remaine.

11 Be merrie therefore in the Lord,
ye iuſt lift vp your voyce:
And ye of pure and perfect heart,
be glad and eke reioyce.

Exultate iuſti. Pſal. xxxiij. T.S.

Hee exhorteth good men to prayſe God for creating and gouerning all things, and his faithfull promiſes, for ſcattering the counſell of the wicked, teaching that no creature preſerueth any man, but only his mercy.

Sing this as the 30 Pſalme.

YE righteous in the Lord reioyce,
it is a ſeemely ſight:
That vpright men with thankfull voyce,
ſhould praiſe the Lord of might.
2 Prayſe ye the Lord with harpe and ſong,
in Pſalmes and pleaſant things:
With Lute and inſtrument among,
that ſoundeth with ten ſtrings.
3 Sing to the Lord a ſong moſt new,
with courage giue him praiſe:
For why? his word is euer true,
his workes and all his waies.
4 To iudgement, equitie and right,
he hath a great good will,
And with his gifts he doth delight,
the earth throughout to fill.
5 For by the word of God alone,
the heauens all were wrought,
Their hoaſtes and power every one,
his breath to paſſe hath brought.
6 The waters great gathered hath he
on heapes within the ſhore,
And hid them in the depth to be,
as in a houſe of ſtore.

8 All men on earth, both leſſe and moſt,
feare God and keepe his Law:
Ye that inhabite in each coaſt,
dread him, and ſtand in awe.
9 What he commended wrought it was,
at once with preſent ſpeede:
What he doth will is brought to paſſe
with full effect indeede.

10 The counſels of the nations rude
the Lord doth bring to nought:
He doth defeate the multitude,
of their deviſe and thought.
11 But his decrees continue ſtill,
they never ſlacke nor ſwage:
The motions of his minde and will
take place in every age.

The ſecond part.

12 And bleſt are they to whom the Lord,
as God and guide is knowne:
Whom he doth chuſe of meere accord
to take them as his owne.
13 The Lord from heaven caſt his ſight
on men mortall by birth:
14 Conſidering from his ſeat of might
the dwellers on the earth.

15 The Lord I ſay, whoſe hand hath wrought
mans heart, and doth it frame:
For he alone doth know the thought
and working of the ſame.
16 A King that truſteth in his hoaſt
ſhall nought prevaile at length:
The man that of his might doth boaſt
ſhall faile for all his ſtrength.

17 The troopes of horſe men eke ſhall faile
their ſturdie ſteeds ſhall ſterve:
The ſtrength of horſe ſhall not prevaile
the rider to preſerve:
18 But loe the eyes of God intend,
and watch, to abide the iuſt:
With ſuch as feare him to offend,
and on his goodneſſe truſt.

19 That he of death and great diſtreſſe,
may ſet their ſoule from dread:
And if that dearth their land oppreſſe,
in hunger them to feede.
20 Wherefore our ſoules doe ſtill depend
on God our ſtrength and ſtay:
He is our ſhield, vs to defend,
and drive all darts away.

21 Our ſoule in God hath ioy and game,
reioycing in his might:
For why? in his moſt holy name
we hope and much delight.
22 Therefore let thy goodneſſe, O Lord,
ſtill preſent with vs be:
As we alwaies with one accord,
doe onely truſt in thee.

Benedicam Dom. Pſal. xxxiiij. T. S.

David having eſcaped Achis (1 Sam. 21) prayſeth God for his deliverance, giveth others example to truſt in God, to feare and ſerve him, who defendeth the godly with his Angels, and utterly deſtroyeth the wicked in their ſinnes.

Sing this at the 39 Pſalme.

I Will give laud and honour both
vnto the Lord alwaies:
And eke my mouth for evermore
ſhall ſpeake vnto his praiſe.
2 I doe delight to laud the Lord
in ſoule, and eke in voyce:
That humble men and mortified
my heare, and ſo reioyce.

3 Therefore ſee that ye magnifie,
with me the living Lord:
And let vs now exalt his name,
together with one accord.
4 For I my ſelfe beſought the Lord,
he anſwered me againe:
And me delivered incontinent
from all my feare and paine.

5 Who ſo they be that him behold,
ſhall ſee his light moſt cleare:
Their countenance ſhall not be daſht,
they needе it not to feare.
6 This ſillie wretch for ſome reliefe
vnto the Lord did call:
Who did him heare without delay,
and rid him out of thrall.

7 The Angel of the Lord doth pitch
his tents in every place:
To ſave all ſuch as feare the Lord,
that nothing them deface.
8 Taſte and conſider well therefore,
that God is good and iuſt:
O happy man that maketh him,
his onely ſtay and truſt.

9 Feare ye the Lord, ye holy ones,
above all earthly thing:
For they that feare the living Lord
are ſure to lacke nothing.
10 The Lions ſhalbe hunger-bit,
and pin'd with famine much:
But as for them that feare the Lord
no lacke ſhall be to ſuch.

The ſecond part.

11 Come neare therefore my children deare,
and to my words give eare:
I ſhall you teach the perfect way
how ye the Lord ſhould feare.
12 Who is the man that would live long
and lead a bleſſed life?
13 See thou refraine thy tongue and lips
from all deceit and ſtrife.

14 Turne backe thy face from doing ill
and doe the godly deed:
Inquire for peace and righteouſneſſe,
and follow it with ſpeed.
15 For why? the eyes of God above
vpon the iuſt are bent:
His eares likewiſe doe heare the plaint
of the poore innocent.

16 But he doth frowne and bend the browes,
vpon the wicked traine:
And cuts away the memory
that ſhould of them remaine.
17 But when the iuſt do call and cry,
the Lord doth heare them ſo:
That out of paine and miſerie
forthwith he lets them goe.
18 The Lord is kind, and ſtraight at hand,
to ſuch as be contrite:

Hee ſaves alſo the ſorrowfull,
the meeke and poore in ſpirit,
19 Full many be the miſeries
that righteous men doe ſuffer:
But out of all adverſities
the Lord doth them deliver.

20 The Lord doth ſo preſerve and keepe
his very bones alway,
That not ſo much as one of them
doth periſh of decay.
21 The ſinne ſhall ſlay the wicked man,
which he himſelfe hath wrought:
And ſuch as hate the righteous man
ſhall ſoone be brought to nought.

22 But they that ſerve the living Lord,
the Lord doth ſave them found:
And who that put their truſt in him,
nothing ſhall them confound.

Iudica me Domine. Pſal. xxxv. I.H.

Sauls flatterers perſecuted David, who prayeth for revenge, that his innocency may be declared, and that ſuch as take his part may reioyce, for which he promiſeth to magnifie Gods name all the dayes of his life.

Sing this as the humble ſute of a ſinner.

LOrd plead my cauſe againſt my foes,
confound their force and might:
Fight on my part againſt all thoſe
that ſeeke with me to fight.
2 Lay hand vpon the ſpeare and ſhield,
thy ſelfe in armour dreſſe:
Stand vp for me and fight the field,
to keepe me from diſtreſſe.

3 Gird on thy ſword, and ſtop the way,
mine enemies to withſtand:
That thou unto my ſoule maiſt ſay,
loe I thy helpe at hand.
4 Confound them with rebuke and blame,
that ſeeke my ſoule to ſpill:
Let them turne backe, and flie with ſhame,
that thinke to worke me ill.

5 Let them diperſe and flie abroad,
as winde doth drive the duſt:
And that the Angell of our God,
their might away may thruſt.
6 Let all their waies be void of light,
and ſlippery like to fall:
And ſend thine Angell with thy might,
to perſecute them all.

7 For why? without my fault they have
in ſecret ſet their gin:
And for no cauſe have digd a cave
to catch my ſoule therein.
8 When they thinke leaſt, and have no care,
O Lord deſtroy them all:
Let them be trapt in their owne ſnare,
and in their miſchiefe fall.

9 And let my ſoule, my heart, and voyce,
in God have ioy and welth:
That in the Lord I may reioyce,
and in his ſaving health.
10 And then my bones ſhall ſpeake and ſay,
my parts ſhall all agree:
O Lord, though they doe ſeeme full gay,
what man is like to thee?

The ſecond part.

11 Thou did'ſt defend the weake from them
that are both ſtout and ſtrong:
And rid the poore from wicked men,
the ſpoyle and doe them wrong.
12 My cruell foes againſt me riſe,
to witneſſe things vntrue:
And to accuſe me they deviſe,
of that I never knew.

13 Where I to them doe owe good will,
they quite me with diſdaine,
That they ſhould pay my good with ill,
my ſoule doth ſore complaine:
14 When they were ſicke I mourn'd therefore
and clad my ſelfe in ſack:
With faſting I did faint full ſore,
to pray I was not ſlack.

15 As they had bene my brethren deere,
I did my ſelfe behave:
As one that maketh wofull cheere,
about his mothers grave.
16 But they at my diſeaſe did ioy,
and gather on a rout:
Yea abiect ſlaves at me did toy,
with mockes and cheekes full ſtout.

17 The belly gods and flattering traine,
that all good things deride:
At me doe grin with great diſdaine,
and pluck their mouths aſide.
18 Lord when wilt thou amend this geare,
why doeſt thou ſtay and panſe?
O rid my ſoule mine onely deare,
out of theſe Lyons clawes.

19 And then I will give thankes to thee,
before thy Church alwaies:
And whereas moſt of people be,
there will I ſhew thy praiſe.
20 Let not my foes prevaile on me,
which hate me for no fault:
Nor yet to winke or turne their eye,
that cauſleſſe me aſſault.

The third part.

21 Of peace no word they thinke or ſay,
Their talke is all vntrue:
They ſtill conſult, and would betray
all thoſe that peace enſue.
22 With open mouthes they runne at mee,
they gape, they laugh, they ſteere:
Well, well, ſay they, our eye doth ſee
the thing that wee deſire.

23 But Lord thou ſeeſt what waies they take
ceaſe not this geare to mend:
Be not farre off nor me forſake,
as men that faile their friend.
24 Awake, ariſe, and ſtirre abroad,
defend me in my right:
Revenge my cauſe, my Lord, my God,
and aide me with thy might.

25 According to thy righteouſneſſe,
my Lord God ſet me free:
And let them not their pride expreſſe,
nor triumph over mee.
26 Let not their hearts reioyce and crie,
there, there, this geare goes trim:
Nor give them cauſe to ſay on high,
we have our will on him.

27 Con-

27 Confound them with rebuke and ſhame,
that ioy when I doe mourne:
And pay them home with ſpite and blame,
that brag at me with ſcorne.
28 Let them be glad and eke reioyce,
which love mine vpright way.
And they all times with heart and voice,
ſhall prayſe the Lord and ſay:

29 Great is the Lord and doth excell,
for why? he doth delight
To ſee his ſervants proſper well,
that is his pleaſant ſight.
30 Wherefore my tongue I will apply,
thy righteouſneſſe to prayſe:
Vnto the Lord my God will I,
ſing laud and thankes alwaies.

Dixit injuſtus. Pſal. xxxvj. I. H.

David vexed by the vvicked, complaineth of their malice, but conſidering Gods great mercy to all creatures, ſpecially towards his children, by faith thereof, he is comforted and aſſured of his deliverance.

Sing this as the humble ſuite of a ſinner.

THE wicked with his workes vniuſt,
doth thus perſwade his heart,
That of the Lord he hath no truſt,
his feare is ſet a part.
2 Yet doth he ioy in his eſtate,
to walke as he began:
So long till he deſerve the hate,
of God and eke of man.

3 His words are wicked, vile and naught,
his tongue no trueth doth tell,
Yet at no hand will he be taught,
which way he may doe well.
4 When he ſhould ſleepe then doth he muſe
his miſchiefe to fulfill:
No wicked waies doth he refuſe,
nor nothing that is ill.

5 But Lord thy goodneſſe doth aſcend,
above the heavens high:
So doth thy trueth it ſelfe extend,
vnto the cloudy skie.
6 Much more then hills ſo hie and ſteepe,
thy iuſtice is expreſt:
Thy iudgements like to ſeas moſt deepe,
thou ſaveſt both man and beaſt.

7 Thy mercy is above all things,
O God, it doth excell:
In truſt whereof as in thy wings,
the ſonnes of men ſhall dwell.
8 Within thy houſe they ſhallbe feed,
with plenty at their will:
Of all delights they ſhallbe ſped,
and take thereof their fill.

9 For why? the well of life ſo pure,
doth overflow from thee:
And in thy light we are full ſure,
the laſting light to ſee.
10 From ſuch as thee deſire to know,
let not thy grace depart,
Thy righteouſneſſe declare and ſhew,
to men of vpright heart.

11 Let not the proud on me prevaile
O Lord, of thy good grace:
Nor let the wicked mee aſſayle,
to throw mee out of place.
12 But they in their diviſe ſhall fall,
that wicked workes maintaine:
They ſhall be overthrowne withall,
and never riſe againe.

Noli æmulari. Pſal. xxxvij. W. W.

Becauſe the godly ſhould not be daunted to ſee vvicked men proſper, David ſhevveth that all things ſhalbe granted even vvith hearts deſire, to them that love and feare God: but the vvicked albeit they flouriſh for a time, ſhall at length periſh.

Sing this as the 23 Pſalme.

GRudge not to ſee the wicked men
in wealth to flouriſh ſtill:
Nor yet enuie ſuch as to ill
have bent and ſet their will.
2 For as greene graſſe and flouriſhing herbs
are cut and wither away:
So ſhall their great proſperity,
ſoone paſſe fade and decay.

3 Truſt thou therefore in God alone,
to doe well give thy minde:
So ſhalt thou have the land as thine,
and there ſure foot ſhalt finde.
5 In God ſet all thy hearts delight,
and looke what thou wouldeſt have,
Or elſe canſt wiſh in all the world,
thou needſt it not to crave.

5 Caſt both thy ſelfe and thine affaires,
on God with perfect truſt:
And thou ſhalt ſee with patience,
the effects both ſure and iuſt.
6 Thy perfect life and godly name,
he will cleare as the light:
So that the Sunne even at none dayes,
ſhall not ſhine halfe ſo bright.

7 Be ſtill therefore and ſtedfaſtly,
on God ſee thou waite them,
Not ſhrinking for the proſperous ſtate,
of lewed and wicked men:
8 Shake of deſpight, enuie and hate,
at leaſt in any wiſe,
Their wicked ſteps avoid and flie,
and follow not their guiſe.
9 For every wicked man will God
deſtroy both more and leſſe:
But ſuch as truſt in God are ſure,
the land for to poſſeſſe.
10 Watch but a while and thou ſhalt ſee
no more the wicked traine:
No not ſo much as houſe or place,
where once they did remaine.

The ſecond part.

11 But mercifull and humble men,
enioy ſhall ſea and land:
In reſt and peace they ſhall reioyce,
for nought ſhall them withſtand:
12 The lewd men and malicious,
againſt the iuſt conſpire:
They gnaſh their teeth at him as men
Which doe his bane deſire.

13 But while that lewd men thus doe thinke,
the Lord laughes them to ſcorne.
For why? he ſeeth their terme approach,
when they ſhall ſigh and mourne:

14 The wicked have their ſword out drawne,
their bow eke have they bent:
To overthrowe and kill the poore,
as they the right way went.

15 But the ſame ſword ſhall pierce their harts
which was to kill the iuſt:
Likewiſe the bow ſhall breake in ſhivers,
wherein they put their truſt.

16 Doubtleſſe the iuſt mans poore eſtate,
is better a great deale more,
Then all theſe lewd and worldly mens,
rich pompe and heaped ſtore.

17 For tho their power never ſo ſtrong,
God will it overthrow:
Where contrary he doth preſerve
the humble men and low:

18 Hee ſeeth by his great providence,
the good mans trade and way:
And will give them inheritance,
which never ſhall decay.

19 They ſhall not be diſcouraged,
when ſome are hard beſtead:
When others ſhall be hunger bit,
they ſhall be clad and fed.

20 For whoſoever wicked is,
and enemie to the Lord:
Shall quaile, yet melt even as lambes greaſe,
or ſmoke that flies abroad.

The third part.

21 Behold the wicked borroweth much,
and never payeth againe:
Whereas the iuſt by liberall gifts,
make many glad and faine.

22 For they whome God doth bleſſe ſhall have
the land for heritage,
And they whom he doth curſe likewiſe,
ſhall periſh in his rage.

23 The Lord the iuſt mans cauſe doth guide,
and gives him good ſucceſſe:
To every thing he takes in hand,
he ſendeth good addreſſe.

24 Though that he fall, yet is he ſure,
not vtterly to quaile,
Becauſe the Lord ſtretches out his hand
at need, and doth not faile.

25 I have beene young and now am old,
yet did I never ſee,
The iuſt man left, nor yet his ſeede
to beg for miſery.

26 But gives alwaies moſt liberally,
and lends whereas is neede,
His children and poſterity,
receive of God their meede.

27 Flie vice therefore and wickedneſſe,
and vertue doe embrace:
So God ſhall grant thee long to have,
on earth a dwelling place:

28 For God ſo loveth equitie,
and ſheweth to his ſuch grace,
That he preſerves them evermore,
but ſtroyes the wicked race.

29 Whereas the good and godly men,
inherit ſhall the land:
Having as Lords all things therein,
in their owne power and hand.

30 The iuſt mans mouth doth ever ſpeake,
of matters wiſe and hie:
His tongue doth talke to edifie,
with trueth and equitie.

31 For in his heart the law of God
his Lord doth ſtill abide:
So that where ever he goe our walke,
his foot can never ſlide.

32 The wicked like a ravening wolfe,
the iuſt man doth beſet:
By all meanes ſeeking him to kill,
if he fall in his net.

The fourth part.

33 Though he ſhould fall into his hands,
yet God would ſuccour ſend,
Though men againſt him ſentence give,
God will him yet defend.

34 Waite thou on God and keepe his way,
he ſhall preſerve thee then:
The earth to rule, and thou ſhalt ſee
deſtroy'd theſe wicked men.

35 The wicked have I ſeene moſt ſtrong,
and plac'd in hie degree:
Flouriſhing in all wealth and ſtore,
as doth the Lawrell tree.

36 But ſuddenly hee paſſeth away,
and loe he was quite gone:
Then I him ſought but could ſcarce finde,
the place where dwelt ſuch one.

37 Marke and behold the perfect man,
how God doth him increaſe:
For the iuſt man ſhall have at length,
great ioy with reſt and peace.

38 As for tranſgreſſours woe to them,
deſtroy'd they ſhall all be:
God will cut off their budding race,
and rich poſterity.

39 But the ſalvation of the iuſt,
doth come from God above:
Who in their trouble ſends them aide,
of his meere grace and love.

40 God doth him helpe, ſave and deliver
from lewd men and vniuſt:
And ſtill will ſave them while that they
in him doe put their truſt.

Domine in furore. Pſal. xxxviij. I. H.

David ſick of ſome grievous diſeaſe, acknowledgeth himſelfe to be chaſtiſed of the Lord for his ſinne: and therefore prayeth God to turne awaye his wrath, but in the ende with firme confidence commending his cauſe to God, hopeth for ſpeedy helpe at his hand.

Sing this as the humble ſuite of a ſinner.

PUt me not to rebuke (O Lord)
in thy provoked ire:
Ne in thy heavie wrath (O Lord)
correct me deſire.

2 Thine arrowes doe ſticke faſt in me,
thy hand doth preſſe me ſore:
And in my fleſh no health at all,
appeareth any more.

3 And all this is by reaſon of
thy wrath that I am in:
Nor any reſt is in my bones,
by reaſon of my ſinne.

4 For loe my wicked doings Lord,
above my head are gone:
A greater loade then I can beare,
they lie me ſore vpon.

My

5 My wounds ſtinke and are feſtered ſore,
as loathſome for to ſee:
Which all through mine owne fooliſhneſſe
betideth vnto me.
6 And I in carefull wiſe am brought
in trouble and diſtreſſe:
That I goe wayling all the day
in dolefull heauineſſe.

7 My loynes are fil'd with ſore diſeaſe,
my fleſh hath no whole part:
8 I feeble am, and broken ſore,
I roare for griefe of heart.
9 Thou know'ſt Lord my deſire, my groanes
are open in thy ſight:
10 My heart doth pant, my ſtrength hath faild
mine eyes haue loſt their light.

11 My louers and my wonted friends
ſtand looking on my woe:
And eke my kinſmen farre away
are me departed fro.
12 They that did ſeeke my life layd ſnares,
and they that ſought the way
To doe me hurt, ſpeake lies and thought
on treaſon all the day.

The ſecond part.

13 But as a deafe man I became,
that cannot heare at all:
14 And as one dumbe that opens not
his mouth to ſpeake withall.
15 For all my confidence, O Lord,
is wholy ſet on thee:
16 O Lord, thou Lord that art my God,
thou ſhalt give eare to me.

17 This did I craue, that they my foes
triumph not ouer me:
For when my foote did ſtip, then they
did ioy my fall to ſee.
And truely I poore wretch am ſet
in place a wofull wight:
And eke my grieuous heauineſſe
is euer in my ſight.
18 For while that I my wickedneſſe
in humble wiſe confeſſe:
And while I for my ſinfull deedes
my ſorrowes doe expreſſe.
19 My foes doe ſtill remaine aliue,
and mightie are alſo:
And they that hate my wrongfully
in number hugely grow.
20 They ſtand againe me that my good,
with euill doe repay:
Becauſe that good and honeſt things
I doe enſue alway.
21 Forſake me not my Lord my God,
be thou not farre away.
Haſte me to helpe, my Lord my God,
my ſafety and my ſtay.

Dixi cuſtodiam. Pſal. xxxix I. H.

David having determined ſilence, yet braſt forth into vvords that he vvould not, through his bitter griefe. For he maketh certaine requeſts vvhich taſte of mans infirmities, yet mixed vvith many prayers, and all to ſhevv a minde vvonderfully troubled, that it might appeare hovv he did ſtrive mightily againſt death and deſperation.

Sing this as the humble ſuite of a Sinner.

I Sayd I will looke to my wayes
for feare I ſhould goe wrong:
I will take heede all times that I
offend not in my tongue:
2 As with a bit I will keepe faſt
my mouth with force and might
Not once to whiſper all the while
the wicked are in ſight.

3 I held my tongue, and ſpake no word,
but kept me cloſe and ſtill:
Yea from good talke I did refraine,
but ſore againſt my will.
4 My heart waxt hot within my breaſt,
with muſing, thought, and doubt:
Which did increaſe and ſtirre the fire,
at laſt theſe wordes bruſt out.

5 Lord number out my life and dayes
which yet I have not paſt:
So that I may be certified
how long my life ſhall laſt.
6 Lord thou haſt pointed out my life
in length much like a ſpan:
Mine age is nothing vnto thee.
ſo vaine is every man.

7 Man walketh like a ſhade, and doth
in vaine himſelfe annoy:
In getting goods and cannot tell
who ſhall the ſame enioy.
8 Now Lord ſuch thing this wiſe doe frame,
what helpe doe I deſire?
Of trueth my helpe doth hang on thee,
I nothing els require.

The ſecond part.

9 From all the ſinnes that I have done,
Lord quite mee out of hand:
And make mee not a ſcorne to fooles,
that nothing vnderſtand.
10 I was as dumbe, and to complaine,
no trouble might mee moove:
Becauſe I knew it was thy worke,
my patience for to proove.
11 Lord take from mee thy ſcourge and plague,
I can them not withſtand:
I faint and pine away, for feare,
of the moſt heavie hand.
12 When thou for ſinne doeſt man rebuke
he waxed wo and wan:
As doth a cloath that mothes have fret,
ſo vaine a thing is man.

13 Lord heare my ſuite and give good heede,
regard my teares that fall:
I ſoiourne like a ſtranger here,
as did my fathers all.
14 O ſpare a little, give me ſpace,
my ſtrength for to reſtore:
Before I goe away from hence,
and ſhall be ſeene no more.

Expectans expectavi. Pſal. xl. I. H.

David delivered from great danger, doeth magnifie God therefore, and commandeth his providence towards all mankinde. Then he promiſeth to give himſelfe vvholy to Gods ſervice, and declareth hovv God is truely vvorſhipped, afterwards he giveth thankes, and having complained of his enemies, he calleth for aid and ſuccour.

Sing this as the 35 Pſalme.

I Wayted long and ſought the Lord,
and patiently did beare,
At length to me he did accord,

my voice and crie to heare,
2 He pluckt me from the lake ſo deepe,
out of the mire and clay:
And on a rocke did ſet my feet,
and he did guide my way.

3 To me he taught a Pſalme of prayſe,
which I muſt ſhew abroad:
And ſing new ſongs of thankes alwaies
vnto the Lord our God.
4 When all the folke theſe things ſhall ſee,
as people much afraid:
Then they vnto the Lord will flee,
and truſt vpon his aid.

5 O bleſt is he whoſe hope and heart
doth in the Lord remaine,
That with the proud doth take no part,
nor ſuch as lie and faine.
6 For Lord my God thy wondrous deedes
in greatneſſe farre doe paſſe:
Thy fauour towards vs exceedes
all things that euer was.

7 When I intend, and doe deuiſe
thy workes abroad to ſhew:
To ſuch a reckoning they doe riſe,
thereof no end I know.
8 Burnt offrings thou delightſt not in,
I know thy whole deſire:
With ſacrifice to purge his ſinne,
thou doeſt no man require.

9 Meate offerings and ſacrifice,
thou wouldſt not have at all:
But thou, O Lord haſt open made
mine eares to heare withall.
10 But then ſayd I, behold and looke,
I come a meane to be:
For in the volume of thy Booke,
thus is it ſayd of mee;

11 That I O God ſhould doe thy minde,
which thing doth like me well:
For in my heart thy Law I finde,
faſt placed there to dwell.
12 Thy iuſtice and thy righteouſneſſe
in great reſorts I tell:
Behold my tongue no time doth ceaſe,
O Lord, thou knowſt full well.

The ſecond part.

13 I haue not hid within my breaſt
thy goodneſſe as by ſtealth:
But I declare and haue expreſt,
thy trueth and ſauing health.
14 I keepe not cloſe thy louing minde,
That no man ſhould it know:
The truſt that in thy trueth I finde,
to all the Church I ſhow.

For I with miſchiefes many one
am ſore beſet about:
My ſinnes increaſe and ſo come on,
I cannot ſpie them out.
15 For why? in number they exceede
the haires vpon my head:
My heart doeth faint for very dread,
that I am almoſt dead.

16 With ſpeede ſend helpe, and ſet me free,
O Lord I thee require:
Make haſt with aid to ſuccour me,
O Lord at my deſire.

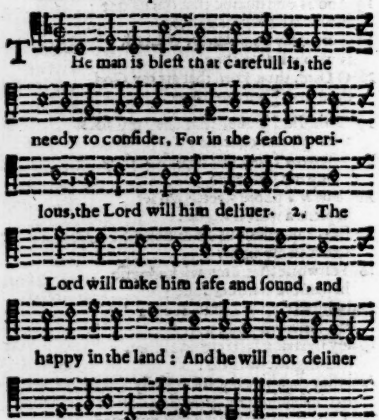
17 Let them ſuſtaine rebuke and ſhame,
that ſeeke my ſoule to ſpill:
Driue backe my foes, and them defame
that wiſh and would me ill.

18 For their ill feates doe them deſcrie,
that would deface my name:
Alwaies at me they rayle and crie,
fie on him, fie for ſhame.
19 Let them in thee haue ioy and wealth,
that ſeeke to thee alwaies:
That thoſe that loue thy ſauing health,
may ſay to God be prayſe.

20 But as for me, I am but poore,
oppreſt, and brought full low:
Yet thou, O Lord, wilt me reſtore
to health full well I know:
21 For why? thou art my hope and truſt,
my refuge, helpe, and ſtay:
Wherefore my God, as thou art iuſt,
with me no time delay.

Beatus qui intilligit. Pſal. xlj. T. S.

Dauid grieuouſly afflicted, bleſſeth them that pity his cauſe, complaining of faithleſſe friends, ſuch as Iudas, Ioh. 15. Then he giueth thanks for Gods mercie, in chaſtiſing him gently, not ſuffring his enemies to triumph.



3 And in his bed when he lies ſicke,
the Lord will him reſtore:
And thou, O Lord wilt turne to health
his ſickedneſſe and his ſore.
4 Then in my ſickeneſſe thus ſay I,
have mercy Lord on me,
And heale my ſoule, which is full woe
that I offended thee.

5 Mine enemies wiſht me ill in heart,
and thus of me did ſay:
When ſhall he die, that all his name
may vaniſh quite away?
6 And when they come to viſit me,
they aske if I doe well:
But in their hearts miſchiefe they hatch,
and to their mates it tell.

7 They bite their lips, and whiſper ſo,
as though they would me charme:

And

And caſt their fetches how to trap
me with ſome mortall harme.
8 Some grievous ſinne hath brought him to
this ſickenes ſay they plaine:
He is ſo low that without doubt
riſe can he not againe.

9 The man alſo that I did truſt
with me did vſe deceit:
Who at my table eate my bread,
the ſame for me laid waite.
10 Have mercy Lord on me therefore,
and let me be preſerved:
That I may render vnto them,
the things they have deſerved.
11 By this I know aſſuredly,
I am beloved of thee:
When that mine enemies have no cauſe
to triumph over mee.
12 But in my right thou haſt me kept,
and maintained alway:
And in thy preſence place aſſign'd,
where I ſhall dwell for aye.

13 The Lord the God of Iſrael
be praiſed evermore:
Even ſo be it, Lord will I ſay,
even ſo be it therefore.

Quemadmodum. Pſal. xlij. I. H.

David is grieved that through perſecution he could not be preſent in the congregation, proteſting his preſence in heart, albeit in body ſeperate: at laſt hee ſheweth, that not withſtanding theſe forrowes and thoughts, yet hee continually putteth his confidence in the Lord.

Sing this as the 35 Pſalme.

LIke as the Hart doth breath and bray
the welſpring to obtaine:
So doth my ſoule deſire alway
with thee Lord to remaine.
2 My ſoule doth thirſt, and would draw neare
the liuing God of might:
Oh when ſhall I come and appeare
in preſence of thy ſight?

3 The teares all times are my repaſt,
which from mine eyes doe ſlide:
When wicked men crie out ſo faſt,
where now is God thy guide?
4 Alas, what griefe is this to thinke
what freedome once I had?
Therefore my ſoule as at pits brinke
moſt heavy is and ſad.

When I did march in good aray,
furniſhed with my traine,
Vnto the temple was our way,
with ſongs and hearts moſt faine.
5 My heart why art thou ſad alwayes,
and freſt thus in my breſt?
Truſt ſtill in God, for him to praiſe
I hold it ever beſt.

By him I have ſuccour at need
againſt all paine and griefe:
He is my God which with all ſpeed
will haſte to ſend reliefe.
6 And thus my ſoule within me Lord
doth faint to thinke vpon,
The land of Iordan, and record
the little hill Hermon,

7 One griefe another in doth call,
as clouds burſt out their voyce:
The flouds of evill that doe fall,
runne over me with noiſe.
8 Yet I by day felt thy goodnes,
and helpe at all aſſaies:
Likewiſe by night I did not ceaſe
the liuing God to praiſe.

9 I am perſwaded thus to ſay
to him with pure pretence:
O Lord, thou art my guide and ſtay,
my rocke, and my defence.
Why doe I then in penſiuenesſe
hanging the head thus walke?
While that mine enemies me oppreſſe
and vexe me with their talke.

10 For why? they vexe mine inward parts,
with pangs to be abhor'd
When they cry out with ſtubborne hearts,
where is thy God thy Lord?
11 So ſoone why doſt thou faint and quaile,
my ſoule with paine oppreſt?
With thoughts why doſt thy ſelfe aſſaile,
ſo ſore within my breſts?

12 Truſt in the Lord thy God alwayes,
and thou the time ſhalt ſee,
To giue him thankes with laud and praiſe,
for health reſtored to thee.

Iudica me Dom. Pſal. xliij. T. S.

He prayeth to be deliuered from them which conſpire with Abſalon, to the end that he might joyfully praiſe God in his holy congregation.

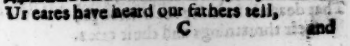
Sing this as the 35 Pſalme.

IUdge and reuenge my cauſe, O Lord,
from them that evill be:
From wicked and deceitfull men,
O Lord deliver mee.
2 For of my ſtrength thou art the God
why putſt thou mee thee fro?
And why walke I ſo heavily
oppreſſed with my foe.
3 Send out thy light, and eke thy trueth,
and lead me with thy grace:
Which may conduct me to thy hill,
and to thy dwelling place.
4 Then ſhall I to the Altar goe
of God my ioy and cheare:
And on my Harpe give thankes to thee,
O God, my God moſt deare.

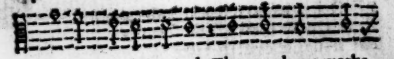
5 Why art thou then ſo ſad my ſoule,
and freſt thus in my breſt?
Still truſt in God, for him to praiſe
I hold it always beſt.
6 By him I have deliverance
againſt all paine and griefe:
He is my God, which doth alway
at need ſend me reliefe.

Deus auribus. Pſal. xliiij. T. S.

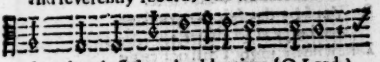
A moſt earneſt prayer made in the name of the faithfull in perſecution, for ſuſtaining the quarrels of Gods vvord, as in Paul. Rom. 8.



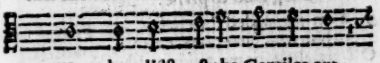
OUr eares have heard our fathers tell,



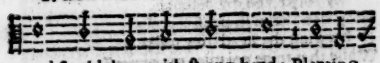
and reverently record, The wondrous works



that thou haſt done in alder time (O Lord.)

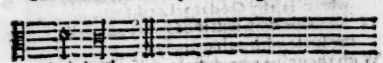


2. How thou didſt caſt the Gentiles out,



and ſtroid them with ſtrong hand: Planting

our fathers in their place, and gav'ſt to them



their land.

3 They conquer'd not by ſword, nor ſtrength,
the land of thy beheſt:
But by thy hand, thine arme, and grace:
becauſe thou lovedſt them beſt.
4 Thou art my king, O God, that holpe
Jaakob in ſundry wiſe:
5 Led with thy power, we threw downe ſuch
as did againſt vs riſe.
6 I truſted not in bow, ne ſword,
they could not ſave me ſound:
7 Thou kept'ſt vs from our enemies rage,
thou didſt our foes confound.
8 And ſtill we boaſt of thee our God,
and praiſe thy holy name:
9 Yet now thou goeſt not with our hoaſt,
but leaueſt vs to ſhame.
10 Thou mad'ſt vs flee before our foes,
and ſo were over-trod:
Our enemies rob'd and ſpoyl'd our goods,
while we were ſperſt abroad.
11 Thou haſt vs given to our foes
as ſheepe for to be ſlaine:
Among the heathen every where
ſcattered we doe remaine.
12 Thy people thou haſt ſold like ſlaues,
and as a thing of nought:
For profite none thou haſt thereby,
no gaine at all was ſought.
13 And to our neighbours thou haſt made
of vs a laughing ſtocke:
And they that round about vs dwell,
at vs doe grin, and mocke.

The third part.

14 Thus wee ſerve for none other vſe,
but for a common talke:
They mocke, they ſcorne, they nod their heads,
where ever they goe or walke:
15 I am aſham'd continually,
to heare theſe wicked men:
Yea, ſo I bluſh that all my face
with red is covered then.
16 For why? we heare ſuch ſlanderous words,
ſuch falſe reports and lies,
That death it is to ſee their wrongs,
their threatnings and their cries.
17 For all this we forget not thee,
nor yet thy covenant breake:
18 We turne nor backe our hearts from thee,
nor yet thy paths forſake.
19 Yet thou haſt trod vs downe to duſt,
where dens of Dragons be:
And couered vs with ſhade of death
and great aduerſity.
20 If we had out Gods name forgot,
and helpe of Idoles ſought:
21 Would not God then have tride this out?
for he doth know our thought.
22 Nay, Nay, for thy names ſake, O Lord,
alwayes are we ſlaine thus:
As ſheepe vnto the ſhambles ſent
right ſo they deale with vs.
23 Vp Lord, why ſleepeſt thou? awake
and leave vs not for all:
24 Why hideſt thou thy countenance,
and doeſt forget our thrall?
25 For downe to duſt our ſoule is brought,
and we now at laſt caſt:
Our bellie like as it were glude,
vnto the ground cleaues faſt.
26 Riſe up therefore for our defence,
and helpe vs Lord at neede:
We thee beſeech of thy goodneſſe,
to reſcue vs with ſpeede.

Eructavit cor meum. Pſal. xlv. I. H.

Salomon his maieſtie, honor, ſtrength, beauty, riches and power are praiſed, his marriage with the Egyptian and heathen woman is bleſt. if that ſhe renounce her people and countrey, and give her ſelfe wholly to her husband. Here is figured the wonderfull maieſtie and increaſe of Chriſts kingdome, and the Church his Spouſe, now taken of the Gentiles.

Sing this as the 25 Pſalme.

MY heart doth take in hand
ſome godly ſong to ſing:
The praiſe that I ſhall ſhew therein
perteineth to the King.
My tongue ſhalbe as quick,
his honour to endite:
As is the pen of any Scribe
that vſeth faſt to write.

2 O faireſt of all men,
thy ſpeech is pleaſant pure:
For God hath bleſſed thee with gifts,
for ever to endure.
3 About thee gird thy ſword,
O Prince of might elect:
With honour, glory, and renowne,
thy perſon pure is deckt.
4 Goe forth with godly ſpeede,
in meekenes, trueth, and right:
And thy right hand ſhall thee inſtruct
in workes of dreadfull might.
5 Thine arrowes ſharpe and keene,
their hearts ſo ſore ſhall ſting:
That folke ſhall fall, and kneele to thee,
yea, all thy foes, O king.
6 Thy royall ſeate, O Lord,
for ever ſhall remaine:
Becauſe the ſcepter of thy realme

doth

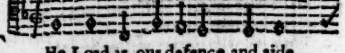
doth righteouſneſſe maintaine.
7 Becauſe thou loveſt the right
and doſt the evill deteſt:
God even thy God hath nointed thee,
with ioy above the reſt.
8 With mirrhe and ſavors ſweete,
thy clothes are all be ſpread:
When thou doſt from thy pallace paſſe,
thereinto make thee glad.
9 Kings daughters doe attend,
in fine and rich array:
At thy right hand the Queene doth ſtand,
in gold and garments gay.

The ſecond part.

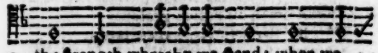
10 O daughter take good heed,
encline and give good eare,
Thou muſt forget thy kindred all,
and fathers houſe moſt deare:
11 Then ſhall the king deſire,
thy beauty faire and trim,
For why? he is the Lord thy God,
and thou muſt worſhip him.
12 The daughters then of Tyre,
with gifts full rich to ſee;
And all the wealthy of the land,
ſhall make their ſuite to thee.
13 The daughter of the King,
is glorious to behold:
Within her cloſet ſhee doth ſit,
all deckt with beaten gold.
14 In robes well wrought with needle,
and many a pleaſant thing:
With Virgins faire on her to waite,
ſhee commeth to the king.
15 Thus are they brought with ioy
and mirth on every ſide:
Into the pallace of the king,
and there they doe abide.
16 In ſtead of parents left
(O Queene thy chance ſo ſtands)
Thou ſhalt have ſonnes whom thou maieſt ſet,
as Princes in all lands.
17 Wherefore thy holy name,
all ages ſhall record:
Thy people ſhall give thanks to thee,
for evermore O Lord.

Deus noſtrum. Pſal. xlvj. I. H.

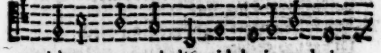
A ſong of thankeſgiving for the deliverance of Ieruſalem, after Senacherib with his armie was driven away, or ſome other like ſodaine and marveilous deliverance, by the mightie hand of God, whereby the Prophet commending this great benefit, doth exhort the faithfull to give themſelves wholy into the hands of God, doubting nothing but that under his protection they ſhallbe ſafe againſt all the aſſaults of their enemies.



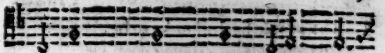
THe Lord is our defence and aide,



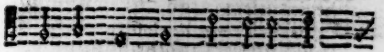
the ſtrength whereby we ſtand: when we



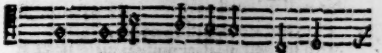
with wo are much diſmaid: he is our helpe



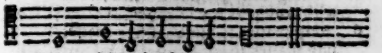
at hand. 2. Though th'earth remoove, we



will not feare, though hills ſo high and



ſteepe, be thruſt and hurled beare and



there, within the ſea ſo deepe.

3 No though the waves doe rage ſo ſore,
that all the bankes it ſpills:
And though it overflow the ſhore,
and beate downe mightie hils.
4 For one faire flood doth ſend abroad,
his pleaſant ſtreames apace:
To freſh the Citie of our God,
and waſh his holy place.
5 In midſt of her the Lord doth dwell,
ſhee can no whit decay:
All things againſt her that rebell,
the Lord will truely ſlay.
6 The heathen folke the kingdomes feare,
the people make anoiſe:
The earth doth melt and not appeare,
when God puts foorth his voyce.
7 The Lord of hoaſts doth take our part,
to us he hath an eye,
Our hope of health with all our heart,
on Iaakobs God doth lie.
8 Come neare and ſee with minde and thought
the working of our God:
What wonders he himſelfe hath wrought,
through all the earth abroad.
9 By him all warres are huſht and gone,
which countreis did conſpire;
Their bowes he brake and ſpeares each one,
their Chariots burnt with fire:
10 Leave off therefore (ſaith he) and know
I am a God moſt ſtout:
Among the heathen high and low,
and all the earth throughout.
11 The Lord of hoaſts doth us defend,
he is our ſtrength and tower,
On Iacobs God doe we depend,
and on his might and power.

Omnes Gentes. Pſal. xlvij. I. H.

An exhortation to worſhip God for his mercyes towards Iaakobs poſterity. Herein is prophecied the kingdome of Chriſt in the time of the Goſpell.

Sing this as the 46 Pſalme.

YE people all with one accord,
clap hands and eke reioyce:
Be glad and ſing unto the Lord
with ſweete and pleaſant voyce.
2 For high the Lord and dreadfull is
with wonders manifolde:
A mightie King he is alſo,
in all the earth extolde.

3 The people he ſhall make to be,
vnto our bondage thrall:
And vnderneath our feete he ſhall,
the nations make to fall,
4 For vs the heritage he cloſe,
Which we poſſeſſe alone:
The flouriſhing worſhip of Iaakob,
his well beloued one.

5 Our God aſcendeth vp on hie,
with ioy and pleaſant noiſe:
The Lord goeth vp aboue the skie,
with trumpets royall voyce.
6 Sing praiſes to our God, ſing praiſe,
ſing praiſes to our King:
7 For God is king of all the earth,
all skilfull praiſes ſing.

8 God on the heathen raignes, and ſits
vpon his holy throne:
9 The Princes of the people have,
them ioyned every one:
To Abrahams people, for our God
which is exalteth hie:
As with a buckler doth defend,
the earth continually.

Magnus Dom. Pſal. xlviij. I. H.

Thankes are given to God for the notable deliuerance of Ieruſalem from the hands of many kings, the eſtate vvhereof is praiſed, for that God is preſent at all times to defend it: this Pſalme ſeemeth to be made in the time of Ahaz, Ioſaphat, Aſa, or Ezekias, for them chiefly vvas the City by ſo raine Princes aſſaulted.

Sing this as the 46 Pſalme.

GReat is the Lord, and with great praiſe,
to be aduanced ſtill:
Within the Citie of our God,
vpon his holy hill.
2 Mount Sion is a pleaſant place,
it gladdeth all thee land:
The city of the mighty King,
on her Northſide doth ſtand.

3 Within the Palaces thereof,
God is refuge knowne:
For loe the kings are gathered, and
together eke are gone.
4 But when they did behold it ſo,
they wondred and they were
Aſtonied much, and ſodainely,
were driven backe with feare.

5 Great terrors then on them doe fall,
for very woe they cry:
As doeth a woman when ſhe ſhall,
goe trauell by and by.
6 As thou with Eaſterne winde the ſhips,
vpon the ſea doſt breake:
So they were ſtaid, and even as
we heard our fathers ſpeake.

7 Loe in the City of our God,
we ſaw as it was told:
Yea in the Citie which our God,
for ever will vphold.
8 O Lord we waite and doe attend,
on thy good help and grace,
For which we doe all times attend
within thy holy place.

9 O Lord according to thy name,
for ever is thy praiſe:
And thy right hand, O Lord is full
of righteouſnes alwayes.
10 Let for thy iudgements Sion mount,
fulfilled be with ioyes:
And eke of Iudah graunt (O Lord)
the daughters to reioyce.

11 Go walke about all Syon hill,
yea round about her go:
And tell the towres that there vpon
are builded on a roe.
12 And marke you well her bulwarkes all,
behold her towres there:
That ye may tell thereof to them,
that after ſhalbe heere.
13 For this God is our God,
for evermore is hee:
Yea and vnto the death alſo,
our guider ſhall he be.

Audite hæc omnes. Pſal. xlix. I. H.

Gods ſpirite moveth the conſideration of mans life, ſhevving that the vvealthieſt are not the happieſt: but noteth hovv all things are ruled by Gods providence, vvho as he iudgeth theſe vvorldly miſers to everlaſting torments, ſo he preſerveth his and vvill reevvard them in the day of the reſurrection. 1. Theſ. 1.

Sing this as the 46 Pſalme.

ALl people hearken and give eare,
to that that I ſhall tell:
2 Both high and low, both rich and poore,
that in the world doe dwell.
3 For why? my mouth ſhall make diſcourſe
of many things right wiſe:
In vnderſtanding ſhall my heart
his ſtudie exerciſe.

4 I will incline my heart to know
the parable ſo darke:
And open all the doubtfull ſpeech,
in meeter on my harpe.
5 Why ſhould I feare afflictions,
or any carefull toyle:
Or els my foes which at my heeles,
are preſt my life to ſpoile?

6 For as for ſuch as riches have,
wherein their truſt is moſt:
And they which of their treaſures great,
themſelves doe brag and boaſt.
7 There is not one of them that can,
his brothers death redeeme:
Or that can give a price to God
ſufficient for him.

8 It is to great a price to pay,
none can thereto attaine:
9 Or that he might his life prolong,
or not in grave remaine.
10 They ſee wiſe men as well as fooles,
ſubiect vnto deaths bands:
And being dead, ſtrangers poſſeſſe
their goods, their rents, their lands.

11 Their care is to build houſes faire,
and to determine ſure,
To make their name right great on earth
for ever to endure.
12 Yet ſhall no man alwayes enioy,
high honour, wealth and reſt:

But

But ſhall at length taſte of deaths cup,
as well as the bruite beaſt.

The ſecond part.

13 And though they try their fooliſhneſſe
to be moſt lewd and vaine:
Their children yet approoue their talke,
and in like ſinne remaine.
14 As ſheepe into the fould are brought,
ſo ſhall they into graue:
Death ſhall them eate, and in that day,
the iuſt ſhall Lordſhip haue.

Their Image and their royall port
ſhall fade and quite decay;
When as from houſe to pit they paſſe
with woe and well away.
15 But God ſhall ſurely preſerue me
from death and endleſſe paine:
Becauſe he will of his good grace
my ſoule receiue againe.

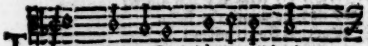
16 If any man wexe wondrous rich,
feare not I ſay therefore:
Although the glory of his houſe
encreaſeth more and more.
17 For when he dyeth, of all theſe things
nothing ſhall he receiue:
His glory will not follow him,
his pompe will take her leaue.

18 Yet in this life he takes himſelfe
the happieſt vnder ſunne:
And others likewiſe flatter him,
and ſay all is well done.
19 And preſuppoſe he liue as long
as did his fathers old:
Yet muſt he needs at length give place,
and be brought to deaths fould.

20 Thus man to honour God hath call'd,
yet doth he not conſider:
But like bruite beaſts ſo doth he liue,
which turne to duſt and powder.

Deus Deorum. Pſal. L. W. VV.

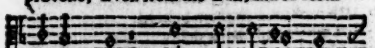
He prophecied that God vvill call all nations by the Goſpell: and require no other ſacrifice of his people, but confeſſion of his benefits, and thankeſgiuing, and howw he deteſteth all ſuch as ſeeme zealous of ceremonies, and not of the pure vvord of God only.



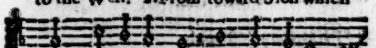
THe mighty God th'eternall hath

thus ſpoke. And all the world he will call and

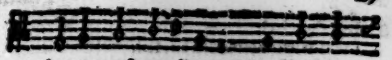
prouoke, Even from the Eaſt, and ſo forth



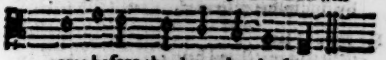
to the Weſt. 2. From toward Sion which



place him liketh beſt: God will appeare in



beauty moſt excellent. 3. Our God will



come before that long time be ſpent.

Deuouring fire
ſhall goe before his face,
A great tempeſt,
ſhall round about him trace.
4 Then ſhall he call
the earth and heauens bright,
To iudge his folke
with equitie and right.
5 Saying, goe to,
and now my Saints aſſemble:
My peace they keepe,
their gifts doe not diſſemble.

6 The heauens ſhall
declare his righteouſneſſe:
For God is iudge
of all things more and leſſe.
7 Heare my people,
for I will now reueale:
Liſt Iſrael,
I will thee nought conceale;
Thy God, thy God
am I, and will not blame thee.
8 For giving not,
all manner offrings to me.

9 I haue no neede
to take of thee at all
Goats of thy fould,
or Calfe out of thy ſtall:
10 For all the beaſts
are mine within the woods:
On thouſand hils
Cattell are mine owne goods.
11 I know for mine
all birds that are on mountaines:
All beaſts are mine
that haunt the fields and fountaines.

12 Hungry if I were
I would no thee it tell:
For all is mine
That in the world doth dwell.
13 Eate I the fleſh
of great buls and bullocks?
Or drinke the blood
of Goates and of the flockes?
14 Offer to God
praiſe and hearty thankeſgiving:
And pay thy vowes
vnto God everliving.

15 Call vpon me
when troubled thou ſhalt be:
Then will I helpe,
and thou ſhalt honour me.
16 To the wicked
thus ſaith t'eternall God:
Why doſt thou preach
my lawes and heſts abroad?

Seeing thou haſt
them with thy mouth abuſed.
17 And hat'ſt to be
by diſcipline reformed.

My words I ſay,
thou doſt reiect and hate:
18 If that thou ſee
a theefe as with thy mate,
Thou runn'ſt with him
and ſo your prey doe ſeeke:
And art all one
with bawds and ruffians eke.
19 Thou giu'ſt thy ſelfe
to backebite and to ſlaunder,
And how thy tongue
deceiueth it's a wonder.

20 Thou ſitteſt muſing,
thy brother how to blame,
And how to put
thy mothers ſonne to ſhame.
21 Theſe things thou didſt,
and whilſt I held my tongue,
Thou didſt me iudge,
becauſe I ſtaid ſo long,
Like to thy ſelfe:
yet though I keepe long ſilence,
Once ſhalt thou feele
of thy wrongs iuſt recompence.

22 Conſider this
ye that forget the Lord:
And feare not when
he threatneth with his word,
Leaſt without helpe
I ſpoyle you as a prey.
23 But he that thankes
offreth, praiſeth me aye,
Saith the Lord God:
and he that walketh this trace,
I will him teach
Gods ſauing health to embrace.

Another of the ſame by I. H.

THe God of Gods, the Lord,
hath call'd the earth by name:
From where the Sunne doth riſe, vnto
the ſetting of the ſame.
2 From Sion his faire place,
his glory bright and cleare:
The perfect beauty of his grace,
from thence it did appeare.

3 Our God ſhall come in haſte,
to ſpeake he ſhall not doubt:
Before him ſhall the fire waſte,
and tempeſt round about.
4 The heauens from on hie
the earth below likewiſe:
He will call forth to iudge and trie
his folke he doth deuiſe.

5 Bring forth my Saints (ſaith hee)
my faithfull flocke ſo deare:
Which are in bond and league with me
my Law to loue and feare.
6 And when theſe things are tride
the heauens ſhall record:
That God is iuſt, and all muſt bide
the iudgement of the Lord.

7 My people, O give heed,
Iſrael to thee I crie:
I am thy God, thy helpe at neede,
thou canſt it not denie.
8 I doe not ſay to thee,
thy ſacrifice is ſlacke:
Thou offereſt dayly vnto me
much more then I doe lacke.

9 Think'ſt thou that I doe neede
thy cattell yong or old?
Or elſe deſire ſo much to feede
on Goates out of thy fold?
10 Nay, all the beaſts are mine,
in woods that eate their fils.
And thouſands more of neate and kine
that runne wilde on the hils.

The ſecond part.

11 The birds that build on high
in hils and out of ſight:
And beaſts that in the helds doe ly,
are ſubiect to my might.
12 Then though I hungred ſore,
what neede I ought of thine:
Sith that the earth with her great ſtore,
and all therein is mine?

13 To buls fleſh have I minde,
to eate it, doſt thou thinke?
Or ſuch a ſweetneſſe doe I finde,
the blood of Goates to drinke?
14 Give to the Lord his prayſe,
with thanks to him apply:
And ſee thou pay thy vowes alwayes
vnto the God moſt hie.

15 Then ſeeke and call to me,
when ought would worke thee blame:
And I will ſure deliver thee,
that thou maiſt prayſe my name.
16 But to the wicked traine,
which talke of God each day:
And yet their workes are foule and vaine,
to them the Lord will ſay;

17 With what a face dar'ſt thou
my word once ſpeake or name?
Why doth thy talke my law allow?
thy deedes denie the ſame.
18 Whereas for to amend
thy life thou art ſo ſlacke:
My word the which thou doſt pretend,
is caſt behinde thy backe.

The third part.

19 When thou a thiefe doſt ſee
by theft to liue in wealth:
With him thou runſt, and doſt agree
likewiſe to thriue by ſtealth:
20 When thou doſt them behold,
that wiues and maids defile:
Thou lik'ſt it well and waxeſt bold,
to lead that life moſt vile.

21 Thy lips thou doſt apply
to ſlander and defame:
Thy tongue is taught to craft and lye,
and ſtill doth vſe the ſame.

22 Thou

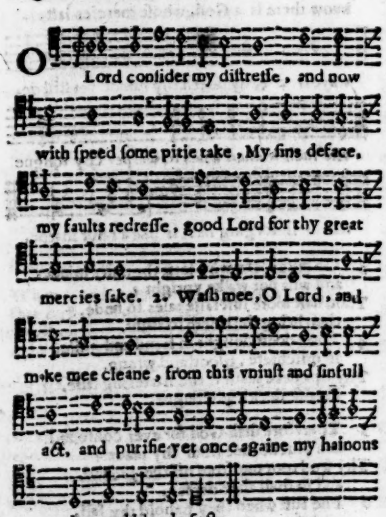
22 Thou ſtudieſt to reuile,
thy friends to thee ſo neere
With ſlander thou would'ſt needs defile,
thy mothers ſonne moſt deare.

23 Hereat while I doe winke,
as though I did not ſee:
Thou goeſt on ſtill, and ſo doſt thinke
that I am like to thee:
24 But ſure I will not let,
to ſtrike when I begin:
Thy faults in order I will ſet,
and open all thy ſinne.

25 Marke this I you require,
that have not God in minde:
Leaſt when I plague you in mine ire,
your helpe be farre to finde.
26 He that doth give to me,
the ſacrifice of prayſe
Doth pleaſe me well, and he ſhall ſee,
to walke in godly wayes.

Miſerere mei. Pſal. Lj. W.W.

David rebuked by the Prophet Nathan for his great offence, acknowledged the ſame to God, proteſting his naturall corruption. wherefore he prayeth God to forgiue his ſinnes, & renew in him his holy ſpirit, promiſing that hee will not be vnmindfull of theſe great graces. Finally, fearing leaſt God would puniſh the whole Church for his fault, he requires that he would rather increaſe his grace towards the ſame.



3 Remorſe and ſorow doth conſtraine,
me to acknowledge mine exceſſe:
My ſinnes alas doe ſtill remaine,
4 Before my face without releaſe,
For thee alone I have offended,
committing evill in thy ſight,
And if I were therefore condemned,
yet were thy iudgements iuſt and right.
5 It is too manifeſt alas,
that firſt I was conceiued in ſinne:
Yea of my mother ſo borne was,
and yet vile wretch remaine therein.
6 Alſo behold Lord thou doſt loue,
the inward trueth of a pure heart:
Therefore thy wiſedome from aboue,
thou haſt reueal'd me to conuert.

7 If thou with Iſop purge this blot,
I ſhallbe cleaner then the glaſſe,
And if thou waſh away my ſpot,
the ſnow in whiteneſſe ſhall I paſſe.
8 Therefore O Lord, ſuch ioy me ſent,
that inwardly I may find grace:
And that my ſtrength may now amend,
which thou haſt ſwag'd for my treſpaſſe.

9 Turne backe thy face and frowning ire,
for I have felt enough thy hand:
And purge my ſinnes I thee deſire
which doe in number paſſe the ſand.
10 Make new my heart within my breaſt,
and frame it to thy holy will:
Thy conſtant ſpirit in me let reſt,
which may theſe raging enemies kill.

The ſecond part.

11 Caſt me not Lord out from thy face,
but ſpeedily my torments end,
Take not from me thy ſpirit and grace,
which may from dangers me defend.
12 Reſtore me to thoſe ioyes againe,
which I was wont in thee to finde:
And let me thy free ſpirit retaine,
which vnto thee may ſtirre my minde.

13 Thus when I ſhall thy mercies know,
I ſhall inſtruct others therein:
And men that are likewiſe brought low,
by mine example ſhall flie ſinne.
14 O God that of my health art Lord,
forgive me this my bloody vice:
My heart and tongue ſhall then accord,
to ſing thy mercies and iuſtice.

15 Touch thou my lips, my tongue vntie,
O Lord, which are the onely kay:
And then my mouth ſhall teſtifie,
thy wondrous workes and prayſe alway.
16 And as for outward ſacrifice,
I would have offered many one:
But thou eſteemeſt them of no price,
and therein pleaſure takeſt none.

17 The heavy heart, the minde oppreſſ,
O Lord thou never doſt reiect:
And to ſpeake trueth it is the beſt
and of all ſacrifice the effect.
18 Lord vnto Sion turne thy face,
powre out thy mercy on thy hill,
And on Ieruſalem thy grace,
build vp the walles and loue it ſtill.

19 Thou ſhalt accept then our offrings,
of peace and righteouſneſſe I ſay:
Yea calves and many other things,
upon thine altar will we lay.

Another of the ſame by T.S.

Sing this as the Lamentation.

HAve mercy on me God after,
thy great abundant grace:
After thy mercies multitude,
doe thou my ſinnes deface.
2 Yea, waſh me more for mine offence,
and cleanſe me from my ſinne.
For I doe know my faults and ſtill
my ſinnes are in mine eyne.

3 Againſt thee, thee alone I have
offended in this caſe:
And evill have I done before
the preſence of thy face.
4 That in the things that thou doſt ſay,
vpright thou maiſt be tride:
And eke in iudgement that the dome
may paſſe vpon thy ſide.

5 Behold in wickednesse my kinde,
and ſhape I did receiue:
And loe my ſinfull mother eke,
in ſinne did me conceiue.
6 But loe the trueth in inward parts,
is pleaſant vnto thee:
And ſecrets of thy wiſedome thou,
reuealed haſt to me,

7 With Iſope Lord beſprinkle me,
I ſhall be cleanſed ſo:
Yea, waſh thou me, and ſo ſhall I,
be whiter then the ſnow.
8 Of ioy and gladneſſe make thou mee,
to heare the pleaſant voyce:
That ſo the bruiſed bone, which thou
haſt broken may reioyce.

9 From the beholding of my ſinnes,
Lord turne away thy face,
And all my deeds of wickednes,
doe vtterly deface:
10 O God create in me a heart,
vnſpotted in thy ſight:
And eke within my bowels Lord,
renue a ſtable ſpirit.

11 Ne caſt me from thy ſight, nor take
thy holy ſpirit away:
The comforts of thy ſaning helpe,
give me againe I pray.
12 With thy free ſpirit eſtabliſh me,
and I wil teach therefore
Sinners thy wayes, and wicked ſhall,
be turn'd vnto thy lore.

The ſecond part.

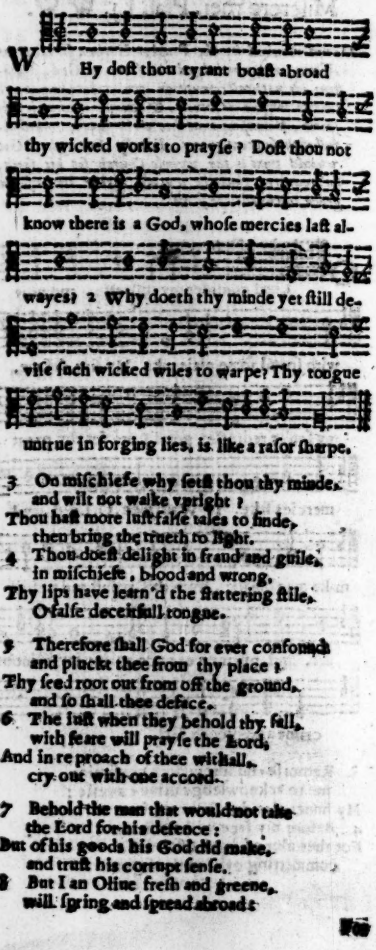
13 O God that art my God of health,
from blood deliuer me:
That praiſes of thy righteouſneſſe,
my tongue may ſing to thee.
14 My lips that yet faſt cloſed be,
doe thou O Lord vnloſſe:
The praiſes of thy maieſtie,
my mouth ſhall ſo diſcloſe.

15 I would have offered ſacrifice,
if that had pleaſed thee:
But pleaſed with burnt offrings
I know thou wilt not be:
16 A troubled ſpirit is ſacrifice,
delightfull in Gods eyes,
A broken and an humble heart,
God thou wilt not deſpiſe.

17 In thy good will deale gently Lord
to Sion, and withall:
Grant that of thy Ieruſalem,
vpreard may be the wall.
18 Burnt offrings, gifts, and ſacrifice,
of iuſtice in that day:
Thou ſhalt accept, and Calves they ſhall
vpon thine altar lay.

Quid gloriaris? Pſal. Lij. I.H.

David deſcribeth the arrogant tyrannie of Doeg, Saule chiefe ſhepheard, who by falſe ſurmiſes cauſed Abimelech and the Prieſts to be ſlaine, he prophecieth his deſtruction, encourageth the faithfull to truſt in God, who moſt ſharpely reuengeth his, and rendreth thankes for his deliuerance. Herein is liuely ſet forth the kingdome of Antechriſt.



3 O miſchiefe why ſeiſt thou thy minde,
and wilt not walke vpright?
Thou haſt more luſt falſe tales to finde,
then bring the trueth to light.
4 Thou doeſt delight in fraud and guile,
in miſchiefe, blood and wrong,
Thy lips have learn'd the flattering ſtile,
O falſe deceitfull tongue.

5 Therefore ſhall God for ever confounde
and pluckt thee from thy place:
Thy ſeed root out from off the ground,
and ſo ſhall thee deface.
6 The iuſt when they behold thy fall,
with feare will prayſe the Lord,
And in reproach of thee withall,
cry out with one accord.

7 Behold the man that would not take
the Lord for his defence:
But of his goods his God did make,
and truſt his corrupt ſenſe.
8 But I an Oliue freſh and greene,
will ſpring and ſpread abroad:

For

For why? my truſt all times hath beene:
vpon the liuing God.

9 For this therefore will I giue prayſe,
to thee with heart and voyce:
I will ſet forth thy name alwayes,
wherein thy Saints reioyce.

Dixit inſipiens. Pſal. Liij. T. S.

David deſcribeth the crooked nature, cruelty and puniſhment of the vnkind, when they looke not for it, and deſireth the deliuerance of the godly, that they may reioyce together.

Sing this as the 46 Pſalme.

THe fooliſh man in that which he,
within his heart hath ſayd,
That there is any God at all,
he vtterly denaid.

2 They are corrupt, and they alſo,
a haynous worke have wrought:
Among them all there is not one,
of good that worketh ought.

3 The Lord looki downe on ſons of men,
from heauen all abroad,
To ſee if any were that would
be wiſe, and ſeeke for God.

4 They are all gone out of the way,
they are corrupted all:
There is not one doth any good,
there is not one at all.

5 Doe not all wicked workers know,
that they doe feede vpon,
My people as they feed on bread,
the Lord they call not on.

6 Even there they were afraid, and ſtood,
with trembling all diſmaid:
Whereas there was no cauſe at all,
why they ſhould be afraid.

7 For God his bones, that thee beſieg'd,
hath ſcattered all abroad:
Thou haſt confounded them, for they
reiected are of God.

8 O Lord, giue thou thy people health,
and thou, O Lord fulfill:
Thy promiſe made to Iſrael
from out of Sion hill.

9 When God his people ſhall reſtore,
that earſt was captiue led:
Then Iaakob ſhall therein reioyce,
and Iſrael ſhalbe glad.

Deus in nomine. Pſal. Liiij. I. H.

David in great danger through Ziphians, calleth vpon God to deſtroy his enemies, promiſing ſacrifice for his deliuerance.

Sing this as the 46 Pſalme.

GOd ſaue mee for thy holy name,
and for thy goodneſſe ſake:
Vnto the ſtrength Lord of the ſame,
I doe my cauſe betake.

2 Regard O Lord, and giue an eare
to me when I doe pray,
Bow downe thy ſelfe to me and heare
the words that I doe ſay.

3 For ſtrangers vp againſt mee riſe,
and tyrants ye ne me ſtill,
Which haue not God before their eyes,
they ſeeke my ſoule to ſpil.

4 But loe, my God doth giue me aide,
the Lord is ſtraight at hand:
With them by whom my ſoule is ſtaid,
the Lord doth euer ſtand.

5 With plagues repay againe all thoſe,
for me that lie in waite:
And in thy truth deſtroy my foes,
with their owne ſnare and baite.

6 And offring of free heart and will,
then I to thee ſhall make:
And prayſe thy name, for there in ſtill
great comfort I doe take.

7 O Lord, at length doe ſet me free,
from them that craft conſpire:
And now mine eyes with ioy doe ſee,
on them my hearts deſire.

Exaudi Deus. Pſal. Lv. I. H.

David in great diſtreſſe, complaineth of Saul's cruelty, and falſ hood of his familiar acquaintance, effectuallie mouing the Lord to pitie him. Then aſſured of deliuerance, he ſetteth forth the grace of God, as if he had already obtained his requeſt.

Sing this as the 46 Pſalme.

O God giue eare and doe apply,
to heare me when I pray:
And when to thee I call and cry,
hide not thy face away.

2 Take heed to mee, grant my requeſt,
and anſwere mee againe:
With plaints I pray, full ſore oppreſt,
greate griefe doth me conſtraine.

3 Becauſe my foes with threats and cries,
oppreſſe mee through deſpight:
And ſo the wicked ſort likewiſe,
to vexe mee haue delight.

4 For they in counſell doe conſpire,
to charge me with ſome ill:
So with their baſtie wrath and ire,
they doe purſue me ſtill.

5 My heart doth faint for want of breath,
it panteth in my breſt:
The terrours and the dread of Death,
doth worke me much vnreſt.

6 Such dreadfull feare on me doth fall,
that I therewith doe quake:
Such horrour whelmeth me withall,
that I no ſhift can make.

7 But I doe ſay, who will giue me
the ſwift and pleaſant winges
Of ſome faire doue, that I may flee,
and reſt me from theſe things.

8 Loe then I would goe farre away,
to flie I would not ceaſe:
And I would hide my ſelfe and ſtay
in ſome great wildernеſſe.

9 I would be gone in all the haſt
and not abide behind:
That I were quite and overpaſt
theſe blaſtes of boyſtrous winde.

10 Deuide them Lord, and from them pull
their diueliſh double tongue:
For I haue ſpied their Citie full,
of ſtrife and wrong.

11 Which

11 Which things both night and day through-out
did close her as a wall.
In midst of her is mischiefe stout,
and sorrow eke with all.
12 Her priuie parts are wicked plaine,
her deeds are much too vile:
And in her streets there doth remaine,
all craftie fraude and guile.

The second part.

13 If that my foes did seeke my shame,
I might it well abide:
From open enemies cheeke and blame,
some where I could mee hide:
14 But thou it was my fellow deare,
which friendship did pretend:
And didst my secret counsell heare,
as my familiar friend.

15 With whom I had delight to talke,
in secret and abroade:
And wee together oft did walke,
within the house of God.
16 Let death in haste vpon them fall,
and send them quicke to hell:
For mischiefe raigneth in their hall,
and parlour where they dwell.

17 But I vnto my God doe crie,
to him for helpe I flee:
The Lord doth heare mee by and by,
and he doth succour mee.
18 At morning, noone, and evening tide:
vnto the Lord I pray:
When I so instantly have cride,
he doth not say me nay.

19 To peace he shall restore me yet,
though warres be neere at hand:
Although the number be full great,
that would against me stand.
20 The Lord that first and last doth raigne,
both now and evermore,
Will heare when I to him complaine,
and punish them full sore.

21 For sure there is no hope that they
to turne will once accord:
For why? they will not God obey,
nor doe not feare the Lord.
22 Upon their friends they laid their hands,
which were in covenant knit:
Of friendship to neglect the bands,
they passe or care no whit.

23 While they have war within their hearts,
as butter are their words:
Although their words were smooth as oyle,
they cut as sharpe as swords.
24 Cast thou thy care vpon the Lord,
and he shall nourish thee:
For in no wise will he accord
the iust to thrall to see.

25 But God shall cast them deepe in pit,
that thirst for blood alwaies:
He will no guilefull man permit,
to liue out halfe his dayes.
26 Though such be quite destroy'd and gone,
in thee O Lord, I trust:
I shall depend thy grace vpon,
with all my heart and iust.

Miserere mei. Psal. Lvj. I. H.

David being brought to Achis the king of Gath, 1. Sam. 21. 12. complaineth of his enemies, demandeth succour, trusteth in God, and promiseth to performe his vowe, which vowe is to praise God in his Church.

Sing this as the Lamentation.

HAue mercy Lord on mee I pray,
for man would me deuour:
He fighteth with me day by day,
and troubleth me each houre.
2 Mine enemies dayly enterprise,
to swallow mee outright:
To fight against mee many rise,
O thou most high of might.

3 When they would make me most afraid
with boasts and brags of pride:
I trust in thee alone for aide,
by thee will I abide:
4 Gods promise I doe minde and praise,
O Lord, I sticke to thee:
I doe not care at all assaies,
what man can doe to mee.

5 What things I either did or spake,
they wrest them at their will,
And all the counsell that they take,
is how to worke me ill.
6 They all consent themselves to hide,
close watch for me to lay:
They spie my pathes, and snares have layd,
to take my life away.

7 Shall they thus scape on mischiefe set?
thou God on them wilt frowne:
For in his wrath he doth not let,
to throw whole kingdomes downe.
8 Thou seest how oft they make me flee,
and on my teares doest looke:
Reserve them in a glasse by thee,
and write them in thy booke.

9 When I doe call vpon thy name,
my foes away doe start:
I well perceiue it by the same,
that God doth take my part.
10 I glory in the word of God,
to praise it I accord:
With ioy I will declare abroad,
the promise of the Lord.

11 I trust in God and yet I say,
as I before began:
The Lord he is my helpe and stay,
I doe not care for man.
12 I will performe with heart so free,
to God my vowes alwaies:
And I (O Lord) all times to thee,
will offer thankes and praise.

13 My soule from death thou dost defend,
and keepest my feet vpright:
That I before thee may ascend,
with such as liue in light.

Miserere mei. Psal. Lvij. I. H.

David in the desart of Ziph, betraied by the inhabitants, and in the same cave with Saul, calleth to God, with full confidence that hee will performe his promise, and shew his glory in heauen, and in earth against his cruell enemies, therefore he rendreth laud and praise.

Sing

Sing this as the 44. Psalme.

TAke pitty for thy promise sake.
have mercy Lord on me:
For why my soule doth her betake
unto the helpe of thee.

2 Within the shaddow of thy wings
I set my selfe full fast:
Till mischiefe, malice, and like things,
be gone and overpast.

3 I call upon the God most high,
to whom I sticke and stand:
I meane the God that will stand by
the cause I have in hand.

4 From heaven he hath sent his aide,
to save me from their spight:
That to devoure me have assaid,
his mercy, trueth, and right.

5 I lead my life with lyons fell,
all set on wrath and ire:
And with such wicked men I dwell,
that fret like flames of fire.

6 Their teeth are speares and arrowes long,
as sharpe as I have seene:
They wound and cut with their quicke tongue
like swords and weapons keene.

7 Set up and shew thy selfe, O God,
above the heavens bright:
Exalt thy prayse in earth abroad,
thy majesty and might.

8 They lay their nets, and doe prepare
a privie cave and pit:
Wherein they thinke my soule to snare,
but they are fallen in it.

9 My heart is set to laud the Lord,
in him to joy alwayes:
My heart I say doth well accord
to sing his laud and prayse.

10 Awake my joy, awake I say,
my lute, my harpe, and string:
For I my selfe before the day
will rise, rejoyce, and sing.

11 Among the people I will tell
the goodnesse of my God:
And shew his prayse that doth excell,
in heathen lands abroad.

12 His mercy doth extend as farre
as heavens all are hie,
His truth as high as any starre,
that shineth in the skie.

13 Set foorth and shew thy selfe, O God,
above the heavens bright:
Extoll thy prayse on earth abroad,
thy majesty and might.

Si vere utique. Psal. Lviij. I.H.

Hee describeth his malicious enemies, Saulis flatterers, who secretly and openly sought his destruction, from whom he appealed to Gods judgement, shewing that the just shall rejoyce at the punishment of the wicked, to Gods glorie.

Sing this as the 48 Psalme.

YE rulers which are put in truste
to judge of wrong and right:
Be all your judgements true and just,
not knowing neede or might?

2 Nay in your hearts ye murke and muse
in mischiefe to consent,
And were ye should true justice use,
your hands to bribes are bent.

3 The wicked sort from their birth-day
have erred on this wise:
And from the mothers woombe alway
have used craft and lies.

4 In them the poison and the breath
of serpents doe appeare:
Yea, like the Adder that is deafe
and fast doth stop her eare.

5 Because he will not heare the voyce
of one that charmeth well:
No though hee were the chiefe of choyce,
and therein doth excell.

6 O God, breake thou their teeth at once,
within their mouths throughout,
The tuskes that in their great lawbones,
like Lyons whelpes bang out.

7 Let them consume away and waste,
as water runnes foorth right,
The shafts that they doe shoote in haste,
let them be broke in sight.

8 As Snailes doe waste within the shell,
and unto slime doe turne,
As one before his time that fell,
and never saw the Sunne.

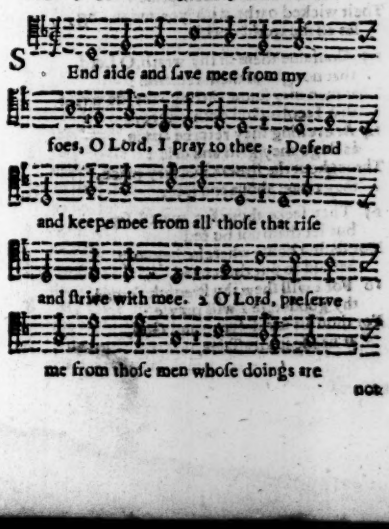
9 Before the thornes that now are yong
to bushes big shall grow:
The stormes of anger waxing strong,
shall take them ere they know.

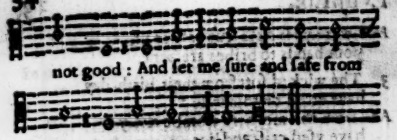
10 The just shall joy it doth them good,
that God doth vengeance take:
And they shall wash their feete in blood,
of them that him forsake.

11 Then shall the world shew forth and tell
that good men have reward:
And that a God on earth doth dwell,
that justice doth regard.

Eripe me. Psal. Lix. I.H.

David in great danger of Saul, who sent to slay him in his bed, declareth his innocencie, and their fury, praying God to destroy all malicious sinners, who live for a time to vexe his people, but in the ende consume in his wrath, to Gods glorie. For this he singeth prayse to God, assured of his mercies.





not good : And ſet me ſure and ſafe from

them that ſtill thirſt after blood.

3 For loe they waite my ſoule to take,
they rage againſt me ſtill :
Yea, for no fault that I did make
I never did them ill.
4 They runne, and doe themſelves prepare,
when I no whit offend :
Ariſe, and ſaue me from their ſnare,
and ſee what they intend.

5 O Lord, of hoſts of Iſrael
ariſe and ſtrike all lands :
And pittie none that doe rebel,
and in their miſchiefe ſtands.
6 At night they ſtray and ſeeke about,
as hounds they howle and grin :
And all the Citie cleane throughout,
from place to place they runne.

7 They ſpeake of me with mouth alway,
but in their lips are ſwords :
They greed my death, and then would ſay,
what none doth heare our words :
8 But Lord thou haſt their waies eſpide,
and laught thereat apace :
The heathen folke thou ſhalt deride,
and mocke them to their face.

9 The ſtrength that doth my foes withſtand,
O Lord doth come of thee:
My God he is my helpe at hand,
a fort of fence to me.
10 The Lord to me doth ſhew his grace
in great abundance ſtill :
That I may ſee my foes in caſe
ſuch as my heart doth will.

The ſecond part.

11 Deſtroy them not at once, O God,
leaſt it from minde doe fall :
But with thy ſtrength driue them abroad,
and ſo conſume them all.
12 For their ill words and truthleſſe tongues,
confound them in their pride :
Their wicked oaths, with lyes and wrongs,
let all the world deride.

13 Conſume them in thy wrath, O Lord,
that nought of them remaine :
That men may know throughout the world
that Iacobs God doth raigne.
14 At euening they returne apace,
as dogs they grin and crie :
Throughout the ſtreets in every place,
they runne about and ſpie.

15 They ſeeke about for meat I ſay,
but let them not be fed :
Nor finde a houſe wherein they may
behold to put their head.
16 For I will ſhew thy ſtrength abroad,
thy goodneſſe I will prayſe :
For thou art my defence and God,
at needs in all aſſaies.

17 Thou art my ſtrength, thou haſt me ſtaid,
O Lord I ſing to thee :
Thou art my fort, my fence, and aid,
a louing God to mee.

Deus repulſiſti. Pſal. Lx. I. H.

Dauid now king ouer Iudah, after many victories, ſorroweth by euident ſignes, that God elected him King, aſſuring the people, that God will proſper them if they approoue the ſame. After he prayeth vnto God to finiſh that he had begun.

Sing this as the 59 Pſalme.

O Lord, thou diddeſt vs cleane forſake,
and ſcattered'ſt vs abroad :
Such great diſpleaſure thou didſt take,
returne to vs, O God.
2 Thy might did moue the land ſo ſore,
that it in ſunder brake :
The hurt thereof O Lord reſtore :
for it doth bow and quake.

3 With heavy chance thou plagueſt thus
the people that are thine :
And thou haſt giuen vnto vs
a drinke of deadly wine.
4 But yet to ſuch as feare thy name
a token ſhall enſue
That they might triumph in the ſame,
becauſe thy word is true.

5 So that thy might may keepe and ſaue
thy folke that fauour thee :
That they thy helpe at hand may haue,
O Lord grant this to mee.
6 The Lord did ſpeake from owne place,
this was his ioyfull tale :
I will diuide Sichem by pace,
and mete out Succoths vale.

7 Gilead is giuen to my hand,
Manaſſes mine beſide :
Ephraim the ſtrength of all my land,
my law doth Iuda guide.
8 In Moab I will waſh my feete,
ouer Edom throw my ſhooe :
And thou Paleſtini ough'ſt to ſeeke,
for fauour me vnto.

9 But who will bring me at this tide,
vnto the City ſtrong ?
Or who to Edom will me guide,
ſo that I goe not wrong ?
10 Wilt thou O God, which didſt forſake,
thy flocke, their land and coaſts ?
Our warres in hand thou wouldeſt not take,
nor walke among our hoaſts.

11 Giue aide O Lord, and vs relieve,
from them that vs diſdaine :
The helpe that hoaſts of me can giue,
it is but all in vaine.
12 But through our God wo ſhall haue might
to take great things in hand :
He will tread downe, and put to flight
all thoſe that vs withſtand.

Exaudi Deus. Pſal. Lxj. I. H.

Whether hee were in danger of the Ammonites, or perſued of Abſalon, here hee cryeth to be deliuered, and confirmed with his kingdome, promiſing perpetuall prayſes.

Sing

Sing this as the 39 Pſalme.

REgard, O Lord, for I complaine,
and make my ſuite to thee.
Let not my wordes returne in vaine,
but give an eare to me.
2 From the coaſts and vtmoſt parts,
of all the earth abroad,
In griefe and anguiſh of my heart,
I crie to thee, O God.
3 Vpon the rocke of thy great power,
my wofull minde repoſe:
Thou art my hope, my fort, and tower,
my fence againſt my foes.
4 Within thy tents I luſt to dwell,
for ever to endure:
Vnder the wings I know right well,
I ſhall be ſafe and ſure.
5 The Lord doth my deſire regard,
and doth fulfill the ſame:
With goodly gifts doth he regard,
all them that feare his name.
6 The King ſhall he in health maintaine,
and ſo prolong his dayes:
That he from age to age ſhall raigne,
for evermore alwayes.
7 That he may have a dwelling place,
before the Lord for aye:
O let thy mercy, trueth, and grace,
defend him from decay.
8 Then ſhall I ſing for ever ſtill,
with prayſe vnto thy name:
That all my vowes I may fulfill,
and dayly pay the ſame.

Nonne Deo. Pſal. Lxij. I. H.

Dauid declareth by this example and the nature of God, that he and all people muſt truſt in God alone, ſeeing that all without God goes to naught, who onely is of power to ſaue, and that herewardeth man according to his worke.

Sing this as the 59 Pſalme.

MY ſoule to God ſhall give good heed,
and him alone attend:
For why my health and hope to ſpeed,
doth whole on him depend.
2 For he alone is my defence,
my rocke, my health and aide:
He is my ſtay, that no pretence,
ſhall make me much diſmaid.
3 O wicked folke how long will ye
vſe craft? ſure you muſt fall,
For as a rotten hedge ye be,
and like a tottering wall.
4 Whom God doth love, ye ſeeke allwaies
to put him to the worſe,
Ye loue to lie, with mouth ye prayſe,
and yet your hearth doth curſe.
5 Yet ſtill my ſoule doth whole depend,
on God my chiefe deſire:
From all ill feates me to defend,
none but him I require.
6 He is my rocke, my ſtrength and tower,
my health is of his grace:
He doth ſupport me, that no power
can remoue me out of place.
7 God is my glory and my health,
my ſoules deſire and luſt:
My fort, my ſtrength, my ſtay, my wealth,
God is mine onely truſt.
8 Oh haue your hope in him alway,
ye folke with one accord:
Power out your hearts to him and ſay,
our truſt is in the Lord.
9 The ſonnes of men deceitfull are,
on ballance but a flight;
With things moſt vile doe them compare,
for they can keepe no weight.
10 Truſt not in wrong robbery or ſtealth,
let vaine delights be gone:
Though goods well got flow in with wealth,
ſet not your hearts thereon.
11 The Lord long ſith one thing did tell,
which heare to minde I call:
He ſpake it oft I heard it well:
that God alone doth all.
12 And that thou Lord art good and kinde,
thy mercy doth exceed:
So that all ſorts with thee ſhall finde,
according to their meede.

Deus Deus meus. Pſal. Lxiij. I. H.

Dauid after his danger of Ziph, giueth God thanks for his wonderfull deliuerance, in whoſe mercies hee truſteth even in the midſt of miſerie, propheſying the deſtruction of Gods enemies, and contrarywiſe happineſſe to all them that truſt in the Lord. 1. Sam. 3.

Sing this as the 44 Pſalme.

O God, my God, I watch betime,
to come to thee in haſt:
For why? my ſoule and bodie both,
doe thirſt of thee to taſt.
2 And in this barren wilderneſſe,
where waters there are none:
My fleſh is parcht for thought of thee:
for thee I wiſh alone.
3 That I might ſee yet once againe,
thy glory, ſtrength and might,
As I was wont it to behold,
within thy temple bright.
4 For why? thy mercies farre furmount
this life and wretched dayes:
My lips therefore ſhall give to thee,
due honour, laud and prayſe.
5 And whilſt I live I will not faile,
to worſhip thee alway:
And in thy name I ſhall lift vp,
my hands when I doe pray.
6 My ſoule is fill'd as with marrow,
which is both fat and ſweet,
My mouth therefore ſhall ſing ſongs
as are for thee moſt meete.
7 When as in bed I thinke on thee,
and eke all the night tide:
For vnder covert of thy wings,
thou art my ioyfull guide.
8 My ſoule doth ſurely ſticke to thee,
the right hand is my power
9 And thoſe that ſeeke my life to ſtroy,
them death ſhall ſoone deuoure.

10 The

10 The ſword ſhall them devoure each one
their carkaſes ſhall feede
The hungry foxes which doe runne,
their prey to ſeeke at neede.
11 The King and all men ſhall reioyce,
that doe profeſſe Gods word:
For liars mouths ſhall then be ſtopt,
which have the truth diſturb'd.

Exaudi Deus. Pſal. Lxiiij. I.H.

David prayeth againſt the falſe reporters and ſlanderers. hee declareth their puniſhment and deſtruction, to the comfort of the iuſt, and the glory of God.

Sing this as the 18. Pſalme.

O Lord, vnto my voice give eare,
with plaints when I doe pray:
And rid my life and ſoule from dread,
of foes that threat to ſlay.
2 Defend me from that ſort of men,
which in deceits doe lurke?
And from the frowning face of them,
that all ill feates doe worke.
3 Who whet their tongues as we have ſeene
men whet and ſharpe their ſwords:
They ſhoot abroad their arrowes keene,
I meane moſt bitter words,
4 With priuie ſleights ſhoote they their ſhafts
the vpright man to hit:
The iuſt vnware to hit by craft,
they care or feare no whit.
5 A wicked worke they have decreed,
in counſell thus they crie:
To vſe deceit let vs not dread,
what? who can it eſpie?
6 What waies to hurt they talke and muſe,
all times within their heart:
They all conſult what feats to vſe,
each doth inuent his part.
7 But yet all this ſhall not auaile,
when they thinke leaſt vpon:
God with his dart ſhall ſure aſſault,
and wound them every one.
8 Their crafts and their ill tongues withall,
ſhall worke themſelves ſuch blame:
That they which then behold their fall,
ſhall wonder at the ſame.
9 Then all that ſee ſhall know right well,
that God the thing hath wrought:
And prayſe his wittie workes, and tell
what he to paſſe hath brought.
10 Yet ſhall the iuſt in God reioyce,
ſtill truſting in his might:
So ſhall they ioy with minde and voyce,
whoſe heart is pure and right.

Te decet hymnus. Pſal. Lxv. I. H.

A thankeſgiuing vnto God by the faithfull, who are ſignified by Sion and Ieruſalem, for the chuſing, preſeruation, and gouernance of them, and for the plentifull bleſſing powred forth vpon all the earth.

Sing this as the 30 Pſalme.

THy prayſe alone (O Lord) doth raigne,
in Sion thine owne hill,
Their vowes to thee they doe maintaine,
and their behefts fullfill.
2 For that thou doſt their prayers heare,
and doſt thereto agree,
The people all both farre and neere,
with truſt ſhall come to thee.
3 Our wicked life ſo farre exceeds,
that wee ſhould fall therein:
But Lord forgive our great miſdeeds,
and purge vs from our ſinne.
4 The man is bleſt whome thou doſt chuſe,
within thy courts to dwell:
Thy houſe and temple he ſhall vſe,
with pleaſures that excell.
5 Of thy great iuſtice heare vs God,
our heait of thee doth riſe:
The hope of all the earth abroad,
and the ſea coaſtes likewiſe.
6 With ſtrength thou art beſet about,
and compaſt with thy power:
Thou makeſt the mountaines ſtrong and ſtout,
to ſtand in every ſhowre.
7 The ſwelling ſeas thou doeſt aſſwage,
and make their ſtreames full ſtill:
Thou doſt reſtraine the peoples rage,
and rule them at thy will.
8 The folke that dwell full farre on earth,
ſhall dread thy ſignes to ſee:
Which morne and evening in great mirth,
doe paſſe with prayſe to thee.
9 When that the earth is chopt and dry,
and thirſteth more and more:
Then with thy drops thou doſt apply
and much increaſe her ſtore.
The floud of God doth overflow,
and ſo doth cauſe to ſpring:
The ſeede and corne which men doe ſow,
for he doth guide the thing.
10 With wet thou doſt her furrowes fill,
whereby her clods doe fall:
Thy drops on her thou doeſt diſtill,
and bleſſe her fruite withall.
11 Thou dekſt the earth of thy good grace,
with faire and pleaſant crop:
Thy clouds diſtill their dew apace,
great plenty they doe drop.
12 Whereby the deſert ſhall beginne,
full great increaſe to bring:
The little hils ſhall ioy therein,
much fruite in them ſhall ſpring.
13 In places plaine the flocke ſhall feed,
and cover all the earth:
The vales with corne ſhall ſo exceed,
that men ſhall ſing for mirth.

Iubilate Deo. Pſal. Lxvj. T. S.

Hee exhorteth to prayſe the Lord in his wvonderfull vvorkes, he ſets forth the powver of God to affray rebels, and ſhevveth Gods mercy to Iſrael, to prouoke all men to heare and prayſe his name.

Sing this as the 18 Pſalme.

YE men on earth in God reioyce,
with prayſe ſet forth his name:
2 Extoll his might with heart and voyce,
giue glory to the ſame.
3 How wonderfull (O Lord) ſay ye,
in all thy works thou art?
Thy foes for feare doe ſeeke to thee,
full ſore againſt their heart.
4 All men that dwell the earth throughout,
doe prayſe the name of God.

The

The laud thereof the world about
is ſhew'd and ſet abroad:
5 All folke come forth, behold and ſee
what things the Lord hath wrought:
Marke well the wondrous workes that he
for men to paſſe hath brought.

6 He layd the ſea like heapes on hie,
therein a way they had:
On foot to paſſe both faire and drie
whereof their hearts were glad.
7 His might doth rule the world alway,
his eyes all things behold:
And ſuch as would him diſobey,
by him ſhall be control'd.

8 Ye people give vnto our God
due laud and thankes alwayes:
With ioyfull voyce declare abroad,
and ſing vnto him prayſe.
9 Which doth endue our ſoules with life,
and it preſerve withall:
Hee ſtaieth our feet, ſo that no ſtrife
can make vs ſlip or fall.

10 The Lord doth proove our deeds with fire,
if that they will abide:
As workemen doe when they deſire
to have their mettals tride.
11 Although thou ſuffer vs ſo long
in priſon to be caſt:
And there with chaines and fetters ſtrong
to lye in bondage faſt.

The ſecond part.

12 Although I ſay thou ſuffer men
on vs to ride and raigne:
Though wee through fire and water runne
of very griefe and paine.
Yet ſure thou doſt of thy good grace
diſpoſe it to the beſt:
And bring'ſt vs out into a place
to live in wealth and reſt.

13 Vnto thy houſe reſort will I,
to offer and to pray:
And there I will my ſelfe apply
my vowes to thee to pay.
14 The vowes that with my mouth I ſpake
in all my griefe and ſmart:
The vowes I ſay which I did make
in dolour of my heart.

15 Burnt offrings I will give to thee
of oxen fat and Rams:
None other ſacrifice ſhall be,
of bullockes, Goates and lambs.
16 Come foorth and harken here full ſoone,
all ye that feare the Lord:
What he for my poore ſoule hath done,
to you I will record.

17 Full oft I call vpon his grace,
this mouth to him doth crie:
And thou my tongue make ſpeede a pace,
to prayſe him by and by.
18 But if I feele my heart within,
in wicked workes reioyce
Or if I have delight to ſinne
God will not heare my voyce.
19 But ſurely God my voyce hath heard,
and what I doe require:
My prayer he doth well regard,
and graunteth my deſire.

20 All prayſe to him that hath not put,
nor caſt me out of minde:
Nor yet his mercy from me ſhut,
which I did ever finde.

Deus miſereatur. Pſal. Lxvij.

A ſweet prayer for all the faithfull to obtaine the ſauour of God, and to be lightned with his countenance, to the end that his wayes and iudgements may be knowne throughout the earth: & reioycing that God is the gouernour of all nations.

Sing this as the 30 Pſalme.

HAve mercy on vs Lord,
and grant to vs thy grace,
To ſhew to vs doe thou accord
the brightneſſe of thy face.
2 That all the earth may know
the way to godly wealth,
And all the nations on a row
may ſee thy ſauing health.

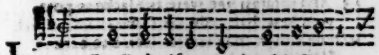
3 Let all the world, O God,
give prayſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame.
4 Throughout the world ſo wide
let all reioyce with mirth:
For thou with trueth and right doſt guide
the nations of the earth.

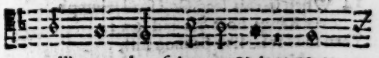
5 Let all the world, O God,
give praiſe vnto thy name:
O let the people all abroad,
extoll and laud the ſame:
6 Then ſhall the earth increaſe,
great ſtore of fruite ſhall fall:
And then our God the God of peace,
ſhall bleſſe vs eke with all.

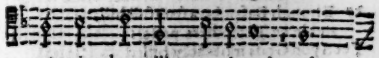
7 God ſhall vs bleſſe I ſay,
And then both farre and neere:
The folke throughout the earth alway,
of him ſhall ſtand in feare.

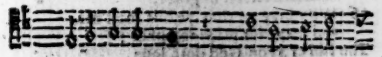
Exurgat Deus. Pſal. Lxviij. T. S.

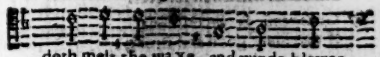
David expreſſeth the wonderfull mercies of God towards his people, who by all meanes and moſt ſtrange ſort, declareth himſelfe vnto them. Gods Church therefore by reaſon of his promiſes, grace and victories, doth excell all worldly things: wherefore all men are moued to prayſe God for ever.



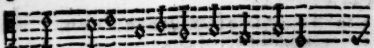




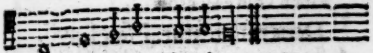




ſmoake



ſmoake away : So in the preſence of the



Lord, the wicked ſhall decay.

3 But righteous men before the Lord,
ſhall heartily reioyce :
They ſhall be glad, and merry all,
and chearefull in their voyce.
4 Sing prayſe vnto the Lord,
who rideth on the skie :
Extoll the name of Iah our God,
and him doe magnifie.

5 The ſame is he that is aboue
within his holy place :
That father is of fatherleſſe,
and iudge of widowes caſe,
6 Houſes he gives, and iſſue both,
vnto the comfortleſſe :
He bringeth bondmen out of thrall :
and rebels to diſtreſſe.

7 When thou diddeſt march before thy folke,
the Egyptians from among :
And brought'ſt them through the wildernes.
which was both wide and long.
8 The earth did quake, the rain pour'd downe,
heard were great claps of thunder :
The mount Sinai ſhooke in ſuch ſort,
as it would cleane in ſunder.

9 Thine heritage with drops of rain
abundantly was waſht :
And if ſo be it barren waxt,
by thee it was refreſht.
10 Thy choſen flocke doth there remaine,
thou haſt prepar'd that place :
And for the poore thou doſt prouide
of thine eſpeciall grace.

The ſecond part.

11 God will giue women cauſes inſt
to magnifie his name :
When as his people triumphe make,
and purchaſe bruite and fame.
12 And puiſant Kings for all their power,
ſhall flie, and take the foyle :
And women which remaine at home,
ſhall helpe to part the ſpoyle.

13 And though yee were as blacke as pots,
your hew ſhall paſſe the Doue :
Whoſe wings and feathers ſeeme to have
ſilver and gold aboue.
14 When in this land God ſhall triumph
over Kings both hie and low :
Then ſhall it be like Salmon hill,
as white as any ſnow.

15 Though Baſan be a fruitfull hill,
and in height others paſſe :
Yet Syon Gods moſt holy hill
doth fare excell in grace.
16 Why brag ye thus, ye hils moſt hie,
and leape for pride together :
The hill of Syon God doth loue,
and there will dwell for ever.

17 Gods armie is two millions
of warriours good and ſtrong :
The Lord alſo in Sinai,
is preſent them among.
18 Thou diddeſt, O Lord, aſcend on high,
and captiue led them all.
Which in time paſt thy choſen flocke
in priſon kept and thrall.

Thou mad'ſt them tribute for to pay,
and ſuch as did repine,
Thou diddeſt ſubdue that they might dwell
in thy temple diuine.
19 Now prayſed be the Lord for that
he poures on vs ſuch grace :
From day to day he is the God
of our health and ſolace.

The third part.

20 He is the God from whom alone,
ſaluation commeth plaine :
He is the God, by whome I ſcape
all dangers death, and paine:
21 Thus God will wound his enemies head,
and breake the hayrie ſcalpe
Of thoſe that in their wickedneſſe
continually doe walke.

22 From Baſan will I bring ſayd he
my people and my ſheepe :
And all mine owne, as I have done
from danger of the deepe.
23 And make them dip their feet in blood
of thoſe that hate thy name :
And dogs ſhall have their tongues imbrude
with licking in the ſame.

24 All men have ſeene how thou, O God,
thine enemies doſt deface :
And how thou goeſt as God and King,
into thy holy place :
25 The ſingers goe before with ioy,
minſtrels follow after :
And in the midſt the damſels play,
with timbrell and with taber.

26 Now in the congregation,
(O Lord) prayſe the Lord :
And Iaakobs whole poſteritie,
giue thankes with one accord,
27 Their chiefe was little Beniamin,
but Iuda made their boaſt :
With Zabulon and Neptalim,
which dwell about their coaſt.

28 As God hath giuen power to thee,
ſo Lord make firme and ſure
The thing that thou haſt wrought in vs,
for ever to endure.
29 And in thy temple gifts will wee
giue vnto thee, O Lord :
For thine vnto Ieruſalem
ſure promiſe made by word.

The fourth part.

Yea and ſtrange Kings to vs ſubdude,
ſhall doe like in thoſe dayes :
I meane to thee they ſhall preſent
their gifts of land and prayſe.
30 He ſhall deſtroy the ſpearemens rancks
their calues and buls of might :
And cauſe of tribute pay, and daunt
all ſuch as loue to fight.

31 Then ſhall the Lords of Egypt come,
and preſent with them bring :

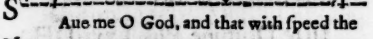
The Mores moſt blacke ſhall ſtretch their hands,
vnto their Lord and king.
33 Therefore yee kingdomes of the earth
give prayſe vnto the Lord:
Sing Pſalmes to God with one conſent,
thereto let all accord.

34 Who though he ride, and ever hath,
aboue the heavens bright:
Yet by the fearefull thunder claps
men may well know his might.
35 Therefore the ſtrength of Iſrael
aſcribe to God on hie:
Whoſe might and power doth farre extend
aboue the cloudy skie.

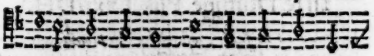
36 O God, thy holineſſe and power
is dread for evermore:
The God of Iſrael gives vs ſtrength,
praiſed be God therefore.

Salum me fac. Pſal. Lxix. I. H.

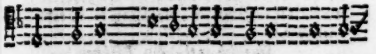
Chriſt and his elect are figured in Davids zeale and anguiſh, the malicious cruelty of vvhoſe enemies and their puniſhment, Iudas and ſuch traitors noteth, vvho are accurſed: then gathereth hee courage in afflictions, and offereth praiſes to God, vvhich are more acceptable then all ſacrifices. Finally, he doth provoke all creatures to prayſes, prophecying of the kingdome of Chriſt and building of Iuda, vvhere all the faithfull and their ſeede ſhall dvvell for ever.



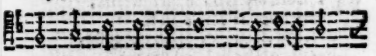
S Aue me O God, and that with ſpeed the



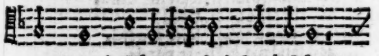
waters flow full faſt: So nigh my ſoule doe

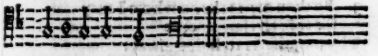


they proceed, that I am ſore agaſt. 2. I ſticke



full deepe in filth and clay, whereas I feele



no ground: I fall into ſuch flouds I ſay,

that I am like be drownd.

3 With crying oft I faint and quaile,
my throat is hoarſe and drie:
With looking vp my ſight doth faile,
for helpe of God on hie.
4 My foes that guiltleſſe doe oppreſſe
my ſoule, with hate are led:
In number ſure they are no leſſe:
then haires are on my head.

5 Though for no cauſe they vex'd me ſore,
they proſper and are glad,
They doe compell me to reſtore
the things I never had.
6 What I have done for want of wit,
thou Lord all times canſt tell:
And all the faults that I commit
to thee are knowne full well.

7 O God of hoaſtes, defend and ſtay
all thoſe that truſt in thee:
Let no man doubt or ſhrinke away,
for ought that chaunceth me.
8 It is for thee and for thy ſake,
that I doe beare this blame:
In ſpight of thee they would mee make,
to hide my face for ſhame.

9 My mothers ſonnes my brethren all,
forſake mee on a row:
And as a ſtranger they mee call,
my face they will not know.
10 Vnto thy houſe ſuch zeale I beare,
that it doth pine me much:
Their cheekes and taunts at thee to heare
my very heart doth grutth.

The ſecond part.

11 Though I doe faſt my fleſh to chaſt,
yea, if I weepe and mone:
Yet in my teeth this geare is caſt,
they paſſe not therevpon.
12 If I for griefe and paine of heart,
in ſackecloath vſe to walke:
Then they anon would it peruert,
thereof they ieſt and talke.

13 Both hie and low, and all the throng
that ſit within the gate:
They have mee ever in their tongue,
of mee they talke and prate.
14 The drunkards which in wine delight,
it is their chiefe paſtime
To ſeeke which wayes to worke me ſpight,
of me they ſing and rime.

15 But thee the while, O Lord I pray,
that when it pleaſeth thee,
For thy great trueth thou wilt alway
ſend downe thine aide to mee.
16 Pulcke thou my feete out of the mire,
from drowning doe me keepe:
From ſuch as owe me wrath and ire,
and from the waters deepe.

17 Leaſt with the wanes I ſhould be drownd
and depth my ſoule deuoure:
And that the pit ſhould me confound,
and ſhut mee in her power.
18 O Lord of hoaſts, to mee give eare,
as thou art good and kinde:
And as thy mercy is moſt deare,
Lord have me in thy minde.

19 And doe not from thy ſervant hide,
nor turne thy face away:
I am oppreſt on every ſide,
with haſte give eare I ſay.
20 O Lord vnto my ſoule draw nie,
the ſame with aide repoſe:
Becauſe of their great tyranny,
acquite me from my foes.

The third part.

21 That I abide rebuke and ſhame,
thou knoweſt and thou canſt tell:
For thoſe that ſeeke and worke the ſame
thou ſeeſt them all full well.
22 When they with brags doe break my hart,
I ſeeke for helpe anone:

But finde no friends to eaſe my ſmart,
to comfort me not one.

22 But in my meate they gave me gall,
too cruell for to thinke:
And gave me in my thirſt withall
ſtrong vineger to drinke.
23 Lord turne their table to a ſnare,
to take themſelves therein:
And when they thinke full well to fare,
then trap them in the gin.

24 And let their eyes be darke and blinde,
that they may nothing ſee;
Bow downe their backe, and doe them binde
in thraldome for to bee.
25 Poure out thy wrath as hot as fire,
that it on them may fall:
Let thy diſpleaſure in thine ire,
take hold upon them all.

26 As deſart dry their houſe diſgrace,
their off-ſpring eke expell:
That none thereof poſſeſſe their place,
nor in their tents doe dwell.
27 If thou doſt ſtricke the Man to tame,
on him they lye full ſore:
And if that thou doſt wound the ſame,
thy ſeeke to hurt him more.

28 Then let them heape up miſchiefe ſtill,
ſith they are all pervert:
That of thy favour and good will
they never have no part.
29 And daſh them cleane out of the booke
of life, of hope of truſt:
That for their names they never tooke,
in number of the iuſt.

The fourth part.

30 Though I (O Lord) with woe and griefe
have bene full ſore oppreſt:
Thy helpe ſhall give me ſuch reliefe,
that all ſhall be redreſt.
31 That I may give thy name the prayſe,
and ſhew it with a ſong:
I will extoll the ſame alwayes,
with hearty thankes among.

32 Which is more pleaſant unto thee,
ſuch minde thy grace hath borne:
Then either Oxe or Calfe can be
that hath both hoofe and horne.
33 When ſimple folke doe this behold,
it ſhall reioyce them ſure,
All ye that ſeeke the Lord, behold,
your life for aye ſhall dure.

34 For why? the Lord of hoaſts doth heare,
the poore when they complaine:
His priſoners are to him full deare,
he doth them not diſdaine.
35 Wherefore the skie and earth below,
the ſea with flood and ſtreame,
His prayſe they ſhall declare and ſhew,
withall that live in them.

36 For ſure our God will Sion ſave,
and Iudas Cities build:
Much folke poſſeſſion there ſhall have,
her ſtreetes ſhall all be fild.
37 His ſervants ſeede ſhall keepe the ſame
all ages out of minde:
And there all they that feare his name
a dwelling place ſhall finde.

Deus in adiuto. Pſal. Lxx. I. H.

Hee prayeth to be right ſpeedily delivered, his enemies to be aſhamed, and all that ſeeke the Lord to be comforted.

Sing this as the 25 Pſalme.

O God to me take heede,
of helpe I thee require:
O Lord of hoaſts with haſte make ſpeed,
help, help, I thee deſire.
2 With ſhame confound them all
that ſeeke my ſoule to ſpill:
Rebuke them backe with blame to fall,
that thinke and wiſh me ill.

3 Confound them that apply,
and ſeeke to worke me ſhame:
And at my harme doe laugh and cry
ſo, ſo, there goeth the game.
4 But let them ioyfull be
in thee with ioy and wealth:
Which onely truſt and ſeeke to thee,
and to thy ſaving health.

5 That they may ſay alwayes,
in mirth and one accord:
All glory, honour, laud, and prayſ
be giuen to thee O Lord.
6 But I am weake and poore,
come Lord thine aide I lacke:
Thou art my ſtay and helpe, therefore
make ſpeed and be not ſlacke.

In te Domine. Pſal. Lxxj. I. H.

He prayeth in faith, eſtabliſhed by promiſe and confirmed by the vvord of God from his youth, to be delivered from his vvicked and cruell ſonne Abſalon, vvith his confederacie, promiſing to be thankefull therefore.

Sing this as the 99 Pſalme.

MY Lord my God in all diſtreſſe,
my hope is whole in thee:
Then let no ſhame my ſoule oppreſſe,
nor once take hold on me:
2 As thou art iuſt defend me Lord,
and rid me out of dread:
Give eare, and to my ſuite accord,
and ſend me helpe at neede.

3 Be thou my rocke, to whom I may
for aide all time reſort:
Thy promiſe is to helpe alway,
thou art my fence and fort.
4 Saue me my God from wicked men,
and from their ſtrength and power:
From folke vniuſt, and eke from them,
that cruelly devoure.

5 Thou art the ſtay wherein I truſt,
thou Lord of hoaſts art he:
Yea, from my youth I had a luſt,
ſtill to depend on thee.
6 Thou haſt me kept even from my birth,
and I through thee was borne:
Wherefore I will thee prayſe with mirth,
both euening and at morne.
7 As to a monſter ſeldome ſeene,
much folke about me throng:
But thou art now, and ſtill haſt beene

my

my fence and aid ſo ſtrong.
8 Wherefore my mouth no time ſhall lack,
thy glory and thy prayſe:
And eke my tongue ſhall not be ſlacke,
to honour thee alwayes.

9 Refuſe me not O Lord I ſay,
when age my limbs doth take:
And when my ſtrength doth waſte away,
doe not my ſoule forſake.
10 Among themſelves my foes enquire,
to take me through deceit:
And they againſt me doe conſpire,
that for my ſoule laid waite.

The ſecond part.

11 Lay hand and take him now they ſayd,
for God from him is gone:
Diſpatch him quite, for to his aide,
I wis there commeth none.
12 Doe not abſent thy ſelfe away,
O Lord, when neede ſhall be:
But that in time of griefe thou mayſt
in haſt giue helpe to me.

13 With ſhame confound and overthrow,
all thoſe that ſeeke my life:
Oppreſſe them with rebuke alſo,
that faine would worke me ſtrife.
14 But I will patiently abide,
thy helpe at all aſſaies,
Still more and more each time and tide,
I will ſet foorth thy prayſe.

15 My mouth thy iuſtice ſhall record,
that dayly helpe doth ſend:
But of thy benefits O Lord,
I know no count nor end.
16 Yet I will goe and ſeeke forth one,
with thy good helpe O God:
The ſauing health of thee alone,
to ſhew and ſet abroad.
17 For of my youth thou took'ſt the care,
and doſt inſtruct me ſtill.
Therefore thy wonders to declare,
I have great minde and will:
18 And as in youth from wanton rage,
thou didſt me keepe and ſtay,
Forſake me not vnto mine age,
and till my head be gray.

The third part.

19 That I thy ſtrength and might may ſhew,
to them that now be heere:
And that our ſeede thy power may know,
hereafter many a yeere.
20 O Lord thy iuſtice doth exceed,
thy doings all may ſee:
Thy workes are wonderfull indeed,
oh who is like to thee?

21 Thou mad'ſt me feele affliction ſore,
and yet thou didſt me ſaue:
Yea, thou didſt helpe and me reſtore,
and took'ſt me from the graue.
22 And thou mine honour doeſt increaſe,
my dignity maintaine:
Yea thou doſt make all ſtriſe to ceaſe,
and comfort'ſt me againe.

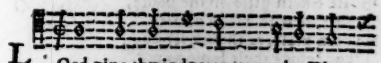
23 Therefore thy faithfulneſſe to prayſe,
I will both lute and ſing:
My harpe ſhall ſound thy laud alwayes,
O Iſraels holy king.

24 My mouth ſhall ioy with pleaſant voyce,
when I ſhall ſing to thee:
And eke my ſoule ſhall much reioyce,
for thou haſt made me free.

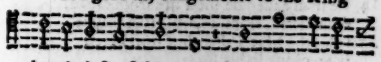
25 My tongue thy vprightneſſe ſhall ſound,
and ſpeake it dayly ſtill:
For griefe and ſhame doe them confound,
that ſought to worke me ill.

Deus Iudicium. Pſal. Lxxij. I. H.

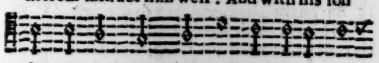
Gods kingdome by Chriſt is repreſented by Salomon, vnder vvhom ſhall be righteouſneſſe, peace and felicity, vnto vvhom all kings and nations ſhall doe homage, vvhoſe name and povver ſhal endure for euer.



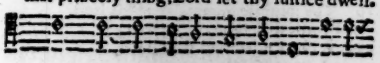
LOrd giue thy iudgements to the King



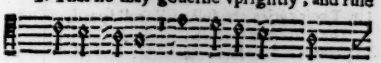
therein inſtruct him well: And with his ſon



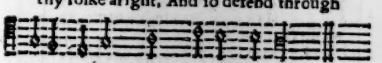
that princely thing, Lord let thy iuſtice dwell.



2. That he may gouerne vprightly, and rule



thy folke aright, And ſo defend through



equitie, the poore that have no might.

3 And let the mountaines that are high,
vnto their folke giue peace,
And eke the little hils apply,
in iuſtice to increaſe:
4 That he may helpe the weake and poore
with aide, and make them ſtrong:
And eke deſtroy for evermore,
all thoſe that doe them wrong.

5 And then from age to age ſhall they
regard and feare thy might:
So long as Sunne ſhall ſhine by day,
or elſe the Moone by night.
6 Lord make the king vnto the iuſt,
like raine to fields new mowne:
And like to drops that lay the duſt
and freſh the land new ſowne.

7 The iuſt ſhall flouriſh in his time,
and all ſhall be at peace:
Vntill the moone ſhall leaue to prime,
waſte, change, and to increaſe.
8 He ſhall be Lord of Sea and land,
from ſhore to ſhore throughout,
And from the floods within the land,
through all the earth about.

9 The people that in deſert dwell,
ſhall kneele to him full thicke:

And all his enemies that rebell,
the earth and duſt ſhall lick.
10 The Lords of all the Iles thereby,
great gifts to him ſhall bring:
The kings of Saba, and Araby,
give many a coſtly thing.

The ſecond part.

11 All kings ſhall ſeeke with one accord,
in his good grace to ſtand:
And all the people of the world,
ſhall ſerve him at his hand.
12 For he the needy ſort doth ſave,
that unto him doth call:
And eke the ſimple folke that have
no helpe of man at all.

13 He taketh pitie on the poore,
that are with neede oppreſt.
He doth preſerve them evermore,
and brings their ſoule to reſt.
14 He ſhall redeeme their life from dread,
from fraud, from wrong, from might.
And eke the blood that they ſhall bleed
is precious in his ſight.

15 But he ſhall live, and they ſhall bring
to him of Sabaes gold:
He ſhall be honored as a King,
and dayly be extold.
16 The mightie mountaine of his land,
of corne ſhall beare ſuch throng:
That it like Cedar trees ſhall ſtand,
in Libanus full long.

17 Their cities eke full well ſhall ſpeed,
the fruites thereof ſhall paſſe:
In plentie it ſhall feare exceede,
and ſpring as greene as graſſe.
18 For ever they ſhall prayſe his name,
while that the ſunne is light:
And thinke them happy through the ſame,
all folke ſhall bleſſe his might.

19 Prayſe ye the Lord of hoaſts and ſing,
to Iſraels God each one:
For he doth every wondrous thing,
yea, he himſelfe alone.
20 And bleſſed be his holy Name,
all times eternally,
That all the earth may prayſe the ſame,
Amen, Amen ſay I.

Quã bonus Deus. Pſal. Lxxiij. T. S.

David teacheth that neither the proſperity of the vngodly, nor the affliction of the good ought to diſcourage Gods children, but rather moove them to conſider Gods providence and to reverence his iudgements, for that the wicked vaniſheth away like ſmoake, and the godly enter into life everlaſting, in hope whereof hee reſigneth himſelfe to Gods hands.

Sing this as the 44. Pſalme.

HOwever it be, yet God is good,
and kinde to Iſrael:
And to all ſuch as ſafely keepe
their conſcience pure and well.
2 Yet like a foole I almoſt ſlipt,
my feete began to ſlide.
And ere I wiſt even at a pinch,
my ſteps away gan glide
3 For when I ſaw ſuch fooliſh men,
I grudg'd and did diſdaine:
That wicked men all things ſhould have,
without turmoile or paine.
4 They never ſuffer pangs nor griefe,
as if death ſhould them ſmite:
Their bodies are both ſtout and ſtrong,
and ever in good plight.

5 And free from all adverſity,
when other men be ſhent:
And with the reſt they take no part
of plague or puniſhment.
6 Therefore preſumption doth embrace
their necks as doth a chaine:
And are even wrapt as in a robe,
with rapine and diſdaine.

7 They are ſo fed that even for fat,
their eyes oft times out ſtart,
And as for worldly goods they have,
more then can wiſh their heart.
8 Their life is moſt licentious,
boaſting much of the wrong
Which they have done to ſimple men,
and ever pride among.

9 The heavens and the living Lord,
they ſpare not to blaſpheme:
And prate they doe of worldly things,
no wight they doe eſteeme.
10 The people of God oft times turne backe,
to ſee their proſperous ſtate:
And almoſt drinke the ſelfe ſame cup,
and follow the ſame rate.

The ſecond part.

11 How can it be that God ſay they
ſhould know or underſtand
Theſe worldly things, ſince wicked men,
be Lords of Sea and land?
12 For we may ſee how wicked men,
in riches ſtill increaſe:
Rewarded well with worldly goods,
and live in reſt and peace.

13 Then why doe I from wickedneſſe,
my fantaſie refraine?
And waſh my hands with innocents,
and cleanſe my heart in vaine?
14 And ſuffer ſcourges every day,
as ſubiect to all blame:
And every morning from my youth,
ſuſtaine rebuke and ſhame?

15 And I had almoſt ſaid as they,
miſliking mine eſtate:
But that I ſhould thy children iudge,
as folke vnfortunate.
16 Then I bethought me how I might,
this matter vnderſtand:
But yet the labour was too great
for me to take in hand.

17 Vntill the time I went unto
thy holy place, and then,
I vnderſtood right perfectly,
the end of all theſe men.
18 And namely, how thou ſetteſt them,
upon a ſlippery place:
And at thy pleaſure and thy will,
Thou doſt them all deface.

19 Then ſhall men muſe at that ſtrange ſight,
to ſee how ſodainely,
They are deſtroy'd, diſpatcht, conſumde,
and dead ſo horribly.

20 Much

20 Much like a dreame when one awakes,
ſo ſhall their wealth decay:
Their famous names in all mens ſight,
ſhall ebbe and paſſe away.

The third part.

21 Yet thus my heart was grieued then,
my minde was much oppreſt:
22 So fond was I and ignorant,
and in this point a beaſt.
23 Yet neuertheleſſe by thy right hand,
thou hold'ſt me ever faſt:
24 And with thy counſell doſt me guide
to glory at the laſt.
25 What thing is there that I can wiſh,
but thee in heauen aboue?
And in the earth there is no thing
like thee that I can loue.
26 My fleſh and eke my heart doth faile,
but God doth faile me never:
For of my heart God is my ſtrength,
my portion eke for ever.
27 And loe, all ſuch as thee forſake,
thou ſhalt deſtroy each one:
And thoſe that truſt in any thing,
ſauing in thee alone.
28 Therefore will I draw neare to God,
and ever with him dwell:
In God alone I put my truſt,
his wonders I will tell.

Vt quid Deus? Pſal. Lxxiiij. I, H.

A complaint of the deſtruction of the Church and true Religion, vnder the name of Sion, and the Altars deſtroyed. But truſting in the might and free mercies of God by his couenant, he requireth helpe and ſuccour, to the glory of his name, the ſaluation of his poore afflicted ſeruants, and the confuſion of his proud enemies.

Sing this as the 72 Pſalme.

WHy art thou Lord ſo long from vs,
in all this danger deepe?
Why doth thine anger kindle thus
at thine owne paſture ſheepe?
2 Lord call the people to thy thought
which haue beene thine ſo long:
The which thou haſt redeem'd and brought
from bondage ſore and ſtrong.

Haue minde I ſay, and thinke vpon,
remember it full well:
Thy pleaſant place, thy mount Sion,
where thou waſt wont to dwell.
3 Lift vp thy foote, and come in haſte,
and all thy foes deface:
Which now at pleaſure rob and waſt
within thy holy place.

4 Amid the Congregations all
thy enemies roare O God:
They ſet as ſignes on euery wall
their banners ſplaid abroad.
5 As men with axes hew downe trees,
that on the hils doe grow:
So ſhine the bils and ſwords of theſe,
within thy temple now.
6 The ſeeling ſwa'd, the carued boards,
the goodly grauen ſtones,
With axes, hammers, bils, and ſwords,
they beate them downe at once.
7 Thy places they conſume with flame,
and eke in all this toile
The houſe appointed to thy name,
they raze downe to the ſoile.
8 And thus they ſaid within their heart,
diſpatch them out of hand:
Then burnt they vp in every place,
Gods houſes through the land.
9 Yet thou no ſigne of helpe doſt ſend,
our Prophets all are gone:
To tell when this our plague ſhall end
among vs there is none.

10 When wilt thou Lord once end this ſhame
and ceaſe thine enemies ſtrong?
Shall they alway blaſpheme thy name,
and raile on thee ſo long?
11 Why doſt withdraw thy hand a backe,
And hide it in thy lap?
O plucke it out, and be not ſlacke
to giue thy foes a rap.

The ſecond part.

12 O God, thou art my king and Lord,
and evermore haſt beene:
Yet, thy good grace throughout the world,
for our good helpe hath ſeene.
13 The ſeas that are ſo deepe and dead:
thy might did make them dry.
And thou didſt breake the ſerpents head,
that he therein did die.

14 Ye thou didſt breake the heade ſo great
of Whales that are ſo fell:
And gav'ſt them to thy folke to eate,
that in the deſerts dwell.
15 Thou mad'ſt a ſpring with ſtreames to riſe
from rocks both hard and hie:
And eke thy hand hath make likewiſe
deepe rivers to be drie.

16 Both day and eke the night are thine,
by thee they were begun:
Thou ſet'ſt to ſerve vs with their ſhine
the light and eke the Sunne.
17 Thou doſt appoint the ends and coaſts
of all the earth about:
Both ſummer heats, and winter froſts,
thy hand hath found them out.

18 Thinke on O Lord, no time forget
thy foes that thee defame:
And how the fooliſh folke are ſet
to raile vpon thy name.
19 O let no cruell beaſt deuoure
the Turtle that is true:
Forget not alwayes in thy power
the poore that much doe rue.

20 Regard thy covenant, and behold
thy foes poſſeſſe the land:
All ſad and darke, forworne and old,
our realme as now doth ſtand.
21 Let not the ſimple goe away
with diſappointed ſhame:
But let the poore and needy aye,
giue praiſe vnto thy name.

22 Riſe Lord, let be by thee maintain'd
the cauſe that is thine owne:
Remember how that thou blaſphem'd
art by the fooliſh one:
23 The voyce forget not of thy foes,
for the preſuming hie,
Is more and more increaſt of thoſe,
that hate thee ſpightfully.

Confitebimur tibi, Pſal. Lxxv. N.

The faithfull prayſe the Lord, vvho ſhall come to iudge at his time, vvhen the vvicked ſhall drinke the cup of his vvrath, But the righteous ſhalbe exalted to honour.

Sing this as the 72 Pſalme.

VNto thee God wee will give thankes,
we will give thankes to thee:
Sith thy name is ſo neere declare
thy wondrous works will we.
2 I will vprightly iudge, when get
conuenient time I may:
The earth is weake, and all therein,
but I her pillars ſtay.
3 I did to the mad people ſay,
deale not ſo furiouſly:
And vnto the vngodly ones,
ſet not your hornes on high.
4 I ſaid vnto them, ſet not vp
your raiſed hornes one hie:
And ſee that you doe with ſtiffe necke,
not ſpeake preſumptuouſly.
5 For neither from the Eaſterne parts
nor from the Weſterne ſide:
Nor from forſaken wildernesſe,
protection doth proceede.
6 For why? the Lord our God he is
the righteous Iudge alone;
He putteth downe the one, and ſets
another in the throne.
7 For why? a cup of mighty wine
is in the hand of God:
And all the mighty wine therein
himſelfe doth poure abroad.
8 As for the lees and filthy dregs,
that doe remaine of it:
The wicked of the earth ſhall drinke,
and ſuck them every whit.
9 But I will talke of God I ſay,
of Iacobs God therefore:
And will not ceaſe to celebrate
his prayſe for evermore.
10 In ſunder breake the hornes of all
vngodly men will I:
But then the hornes of righteous men
ſhall be exalted hie.

Gloria Patri.

To Father, Sonne, and holy Ghoſt,
all glory be therefore:
As in beginning was, is now,
and ſhall be evermore.

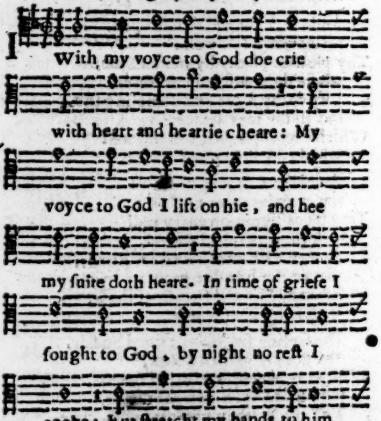
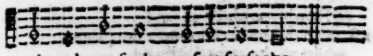
In Iudea. Pſal. Lxxvj. I.H.

Here is deſcribeth the powver of God, and care for the defence of his people, by the deſtruction of Senacheribs armye, for vvhich the faithfull are exhorted to be thankefull.

Sing this as the 66 Pſalme.

TO all that now in Iurie dwell
the Lord is clearely knowne:
His name is great in Iſrael
a people of his owne.
2 At Salem he his tents hath pight,
to tarry there a ſpace:
In Sion eke he hath delight,
to make his dwelling place.
3 And there he brake both ſhaft and bow,
the ſword, the ſpeare and ſhield:
And brake the ray to overthrow,
in battell on the field.
4 Thou art more worthy honour Lord,
more might in thee doth lie.
Then in the ſtrongeſt of the world,
that rob on mountaines hie.
5 But now the proud are ſpoild through thee
and they are fallen on ſleepe:
Through men of warre no helpe can be,
themſelves they could not keepe.
6 At thy rebuke O Iacobs God,
when thou didſt them reproove:
As halfe a ſleepe their chariots ſtood,
no horſemen once did moove.
7 For thou art dreadfull Lord indeede,
what man the courage hath
To bide thy ſight, and doth not dread
when thou art in thy wrath?
8 When thou doſt make thy iudgements heard
from heaven through the ground:
Then all the earth full ſore afraid,
in ſilence ſhallbe found.
9 And that when thou O God doſt ſtand,
in iudgement for to ſpeake:
To ſave th'afflicted of the land,
on earth that are full weake.
10 The fury that in man doth raigne,
ſhall turne unto thy praiſe:
Hereafter Lord doe thou reſtraine,
their wrath and threats alwayes.
11 Make vowes and pay them to your God,
ye folke that nigh him be:
Bring gifts all yee that dwell abroad,
for dreadfull ſure is he.
12 For he doth take both life and might
from Princes great of birth:
And full of terrour is his ſight,
to all the Kings on earth.

Voce mea ad. Pſal. Lxxvij. I.H.

David rehearſeth his great afflictions and grievous temptations, vvhereby hee is driven to conſider his former converſation, and the courſe of Gods vvorks in the preſervation of his ſervants, and ſo hee confirmeth his faith againſt theſe temptations.



abroad, my ſoule comfort forſooke.

3 When I to thinke on God intend,
my trouble then is more:
I ſpake but could not make an end,
my breath was ſtopt ſo ſore.
4 Thou holdſt mine eyes alwayes from reſt,
that I alwayes awake:
With feare am I ſo ſore oppreſt,
my ſpeech doth me forſake.

5 The dayes of olde in minde I caſt,
and oft did thinke upon.
The times and ages that are paſt,
full many yeeres agone.
6 By night my ſongs I call to minde,
once made thy prayſe to ſhew:
And with my heart much talke I finde,
my ſpirits doe ſearch to know.

7 Will God ſaid I, at once for all,
caſt off his people thus:
So that henceforth no time he ſhall
be friendly unto us?
8 What is his goodneſſe cleane decaid,
for ever and a day?
Or is his promiſe now delayd?
and doth his truth decay?

9 And will the Lord our God forget
his mercies manifold?
Or ſhall his wrath increaſe ſo hot,
his mercies to withhold?
10 At laſt I ſayd my weakeneſſe is
the cauſe of this miſtruſt:
Gods mighty hand can helpe all this
and change it when he luſt.

The ſecond part.

11 I will regard and thinke upon
the working of the Lord,
Of all his wonders paſt and gone,
I gladly will record.
12 Yea all his workes I will declare,
and what he did deviſe:
To tell his facts I will not ſpare,
and eke his counſell wiſe.

13 Thy workes O Lord, are all upright,
and holy all abroad:
What one hath ſtrength to match the might
of thee O Lord our God?
14 Thou art a God that oft didſt ſhew
thy wonders every houre.
And ſo doſt make thy people know,
thy vertue and thy power.

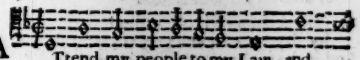
15 And thine owne folke thou doſt defend
with ſtrength and ſtretched arme:
The ſonnes of Iacob that diſcend,
and Ioſephs ſeede from harme.
16 The waters Lord perceived thee,
the waters ſaw thee well:
And they for feare aſide did flee,
the depths on trembling fell.

The cloudes that were both thicke and blacke
did raine full plenteouſly:
The thunder in the aire did cracke:
thy ſhafts abroad did flie.
17 The thunder in the aire was heard,
the lightenings from above:
18 With flaſhes great made them afraid,
the earth did quake and moove.

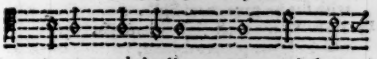
19 Thy wayes within the ſeas doe lie,
thy paths in waters deepe:
Yet none can there thy ſteps eſpie,
nor know thy pathes to keepe.
20 Thou leadeſt thy folke vpon the land,
as ſheepe on euery ſide.
Through Moſes and through Aarons hand,
thou didſt them ſafely guide.

Attendite populi. Pſal. Lxxviij. T.S.

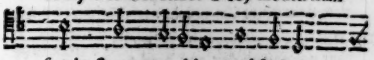
Hee ſheweth how God of his mercy choſe his Church of the poſteritie of Abraham, caſting in their teeth the rebellion of their fathers, that their children might acknowledge Gods free mercies, and be aſhamed of their peruerſe anceſtors. The holy Ghoſt hath comprehended as it were the ſumme of all Gods benefites, that the groſſe people might ſee in few words the effect of the whole hiſtorie.



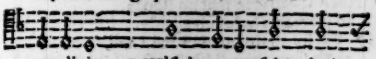
A Ttend my people to my Law, and



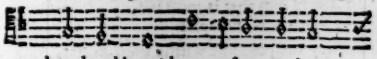
to my words incline. 2 My mouth ſhall



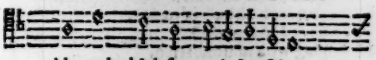
ſpeake ſtrange parables, and ſenten-



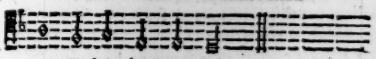
ces diuine. 3. Which we our ſelves have



heard and learn'd, even of our Fathers



old, and which for our inſtruction



our Fathers have us told.

4 Becauſe we ſhould not keepe it cloſe,
from them that ſhould come after:
Who ſhould Gods power to their race praiſe,
and all his workes of wonder.
5 To Iacob he commandement gave,
how Iſrael ſhould live:
Willing our Fathers ſhould the ſame
vnto their children give.

6 That they and their poſteritie,
which were not ſprung up tho:
Should have the knowledge of the law,
and teach their ſeede alſo.
7 That they may have the better hope
in God that is above,
And not forget to keepe his lawes
and his precepts in löve.

8 Not being as our Fathers were,
rebelling in Gods ſight,
And would not frame their wicked hearts
to know their God aright.

9 How went the people of Ephraim
their neighbours for to ſpoyle:
Shooting their darts the day of warre,
and yet they tooke the foyle?

10 For why they did not keepe with God,
the covenant that was made:
Nor yet would walke or leade their lives,
according to his trade.
11 But put into oblivion,
his counſell and his will,
And all his works moſt magnifique,
Which he declared ſtill.

The ſecond part.

12 What wonders to our forefathers,
did he himſelfe diſcloſe:
In Egypt land within the field,
that called is Thaneos?
13 He did divide and cut the ſea,
that they might paſſe at once:
And made the water ſtand as ſtill,
as doth an heape of ſtones.

14 He led them ſecret in a clond
by day, when it was bright:
And in the night when darke it was,
with fire he gave them light.
15 He brake the rocke in wilderneſſe,
and gave the people drinke,
As plentifull as when the deepes
doe flow up to the brinke.

16 He drew out rivers out of rocks,
that were both dry and hard:
Of ſuch abundance that no floods,
to them might be comparde.
17 Yet for all this againſt the Lord,
their ſinne they did increaſe:
And ſtirred him that is moſt hie,
to wrath in wilderneſſe.

18 They tempted him within their hearts,
like people of miſtruſt:
Requiring ſuch a kinde of meate,
as ſerved to their luſt.
19 Saying with murmuration,
in their vnfaithfulneſſe,
What? can this God prepare for vs,
a feaſt in wilderneſſe?

20 Behold he ſtrake the ſtonie rocke,
and floods forth-with did flow:
But can he now give to his folke,
both bread and fleſh alſo?
21 When God heard this he waxed wrath,
with Iacob and his ſeed,
So did his indignation
on Iſrael proceed.

The third part.

22 Becauſe they did not faithfully
beleeve, and hope that he
Could alwayes helpe and ſuccour them
in their neceſſity.
23 Wherefore he did command the clouds,
forthwith they brake in ſunder:
24 And rainde downe Manna for them to eat,
a food of mickle wonder.

25 When earthly men with Angels food,
were fed at their requeſt:
26 He bad the Eaſt winde blow away,
and brought in the South-weſt.
27 And rain'd downe fleſh as thick as duſt,
and fowle as thicke as ſand:
28 Which he did caſt amidſt the place,
where all the tents did ſtand.

29 Then did they eat exceedingly,
and all men had their fils,
Yet more and more they did deſire,
to ſerve their luſts and wils.
30 But as the meate was in their mouthes,
his wrath upon them fell:
31 And ſlew the flower of all their youth,
and choiſe of Iſrael.

32 Yet fell they to their wonted ſinne,
and ſtill they did him grieve,
For all the wonders that he wrought,
they would him not beleeve.
33 Their dayes therefore he ſhortned
and made their honour vaine:
Their yeeres did waſte and paſſe away,
with terrour and with paine.

34 But ever when he plagued them,
they ſought him by and by:
35 Remembring then he was their ſtrength,
their helpe and God moſt hie.
36 Though in their mouthes they did but gloſe,
and flatter with the Lord:
And with their tongues and in their hearts,
diſſembled every word.

The fourth part.

37 For why? their hearts were nothing bent
to him, nor to his trade:
Nor yet to keepe, nor to performe,
the covenant that was made.
38 Yet was he ſtill ſo mercifull,
When they deſerved to die:
That he forgave them their miſdeeds,
and would not them deſtroy.

Yea many a time he turn'd his wrath,
and did himſelfe adviſe:
And would not ſuffer all his whole
diſpleaſure to ariſe.
39 Conſidering that they were but fleſh,
and even as a winde.
That paſſeth away and cannot well
returne by his owne kinde.

40 How oftentimes in wilderneſſe,
did they the Lord provoke?
How did they moove and ſtirre the Lord,
to plague them with his ſtroke?
41 Yet did they turne againe to ſinne,
and tempted God eft-ſoone:
Preſcribing to the holy Lord,
what things they would have done.

42 Not thinking of his hand and power,
nor of the day when he
Delivered them out of the hands,
of the fierce enemie.
43 Nor how he wrought his miracles,
as they themſelves beheld
In Egypt and the wonders that
he did in Zoan field.

44 Nor how he turned by his power,
their waters into blood,
That no man might receive his drinke
at river nor at flood.
45 Nor how he ſent them ſwarmes of flies,
which did them ſore annoy.

And fild their country full of frogs,
which did their land deſtroy.

The fifth part.

46 Nor how he did commit their fruits
unto the Caterpiller:
And all the labour of their hands,
he gave to the Graſhopper.
47 With haileſtones he deſtroyed their vines,
ſo that they were all loſt:
And not ſo much as wilde figge trees,
but he conſumde with froſt.

48 And yet with haileſtones once againe,
the Lord their cattel ſmote,
And all their flocks and heards likewiſe,
with thunder-bolts full hot.
49 He caſt upon them in his ire,
and in his fury ſtrong:
Diſpleaſure, wrath, and evill ſpirits,
to trouble them among.
50 Then to his wrath he made away,
and ſpared not the leaſt:
But gave unto the peſtilence,
the man and eke the beaſt.
51 He ſtrake alſo the firſt borne all,
that up in Egypt came:
And all the chiefe of men and beaſts,
within the tents of Ham.

52 But as for all his owne deare folke,
he did preſerve and keepe,
And carried them through wilderneſſe,
even like a flocke of ſheepe.
53 Without all feare, both ſafe and ſound,
he brought them out of thrall:
Whereas their foes with rage of ſeas
were overwhelmed all.

54 And brought them out into the coaſts,
of his owne holy land:
Even to the mount which he had got,
by his ſtrong arme and hand.
55 And there caſt out the heathen folke,
and did the land divide:
And in their tents he ſet the tribes
of Iſrael to abide.
56 Yet for all this their God moſt hie,
they ſtirr'd and tempted ſtill:
And would not keepe his teſtament
nor yet obey his will.
57 But as their fathers turned backe,
even ſo they went aſtray:
Much like a bow that will not bend:
but ſlip and ſtart away.

The ſixt part.

58 And grieveth him with their hill altars,
with offrings and with fire:
And with their idoles vehemently
provoked him to ire.
59 Therewith his wrath began againe:
to kindle in his breaſt:
The naughtineſſe of Iſrael,
he did ſo much deteſt.
60 Then he forſooke the tabernacle
of Silo, where he was
Right converſant with earthly men,
even as his dwelling place.
61 Then ſuffered he his might and power,
in bondage for to ſtand:
And gave the honour of his Arke,
into his enemies hand.
62 And did commit them to the ſword,
wroth with his heritage:
63 The young men were deuoured with fire
maydes had no marriage.
64 And with the ſword the Prieſts alſo,
did periſh every one:
And not a widow left alive,
their death for to bemone.

65 And then the Lord began to wake,
like one that ſlept a time:
And as a valiant man of warre
refreſhed after wine.
66 With Emrods in their hinder parts,
he ſtrake his enemies all:
And put them then vnto a ſhame,
that was perpetuall.

67 Then he the tent and Tabernacle,
of Ioſeph did refuſe:
As for the tribe of Ephraim,
he would in no wiſe chuſe.
68 But choſe the tribe of Iehuda,
whereas he thought to dwell:
Even the noble mount Sion,
which he did love ſo well.

69 Whereas he did his temple build,
both ſumptuouſly and ſure:
Like as the earth, which he hath made
for ever to endure.
70 Then choſe he David him to ſerve,
his people for to keepe:
Whom he tooke vp and brought away,
even from the folds of ſheepe.

71 As he did follow the Ewes with yong,
the Lord did him aduance:
To feede his people Iſrael,
and his inheritance.
72 Then David with a faithfull heart,
his flocke and charge did feede:
And prudently with all his power,
did gouerne them indeed.

Deus venerunt. Pſal. Lxxix. I. H.

The Iſraelites complaine to God for the calamitie that they ſuffered, when Antiochus deſtroyed their Temple and Citie, deſiring ayde againſt his tyranny, leaſt God and religion ſhould be contemned by the heathen, who ſhould ſee them forſaken and periſh.

Sing this as the 77 Pſalme.

O Lord, the Gentiles doe inuade,
thine heritage to ſpoyle,
Ieruſalem an heape is made,
thy Temple they defile.
2 The bodies of thy Saints moſt deare
abroad to birds they caſt:
The fleſh of ſuch as doe thee feare,
the beaſts devoure and waſte.

3 Their blood throughout Ieruſalem,
as water ſpilt they have.
So that there is not one of them,
to lay their dead in grave.
4 Thus are we made a laughing ſtock,
almoſt the world throughout:
The enemies at vs ieſt and mock,
which dwell our coaſt about.

5 Wilt thou O Lord, thus in thine ire,
againſt vs ever fume?

And

And ſhew thy wrath as hot as fire,
thy folke for to conſume ?
6 Upon thoſe people powre the ſame,
which did thee never know :
All realmes which call not on thy name,
conſume and overthrow.
7 For they have got the upper hand,
and Iacobs ſeede deſtroyd :
His habitation and his land.
they have left waſte and void.
8 Beare not in minde our former faults,
with ſpeede ſome pitie ſtew :
And aide vs Lord in all aſſaults
for we are weake and low.

The ſecond part.

9 O God that giv'ſt all health and grace,
on us declare the ſame :
Weigh not our works, our ſinnes deface,
for honour of thy name.
10 Why ſhall the wicked ſtill alway,
to us as people dumbe :
In thy reproach reioyce and ſay,
where is their God become ?
11 Require, O Lord, as thou ſeeſt good,
before our eyes in ſight :
Of all thoſe folke thy ſervants blood,
which they ſpilt in deſpight.
12 Receive into thy ſight in haſt,
the clamours, griefe and wrong,
Of ſuch as are in priſon caſt,
ſuſtaining yrons ſtrong.
Thy force and ſtrength to celebrate,
Lord ſet them out of band,
Which unto death are deſtinate,
and in their enemies hand.
13 The nations which have beene ſo bold,
as to blaſpheme thy name :
Into their laps with ſeven fold,
repay againe the ſame.
14 So wee thy folke and paſture ſheepe,
will prayſe thee evermore :
And teach all ages for to keepe,
for thee like prayſe in ſtore.

Qui regis Iſrael. Pſal. Lxxx. I. H.

A lamentable prayer to God to helpe the miſeries of the Church, deſiring him to conſider the firſt eſtate vvhen his favour ſhined tovvarde them, that hee might finiſh that vvorke vvhich he had begun.

Sing this as the 67 Pſalme.

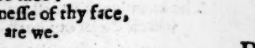
THou Heard that Iſrael doſt keepe,
give eare and take good heed :
Which leadeſt Ioſeph like a ſheepe,
and doſt him watch and feed.
2 Thou Lord I ſay, whoſe ſeat is ſet,
on Cherubins ſo bright:
Shew foorth thy ſelfe, and doe not let,
ſend downe thy beames of light.
3 Before Ephraim and Beniamin,
Manaſſes eke likewiſe :
To ſhew thy power doe thou begin,
come helpe us Lord ariſe.
4 Direct our hearts unto thy grace,
convert us Lord to thee :
Shew us the brightneſſe of thy face,
and then full ſafe are we.
5 Lord God of hoaſts of Iſrael,
how long wilt thou, I ſay,
Againſt thy folke in anger ſwell,
and wilt not heare them pray :
6 Thou doeſt them feede with ſorrowes deepe,
their bread with teares they eate,
And drinke the teares that they doe weepe,
in meaſure full and great.
7 Thou haſt us made a very ſtrife,
to thoſe that dwell about :
And that our foes doe love a live,
they laugh and ieſt it out.
8 O take us Lord unto thy grace,
convert our mindes to thee:
Shew forth to us thy ioyfull face,
and we full ſafe ſhall be.
9 From Egypt where it grew not well,
thou brought'ſt a vine full deare :
The heathen folke thou didſt expell,
and thou didſt plant it there.
10 Thou didſt prepare for it a place,
and ſet her rootes full faſt:
That it did grow and ſpring apace,
and fill'd the land at laſt.

The ſecond part.

11 The hils were covered round about,
with ſhade that from it came.
And eke the Cedars high and ſtout,
with branches of the ſame.
12 Why then didſt thou her wall deſtroy,
her hedge pluckt up thou haſt :
That all the folke that paſſe thereby,
thy vine may ſpoyle and waſt.
13 The Bore out of the wood ſo wild,
doth dig and root it out :
The furious beaſt out of the field
devoure it all about.
14 O Lord of hoaſts returne againe,
from heaven looke betime :
Behold and with thy helpe ſuſtaine,
this poore vineyard of thine.
15 Thy plant I ſay, thine Iſrael,
whom thy right hand hath ſet :
The ſame which thou didſt love ſo well,
O Lord, do not forget.
16 They lop and cut it downe apace,
they burne it eke with fire :
And through the frowning of thy face,
we periſh in thine ire.
17 Let thy right hand be with them now,
whom thou haſt kept ſo long :
And with the ſonne of man, whom thou
to thee haſt made ſo ſtrong.
18 And ſo when thou haſt ſet us free,
and ſaved us from ſhame,
Then will wee never fall from thee,
but call vpon thy name.
19 O Lord of hoaſts through thy good grace,
convert us unto thee,
Behold us with a pleaſant face,
and then full ſafe are wee.

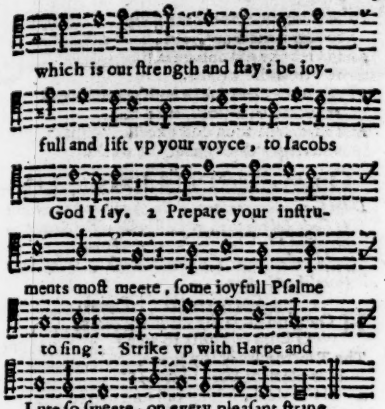
Exultate Deo. Pſal. Lxxxj. I. H.

An exhortation to prayſe God for his benefits, condemning their ingratitude.



BE light and glad in God reioyce,

which



3 Blow as it were in the new moone,
with trumpets of the beſt :
As it is vſed to be done
at any ſolemne feaſt.
4 For this is vnto Iſrael
a ſtatute and a trade :
A law that muſt be kept full well
which Iacobs God hath made.

5 This clauſe with Ioſeph was decreed,
when he from Egypt came :
That as a witneſſe all his ſeede
ſhould ſtill obſerve the ſame.
6 When God I ſay had thus prepar'd
to bring him from that land :
Whereas the ſpeech which he had heard
he did not vnderſtand.

7 I from his ſhoulders tooke, ſaith he,
the burthen cleane away :
And from the furnace quit him free,
from burning brick of clay.
8 When thou in griefe didſt cry and call
I holpe thee by and by :
And I did anſwere thee withall
in thunder ſecretly.

9 Yea, at the waters of diſcord,
I did thee tempt and proove :
Whereas the goodnes of the Lord
with muttering thou didſt moove.
10 Heare O my folke, O Iſrael,
and I aſſure it thee :
Regard and marke my words full well,
if thou wilt cleaue to me.

The ſecond part.

11 Thou ſhalt no god in thee reſerve
of any land abroad :
Nor in no wiſe to bow or ſerve
a ſtrange and forraine god.
12 Iam the Lord thy GOD, and I
from Egypt ſet thee free :
Then aske of me abundantly,
and I will give it thee.

13 And yet my people would not heare
my voyce, when that I ſpake :
Nor Iſrael would not obey,
but did me quite forſake.
14 Then did I leave them to their will,
in hardneſſe of their heart :
To walke in their owne counſell ſtill,
themſelves they might peruert.

15 O that my people would have heard
the words that I did ſay :
And eke that Iſrael would regard
to walke within my way.
16 How ſoone would I confound their foes
and bring them downe full low :
And turne my hand vpon all thoſe
that would them overthrow ?

17 And they that at the Lord doe rage,
as ſlaves ſhould feeke him till :
But of his folke the time and age
ſhould flouriſh ever ſtill.
18 I would have fed them with the crop
and fineſt of the wheat :
And made the rocke with hony drop,
that they their fils ſhould eate.

Deus ſtetit. Pſal. Lxxxij. I. H.

Dauid declaring God to be preſent vvith Iudges and Magiſtrates , reprooueth their partialitie and vnrighteouſneſſe , and exhorteth them to doe iuſtice, but ſeeing no amendment , he deſireth God to execute iuſtice himſelfe.

Sing this as the 77 Pſalme.

A Mid the preaſe with men of might,
the Lord himſelfe did ſtand :
To plead the cauſe of truth and right,
with iudges of the land.
2 How long, ſaid he, will you proceede,
falſe iudgement to award ?
And have reſpect for loue of meede,
the wicked to regard ?

3 Whereas of due you ſhould defend
the fatherleſſe and weake :
And when the poore man doth contend
in iudgement iuſtly ſpeake.
4 If ye be wiſe, defend the cauſe
of poore men in their right :
And rid the needy from the clawes
of tyrants force and might.

5 But nothing will they know or learne
in vaine to them I talke :
They will not ſee, or ought diſcerne
but will in darkeneſſe walke.
For loe even now the time is come
that all things fall to nought :
And likewiſe lawes both all and ſome,
for gaine are ſold and bought.

6 I had decreed it in my ſight,
as Gods to take you all :
And children to the moſt of might
for love I did you call.
7 But notwithſtanding yee ſhall die
as men, and ſo decay :
O tyrants, I ſhall you deſtroy,
and plucke you quite away.

8 Vp Lord, and let thy ſtrength be knowne
and iudge the world with might :
For why ? all nations are thine owne,
to take them as thy right.

Deus quis ſimilis? Pſal. Lxxxiij. I. H.

The Iſraelites pray the Lord to deliuer them from their enemies, both at home and far off: alſo that all ſuch vvicked people be ſtricken vvith his ſtormy tempeſts, that they may knovv his povver.

Sing

Sing this as the 77 Pſalme.

DOe not O Lord, refraine thy tongue,
in ſilence doe not ſtay:
With-hold not Lord thy ſelfe ſo long,
nor make no more delay.
2 For why? behold thy foes, and ſee
how they doe rage and crie:
And thoſe that beare an hate to thee
hold vp their heads on hie.

3 Againſt thy folke they vſe deceit,
and craftily enquire:
For thine elect to lie in waite
their counſell doth conſpire.
4 Come on ſay they, let vs expell
and plucke theſe folke away:
So that the name of Iſrael
may vtterly decay.

5 They all conſpire within their hearts,
how they may thee withſtand:
Againſt the Lord to take a part
they are in league and band.
6 The tents of all the Edomites,
the Iſmelites alſo:
The Haggarens and Moabites,
with diuers others moe.

7 Geball with Ammon, and likewiſe
doth Amalecke conſpire:
The Philiſtims againſt thee riſe,
with them that dwell at Tire.
8 And Aſſur eke is well apaid,
with them in league to be:
And doth become a fence and aid
to Lots poſteritie.

9 As thou didſt to the Midianites,
ſo ſerve them Lord each one:
As to Siſer, and to Iabin,
beſide the brooke Kiſon.
10 Whom thou in Endor didſt deſtroy,
and waſte them through thy might:
That they like dung on earth did lie,
and that in open ſight.

The ſeuenth part.

11 Make them now and their Lords appeare
like Zeb and Oreb than:
As Zeba and Zalmana were,
the Kings of Midian.
12 Which ſayd, let vs throughout the land
in all the coaſts abroad,
Poſſeſſe and take into our hand
the faire houſes of God.

13 Turne them O God, with ſtormes as faſt
as wheeles that have no ſtay:
Or like the chaffe which men doe caſt
with windes to flie away.
14 Like as the fire with rage and fume,
the mighty forreſts ſpils:
And as the flame doth quite conſume
the mountaines and the hils.

15 So let the tempeſt of thy wrath
vpon their necks be laid:
And of thy ſtormy wrath and ſhower
Lord make them all afraid.
16 Lord bring them all I thee deſire
to ſuch rebuke and ſhame:
That it may cauſe them to enquire,
and learne to ſeeke thy name,

17 And let them euermore daily
to ſhame and ſlander fall;
And in rebuke and obloquie
to periſh eke withall.
18 That they may know and feele full well
that thou art called Lord:
And that alone thou doſt excell
and raigne throughout the world.

Quam dilecta? Pſal. Lxxxiiij. I. H.

Dauid exiled his countrey, deſireth ardently to returne to Gods Tabernacle, and aſſembly of the Saints, to prayſe God: then hee prayſeth the courage of the people that paſſe the vnwilderneſſe, to aſſemble themſelues in Sion.

Sing this as the 67 Pſalme.

HOw pleaſant is thy dwelling place,
O Lord of hoaſts to mee?
The Tabernacles of thy grace,
how pleaſant Lord they be?
2 My ſoule doth long full ſore to goe
into thy Courts abroad:
My heart doth luſt, my fleſh alſo
in thee the liuing Lord.

3 The ſparrowes finde a roome to reſt,
and ſaue themſelves from wrong:
And eke the ſwallow hath a neſt
wherein to keepe her yong.
4 Theſe birds full nigh thine Altar may
have place to ſit and ſing:
O Lord of hoaſts, thou art I ſay,
my God and eke my king.

5 O they be bleſſed that may dwell
within thy houſe alwayes:
For they all times thy facts doe tell,
and ever give thee prayſe.
6 Yea, happy ſure likewiſe are they,
whoſe ſtay and ſtrength thou art:
Which to thy houſe doe minde the way,
and ſeeke it in their heart.

7 As they goe through the vale of teares
they digge vp fountaines ſtill:
That as a ſpring it all appeares,
and thou their pits doſt fill.
8 From ſtrength to ſtrength they walke full faſt,
no faintneſſe there ſhall be:
And ſo the God of Gods at laſt
in Sion they doe ſee.

9 O Lord of hoaſts to me give heede,
and heare when I doe pray:
And let it through thine eares proceede,
O Iaakobs God I ſay.
10 O Lord our ſhield of thy good grace
regard and ſo draw neare:
Regard I ſay, behold the face
of thine anoynted deare.

11 For why? within thy Courts on day
is better to abide:
Then other where to keepe or ſtay
a thouſand dayes beſide.
12 Much rather would I keepe a doore
within the houſe of God,
Then in the tents of wickedneſſe
to ſettle mine aboade.

13 For God the Lord light and defence,
will grace and worſhip give:
And no good thing will he with-hold
from them that purely live.

14 O Lord, of hoaſtes that man is bleſt,
and happy ſure is he:
That is perſwaded in his breſt,
to truſt all times in thee.

Benedixiſti Dom. Pſal. Lxxxv. I.H.

Becauſe God withdrew not his rod from his Church after the returne from Babylon, firſt they put him in minde, that he ſhould not leave the worke of his grace vnperfect, and complaine of their long affliction. Then they reioyce in hope of promiſed deliverance, which was a figure of Chriſts kingdome, vnder which ſhould be perfect felicity.

Sing this as the 81 Pſalme.

THou haſt beene mercifull in deed,
O Lord, vnto thy land:
For thou reſtoredſt Iacobs ſeed,
from thraldome out of band.
2 The wicked wayes that they were in,
thou didſt them cleane remit:
And thou didſt hide thy peoples ſinne,
full cloſe thou coveredſt it.

3 Thine anger eke thou didſt aſſwage,
that all thy wrath was gone:
And ſo didſt turne thee form thy rage,
with them to be at one.
4 O God of health, doe now convert
thy people vnto thee:
Put all thy wrath from vs apart,
and angry ceaſe to be.

5 Why? ſhall thine anger never end,
but ſtill proceed on vs,
And ſhall thy wrath it ſelfe extend,
vpon all ages thus?
6 Wilt thou not rather turne therefore,
and quicken vs, that we
And all thy folke may evermore,
be glad and ioy in thee?

7 O Lord, on vs doe thou declare,
thy goodneſſe to our wealth:
Shew forth to vs and doe not ſpare,
thine aide and ſaving health.
8 I will hearke what God ſaith, for he
ſpeakes to his people peace:
And to his Saints that never they,
returne to fooliſhneſſe.

9 For why? his helpe is ſtill at hand,
to ſuch as doe him feare:
Whereby great glory in the land
ſhall dwell and flouriſh there.
10 For truth and mercy there ſhall meete,
in one to take their place:
And peace ſhall iuſtice with kiſſe greet,
and there they ſhall embrace.

11 As trueth from earth ſhall ſpring apace,
and flouriſh pleaſantly:
So righteouſneſſe ſhall ſhew her face,
and looke from heavens hie.
12 Yea, God himſelfe doth take in hand,
to give vs each good thing,
And through the coaſts of all the land,
the earth her fruits ſhall bring.

13 Before his face ſhall iuſtice goe,
much like a guide or ſtay:
He ſhall direct his ſteps alſo,
and keepe them in the way.

Inclina Dom. Pſal. Lxxxvj. I.H.

David ſore afflicted, prayeth fervently for deliverance, ſometimes rehearſing his miſeries and mercies received, deſiring alſo to be inſtructed of the Lord, that hee may feare and glorifie his name. He complaineth alſo of his adverſaries, and requireth to be delivered from them.

Sing this as the 81 Pſalme.

LOrd bow thine eare to my requeſt,
and heare me by and by:
With grievous paine and griefe oppreſt,
full poore and weake am I.
2 Preſerve my ſoule, becauſe my wayes,
and doings holy be.
And ſave thy ſervant, O my Lord,
that puts his truſt in thee.

3 Thy mercy Lord on me expreſſe,
defend me eke withall:
For through the day I doe not ceaſe,
on thee to cry and call.
4 Comfort O Lord, thy ſervants ſoule,
that now with paine is pinde:
For unto thee Lord I extoll,
and lift my ſoule and minde.

5 For thou art good and bountifull,
thy gifts of grace are free:
And eke thy mercie plentifull,
to all that call on thee.
6 O Lord, likewiſe when I doe pray,
regard and giue an eare:
Marke well the words that I doe ſay,
and all my prayers heare.

7 In time when trouble doth me moove,
to thee I doe complaine:
For why? I know and well doe proove,
thou anſwereſt me againe.
8 Among the Gods (O Lod) is none,
with thee to be comparde:
And none can doe as thou alone,
the like hath not beene heard.

The ſecond part.

9 The Gentiles and the people all,
which thou didſt make and frame:
Before thy face on knees will fall,
and glorifie thy name.
10 For why? thou art ſo much of might,
all power is thine owne.
Thou workeſt wonders ſtill in ſight,
for thou art God alone.

11 O teach me Lord the way, and I
ſhall in thy truth proceed:
O ioyne my heart to thee ſo nie,
that I thy name may dread.
12 To thee my God will I give prayſe,
with all my heart, O Lord:
And glorifie thy name alwayes,
for ever through the world.
13 For why? thy mercie ſhewed to me
is great, and doth excell:
Thou ſetſt my ſoule at liberty,
out from the lower hell.
14 O Lord the proud againſt me riſe,
and heapes of men of might,
That ſeeke my ſoule, and in no wiſe,
will have thee in their ſight.

15 Thou Lord art mercifull and meeke,
full ſlacke and ſlow to wrath:

Thy

Thy goodneſſe is full great, and eke
Thy trueth no meaſure hath.
16 O turne to me, and mercy grant,
thy ſtrength to me apply :
O helpe and ſave thine owne ſervant,
thy handmaids ſonne am I.

17 On me ſome ſigne of favour ſhow,
that all my foes may ſee :
And be aſhamde, becauſe Lord thou
doeſt helpe and comfort me.

Fundamentum ejus. Pſal. Lxxxvij.

The holy Ghoſt promiſeth that the Church as yet in miſerie after the Captivity of Babylon, ſhould be reſtored to great excellencie, ſo that nothing ſhould be more comfortable then to be numbred among the members thereof.

Sing this as the 81 Pſalme.

THe Citie ſhall full well endure,
her ground worke ſtill doth ſtay,
Vpon he holy hill full ſure,
it can no time decay.
2 God loves the gates of Sion beſt,
his grace doth there abide,
He loves them more then all the reſt,
of Iacobs tents beſide.

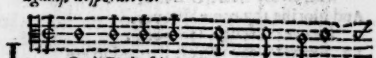
3 Full glorious things reported be,
in Sion and abroad :
Great things I ſayd of thee,
thou Citie of our God.
4 On Rahab I will caſt an eye,
and beare in minde the ſame,
And Babylon ſhall eke apply,
and learne to know my name.

5 Loe Paleſtine and Tyre alſo,
with Ethiope likewiſe,
A people old full long agoe,
were borne and there did riſe.
6 Of Sion they ſhall ſay abroad,
that divers men of fame,
Have there ſpring up, and the high God
hath founded faſt the ſame.

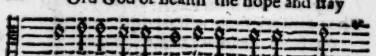
7 In their records to them it ſhall,
through Gods deviſe appeare :
Of Sion that the chiefe of all
had his beginning there.
8 Their trumpetters with ſuch as ſing,
therein great plenty be:
My fountaines and my pleaſant ſprings,
are compaſt all in thee.

Domine Deus. Pſal. Lxxxviij. I.H.

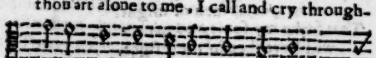
The faithfull ſore afflicted by ſickedneſſe, perſecution, adverſity, and as it were left of God without any conſolation : yet call on God by faith, and ſtrive againſt deſperation.



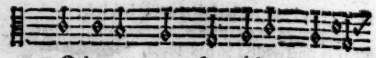
LOrd God of health the hope and ſtay



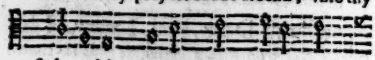
thou art alone to me, I call and cry through-



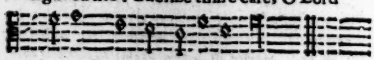
out the day, and all the night to thee,



2 O let my prayers ſoone aſcend, vnto thy



ſight on hie : Encline thine eare, O Lord



entend, and harken to my crie.

3 For why? my ſoule with woe is fil'd,
and doth in trouble dwell :
My life and breath almoſt doth yeeld,
and draweth nie to hell.
4 I am eſteem'd as one of them,
that in the pit doe fall :
And made as one among thoſe men,
that have no ſtrength at all.

5 As one among the dead and free
from things that here remaine :
It were more eaſe for me to be,
with them the which were ſlaine;
As thoſe that lie in graue I ſay,
whom thou haſt cleane forgot :
The which thy hand hath cut away,
and thou regardſt them not.

6 Ye like to one ſhut vp full ſure,
within the lower pit,
In places darke and all obſcure,
and in the depth of it.
7 Thine anger and thy wrath likewiſe,
full ſore on me doth lie :
And all thy ſtormes againſt me riſe,
my ſoule to vexe and trie.

8 Thou puſt my friends farre off from me,
and makeſt them hate me ſore :
I am ſhut vp in priſon faſt,
and can come forth no more.
9 My ſight doth faile through griefe and wo,
I call to thee O God,
Throughout the day, my hands alſo
to thee I ſtretch abroad.

The ſecond part.

10 Doeſt thou vnto the dead declare,
thy wondrous workes of fame?
Shall dead to life againe repaire,
and prayſe thee for the ſame?
11 Or ſhall thy loving kindneſſe Lord,
be preached in the graue?
Or ſhall with them that are deſtroide,
thy truth her honour have?

12 Shall they that lie in darke full low,
of all thy wonders wot?
Or there ſhall they thy iuſtice know,
where all things are forgot?
13 But I O Lord, to thee alway,
doe cry and call apace:
My prayer eke ere it be day,
ſhall come before thy face.

14 Why doſt thou Lord abhorre my ſoule,
in griefe that ſeeketh thee?
And now O Lord, why doſt thou hide
thy face away from me?
15 I am afflict as dying ſtill,
from youth this many a yeere,

Thy

Thy terrours that doe vexe me ill
with troubled minde I beare.
16 The furies of thy wrathfull rage
full ſore upon mee fall:
Thy terrours eke doe not aſſwage,
but mee oppreſſe withall.
17 All day they compaſſe mee about
as water at the tide:
And all at once with ſtreames full ſtout
beſet me on each ſide.
18 Thou ſetteſt farre from me my friends,
and lovers every one:
Yea, and mine old acquaintance all
out of my ſight are gone.

Miſericordias. Pſal. Lxxxix. I. H.

David prayſeth God for his covenant made betweene him and his elect by Ieſus Chriſt: then hee complaineth of the deſolation of his kingdome, for that the promiſe ſeemed to be broken. Finally, hee prayſeth to be delivered from afflictions, mentioning the ſhortneſſe of mans life, and confirming himſelfe by Gods promiſes.

Sing this as the 67 Pſalme.

TO ſing the mercies of the Lord,
my tongue ſhall never ſpare
And with my mouth from age to age,
thy truth I will declare.
2 For I have ſayd, that mercy ſhall
for evermore remaine,
In that thou doſt the heavens ſtay
thy truth appeareth plaine.
3 To mine elect, ſayth God, I made
a covenant and beheſt:
My ſervant David to perſwade,
I ſware and did proteſt.
4 Thy ſeede for ever will I ſtay,
and ſtabliſh it full faſt:
And ſtill vphold thy throne alway,
from age to age to laſt.
5 The heavens ſhew with ioy and mirth,
thy wondrous workes, O Lord:
Thy Saints within thy Church on earth,
thy faith and truth record.
6 Who with the Lord is equall then
in all the clouds abroad?
Among the ſonnes of all the Gods
what one is like our God?
7 God in aſſembly of the Saints
is greatly to be dread:
And over all that dwell about,
in terrour to be had.
8 Lord God of hoaſts in all the world,
what one is like to thee;
On every ſide moſt mighty Lord
thy truth is ſeene to be.
9 The raging ſea by thine adviſe,
thou ruleſt at thy will:
And when the waves thereof ariſe,
thou mak'ſt them calme and ſtill.
10 And Egypt thou Lord haſt ſubdude,
and thou haſt it deſtroid:
Yea, thou my foes with mighty arme,
haſt ſcattered all abroad.

The ſecond part.

11 The heavens are thine, and ſtill have beene,
likewiſe the earth and land:
The world with all that is therein,
thou foundedſt with thy hand.
12 Both North and South, with Eaſt and Weſt,
they ſelfe didſt make and frame:
Both Tabor mount and eke Harmon,
reioyce and prayſe thy name.
13 Thine arme is ſtrong and full of power
all might therein doth lie:
The ſtrength of thy right hand each howre,
thou lifteſt up on hie.
14 In righteouſneſſe and equity,
thou haſt thy ſeate and place:
Mercy and truth are ſtill with thee,
and goe before thy face.
15 That folke is bleſt that knoweth aright,
thy preſent power O God:
For in the favour of thy ſight,
they walke full ſafe abroad.
16 For in thy name throughout the day,
they ioy and much reioyce:
And through thy righteouſneſſe have they
a pleaſant fame and noyſe.
17 For why? their glory, ſtrength, and aide
in thee alone doth lie:
Thy goodneſſe eke that hath vs ſtaid,
ſhall lift our horne on hie.
18 Our ſtrength that doth defend vs well,
the Lord to vs doth bring:
The holy one of Iſrael
he is our guide and King.
19 Sometimes thy will unto thy Saints
in viſions thou didſt ſhow:
And thus then didſt thou ſay to them,
thy minde to make them know.
A man of might I have erect
your King and guide to be:
And ſet him up whom I elect,
among the folke to me.

The third part.

20 My ſervant David I appoint,
whom I haue ſearched out:
And with my holy oyle annoynt,
him King of all the rout.
21 For why? my hand is readie ſtill,
with him for to remaine.
And with mine arme alſo I wil,
him ſtrengthen and ſuſtaine.
22 The enemies ſhall him not oppreſſe,
they ſhall him not devoure:
Ne yet the ſonnes of wickedneſſe,
on him ſhall have no power.
23 His foes likewiſe I will deſtroy,
before his face in ſight:
And thoſe that hate him I will plague,
and ſtrike them with my might.
24 My truth and mercy eke withall,
ſhall ſtill upon him lie:
And in my name his horne eke ſhall
be lifted up on hie.
25 His kingdome will I ſet to be
upon the ſea and land:
And eke the running flouds ſhall he
embrace with his right hand.
26 He ſhall depend with all his heart,
on me and thus ſhall ſay:
27 My father and my God thou art,
my rocke of health and ſtay,

28 As

28 As my firſt borne I will him take,
of all on earth that ſprings:
His might and honour I ſhall make
aboue all worldly Kings.
29 My mercie ſhall be with him ſtill,
as I my ſelfe have told:
My faithfull covenant to fullfill
my mercy I will hold.
30 And eke his ſeede I will ſuſtaine
for ever ſtrong and ſure:
So that his ſeat ſhall ſtill remaine
while heaven and earth endure.

The fourth part.

31 If that his ſonnes forſake my Law,
and ſo beginne to ſwerue:
And of my iudgements have none awe,
nor will not them obſerue:
32 Or if they doe not vſe aright,
my ſtatutes to them made:
And ſet all my commandements light,
and will not keepe my trade;
33 Then with the rod will I beginne
their doings to amend:
And ſo with ſcourging for their ſinne,
when that they doe offend.
34 My mercie yet and my goodneſſe,
I will not take him fro:
Nor handle him with craftineſſe,
and ſo my truth forgoe.
35 But ſure my covenant I will hold,
with all that I have ſpoke:
No word the which my lips have told
ſhall alter or be broke.
36 Once ſwore I by my holineſſe,
and that performe will I:
With Dauid I will keepe promiſe,
to him I will not lie.
37 His ſeede for evermore ſhall raigne,
and eke his throne of might,
As doth the Sunne it ſhall remaine
for ever in my ſight.
38 And as the moone within the skie
for ever ſtandeth faſt:
A faithfull witneſſe from on hie,
ſo ſhall his Kingdome laſt.
39 But now O Lord, thou doſt reiect,
and now thou changeſt cheare:
Yea thou art wroth with thine elect,
thine owne anoynted deare.
40 The covenant with thy ſervant made
Lord thou haſt quite vndone:
And downe vpon the ground alſo
haſt caſt his royall Crowne.

The fifth part.

41 Thou pluck'ſt his hedges vp with might,
his wals thou doſt confound:
Thou beateſt eke his bulwarkes downe,
and break'ſt them to the ground.
42 That he is ſore deſtroid and torne
of commers by throughout,
And ſo is made a mocke and ſcorne
to all that dwell about.
43 Thou their right hand haſt lifted vp,
that him ſo ſore annoy:
And all his foes that him deuoure,
loe thou haſt made to ioy.
44 His ſwords edge thou didſt take away,
that ſhould his foes withſtand:
To him in warre no victory
thou giu'ſt, nor vpper hand.
45 His glory thou doſt alſo waſte,
his throne, his ioy, and mirth,
By thee is overthrowne, and caſt
full low vpon the earth.
46 Thou haſt cut off, and make full ſhort
his youth and luſtie dayes:
And raiſ'd of him an ill report,
with ſhame and great diſprayſe.
47 How long away from mee, O Lord,
for ever wilt thou turne?
And ſhall thine anger ſtill alway,
as fire conſume and burne?
48 O call to minde, remember then,
my time conſumed faſt,
Why haſt thou made the ſonnes of men,
as things in vaine to waſte?
49 What man is he that liueth here,
and death ſhall neuer ſee;
Or from the hand of hell his ſoule
ſhall he deliver free?
50 Where is O Lord, thine old goodneſſe,
ſo oft declar'd before:
Which by thy truth and vprightneſſe
to Dauid thou haſt ſworne?
51 The great rebukes to minde I call,
that on thy ſervents lye:
The railing of the people all
borne in my breaſt have I:
52 Wherewith O Lord, thine enemies
blaſphemed have thine name:
The ſteps of thine anoynted one
they ceaſe not to defame.
53 All prayſe to the O Lord, of hoaſtes,
both now and eke for aye;
Through skie, and earth, and all the coaſts:
Amen, Amen, I ſay.

Domine refugium. Pſal. xc. I.H.

Moſes ſeeing the people neither admoniſhed by the brewity of their life, nor by plagues to be thankfull, prayeth God to turne their hearts, and continue his mercy towvard them and their poſterity for euer.

Sing this as the 78 Pſalme.

THou Lord haſt beene our ſure defence,
our place of eaſe and reſt:
In all times paſt, yea, ſo long ſince,
as cannot be expreſt.
2 Ere there was made mountaine or hill,
the earth and all abrood:
From age to age, and alwayes ſtill,
for ever thou art God.
3 Thou grindeſt man through griefe & paine,
to duſt, or clay, and then,
And then thou ſaiſt againe, returne
againe, ye ſonnes of men.
4 The laſting of a thouſand yeare,
What is it in thy ſight?
As yeſterday it doth appeare
or as a watch by night.
5 So ſoone as thou doſt ſcatter them,
then is their life and trade,
All as a ſleepe, and like the graſſe,
whoſe beauty ſoone doth fade.

6 Which in the morning ſhines full bright,
but fadeth by and by:
And is cut downe ere it be night,
all withered, dead and drie.

7 For through thine anger we conſume
our might is much decaid:
And of thy fervent wrath and fume
we are full ſore affraid.

8 The wicked workes that we have wrought
thou ſetſt before thine eye:
Our privy faults, yea, eke our thoughts
thy countenance doth ſpye.

9 For through thy wrath our dayes doe waſte,
thereof doth nought remaine:
Our yeares conſumes as words or blaſts,
and are not cald againe.

10 Our time is threeſcore yeeres and ten,
that we doe live on mould:
If one ſee foureſcore, ſurely then
we count him wondrous olde.

The ſecond part.

11 Yet of this time the ſtrength and chiefe
the which wee count vpon:
Is nothing els but painefull griefe,
and wee like blaſts are gone.

12 Who once doeth know what ſtrength is there
what might thine anger hath?
Or in his heart who doth thee feare
according to thy wrath?

13 Inſtruct vs Lord to know and try,
how long our dayes remaine:
That then we may our hearts apply
true wiſedome to attaine.

14 Returne O Lord, how long wilt thou
foorth on in wrath proceed?
Shew favour to thy ſervants now,
and helpe them at their need.

15 Refreſh vs with thy mercy ſoone,
and then our joy ſhall be:
All times ſo long as life ſhall laſt
in heart reioyce ſhall we.

16 As thou haſt plagued vs before:
now alſo make vs glad:
And for the yeeres wherein full ſore
affliction we have had.

17 O let thy worke and power appeare,
and on thy ſervants light:
And ſhew vnto thy children deare,
the glory and thy might.

18 Lord let thy grace and mercy ſtand
on vs thy ſervants thus:
Confirme the workes we take in hand,
Lord proſper them to vs.

Qui habitat. Pſal. XCI. I.H.

Here is deſcribed the aſſurance he liveth in, that committeth himſelfe vvholly to Gods protection in all temptation, a promiſe of God to thoſe that love him, knovv him, and truſt in him, to deliver them, and give them immortall glory.

Sing this as the 99. Pſalme.

HE that within the ſecret place,
of God moſt high doth dwell:
In ſhadow of the mightieſt grace
at reſt ſhall keepe him well.

2 Thou art my hope and my ſtrong hold,
I to the Lord will ſay:
My God he is in him will I
my whole affiance ſtay.

3 He ſhall defend thee from the ſnare
the which the hunter layd:
And from the deadly plague and care
whereof thou art afraid.

4 And with his wings ſhall couer thee,
and keepe thee ſafely there.
His faith and truth thy fence ſhall be
as ſure as ſhield and ſpeare.

5 So that thou ſhalt not needе I ſay,
to feare, or be affright
Of all the ſhafts that flie by day,
nor terrous of the night.

6 Nor of the plague that privily
doth walke in darke ſo faſt:
Nor yet of that which doth deſtroy,
and at noone dayes doth waſte.

7 Yea, at thy ſide as thou doſt ſtand
a thouſand dead ſhall bee:
Ten thouſand eke at thy right hand,
and yet thou ſhalt be free.

8 But thou ſhalt ſee it for thy part,
thine eyes ſhalt well regard:
That even like to their deſert
the wicked have reward.

9 For why? O Lord, I onely truſt,
to ſtay my hope on thee:
And in the higheſt I put my truſt,
my ſure defence is hee.

10 Thou ſhalt not needе none ill to feare,
with thee it ſhall not mell:
Nor ye the plague ſhall once come neare
the houſe where thou doeſt dwell.

11 For why? vnto his Angels all
with charge commanded hee.
That ſtill in all thy wayes they ſhall
preſerve and proſper thee.

12 And in their hands ſhall beare thee vp,
ſtill waiting thee vpon:
So that thy foote ſhall never chance
to ſpurne at any ſtone.

13 Vpon the Lyon thou ſhalt goe,
the Adder fell and long:
And tread vpon the Lyons yong
with Dragons ſtout and ſtrong.

14 For he that truſteth vnto me,
I will diſpatch him quite:
And him defend becauſe that he
doth know my name aright.

15 When hee for helpe to me doth cry,
an anſwere I will give:
And from his griefe take him will I,
in glory for to live:

16 With length of yeeres, and dayes of wealth
I will fulfill his time:
The goodneſſe of my ſaving health,
I will declare to him.

Bonum eſt. Pſal. XCII. I.H.

A Pſalme for the Sabbath, to ſtirre vp the people to acknovvledge & praiſe God in his vvorkes, David reioyceth therein, but the vvicked conſider not that the vngodly vvhen he is the moſt flouriſhing, ſhall moſt ſpeedily periſh. In the end is diſcribed the felicitie of the iuſt, planted in the houſe of God, in praiſe of the Lord.

Sing this as the 88 Pſalme.

IT is a thing both good and meet
to praiſe the higheſt Lord:

And in thy name, O thou moſt high,
to ſing with one accord.
2 To ſhew the kindneſſe of the Lord
betime ere day be light:
And eke declare his truth abroad,
when it doth draw to night.

3 Vpon ten ſtrenged inſtruments,
on Lute and Harpe ſo ſweet:
With all the mirth you can inuent,
of inſtruments moſt meete.
4 For thou haſt made mee to reioyce
in things ſo wrought by thee:
And I haue ioy in heart an voyce
thy handy workes to ſee.

5 O Lord, how glorious and how great
are all thy works ſo ſtout?
So deepely are thy counſels ſet
that none can trie them out.
The man vnwiſe hath not the wit
this grace to paſſe to bring:
And all ſuch fooles are nothing fit
to vnderſtand this thing.

7 When ſo the wicked at their will,
as graſſe doe ſpring full faſt:
They when they flouriſh in their ill
for euer ſhall be waſte.
8 But thou art mighty Lord moſt hie,
yea, thou doſt raigne therefore:
In euery time eternally,
both now and euermore.

9 For why? O Lord behold and ſee,
behold thy foes I ſay:
How all that worke iniquity,
ſhall periſh and decay.
10 But thou like as an Vnicorne,
ſhalt lift my horne on hie:
With freſh and new prepared Oyle,
thine oynted king am I.

11 And of my foes before mine eyes,
ſhall ſee the fall and ſhame:
Of all that vp againſt me riſe,
mine eare ſhall heare the ſame.
12 The iuſt ſhall flouriſh vp on hie,
as Date trees bud and blow:
And as the Cedars multiplie,
in Libanus that grow.

13 For they are planted in the place,
and dwelling of our God:
Within his courtes they ſpring apace,
and flouriſh all abroad.
14 And in their age much fruite ſhall bring
both fat and well beſeene:
And pleaſantly both bud and ſpring,
with boughes and branches greene.
15 To ſhew that God is good and iuſt,
and vpright in his will:
He is my rocke, my hope, my truſt,
in him there is none ill.

Dominus regnavit. Pſal. xciij. I.H.

He praiſeth the power of God, in the creation of the world, and beateth downe all people which lift themſelues againſt his Maieſty, and prouoketh to conſider his promiſes.

Sing this as the 77 Pſalme.

THe Lord as king aloft doth raigne,
in glory goodly dight:
And he to ſhew his ſtrength and maine
hath girt himſelfe with might.
2 The Lord likewiſe the earth hath made,
and ſhaped it ſo ſure:
No might can moone or make it fade,
at ſtay it doth endure.

3 Ere that the world was made or wrought,
thy ſeate was ſet before:
Beyond all time that can be thought,
thou haſt bene euermore.
4 The floods O Lord, the floods doe riſe,
they roare and make a noyſe:
The floods (I ſay) did enterpriſe,
and lifted vp their voyce.

5 Yea, though the ſtorme ariſe in fight,
though ſeas doe rage and ſwell:
The Lord is ſtrong and more of might,
for he on high doth dwell.
6 And looke what promiſe he doth make
his houſhold to defend,
For iuſt and true they ſhall it take
all times without an end.

Deus ultionum. Pſal. xciiij. I.H.

He prayeth God againſt the violence of tyrants, and comforteth the afflicted, by the good iſſue of their afflictions, and by the ruine of the wicked.

Sing this as the 78 Pſalme.

O Lord, thou doſt reuenge all wrong,
that office longs to thee:
Sith vengeance doth to thee belong,
declare that all may ſee.
2 Set forth they ſelfe, for thou of right
the earth doſt iudge and guide:
Reward the proud and men of might
according to their pride.

3 How long ſhall wicked men beare ſway,
with lifting vp their voyce.
How long ſhall wicked men I ſay,
thus triumph and reioyce?
4 How long ſhall they with brags bruſt out,
and proudly prate their fill?
Shall they reioyce which be ſo ſtout,
whoſe workes are euer ill?

5 Thy flocke O Lord, thine heritage,
they ſpoyle and vexe full ſore:
Againſt thy people they doe rage
ſtill dayly more and more.
6 Thy widowes which are comfortleſſe,
and ſtrangers they deſtroy:
They ſlay the children fatherleſſe,
and none doth put them by.

7 And when they take theſe things in hand
this ſtrike they haue of thee:
Can Iacobs God this vnderſtand?
tuſh no, he cannot ſee.
8 O folke vnwiſe and people rude,
ſome knowledge now diſcerne,
Ye fooles among the multitude,
at length begin to learne.
9 The Lord who made the eare of man,
he needes of right muſt heare:
He made the eyne all things muſt than
before his ſight appeare.
10 The Lord doth all the world correct,
and make them vnderſtand:
Shall he not then your deeds detect:
how can you ſcape his hand?

The ſecond part.

11 The Lord doth know the thoughts of man
his heart he ſeeth full plaine:
The Lord I ſay mens thoughts doe ſcan,
and findeth them but vaine.
12 But Lord that man is happy ſure,
whom thou doſt keepe in awe:
And through correction doſt procure,
to teach him in thy law.

13 Whereby he ſhall in quiet reſt,
in time of trouble ſit:
When wicked men ſhall be ſuppreſt,
and fall into the pit.
14 For ſure the Lord will not refuſe,
his people for to take:
His heritage whom he did chuſe,
he will no time forſake.

15 Vntill that iudgement be decreed,
to iuſtice to conuert:
That all may follow her with ſpeed:
that are of vpright heart.
16 But who vpon my part ſhall ſtand,
againſt the curſed traine?
Or who ſhall rid mee from their hand,
that wicked workes maintaine?

17 Except the Lord had beene mine aide,
mine enemies to expell:
My ſoule and life had now beene laid
almoſt as low as hell.
18 When I did ſay my foote did ſlide,
and I am like to fall:
Thy goodneſſe Lord did ſo prouide,
to ſtay mee vp withall.

19 When with my ſelfe I muſed much,
and could no comfort finde:
The Lord thy goodneſſe did me touch,
and that did eaſe my minde:
20 Will thou inhaunt thy ſelfe and draw
with wicked men to ſit:
Which with pretence in ſtead of law,
much miſchiefe doe commit?

21 For they conſult againſt the life
of righteous men and good:
And in their counſels they are rife,
to ſhed the guiltleſſe blood.
22 But yet the Lord he is to mee
a ſtrong defence or rocke:
He is my God; to whom I flee,
he is my ſtrength and rocke.

23 And he ſhall cauſe their miſchiefes all
themſelves for to annoy:
And in their malice they ſhall fall,
our God ſhall them deſtroy.

Venite exultemus. Pſal. xcv. I. H.

An earneſt exhortation to praiſe God for the gouernement of the world and election to his Church, to eſchew the rebellion of the old fathers, who tempted God in the wilderneſſe, and therefore entred not in the Land of promiſe.

Sing this as the 77. Pſalme.

O Come let vs lift vp our voyce,
and ſing vnto the Lord:
In him our rocke of health reioyce
let vs with one accord.
2 Yea, let vs come before his face,
to giue him thankes and praiſe:
In ſinging Pſalmes vnto his grace,
let vs be glad alwayes.

3 For why? the Lord he is no doubt,
a great and mighty God.
A king aboue all Gods throughout,
in all the world abroad.
4 The ſecrets of the earth ſo deepe,
and corners of the land:
The tops of hils that are ſo ſteepe,
he hath them in his hand.

5 The ſea and waters all are his,
for he the ſame hath wrought,
The earth and all that therein is,
his hand hath made of nought.
6 Come let vs bow and praiſe the Lord,
before him let vs fall,
And kneele to him with one accord,
the which hath made vs all.

7 For why? he is the Lord our God,
for vs he doth prouide:
We are his flocke, he doth vs feede,
his ſheepe and hee our guide.
8 To day if ye his voyce will heare,
then harden not your heart:
As ye with grutching many a yeere
prouoke me in deſert.

9 Whereas your fathers tempted me,
my power for to proouе:
My wondrous workes when they did ſee,
yet ſtill they would mee moove.
10 Twice twenty yeeres they did mee grieue,
and I to them did ſay:
They erre in heart, and not beleeue,
they haue not knowne my way.

11 Wherefore I ſware that when my wrath
was kindled in my breaſt:
That they ſhould neuer tread the path,
to enter in my reſt.

Cantate Dom. Pſal. xcvj. I. H.

An exhortation both to the Iewes and Gentiles to praiſe God for his mercie: and this ſpecially ought to be referred to the kingdome of Chriſt.

Sing this as the 77. Pſalme.

SIng ye with praiſe vnto the Lord
new ſongs of ioy and mirth:
Sing vnto him with one accord,
all people on the earth.
2 Yea, ſing vnto the Lord, I ſay,
praiſe ye his holy name:
Declare and ſhew from day to day,
ſaluation by the ſame.

3 Among the heathen eke declare
his honour round about:
To ſhew his wonders doe not ſpare,
in all the world throughout.
4 For why? the Lord is much of might,
and worthy praiſe alway:
And he is to be dread of right,
aboue all Gods I ſay.

5 For all the Gods of heathen folke,
are Idols that will fade:
But yet our God he is the Lord,
that hath the heauens made.
6 All praiſe and honour eke doth dwell,
for aye before his face:

Both power and might likewiſe excell
within his holy place.

7 Aſcribe vnto the Lord alway,
ye people of the world,
All might and worſhip eke, I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glory of his name:
And eke into his courts doe goe,
with gifts vnto the ſame.

The ſecond part.

9 Fall downe, and worſhip ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth raigne above:
Yea, he hath ſet the earth ſo faſt,
that it can never move.
11 And that it is the Lord alone,
that rules with princely might.
To iudge the nations every one,
with equity and right.
12 The heavens ſhall great ioy begin,
the earth eke ſhall reioyce:
The ſea with all that is therein
ſhall ſhoute and make a noiſe.
13 The field ſhall ioy, and every thing
that ſpringeth on the earth:
The wood and every tree ſhall ſing,
with gladneſſe and with mirth.
14 Before the preſence of the Lord,
and comming of his might,
When he ſhall iuſtly iudge the world,
and rule his folke with right.

Dominus reg. Pſal. xcvij. I. H.

David exhorteth all to reioyce for the comming of the kingdome of Chriſt, dreadfull to the rebels and Idolaters, and ioyfull to the iuſt, whom he exhorteth to innocency, to reioycing and thankeſgiving.

Sing this as the 95. Pſalme.

THe Lord doth raigne, where at the earth
may ioy with pleaſant voyce:
And eke the Iles with ioyfull mirth,
may triumph and reioyce.
2 Both clouds and darkneſſe eke doe ſwell,
and round about him beat:
Yea, right and iuſtice ever dwell,
and bide about his ſeat.
3 Yea, fire and heate at once doe runne,
and goe before his face:
Which ſhall his foes and enemies burne,
abroad in every place.
4 His lightnings eke full bright did blaze
and to the world appeare:
Whereat the earth did looke and gaze,
with dread and deadly feare.
5 The hils like waxe did melt in ſight,
and preſence of the Lord:
They fled before that rivers might,
which guideth all the world.
6 The heavens eke declare and ſhew
his iuſtice all abroad:
That all the world may ſee and know
the glory of our God.
7 Confuſion ſure ſhall come to ſuch,
as worſhip idoles vaine:
And eke to thoſe that glory much
dumbe pictures to maintaine.
8 For all the idoles of the world,
which they as Gods doe call:
Shall feele the power of the Lord,
and downe to him ſhall fall.
6 With ioy ſhall Sion heare this thing,
and Iuda ſhall reioyce:
For at thy iudgement they ſhall ſing,
and make a pleaſant noiſe.
10 That thou O Lord, art ſet on high,
in all the earth abroad,
And art exalted wondrouſly,
above each other God.
11 All ye that love the Lord doe this,
hate all things that are ill:
For hee doth keepe the ſoules of his,
from ſuch as would them ſpill.
12 And light doth ſpring vp to the iuſt,
with pleaſure for his part:
Great ioy with gladneſſe, mirth, and luſt,
to them of vpright heart.
13 Ye righteous in the Lord reioyce,
his holineſſe proclaime:
Be thankefull eke with heart and voyce,
and mindfull of the ſame.

Cantate Dom. Pſal. xcviij. I. H.

An earneſt exhortation to all creatures to praiſe the Lord for his power, mercy and fidelity in his promiſe by Chriſt, by whom he hath communicated his ſalvation to all nations.

Sing this as the 95. Pſalme.

O Sing ye now vnto the Lord
a new and pleaſant ſong:
For he hath wrought throughout the world,
his wonders great and ſtrong.
2 With his right hand full worthily,
he doeth his foes devoure:
And gets himſelfe the victory:
with his owne arme and power.
3 The Lord doth make the people know
his ſaving health and might,
The Lord doth eke his iuſtice ſhow,
in all the heathens ſight.
4 His grace and truth to Iſrael,
in minde he doth record:
That all the earth hath ſeene right well,
the goodneſſe of the Lord.
5 Be glad in him with ioyfull voyce,
all people on the earth:
Give thanks to God, ſing and reioyce
to him with ioy and mirth.
6 Vpon the harpe vnto him ſing,
give thanks to him with Pſalmes:
Reioyce before the Lord our King:
with trumpets and with ſhalmes.
7 Yea, let the ſea with all therein,
for ioy both roare and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the flouds reioyce their fils,
and clap their hands apace,
And eke the mountaines and the hils,
before the Lord his face.

9 For he ſhall come to iudge and try
the world and every wight:
And rule the people mightily
with iuſtice and with right.

Dominus regnavit. Pſal. xcix. I.H.

Hee commendeth the power, equitie, and excellency of the kingdome of God by Chriſt, ouer the Iewes and Gentiles, prouoking them to magnifie the ſame, and to feare the Lord as the ancient Fathers, Moſes, Aaron, and Samuel, who calling vpon God were heard in their prayers.

Sing this as the 65 Pſalme.

THe Lord doth raigne, although at is
the people rage full ſore:
Yea, he on Cherubims doth ſit
though all the worlde doe roare.

2 The Lord that doth in Sion dwell,
is high and wonderous great:
Aboue all folke he doth excell,
and he aloft is ſet.

3 Let all men praiſe thy mightie name,
for it is fearefull ſure:
And let them magnifie the ſame,
that holy is and pure.

4 The Princely power of our king
doth loue iudgement and right:
Thou rightly ruleſt every thing
in Iacob through thy might.

5 To praiſe the Lord our God deuiſe,
all honour to him doe:
His foot-ſtoole worſhip him before,
for he is holy to.

6 Moſes, Aaron and Samuel,
as Prieſts on him did call:
When they did pray, he heard them well,
and gaue them anſwere all.

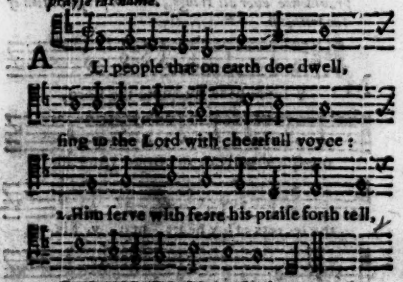
7 Within the cloud to them he ſpake,
then did they labour ſtill:
To keepe ſuch lawes as he did make
and pointed them vntill.

8 O Lord our God thou didſt th emear,
and anſwereſt them againe:
Thy mercy did on them appeare,
their deeds didſt not maintaine.

9 O laud and praiſe our Lord and God,
within his holy hill:
For why? our God throughout the world
is holy euer ſtill.

Iubilate Deo omnes. Pſal. C.

Hee exhorteth all men to ſerue the Lord, who hath made vs to enter into his courts and aſſemblies, to praiſe his name.



3 The Lord ye know is God indeed,
without our aid he did vs make:
We are his flocke he doth vs feede,
and for his ſheepe he doth vs take.

4 O enter then his gates with praiſe,
approach with ioy his courts vnto,
Praiſe, laud and bleſſe his name alwayes,
for it is ſeemely ſo to doe.

5 For why? the Lord our God is good,
his mercy is for ever ſure:
His trueth at all times firmely ſtood,
and ſhall from age to age endure.

Another of the ſame.

Sing this as the 68 Pſalme.

IN God the Lord be glad and light,
praiſe him throughout the earth:
Serue him and come before his ſight
with ſinging and with mirth.

2 Know that the Lord our God he is,
he did vs make and keepe:
Not we our ſelues, for wee are his
owne flocke and paſture ſheepe.

3 O goe into his gates alwayes,
giue thankes within the ſame:
Within his courts ſet forth his praiſe,
and laud his holy name.

4 For why? the goodneſſe of the Lord
for euermore doth raigne:
From age to age throughout the world
his trueth doth ſtill remaine.

Miſericordiam. Pſal. Cj. N.

Dauid deſcribeth what gouernment he will obſerue in his houſe and Kingdome, by rooting out the wicked, and cheriſhing the godly perſons.

Sing this as the 81 Pſalme.

I Mercy will and iudgement ſing,
O Lord God vnto thee:

2 And wiſely doe in perfect way,
vntill thou come to me,

3 And in the midſt of my houſe walke,
of pureneſſe of my ſpirit:
And I no kinde of wicked thing
will ſet before my ſight.

4 I hate their workes that fall away,
it ſhall not cleaue to me,
From me ſhall part the froward heart,
none euill will I ſee.

5 Him will I ſtroy that ſlandereth
his neithbour privily:
The loftie heart I cannot beare,
nor him that looketh hie.

6 Mine eyes ſhall be on them, within
the land, that faithfull be:
In perfect way who walketh ſhall
be ſeruant vnto me.

7 I will no guiltfull perſon haue
within my voyce to dwell:
And in my preſence he ſhall not
remaine that lyes doth tell.

8 Betimes will I deſtroy euen all
the wicked of the land:
That I might from Gods citie cut
the wicked workers hand.

Both power and might likewiſe excell
within his holy place.

7 Aſcribe vnto the Lord alway,
ye people of the world,
All might and worſhip eke, I ſay,
aſcribe vnto the Lord.
8 Aſcribe vnto the Lord alſo,
the glory of his name:
And eke into his courts doe goe,
with gifts vnto the ſame.

The ſecond part.

9 Fall downe, and worſhip ye the Lord,
within his temple bright:
Let all the people of the world,
be fearefull at his ſight.
10 Tell all the world, be not agaſt,
the Lord doth raigne above:
Yea, he hath ſet the earth ſo faſt,
that it can never move.
11 And that it is the Lord alone,
that rules with princely might.
To iudge the nations every one,
with equity and right.
12 The heavens ſhall great ioy begin,
the earth eke ſhall reioyce:
The ſea with all that is therein
ſhall ſhoute and make a noiſe.
13 The field ſhall ioy, and every thing
that ſpringeth on the earth:
The wood and every tree ſhall ſing,
with gladneſſe and with mirth.
14 Before the preſence of the Lord,
and comming of his might,
When he ſhall iuſtly iudge the world,
and rule his folke with right.

Dominus reg. Pſal. xcvij. I. H.

David exhorteth all to reioyce for the comming of the kingdome of Chriſt, dreadfull to the rebels and Idolaters, and ioyfull to the iuſt, whom he exhorteth to innocency, to reioycing and thankeſgiving.

Sing this as the 95. Pſalme.

THe Lord doth raigne, where at the earth
may ioy with pleaſant voyce:
And eke the Hes with ioyfull mirth,
may triumph and reioyce.
2 Both clouds and darkneſſe eke doe ſwell,
and round about him beat:
Yea, right and iuſtice ever dwell,
and bide about his ſeat.
3 Yea, fire and heate at once doe runne,
and goe before his face:
Which ſhall his foes and enemies burne,
abroad in every place.
4 His lightnings eke full bright did blaze
and to the world appeare:
Whereat the earth did looke and gaze,
with dread and deadly feare.
5 The hils like waxe did melt in ſight,
and preſence of the Lord:
They fled before that rivers might,
which guideth all the world.
6 The heavens eke declare and ſhew
his iuſtice all abroad:
That all the world may ſee and know
the glory of our God.
7 Confuſion ſure ſhall come to ſuch,
as worſhip idoles vaine:
And eke to thoſe that glory much
dumbe pictures to maintaine.
8 For all the idoles of the world,
which they as Gods doe call:
Shall feele the power of the Lord,
and downe to him ſhall fall.
6 With ioy ſhall Sion heare this thing,
and Iuda ſhall reioyce:
For at thy iudgement they ſhall ſing,
and make a pleaſant noiſe.
10 That thou O Lord, art ſet on high,
in all the earth abroad.
And art exalted wondrouſly,
above each other God.
11 All ye that love the Lord doe this,
hate all things that are ill:
For hee doth keepe the ſoules of his,
from ſuch as would them ſpill.
12 And light doth ſpring vp to the iuſt,
with pleaſure for his part:
Great ioy with gladneſſe, mirth, and luſt,
to them of vpright heart.
13 Ye righteous in the Lord reioyce,
his holineſſe proclaime:
Be thankefull eke with heart and voyce,
and mindfull of the ſame.

Cantate Dom. Pſal. xcviij. I. H.

An earneſt exhortation to all creatures to prayſe the Lord for his power, mercy and fidelity in his promiſe by Chriſt, by whom he hath communicated his ſalvation to all nations.

Sing this as the 95. Pſalme.

O Sing ye now vnto the Lord
a new and pleaſant ſong:
For he hath wrought throughout the world,
his wonders great and ſtrong.
2 With his right hand full worthily,
he doeth his foes devoure:
And gets himſelfe the victory:
with his owne arme and power.
3 The Lord doth make the people know
his ſaving health and might,
The Lord doth eke his iuſtice ſhow,
in all the heathens ſight.
4 His grace and truth to Iſrael,
in minde he doth record:
That all the earth hath ſeene right well,
the goodneſſe of the Lord.
5 Be glad in him with ioyfull voyce,
all people on the earth:
Give thanks to God, ſing and reioyce
to him with ioy and mirth.
6 Vpon the harpe vnto him ſing,
give thanks to him with Pſalmes:
Reioyce before the Lord our King:
with trumpets and with ſhalmes.
7 Yea, let the ſea with all therein,
for ioy both roare and ſwell:
The earth likewiſe let it begin,
with all that therein dwell.
8 And let the flouds reioyce their fils,
and clap their hands apace,
And eke the mountaines and the hils,
before the Lord his face.

9 For he ſhall come to iudge and try
the world and every wight:
And rule the people mightily
with iuſtice and with right.

Dominus regnavit. Pſal. xcix. I.H.

Hee commendeth the power, equitie, and excellency of the kingdome of God by Chriſt, ouer the Iewes and Gentiles, prouoking them to magnifie the ſame, and to feare the Lord as the ancient Fathers, Moſes, Aaron, and Samuel, who calling vpon God were heard in their prayers.

Sing this as the 65 Pſalme.

THe Lord doth raigne, although at it
the people rage full ſore:
Yea, he on Cherubims doth ſit
though all the worlde doe roare.

2 The Lord that doth in Sion dwell,
is high and wonderous great:
Aboue all folke he doth excell,
and he aloft is ſet.

3 Let all men praiſe thy mightie name,
for it is fearefull ſure:
And let them magnifie the ſame,
that holy is and pure.

4 The Princely power of our king
doth loue iudgement and right:
Thou rightly ruleſt every thing
in Iacob through thy might.

5 To praiſe the Lord our God deuiſe,
all honour to him doe:
His foot-ſtoole worſhip him before,
for he is holy to.

6 Moſes, Aaron and Samuel,
as Prieſts on him did call:
When they did pray, he heard them well,
and gaue them anſwere all.

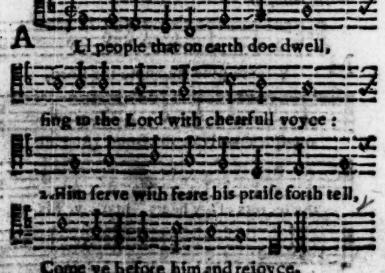
7 Within the cloud to them he ſpake,
then did they labour ſtill:
To keepe ſuch lawes as he did make
and pointed them vntill.

8 O Lord our God thou didſt th emear,
and anſwereſt them againe:
Thy mercy did on them appeare,
their deeds didſt not maintaine.

9 O laud and praiſe our Lord and God,
within his holy hill:
For why? our God throughout the world
is holy ever ſtill.

Iubilate Deo omnes. Pſal. C.

Hee exhorteth all men to ſerue the Lord, who hath made vs to enter into his courts and aſſemblies, to praiſe his name.



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IN God the Lord be glad and light,
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Serve him and come before his ſight
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Not we our ſelves, for wee are his
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Within his courts ſet forth his praiſe,
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From age to age throughout the world
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Dauid deſcribeth what gouernment he will obſerue in his houſe and Kingdome, by rooting out the wicked, and cheriſhing the godly perſons.

Sing this as the 81 Pſalme.

I Mercy will and iudgement ſing,
O Lord God vnto thee:

2 And wiſely doe in perfect way,
vntill thou come to me.

3 And in the midſt of my houſe walke,
of pureneſſe of my ſpirit:
And I no kinde of wicked thing
will ſet before my ſight.

4 I hate their workes that fall away,
it ſhall not cleave to me,
From me ſhall part the froward heart,
none evill will I ſee.

5 Him will I ſtroy that ſlaundereth
his neithbour privily:
The loftie heart I cannot beare,
nor him that looketh hie.

6 Mine eyes ſhall be on them within
the land, that faithfull be:
In perfect way who walketh ſhall
be ſervant vnto me.

7 I will no guiltfull perſon have
within my voyce to dwell:
And in my preſence he ſhall not
remaine that lyes doth tell.

8 Betimes will I deſtroy even all
the wicked of the land:
That I might from Gods citie cut
the wicked workers hand.

Domine exaudi. Pſal. Cij. I. H.

It ſeemeth that this prayer vvas appointed to the faithfull to pray in the captivitie of Babylon. A conſolation for the building of the Church, vvhereof followeth the praiſe of God to be publiſhed vnto all poſteritie. The converſion of the Gentiles, and ſtabilitie of the Church.

Sing this as the 77. Pſalme.

O Heare my prayer Lord, and let
my cry come vnto thee:
2 In time of trouble doe not hide
the face away from mee.
3 Incline thine eares to mee, make haſte
to heare me when I call:
For as the ſmoake doth fade, ſo doe
my dayes conſume and fall.
4 And as a harth my bones are burnt,
my heart is ſmitten dead:
And withers as the graſſe, that I
forget to eate my bread.
5 By reaſon of my groaning voyce,
my bones cleave to my skin:
6 As Pelican in wildernesſe,
ſuch caſe now am I in.
7 And as an Owle in deſert is,
loe I am ſuch a one:
I watch, and as a Sparrow on
the houſe top am alone.
8 Loe dayly in reproachfull wiſe
mine enemies doe me ſcorne:
And they that doe againſt me rage,
againſt me they have ſworne.
9 Surely with aſhes as with bread,
my hunger I have fild:
And mingled have my drinke with teares,
that from my eyes have ſtild.
10 Becauſe of thy diſpleaſure Lord,
thy wrath, and thy diſdaine:
For thou haſt lifted me aloft,
and caſt me downe againe.
11 The dayes wherein I paſſe my life,
are like the fleeting ſhade:
And I am withered like the graſſe,
that ſoone away doth fade.
12 But thou O Lord, for ever doſt
remaine in ſteady place:
And thy remembrance ever doth
abide from race to race.

The ſecond part.

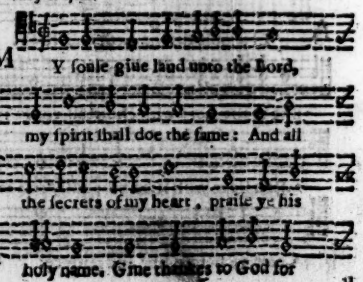
13 Thou wilt ariſe and mercy thou
to Sion wilt extend:
The time of mercy, now the time
foreſet, is come to end.
14 For even in the ſtones thereof
thy ſervants doe delight:
And on the duſt thereof they have
compaſſion in their ſpirite.
15 Then ſhall the heathen people feare,
the Lords moſt holy name:
And all the Kings on earth ſhall dread
the glory and thy fame.
16 Then when the Lord the mighty God
againe ſhall Sion reare:
And then when he moſt nobly in
his glory ſhall appeare.
17 To prayer of the deſolate,
when he himſelfe ſhall bend:
When he ſhall not diſdaine vnto
their prayers to attend.
18 This ſhall be written for the age
that after ſhall ſucceede:
The people yet vncreated
the Lords renowne ſhall ſpread.
19 For he from his high Sanctuarie
hath looked downe below:
And out of heaven hath the Lord
beheld the earth alſo.
20 That of the morning captive he
might heare the wofull cry:
And that he might deliver thoſe
that damned are to dye.
21 That they in Sion might declare
the Lords moſt holy name:
And in Ieruſalem ſet forth
the praiſes of the ſame.
22 Then when the people of the land,
and kingdomes with accord,
Shall be aſſembled for to doe
their ſervice to the Lord.

The third part.

23 My former force and ſtrength he hath
abated in the way:
And ſhorter he did cut my dayes,
thus I therefore did ſay:
24 My God in midſt of all my dayes
now take me not away:
Thy yeeres endure eternally,
from age to age for aye.
25 Thou the foundation of the earth
before all times haſt laid,
And Lord the heavens are the worke,
which thine owne hands have made.
26 Yea, they ſhall periſh and decay,
but thou ſhalt tarry ſtill:
And they ſhall all in time waxe old,
even as a garment will.
27 Thou as a garment ſhalt them change,
and changed ſhall they be:
But thou doſt ſtill abide the ſame,
thy yeeres doe never flee.
28 The children of thy ſervants ſhall
continually endure:
And in thy ſight their happy ſeede
for ever ſhall ſtand ſure.

Benedic anima. Pſal. Ciij. T. S.

The Prophet provoketh men and Angels, and all creatures to prayſe the Lord for his fatherly mercies, indeliverance of his people from evils, in his providence over all things, and in preſervation of the faithfull.



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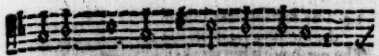
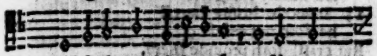
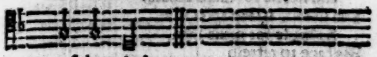


all his gifts, ſhew not thy ſelfe vnkinde,



And ſuffer not his benefits to ſlip out



of thy minde.

3 That gave thee pardon for thy faults,
and thee reſtor'd againe;
For all thy weake and fraile diſeaſe,
and heald thee of thy paine.
4 That did redeeme thy life from death,
from which thou couldſt not flee,
His mercy and compaſſion both,
he did extend to thee.

5 That fill'd with goodneſſe thy deſire,
and did prolong thy youth;
Like as the Eagle caſts her bill,
whereby her age reneweth:
6 The Lord with iuſtice doth repay
all ſuch as be oppreſt;
So that their ſufferings and their wrongs,
are turned to the beſt.

7 His wayes and his commandements,
to Moſes he did ſhew,
His counſels and his valiant acts,
the Iſraelites did know.
8 The Lord is kind and mercifull,
when ſinners doe him grieve,
The ſloweſt to conceive a wrath,
and readieſt to forgive.

9 He chides not vs continually,
though we be full of ſtrife;
Nor keepes our faults in memory,
for all our ſinfull life.
10 Nor yet according to our ſinnes
the Lord doth vs regard;
Nor after our iniquities,
he doth not vs reward.

11 But as the ſpace is wondrous great,
twixt earth and heaven above;
So is his goodnes much more large,
to them that doe him love.
12 God doth remoove our ſinnes from vs,
and our offences all;
As farre as is the ſunne riſing,
from diſtant from his fall.

The ſecond part.

13 And looke what pitie parents deare
vnto their children beare;
Like pitie beareth God to ſuch
as worſhip him in feare.
14 The Lord that made vs knowes our ſhape,
our moulde and faſhion iuſt:
How weake and fraile our nature is,
and how we be but duſt.

15 And how the time of mortall men,
is like the withering hay;
Or like the flower right faire in field,
that fades full ſoone away.
16 Whoſe gloſſe and beauty ſtormy windes,
doe vtterly diſgrace,
And make that after their aſſaults,
ſuch bloſſomes have no place.

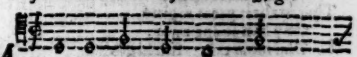
17 But yet the goodneſſe of the Lord,
with his ſhall ever ſtand;
Their childrens children doe receiue,
his righteouſneſſe at hand.
18 I meane which keepe his covenant,
with all their whole deſire;
And not forget to doe the thing,
that he doth them require.

19 The heauens hie are made the ſeate,
and footſtoole of the Lord:
And by his power imperiall,
he gouernes all the world.
20 Ye Angels which are great in power,
praiſe ye and bleſſe the Lord;
Which to obey and doe his will,
immediately accord.

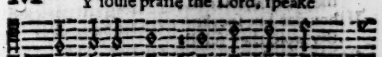
21 Ye noble hoaſts and miniſters,
ceaſe not to laud him ſtill:
Which ready are to execute,
his pleaſure and his will:
22 Ye all his workes in euery place,
prayſe ye his holy name;
My heart, my minde, and eke my ſoule,
praiſe ye alſo the ſame.

Benedic anima. Pſal. Ciij. W. K.

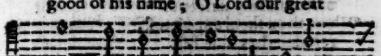
A thankeſgiuing for the creation of the vvorld, and gouernance of the ſame by his marueilous prouidence: alſo a prayer againſt the vvicked, vvho are occaſions that God diminiſheth his bleſſings.



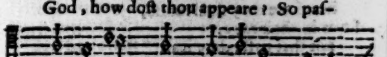
MY ſoule praiſe the Lord, ſpeake



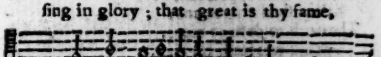
good of his name; O Lord our great



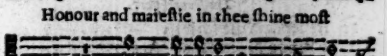
God, how doſt thou appeare? So paſ-



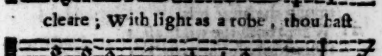
ſing in glory; that great is thy fame,



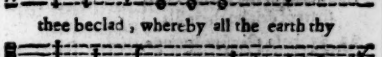
Honour and maieſtie in thee ſhine moſt



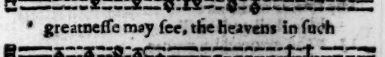
cleare; With light as a robe, thou haſt



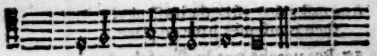
thee beclad, whereby all the earth thy



greatneſſe may ſee, the heavens in ſuch



ſort thou alſo haſt ſpread, That it to a



curtaine compared may be.

3 His chamber beames lie,
in the cloudes full ſure:
Which as his chariots,
are made him to beare.
And there with much ſwiftnes
his courſe doth endure:
Vpon the wings riding,
of winde in the ayre.
4 He maketh his ſpirits
as heralds to goe:
And lightnings to ſerue,
we ſee alſo preſt.
His will to accompliſh,
they runne to and fro,
To ſaue or conſume things
as ſeemeth to him beſt.
5 He grounded the earth
ſo firmely and faſt,
That it once to moove,
none ſhall haue ſuch power:
6 The deepe a faire couering,
for it made thou haſt:
Which by his owne nature
the hils would deuoure.
7 But at thy rebuke,
the waters doe flie,
And ſo giue due place,
thy word to obey:
At thy voyce of thunder
ſo fearefull they be,
That in their great raging,
they haſt ſoone away.
8 The mountaines full high,
they then vp aſcend:
If thou doe but ſpeake
thy word they fulfill.
So likewiſe the waues
moſt quickely deſcend.
Where thou them appointeſt,
remaine they doe ſtill.
9 Their bounds thou haſt ſet,
howfarre they ſhall runne,
So as in their rage,
not that paſſe they can.
For God hath appointed,
they ſhall not returne,
The earth to deſtroy more,
which was made for man.

The ſecond part.

10 He ſendeth the ſprings
to ſtrong ſtreames and lakes:
Which runne doe full ſwift
among the huge hils.
11 Where both the wilde aſſes
their thirſt oft-times ſlackes:
And beaſts of the mountaines,
thereof drinke their fils.
12 By theſe pleaſant ſprings,
or fountaines full faire,
The fowles of the aire
abide ſhall and dwell.
13 Who mooved by nature,
to hop here and there,
Among the greene branches
their ſongs ſhall excell.
14 The mountaines moiſt
the cloudes he doth vſe:
The earth with his workes,
are wholly repleate.
15 So as the hruite earth
he doth not refuſe,
But graſſe doth prouide them,
and herbe for mans meate.
Yea bread, Wine and Oyle,
he made for mans ſake.
His face to refreſh
and heart to make ſtrong.
16 The Cedars of Liban,
this great God did make,
Which trees he doth nourish,
that grow vp ſo long.
17 In thoſe may birds build
and make there their neſt:
In firre trees the Storkes
remaine and abide.
18 The high hils are ſuccours
for wilde Goates to reſt,
And eke the rocks ſtonie,
for Conies to hide.
19 The Moone then is ſet,
her ſeaſons to runne,
The dayes from the nights,
thereby to diſcerne.
And by the deſcending
alſo of the Sunne,
The cold from heate alway
thereby we doe learne.
20 When darkeneſſe doth come,
by Gods will and power,
Then creepe forth doe all
the beaſts of the wood.
21 The lions range roaring,
their prey to deuoure,
But yet it is thou (Lord)
which giueſt them food.
22 As ſoone as the Sunne
is vp, they retire:
To couch in their dens
then are they full faine.
23 That man to his worke may
as right doth require,
Till night come and call him,
to take reſt againe.

The third part.

24 How fundry (O Lord)
are all thy works found?
With wiſedome full great,
they are indeed wrought,
So that the whole world
of thy praiſe doth ſound,
And as for thy riches
they paſſe all mens thought.
25 So as the great Sea,
which large is and broad,
Where things that creepe ſwarme,
and beaſts of each ſort.
26 There both mightie ſhips ſaile,
and ſome lie at road:
The Whale huge and monſtrous,
there alſo doth ſport.
27 All things on thee waite,
thou doſt them relieve,
And thou in due time
full well doſt them feede,

28 Now

28 Now when it doth pleaſe thee,
the ſame ſo to give,
They gather full gladly
thoſe things which they need,
Thou openeſt thy hand,
and they finde ſuch grace:
That they with good things
are filled we ſee.
29 But ſore are they troubled,
if thou turne thy face;
For if thou their breath take,
vile duſt then they be.
30 Againe, when thy ſpirit
from them doth proceed;
All things to appoint
and what ſhall enſue.
31 Then are they created,
as thou haſt decreed:
And doſt by thy goodneſſe
the dry earth renue.
32 The prayſe of the Lord
for ever ſhall laſt,
Who may in his works
by right well reioyce,
His looke can the earth make
to tremble full faſt:
And likewiſe the mountaines
to ſmoake at his voyce.
33 To this Lord and God,
ſing will I alwaies,
So long as I live
my God prayſe will I.
34 Then am I moſt certaine,
my words ſhall him pleaſe;
I will reioyce in him,
to him will I cry.
35 The ſinners, O Lord,
conſume in thine ire,
And eke the perverſe
them roote out with ſhame:
But as for my ſoule now,
let it ſtill deſire,
And ſay with the faithfull,
prayſe ye the Lords name.

Confitemini Dom. Pſal. Cv. N.

Hee prayſeth the ſingular goodneſſe of God, for chuſing a peculiar people to himſelfe, never ceaſing to doo them good, even for his promiſe ſake.

Sing this as the 59 Pſalme.

GIve prayſes vnto God the Lord,
and all vpon his name:
Among the people eke declare
his works to ſpread his fame.
2 Sing ye vnto the Lord I ſay,
and ſing vnto him praiſe,
And talke of all the wondrous works,
that he hath wrought alwayes.
3 In honour of his holy name,
reioyce with one accord:
And let the heart alſo reioyce,
of them that ſeeke the Lord.
4 Seeke ye the Lord, and ſeeke the ſtrength
of his eternall might:
And ſeeke his face continually,
and preſence of his ſight.
5 The wondrous works that he hath done,
keepe ſtill in mindfull heart,
Ne let the iudgements of his mouth,
out of your mindes depart.
6 Ye that of faithfull Abraham
his ſervant are the ſeed:
Ye his elect the children that
of Iacob doe proceed.
7 For hee, he onely Iehouah I ſay,
the mighty Lord our God:
And his moſt rightfull iudgements are
through all the earth abroad.
8 His promiſe and his covenant,
which he hath made to his:
He hath remembred evermore,
to thouſands of degrees.

The ſecond part.

9 The covenant which he hath made,
with Abraham long agoe:
And faithfull oath which he hath ſwotne,
to Iſaac alſo:
10 And did confirme the ſame for law,
that Iaakob ſhould obey:
And for eternall covenant,
to Iſrael for aye.
11 When thus he ſaid, loe I to you,
all Canaan land will give:
The lot of your inheritance,
wherein your ſeede ſhall live.
12 Although the number at that time,
did very ſmall appeare:
Yea very ſmall, and in the land,
they then but ſtrangers were.
13 While yet they walkt from land to land
without a ſure abode.
And while from ſundry kingdomes they
did wander all abroad.
14 And wrong at no oppreſſors hand,
he ſuffred them to take:
But even the great and mighty Kings,
reproved for their ſake.
15 And thus he ſayd touch ye not thoſe,
that mine anoynted be:
Ne doe the Prophets any harme,
that doe pertaine to me.
16 He call'd a dearth vpon the land,
of bread he ſtrayned the ſtore:
But he againſt their time of neede
had ſent a man before.

The third part.

17 Even Ioſeph which had once beene ſold
to live a ſlaye in woe:
18 Whoſe feete they hurt in ſtockes, whoſe (ſoule
the iron piers'd alſo.
19 Vntill the time came when his cauſe,
was knowne apparently:
The mighty word of God the Lord,
his faultleſſe trueth did trie.
20 The King ſent and delivered him,
from priſon where he was:
The ruler of the people then
did freely let him paſſe.
21 And over all his houſe he made
him Lord, to beare the ſway:
And of his ſubſtance made him have
the rule and all the ſtay.
22 That he might to his will inſtruct
the Princes of the land:
And wiſedomes lore his ancient men
might teach to vnderſtand.

23 Then into the Egyptian land,
came Iſrael alſo:
And Iacob in the land of Ham
did liue a ſtranger tho.

24 His people he exceedingly
in number made to flow:
And ouer all their enemies,
in ſtrength he made them grow.

25 Whoſe hearts he turn'd, that they with hate
his people did intreat:
And did his ſeruants wrongfully,
abuſe with falſe deceit.

The fourth part.

26 His faithfull ſeruant Moſes then,
and Aaron whom he choſe,
He did command to goe to them,
his meſſage to diſcloſe.

27 The wondrous meſſage of his ſignes
among them they did ſhow:
And wonders in the land of Ham
then they did worke alſo.

28 Darkneſſe he ſent and made it darke,
in ſtead of brighter day:
And unto his commiſſion
they did not diſobey.

29 He turn'd their waters into blood,
he did their fiſhes ſlay:

30 Their land brought frogs, euen in the place
where their King Pharaoh lay.

31 He ſpake and at his voyce there came
great ſwarmes of noyſome flies:
And all the quarters of their land
were fild with crawling lice.

32 He gave them cold and ſtony haile
in ſtead of milder raine:
And fiery flames within their land
he ſent unto their paine.

33 He ſmote their vines, and all their trees,
whereas their figs did grow,
And all the trees within their coaſts,
downe did he ouerthrow.

34 He ſpake, then Caterpillers did,
and Graſhoppers abound:

35 Which eate the graſſe in all their land,
and fruit of all their ground.

The fift part.

36 The firſt begotten in their land,
eke deadly did he ſmite:
Yea, the beginning and firſt fruit,
of all their ſtrength and might.

37 With gold and ſiluer he them brought,
from Egypt land to paſſe:
And in the number of the tribes,
no feeble one there was.

38 Egypt was glad and ioyfull then,
when they did thence depart:
For terror and the feare of them,
was fallen into their heart.

39 To ſhrowd them from the parching heat
a clould he did diſplay,
And fire he ſent to give them light,
when night had hid the day.

40 They asked, and he cauſed Quailes
to raine at their requeſt:
And fully with the bread of heaven,
their hunger he repreſt.

41 He opened then the ſtony rocke,
and water guſhed out:
And in the dry and parched grounds,
like rivers runne about.

42 For of his holy covenant,
aye mindefull was he tho:
Which to his ſervant Abraham,
he plighted long agoe.

43 He brought his people forth with mirth
and his elect with ioy:
Out of the cruell land, where they
had liu'd in great annoy.

44 And of the heathen men he gave
to them the fruitfull lands,
The labour of the people eke,
they tooke into their hands.

45 That they his holy ſtatutes might
obſerue for evermore:
And faithfully obey his lawes,
prayſe ye the Lord therefore.

Confitemini Dom. Pſal. Cvj. N.

The people diſperſed vnder Antiochus, doe magnifie the goodneſſe of God among the repentant, and pray to be gathered from among the heathens, that they may prayſe his name.

Sing this as the 95 Pſalme.

PRayſe ye the Lord, for he is good,
his mercy dures for aye:

2 Who can expreſſe his noble acts,
or all his prayſe diſplay?

3 They bleſſed are that iudgement keepe,
and iuſtly doe alway:
With fauour of thy people Lord,
remember me I pray.

4 And with thy ſaving health, O Lord,
vouchſafe to viſit mee:
That I the great felicity
of thine elect may ſee.

5 And with thy peoples ioy I may
a ioyfull minde poſſeſſe:
And may with thine inheritance,
a glorying heart expreſſe.

6 Both we and eke our fathers all,
have ſinned every one:
We haue committed wickedneſſe
and lewdly we have done.

7 The wonders great which thou O Lord,
haſt done in Egypt land:
Our fathers though they ſaw them all
yet did not vnderſtand.

Nor they thy mercies multitude
did keepe in thankfull minde,
But at the ſea, yea the red ſea,
rebelled moſt vnkinde.

8 Nevertheleſſe he ſaved them,
for honour of his name:
That he might make his power knowne,
and ſpread abroad his fame.

9 The red ſea he did then rebuke,
and forthwith it was drid:
And as in wilderneſſe, ſo through
the deepe he did them guide.

10 He ſav'd them from the cruell hand
of their deſpitefull foe:
And from the enemies hand he did
deliver them alſo.

The ſecond part.

11 The waters their oppreſſors whelmde,
not one was left alive:
12 Then they beleeu'd his words, and prayſe
in ſong they did him give.
13 But by and by vnthankefully
his workes they cleane forgate;
And for his counſell and his law
they did neglect to waite.
14 But luſted in the wilderneſſe
with fond and greedy luſt;
And in the deſart tempted God,
the ſtay of all their truſt.
15 And then their wanton mindes deſire
he ſuffred them to have;
But waſting leanneſſe therewithall,
into their ſoule he gave.
16 Then when they lodged in their tents,
at Moſes they did grutch;
Aaron the holy of the Lord
ſo did they envy much.
17 Therefore the earth did open wide,
and Dathan did devoure:
And all Abirams company
did cover in that houre.
18 In their aſſembly kindled was
the hot conſuming fire;
And waſting flames did then burne vp
the wicked in his ire.
19 Vpon the hill of Horeb they
an Idoll Calfe did frame:
And there the moulten image they
did worſhip of the ſame.
20 Into the likeneſſe of a Calfe,
That feedeth on the graſſe,
Thus they their glory turn'd, and all
their honor did deface.
21 And God their onely Saviour
vnkindly they forgot:
Which many great and mightie things
in Egypt land had wrought.

The third part.

22 And in the land of Ham, for them
moſt wondrous works had done:
And by the red ſea dreadfull things
performed long agone.
23 Therefore for their ſo ſhewing them
forgetfull and vnkinde:
To bring deſtruction on them all
he purpoſ'd in his minde.
Had not his choſen Moſes ſtood
before him in the breake:
To turne his wrath leaſt he on them,
with ſlaughter ſhould him wreake.
24 They did deſpiſe the pleaſant land,
that he behight to give:
Yea, and the words that he had ſpoke
they did no whit beleeve.
25 But in their tents with grudging hearts
they wickedly repin'd;
Nor to the voyce of God the Lord
they gave an harking minde.
26 Therefore againſt them lifted he
his ſtrong revenging hand;
Them to deſtroy in wilderneſſe,
ere they ſhould ſee the land.
27 And to deſtroy their ſeed among
the nations with his rod;
And through the countries of the world
to ſcatter them abroad.
28 To Baal-peor then they did
adioyne themſelves alſo:
And ate the offrings of the dead,
ſo they forſooke him tho.
29 Thus with their owne inventions,
his wrath they did provoke;
And in his ſo enkindled wrath
the plague vpon them broke.
30 But Phinees ſtood vp with zeale
the ſinners vile to ſlay;
And iudgement he did execute,
and then the plague did ſtay.

The fourth part.

31 It was imputed vnto him
for righteouſneſſe that day;
And from thence-forth ſo counted is
from race to race for aye.
32 At waters eke of Meribah
they did him angry make.
Yea, ſo farre forth that Moſes was
then puniſht for their ſake;
33 Becauſe they vext his ſpirit ſo ſore,
that in impatient heat,
His lips ſpake vnadviſedly,
his fervour was ſo great.
34 Nor as the Lord commanded them,
they ſlew the people tho;
35 But were among the heathen mixt,
and learn'd their workes alſo.
36 And did their idols ſerve, which were
their ruine and decay;
37 To fiends their ſons and daughters they
did offer vp and ſlay;
38 Yea, with vnkindly murdring knife
the guiltleſſe blood they ſpilt;
Yea, their owne ſonnes and daughters blood,
without all cauſe of gilt.
Whom they to Canaan Idoles then
offred with wicked hand;
And ſo with blood of innocents
defiled was the land.
39 Thus were they ſtained with the workes
of their owne filthy way;
And with their owne inventions
a whoring did they ſtray.
40 Therefore againſt his people was
the Lords wrath kindled ſore;
And even his owne inheritance,
therefore he did abhorre.
41 Into the hands of heathen men,
he gave them for a prey;
And made their foes their Lords, whom they
were forced to obey.

The fifth part.

42 Yea, and their hateſull enemies
oppreſt them in the land;
And they were humbly made to ſtoope,
as ſubiect to their hand.
43 Full oftentimes from trall had he
delivered them before;
But with their counſels they to wrath
provokt his evermore.

There-

Therefore they by their wickednesse
were brought full low to lie:
44 Yet when hee saw them in distresse,
he hearkned to their cry.
45 He cald to minde his covenant,
which he to them had swore:
And by his mercies multitude,
repented him therefore.
46 And favour he them made to finde
before the sight of those
That led them captive from their land,
when earst they were their foes.
47 Save vs O Lord, that art our God,
save vs O Lord we pray:
And from among the heathen folke,
Lord gather vs away.
48 That we may spread the noble prayse
of thy most holy name:
That we may glory in thy prayse,
and sounding of thy fame.
49 The Lord the God of Israel,
be blest for evermore:
Let all the people say Amen,
prayse ye the Lord therefore.

Confitemini Dom. Pſal. Cvij. W. K.

David exhorteth all that are redeemed by the Lord and gathered vnto him, to give thanks therefore, who by sending prosperity and adversity bringeth men vnto him. Therefore as the righteous there reioyce, so shall the wicked have their mouthes stopped.

Sing this as the 96 Pſalme.

GIve thankes vnto the Lord our God,
for gracious is he:
And that his mercy hath no end
all mortall men may see.
2 Such as the Lord redeemed hath,
with thankes should prayse his name:
And shew how they from foes are freed,
and how he wrought the same.
3 He gathered them forth of the land:
that lay so farre about:
From East to West, from North to South
his hand did finde them out.
4 They wandred in the wildernesse,
and strayed from the way:
And found no citie where to dwell,
that serve might for their stay.
5 Whose thirst and hunger was so great
in those deserts so voyde:
That faintnesse did them sore assault,
and eke their soules annoid.
6 Then did they cry in their distresse
vnto the Lord for aid:
Who did remoove their troublous state,
according as they praid.
7 And by that way that was most right,
he led them like a guide:
That they might to a citie goe,
and there also abide.
8 Let them therefore before the Lord,
confesse his goodnesse then:
And shew the wonders that he doth
before the sonnes of men.
9 For he the empty soule suttainde,
whom thirst had made to faint:
The hungry soule with goodnesse fed,
and did them eke acquaint.
10 Such as doe dwell in darknesse deepe,
where they on death doe wait:
Fast bound to taste such troublous stormes
as iron chaines doe threat.

The second part.

11 For that against the Lords owne word,
they sought so to rebel:
Esteeming light his counsels hie,
which doe so farre excell.
12 But when he humbled them full low,
they then fell downe with griefe:
And none was found so much to helpe,
whereby to get reliefe.
13 Then did they cry in their distresse,
vnto the Lord for aid:
Who did remoove their troubles state,
according as they praid.
14 For he from darknesse out them brought,
and from deaths dreadfull shade:
Bursting with force the iron bands,
which did before them lade.
15 Let men therefore before the Lord,
confesse his kindnesse then:
And shew the wonders that he doth
before the sonnes of men.
16 For hee threw downe the gates of brasse,
and brake them with strong hand:
The iron barres he smote in two:
nothing could him withstand.
17 The foolish folke great plagues doe feele
and cannot from them wend:
But heape on moe to those they have,
because they doe offend.
18 Their soules so much did loath all meate,
that none they could abide:
Whereby death had them almost caught,
as they full truely tride.
19 Then did they crie in their distresse
vnto the Lord for aid:
Who did remoove their troublous state,
according as they praid.
20 For he then sent to them his word,
which health did soone restore:
And brought them from those dangers deep,
wherein they were before.

The third part.

21 Let men therefore before the Lord,
confesse his kindnesse then:
And shew the wonders that he doth
before the sonnes of men.
22 And let them offer sacrifice,
with thanks and also feare:
And speake of all his wondrous workes,
with glad and ioyfull cheare.
23 Such as in ships or brittle barkes
into the seas descend:
Their merchandize through fearefull flouds
to compasse and to end.
24 Those men are forced to behold
the Lords workes what they be:
And in the dangerous deepe the same
most marvailous they see.
25 For at his word the stormy winde,
ariseth in a rage:
And stirreth vp the surges so,
as nought can them asswage.
26 Then are they lifted vp on high,
the clouds they seeme to gaine,

And plunging downe the depth vntill
their ſoules conſume with paine.
27 And like a drunkard to and fro,
now here, now there they reele:
As men with feare of wit bereft,
or had of ſence no feele.
28 Then did they cry in their diſtreſſe,
vnto the Lord for aide,
Who did remoove their troublous ſtate,
according as they praide.
29 For with his word the Lord doth make
the ſturdie ſtormes to ceaſe:
So that the great waves from their rage,
are brought to reſt and peace.
30 Then are men glad, when reſt is come,
which they ſo much doe crave,
And are by him in haven brought,
which they ſo faine would have.

The fourth part.

31 Let men therefore before the Lord,
confeſſe his kindneſſe then:
And ſhew the wonders that he doth
before the ſonnes of men.
32 Let them in preſence of the folke,
with prayſe extold his name:
And where the Elders doe convent,
let them there do the ſame.
33 For running floods to dry deſerts
he doth oft chance and turne,
And drieth vp as it were duſt,
the ſpringing well and bourne.
34 A fruitfull land with pleaſures deckt,
full barren doth he make:
When on their ſinnes that dwell therein,
he doth iuſt vengeance take.
35 Againe, the wilderneſſe full rude,
he maketh fruit to beare:
With pleaſant ſprings of water cleare,
though none before were there.
36 Where in ſuch hungry ſoules are ſet,
as he doth freely chuſe:
That they a citie may them build
to dwell in for their vſe.
37 That they may ſow their pleaſant land,
and vineyards alſo plant:
To yeeld them fruits of ſuch increaſe,
as none may ſeeme to want.
38 They multiplie exceedingly,
the Lord doth bleſſe them ſo:
Who doth alſo their bruit beaſts made
by numbers great to grow.
39 But when the faithfull are low brought,
by the oppreſſors ſtout,
And miniſh doe through many plagues,
that compaſſe them about:
40 Then doth he Princes bring to ſhame,
which did them ſore oppreſſe:
And likewiſe cauſed them to erre
within the wilderneſſe.
41 But yet the poore he raiſeth vp
out of their troubles deepe:
And oft-times doth his traine augment,
much like a flocke of ſheepe.
42 The righteous ſhall behold this ſight,
and alſo much reioyce:
Whereas the wicked and perverſe
with griefe ſhall ſtoop their voyce.
43 But who is wiſe, that now full well
he may theſe things record?
For certainely ſuch ſhall perceive
the kindneſſe of the Lord.

Paratum cor. Pſal. Cviij. N.

David vvith heart and voyce prayſeth the Lord, and aſſureth himſelfe of the promiſe of God concerning his kingdome over Iſraal, and his powver againſt other nations, vvho though he ſeeme to forſake vs for a time, yet hee alone in the end vvill caſt dovvne our enemies.

Sing this as the 95. Pſalme.

O God my heart prepared is,
and eke my tongue is ſo:
I will advance my voyce in ſong,
and giving prayſe alſo:
2 Awake my viole and my harpe
ſweet melody to make:
And in the morning I my ſelfe,
right early will awake.
3 By me among the people (Lord)
ſtill prayſed ſhalt thou be:
And I among the heathen folke,
will ſing (O Lord) to thee.
4 Becauſe thy mercy Lord is great
above the heavens hie:
And eke thy truth doth reach the clouds
within thy lofty skie.
5 Above the ſtarrie heavens high,
exalt thy ſelfe, O God:
And Lord diſplay vpon the earth
thy glory all abroad.
6 That thy dearely beloved may
be ſet at liberty:
Helpe O my God with thy right hand,
and hearken vnto me.
7 God in his holines hath ſpoke:
(whereof my ioyes abound.)
Sichem I will divide, and mete
the valley of Succoth ground.
8 And Gilead ſhall be mine owne,
Manaſſes mine ſhall be:
My head-ſtrength Ephraim, and Law
ſhall Iudah give for mee.
9 Moab my waſhpot, and my ſhooe
on Edom I will throw:
Vpon the land of Paleſtine
in triumph will I goe.
10 Who ſhall into the citie ſtrong
be guide to conduct me?
Or how by whom to Edom land,
conveyed ſhall I be?
11 It is not thou (O Lord) which late
hadſt vs forſaken quite?
And thou (O Lord) which with our hoaſt
didſt not goe forth to fight:
12 Give vs (O Lord) thy ſaving aid,
when troubles doe aſſaile:
For all the helpe of man is vaine,
and can no whit availe.
13 Through God we ſhall doe valiant acts,
and worthy of renowne:
He ſhall ſubdue our enemies,
yea he ſhall tread them downe.

Deus, laudem meum. Pſal. Cix. N.

David being falſely accuſed by Sauls flatterers, prayeth

prayeth God to helpe him to deſtroy his enemies, vvhom repreſent Iudas the traitor vnto Ieſus Chriſt, and all like enemies of the children of God. Sing this as the 98. Pſalme.

1 IN ſpeechleſſe ſilence doe not hold,
O God, thy tongue alwaies:
O God, euen thou I ſay that art
the God of all my prayſe.
2 The wicked mouth and guilefull lips,
on me diſcloſed be:
And they with falſe and lying tongue,
haue ſpoken vnto me.
3 They did beſet me round about,
with words of hatefull ſpight:
Without all cauſe of my deſert,
againſt me they did fight.
4 For my good will they were my foes,
But then gan I to pray:
My good with ill, my friendlineſſe
with hate they did repay.
5 Set thou the wicked ouer him,
to haue the vpper hand:
At his right hand eke ſuffer thou,
his hatefull foe to ſtand.
6 When he is iudged, let him then
condemned be therein:
7 And let the prayer that he makes,
be turned into ſinne.
8 Few be his daies, his charge alſo,
let thou another take:
9 His children let be fatherleſſe,
his wife a widow make.
10 Let his off-ſpring be vagabonds,
to beg and ſeeke their bread:
Wandring out of the wonted place,
where earſt they haue bene fed.
11 Let couetous extortioners
catch all his goods and ſtore:
And let the ſtrangers ſpoyle the fruit
of all his toyle before.
12 Let there be none to pitie him,
let there be none at all:
That on his children fatherleſſe,
will let their mercy fall.

The ſecond part.

13 And ſo let his poſterity,
for euer be deſtroyed:
Their names out-blotted in the age,
that after ſhall ſucceed.
14 Let not his fathers wickedneſſe,
from God remembrance fall:
And let thou not his mothers ſinne,
be done away at all.
15 But in the preſence of the Lord,
let them remaine for aye:
That from the earth their memory,
he may cut cleane away.
16 Sith mercy he forgate to ſhew,
but did purſue with ſpight:
The troubled man, and ſought to ſlay
the wofull hearted wight.
17 As he did curſing loue, it ſhall
betide vnto him ſo:
And as he did not bleſſing loue,
it ſhall be farre him fro.
18 As he with curſing clad himſelfe,
ſo it like water ſhall
Into his bowels, and like oyle,
into his bones be fall.
19 As garment let it be to him,
to couer him for aye:
And as a girdle wherewith he
ſhall girded be alway.
20 Loe let the ſame be from the Lord,
the guerdon of my foe:
Yea and of thoſe that euill ſpeake
againſt my ſoule alſo.
21 But thou O Lord that art my God,
deale thou I ſay with me:
After thy name deliuer me,
for good thy mercies be.
22 Becauſe in depth of great diſtreſſe,
I needy am and poore:
And eke within my pained breſt,
my heart is wounded ſore.

The third part.

23 Even ſo doe I depart away,
as doth declining ſhade:
And as the Graſhopper, ſo I
am ſhaken off and fade.
24 With faſting long from needful food,
enfeebled are my knees,
And all her fatneſſe hath my fleſh
enforced bene to leeſe.
25 And I alſo a vile reproach
to them was made to be:
And they that did vpon me looke
did ſhake their heads at me.
26 But thou O Lord that art my God,
mine aide and ſuccour be:
According to thy mercy Lord,
ſaue and deliuer me.
27 And they ſhall know thereby, that this
Lord is thy mighty hand:
And that thou, thou haſt done it Lord,
ſo ſhall they vnderſtand.
28 Although they curſe with ſpite, yet thou
ſhall bleſſe with louing voyce;
They ſhall ariſe and come to ſhame,
thy ſeruant ſhall rejoyce.
29 Let them be cloathed all with ſhame,
that enemies are to me:
And with confuſion as a cloake,
eke couered let them be.
30 But greatly I will with my mouth
giue thanks vnto the Lord:
And I among the multitude
his prayſes will record.
31 For he with helpe at his right hand,
will ſtand the poore man by,
To ſaue him from the man that would
condemne his ſoule to die.

Dixit Dominus. Pſal. Cx. N.

Dauid propheciseth of the power and euerlaſting kingdome of Chriſt, and the Prieſthood, vvhich ſhould put an end to the Prieſthood of Leui.

Sing this as the 68 Pſalme.

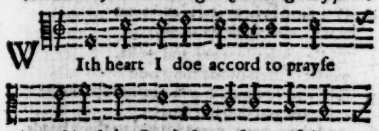
1 THe Lord did ſay vnto my Lord,
ſit thou on my right hand,
Till I haue made thy foes a ſtone,
whereon thy feete ſhall ſtand.
2 The Lord ſhall out of Sion ſend
the Scepter of thy might,

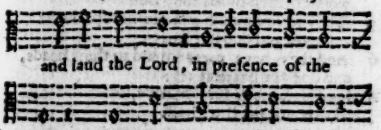
Amid

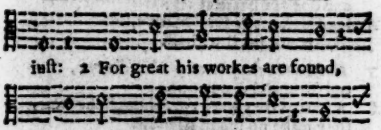
Amid thy mortall foes be thou
the ruler in their ſight.
3 And in the day on which thy raigne
and power they ſhall ſee:
Then hereby free-will offrings ſhall
the people offer thee.
Yea, with an holy worſhipping,
then ſhall they offer all:
Thy birth due is the dew that doth
from wombe of morning fall.
4 The Lord hath ſworne, and never will
repent what he doth ſay:
By th'order of Melchiſedech
thou art a Prieſt for aye.
5 The Lord thy God, on thy right hand
that ſtandeth for thy ſtay:
Shall wound for thee ſtately Kings
vpon his wrathfull day.
6 The heathen he ſhall iudge, and fill
the place with bodies dead:
And over divers countries ſhall
in ſunder ſmite the head.
7 And he ſhall drinke out of the brooke
that runneth in the way:
Therefore he ſhall lift up on high
his royall head that day.

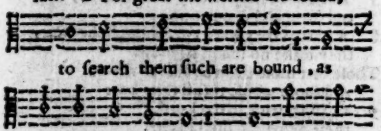
Confitebor tibi. Pſal. Cxj. N.

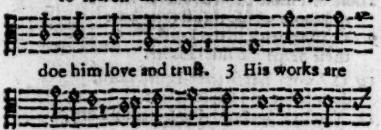
Hee giveth thankes to the Lord for his merciſull vvorkes towaard his Church, and declareth vvherein true vviſedome and right knowledge conſiſteth.

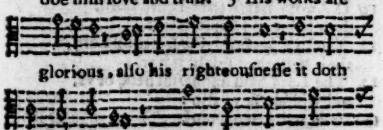


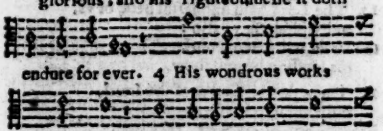


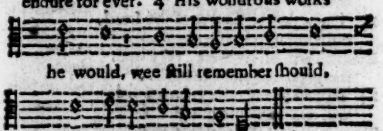


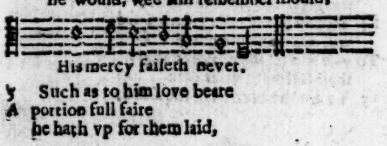












5 Such as to him love beare
A portion full faire
he hath vp for them laid,
For this they ſhall well finde,
He will them have in minde,
and keepe them, as he ſaid.
6 For he did not diſdaine
His workes to ſhew them plaine,
by lightnings and by thunders:
When he the heathens land
Did give into their hand
where they beheld his wonders.
7 Of all his workes enſueth
both iudgement, right, and trueth,
whereto his ſtatutes tend:
8 They are decreed ſure
For euer to endure,
which equitie doth end.
Redemption he gave,
His people for to ſave:
9 And hath alſo required
His promiſe not to faile,
But alwaies to prevaile:
his holy name be feared.
10 Who ſo with heartfull faine
True wiſedome would attaine,
the Lord feare and obey.
Such as his lawes doe keepe
Shall knowledge have full deepe,
his prayſe ſhall laſt for aye.

Beatus vir. Pſal. Cxij. W. K.

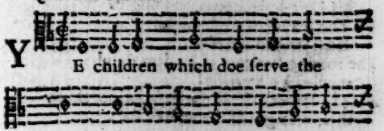
Hee prayſeth the felicitie of them that feare God, and condemneth the curſed eſtate of the contemners of God.

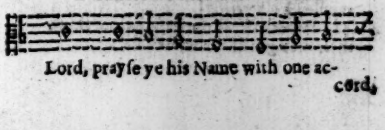
Sing this as the Lords Prayer.

THe man is bleſt that God doth feare,
And that his lawes doth love indeed.
2 His ſeede on earth God will upreare,
And bleſſe ſuch as from him proceede:
3 His houſe with good he will fulfill,
His righteouſnes endure ſhall ſtill,
4 Vnto the righteous doth ariſe
In trouble ioy, in darkenes light:
Compaſſion is in his eyes,
And mercy alwaies in his ſight:
5 Yea, pitty mooveth ſuch to lend,
He doth by iudgement things expend.
6 And ſurely ſuch ſhall never faile,
For in remembrance had is he:
7 No tidings ill can make him quaile,
Who in the Lord ſure hope doth ſee:
8 His heart is firme, his feare is paſt,
For he ſhall ſee his foes downe caſt.
9 He did well for the poore provide,
His righteouſneſſe ſhall ſtill remaine,
And his eſtate with praiſe abide;
Though that the wicked man diſdaine:
10 Yea, gnaſh his teeth thereat ſhall he,
And ſo conſume his ſtate to ſee.

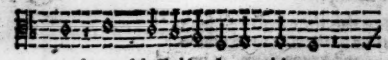
Laudate pueri, Pſal. Cxiij. W. K.

An exhortation to prayſe the Lord for his providence in that contrary to the courſe of nature he vvorketh in his Church.

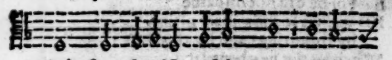




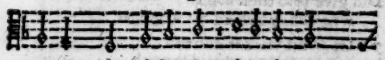
cord,



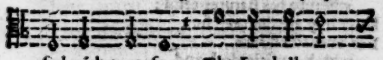
cord, yea, bleſſed be alwayes his name:



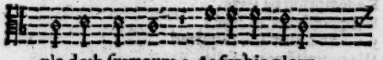
Who from the riſing of the Sunne, till it



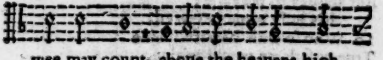
returne where it begunne, is to be pray-



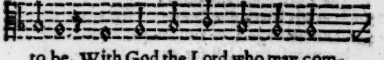
ſed with great fame. The Lord all peo-



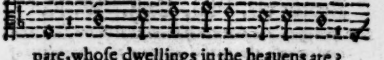
ple doth ſurmount: As for his glory



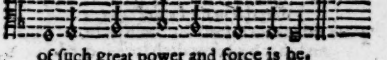
wee may count, aboue the heauens high



to be, With God the Lord who may com-



pare, whoſe dwellings in the heauens are?



of ſuch great power and force is he.

6 He doth abaſe himſelfe we know
Things to behold doth heare below,
and alſo in heaven above.
7 The needie out of duſt to draw,
And eke the poore which helpe none ſaw,
his onely mercy did him moove.
8 And ſo him ſet in high degree
With princes of great dignitie,
that rule his people with great fame.
9 The barren he doth make to beare,
And with great ioy her fruite to reare:
therefore prayſe ye his holy name.

In exitu Iſrael. Pſal. Cxiiij. W. W.

Iſraels deliverie out of Egypt, putteth them in remembrance of Gods great mercies towardes his children, and of our vnthankefulneſſe for the ſame.

Sing this as the 85. Pſalme.

WHen Iſrael by Gods adreſſe,
from Pharaohs land was bent:
And Iacobs houſe the ſtrangers left,
and in the ſame traine went.
2 In Iuda God his glory ſhew'd
his holineſſe moſt bright:
So did the Iſraelites declare
his kingdome, power, and might.
3 The ſea it ſaw, and ſodainly
as all amay'd did flie:
The roaring ſtreames of Iordans flood
reculed backwardly.
4 As rammes affraid the mountaines skipt,
their ſtrength did them forſake:
And as the ſilly trembling Lambes,
their tops did beate and ſhake.
5 What gild the ſea as all amaz'd,
ſo ſodainely to flee?
Ye rouling waves of Iordans flood,
why ranne ye backewardly?
6 Why ſhooke ye hils as Rams affrayd,
why did your ſtrength ſo ſhake?
Why did your tops as trembling lambes,
for feare quiver and quake?
7 O Earth confeſſe thy ſoveraigne Lord,
and dread his mighty hand:
Before the face of Iacobs God,
feare yee both ſea and land.
8 I meane the God which from hard rockes,
doth cauſe maine floodes appeare:
And from the ſtony flint doth make,
guſh out the fountaine cleare.

Non nobis Domine. Pſal. Cxv. N.

The faithfull oppreſſed by Idolatrous tirants promiſe that they vvill not be vnmindfull of ſo great a benefite, if it vvould pleaſe God to heare their prayer, and deliver them by his omnipotent powver.

Sing this as the 68 Pſalme.

NOt vnto vs, Lord, not vnto vs,
but to thy name give prayſe:
Both for the mercy and the trueth,
that are in thee alwayes.
Why ſhall the heathen ſcorners ſay,
Where is their God become?
3 Our God in heaven is, and what
he will, that hath he done.
4 Their idols ſilver are and gold,
worke of men hands they be:
5 They have a mouth and doe not ſpeake
and eyes and doe not ſee.
6 And they have eares ioyn'd to their heads,
and doe not heare at all:
And noſes eke they formed have,
and doe not ſmell withall.
7 And hands they have and handle not,
and feete and doe not goe:
8 A throat they have, yet though the ſame,
they make no ſound to blow.
Thoſe that make them be like to them,
and thoſe whoſe thruſt they be:
9 O Iſrael truſt in the Lord,
their helpe and ſhield is he.
10 O Aarons houſe truſt in the Lord,
their helpe and ſhield is he:
11 Truſt ye the Lord that feare the Lord,
their helpe and ſhield is hee.
12 The Lord hath mindefull bene of vs,
and will bleſſe vs alſo:
On Iſrael and Aarons houſe
his bleſſing he will ſhow.
13 Them that be fearers of the Lord,
the Lord will bleſſe them all:
Even he will bleſſe them every one,
the great and eke the ſmall.
14 To you (I ſay) the living Lord,
will multiplie his grace:
To you and to the children that
ſhall follow of your race
15 Ye are the bleſſed of the Lord,

even

even of the Lord I ſay:
Which both the heaven and the earth
hath made and ſet in ſtay.
16 The heavens, yea, the heavens high
belong unto the Lord:
The earth unto the ſonnes of men
he gaue of free accord.

17 They that be dead doe not with praiſe
ſet foorth the Lords renoune:
Nor any that into the place
of ſilence doe goe downe.
18 But we will praiſe the Lord our God
from henceforth and for aye:
Sound ye the praiſes of the Lord,
praiſe ye the Lord I ſay.

Dilexi quoniam. Pſal. Cxvj. N.

David being in great danger of Saul in the deſart of Maon perceiuing the great and inestimable loue of God towards him, magnifieth ſuch great mercies, and proteſteth that he will be thankefull for the ſame.

Sing this as the 111. *Pſalme.*

I Loue the Lord, becauſe my voyce:
and prayer heard hath he:
2 When in my dayes I cald on him,
he bowed his eare to me.
3 Even when the ſnares of cruell death
about beſet me round:
When paines of hell me caught and when
I woe and ſorrow found,
4 Vpon the name of God the Lord,
then did I call and ſay:
Deliuer thou my ſoule O Lord,
I doe thee humbly pray.
5 The Lord is very mercifull,
and iuſt he is alſo:
And in our God compaſſion
doth plentifully flow.
6 The Lord in ſafety doth preſerue
all thoſe that ſimple be:
I was in wofull miſerie
and he relieued me.
7 And now my ſoule: ſith thou art ſafe
returne unto thy reſt:
For largely loe the Lord to thee
his bounty hath expreſt.
8 Becauſe thou haſt delivered
my ſoule from deadly thrall:
My moiſtened eyes from mournefull teares,
my ſliding feete from fall.
9 Before the Lord I in the land
of life will walke therefore:
10 I did beleeve, therefore I ſpeake,
for I was troubled ſore.

The ſecond part.

11 I ſaid in my diſtreſſe and feare,
that all men lyars be:
12 What ſhall I pay the Lord for all
his benefits to me?
13 The wholſome cup of ſaving health
I thankefully will take:
And on the Lords name I will call
when I my prayer make.

14 I to the Lord will pay the vowes,
that I haue him behight:
Yea, even at his preſent time,
in all his peoples ſight.
15 Right deare and precious in his ſight
the Lord doth aye eſteeme
The death of all his holy ones,
that ever men do deeme.
16 Thy ſervant Lord, thy ſervant loe
I doe my ſelfe confeſſe:
Sonne of thy handmaid, thou haſt broke
the bonds of my diſtreſſe.
17 And I will offer up to thee
a ſacrifice of prayſe,
And I will call upon the name
of God the Lord alwayes.
18 I to the Lord will pay the vowes,
that I haue him behight:
Yea, even at this preſent time,
in all his peoples ſight.
19 Yea, in the courts of Gods owne houſe,
and in the midſt of thee,
O thou Ieruſalem, I ſay:
wherefore the Lord praiſe yee.

Laudate Dom. Pſal. Cxvij. N.

Hee exhorteth the Gentiles to praiſe God, becauſe he hath accompliſhed as well to them, as to the Ievves, the promiſe of life everlaſting by Ieſus Chriſt.

Sing this as the 98 *Pſalme.*

O All ye nations of the world,
praiſe ye the Lord alwayes,
And all ye people every where,
ſet forth his noble praiſe.
2 For great his kindneſſe is to vs,
his trueth endures for aye:
Wherefore praiſe ye the Lord our God,
praiſe ye the Lord I ſay.

Confitemini. Dom. Pſal. Cxviij. N.

David reiected of Saul and of the people, at the time appointed obtained the kingdome, for the which he biddeth all them that feare the Lord to be thankefull, vnder whoſe perſon Chriſt is lively ſet forth, who ſhould be of his people reiected.

Sing this as the 84 *Pſalme.*

O Give ye thankes unto the Lord,
for gracious is hee:
Becauſe his mercy doth endure
for ever towards thee.
2 Let Iſrael confeſſe and ſay,
his mercy dures for aye,
Now let the houſe of Aaron ſay:
his mercie dures for aye.

4 Let all that feare the Lord our God
even now confeſſe and ſay:
The mercy of the Lord our God,
endureth ſtill for aye.
5 In trouble and in heavineſſe
unto the Lord I cride:
Which lovingly heard me at large,
my ſuite was not denide.

6 The Lord himſelfe is on my ſide:
I will not ſtand in doubt.
Nor feare what man can doe to me,
when God ſtands me about.
7 The Lord doth take my part with them
that helpe to ſuccour me:
Therefore I ſhall ſee my deſire,
upon mine enemie.
8 Better it is to truſt in God,
then in mans mortall ſeede:

Or to put confidence in Kings,
or princes in our need.
All nations haue incloſed me,
and compaſſed me round.
10 But in the name of God ſhall I
mine enemies confound.

11 They kept me in on euerie ſide,
they kept me in I ſay:
But through the Lords moſt mightie name
I ſhall worke their decay.
12 They came about me all like Bees,
but yet in the Lords name
I quencht the thornes that were on fire
and will deſtroy the ſame.

The ſecond part.

13 Thou haſt with force thruſt ſore at me
that I indeed might fall:
But through the Lord I found ſuch helpe
that they were vanquiſht all.
14 The Lord is my defence and ſtrength,
my ioy, my mirth, and ſong:
He is become for me indeed
a Sauiour moſt ſtrong.

15 The right hand of the Lord our God
doth bring to paſſe great things:
He cauſeth voyce of ioy and health
in righteous mens dwellings.
16 The right hand of the Lord doth bring
moſt mightie things to paſſe:
His hand hath the preeminence,
his force is as it was.

17 I will not die, but euer liue
to vtter and declare
The Lord his might and wondrous power
his workes, and what they are.
18 The Lord himſelfe hath chaſtened,
and hath corrected me:
But hath not given me over yet
to death, as yee may ſee.

19 Set open vnto me the gates
of trueth and righteouneſſe:
That I may enter into them,
The Lords praiſe to confeſſe.
20 This is the gate euen of the Lord,
which ſhall not ſo be ſhut,
But good and righteous men alway
ſhall enter into it.

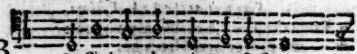
The third part.

21 I will giue thankes to thee, O Lord,
becauſe thou haſt heard me:
And art become moſt louingly
a Sauiour vnto me.
22 The ſtone which ere this time among
the builders was refuſed:
Is now become the corner ſtone,
and chiefly to be vſed.

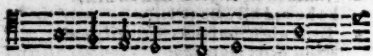
23 This was the mightie worke of God,
this was the Lords owne fact:
And it is marueilous to behold
with eyes that noble act.
24 This is the ioyfull day indeed,
which God himſelfe hath wrought:
Let vs be glad and ioy therein,
in heart, in minde, and thought.
25 Now helpe vs Lord and proſper vs,
we wiſh with one accord:
26 Bleſſed be he that come to vs
in the name of the Lord,
27 God is the Lord that ſheweth vs light
binde ye therefore with cord
Your ſacrifice to the altar,
and give thankes to the Lord.
28 Thou art my God, I will confeſſe,
and render thankes to thee:
Thou art my God, and I will praiſe
thy mercy towards me.
29 O give ye thankes vnto the Lord,
for gracious is hee:
Becauſe his mercy doth endure
for ever towards mee.

Beati immaculati. Pſa. Cxix. W. W.

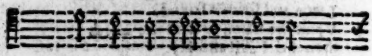
The Prophet vvonderfully commendeth Gods Lavv, vvherein he cannot ſatiſfie himſelfe, nor expreſſe ſufficiently his affections, thervnto adding notable complaints and conſolations, meete for the faithfull to haue both in heart and voyce: and in Hebrevv euery eight verſes beginne vvith one letter of the Alphabet.



Leſſed are they that perfect are,



and pure in minde and heart: Whoſe

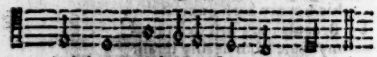


liues and converſation, from Gods

Lawes never ſtart. 2. Bleſſed are they

that giue themſelves his ſtatutes to

obſerue: Seeking the Lord with all



their heart: and never from him ſwerue.

3 Doubtleſſe ſuch men goe not aſtray,
nor doe no wicked thing:
Which ſtedfaſtly walke in his pathes
without any wandring.
4 It is thy will and commandements,
that with attentiue heede,
Thy noble and diuine precepts
we learne and keepe indeede.

5 O would to God it might thee pleaſe
my wayes ſo to addreſſe:
That I might both in heart and voyce
thy lawes keepe and confeſſe.
6 So ſhould no ſhame my life attaine,
whilſt I thus ſet mine eyes:
And bend my minde alwayes to muſe
on thy ſacred decrees.

7 Then will I praiſe with vpright heart,
and magnifie thy name.
When I ſhall learne thy iudgements iuſt,

and

and likewiſe proove the ſame.
8 And wholy will I give my ſelfe,
to keepe thy lawes moſt right:
Forſake me not for ever Lord
but ſhew thy grace and might.

BETH. *The ſecond part.*

9 BY what meanes may a yong man beſt,
his life learne to amend?
If that he marke and keepe thy word,
and therein his time ſpend.
10 Vofainedly I have thee ſought,
and thus ſeeking abide:
O neuer ſuffer me O Lord,
from thy precepts to ſlide.

11 Within my heart and ſecret thoughts,
thy words I have hid ſtill:
That I might not at any time,
offend thy godly will;
12 We magnifie thy name, O Lord,
and praiſe thee evermore;
Thy ſtatutes of moſt worthy fame,
O Lord teach me therefore.

13 My lips have never ceaſt to preach,
and publiſh day and night:
The iudgements all which did proceede,
from thy mouth full of might.
14 Thy teſtimonies and thy wayes,
pleaſe me no leſſe indeed:
Then all the treaſures of the earth,
which worldlings make their meed.

15 Of thy precepts ſtill will I muſe,
and there to frame my talke:
As at a marke ſo will I aime,
thy wayes how I may walke.
16 My onely ioy ſhall be ſo fixt,
and on thy lawes ſo ſet:
That nothing can me ſo farre blinde,
that I thy words forget.

GIMEL. *The third part.*

17 GRant to thy ſervant now ſuch grace,
as may my life prolong:
Thy holy word then will I keepe,
both in my heart and tongue.
18 Mine eyes which were dim and ſhut vp
ſo open and make bright:
That of thy law and marueilous workes,
I may have the cleare ſight.

19 I am a ſtranger in this earth,
wandring now here now there:
Thy word therefore to mee diſcloſe,
my footſteps for to cleare.
20 My ſoule is rauiſht with deſire,
and never is at reſt:
But ſeeks to know thy iudgements iuſt,
and what may pleaſe thee beſt.

21 The proud men and malicious
thou haſt deſtroyed each one,
And curſed are ſuch as doe not
thy heſts attend vpon.
22 Lord turne from me rebuke and ſhame,
which wicked men conſpire:
For I have kept thy covenants,
with zeale as hot as fire.

23 The Princes great in counſell ſate,
and did againſt me ſpeake:
But thou thy ſervant thought how he
thy ſtatutes might not breake.
24 For why? thy covenants are my ioy,
and my hearts great ſolace:
They ſerue in ſtead of counſellours,
my matters for to paſſe.

DALETH. *The fourth part.*

25 I Am alas as brought to graue,
and almoſt turn'd to duſt.
Reſtore therefore my life againe,
as thy promiſe is inſt.
26 My wayes when I acknowledged
with mercy thou didſt heare:
Heare now eft-ſoones and mee inſtruct,
thy lawes to love and feare.

27 Teach me once throughly for to know,
thy precepts and thy lore:
Thy workes then will I meditate,
and lay them vp in ſtore.
28 My ſoule I feele ſo ſore oppreſt,
that it melteth for griefe:
According to thy word therefore,
haſt Lord to ſend reliefe.

29 From lying and deceitfull lips,
let thy grace mee defend:
And that I may learne thee to loue,
thy holy law me ſend.
30 The way of truth both ſtraight and ſure,
I haue choſen and found:
I ſet thy iudgements me before,
which keepe me ſafe and ſound.

31 Since then O God, I forc't my ſelfe,
thy couenant to embrace:
Let me therefore haue no rebuke,
nor cheeke in any caſe.
32 Then will I turne with ioyfull cheare,
where thy word doth me call.
When thou haſt ſet my hearth at large,
and rid me out of thrall.

HE. *The fifth part.*

33 INſtruct me Lord in the right trade,
of thy ſtatutes diuine,
And it to keepe even to the end,
my heart will I encline:
34 Grant me the knowledge of thy law,
and I ſhall it obey:
With heart and minde, and all my might,
I will it keepe I ſay.

35 In the right paths of thy precepts,
guide me Lord I require:
None other pleaſure doe I wiſh,
nor greater thing deſire.
36 Incline my heart thy lawes to keepe,
and covenants to embrace;
And from all filthy auarice,
Lord ſhield mee with thy grace.

37 From vaine deſires and worldly luſts
turne backe mine eyes and ſight.
Giue me the ſpirit of life and power,
to walke thy wayes aright.
38 Confirme thy gracious promiſe Lord,
which thou haſt made to mee:
Which am thy ſervant, and doe love,
and feare nothing but thee.

39 Reproach and ſhame which I ſo feare,
from me, O Lord expell:
For thou doſt iudge with equity,

and therein doſt excell.
40 Behold my hearts deſire is bent,
thy lawes to keepe for aye:
Lord ſtrengthen me ſo with thy grace,
that it performe I may.

VAV. The vj. part.

41 THy mercies great and manifold,
let me obtaine (O Lord)
Thy ſauing health let me enioy,
according to thy word.
42 So ſhall I ſtop the ſlanderous mouthes,
of lewd men and vniuſt:
For in thy faithfull promiſes,
ſtands my comfort and truſt.

43 The word of truth with in my mouth,
let ever ſtill be preſt:
For in thy iudgements wonderfull,
my hope doth ſtand and reſt:
44 And whilſt that breath within my breaſt,
doth naturall life preſerue:
Yea till this world ſhalbe diſſolu'd,
thy law will I obſerue.

45 So walke will I as ſet at large,
and made free from all dread:
Becauſe I ſought how for to keepe,
thy precepts and thy read.
46 Thy noble acts I will deſcribe,
as things of moſt great fame:
Euen before Kings I will them blaze,
and ſhrinke no whit for ſhame.

47 I will reioyce then to obey,
thy worthy heſts and will,
Which evermore I have lou'd beſt,
and ſo will loue them ſtill.
48 My handes will I lift to thy lawes,
which I have dearely ſought:
And practiſe thy commandements,
in will, in deede, in thought.

ZAIN. The vij part.

49 THy promiſe which thou mad'ſt to me,
thy ſervant, Lord remember,
For therein have I put my truſt,
and confidence for ever.
50 It is my comfort and my ioy,
when troubles me aſſaile:
For were my life not by thy word,
my life would ſoone me faile.

51 The proud and ſuch as God contemne,
ſtill made of me a ſcorne:
Yet would I not thy Law forſake,
as he that was forlorne.
52 But cal'd to minde Lord thy great works,
ſhew'd to our fathers old:
Whereby I feele my ioyes ſurmount
my griefe and hundred fold.

53 But yet alas for feare I quake,
ſeeing how wicked men,
Thy law forſooke, and did procure
thy iudgements, who knoweth when?
54 And as for me I framde my ſongs
thy ſtatutes to exalt:
When I among the ſtrangers dwelt,
and thoughts gan me aſſault.

55 I thought vpon thy name O Lord,
by night when others ſleepe,
As for thy law alſo I kept,
and ever will it keepe.
56 This grace I did obtaine, becauſe
thy couenants ſweete and deare:
I did embrace and alſo keepe,
with reuerence and with feare.

HETH. The viij. part.

57 O God which art my part and lot,
my comfort and my ſtay:
I have decreed and promiſed,
thy law to keepe alway.
58 Mine earneſt heart doth humbly ſue,
in preſence of thy face:
As thou therefore haſt promiſed,
Lord grant me of thy grace.

59 My life I have examined,
and tride my ſecret heart:
Which to thy ſtatutes cauſed me
my feet ſtraight to conuert.
60 I did not ſtay, nor linger long,
as they that ſloathfull are:
But haſtily the lawes to keepe,
I did my ſelfe prepare.

61 The cruell hands of wicked men,
have made of me their pray:
Yet would I not thy law forget,
nor from thee goe aſtray.
62 Thy righteous iudgements ſhewed toward me
ſo great are and ſo high,
That even at midnight will I riſe,
thy name to magnifie.

63 Companion am I to all them,
which feare thee in their heart:
And neither will for feare nor dread,
from thy commandements ſtart.
64 Thy mercies Lord moſt plentcouſly
doe all the world fulfill:
O teach me how I may obey,
thy ſtatutes and thy will.

TETH. The ix part.

65 ACcording to thy promiſe Lord,
ſo haſt thou with me dealt:
For of thy grace in ſundry ſorts,
have I thy ſervant felt.
66 Teach me alwayes to iudge aright,
and giue mee knowledge ſure:
For certainely beleeue I doe,
that thy precepts are pure.

67 Ere thou didſt touch me with thy rod,
I erred and went aſtray:
But now I keepe thy holy word,
and make it all my ſtay.
68 Thou art both good and gracious,
and giu'ſt moſt liberally:
Thy ordinances how to keepe,
therefore (O Lord) teach mee.

69 The proud and wicked men have forg'd
againſt me many a lie:
Yet thy comandements ſtill obſerue,
with all my heart will I.
70 Their hearts are ſwolne with worldly wealth
as greaſe ſo are they fat,
But in thy Law doe I delight,
and nothing ſeeke but that.

71 O happy time may I well ſay,
when thou didſt me correct,

For

For as a guide to learne thy Lawes,
thy rod did me direct.
72 So that to me thy word and Law
is dearer manifold,
Then thouſands great of ſilver and gold,
or ought that can be told.

IOD. The x. part.

73 SEeing thy hands have made me Lord
to be thy creature:
Grant knowledge likewiſe how to learne
to put thy Lawes in vre.
74 So they that feare thee ſhall reioyce,
when ever they mee ſee:
Becauſe I have learn'd by thy word,
to put my truſt in thee.

75 When with thy rod the world is plagu'd,
I know the cauſe is iuſt:
So when thou doſt correct my Lord,
the cauſe iuſt needes be muſt.
76 Now of thy goodneſſe I thee pray
ſome comfort to my ſend:
As thou to my thy ſervant heit'ſt,
ſo from all ill me ſhend.

77 Thy tender mercies poure on mee,
and I ſhall ſurely live:
For ioy and conſolation both
thy lawes to me doe give.
78 Confound the proud: whoſe falſe pretence
is me for to deſtroy;
But as for me thy hefts to know
I will my ſelfe imploy.

79 Who ſo with reverence doe thee feare,
to me let them retire,
And ſuch as doe thy covenants know,
and them alone deſire.
80 My heart without all wavering
let on thy lawes be bent:
That no confuſion come to mee,
whereby I ſhould be ſhent.

CAPH. The xj. part.

81 MY ſoule doth faint, and ceaſeth not
thy ſaving health to crave:
And for thy words ſake ſtill I truſt
my hearts deſire to have.
82 Mine eyes doe faile with looking for
thy word, and thus I ſay:
Oh when wilt thou me comfort Lord,
why doſt thou thus delay?

83 As a skin bottle in the ſmoake,
ſo am I partcht and dride:
Yet will I not out of my heart
let thy commandements ſlide.
84 Alas how long ſhall I yet live,
before I ſee the houre:
That on my foes which me torment,
thy vengeance thou wilt poure;

85 Preſumptuous men have digged pits,
thinking to make me ſure:
Thus contrary againſt thy Law
my hurt they doe procure.
86 But thy commandements are all true,
and cauſeleſſe they me grieve,
To thee therefore I doe complaine,
that thou mightſt me relieve.

87 Almoſt they had me cleane deſtroyd,
and brought me quite to ground:
Yet by thy ſtatute I abode,
and therein ſuccour found.
88 Reſtore me Lord againe to life,
for thy mercies excell:
And ſo ſhall I thy covenant keepe,
till death my life expell.

LAMED. The xij. part.

89 IN heaven Lord where thou doſt dwell,
thy word is ſtabliſht ſure:
And ſhall for all eternitie,
faſt graven there endure.
90 From age to age thy trueth abides,
as doth the earth witneſſe:
Whoſe ground-worke thou haſt laid ſo ſure,
as no tongue can expreſſe.

91 Even to this day we may well ſee,
how all things perſevere
According to thy ordinance,
for all things thee revere.
92 Had it not beene that in thy Law
my ſoule had comfort ſought:
Long time ere now in my diſtreſſe,
I had beene brought to nought.

93 Therefore will I thy precepts aye,
in memory keepe faſt:
By them thou haſt my life reſtor'd,
when I was at laſt caſt.
94 No wight to me can title make,
for I am onely thine:
Save me therefore for to thy Lawes
mine eares and heart encline.

95 The wicked men doe ſeeke my bane,
and thereto lye in wayte:
But I the while conſidered,
thy noble acts and great.
96 I ſee nothing in this wide world,
at length which hath not end:
But thy commandement and thy word,
beyond all end extend.

MEM. The xiij. part.

97 WHat great deſire and fervent love,
doe I beare to thy Law?
All the day long my whole deviſe,
is onely on thy ſaw.
98 Thy word hath taught me farre to paſſe
my foes in policie:
For ſtill I keepe it as a thing
of moſt excellencie.

99 My teachers which did me inſtruct,
in knowledge I excell:
Becauſe I doe thy covenants keepe,
and them to others tell.
100 In Wiſedome I doe paſſe alſo
the ancient men indeed:
And all becauſe to keepe thy Lawes,
I held it aye beſt reede.

101 My feete I have refrained eke
from every evill way:
Becauſe that I continually
thy word might keepe, I ſay.
102 I have not ſwerv'd from thy iudgements,
nor yet ſhrunke any deale:
For why? thou haſt me taught thereby

to live godly and well.

103 O Lord how ſweet unto my taſte
finde I thy words alway?
Doubtleſſe no hony in my mouth
feele ought ſo ſweet I may.
104 Thy lawes have me ſuch wiſedome learnd,
that vtterly I hate
All wicked vngodly wayes,
in every kinde of rate.

NVN. *The xiij. part.*

105 EVen as a lanterne to my feet,
ſo doth thy word thine bright:
And to my paths where ere I goe
it is a flaming light.
106 I have both ſworne, and will performe
moſt certainely doubtleſſe:
That I will keepe thy iudgements iuſt,
and them in life expreſſe.

107 Affliction hath me ſore oppreſt,
and brought me to deaths dore:
O Lord as thou haſt promiſed,
ſo me to life reſtore.
108 The offrings which with heart and voyce
moſt frankly I thee give,
Accept, and teach me how I may
after thy iudgements live.

109 My ſoule is aye ſo in my hand,
that dangers me aſſaile:
Yet doe I not thy Law forget,
nor it to keepe will faile.
110 Altough the wicked laid their nets,
to catch me at a bay:
Yet did I not from thy precepts,
once ſwerve, or go aſtray.

111 Thy Law I have ſo clain'd alway,
as mine owne heritage:
And why? for therein I delight,
and ſet my whole courage.
112 For evermore I have beene bent
thy ſtatutes to fulfill:
Even ſo likewiſe unto the end,
I will continue ſtill.

SAMECH. *The xv. part.*

113 THe crafty thoughts and double hearts,
I doe alwayes deteſt:
But as for thy Lawes and precepts
I lou'd them ever beſt.
114 Thou art my hid and ſecret place,
my ſhield and ſtrong defence:
Therefore I have thy promiſes,
look't for with patience.

115 Goe to therefore ye wicked men,
depart from me anone:
For the Commandements will I keepe
of God my Lord alone.
116 As thou haſt promis'd, ſo performe,
that death me not aſſaile:
Nor let my hope abuſe me ſo,
that through diſtruſt I quaile.

117 Vphold me, and I ſhall be ſafe,
for ought they doe or ſay:
And in thy ſtatutes pleaſure take
will I both night and day.
118 Thou haſt trod ſuch vnder thy feet,
as doe thy ſtatutes breake:
For nought anailes their ſubtiltie,
their counſell is but weake.
119 Like droſſe thou caſts the wicked out,
where ere they goe or dwell:
Therefore can I as thy ſtatutes,
love nothing halfe ſo well.
120 My fleſh alas is taken with feare,
as though it were benumb'd
For when I ſee thy iudgements ſtraight
I am as one aſton'd.

AIN. *The xvj part.*

121 I Doe the thing that lawfull is,
and give to all men right:
Reſigne me not to them that would
oppreſſe me with their might.
122 But for thy ſervant ſurety be
in that thing that is good:
The proud men give me not the foile,
which rage as they were wood.

123 Mine eyes with waiting are now blind,
thy health ſo much I crave:
And eke thy righteous promiſe Lord,
whereby thou wilt me ſave.
124 Intreat thy ſervant lovingly,
and favour to him ſhow:
Thy ſtatutes of moſt excellency,
teach me alſo to know.

125 Thy humble ſervants Lord I am,
graunt me to vnderſtand:
How by thy ſtatutes I may know
beſt what to take in hand.
126 It is now time Lord to beginne,
for trueth is quite decaid:
Thy Law likewiſe they have tranſgreſſe,
and none againſt them ſaid.
127 This is the cauſe wherefore I love
thy Lawes better then gold:
Or Iewels fine, which are eſteem'd
muſt coſtly to be ſold:
128 I thought thy precepts all moſt iuſt,
and ſo them laid in ſtore:
All craftie and malicious wayes
I doe abhorre therefore.

PE. *The xvij. part.*

129 THy covenants are moſt wonderfull,
and full of things profound:
My ſoule therefore doth keepe them ſure,
when they are tride and found.
130 When men firſt enter into thy word,
they finde a light moſt cleare:
And very Ideots vnderſtand,
when they it reade or heare.

131 For ioy I have both gap'd and breath'd
to know thy commandement:
That I might guide my life thereby,
I ſought that what thing it meant.
132 With mercie and compaſſion Lord
behold me from above:
As thou art wont to behold ſuch
as thy name feare and love.

133 Direct my foot-ſteps by thy word,
that I thy will may know:
And no ever let iniquity
thy ſervant overthrow.
134 From ſlanderous tongues and deadly hate
preſerve and keepe me ſure:

Thy

Thy precepts then will I obſerve,
and put them eke in ure.
135 Thy countenance which doth ſurmount
the Sunne in his bright hew:
Let ſhine on me, and by thy Law,
teach me what to eſchew.
136 Out of mine eyes great flouds guſh out,
of drearie teares and fell:
When I behold how wicked men,
Thy lawes keepe never a dell.

ZADE. The xviij. part.

137 IN every point Lord thou art iuſt,
the wicked though they grudge:
And when thou doſt ſentence pronounce,
thou art a righteous Iudge.
138 To render right and flie from guile,
are two chiefe points moſt hie:
And ſuch as thou haſt in thy law,
commanded vs ſtraitly.

139 With zeale and wrath I am conſumde,
and even pinde away:
To ſee my foes thy word forget,
for ought that I doe may.
140 So pure and perfect is thy word,
as any heart can deeme:
And I thy ſervant nothing more,
doe love or yet eſteeme.

141 And though I be nothing ſet by,
as one of baſe degree:
Yet doe I not thy heſtes forget,
nor ſhrinke away from thee.
142 Thy righteouſneſſe Lord is moſt iuſt:
for even to endure:
Alſo thy law is trueth it ſelfe,
moſt conſtant and moſt pure.

143 Trouble and griefe have ſeaz'd on me,
and brought me wondrous low:
Yet doe I ſtil of thy precepts.
delight to heare and know.
144 The righteouſneſſe of thy iudgements,
doth laſt for evermore:
Then teach thou me, for even in them
my life lieth vp in ſtore.

KOPH. The xix. part.

145 WIth fervent heart I call'd and cride,
now anſwer me, O Lord:
That thy commandements to obſerve,
I may fully accord.
146 To thee my God I make my ſuit,
with moſt humble requeſt:
Save me therefore, and I will keepe
thy precepts and thy heſt.

147 To thee I cry even in the morne,
before the day waxe light:
Becauſe that I have in thy word,
my confidence wholly plight.
148 Mine eyes prevent the watch by night
and ere they call I wake:
That by deviſing on thy word,
I might ſome comfort take.
149 Incline thine eares to heare my voyce,
and pitie on mee take:
As thou waſt wont, ſo iudge me Lord,
leaſt life ſhould me forſake.
150 My foes draw neere, out and doe procure
my death malicioufly:
Which from thy law are farre gone backe,
and ſtrayd from it lewdly.

151 Therefore O Lord, approach thou neere
for neede doth ſo requiere:
And all thy precepts true they are.
then helpe I thee deſire.
152 But thy commandements I have learn'd
not now, but long agoe:
That they remaine for evermore,
thou haſt them grounded ſo.

RESH. The xx. part.

153 MY trouble and affliction,
conſider and behold:
Deliver me, for of thy law,
I ever take faſt hold.
154 Defend my good and righteous cauſe,
with ſpeed me ſuccour ſend:
From death as thou haſt promiſed,
Lord keepe me and defend.

155 As for the wicked farre they are,
for having health and grace:
Whereby they might thy ſtatutes know,
they enter not the trace:
156 Great are thy mercies Lord I graunt,
what tongue can them attaine?
And as thou haſt me iudg'd ere now,
ſo let me life obtaine.

157 Though many men did trouble me,
and perſecute me ſore:
Yet from thy lawes I never ſhrunke,
nor went away therefore.
158 And trueth it is for griefe I die,
when I theſe traitors ſee:
Becauſe they keepe no whit thy word,
nor yet ſeeke to know thee.

159 Behold, for I doe love thy lawes,
with heart moſt glad and faine:
As thou art good and gratious Lord,
reſtore my life againe.
160 What thy word doth decree, muſt be,
and ſo it hath beene ever:
Thy righteous iudgements are alſo,
moſt true and decay never.

SCHIN. The xxj. part.

161 PRinces have ſought by cruelty,
cauſeleſſe to make me couch,
But all in vaine, for of thy word,
the feare did my heart touch.
162 And certainely even of thy word,
I was more mercy and glad,
Then he that of rich ſpoiles and preyes,
great ſtore and plenty had.

163 And for all lies and falſity,
I hate moſt and deteſt:
For why thy holy lawes doe I,
above all things love beſt.
164 Seven times a day I praiſe the Lord,
ſinging with heart and voyce:
Thy righteous acts and wonderfull,
to cauſe me to reioyce.

165 Great peace and reſt ſhall all ſuch have
as doe thy ſtatutes love:
No danger ſhall their quiet ſtate
impaire or once remoove.
166 Mine onely health and comfort Lord,

I looke for at thy hand:
And therefore have I done thoſe things,
which thou didſt me command.

167 Thy lawes have beene my exerciſe,
which my ſoule moſt deſired:
So much to them my loue was bent,
that nought elſe I required.

168 Thy ſtatutes and commandements
I keepe, thou knoweſt aright:
For all the things that I have done,
are preſent in thy ſight.

TAV. The xxij. part.

O Lord let my complaint and cry,
before thy face appeare,
And as thou haſt me promiſe made,
ſo teach me thee to feare.

170 Mine humble ſupplication,
toward thee let finde acceſſe:
And grant mee Lord deliverance,
for ſo is thy promiſe.

171 Then ſhall my lips thy praiſes ſpeake,
after moſt ample ſort:
When thou thy ſtatutes haſt me taught,
wherein ſtandes my comfort.

172 My tongue ſhall ſing and preach thy word,
and on this wiſe ſay ſhall:
Gods famous actes and noble lawes,
are iuſt and perfect all.

173 Stretch out thy hand I thee beſeech,
and ſpeedily me ſave:
For thy commandements to obſerve,
choſen O Lord I have.

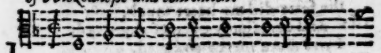
174 Of thee alone Lord I crave health,
for other I know none:
And in thy law and nothing elſe,
I doe delight alone.

175 Grant me therefore long dayes to live,
thy name to magnifie:
And of thy iudgements mercifull,
let me thy favour trie.

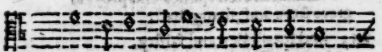
176 For I was loſt and went aſtray,
much like a wandering ſheepe,
Oh ſeeke mee, for I have not fail'd,
thy commandements to keepe.

Ad Dominium. Pſal. Cxx. T. S.

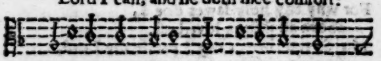
David being baniſhed among the barbarous Arabians through falſe reports of envious flatterers, lamenteth his long abode among ſuch infidels, given to all kinde of wyckedneſſe and contention.



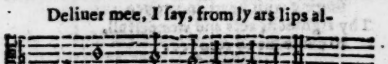
IN trouble and in thrall, vnto the



Lord I call, and he doth mee comfort:



Deliuer mee, I ſay, from ly ars lips al-



way, and tongues of falſe report.

4 What vantage or what thing,
Getſt thou thus for to ſting,
thou falſe and flattering lyer?

5 Thy tongue doth hurt I weene,
No leſſe then arrowes keene
of hot conſuming fire.

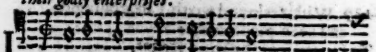
6 Alas, too long I ſlake,
Within theſe tents ſo blacke,
Which Kedars are by name,
By whom the flocke elect,
And all of Iſaacks ſect
Are put to open ſhame.

7 With them that peace did hate,
I came a peace to make,
and ſet a quiet life:

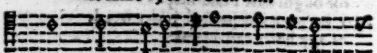
8 But when my tale was told,
Cauſeleſſe I was controld,
by them that would have ſtrife.

Levavi occulos. Pſ. Cxxj. W.W.

The Prophet ſheweth by his owne example, that the faithfull ought to looke for all their ſuccour of God alone, who will governe and give good ſucceſſe to all their godly enterpriſes.

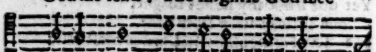


I Lift mine eyes to Sion hill,

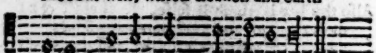


from whence I doe attend, that ſuccour

God me ſend: The mightie God mee



ſuccour will, which heauen and earth



framed, and all things therein named.

3 Thy foote from ſlip he will preſerve,
And will thee ſafely keepe:
For he will never ſleepe.

4 Loe, hee doth Iſrael conſerve,
No ſleepe at all can him carch,
But his eyes doe ever watch.

5 The Lord is thy warrant alway,
The Lord eke doth thee cover,
As at thy right hand ever.

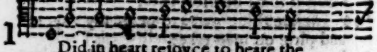
6 The Sunne ſhall not thee partch by day,
Nor the Moone not halfe ſo bright,
Shall with cold thee hurt by night.

7 The Lord will keepe thee from diſtreſſe,
And will thy life ſure ſave,
And thou alſo ſhalt have,

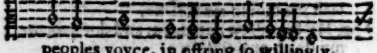
8 In all thy buſineſſe good ſucceſſe,
Where ever thou goeſt in or our,
God will thy things bring about.

Lætatus ſum. Pſal. Cxxij. W.K.

David reioyceth that God accompliſhed his promiſe and placed his Arke in Sion, giuing thankes, and praying for the proſperitie of the Church.

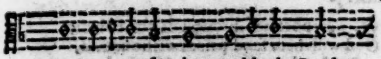


I Did in heart reioyce to heare the



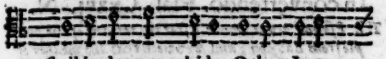
peoples voyce, in offring ſo willingly,

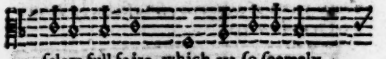
For



For let vs vp ſay they, and in the Lords

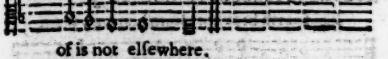
houſe pray, thus ſpake the folke full lo-

uingly : Our feete that wandred wide,

ſhall in thy gates abide, O thou Ieru-



ſalem full faire, which art ſo ſeemely

ſet, much like a Citie neat, the like where-



of is not elſewhere.

4 The tribes with one accord,
the tribes of God the Lord,
are thither bent their way to take :
So God before did tell,
That there his Iſraell,
their prayers ſhould together make.
5 For there are thrones erect,
and that for this reſpect :
to ſet forth iuſtice orderly :
Which thrones right to maintaine,
To Dauids houſe pertaine,
his folke to iudge accordingly.
6 To pray let vs not ceaſe,
for Ieruſalems peace,
thy friends God proſper mightily.
7 Peace be thy wals about,
And proſper thee throughout,
thy place eke continually.
8 I wiſh thy proſperous ſtate,
for my poore brethrens ſake :
that comfort have by meanes of thee,
Gods houſe doth me allure,
Thy wealth for to procure :
So much alwaies as lies in mee.

Ad te Levavi. Pſal. Cxxiij. T.S.

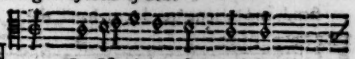
A prayer of the faithfull, which are afflicted by the wicked worldlings, and contemners of God.

Sing this as the 137 Pſalme.

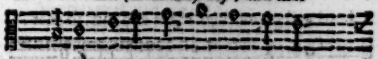
O Lord, that heaven doſt poſſeſſe,
I lift mine eyes to thee :
Euen as the ſeruant liſteth his,
his maſters hands to ſee.
2 As handmaids watch their miſtres hands
ſome grace for to atchiue :
So we behold the Lord our God,
till he doe vs forgiue.
3 Lord grant vs thy compaſſion,
and mercy in thy ſight :
For wee are fill'd and overcome
with hatred and deſpight.
4 Our mindes be ſtuff'd with great rebuke,
the rich and worldly wiſe,
Doe make of vs their mocking flockes
the proud doe vs deſpiſe.

Niſi quia Do. Pſal. Cxxiiij. W. W.

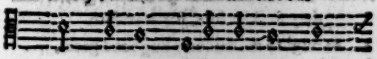
The faithfull delivered out of great danger, acknowledge not to have eſcaped by their owne power, but through the favour of God.



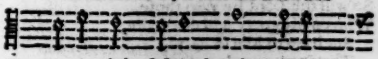
NOw Iſrael may ſay, and that



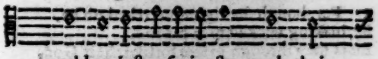
truely, if that the Lord had not our



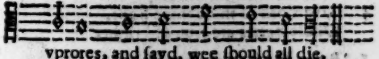
cauſe maintain'd, if that the Lord had



not our right ſuſtain'd, When all the



world againſt vs furiouſly, made their

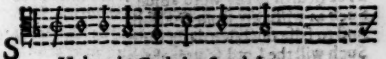


vprores, and ſayd, wee ſhould all die.

3 Now long agoe,
they had deuour'd us all,
And ſwallowed quick,
for ought that we could deeme,
Such was their rage,
as wee might well eſteeme.
4 And as the floods
with mightie force do fall :
So had they now,
our liues even brought to thrall.
5 The raging ſtreames,
moſt proud in roaring noiſe :
Had long agoe,
overwhelm'd vs in the deepe :
6 But loued be God,
which doth vs ſafely keepe :
From bloodie teeth,
and their cruell voyce,
Which as a prey,
to eate vs would reioyce.
7 Even as a bird,
out of the foulers grip,
Eſcaped away,
right ſo it fareth with us,
Broke are their nets,
and we eſcaped thus.
8 God that made heaven
and earth is our helpe then :
His name hath ſaved vs,
even from theſe wicked men.

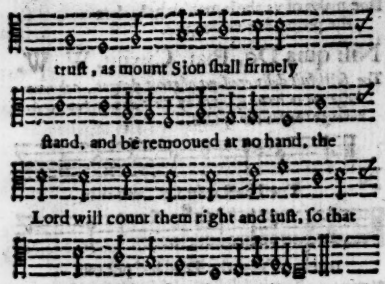
Qui confidunt, Pſalm. Cxxv. W.K.

Hee deſcribeth the aſſurance of the faithfull in their afflictions, and deſireth their wealth, and the deſtruction of the wicked.



SUch as in God the Lord doe

truſt,



truſt, as mount Sion ſhall firmely
ſtand, and be remooued at no hand, the
Lord will count them right and iuſt, ſo that
they ſhall be ſure, for to endure.

2 As mighty mountaines huge and great,
Ieruſalem about doe cloſe:
So will the Lord be vnto thoſe,
Who on his godly will doe waite,
Such are to him ſo deare,
They never neede to feare.

3 For though the righteous trie doth he,
By making wicked men his rod.
Leaſt they through griefe forſake their God,
It ſhall not as their lot ſtill be.
4 Give Lord to thoſe thine light,
Whoſe hearts are true and right.

5 But as for ſuch as turne aſide,
By crooked wayes which they out ſought:
The Lord will ſurely bring to nought,
With workes moſt vile they ſhall abide,
But peace with Iſrael
For evermore ſhall dwell.

Another of the ſame by R. VV.

Sing this as the 10 *Commandements.*

THoſe that doe put their confidence
Upon the Lord our God onely:
And flie to him for their defence,
In all their need and miſery.
Their faith is ſure firme to endure.
Grounded on Chriſt the corner ſtone,
Mooved with none ill but ſtandeth ſtill,
Stedfaſt, like to the mount Syon.

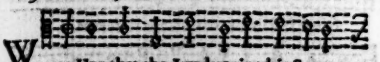
And as about Ieruſalem,
The mightie hils doe it compaſſe:
So that no enemies come to them,
To hurt that towne in any caſe,
So God indeed, in every neede,
His faithfull people doth defend:
Standing them by, aſſuredly,
From this time forth world without end.

Right wiſe and good is our Lord God,
And will not ſuffer certainely:
The ſinners and vngodlies rod,
To tarry vpon his familie,
Leaſt they alſo from God ſhould goe
Falling to ſinne and wickedneſſe:
O Lord defend world without end.
Thy Chriſtian flock through thy goodnes,

O Lord doe good to Chriſtians all,
That ſtedfaſt in thy word abide:
Such as willingly from God fall,
And to falſe doctrine daily ſlide.
Such will the Lord ſcatter abroad,
With hypocrites throwne downe to hell,
God will them ſend paines without end,
But Lord grant peace to Iſrael.
Glory to God the Father of might,
And to his ſonne our Sauiour,
And to the Holy Ghoſt, whoſe light
Shine in our hearts and vs ſuccour.
That the right way from day to day,
We may walke and him glorifie:
With hearts deſire all that are here,
Worſhip the Lord and ſay. Amen.

In convertendo. Pſal. Cxxvj. N.

This Pſalme vvas made after the returne of the people from Babylon, and ſhevveth that the meanes of their deliverance vvas vvonderfull, after the ſeventie yeeres of captiuitie, for eſpoken by Ieremie 23.12. and 29.10.



WHen that the Lord againe his Syon
had foorth brought, from bondage great
and alſo ſervitude extreame. His worke
was ſuch as did ſurmount mans heart
and thought, ſo that we were much like
to them that vſe to dreame: our mouthes
were with laughter filled then, and eke
our tongues did ſhew vs ioyfull men.

2 The heathen folke
were forced then this to confeſſe:
How that the Lord,
for them alſo great things had done.
3 But much more wee,
and therefore can confeſſe no leſſe:
Wherefore to ioy,
we have good cauſe as we begunne:
4 O Lord goe forth,
thou canſt our bondage end,
As to Deſerts,
the flowing riuers ſend.
5 Full true it is,
that they which ſow in teares indeed,
A time will come
when they ſhall reape in mirth and ioy.
6 They went and wept,
in bearing of their precious ſeed:
For that their foes
full often times did them annoy:
But their returne

with

with ioy they ſhall ſure ſee:
Their ſheaves home bring,
and not impaired be.

Niſi Dominus. Pſal. Cxxvij. VV. VV.

It is not mans wit, power, or labour, but the free goodneſſe of God that giveth riches, preſerueth townes and countries, granteth nouriſhment and children.

Sing this as the Lords Prayer.

EXcept the Lord the thouſe doe build,
And there vnto doe ſet his hand:
What men doe build it cannot ſtand,
Likewiſe in vaine men vndertake
Cities and holds to watch and ward,
Except the Lord be their ſafeguard.

2 Though ye ariſe earely in the morne,
And ſo at night goe late to bed,
Feeding full hardly with browne bread:
Yet were your labour loſt and worne,
But they whom God doth loue and keepe
Receiue all things with quiet ſleepe.

3 Therefore marke well when euer you ſee
That men haue heires to enioy their land,
It is the gift of Gods owne hand:
For God himſelfe doth multiply
Of his great liberalitie,
The bleſſings of poſteritie.

4 And when the children come to age,
They grow in ſtrength and actiueneſſe,
In perſon and in comelines:
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme,
Flyes not ſo ſwift, nor doth like harme,

5 O well is hee that hath his quiver
Furniſhed with ſuch artillery:
For when in perill he ſhall be,
Such one ſhall never ſhake nor ſtiver,
When that he pleadeth before the Iudge
Againſt his foes that beare him grudge.

Beat. omnes, Pſal. Cxxviij. VV. VV.

Here is deſcribed the proſperous eſtate of perſons marryed in the feare of God, and the promiſes of Gods bleſſings to all them that liue in this honorable eſtate according to his commandements.

Sing this as the 137 Pſalme.

BLeſſed art thou that feareſt God,
and walkeſt in his way:
For of thy labour thou ſhalt eate,
happy art thou I ſay.
2 Like fruitfull Vine on thy houſe ſide,
ſo doth thy wife ſpring out:
Thy children ſtand like Olive plants
thy table round about.

3 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
The promiſed Ieruſalem,
and his felicitie.
4 Thou ſhalt thy children ſee,
to thy great ioyes increaſe,
And likewiſe grace on Iſrael
proſperity and peace.

Sæpe expugnaverunt. Pſ. Cxxix. N.

He admoniſheth the Church to reioyce though afflicted in all ages, for God will deliver and ſodainely deſtroy the enemies thereof.

Sing this as the 137. Pſalme.

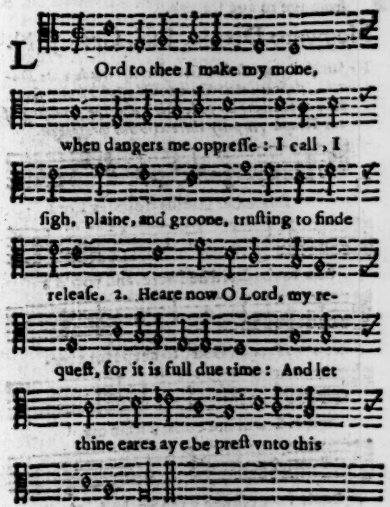
OFt they, now Iſrael may ſay,
me from my youth aſſaild:
2 Oft they aſſaild me from my youth
yet never they prevail'd.
3 Vpon my backe the plowers plow'd,
and furrowes long did caſt:
4 The righteous Lord hath cut the cords
of wicked foes at leaſt.

5 They that hate me ſhallbe aſham'd,
and turned backe alſo:
6 And made as graſſe vpon the houſe,
which withereth ere it grow.
7 Whereof the mower cannot finde
enough to fill his hand:
Nor he can fill his lap, that goeth
to gleane vpon the land.

8 Nor paſſers by pray God on them
to let his bleſſing fall:
Nor ſay we bleſſe you in the name
of God the Lord at all.

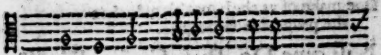
De profundis. Pſal. Cxxx. T. S.

An effectuall prayer to obtaine mercie and forgiveneſſe of his ſinne, and at length deliverance from all evils.

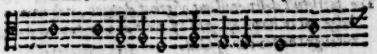


3 O Lord our God if thou weigh
our ſinnes, and them peruſe:
Who ſhall then eſcape end ſay,
I can my ſelfe excuſe?
4 But Lord thou art merciſull,
and turn'd to vs thy grace:

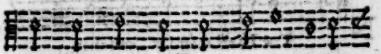
That



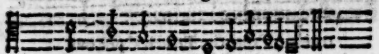
truſt, as mount Sion ſhall firmely



ſtand, and be remooued at no hand, the



Lord will count them right and iuſt, ſo that



they ſhall be ſure, for to endure.

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Ieruſalem about doe cloſe:
So will the Lord be vnto thoſe,
Who on his godly will doe waite,
Such are to him ſo deare,
They never needs to feare.

3 For though the righteous trie doth be,
By making wicked men his rod.
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Such as willingly from God fall,
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Such will the Lord ſcatter abroad,
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God will them ſend paines without end,
But Lord grant peace to Iſrael.
Glory to God the Father of might,
And to his ſonne our Sauiour,
And to the Holy Ghoſt, whoſe light
Shine in our hearts and vs ſuccour.
That the right way from day to day,
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With hearts deſire all that are here,
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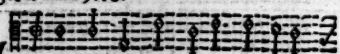

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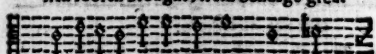

and alſo ſervitude extreame. His worke

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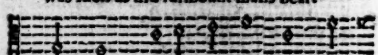
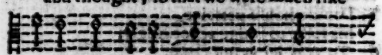
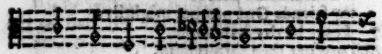


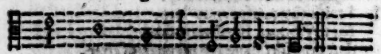
and thought, ſo that we were much like



to them that vſe to dreame: our mouthes



were with laughter filled then, and eke



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that they which ſow in teares indeed,
A time will come
when they ſhall reape in mirth and ioy.
6 They went and wept,
in bearing of their precious ſeed:
For that their foes
full often times did them annoy:
But their returne

with

with ioy they ſhall ſure ſee:
Their ſheaves home bring,
and not impaired be.

Niſi Dominus. Pſal. Cxxvij. VV. VV.

It is not mans wyt, power, or labour, but the free goodneſſe of God that giveth riches, preſerueth townes and countries, graunteth nouriſhment and children.

Sing this as the Lords Prayer.

EXcept the Lord the houſe doe build,
And there vnto doe ſet his hand:
What men doe build it cannot ſtand,
Like wiſe in vaine men vndertake
Cities and holds to watch and ward,
Except the Lord be their ſafeguard.

2 Though ye ariſe earely in the morne,
And ſo at night goe late to bed,
Feeding full hardly with browne bread:
Yet were your labour loſt and worne,
But they whom God doth loue and keepe
Receiue all things with quiet ſleepe.

3 Therefore marke well when euer you ſee
That men haue heires to enioy their land,
It is the gift of Gods owne hand:
For God himſelfe doth multiply
Of his great liberalitie,
The bleſſings of poſteritie.

4 And when the children come to age,
They grow in ſtrength and actiueneſſe,
In perſon and in comelines:
So that a ſhaft ſhot with courage,
Of one that hath a moſt ſtrong arme,
Flyes not ſo ſwift, nor doth like harme,

5 O well is hee that hath his quiver
Furniſhed with ſuch artillery:
For when in perill he ſhall be,
Such one ſhall never ſhake nor ſtiver,
When that he pleadeth before the Iudge
Againſt his foes that beare him grudge.

Beat. omnes, Pſal. Cxxviij. VV. VV.

Here is deſcribed the proſperous eſtate of perſons marryed in the feare of God, and the promiſes of Gods bleſſings to all them that liue in this honorable eſtate according to his commandements.

Sing this as the 137 Pſalme.

BLeſſed art thou that feareſt God,
and walkeſt in his way:
For of thy labour thou ſhalt eate,
happy art thou I ſay.
2 Like fruitfull Vine on thy houſe ſide,
ſo doth thy wife ſpring out:
Thy children ſtand like Olive plants
thy table round about.

3 Thus art thou bleſt that feareſt God,
and he ſhall let thee ſee
The promiſed Ieruſalem,
and his felicitie.
4 Thou ſhalt thy children ſee,
to thy great ioyes increaſe,
And likewiſe grace on Iſrael
proſperity and peace.

Sæpe expugnaverunt. Pſ. Cxxix. N.

He admoniſheth the Church to reioyce though afflicted in all ages, for God will deliver and ſodainely deſtroy the enemies thereof.

Sing this as the 137. Pſalme.

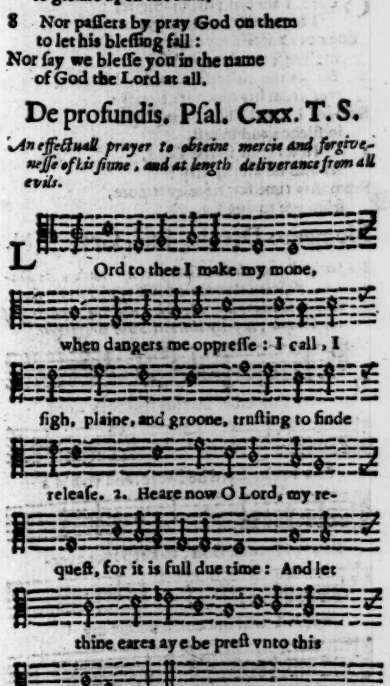
OFt they, now Iſrael may ſay,
me from my youth aſſaild:
2 Oft they aſſaild me from my youth
yet never they prevail'd.
3 Vpon my backe the plowers plow'd,
and furrowes long did caſt:
4 The righteous Lord hath cut the cords
of wicked foes at leaſt.

5 They that hate me ſhallbe aſham'd,
and turned backe alſo:
6 And made as graſſe vpon the houſe,
which withereth ere it grow.
7 Whereof the mower cannot finde
enough to fill his hand:
Nor he can fill his lap, that goeth
to gleane vpon the land.

8 Nor paſſers by pray God on them
to let his bleſſing fall:
Nor ſay we bleſſe you in the name
of God the Lord at all.

De profundis. Pſal. Cxxx. T. S.

An effectuall prayer to obteine mercie and forgiveneſſe of his ſinne, and at length deliverance from all evils.



3 O Lord our God if thou weigh
our ſinnes, and them peruſe:
Who ſhall then eſcape end ſay,
I can my ſelfe excuſe?
4 But Lord thou art merciſull,
and turn'd to vs thy grace:

That

That we with hearts moſt carefull,
ſhould feare before thy face.
5 In God I put my whole truſt,
my ſoule waites on his will:
For his promiſe is moſt iuſt,
and I honour therein ſtill.
6 My ſoule to God hath regard,
wiſhing for him alway:
Moe then they that watch and ward
to ſee the dawning day.
7 Let Iſrael then boldly
in the Lord put his truſt:
He is that God of mercy
that his deliver muſt.
8 For he it is that muſt ſave
Iſrael from his ſinne:
And all ſuch as ſurely have
their confidence in him.

Domine non eſt. Pſal. Cxxxj. N.

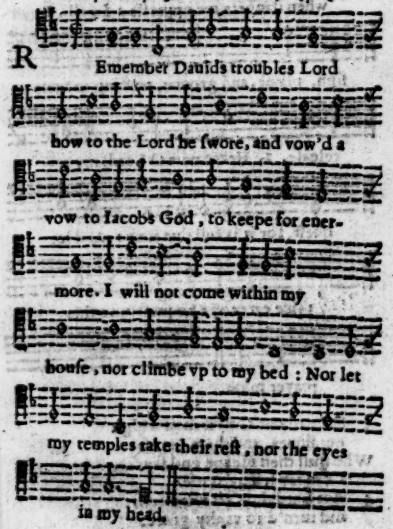
David charged with ambition, proteſteth his humility before God.

Sing this as the Lamentation.

O Lord, I am not puft in minde,
I have no ſcornefull eye:
doe not exerciſe my ſelfe
in things that be too hie.
2 But as the childe that wained is
even from his mothers breaſt:
So have I Lord behau'd my ſelfe
in ſilence and in reſt.
3 O Iſrael truſt in the Lord,
let him be all thy ſtay:
From this time forth for evermore,
from age to age for aye.

Memento Domin. Pſal. Cxxxij. N.

The faithfull grounded on Gods promiſe made vnto David, deſireth that hee would eſtabliſh the ſame, both as touching his poſteritie, and the building of the Temple, to pray there as was foreſpoken.



5 Till I have found out for the Lord,
a place to ſit thereon:
An houſe for Iacobs God to be
an habitation.
6 We heard of it at Euphrata,
there did we heare this ſound:
And in the fields and foreſts there,
theſe voyces firſt were found.
7 We will aſſay and goe in now
his tabernacle there:
Before his foot-ſtoole to fall downe,
upon our knees in feare.
8 Ariſe, O Lord, ariſe I ſay,
into thy reſting place:
Both thou and the Arke of thy ſtrength,
the preſence of thy grace.
9 Let all thy Prieſts be cloathed Lord
with trueth and righteouſneſſe:
Let all thy Saints and holy men
ſing all with ioyfulneſſe.
10 And for thy ſervant Davids ſake
refuſe not Lord, I ſay
The face of thine annointed Lord
nor turne thy face away.

The ſecond part.

11 The Lord to David ſworne in truth,
and will not ſhrinke from it:
Saying, the fruit of thy body
upon thy ſeate ſhall ſit.
12 And if thy ſonnes my covenant keepe,
that I ſhall learne each one:
Then ſhall their ſonnes for ever ſit
upon thy princely throne.
13 The Lord himſelfe hath choſe Sion,
and loves therein to dwell:
14 Saying, this is my reſting place,
I love and like it well.
15 And I will bleſſe with great increaſe
her victuals every where:
And I will ſatisfie with bread
the needy that be there.
16 Yea, I will decke and cloathe her Prieſts
with my ſalvation:
And all her Saints ſhall ſing for ioy
of my protection.
17 There will I ſurely make the horne
of David for to bud:
For I have there ordein'd for mine
a lanterne bright and good.
18 As for his enemies I will cloathe
with ſhame for evermore:
But I will cauſe his crowne to ſhine
more freſh then heretofore.

Ecce quam? Pſal. Cxxxiij. W. W.

The commandement of godly and brotherly amitie, compared to the moſt precious oyle mentioned in Exod. 30.

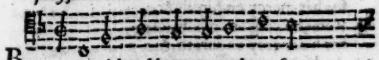
Sing this as the 127 *Pſalme.*

O How happy a thing it is,
and ioyfull for to ſee
Brethren together faſt to hold,
the band of amitie!
2 It cals to minde the ſweete perfume,
and that coſtly oyntment,
Which on the Sacrificers head,
by Gods precept was ſpent.

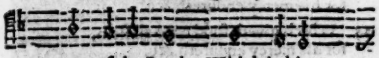
3 It wet not Aarons head alone,
but drencht his beard throughout:
And finally it did runne downe
his rich attire about:
4 And as the lower ground doth drinke
the dew of Hermon hill:
And Sion with her ſiluer drops,
the fields with fruit doth fill.
Even ſo the Lord doth powre on them,
his bleſſings manifold:
Whoſe hearts and minds without all guile,
this knot doe keepe and hold.

Ecce nunc. Pſal. Cxxxiiij. W. K.

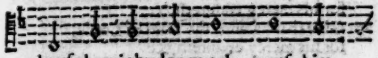
Hee exhorteth the Leuites that watch in the Temple to prayſe the Lord.



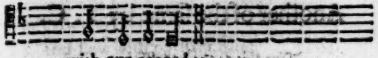
BEhold and haue regard, ye ſer-



uants of the Lord: Which in his



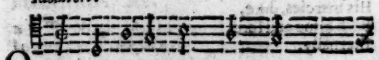
houſe by night doe watch, prayſe him



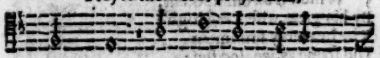
with one accord.
2 Lift vp their hands on high,
unto his holy place,
And give the Lord his prayſes due
his benefits embrace.
3 For why? the Lord who did
both earth and heaven frame,
Doth Sion bleſſe and will conſerve
for evermore the ſame.

Laudate nomen. Pſal. Cxxxv. N.

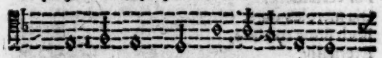
Hee exhorteth all the faithfull to praiſe God for his marveilous vvorks and graces vvherevvith he hath declareth his Maieſtie, to the confuſion of all Idolaters.



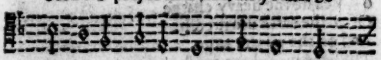
OPrayſe the Lord, prayſe him,



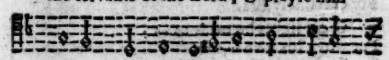
prayſe him, prayſe him with one ac-



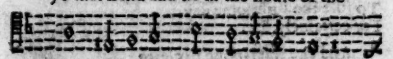
cord: O prayſe him ſtill, all ye that be



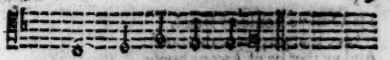
the ſervants of the Lord, O prayſe him



ye that ſtand and be in the houſe of the



Lord: ye of his Court and of his houſe



prayſe him with one accord.

3 Prayſe ye the Lord, for he is good,
ſing prayſes to his name:
It is a comely and good thing,
alwayes to doe the ſame.
4 For why? the Lord hath choſe Iacob,
his very one we ſee:
So hath he choſen Iſrael,
his treaſure for to be.
5 For this I know and am right ſure,
the Lord is very great:
He is indeed aboue all Gods,
moſt eaſie to intreat.
6 For whatſoeuer pleaſed him,
all that full well he wrought,
In heauen, in earth, and in the ſea,
which he hath framde of nought.
7 He lifts vp clouds euen from the earth
he makes lightning and raine:
He bringeth forth the windes alſo,
he made nothing in vaine.
8 He ſmote the firſt borne of each thing,
in Egypt that tooke reſt,
He ſpared there no liuing thing,
the man nor yet the beaſt.
9 He hath in thee ſhew'd wonders great,
O Egypt voide of vaunts,
On Pharao thy curſed King
and his ſeuere ſervants.
10 He ſmote then many nations,
and did great acts and things:
He ſlew the great and mightieſt,
and chieſeſt of their Kings.
11 Sehon King of the Amorites,
and Og King of Baſan:
He ſlew alſo the kingdomes all,
that were of Canaan.
12 And gaue their land to Iſrael,
an heritage we ſee:
To Iſrael his owne people,
an heritage to be.

The ſecond part.

13 Thy name O Lord ſhall ſtill endure,
and thy memoriall
Throughout all generations,
that are or ever ſhall.
14 The Lord will ſurely now auenge
his people all indeed:
And to his ſeruants he will ſhew
fauour in time of neede.

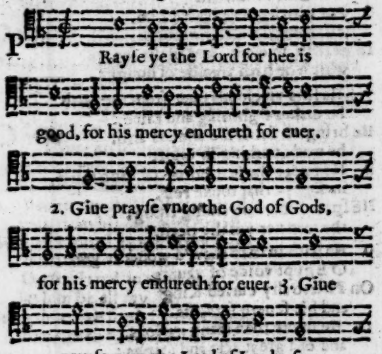
15 The Idoles of the heathen are made,
in all their coaſts and lands;
Of ſiluer and of gold be they
the works euen of mens hands,
16 They haue their mouthes and cannot ſpeake
and eyes and haue no ſight:
17 They eke haue eares and heare nothing,
their mouths be breatheleſſe quite.

18 Wherefore all they are like to them,
that doe ſo ſet them forth,
And likewiſe thoſe that truſt in them,
or thinke they be ought wroth.

19 O all ye houſe of Iſrael,
ſee that ye prayſe the Lord:
And ye that be of Aarons houſe,
prayſe him with one accord.

20 And ye that be of Leuites houſe,
prayſe ye likewiſe the Lord:
And all that ſtand in awe of him,
prayſe him with one accord.
21 And out of Sion ſound his prayſe,
the great prayſe of the Lord,
Which dwelleth in Ieruſalem
prayſe him with one accord.

Confitemini. Pſalme Cxxxvj. N.

A moſt earneſt exhortation to giue thankes vnto God for the creation and gouernance of all things.

5 Which by his wiſedome made the heauens
for his mercy endureth, &c.
6 Which on the waters ſtretcht the earth,
for his mercy endureth, &c.
7 Which made great lights to ſhine abroad,
for his mercy endureth, &c.
8 As Sunne to rule the lightſome day,
for his mercy endureth, &c.

9 The Moone and ſtarres to guide the night
for his mercy endureth, &c.
10 Which ſmote Egypt with the firſt borne,
for his mercy endureth, &c.
11 And Iſrael brought out from them,
for his mercy endureth, &c.
12 With mightie hand and ſtretched arme,
for his mercy endureth, &c.

13 Which cut the red ſea in two parts,
for his mercy endureth, &c.
14 And Iſrael made paſſe there through,
for his mercy endureth, &c.

15 And drowned Pharao and his hoaſt,
for his mercy endured, &c.
16 Through wildernеſſe his people led,
for his mercy endureth, &c.

17 He which did ſmite great noble Kings,
for his mercy endureth, &c.
18 And which hath ſlaine the mighty Kings,
for his mercy endureth, &c.
19 As Sehon King of the Ammorites,
for his mercy endureth, &c.
20 And Og the King of Baſan land,
for his mercy endureth, &c.

21 And gaue their land for heritage,
for his mercy endureth, &c.
22 Even to his ſeruant Iſrael,
for his mercy endureth, &c.
23 Remembring vs in baſe eſtate,
for his mercy endureth, &c.
24 And from oppreſſors reſcued vs,
for his mercy endureth, &c.

25 Which giueth food vnto all fleſh,
for his mercy endureth, &c.
26 Prayſe ye the Lord of heauen above,
for his mercy endureth, &c.
27 Giue thanks vnto the Lord of Lords,
for his mercy endureth, &c.

Another of the ſame by T. C.

Sing this as the 148 Pſalme.

O Laud the Lord benigne,
Whoſe mercies laſt for aye.
2 Great thankes and prayſes ſing
To God of Gods I ſay,
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

3 The Lord of Lords prayſe ye,
Whoſe mercyes aye doe dure.
4 Great wonders onely he
Doth worke by his great power:
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

5 Which God omnipotent,
By his great wiſedome high:
The heauenly firmament
Did frame as we doe ſee:
For certainely,
His mercies dure,
Both firme and ſure,
Eternally.

6 Yea he the heauy charge
Of all the earth did ſtretch,
And on the waters large,
The ſame he did out-reach,
For certainely, &c.

7 Great lights he made to vs:
For why? his loue is aye.
8 Such as the ſunne we ſee,
To rule the lightſome day,
For certainely, &c.

9 And eke the Moone ſo cleare
Which ſhineth in our ſight:

And

And ſtarres that doe appeare,
To guide the darkeſome night.
For certainely, &c.

10 With grievous plagues and ſore
All Egypt ſmote he than,
The firſt borne leſſe and more
He ſlew of beaſt and man.
For certainely, &c.

11 And from amidſt their land
His Iſrael hee foorth brought:
12 Which he with mighty hand,
And ſtretched arme hath wrought.
For certainely, &c.

13 The ſea he cut in two,
Which ſtood vp like a wall:
14 And made through it goe
His choſen children all.
For certainely, &c.

15 But there he whelmed then
The proud King Pharao,
With his huge hoaſt of men
And Chariots eke alſo.
For certainely, &c.

16 Who led through wilderneſſe
His people ſafe and ſound:
17 And for his love endleſſe
Great Kings he brought to ground:
For certainely, &c.

18 And ſlew with puiſſant hand,
Kings mighty and of fame:
19 As of Amorites land
Sehon the King by name.
For certainely, &c.

20 And Og the Gyant large,
Of Baſan King alſo:
21 Whoſe land for heritage
He gave his people tho.
For certainely, &c.

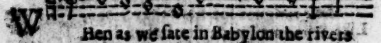
22 Even unto Iſrael,
His ſervant deare I ſay,
He gave the ſame to dwell,
And there abide for aye.
For certainely, &c.

23 To minde he did vs call
In our moſt baſe degre:
24 And from oppreſſors all
In ſafety ſet vs free.
For certainely, &c.

25 All fleſh on earth abroad
With food he doeth fulfil:
26 Wherefore of heaven the God
To laud be it your will,
For certainely, &c.

Super flumina. Pſa. Cxxxvij. W. W.

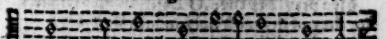
The Iſraelites in their captivity hearing the Chaldeans reproach and blaſpheme God and his religion, deſire God to puniſh the Edomites, who provoked the Babylonians againſt them, and prophecied the deſtruction of Babylon.



When as we ſate in Babylon the rivers

round about: And in remembrance of

Sion, the teares for griefe burſt out. 2. We



hang'd our harpes and inſtruments the wil-

low trees upon: For in that place men

for their vſe had planted many one.

3 Then they to whom we priſoners were,
ſayd to vs tauntingly;
Now let vs heare your Hebrue ſongs
and pleaſant melodie.
4 Alas, ſayd we, who can once frame,
his ſorowfull heart to ſing:
The prayſes of our loving God,
thus vnder a ſtrange king?
5 But yet if I Ieruſalem
out of my heart let ſlide:
Then let my fingers quite forget
the warbling harpe to guide.
6 And let my tongue within my mouth
be tyed for ever faſt,
If that I ioy before I ſee
thy full deliverance paſt.
7 Therefore O Lord, remember now,
the curſed noiſe and cry:
The Edome ſonnes againſt vs made,
when they raz'd our Citie.
Remember Lord, their cruell words,
when as with one accord:
They cryed, on, ſacke, and raze their walles
in deſpight of the Lord.
8 Even ſo ſhalt thou (O Babylon)
at length to duſt be brought,
And happy ſhall that man be cal'd,
that our revenge hath wrought.
9 Yea bleſſed ſhall that man be cal'd,
that takes thy children young,
To daſh their bones againſt hard ſtones
which lyg the ſtreets among.

Confitebor tibi. Pſal. Cxxxviij. N.

David prayſeth the goodneſſe of God toward him, for which, even forraigne Princes ſhall prayſe the Lord together with him. And he is aſſured to have like comfort of God hereafter, as heretofore.

Sing this as the 137. Pſalme.

THee will I prayſe with my whole heart,
my Lord my God alwayes:
Even in the preſence of the Gods
I will advance thy prayſe.
2 Towards thy holy Temple I
will looke, and worſhip thee:
And prayſed in my thankefull mouth,
thy holy name ſhall be.
3 Even for thy loving kindneſſe ſake,
and for thy truth withall:
For thou thy name haſt by thy word

advanced

advanced over all.
4 When I did call thou heardeſt me,
and thou haſt made alſo
The power of encreaſed ſtrength
with in my ſoule to grow.
5 Yea all the Kings on earth they ſhall
give prayſe to thee, O Lord:
For they of thy moſt holy mouth
have heard the mighty word.
6 They of the wayes of God the Lord
in ſinging ſhall intreat:
Becauſe the glory of the Lord
it is exceeding great.
7 The Lord is hie and yet he doth
behold the lowly ſpirit:
But he contemning knowes afarre
the proud and lofty wight.
8 Although in mids of trouble I
doe walke, yet ſhall I ſtand:
Renewed by thee, O my Lord,
thou wilt ſtretch forth thy hand.
9 Upon the wrath of all my foes,
and ſaved ſhall I be:
By thy right hand the Lord God will
performe his worke to me:
10 Thy mercies Lord endures for aye,
Lord doe me not forſake:
Forſake me not that am the worke
which thine owne hand did make.

Domine probaſti. Pſal. Cxxxix. N.

David to cleanſe his heart from all hypocriſie, ſhewveth that nothing is ſo ſecret which God ſeeth not, after declaring his zeale and feare of God, he proteſteth to be enemie to all them that contemne God.

Sing this as the 95 Pſalme.

O Lord, thou haſt me tride and knowne,
my ſitting thou doſt know:
2 And riſing eke, my thoughts afarre,
thou vnderſt and'ſt alſo.
3 My pathes, yea, and my lying downe,
thou compaſſeſt alwayes:
And by familiar cuſtome art
acquainted with my wayes.
4 No word is in my tongue O Lord,
but knowne it is to thee:
Thou me behinde hoiſt'd, and before,
thou layeſt thy hands on mee.
5 Too wonderful above my reach
Lord is thy cunning skill:
It is ſo high, that I the ſame
cannot attaine vntill.
6 From ſight of thy all-ſeeing ſpirit,
Lord, whither ſhall I goe?
Or whither ſhall I fleeaway,
thy preſence to eſcape fro?
7 To heaven if I mount aloft,
loe thou art preſent there:
In hel if I lye downe below,
even there thou doſt appeare.
8 Yea, let me take the morning wings
and let me goe and hide,
Even there where are the fartheſt parts,
where flowing ſeas doe ſlide,
9 Yea, even thither alſo ſhall
thy reaching hand me gnide:
And thy right hand ſhall hold me faſt,
and make me to abide.
10 Yea if I ſay the darkeneſſe ſhall
yet ſhroud me from thy ſight:
Loe even alſo the darkeſt night,
about me ſhalbe light.
11 Yea the darkeneſſe hideth not from thee,
but night doth ſhine as day:
To thee darkeneſſe and the light,
are both a like alway.

The ſecond part.

13 For thou poſſeſſed haſt my reines,
and thou haſt covered me:
When I within my mothers wombe,
encloſed was by thee:
14 Thee will I prayſe, made fearefully
and wondrouſly I am:
Thy workes are merveilous right well
my ſoule doth know the ſame.
15 My bones they are not hid from thee,
although in ſecret place:
I have beene made and in the earth,
beneath I ſhaped was.
16 When I was formeleſſe, then thine eye,
ſaw me, for in thy booke:
Were written all, nought was before,
that after faſhion tooke.
17 The thoughts therefore of the (O God)
how deare are they to me?
And of them all how paſſing great,
the endleſſe number be.
18 If I ſhould count them, loe their ſumme,
more then the ſand I ſee:
And whenſoever I awake,
yet am I ſtill with thee.
19 The wicked and thee bloody men,
oh that thou wouldeſt ſlay:
Even thoſe O God, to whom depart,
depart from me I ſay.
20 Even thoſe of thee, O Lord my God,
that ſpeake full wickedly:
Thoſe that are lifted up in vaine,
being enemies to thee.
21 Hate I not them that hate thee Lord
and that in earneſt wiſe?
Contend I not againſt them all,
againſt thee that ariſe:
22 I hate them with vnfained hate,
even as my very foes:
23 Try me O God, and know my heart
my thoughts proove and diſcloſe,
24 Conſider Lord if wickedneſſe
in me there any be:
And in thy way, O God my guide,
for ever lead thou me.

Eripe me Dom. Pſal. Cxl. N.

David prayeth vnto the Lord againſt the crueltie falſhood, and iniuries of his enemies, aſſuring himſelfe of his ſuccour, vnto refute he provoketh the iuſt to praiſe the Lord, and to aſſure themſelves of his tuition.

Sing this as the Lamentation.

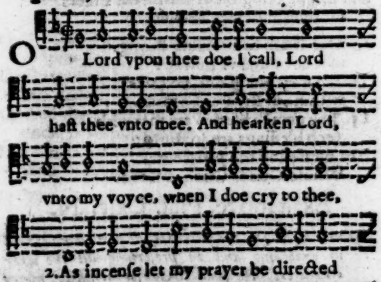
L Ord ſave me from the evill man,
and from the cruell wights,
2 Deliver me, which evill doe
imagine in their ſprites.
3 Which make on me continuall warre,
their tongues loe have they whet,
Like Serpents, vnderneath their lips
is adders poyſon ſet.

4 Keepe

4 Keepe me O Lord from wicked hands,
preſerve mee to abide
Free from the cruell man, that meanes
to cauſe my ſteps to ſlide.
5 The proud haue laid a ſnare for mee,
and they haue ſpread a net
With cordes in my path wayes, and giue
for me eke haue they ſet.
6 Therefore I ſaid vnto the Lord,
thou art my God alone:
Heare mee O Lord, O heare the voyce
wherewith I pray and mone.
7 O Lord my God, thou onely art
the ſtrength that ſaueth mee:
My head in day of battell hath
beene covered ſtill by thee.
8 Let not O Lord the wicked haue
the end of his deſire:
Performe not his ill thought, leaſt he
with pride be ſet on fire.
9 Of them that compaſſe mee about,
the chiefeſt of them all:
Lord let the miſchiefe of their lips
vpon themſelues be fall:
10 Let coales fall on them let him caſt
them in conſuming flame:
And in deepe pits, ſo as they may
not riſe out of the ſame.
11 For no backbiter ſhall on earth,
be ſet in ſtable plight:
And euill to deſtruction ſtill
ſhall haunt the cruell wight.
12 I know the Lord th'afflicted will
reuenge, and iudge the poore:
The iuſt ſhall prayſe thy name, iuſt ſhall
dwell with thee euermore.

Domine clamavi. Pſal. Cxlj. N.

Dauid being grieuouſly perſecuted vnder Saul, deſireth ſuccour and patience, till God take vengeance of his enemies.



3 My Lord for guiding of my mouth
ſet thou a watch before:
And alſo of my mooving lips
O Lord keepe thou the dore.
4 That I ſhould wicked workes commit,
incline thou not my heart:
With ill men of their delicates
Lord let mee eat no part.
5 But let the righteous ſmite me Lord,
for that is good for mee.
Let him reproone me, and the ſame
a precious oyle ſhall be.
Such ſmiting ſhall not breake my head,
the time ſhall ſhortly fall,
When I ſhall in their miſery
make prayers for them all.
6 Then when in ſtony places downe
their Iudges ſhall be caſt:
Then ſhall they heare my words, for then
they haue a pleſant taſt.
7 Our bones about the graues mouth,
loe ſcattered are they found:
As he that heweth wood, or he
that diggeth vp the ground.
8 But O my Lord my God, mine eyes
doe looke vp vnto thee:
In thee is all my truſt, let not
my ſoule forſaken be.
9 Which they haue laid to catch mee in,
Lord keepe mee from the ſnare:
And from the ſubtill gins of them
that wicked workers are.
10 The wicked into their owne nets
together let them fall:
While I doe by thy helpe eſcape
the danger of them all.

Voce mea ad Dom. Pſal. Cxlij. N.

Dauid neither for feare nor anger vvould kill Saul, but vvith a quiet minde prayeth vnto God, vvho preſerueth him.

Sing this as the 141 Pſalme.

BEfore the Lord God with my voyce,
I did ſend out my cry:
And with my ſtrained voyce vnto
the Lord God prayed I.
2 My meditation in his ſighe
to poure I did not ſpare:
And in the preſence of the Lord
my trouble did declare.
3 Although perplexed was my ſpirit,
my path was knowne to thee:
In way where I did walke a ſnare
they ſlily laid for mee.
4 I looke and view'd on my right hand,
but none there would me know:
All refuge failed me, and for
my ſoule none cared tho.
5 Then cryde I Lord to thee, and ſaid,
my hope thou onely art:
Thou in the land of liuing art
my portion and my part.
6 Hearke to my cry, for I am brought
full low, deliuer me
From them that doe me perſecute,
for me to ſtrong they be.
7 That I may praiſe they name, my ſoule
from priſon Lord bring out:
When thou art good to me the iuſt
ſhall praiſe me round about.

Domine exaudi. Pſal. Cxliij. N.

An earneſt prayer for remiſſion of ſinnes, acknowledging that the enemies did cruelly perſecute him by Gods iuſt iudgement, he deſireth to be reſtored to grace, to be gouerned by his holy Spirit, that hee may ſpend the reſt of his life in the true feare and vvorſhip of God.

Sing this as the 141 Pſalme.

LOrd beare my prayer, hearke the plaint,
that I doe make to thee:
Lord in thy natiue truth, and in
thy iuſtice anſwere me.
2 In iudgement with thy ſeruant Lord,
oh enter not at all:
For iuſtified in thy ſight
not one that liueth ſhall.
3 The enemie hath purſude my ſoule,
my life to ground hath throwne:
And laid me in the darke, like them,
that dead are longe agone.
4 Within me in perplexitie
was mine accumbred ſpirite:
And in me was my troubled heart,
amazed and affright.
5 Yet I record time paſt, in all
thy workes I meditate:
Yea, in the workes I meditate
that thy hands haue create.
6 To thee, O Lord my God, loe I
doe ſtretch my craning hands:
My ſoule deſireth after thee
as doe the thirſtie lands.
7 Heare me with ſpeed, my ſpirit doth faile,
hide not thy face me fro:
Elſe ſhall I be like them that downe
into the pit doe goe.
8 Let me thy louing kindneſſe in
the morning heare and know:
For in thee is my truſt, ſhew me
the way that I ſhall goe.
9 For I lift vp my ſoule to thee,
O Lord deliuer me
From all mine enemies: for I
haue hidden me with thee.
10 Teach me to doe thy will, for thou,
thou art my God I ſay:
Let thy good ſpirit into the land
of mercie me conuay.
11 For thy names ſake with quickning grace
alive doe thou me make:
And out of trouble bring my ſoule,
even for thy iuſtice ſake.
12 And for thy mercy ſlay my foes,
O Lord deſtroy them all
That doe oppreſſe my ſoule, for I
thy ſervant am and ſhall.

Benedictus Dom. Pſal. Cxliiij. N.

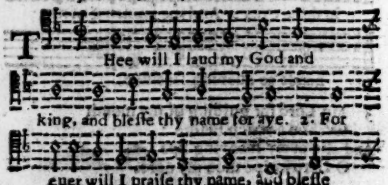
Dauid praiſeth the Lord for his victories and kingdome reſtored, yet calling for the deſtruction of the vvicked, he declareth vvherein the felicitie of any people conſiſteth.

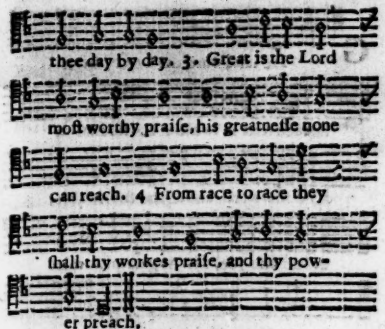
Sing this as the 141. Pſalme.

BLeſt be the Lord my ſtrength, that doth
inſtruct my hands to fight:
The Lord that doth my fingers frame
to battell by his might.
2 He is my goodneſſe, fort and tower,
deliuerer and ſhield:
In him I truſt, my people he
ſubdues to me to yeeld.
3 O Lord, what thing is Man, that him
thou holdeſt ſo in price?
Or ſonne of man, that vpon him
thou thinkeſt in this wiſe?
4 Man is but like to vanitie,
ſo paſſe his dayes to end.
5 As fleeting ſhade, bowe downe, O Lord,
the heauens and deſcend.
6 The mountaines touch, and they ſhall ſmoke
caſt foorth thy lightning flame,
And ſcatter them: thine arrowes ſhoot,
conſume them with the ſame.
7 Send downe thy hand euen from aboue,
O Lord deliuer me:
Take me from waters great, from hand
of ſtrangers make mee free.
8 Whoſe ſubtill mouth of vanitie
and fondneſſe doth intreat:
And their right hand is a right hand
of falſhood and deceit.
9 A new ſong will I ſing O God,
and ſinging will I be
On Violl and on inſtrument
ten ſtringed vnto thee.
10 Euen he it is that onely giues
deliuerance to kings:
Vnto his ſeruant Dauid help
from hurtfull ſword he brings.
11 From ſtrangers hand me ſaue and ſhield,
whoſe mouthes talke vanitie:
And their right hand is a right hand
of guile and ſubtiltie.
12 That our ſonnes may be as the plants,
whom growing youth doth reare:
Our daughters as carv'd corner ſtones,
like to a Palace faire.
13 Our garners full, and plenty may
with ſundry ſorts be found:
Our ſheepe bring thouſands, in our ſtreets
ten thouſands may abound.
14 Our Oxen be to labour ſtrong,
that none doe vs inuade:
There be no going out, no cries
within our ſtreetes be made.
15 The people bleſſed are that with
ſuch bleſſings are ſo ſtor'd:
Yea, bleſſed all the people are,
Whoſe God is God the Lord.

Exaltabo te. Pſal. Cxlv. N.

Dauid deſcribeth the vvonderfull prouidence of God in gouerning and in preſeruing all the other creatures. He praiſeth God for his iuſtice, mercy and ſpeciall louing kindneſſe towards thoſe that call vpon him, that feare him and loue him.





5 I of thy glorious Maieſtie,
the beautie will record:
And meditate vpon thy workes,
moſt wonderfull O Lord.
6 And they ſhall of thy power and of
thy fearefull acts declare:
And I to publiſh all abroad,
thy greatneſſe will not ſpare.
7 And they into the mention ſhall
breake of thy goodneſſe great:
And I aloud thy righteouſneſſe,
in ſinging ſhall repeat.
8 The Lord our God is gracious,
and mercifull alſo:
Of great abunding mercy, and
to anger he is ſlow.
9 Yea good to all, and all his works
his mercy doth exceede:
10 Loe all thy works doe praiſe the Lord,
and doe thy honour ſpread.
11 Thy Saints doe bleſſe thee, and they doe
thy kingdomes glory ſhew:
12 And blaſe thy power to cauſe the ſonnes
of men thy power to know.

The ſecond part.

13 And of his mightie kingdome eke,
to ſpread the glorious praiſe:
Thy kingdome Lord a kingdome is,
that doth endure alwayes.
14 And thy dominion through each age,
endures without decay:
The Lord vpholdeth them that fall,
their ſliding he doth ſtay.
15 The eyes of all doe waite on thee,
thou doſt them all relieue:
And thou to each ſufficing foode,
in ſeaſon due doſt giue.
16 Thou openeſt thy plenteous hand,
and bounteouſly doſt fill:
All things whatſoeuer doe liue,
with gifts of thy good will.
17 The Lord is iuſt in all his wayes,
his workes are holy all:
18 Neere all he is that call on him,
in truth that on him call.
19 He the deſires which they require,
that feare him will fulfill:
And he will heare them when they crie,
and ſaue them all he will.
20 The Lord preſerues all thoſe, to him
that beare a louing heart:
But he them all that wicked are,
will vtterly ſubuert.
21 My thankfull mouth ſhall gladly ſpeake
the praiſes of the Lord:
All fleſh to praiſe his holy name,
for euer ſhall accord.

Lauda anima mea. Pſ. Cxlvj. I.H.

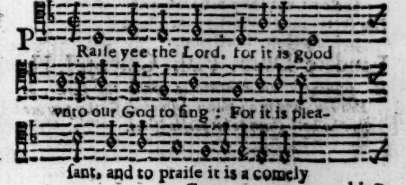
Dauid teached that none ſhould put their truſt in men, but in God alone, vvho is almighty, and deliuereth the afflicted, nouriſheth the poore, ſetteth priſoners at liberty, comforteth the fatherleſſe, vvidovves, ſtrangers, and is king for euer.

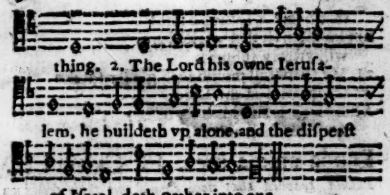
Sing this as the 137. *Pſalme.*

MY ſoule praiſe thou the Lord alwayes,
my God I will confeſſe:
2 While breath and life prolong my dayes,
my tongue no time ſhall ceaſe.
3 Truſt not in worldly princes then,
though they abound in wealth:
Nor in the ſonnes of mortall men,
in whom there is no health.
4 For why? their breath doth ſoone depart
to earth anone they fall,
And then the counſels of their hearts
decay and periſh all.
5 O happy is that man I ſay,
whom Iacobs God doth aide:
And he whoſe hope doth not decay,
but on the Lord is ſtaid.
6 Which made the earth and waters deepe,
the heauens high withall:
Which doth his word and promiſe keepe,
in truth and euer ſhall.
With right alwayes he doth proceede,
for ſuch as ſuffer wrong:
The poore and hungrie he doth feede,
and loſe the fetters ſtrong.
7 The Lord doth ſend the blinde their ſight
the lame to limmes reſtore:
The Lord I ſay doth loue the right
and iuſt man euermore.
8 He doth defend the fatherleſſe,
and ſtrangers ſad in heart,
And quit the widdow from diſtreſſe,
and till mens wayes ſubuert.
9 Thy Lord and God eternally,
O Zion ſtill ſhall raigne:
In time of all poſterity,
for euer to remaine.

Laudate Dom. Pſal. Cxlvij. N.

The Prophet prayſeth the bounty, vviſedome, povver, iuſtice and prouidence of God vpon all creatures, but ſpecially vpon his Church, vvhich he gathered together after their diſperſion, declaring his vvord and iudgement ſo tovvard them, as he hath done to no other people.



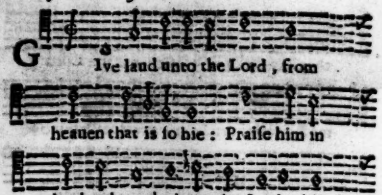


thing. 2. The Lord his owne Ieruſa-
lem, he buildeth vp alone, and the diſperſt
of Iſrael, doth gather into one.
3 He heales the broken in their heart,
their ſores he doth vpbinde:
4 He counts the number of the ſtarres,
and names them in their kinde:
5 Great is the Lord, great is his power,
his wiſedome infinite:
6 The Lord relieues the meeke and throwes
to ground the wicked wight.
7 Sing vnto God the Lord with praiſe,
vnto the Lord reioyce:
And to our God vpon the harpe,
aduance your ſinging voyce.
8 He couers heauen with clouds, and for
the earth prepareth raine:
And on the mountaines he doth make
the graſſe to grow amaine.
9 He giues to beaſts their food, and to
young Rauens when they crie:
10 His pleaſure not in ſtrength of horſe,
nor in mans legs doth lie.
11 But in all thoſe, that feare the Lord,
the Lord hath his delight:
And ſuch as doe attend vpon,
his mercies ſhining light.

The ſecond part.

12 O prayſe the Lord Ieruſalem,
thy God O Sion praiſe:
13 For he the bars hath forged ſtrong,
wherewith thy gates he ſtayes.
14 Thy children he hath bleſt in thee,
and in thy borders he
Doth ſettle peace, and with the flower
of wheate he filleth thee.
15 And his commandement vpon
the earth he ſendeth out:
And eke his word with ſpeedie courſe,
doth ſwiftly runne about.
16 He giveth ſnow like woll hoare froſt
like aſhes he doth ſpread:
17 Like morſels caſt his ice, thereof
the cold who can abide?
18 He ſendeth forth his mightie word,
and melteth them againe:
His wind he makes to blow and then
the waters flow amaine.
19 The doctrine of his holy word,
to Iacob hee doth ſhow,
His ſtatutes and his iudgements, he
giues Iſraels to know.
20 With euery nation he hath not
ſo dealt, nor they haue knowne
His ſecret iudgements, ye therefore
praiſe yee the Lord alone.

Laudate Dom; Pſal. Cxlviij. I. H.

He prouoketh all creatures to praiſe the Lord, in Heaven, and in all places, eſpecially for the power that he hath giuen to his people Iſrael.

Ive laud unto the Lord, from
heauen that is ſo hie: Praiſe him in
deed and word, aboue the ſtarrie skie,
2. And alſo yee, his Angels all, armies
royall, praiſe him with glee.
3 Praiſe him both Moone and Sunne,
Which are ſo cleare and bright:
The ſame of you be done,
Ye glittering ſtarres of light.
4 And eke no leſſe,
Ye heauens faire,
And clouds of the aire,
His laud expreſſe.
5 For at his word they were,
All formed as we ſee:
At his voyce did appeare,
All things in their degree:
6 Which he ſet faſt
To them he made,
A law and trade,
for aye to laſt.
7 Extoll and laud Gods name,
On earth ye dragons fell:
All deepes doe ye the ſame,
For it becommeth you well.
8 Him magnifie,
Fire, haile, ice, ſnow,
And ſtormes that blow,
at his decree.
9 The hills and mountaines all,
And trees that fruitfull are:
The Cedars great and tall,
His worthy praiſe declare.
10 Beaſts and cattell,
Ye birds flying,
And wormes creeping,
That on earth dwell.
11 All kings, both more and leſſe,
With all their pompous traine:
Princes and all Iudges,
That in the world remaine.
12 Exalt his name,
Yong men and maides,
Old men and babes
Doe ye the ſame.
13 For his name ſhall we proove,
To be moſt excellent:
Whoſe praiſe is farre aboue
The earth and firmament.
14 For ſure hee ſhall
Exalt with Bleſſe,
The horne of his,
And helpe them all.

His

17 His Saints all ſhall forth tell
His praiſe and worthineſſe,
The children of Iſrael,
Each one both more and leſſe:
16 And alſo they
That with good will
His words fulfill
and them obey.

Cantate Domino. Pſal. Cxlix. N.

An exhortation to the Church, to praiſe the Lord for his victory and conqueſt that he giveth his Saints againſt all mans power.

Sing this as the 145 Pſalme.

SInge ye vnto the Lord our God
a new reioycing ſong:
And let the praiſe of him be heard
his holy Saints among.
2 Let Iſrael reioyce in him
that made him of nothing,
And let the ſeede of Sion eke
be ioyfull in their King.
3 Let them ſound praiſe with voyce of flute
vnto his holy name:
And with the Timbrell and the Harpe,
ſing praiſes of the ſame.
4 For why? the Lord his pleaſure all
hath in his people ſet:
And by deliverance he will raiſe
the meeke to glory great.
5 With glory and with honour both
let all the Saints reioyce:
And now aloud vpon their beds
advance their ſinging voyce.
6 And in their mouthes let be the acts
of God the mighty Lord:
And in their hands eke let them beare
a double edged ſword.
7 To plague the heathen, and correct
the people with their hands:
8 To binde their ſtately kings in chaines
their Lords in yron bands.
9 To execute on them the doome
that written is before:
This honour all his Saints ſhall have,
praiſe ye the Lord therefore.

Laudate Dom. Pſal. CL. N.

An exhortation to prayſe the Lord vvithout ceaſing by all maner of vvayes, for all his mighty and vvonderfull vvorkes.

Sing this as the 147 Pſalme.

YEeld vnto God the mighty Lord,
praiſe in his Sanctuarie:
And praiſe him in the firmament,
that ſheweth his power on hie.
2 Advance his name and praiſe him in
his mighty actes alwayes:
According to his excellency
of greatneſſe give him praiſe.
3 His praiſes with the Princely noyſe
of ſounding Trumpets blow:
Praiſe him vpon the Violl, and
vpon the Harpe alſo.
4 Praiſe him with Timbrell, and with Flute,
Organs and Virginals:
5 With ſounding Cimbals praiſe ye him,
praiſe him with loud Cymbals.

6 What ever hath the beneſit
of breathing praiſe the Lord:
To praiſe the name of God the Lord
agree with one accord.

The end of the Pſalmes of David.

An Exhortation vnto the praiſe of God, to be ſung before Morning prayer, T.B.

Sing this as the 100 Pſalme.

PRaiſe the Lord, O ye Gentiles all,
which hath brought you into his light:
O praiſe him all people mortall,
as it is moſt worthy and right.
For he is full determined
on vs, to poure out his mercy,
And the Lords truth be ye aſſur'd,
abideth perpetually.

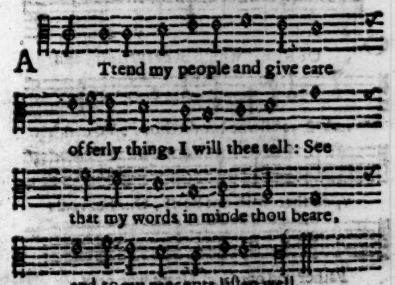
Glory be to God the Father,
and to Ieſus Chriſt his true Sonne,
With the holy Ghoſt in like maner,
now and at every ſeaſon.

An Exhortation vnto the praiſe of God, to be ſung before Euening prayer, T. B.

Sing this as the 100 Pſalme.

BEhold now give heede ſuch as be
the Lords ſervants faithfull and true:
Come praiſe the Lord every degree,
with ſuch ſongs as to him are due.
O ye that ſtand in the Lords houſe,
even in our owne Gods manſions:
Praiſe ye the Lord ſo bounteous,
which worketh our ſalvation.
Lift vp your hands in his holy place,
yea, and that in the time of night:
Praiſe yee the Lord which giveth all grace,
for he is a Lord of great might.
Then ſhall the Lord out of Sion,
which made heaven and earth by his power,
Give to you and your nation,
his bleſſing mercy, and favour.
Glory be to the Father, &c.

Audi Iſrael. Exod. xx. W. W.



The Lords prayer.

1 I am thy ſoveraigne Lord and God,
Which have thee brought from carefull thrall,
And eke reclaim'd from Pharaohs rod,
Make thee no gods on them to call.

2 Nor faſhioned forme of any thing,
In heavens or earth to worſhip it:
For I thy God by revenging,
With grievous plagues this ſinne will ſmite.

3 Take not in vaine Gods holy name,
Abuſe it not after thy will:
For ſo thou might'ſt ſoone purchaſe blame,
And in his wrath he would thee ſpill.

4 The Lord from work the ſeventh day ceaſt,
And brought all things to perfect end:
So thou and thine that day take reſt,
That to Gods hefts ye may attend.

5 Vnto thy parents honour give,
As Gods commandements doe pretend,
That thou long dayes and good maiſt live
In earth where God a place doth lend.

6 Beware of murther and cruell hate.
7 All filthy fornication feare.
8 See thou ſteale not in any rate.
9 Falſe witneſſe againſt no man beare.

10 Thy nighbours houſe wiſh not to have,
His wife nor ought that he cals mine:
His field, his Oxe, his Aſſe, his ſlave,
Or any thing that is not thine.

A prayer.

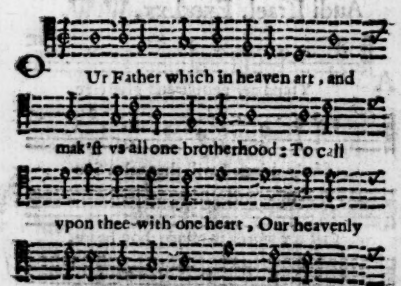
THe Spirit of grace grant vs (O Lord)
To keepe theſe Lawes our hearts reſtore:
And cauſe vs all with one accord
To magnifie thy name therefore.

For of our ſelves no ſtrength we have
To keepe theſe lawes after thy will:
Thy might therefore (O Chriſt) we crave,
That wee in thee may them fulfill.

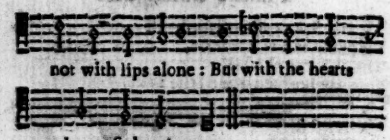
Lord, for thy names ſake graunt vs this,
Thou art our ſtrength, O Saviour Chriſt:
Of thee to ſpped how ſhould we miſſe,
In whom our treaſure doth conſiſt?

To thee for evermore be praiſe,
With the Father in each reſpect:
And with the holy Spirit alwayes,
The comforter of thine elect.

The Lords Prayers.



The Creed.



Thy bleſſed name be ſanctified,
Thy holy word might vs inflame,
In holy life for to abide,
To magnifie thy holy name:
From all errors defend and keepe
The little flocke of thy poore ſheepe.

Thy kingdome come even at this houre,
And henceforth everlaſtingly:
Thine holy Ghoſt into vs poure,
With all his gifts moſt plenteouſly
From Satans rage and filthy band
Defend vs with thy mighty hand.

Thy will be done with diligence,
Like as in heaven in earth alſo:
In trouble grant vs patience,
Thee to obey in wealth and woe.
Let not fleſh, blood, or any ill
Prevaile againſt thy holy will.

Give vs this day our dayly bread,
And all other good gift of thine:
Keepe vs from warre, and from blood-ſhed,
Alſo from ſickneſs, death, and pine:
That we may live in quietneſſe,
Without all greedy carefulneſſe.

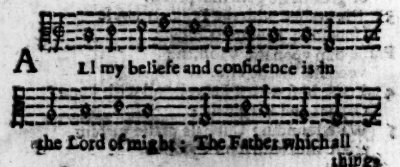
Forgive vs our offences all,
Relieve our carefull conſcience:
As we forgive both great and ſmall
Which vnto vs have done offence:
Prepare vs Lord for to ſerve thee
In perfect love and vnitie.

O Lord into temptation
Leade vs not when the fiend doth rage:
To withſtand his intaſion,
Give power and ſtrength to every age.
Arme and make ſtrong thy feeble hoaſt,
With faith and with the holy Ghoſt.

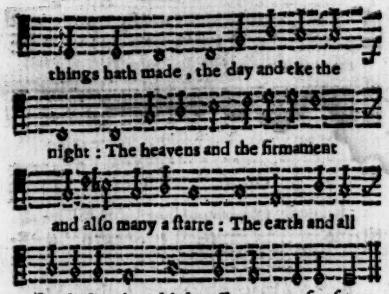
O Lord from evill deliver vs,
The dayes and times are dangerous,
From everlaſting death ſave vs,
And in our laſt neede comfort vs:
A bleſſed end to vs bequeath,
Into thy hands our ſoules receive.

For thou O Lord art king of kings
And thou haſt power over all:
Thy glory ſhineth in all things,
In the wide world vniverſall.
Amen, Let it be done, O Lord,
That wee have pray'd with one accord.

The Creed.



The Creede.



And in like manner I beleeve,
In Christ our Lord his Sonne:
Coequall with the Deitie,
And man in flesh and bone:
Conceived by the holy Ghost,
His word doth me assure:
And of his mother Mary borne,
Yet she a Virgin pure.

Because mankinde to Satan was,
For sinne in bond and thrall,
He came and offered vp himselfe,
To death to save vs all.
And suffering most grievous paine,
Then Pilate being Iudge,
Was crucified on the Crosse,
And therat did not grudge.

And so he died in the flesh,
But quickened in the spirit,
His body then was buried,
As is our vse and right.
His Sonne did after this descend
Into the lower parts:
To them that long in darkenesse were,
The true light of their hearts.

And in the third day of his death:
He rose to life againe:
To th'end he might be glorified,
Out of all griefe and paine.
Ascending to the heavens high,
To sit in glory still:
On Gods right hand his Father deare,
According to his will.

Vntill the day of iudgement come,
When he shall come againe,
With Angels power, yet of that day
We all be vncertaine.
To iudge all people righteously,
Whom he hath dearely bought:
The living and the dead also,
Which he hath made of nought.

And in the holy Spirit of God,
My faith to satisfie,
The third person in Trinitie:
Beleeve I stedfastly.
The holy and Catholike Church,
That Gods word doth maintaine
And holy Scripture doth allow,
Which Satan doth disdaine.

A prayer to the holy Ghost.

And also I doe trust to have,
By Iesus Christ his death:
Releasse and pardon for my sinnes
And that onely by faith.
What time all flesh shall rise againe
Before thee Lord of might:
And see him with their bodily eyes,
Which now doe give them light.

And then shall Christ our Saviour,
The sheepe and goates divide:
And give life everlastingly,
To those whom he hath tride.
Within his Realme celestiall,
In glory for to rest:
With all the holy company,
Of Saints and Angels blest.

Which serve the Lord omnipotent,
Obediently each houre:
To whom be all dominion,
And praise for evermore.

A prayer to the holy Ghost, to be sung before the Sermon.

Sing this as the 119. Psalme.

COme holy Spirit the God of might,
comforter of vs all:
Teach vs to know thy word aright,
that we doe never fall.
O Holy Ghost visit our coast,
defend vs with thy shield:
Against all sinne and wickednesse,
Lord helpe vs winne the field.

Lord keepe our King and his counsell,
and give them will and might,
To persevere in thy Gospell,
which can put sinne to flight.
O Lord that giveſt thy holy word,
send Preachers plenteously:
That in the same we may accord,
and therein live and die.

O holy Spirit direct aright
the Preachers of thy word,
That thou by them mayst cut downe sinne,
as it were with a sword:
Depart not from those Pastors pure
but aide them at all neede:
Which breake to vs the bread of life,
wherein our soules doe feede.

O blessed Spirit of trueth keepe vs,
in peace and vnitie:
Keepe vs from sects and errors all,
and from all Papistrie.
Convert all those that be our foes,
and bring them to thy light:
That they and wee may well agree,
and praise thee day and night.

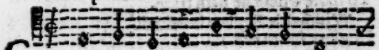
O Lord increase our faith in vs,
and love so to abound:
That man and wife be void of strife,
and neighbours about vs round,
In our time give thy peace O Lord,
to nations farre and nie:

Da pacem Domine.

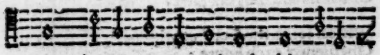
And teach them all thy holy word,
that we many ſing to thee.

All glory to the Trinitie,
that is of mightes moſt,
The liuing Father, and the Sonne,
and eke the holy Ghoſt,
As it hath beene in all the time,
that hath beene heretofore:
As it is now, and ſo ſhalbe,
henceforth for euermore.

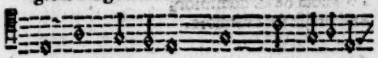
Da pacem Domine. E. G.

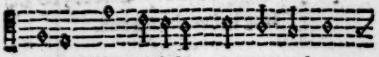


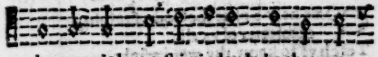
GIue peace in theſe our dayes O Lord,



great dangers are now at hand: thine ene-

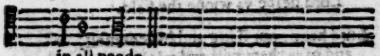


mies with one accord, Chriſts name in eue-

ry land ſeeke to deface, roote out and race



thy true right worſhip indeed: be thou our

ſtay, Lord we thee pray, thou helpſt alone



in all neede.

Giue vs that peace which we doe lacke,
Through miſ beliefe and ill life:
Thy word to offer thou doſt not ſlack,
Which we vnkindly gaine ſtriue,
With fire and ſword,
This healthfull word,
Some perſecute and oppreſſe:
Some with the mouth
Confeſſe the truth,
Without ſincere godlineſſe.

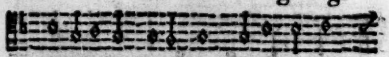
Giue peace, and vs thy ſpirit downe ſend,
With griefe and repentance true,
Doe pierce our hearts our liues to amend,
And by faith Chriſt renue:
That feare and dread,
Warre and bloodſhed,
Through thy ſweet mercy and grace,
May from vs ſlide,
That thy trueth may bide,
And ſhine in euery place.

The Lamentation.

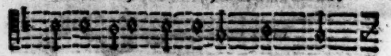
Through perfect repentance the ſinner hath a ſure truſt in God: that his ſinnes ſhalbe waſhed away in Chriſts blood.

O Lord in thee is all my truſt, giue

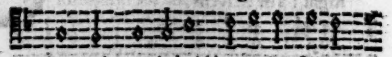
The Lamentation. A thankeſgiving.



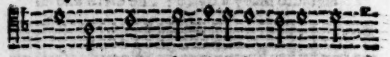
eare vnto my wofull cry: Refuſe me not



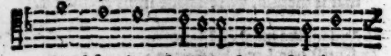
that am vniuſt, but bowing downe thine



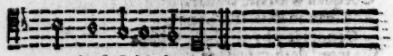
heauenly eye, behold how I doe ſtill la-



ment my ſinnes wherein I doe offend: O



Lord for them ſhall I be ſhent, ſith thee



to pleaſe I doe intend.

No, no, not ſo, thy will is bent,
to deale with ſinners in thine ire:
But when in heart they ſhall repent,
Thou grant'ſt with ſpeed their iuſt deſire.
To thee therefore ſtill ſhall I cry,
to waſh away my ſinfull crime:
Thy blood O Lord is not yet dry,
but that it may helpe me in time.

Haſt thee O Lord, haſt thee I ſay,
to powre on mee the gifts of grace:
That when this life ſhall flit away,
in heauen with thee I may haue place.
Where thou doſt raigne eternally,
with God which once did downe thee ſend
Where Angels ſing continually,
to thee be praiſe world without end.

A thankeſgiving after the receiving of the Lords Supper.

Sing this as the 137 Pſalme.

THe Lord be thanked for his gifts,
and mercies euermore:
That he doth ſhew vnto his Saints,
to him be laid therefore.
Our tongues cannot ſo praiſe the Lord,
as he doth right deſerue:
Our hearts cannot of him ſo thinke,
as he doth vs preſerue.

His benefits they be ſo great,
to vs that be but ſinne:
That at our hands for recompence,
their is no hope to winne.
O ſinfull fleſh that thou ſhouldſt haue
ſuch mercies of the Lord:
Thou doſt deſerue more worthily,
of him to be abhord.

Nought elſe but ſinne and wretchedneſſe,
doth reſt within our hearts:
And ſtubbornely againſt the Lord,
we dayly play our parts,
The ſunne aboue the firmament
which is to vs a light:
Doth ſhew it ſelfe more cleare and pure,
then we be in his ſight.

The heavens above, and all therein,
more holy are then wee:
They serve the Lord in their eſtate,
each one in their degree.
They doe not ſtrive for maſterſhip,
nor ſlacke their office ſet:
But feare the Lord and doe his will,
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Alſo the earth and all therein,
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The ſea and all that is therein,
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The ſpirits beneath doe tremble all,
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But we alas for whom all theſe
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Doe not ſo know or love the Lord,
as doth the Oxe or Mule.
A law he gave for vs to know,
what was his holy will:
He would vs good, but we would not
avoid the thing is ill.

Not one of vs that ſeeketh our,
the Lord of life to pleaſe:
Nor doe the thing that might vs ioyne,
to Chriſt and quiet eaſe.
Thus are we all his enemies,
we can it not denie:
And he againe of his good will,
would not that we ſhould die.

Therefore when remedie was none,
to bring vs vnto life:
The Sonne of God our fleſh he tooke,
to end our mortall ſtrife.
And all the Law of God the Lord,
he did it full obey:
And for our ſinnes vpon the Croſſe,
his blood our debts did pay.

And that we ſhould not yet forget,
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A ſigne he left our eyes to tell,
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In bread and wine here viſible,
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and was cut downe with ſithe:
And threſhed out with many ſtripes,
out from his huske to drive.
And as the mill with violence,
did teare it out ſo ſmall
And made it like to earthly duſt,
not ſparing it at all.

And as the oven with fire hot,
did cloſe it vp in heate:
And all this done that I have ſaid,
that it ſhould be our meate.
So was the Lord in his ripe age,
cut downe by cruell leath:
His ſoule he gave to tormens great,
and yeelded vp his breath.

Becauſe that he to vs might be
an everlaſting bread:
With much reproach and troubles great,
on earth his life he led,
And as the grapes in pleaſant time,
are preſſed very ſore:
And pluckèd downe when they be ripe,
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Becauſe the iuice that in them is,
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We might receive and ioyfull be,
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So Chriſt his blood outpreſſed was,
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The iuice whereof doth ſave all thoſe,
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And as the corners by vnity
into one loafe is knit:
So is the Lord and his whole Church,
though he in heaven ſit:
As many grapes make but one Wine,
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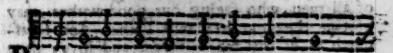
In faith and love in Chriſt above,
and vnto Chriſt alone.

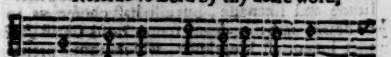
Leading a life without all ſtrife,
in quiet reſt and peace:
From envie and from malice both,
our hearts and tongues to ceaſe.
Which if we doe, then ſhall we ſhew,
that we his choſen be
By faith in him to leade a life,
as alwaies willed he.

And that we may ſo doe indeed,
God ſend vs all his grace.
Then after death we ſhall be ſure,
with him to have a place.

Robert Wiſedome.



Preſerue vs Lord by thy deare word,



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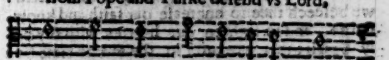
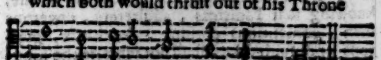


which both would thruſt out of his Throne



our Lord Ieſus Chriſt thy deare Sonne.

Lord Ieſus Chriſt ſhew forth thy might,
that thou art Lord of Lords by right?
Thy poore afflicted flocke defend,
that we may prayſe thee without end.

God holy Ghoſt our conforter,
be our patron, helpe and ſuccour,
Give vs one minde and perfect peace,
all gift of grace in vs increaſe.

Thou living God in perſons three,
thy name be prayſed in vnitie:
In all our need ſo us defend,
that we may prayſe thee world without end.

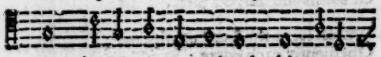
FINIS.

And teach them all thy holy word,
that we many ſing to thee.

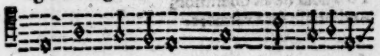
All glory to the Trinitie,
that is of mightes moſt,
The liuing Father, and the Sonne,
and eke the holy Ghoſt,
As it hath beene in all the time,
that hath beene heretofore:
As it is now, and ſo ſhalbe,
henceforth for euermore.

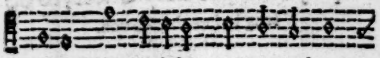
Da pacem Domine. E. G.

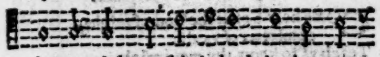
Giue peace in theſe our dayes O Lord,



great dangers are now at hand: thine ene-



mies with one accord, Chriſts name in eue-

ry land ſeeke to deface, roote out and race



thy true right worſhip indeed: be thou our

ſtay, Lord we thee pray, thou helpſt alone

in all neede.

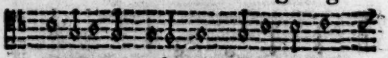
Giue vs that peace which we doe lacke,
Through miſ beliefe and ill life:
Thy word to offer thou doſt not ſlack,
Which we vnkindly gaine ſtriue.
With fire and ſword,
This healthfull word,
Some perſecute and oppreſſe:
Some with the mouth
Confeſſe the truth,
Without ſincere godlineſſe.

Giue peace, and vs thy ſpirit downe ſend,
With griefe and repentance true,
Doe pierce our hearts our liues to amend,
And by faith Chriſt renue:
That feare and dread,
Warre and bloodſhed,
Through thy ſweet mercy and grace,
May from vs ſlide,
That thy trueth may bide,
And ſhine in euery place.

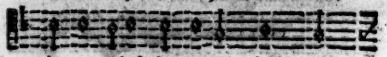
The Lamentation.

Through perfect repentance the ſinner hath a ſure truſt in God: that his ſinnes ſhalbe waſhed away in Chriſts blood.

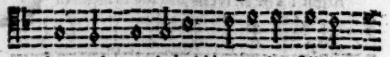
O Lord in thee is all my truſt, giue



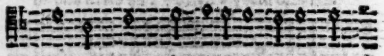
eare vnto my wofull cry: Refuſe me not



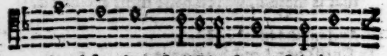
that am vniuſt, but bowing downe thine



beauenly eye, behold how I doe ſtill la-



ment my ſinnes wherein I doe offend: O



Lord for them ſhall I be ſhent, ſith thee

to pleaſe I doe intend.

No, no, not ſo, thy will is bent,
to deale with ſinners in thine ire:
But when in heart they ſhall repent,
Thou grant'ſt with ſpeed their iuſt deſire.
To thee therefore ſtill ſhall I cry,
to waſh away my ſinfull crime:
Thy blood O Lord is not yet dry,
but that it may helpe me in time.

Haſt thee O Lord, haſt thee I ſay,
to powre on mee the gifts of grace:
That when this life ſhall flit away,
in heauen with thee I may haue place.
Where thou doſt raigne eternally,
with God which once did downe thee ſend
Where Angels ſing continually,
to thee be praiſe world without end.

A thankeſgiving after the receiving of the Lords Supper.

Sing this as the 137 Pſalme.

THe Lord be thanked for his gifts,
and mercies euermore:
That he doth ſhew vnto his Saints,
to him be laud therefore.
Our tongues cannot ſo praiſe the Lord,
as he doth right deſerue:
Our hearts cannot of him ſo thinke,
as he doth vs preſerue.

His benefits they be ſo great,
to vs that be but ſinne:
That at our hands for recompence,
their is no hope to winne.
O ſinfull fleſh that thou ſhouldſt haue
ſuch mercies of the Lord:
Thou doſt deſerue more worthily,
of him to be abhord.

Nought elſe but ſinne and wretchedneſſe,
doth reſt within our hearts:
And ſtubbornely againſt the Lord,
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Nor doe the thing that might vs ioyne,
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A ſigne he left our eyes to tell,
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In bread and wine here viſible,
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His mercies great thou maiſt record,
if that his ſpirit thou haſt.

At once the corne did live and grow,
and was cut downe with ſithe:
And threſhed out with many ſtripes,
out from his huske to drive.
And as the mill with violence,
did teare it out ſo ſmall
And made it like to earthly duſt,
not ſparing it at all.

And as the oven with fire hot,
did cloſe it vp in heate:
And all this done that I have ſaid,
that it ſhould be our meate.
So was the Lord in his ripe age,
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His ſoule he gave to tormens great,
and yeelded vp his breath.

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With much reproach and troubles great,
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And as the grapes in pleaſant time,
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And plucked downe when they be ripe,
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as comfortable drinke:
We might receive and ioyfull be,
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The iuice whereof doth ſave all thoſe,
that rightly doe him feare.

And as the corners by vnity
into one loafe is knit:
So is the Lord and his whole Church,
though he in heaven ſit:
As many grapes make but one Wine,
ſo ſhould we be but one,
In faith and love in Chriſt above,
and vnto Chriſt alone.

Leading a life without all ſtrife,
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From enuie and from malice both,
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Which if we doe, then ſhall we ſhew,
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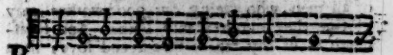
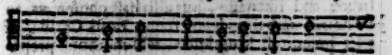


Reſerue vs Lord by thy deare word,



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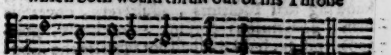
which both would thruſt out of his Throne



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Lord Ieſus Chriſt ſhew forth thy might,
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Thy poore afflicted flocke defend,
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Give vs one minde and perfect peace,
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Thou living God in perſons three,
thy name be prayſed in vnitie:
In all our need ſo us defend,
that we may prayſe thee world without end.

FINIS.

A forme of prayer to be vſed in private houſes euery Morning and Euening

Morning Prayer.

ALmightie God and moſt merciſull Father, we doe not preſent our ſelves here before thy Maieſtie, truſting in our owne merits or worthineſſe, but in thy manifolde mercies, which haſt promiſed to heare our prayers and grant our requeſt, which wee ſhall make to thee in the name of thy beloued Sonne Ieſus Chriſt our Lord, who alſo hath commanded vs to aſſemble our ſelves together in his name, with full aſſurance, that hee will not onely be amongſt vs; but alſo be our mediator and aduocate to thy Maieſtie, that wee may obtaine all thinges which ſhall ſeeme expedient to thy bleſſed will, for our neceſſities. Therefore wee beſeech thee ſweete Father, to turne thy louing countenance towardes vs, and impute not vnto vs our manifold ſinnes and offences, whereby wee moſt iuſtly deſerue thy wrath and ſharpe puniſhment, but rather receiue vs to thy mercie, for Ieſus Chriſts ſake, accepting his death and paſſion as a iuſt recompence for all our offences, in whom onely thou art pleaſed, and through whom thou canſt not be offended with vs. And ſeeing that of thy great mercie wee haue quietly paſſed this night: Graunt (O heauenly Father) that wee may beſtow this day wholly in thy ſeruice, ſo that all our thoughts, wordes, and deedes, may redound to the glorie of thy name and good enſample of all men, who ſeeing our good workes, may glorifie thee our heauenly Father. And foraſmuch as of thy meere fauour and loue, thou haſt not onely created vs to thine owne ſimilitude and likeneſſe, but alſo haſt choſen vs to be heires with thy deare ſonne Ieſus Chriſt, of that immortall kingdome, which thou prepareddſt for vs before the beginning of the world: we beſeech thee to encreaſe our faith and knowledge, and to lighten our hearts with thy holy Spirit, that wee may in the meane time liue in godly converſation and integritie of life, knowing that Idolaters, adulterers, couetous men, contentious perſons, drunkards, gluttons and ſuch like, ſhall not inherite the kingdome of God.

And becauſe thou haſt commanded vs to pray one for another, wee doe not onely make requeſt (O Lord) for our ſelues, and for them that thou haſt alreadie called to the true vnderſtanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderfull workes, that thou art God ouer all, ſo they may be inſtructed by thy holy Spirit, to beleeue in thee, their onely Sauiour and Redeemer, but foraſmuch as they cannot beleeue, except they heare, nor cannot heare but be preaching, and none can preach, except he be ſent: therefore (O Lord) raiſe vp faithfull diſtributers of thy myſteries, who ſetting apart all worldly reſpects; and both in their life and doctrine onely ſeeke thy glory. Continually confound Satan, Antichriſt, with all hirelings, whom thou haſt already caſt off into a reprobate ſence, that they may not by ſects, ſchiſmes, hereſies, and errors, diſquiet thy little flocke. And becauſe, O Lord, wee be fallen into the latter dayes and dangerous times, wherein ignorance hath gotten the vpper hand, and Satan by his Miniſters ſeekes by all meanes to quench the light of thy Goſpell: wee beſeech thee to maintaine thy cauſe againſt thoſe rauening Wolues, and ſtrengthen all thy ſeruants, whom they keepe in priſon and bondage. Let not thy long ſuffering be an occaſion, either to encreaſe their tyranny, or to diſcourage thy children: neither yet let our ſinnes and wickedneſſe, be an hinderance to thy mercyes, but with ſpeede (O Lord) conſider their great miſerie. For thy people Iſrael many times by their ſinne prouoked thine anger, and thou puniſhedſt them by thy iuſt iudgement, yet though their ſinnes were neuer ſo grieuous, if they once returned from their iniquitie, thou receiuedſt them to mercy. Wee therefore moſt wretched ſinners bewaile our manifolde ſinnes, and earneſtly repent vs of our former wickedneſſe, and vngodly behaiour towards thee: and whereas wee cannot of our ſelues purchaſe the pardon, yet woe humble beſeech thee for Ieſus Chriſts ſake, to ſhew thy mercy vpon vs, and receiue vs againe to thy fauour: Graunt we deſire Father theſe our requeſts, and all other things neceſſarie for vs, and thy whole Church, according to thy promiſe in Ieſus Chriſt our Lord. In whoſe name wee beſeech thee, as he hath taught vs, ſaying: *Our Father which art in heauen, &c.*

Euening Prayer.

O Lord God, Father euerlaſting, and full of pittie, wee acknowledge and confeſſe, that wee be not worthie to lift vp our eyes to heauen, much leſſe to preſent our ſelues before thy Maieſtie, with confidence that thou wilt heare our prayers, and graunt our requeſts: if wee conſider our owne deſeruings: for our conſciences doe accuſe vs, and our ſinnes doe witneſſe againſt vs, and wee know that thou art an vpright Iudge, which doeſt not iuſtifie the ſinners and wicked men, but puniſheth the faults of all ſuch, as tranſgreſſe thy commandements: yet moſt merciſull Father, ſince it hath pleaſed thee to commaund vs to call on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when we feele our ſelues, (as it were) ſwallowed vp of death and deſperation, wee vtterly renounce all worldly confidence, and flie to the ſoueraigne bountie as our onely ſtay and refuge: beſeeching thee, not to call to remembrance our manifold

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sinnes and wickednesse, whereby wee continually provoke thy wrath and indignation against vs, neither our negligence and vnkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expresse the sweete comfort of thy Gospell revealed vnto vs, but rather to accept the death and obedience of thy Sonne Iesus Christ, who by offering vp his body in sacrifice once for all hath made a sufficient recompence for all our sinnes. Have mercy therefore vpon vs, O Lord, and forgive vs our offences. Teach vs by thy holy Spirit, that wee may rightly waigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobate and such as thou hast forsaken, cannot praise thee, nor call vpon thy name, but the repenting heart, the sorrowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall ever set forth thy praise and glory.

And albeit wee be but wormes and dust, yet thou art Creator, and wee be the worke of thine hands: yea, thou art our Father, and wee thy Children: thou art our Shepheard, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger (O Lord) neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know at what time soever a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away all his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to travell in, grant O deare Father, that wee may continually watch for the time that our Lord Iesus Christ shall appeare for our deliverance out of this mortall life, and in the meane season, that wee be not overkome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessive or overmuch, after the vnsatiable desires of our flesh, but onely sufficient to content our weake nature, that wee may be the better disposed to live in all godly conversation, to the glory of thy holy Name, and profite of our brethren. So be it.

A godly prayer to be sayd at all times.

HOnour and praise be given to thee, O Lord God Almighty, most deare Father of heaven, for all thy mercies and loving kindenesses shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord to elect and chuse vs to salvation before the beginning of the world: And even like continuall thankes be given to thee, for creating vs after thine owne image, for redeeming vs with the precious blood of thy deare Sonne, when wee were vtterly lost: for sanctifying vs with thy holy Spirit in the revelation and knowledge of thy words: for helping and succouring vs in all our needes and necessities, for saving vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations and persecutions: for sparing vs so long, and giving vs so large a time of repentance. These benefites, O most mercifull Father, like as we acknowledge to have received them of thy onely goodnesse, even so wee beseech thee for thy deare Sonne Iesus Christes sake, graunt vs alwayes thy holy Spirit, whereby wee may continually grow in thankefulnesse towards thee, to be led into all trueth, and comforted in all adversities. O Lord strengthen our faith, kindle it more in ferventnesse and love towards thee, and our neighbours for thy sake: suffer vs not (most deare Father) to receive thy word any more in vaine: but graunt vs alwaies the assistance of thy grace and holy Spirit, that in heart, word and deede, wee may sanctifie and doe worship to thy name, helpe to amplifie and increase thy kingdome, and whatsoever thou sendest, wee may be heardly well content with thy good pleasure and will. Let vs not lacke the thing, O Father, without the which wee cannot serve thee: but blesse thou so all the workes of our hands, that wee may have sufficient, and not be chargeable but rather helpfull vnto others. Be mercifull, O Lord, to our offences, and seeing our debt is great which thou hast forgiven in Iesus Christ, make vs to love thee and our neighbours so much the more: be thou our Father, Captaine, and defender in all temptations: hold thou vs by thy mercifull hand, that wee may be delivered from all inconveniences, and end our lives in the sanctifying and honouring of thy holy name, through Iesus Christ our Lord and onely Saviour.

Let thy mighty hand and out-stretched arme (O Lord) be still our defence, thy mercy and loving kindnesse in Iesus Christ my deare Sonne our salvation, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our faith.

A Confession for all estates and times.

O Eternall God and most mercifull Father, wee confesse and acknowledge here before thy divine Maiestie, that we are miserable sinners, conceived and borne in sinne and iniquitie, so that in vs there is no goodnesse. For the flesh evermore rebelleth against the spirit, whereby we continually transgresse thy holy precepts and commandements: and so purchase to our selves through thy iust judgement, death and damnation. Notwithstanding (O heavenly Father) for as much as wee are displeased with our selves for the sinnes that wee have committed against thee, and doe vnfainedly repent vs of the same, wee most humblie beseech thee for Iesus Christ his sake,

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A forme of prayer to be vſed in priuate houſes euery Morning and Euening

Morning Prayer.

ALmightie God and moſt merciſull Father, we doe not preſent our ſelues here before thy Maieſtie, truſting in our owne merits or worthineſſe, but in thy manifolde mercies, which haſt promiſed to heare our prayers and grant our requeſt, which wee ſhall make to thee in the name of thy beloued Sonne Ieſus Chriſt our Lord, who alſo hath commanded vs to aſſemble out ſelues together in his name, with full aſſurance, that hee will not onely be amongſt vs, but alſo be our mediator and aduocate to thy Maieſtie, that wee may obtaine all thinges which ſhall ſeeme expedient to thy bleſſed will, for our neceſſities. Therefore wee beſeech thee ſweete Father, to turne thy loving countenance towardes vs, and impute not vnto vs our manifold ſinnes and offences, whereby wee moſt iuſtly deſerue thy wrath and ſharpe puniſhment, but rather receiue vs to thy mercie, for Ieſus Chriſts ſake, accepting his death and paſſion as a iuſt recompence for all our offences, in whom onely thou art pleaſed, and through whom thou cauſt not be offended with vs. And ſeeing that of thy great mercie wee haue quietly paſſed this night: Graunt (O heauenly Father) that wee may beſtow this day wholly in thy ſeruice, ſo that all our thoughts, wordes, and deedes, may redound to the glorie of thy name and good enſample of all men, who ſeeing our good workes, may glorifie thee our heauenly Father. And foraſmuch as of thy meere fauour and loue, thou haſt not onely created vs to thine owne ſimilitude and likeneſſe, but alſo haſt choſen vs to be heires with thy deare ſonne Ieſus Chriſt, of that immortall kingdome, which thou prepareſt for vs before the beginning of the world: we beſeech thee to encreaſe our faith and knowledge, and to lighten our heartes with thy holy Spirit, that wee may in the meane time liue in godly converſation and integritie of life, knowing that Idolaters, adulterers, couetous men, contentious perſons, drunkards, gluttons and ſuch like, ſhall not inherite the kingdome of God.

And becauſe thou haſt commanded vs to pray one for another, wee doe not onely make requeſt (O Lord) for our ſelues, and for them that thou haſt alreadie called to the true vnderſtanding of thy heauenly will, but for all people and nations of the world, who as they know by thy wonderfull workes, that thou art God ouer all, ſo they may be inſtructed by thy holy Spirit; to beleeue in thee, their onely Sauiour and Redeemer, but foraſmuch as they cannot beleeue, except they heare, nor cannot heare but be preaching, and none can preach, except he be ſent: therefore (O Lord) raiſe vp faithfull diſtributers of thy myſteries, who ſetting apart all worldly reſpects; and both in their life and doctrine onely ſeeke thy glory. Continually confound Satan, Antichriſt, with all hirelings, whom thou haſt already caſt off into a reprobate ſence, that they may not by ſects, ſchiſmes, hereſies, and errors, diſquiet thy little flocke. And becauſe, O Lord, wee be fallen into the latter dayes and dangerous times, wherein ignorance hath gotten the vpper hand, and Satan by his Miniſters ſeekes by all meanes to quench the light of thy Goſpell: wee beſeech thee to maintaine thy cauſe againſt thoſe rauening Wolues, and ſtrengthen all thy ſeruants, whom they keepe in priſon and bondage. Let not thy long ſuffering be an occaſion, either to encreaſe their tyranny, or to diſcourage thy children: neither yet let our ſinnes and wickedneſſe, be an hinderance to thy mercyes, but with ſpeede (O Lord) conſider their great miſerie. For thy people Iſrael many times by their ſinne prouoked thine anger, and thou puniſhedſt them by thy iuſt iudgement, yet though their ſinnes were neuer ſo grieuous, if they once returned from their iniquitie, thou receiuedſt them to mercy. Wee therefore moſt wretched ſinners bewaile our manifolde ſinnes, and earneſtly repent vs of our former wickedneſſe, and vngodly behaviour towards thee: and whereas wee cannot of our ſelues purchaſe the pardon, yet wee humble beſeech thee for Ieſus Chriſts ſake, to ſhew thy mercy vpon vs, and receiue vs againe to thy fauour: Graunt vs (deare Father) theſe our requeſts, and all other things neceſſarie for vs, and thy whole Church, according to thy promiſe in Ieſus Chriſt our Lord. In whoſe name wee beſeech thee, as he hath taught vs, ſaying: *Our Father which art in heauen, &c.*

Euening Prayer.

O Lord God, Father euerlaſting, and full of pitie, wee acknowledge and confeſſe, that wee be not worthie to lift vp our eyes to heauen, much leſſe to preſent our ſelues before thy Maieſtie, with confidence that thou wilt heare our prayers, and graunt our requeſts: if wee conſider our owne deſeruings: for our conſciences doe accuſe vs, and our ſinnes doe witneſſe againſt vs, and wee know that thou art an vpright Iudge, which doeſt not iuſtifie the ſinners and wicked men, but puniſheth the faults of all ſuch, as tranſgreſſe thy commandements: yet moſt merciſull Father, ſince it hath pleaſed thee to commaund vs to call on thee in all our troubles and aduerſities, promiſing euen then to helpe vs, when we feele our ſelues, (as it were) ſwallowed vp of death and deſperation, wee vtterly renounce all worldly confidence, and flie to the ſoueraigne bountie as our onely ſtay and refuge: beſeeching thee, not to call to remembrance our manifold

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sinnes and wickednesse, whereby wee continually provoke thy wrath and indignation against vs, neither our negligence and vnkindnesse, which have neither worthily esteemed, nor in our lives sufficiently expresse the sweete comfort of thy Gospell revealed vnto vs, but rather to accept the death and obedience of thy Sonne Iesus Christ, who by offering vp his body in sacrifice once for all hath made a sufficient recompence for all our sinnes. Have mercy therefore vpon vs, O Lord, and forgive vs our offences. Teach vs by thy holy Spirit, that wee may rightly waigh them, and earnestly repent for the same. And so much the rather, O Lord, because that the reprobate and such as thou hast forsaken, cannot praise thee, nor call vpon thy name, but the repenting heart, the sorrowfull minde, the conscience oppressed, hungring and thirsting for thy grace, shall ever set forth thy praise and glory.

And albeit wee be but wormes and dust, yet thou art Creator, and wee be the worke of thine hands: yea, thou art our Father, and wee thy Children: thou art our Shepheard, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou hast bought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger (O Lord) neither according to our deserts punish vs, but mercifully chastise vs with a fatherly affection, that all the world may know at what time soever a sinner doth repent him of his sinne from the bottome of his heart, thou wilt put away all his wickednesse out of thy remembrance, as thou hast promised by thy holy Prophet.

Finally, for as much as it hath pleased thee to make the night for man to rest in, as thou hast ordeined him the day to travell in, grant O deare Father, that wee may continually watch for the time that our Lord Iesus Christ shall appeare for our deliverance out of this mortall life, and in the meane season, that wee be not overkome by any fantasies, dreames, or other temptations, may fully set our mindes vpon thee, love thee, feare thee, and rest in thee. Furthermore, that our sleepe be not excessive or overmuch, after the vnsatiable desires of our flesh, but onely sufficient to content our weake nature, that wee may be the better disposed to live in all godly conversation, to the glory of thy holy Name, and profite of our brethren. So be it.

A godly prayer to be sayd at all times.

HOnour and praise be given to thee, O Lord God Almighty, most deare Father of heaven, for all thy mercies and loving kindenesses shewed vnto vs, in that it hath pleased thy gracious goodnesse, freely and of thine owne accord to elect and chuse vs to salvation before the beginning of the world: And even like continuall thankes be given to thee, for creating vs after thine owne image, for redeeming vs with the precious blood of thy deare Sonne, when wee were vtterly lost: for sanctifying vs with thy holy Spirit in the revelation and knowledge of thy words: for helping and succouring vs in all our needes and necessities, for saving vs from all dangers of body and soule, for comforting vs so fatherly in all our tribulations and persecutions: for sparing vs so long, and giving vs so large a time of repentance. These benefites, O most mercifull Father, like as we acknowledge to have received them of thy onely goodnesse, even so wee beseech thee for thy deare Sonne Iesus Christes sake, graunt vs alwayes thy holy Spirit, whereby wee may continually grow in thankefulnesse towards thee, to be led into all trueth, and comforted in all adversities. O Lord strengthen our faith, kindle it more in ferventnesse and love towards thee, and our neighbours for thy sake: suffer vs not (most deare Father) to receive thy word any more in vaine: but graunt vs alwaies the assistance of thy grace and holy Spirit, that in heart, word and deede, wee may sanctifie and doe worship to thy name, helpe to amplifie and increase thy kingdome, and whatsoever thou sendest, wee may be heardly well content with thy good pleasure and will. Let vs not lacke the thing, O Father, without the which wee cannot serve thee: but blesse thou so all the workes of our hands, that wee may have sufficient, and not be chargeable but rather helpfull vnto others. Be mercifull, O Lord, to our offences, and seeing our debt is great which thou hast forgiven in Iesus Christ, make vs to love thee and our neighbours so much the more: be thou our Father, Captaine, and defender in all temptations: hold thou vs by thy mercifull hand, that wee may be delivered from all inconveniences, and end our lives in the sanctifying and honouring of thy holy name, through Iesus Christ our Lord and onely Saviour.

Let thy mighty hand and out-stretched arme (O Lord) be still our defence, thy mercy and loving kindnesse in Iesus Christ my deare Sonne our salvation, thy true and holy word our instruction, thy grace and holy Spirit our comfort and consolation vnto the end and in the end. So be it.

O Lord increase our faith.

A Confession for all estates and times.

O Eternall God and most mercifull Father, wee confesse and acknowledge here before thy divine Maiestie, that we are miserable sinners, conceived and borne in sinne and iniquitie, so that in vs there is no goodnesse. For the flesh evermore rebelleth against the spirit, whereby we continually transgresse thy holy precepts and commandements: and so purchase to our selves through thy just judgement, death and damnation. Notwithstanding (O heavenly Father) for as much as wee are displeased with our selves for the sinnes that wee have committed against thee, and doe vnfainedly repent vs of the same, wee most humblie beseech thee for Iesus Christ his sake,

to shew thy mercy vpon vs, to forgive vs all our sinnes, and increase thy holy Spirit in vs, that wee acknowledging from the bottome of our heartes, our owne vnrighteousnesse, may from hencefoorth not onely mortifie our sinfull lusts and affections, but also bring foorth such fruites as may be agreable to thy most blessed will, not for the worthinesse thereof, but for the merites of thy dearely beloved Son Iesus Christ our onely Saviour, whom thou hast already given an oblation and offring for our sinnes, and for whose sake wee are certainely perswaded that thou wilt denie vs nothing that wee shall aske in his name, according to thy will. For thy Spirit doth assure our consciences, that thou art our mercifull Father, and so lovest vs thy children through him, that nothing is able to remoove thy heavenly grace and favour from vs. To thee therefore (O Father) with the Sonne, and the holy Ghost, be all honour and glory world without end. Amen.

A prayer to be said before a man begin his worke.

O Lord God most mercifull Father and Saviour, seeing it hath pleased thee to commaund vs to travell, that wee may relieve our neede, wee beseech thee of thy grace so to blesse our labours, that thy blessing may extend vnto vs, without the which wee are not able to continue, and that this great favour may be a witnesse vnto vs of thy bountifulnesse and assistance, so that thereby wee may know the fatherly care that thou hast over vs.

Moreover (O Lord) we beseech thee that thou wouldest strengthe vs with thy holy Spirit, that we may faithfully travell in our estate and vocation, without fraud or deceit, and that wee may endevour our selves to follow thine holy ordinance, rather then to seeke to satisfie our greedy affections or desire to gaine.

And if it please thee (O Lord) to prosper our labour, give vs a minde also to helpe them that neede, according to that abilitie that thou of thy mercie shalt give vs: And knowing that all good things come of thee, graunt that wee may humble our selves to our neighbours, and not by any meanes lift our selves above them which have not received so liberall a portion as of thy mercy thou hast given vnto vs. And if it please thee to try and exercise vs by greater povertie and neede then our flesh would desire, that thou wouldest yet (O Lord) grant vs grace to know that thou wilt nourish vs continually, through thy bountifull liberalitie, that wee be not so tempted, that wee fall into distrust, but that wee may patiently waite till thou fill vs, not onely with corporall graces and benefites, but chiefly with thine heavenly and spirituall treasures, to the intent wee may alwayes have more ample occasion to give thee thankes, and wholly to rest vpon thy mercies. Heare vs O Lord of mercy, through Iesus Christ thy Sonne our Lord, Amen.

A Prayer for the whole estate of Christs Church.

ALmightie God and most mercifull Father, wee humble submit over selves & fall downe before thy maiestie, beseeching thee from the bottome of our heartes, that this seede of thy worde now sowen amongst vs, may take such deep roote, that neither y burning heate of persecution cause it to wither, neither the thorny cares of this life choake it, but that as seede sowne in a good ground, it may bring foorth thirtie, sixtie, and an hundreth folde, as thy heavenly wisedome hath appointed. And because wee have neede continually to crave many things at thy hands, wee humbly beseech thee (O heavenly Father) to graunt vs thy holy Spirit, to direct our petitions, that they may proceede from such a fervent minde, as may be agreeable to thy most holy will, and seeing that our infirmitie is able to doe nothing without thy helpe, and that thou art not ignorant with how many and great temptations wee poore wretches are one every side enclosed and compassed, let thy strength (O Lord) sustaine our weakenesse, that wee being defended with the force of thy grace, may be safely preserved against all assaults of Satan, who goeth about continually like a roaring Lion, seeking to devoure vs. Increase our faith (O mercifull Father) that wee doe not swerve at any time from thy heavenly word, but augment in vs hope and love, with a carefull keeping of all thy commandements, that no hardnesse of heart, no hypocrisie, concupiscence of the eyes, nor entisements of the world doe draw vs away from thy obedience. And seeing wee live now in these most perilous times, let thy fatherly providence defend vs against the violence of our enemies, which seeke all meanes to oppresse thy trueth.

Furthermore, for as much as by thy holy Apostle wee be taught to make our prayers and supplications for all men: Wee pray not onely for our selves here present, but beseech thee also to reduce all such as be yet ignorant from the miserable captivitie of blindnesse and errour, to the pure understanding and knowledge of thy trueth, that we all with one accord and vnite of minde may worship thee our onely God and Saviour. And that all Pastors, Sepheards, and Ministers, to whom thou hast committed the dispensation of thy holy word, and charge of thy chosen people, may both in their life and doctrine be found faithfull, setting onely before their eyes thy glory, and that by them all poore sheepe which wander & goe astray, may be gathered and brought home to thy fold.

Moreover, because the hearts of Rulers are in thy hands, wee beseech thee to direct and governe the hearts of all Kings, Princes, and Magistrates, to whome thou hast committed the sword: Especially (O Lord) according to our bounden duety, wee beseech thee to maintaine and increase the Honourable estate of the Kings Maiestie, and all his most noble Counsellers and Magistrates, with all the spirituall Pastors and Ministers, and

miſters, and all the whole body of this common-weale. Let thy fatherly fauour ſo preſerue them, and thy holy ſpirit ſo gouerne their heartes, that they may in ſuch ſort execute their office, that thy religion may be purely maintained, manners reformed, and ſinne puniſhed, according to the preciſe rule of thy holy word: and for that wee be all members of the myſticall body of Ieſus Chriſt, wee make our requeſts vnto thee (O Heauenly Father) for all ſuch as are afflicted with any kind of croſſe or tribulation: as warre, plague, famine, ſickneſſe, pouertie, impriſonement, perſecution, baniſhment, or any other kind of thy rods, whether it be calamitie of body, or vexation of minde, that it would pleaſe thee to giue them patience and conſtancie, till thou ſend them full deliuerance out of all their troubles. Roote out from hence, O Lord, all rauening Wolues, which to fill their bellies, ſeeke to deſtroy thy flocke. And ſhew thy great mercies vpon thoſe our brethren in other countreys, which are perſecuted, caſt into priſon, and dayly condemned for the teſtimonie, of thy trueth. And although they be vtterly deſtitute of all mans aide, yet let thy ſweete comfort neuer depart from them, but ſo inflame their hearts with thy holy ſpirit, that they may boldly & chearefully abide ſuch triall as thy godly wiſdome ſhall appoint: So that at length as well by their death, as by their life, the kingdom of thy deare Sonne Ieſus Chriſt, may encreaſe and ſhine through all the world. In whoſe name we make our humble petitions vnto thee, as hee hath taught vs.

Our Father, &c.

A prayer againſt the Deuill and his manifold tentations, made by *S. Auguſtine.*

THere wanted a tempter, and thou waſt the cauſe that hee was wanting: there wanted time and place, and thou waſt the cauſe that they wanted. The tempter was preſent, and there wanted neither places nor time, but thou heldeſt mee backe that I ſhould not conſent. The tempter came full of darkneſſe as he is, and thou diddeſt harden mee that I might deſpiſe him. The tempter came armed and ſtrongly, but to the intent hee ſhould not ouercome mee, thou diddeſt reſtraine him and ſtrengthen mee. The tempter came transformed into an Angel of light, and to the intent hee ſhould not deceiue mee, thou didſt rebuke him, and to the intent I ſhould know him, thou didſt enlighten mee: For he is the great red dragon the old ſerpent, called the Deuill and Satan, which hath ſeauen heads and ten hornes, whom thou haſt created to take his pleaſure in this huge and broad ſea, wherein there creepe liuing wights innumerable, and beaſts great and ſmall, that is to ſay, diuers ſorts of fiends which practiſeth nothing elſe day and night, but goeth about ſeeking whom hee may deuoure, exeept thou reſiſt him, O Lord Ieſus. For it is that olde dragon which draweth downe the third part of the ſtarres of heauen with his taile, and caſteth them to the ground, which with his venome poyſoneth the waters of the earth, that as many men as drinke of them, may die, which trampleth vpon gold, as if it were mire, and is of opinion that Iordan ſhall runne into his mouth, and which is made of ſuch a mould that hee feareth no man: And who ſhall ſaue vs from his chaps, O Lord Ieſus? who ſhall plucke vs out of his mouth, ſauing thou O Lord, who haſt broken the head of this great Dragon? Helpe vs Lord, ſpread out thy wings ouer vs O Lord, that we may flee vnder them from the face of this Dragon that purſueth vs: and fence thou vs from his hornes with thy ſhield: For this is his continuall endeauour, this is his onely deſire to deuoure the ſoules that thou haſt created. And therefore wee cry vnto thee O God, deliuer vs from our daily aduerſary, who whether wee ſleepe or wake, whether wee eate or drinke, or whether wee be doing of any thing elſe preſſeth vpon vs by all kinde of meanes, aſſaulting vs day and night with traines and pollicies, and ſhooting his venemous arrowes at vs, ſometimes openly, and ſometimes priuily to ſlay our ſoules. And yet ſuch is our great madneſſe O Lord, that whereas wee ſee the dragon continually in a readineſſe to deuoure vs with open mouth, we neuertheleſſe doe ſleepe, & reioyce in our owne ſloathfulneſſe, as though wee were out of his danger, who deſireth nothing elſe but to deſtroy vs. Our miſchieuous enimie to the intent to kill vs, watcheth continually and neuer ſleepeth, and yet will not wee awake from ſleepe to ſaue our ſelues. Behold hee hath pitched infinite ſnares before our feete, and filled all our wayes with ſundry traps to catch our ſoules. And who can eſcape O Lord Ieſus, ſo many and great dangers? Hee hath laid ſnares for vs in our riches, in our pouerty, in our meate, in our drinke, in our pleaſures, in our ſleepe, and in our waking. Hee hath ſet ſnares for us in our words, and our works and in all our life. But thou, O Lord, deliuer vs from the net of the fowler, and from hard words that wee may giue prayſe to thee, ſaying: Bleſſed be the Lord who hath not giuen vs to be a pray for their teeth: our ſoule is deliuered as a ſparrow out of the fowlers net, the net is broken and we haue eſcaped.

The Confeſſion of the Chriſtian faith.

Beleeve and confeſſe my Lord God, eternall, infinite, unmeaſureable, incomprehenſible, and inuiſible, one in ſubſtance, and three in perſon, Father, Sonne, and holy Ghoſt, who by his almightie power and wiſedome, hath not onely of nothing created heauen and earth, and all things therein conteined, and man after his owne image, that he might in him be glorified, but alſo by his fatherly prouidence gouerneth, maintaineth, and preſerueth the ſame, according to the purpoſe of his will.

I beleeue alſo and confeſſe Ieſus Chriſt the onely Saviour and Meſſias, who being equall with God, made himſelfe of no reputation, but tooke on him the ſhape of a ſeruant, and became man, in all things like vnto vs, except ſinne:

ſinne, to aſſure vs of mercy and forgiueneſſe: for when through our Father *Adams* tranſgreſſion, wee were become children of perdition, there was no meanes to bring vs from the yoake of ſinne and damnation, but onely Ieſus Chriſt our Lord, who giuing vs that by grace, which was by nature his, made vs through faith the children of God, who when that fulneſſe of time was come, was conceiued by the power of the holy Ghoſt, borne of the Virgin *Mary* (according to the fleſh) and preached in earth the Goſpell of Saluation, till at length by tyranny of the Prieſtes, hee was guiltleſly condemned vnder *Pontius Pilate*, the Preſident of Iury, and moſt ſlanderouſly hanged on the Croſſe betweene two theeues, as a notorious treſpaſſer, where taking vpon him the puniſhment of our ſinnes, hee deliuered vs from the curſe of the law.

And for as much as he being onely God, could not feele death, neither being onely man, could ouercome death, hee ioyned both together: And ſuffered his humanitie to be puniſhed with moſt cruell death, feeling in himſelfe the anger and ſeuere iudgement of God, euen as hee had bene in extreame torments of hell, and therefore cryed with a loud voyce, My God, my God, why haſt thou forſaken me? Thus of his mercie: without compulſion, hee offered vp himſelfe as the onely ſacrifice to purge the ſinnes of all the world, ſo that all other ſacrifices for ſinne, are blaſphemous and derogate from the ſufficiencie hereof, which death, albeit it did ſufficiently reconcile vs to God, yet the Scriptures commonly doe attribute our regeneration to his reſurrection. For as by riſing againe from the graue, the third day hee conquered death, euen ſo the victorie of our faith ſtandeth in his reſurrection: and therefore without the one, wee cannot feele the benefites of the other. For as by his death ſinne was taken away, ſo our righteouſneſſe was reſtored by his reſurrection. And becauſe hee would accompliſh all things, and take poſſeſſion for vs in his kingdome, he aſcended into heauen, to enlarge the ſame kingdome, by the aboundant power of his ſpirit, by whom wee are moſt aſſured of his continuall interceſſion towards God the Father for vs.

And although hee be in heauen as touching his corporall preſence, where the Father hath now ſet him at his right hand, committing vnto him the adminiſtration of all things, as well in heauen aboue, as in earth beneath: yet is hee preſent with vs his members, euen to the end of the world, in preſeruing and gouerning vs with his effectuall power and grace; who when all things are fulfilled, which GOD hath ſpoken by the mouth of all his Prophets, ſince the world began, will come in the ſame viſible forme, in the which he aſcended, with an vnſpeakeable Maieſtie, power, and company, to ſeparate the Lambes from the Goates, the elect from the reprobate: So that none, whether hee be aliue then, or dead before, ſhall eſcape his iudgement.

Moreouer, I beleeue and confeſſe the holy Ghoſt, God equall with the Father, and the Sonne, who regenerateth and ſanctifieth vs, ruleth and guideth vs vnto all trueth, perſwading moſt aſſuredly in our conſciences that wee be the children of GOD, brethren to Ieſus Chriſt, and fellow heires with him of life euerlaſting: yet notwithſtanding it is not ſufficient to beleeue that GOD is omnipotent and mercifull, that Chriſt hath made ſatisfaction, or that the holy Ghoſt hath his power and effect, except wee doe apply the ſame benefites to vs which are Gods elect.

I beleeue therefore and confeſſe one holy Church, which as members of Ieſus Chriſt, the onely head thereof, conſent in faith, hope, and charitie, vſing the gifts of God, whether they be temporall or ſpirituall, to the profit and furtherance of the ſame, which Church is not ſeene to mans eye, but onely knowen to God, who of the loſt ſonnes of *Adam*, hath ordained ſome as veſſels of wrath to damnation, and hath choſen others as veſſels of his mercy to be ſaued: the which in due time hee calleth to integritie of life, and godly conuerſation, to make them a glorious Church in himſelf.

I But that Church which is viſible, and ſeene to the eye, hath three tokens and markes whereby it may be knowen. Firſt, the word of GOD conteine in the olde and new Teſtament, which as it is aboue the authoritie of the ſame Church, and onely ſufficient to inſtruct vs in all things concerning ſaluation: ſo it is left for all degrees of men, to reade and vnderſtand. For without this word, neither Church, Counſell, nor decree, can eſtabliſh any point touching ſaluation: The ſecond is, the holy Sacraments, to wit, of Baptiſme, and the Lords Supper, which Sacraments Chriſt hath left vnto vs, as holy ſignes and ſeales of Gods promiſes. For as by Baptiſme once receiued, is ſignified, that wee (as well Infantes as others of age and diſcretion) being ſtrangers from GOD by origin all ſinne, are receiued into his familie and congregation, with full aſſurance, that although this roote of ſinne lye hide in vs, yet to the Elect it ſhall not be imputed: So the Supper declareth that GOD as a moſt prouident Father, doth not onely feede our bodies, but alſo ſpiritually nouriſheth our ſoules with the graces and benefites of Ieſus Chriſt, (which the Scripture calleth eating of his fleſh, and drinking of his blood) neither muſt wee in the adminiſtration of theſe Sacraments, follow mans fantaſie, but as Chriſt himſelfe hath ordained, ſo muſt they be adminiſtred, and by ſuch as by ordinary vocation are thereunto called. Therefore whoſoeuer reſerueth and worſhippeth theſe Sacraments, or contrariwiſe contemneth them in time and place, procureth to himſelfe damnation.

The third marke of this Church, is Eccleſiaſticall Diſcipline, which ſtandeth in admonition and correction of faultes. The finall end whereof is Excommunication, by the conſent of the Church determined, if the offender be obſtinate: And beſides this Eccleſiaſticall Diſcipline, I acknowledge to belong

long to his Church, a politicke Magiſtrate, that miniſtreth to euery man iuſtice, defending the good and puniſhing the euill. To whom wee muſt render honour and obedience in all things which are not contrary to the word of God. And as Moſes, Ezekias, Ioſias, and other good rulers, purged the Church of God from ſuperſtition and idolatrie, ſo the defence of Chriſts Church appertaineth to Chriſtian Magiſtrates, againſt all Idolaters & Heretickes, as Papiſts, Anabaptiſts, with ſuch like limbs of Antichriſt, to root out all doctrine of Deuels and men, as the Maſſe, Purgatorie, *Limbus patrum*, prayers to Saints, and for the dead, free-wil, diſtinction of meates, apparel and dayes, vowes of ſingele life, preſence at Idoll ſeruice, mans merits with ſuch like, which draw vs from the ſocietie of Chriſts Church, wherein ſtandeth onely remiſsion of ſinnes purchaſed by Chriſts blood to all them that beleeue, they be Iewes or Gentiles, and lead vs to vaine confidence in creatures and truſt in our owne imaginations, the puniſhment whereof although God oftentimes deferreth in this life, yet after the generall reſurrection, when our ſoules and bodies ſhall riſe againe to immortalitie, they ſhall be damned to vnquenchable fire, & the we which have forſaken all mans wiſedome, to cleave unto Chriſt, ſhall heare the ioyfull voyce, Come ye bleſſed of my father, inherite the Kingdome prepared for you from the beginning of the world: and ſo ſhall goe triumphing with him in bodie and ſoule to remaine everlaſtingly in glory, where we ſhall ſee God face to face, and ſhall no more neede to inſtruct one another, wee ſhall all know him from the higheſt to the loweſt. To whom with the Sonne and the holy Ghoſt, be all prayſe, honour and glory now and euer. So be it.

FINIS.

A Table for the number of the whole Pſalmes, and alſo in what leafe you may finde every of them.

Pſalme.	A.	Fol.
30	ALl laud and.	15
49	All people hearken.	16
78	Attend my people.	45
82	Amid the preaſe.	49
100	All people that.	59
	B	
81	Be light and glad.	48
119	Bleſſed are they.	71
128	Bleſſed art thou.	81
134	Behold and have.	83
142	Before the Lord.	87
144	Bleſt be the Lord.	88
	D.	
82	Doe not O God.	50
	E.	
127	Except the Lord.	81
	G	
29	Give to the Lord.	14
37	Grudge not to ſee.	19
48	Great is the Lord.	26
54	God ſaue me for.	31
103	Give prayſes unto.	63
107	Give thankes.	66
148	Give laud unto.	99
	H.	
12	Helpe Lord for.	5
13	How long wilt.	5
32	Have mercy on.	30
56	Have mercy Lord.	32
67	Have mercy on vs.	37
73	How ever it be.	42
84	How pleaſant.	50
91	He that within.	55
	I.	
17	Incline thine eares.	2
11	I truſt in God.	5
20	In trouble and.	9
25	I lift my heart.	12
34	I will give laud.	17
39	I ſayd I will.	21
40	I waited long.	22
43	Iudge and revenge.	23
77	I with my voyce.	44
92	It is a thing.	55
100	In God the Lord.	59
101	I mercy will and.	59
109	In ſpechleſſe ſilence.	68
116	I love the Lord.	71
120	In trouble and.	78
121	I lift mine eyes.	78
122	I did in heart.	78
	L.	
6	Lord in thy wrath.	2
16	Lord keepe mee.	6
26	Lord be my iudge.	13
35	Lord pleade my.	18
42	Like as the Hart.	23
68	Let God ariſe.	37
72	Lord give thy.	41
86	Lord bowe thine.	51
88	Lord God of.	72
130	Lord to thee.	81
141	Lord ſaue mee.	86
143	Lord heare me.	87
	M.	
23	My ſhepheard is.	12
45	My heart doth.	14
62	My ſoule to God.	35
71	My Lord my God.	40
123	My ſoule give.	66
104	My ſoule prayſe.	88
146	My ſoule prayſe.	89
	N.	
115	Not vnto vs.	76
124	Now Iſrael.	79
	O.	
3	O Lord how are.	2
4	O God that art.	2
7	O Lord my God.	3
8	O God our Lord.	3
15	O Lord within.	6
17	O Lord give eares.	7
19	O God my ſtrength.	7
21	O Lord how ioyfull.	10
31	O Lord I put.	15
44	Our eares have.	24
51	O Lord conſider.	29
55	O Lord give eare.	31
60	O Lord thou.	34
63	O God my God.	35
64	O Lord unto my.	36
70	O God to mee.	40
79	O Lord the Gentiles.	47

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20	In trouble and.	9
25	I lift my heart.	12
34	I will give laud.	17
39	I sayd I will.	21
40	I waited long.	22
43	Iudge and revenge.	23
77	I with my voyce.	44
92	It is a thing.	55
100	In God the Lord.	59
101	I mercy will and.	59
109	In spechlesse silence.	68
116	I love the Lord.	71
120	In trouble and.	78
121	I lift mine eyes.	78
122	I did in heart.	78
	L.	
6	Lord in thy wrath.	2
16	Lord keepe mee.	6
26	Lord be my iudge.	13
35	Lord pleade my.	18
42	Like as the Hart.	23
68	Let God arise.	37
72	Lord give thy.	41
86	Lord bowe thine.	51
88	Lord God of.	72
130	Lord to thee.	81
141	Lord saue mee.	86
143	Lord heare me.	87
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23	My shepheard is.	12
45	My heart doth.	14
62	My soule to God.	35
71	My Lord my God.	40
123	My soule give.	66
104	My soule prayse.	88
146	My soule prayse.	89
	N.	
115	Not vnto vs.	70
124	Now Israel.	79
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3	O Lord how are.	2
4	O God that art.	2
7	O Lord my God.	3
8	O God our Lord.	3
15	O Lord within.	6
17	O Lord give eares.	7
19	O God my strength.	7
21	O Lord how ioyfull.	10
31	O Lord I put.	15
44	Our eares have.	24
51	O Lord consider.	29
55	O Lord give eare.	31
60	O Lord thou.	34
63	O God my God.	35
64	O Lord unto my.	36
70	O God to mee.	40
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84	O Lord thou.	61
95	O come let vs.	62
98	O sing ye vnto.	63
101	O heare my prayer.	65
108	O God my heart.	67
117	O all ye nations.	71
118	O giue ye thanks.	71
123	O Lord that heauen.	79
129	Oft they haue.	81
131	O Lord I am not.	82
133	O how happy.	82
135	O praise the Lord.	83
138	O Lord thou hast.	85
141	O Lord vpon.	87
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31	Put me not to.	30
106	Praise ye the Lord.	64
136	Praise ye the Lord.	87
147	Praise ye the Lord.	97
	R.	
61	Regard O Lord.	34
132	Remember Dauids.	82
	S.	
69	Send aid and saue.	43
69	Saue me O God.	39
96	Sing ye vnto.	57
125	Such as in God.	77
149	Sing ye vnto.	99
	T.	
1	The man is blest.	1
14	There is no God.	6
19	The heauens and.	9
23	The Lord is onely.	11
24	The earth is all.	12
27	The Lord is both.	13
28	Thou art O Lord.	14
32	The man is blest.	16
36	The wicked with.	19
41	The man is blest.	22
46	The Lord is our.	25
50	The mighty God.	27
50	The God of Gods.	28
53	The foolish man.	31
57	Take pittie for thy.	33
65	Thy praise alone.	36
76	To all that now.	44
80	Thou Heard that.	48
85	Thou hast bene.	51
87	That Citie shall.	52
89	To sing the.	53
90	Thou Lord hast.	54
93	The Lord is.	56
97	The Lord doth.	63
99	The Lord doth raigne.	59
110	The Lord did say.	68
112	The man is blest.	69
125	Those that.	80
138	Thee will I praise.	85
145	Thee will I laud.	88
	V.	
71	Vnto thee God.	44
	W.	
2	Why did the Gentiles.	1
9	With heart and.	3
10	What is the.	4
22	Why dost thou.	30
72	Why art thou.	45
111	With heart I doe.	69
114	When Israel.	76
124	When that the.	80
137	When as we sate.	85
	Y.	
33	Ye righteous in.	16
47	Ye people all with.	25
58	Ye Rulers which.	33
66	Ye men on earth.	36
113	Ye children.	78
150	Yeald vnto God.	95

These ye shall haue before the beginning of the Psalmes.

Wyndsreuter fairetie.
Veniæ exoptatæ.
Te deum laudamus.
The song of the three Children.
Benedictus.
Magnificat mihi anima mea.
Nunc dimittis.
The humble suite of a sinner.
Miserere mei.
The Lamentation, of a Sinner.
The Pater Noster.
The ten Commandements.

These follow after the Psalmes.

Prayse the Lord.
Behold now giue.
Attend my people.
Our father which.
All my beliefe and.
Come holy Spirit.
Giue peace in these.
O Lord in thee is all.
The Lord be thanked.
Preserue vs Lord.
Also certaine godly prayers.

THE BIBLE,

THAT IS,

The holy Scriptures conteined in the Olde and Newe Testament,

TRANSLATED ACCORDING to the Ebrew and Greeke, and conferred with the best translations in divers languages.

With most profitable Annotations upon all the hard places, and other things of great importance.

FEARE YEE NOT STAND STILL, AND behold the salvation of the Lord, which hee will shew to you this day, Exod. 14.13.

But the Lord delivereth him

THE LORD SHALL FIGHT FOR YOU, Therefore hold you your peace. Exod. 14. 14.

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Great are the troubles of the righteous: out of them all. Psalme 34. 19.

THE LORD SHALL FIGHT FOR YOU, Therefore hold you your peace. Exod. 14.14.

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UMI

ſhalt breake his necke: all the firſt borne of thy ſonnes ſhalt thou redeeme, and none ſhall appeare before me * emptie.

* Chap.23.15. eccluſ.35.4.

21 ¶ * Six dayes ſhalt thou worke, and in the ſeventh day thou ſhalt reſt: both in earing time, and in the harveſt thou ſhalt reſt.

f Without offring ſome thing.

22 ¶ * Thou ſhalt alſo obſerve the feaſt of weekes *in the time* of the firſt fruites, of wheate harveſt, and the feaſt of gathering *fruites* in g the end of the yeere.

* Chap.23.12.

* Chap.23.16.

23 ¶ * Thriſe in a yeere ſhall all your men children appeare before the Lord Iehovah God of Iſrael,

g Which was in September, when the ſunne declined, which in the count of politicall things they called the end of the yeere.

24 For I will caſt out the nations before thee, and enlarge thy coaſts, ſo that no man ſhall k deſire thy land, when thou ſhalt come up to appeare before the Lord thy God thriſe in the yeere.

* Deut.16.16.

Chap 23.14.17.

h God promiſeth to defend them and theirs, which obey his commandement.

25 * Thou ſhall not offer the blood of my ſacrifice with leaven, neither ſhal ought of the ſacrifice of the feaſt of Paſſeover be left unto the morning.

* Chap.23.18.

26 The firſt ripe fruites of thy land thou ſhalt bring unto the houſe of the Lord thy God: *yet* ſhalt thou not i ſeeth a kid in his mothers milke.

i Read Chap.23.19. deut.14.21.

* Chap 34.18. deut 9.9.

27 And the Lord ſaid unto Moſes, Write thou theſe words: for after the tenor of * theſe words I haue made a covenant with thee and with Iſrael.

k This miracle was to confirme the authoritie of the law, and ought no more to be followed then other miracles.

28 So he was there with the Lord k fourtie dayes & fourty nights, *and* did neither eare bread nor drinke water, and he wrote in the Tables * the words of the covenant, *even* the Ten ‖ commandements.

* Deut.4.23.

‖ *Or, words.*

29 ¶ So when Moſes came downe from mount Sinai, the two Tables of the Teſtimonie *vvere* in Moſes hand, as hee deſcended from the mount: (now Moſes wiſt not that the skinne of his face ſhone bright, after that *God* had talked with him.)

l Read, 2.Cor.3.7.

30 And Aaron and all the children of Iſrael looked upon Moſes, and behold, the skin of his face ſhone bright, and they were l afraid to come neere him.

31 But Moſes called them: and Aaron and all the chiefe of the congregation returned unto him: and Moſes talked with them.

32 And afterward all the children of Iſrael came neere, and he charged them with all that the Lord had ſaid unto him in mount Sinai.

33 So Moſes made an end of communing with them, * and had put a covering upon his face.

* 1.Cor.3.13.

34 But, when Moſes came m before the Lord to ſpeake with him, he tooke off the covering untill he came out: then he came out, and ſpake unto the children of Iſrael that which he was commanded.

m Which was in the Tabernacle of the congregation.

35 And the children of Iſrael ſaw the face of Moſes, how the skin of Moſes face ſhone bright: therefore Moſes put the covering upon his face, untill he went to ſpeake with GOD.

CHAP. XXXV.

2 The Sabbath. 5 The free gifts are required. 21 The readineſſe of the people to offer. 30 Bezaleel and Aholiab are praiſed of Moſes.

THeo Moſes aſſembled all the Congregation of the children of Iſrael, and ſaid unto them, Theſe are the wordes which the Lord hath commanded, that ye ſhould doe them:

* Chap.20.9.

2 * Sixe dayes thou ſhalt worke, but the ſeventh day ſhalbe unto you the holy a Sabbath of reſt unto the Lord: whoſoever doth *any* worke therein, ſhall die.

a Wherein ye ſhall reſt from all bodily worke.

3 Ye ſhall kindle no fire throughout all your habitations upon the Sabbath day.

4 ¶ Againe, Moſes ſpake unto all the Congregation of the children of Iſrael, ſaying, This is the thing, which the Lord commandeth, ſaying,

5 Take from among you an offring unto the Lord: whoſoever is of a * willing heart, let him bring this offring to the Lord, *namely* golde, and ſilver and braſſe:

* Chap.25.2.

6 Alſo blew ſilke, and purple, and skarlet, and fine linnen, and goats *haire*,

7 And rams skins died red, and badgers skins with Shittim wood:

8 Alſo oyle for light, and ſpices for the anointing oyle, and for the ſweete incenſe,

9 And onyx ſtones, and ſtones to be ſet in the Ephod, and in the breſt plate.

10 And all the wiſe b hearted among you, ſhall come and make all that the Lord hath commanded:

b Read Chap.28.3.

11 *That is*, the * Tabernacle, the pavillion thereof, & his covering, and his taches, and his boards, his barres, his pillars, and his ſockets,

* Chap.26.31.

12 The Arke, and the barres thereof: the Mercie-ſeate, and the vaile that c covereth *it*.

13 The Table, and the barres of it, and all the inſtruments thereof, and the ſhewbread:

c Which hanged before the Mercyſeate that it could not be ſeene.

14 Alſo the Candleſticke of light and his inſtruments, and his lampes with the oyle for the light:

15 * Likewiſe the Altar of perfume and his barres, and the anointing oyle, and the ſweete incenſe, and the vaile of the doore at the entring in of the Tabernacle,

* Chap.30.1.

16 The * Altar of burnt offering with his braſen grate, his barres and all his inſtruments, the laver and his foote,

* Chap.27.1.

17 The hangings of the court, his pillars & his ſockets, and the vaile of the gate of the court,

18 The pinnes of the Tabernacle, and the pinnes of the court with their cordes,

19 The d miniſtring garments to miniſter in the holy place, *and* the holy garments of Aaron the Prieſt, and the garments of his ſonnes, that they may miniſter in the Prieſts office.

d Such as appertaine to the ſervice of the Tabernacle.

20 ¶ Then all the Congregation of the children of Iſrael departed from the preſence of Moſes.

21 And every one, whoſe heart † encouraged him, & every one, whoſe ſpirit made him willing, came *and* brought an offring to the Lord, for the worke of the Tabernacle of the Congregation, and for all his uſes, and for the holy garments.

† *Ebr. lifted him vp.*

22 Both men and women, as many as were free hearted, came *and* brought ‖ taches and earerings, and rings, and bracelets, all *vvere* iewels of gold: and every one that offered an offring of gold unto the Lord:

‖ *Or, hookes.*

23 Every man alſo, which had blew ſilke, and purple, and skarlet, and fine linnen and goats *haire*, and rammes skinnes died red, and badgers skins, brought *them*.

24 All that offered an oblation of ſilver and of braſſe, brought the offring unto the Lord: and every one, that † had Shittim wood for any maner worke of the miniſtration, brought *it*.

† *Ebr. with whom was found.*

25 And all the women that were e wiſe hearted, did ſpin with their hands, & brought the ſpun worke, *even* the blewe ſilke, and the purple, the skarler, and fine linnen,

e Which were witty and expert.

26 Like-

26 Likewiſe all the women, [f] whoſe hearts were mooved with knowledge, ſpun goats *haire*.

27 And the rulers brought onyx ſtones, and ſtones to be ſet in the Ephod, & in the breſt plate:

28 Alſo ſpice, and oyle for light, and for the * anointing oyle, and for the ſweete perfume.

29 Every man and woman of the children of Iſrael, whoſe heartes mooved them willingly to bring for all the worke which the Lord had commanded them to make [g] by the hand of Moſes, brought a free offring unto the Lord.

30 ¶ Then Moſes ſayde unto the children of Iſrael, Beholde, * the Lord hath called by name Bezaleel the ſonne of Vri, the ſonne of Hur of the tribe of Iudah,

31 And hath filled him ‖ with an excellent ſpirit of wiſedome, of underſtanding, and of knowledge, and in all maner worke.

32 To finde out curious workes, to worke in gold, and in ſilver, and in braſſe,

33 And in graving ſtones to ſet them, and in carving of wood, *even* to make any manner of fine worke.

34 And he hath put in his heart that he may teach *other*: both hee, and Aholiab the ſonne of Ahiſamach of the tribe of Dan:

35 Them hath hee filled with wiſedome of heart to worke all manner [h] of cunning * and broidred, and needle worke: in blewe ſilke, and in purple, in ſkarlet, and in fine linnen and weaving, *even* to doe all maner of worke and ſubtill inventions.

f That is, which were good ſpinners.

Chap. 30.23.

g Vſing Moſes as a miniſter thereof.

* Chap. 31.2.

‖ *Or, with the ſpirit of God.*

h Pertaining to graving, or caruing, or ſuch like.

* Chap. 26.1.

CHAP. XXXVI.

5 The great reuenues of the people. 8 The curtaines made, 19 The coueringes. 20 The boards. 31 The barres, 35 and the vaile.

THen wrought Bezaleel, and Aholiab, and all † kunning men, to whom the Lord gaue wiſdome, and vnderſtanding, to know how to worke all maner work for the ſervice of the [a] Sanctuary, according to all that the Lord had commanded.

2 For Moſes had called Bezaleel, and Aholiab, and all the wiſe hearted men, in whoſe hearts the Lord had given wiſedome, *even* as many as their hearts encouraged to come unto that worke to worke it.

3 And they received of Moſes all the offring which the children of Iſrael had brought for the worke of the ſervice of the Sanctuary, to make it: alſo [b] they brought ſtill unto him free gifts every morning.

4 So all the wiſemen, that wrought all the holie worke, came every man from his worke which they wrought,

5 And ſpake to Moſes, ſaying, The people bring too [c] much, *and* more then enough for the uſe of the worke, which the Lord hath commanded to be made.

6 Then Moſes gaue a commandement, and they cauſed it to be proclaymed throughout the hoſte, ſaying, Let neither man nor woman prepare any more worke for the oblations of the Sanctuarie. So the people were ſtayed from offring.

7 For the ſtuffe they had, was ſufficient for all the worke to make it, and too much.

8 * All the cunning men therefore among the workemen, made *for* the Tabernacle ten curtaines of fine twined linnen, and of blewe ſilke, and purple, and ſkarlet: [d] Cherubims of broidred worke made they *vpon* them,

† *Ebr. wiſe in heart.*

a By the Sanctuary he meaneth all the Tabernacle.

b Meaning, the Iſraelites.

c A rare example and notable to ſee the people ſo ready to ſerve God with their goods.

* Chap. 26.3.4.

d Which were little Pictures with wings in the forme of children.

9 The length of one curtaine *vvas* twenty and eight cubits, and the breadth of one curtaine foure cubites: *and* the curtaines were all of one ſize.

10 And hee coupled fiue curtaines together, and other fiue coupled he together.

11 And hee made ſtrings of blewe ſilke by the edge of one curtaine, in the ſelvedge of the coupling: likewiſe hee made on the ſide of the *other* curtaine in the ſelvedge in the ſecond coupling.

12 * Fifty ſtrings made he in the one curtaine, and fifty ſtrings made he in the edge of the *other* curtaine, which was in the ſecond coupling: the ſtrings were ſet one againſt another.

13 After, he made fiftie ‖ taches of golde, and coupled the curtaines one to another with the taches: *ſo* was it one Tabernacle.

14 ¶ Alſo hee made curtaines of goates *haire* for the ‖ covering upon the Tabernacle: he made them *to the number* of eleven curtaines.

15 The length of one curtaine *had* thirtie cubites, and the breadth of one curtaine foure cubites: the eleven curtaines *vvere* of one ſize.

16 And hee coupled fiue curtaines by themſelves, and ſixe curtaines by themſelves.

17 Alſo hee made fiftie ſtrings upon the edge of *one* curtaine in the ſelvedge in the coupling, and fiftie ſtrings made he upon the edge of the *other* curtaine in the ſecond coupling.

18 He made alſo fiftie taches of braſſe to couple the covering that it might be one.

19 And hee made a [e] covering upon the pauilion of rammes ſkinnes died red, and a covering of badgers ſkinnes above.

20 ¶ Likewiſe he made the boards for the Tabernacle, of Shittim wood to [f] ſtand up.

21 The length of a board *vvas* ten cubites, and the bredth of one board *vvas* a cubite and an halfe.

22 One board had two tenons, ſet in order as the feete of a ladder, one againſt another: thus made he for all the boardes of the Tabernacle.

23 So hee made twentie boards for the South ſide of the Tabernacle, even full South.

24 And fourtie ſockets of ſilver made hee under the twentie boards, two ſockets under one board for his two tenons, and two ſockets under another board for his two tenons.

25 Alſo for the other ſide of the Tabernacle toward the North, he made twentie boards.

26 And their fourty ſockets of ſilver, two ſockets under one board, and two ſockets under another board.

27 Likewiſe toward [g] the Weſtſide of the Tabernacle he made ſixe boardes.

28 And two boardes made hee in the corners of the Tabernacle for either ſide,

29 And they were * ioyned beneath, and likewiſe were made ſure aboue with a ring: this hee did to both in both corners.

30 So there were eight boards, and their ſixteen ſockets of ſilver, vnder every board two ſockets.

31 ¶ After he made * barres of Shittim wood, fiue for the boards in the one ſide of ỹ Tabernacle,

32 And fiue barres for the boards in the other ſide of the Tabernacle, and fiue bars for ỹ boardes of the Tabernacle on the ſide toward the Weſt.

33 And he made the middeſt barre to ſhoote through the boards, from the one end to the other.

34 He overlaid alſo the boards with gold, and made their rings of gold for places for the barres.

‖ *Or, taches.*

‖ *Or, pauilion.*

e Theſe two were about the covering of goats haire.

f And to beare up the curtaines of the Tabernacle.

g Or, toward the Sea, which was the Sea called Mediterraneum Weſtward from Ieruſalem.

* Chap. 26.24.

* Chap. 25.28 and 30.4.5.

and covered the barres with golde.

h Which was betweene the Sanctuarie and the Holieſt of all.

35 ¶ Moreover he made a h vaile of blew ſilke and purple, and of ſkarlet, and of fine twined linē: with Cherubims of broy dered worke made he it:

36 And made thereunto foure pillars of Shittim & overlayed them with gold: whoſe ‖ hookes were *alſo* of gold, and hee caſt for them foure ſockets of ſilver.

‖ Or, heades.

i Which was betweene the court and the Sanctuary.

37 And he made an i hanging for the Tabernacle doore, of blew ſilke, and purple, and ſkarlet, and fine twined linnen, *and* needle worke.

‖ Or, graven borders.

38 And the fiue pillars of it with their hookes, and overlaide their chapiters, and their ‖ filets with golde, but their fiue ſockets *vvere* of braſſe.

CHAP. XXXVII.

1 *The Arke.* 6 *The Merciſeate.* 10 *The Table.* 17 *The Candleſticke.* 25 *The altar of incenſe.*

* Chap.25.10

A Fter this, Bezaleel made the * Arke of Shittim wood, two cubites and an halfe long, and a cubite and an halfe broade, and a cubite and an halfe high:

a Like battlements.

2 And overlayed it with fine golde within and without, and made a a crowne of gold to it round about.

3 And caſt for it foure rings of golde for the foure corners of it: that is, two rings for the one ſide of it, and two rings for the other ſide thereof.

4 Alſo he made barres of Shittim wood, and covered them with golde,

* Chap.25.17.

5 And put the barres in the rings by the ſides of the Arke, to beare the Arke.

6 ¶ And he made the * Merciſeate of pure gold: two cubites and an halfe *vvas* the length thereof, and one cubite and an halfe the breadth thereof.

7 And he made two Cherubims of gold, upon the two ends of the Merciſeate: *even* of worke beaten with the hammer made he them.

b Of the ſelfe ſame matter that the Merciſeate was.

8 One Cherub on the one ende, and another Cherub on the other ende: b of the Merciſeate made he the Cherubims, at the two ends thereof.

9 And the Cherubims ſpread out their wings on high, & covered ẏ Merciſeate with their wings and their faces *vvere* one towards another: toward the Merciſeate were the faces of the Cherubims.

10 ¶ Alſo he made the Table of Shittim wood: two cubites *vvas* the length thereof, and a cubite the breadth thereof, and a cubite and an halfe the height of it.

‖ Or, ſ. ure fingers.

11 And he overlaid it with fine golde, and made thereto a crowne of gold round about,

12 Alſo he made thereto a border of an ‖ hand breadth round about, and made upon the border a crowne of gold round about.

13 And he caſt for it foure rings of gold, and put the rings in the foure corners that *vvere* in the foure feete thereof.

14 Againſt the border were the rings, as places for the barres to beare the Table.

15 And he made the barres of Shittim wood, and covered them with gold to beare the Table.

* Chap.25.29.

16 * Alſo he made the inſtruments for the Table of pure gold: diſhes for it, and *incenſe* cups for it, and goblets for it, and coverings for it, wherewith it ſhould be covered.

17 ¶ Likewiſe he made the Candleſticke of pure gold: of worke beaten out with the hammer made he the Candleſticke: *and* his ſhaft, and his branche, his bolles, his knops, and his floures were of one piece.

18 And ſixe branches came out of the ſides thereof: three branches of the Candleſticke out of the one ſide of it, and three branches of the Candleſticke out of the other ſide of it.

19 In one branch three bolles made like almonds, a knop and a floure: and in another branch three bolles made like almonds, a knop and a floure: *and* ſo throughout the ſixe branches that proceeded out of the Candleſticke.

20 And upon the Candleſticke *vvere* foure bolles after the faſhion of almonds, the knoppes thereof and the floures thereof.

21 That is, under every two branches a knop *made* thereof, and a knop under the ſecond branch thereof, and a knop under the third branch thereof, according to the ſix branches comming out of it.

* Chap.25.31.

22 Their knops and their branches were of the ſame: it was all one * beaten worke of pure gold.

23 And he made for it ſeaven lampes with the ſnuffers, and ſnufdiſhes thereof of pure gold.

c Reade Chap.25. 39.

24 Of a c talent of pure gold made he it with all the inſtruments thereof.

* Chap.30.1.2.3.4.

25 ¶ Furthermore he made the * perfume altar of Shittim wood: the length of it *vvas* a cubite, & the breadth of it a cubite (it was ſquare) and two cubites high, *and* ẏ hornes thereof were of ẏ ſame.

26 And he covered it with pure gold, both the top and the ſides thereof round about, and the hornes of it, and made unto it a crowne of golde round about.

27 And he made two rings of gold for it, under the crowne thereof in the two coners of the two ſides thereof, to put barres in for to beare it therewith.

* Chap.30.33.37.

28 Alſo he made the barres of Shittim wood, and overlayed them with golde.

29 And he made the holy * anoynting oyle, and the ſweet pure incenſe after the apothicaries art.

CHAP. XXXVIII.

6 *The altar of burnt offerings.* 8 *The braſen Laver.* 9 *The Court.* 24 *The ſumme of that the people offred.*

* Chap 27.1.

ALſo he made the altar of the burnt offring * of Shittim woode: fiue cubites *vvas* the length thereof, and fiue cubites the breadth thereof; *it vvas* ſquare and three cubites high.

2 And he made unto it hornes in the foure corners thereof: the hornes thereof were of the ſame, and he overlayed it with braſſe.

‖ Or, fire panes.

* Chap.27.3.

3 Alſo he made all the inſtruments of the altar: the ‖ aſhpans, and the beſoms and the baſins, the fleſhhookes, and the * cenſers: all the inſtruments thereof made he of braſſe.

a So that the gridyron or grate was halfe ſo high as the altar, and ſtood within it.

4 Moreover, he made a braſen grate wrought like a net to the Altar, under the compaſſe of it beneath in the a middes of it.

5 And caſt foure rings of braſſe for the foure endes of the grate to put barres in.

6 And he made the barres of Shittim wood, and covered them with braſſe.

* Chap.27.8.

7 The which barres he put into the rings on the ſides of the altar to beare it withall, and made it * hollow *vvithin* the boardes.

b R. Kimbi ſaith that the women brought their looking glaſſes which were of braſſe or fine metall, and offered them freely unto the uſe of the Tabernacle: which was a bright thing and of great maieſtie.

8 ¶ Alſo he made the laver of braſſe, and the foote of it of braſſe of the b glaſſes of the women that did aſſembled and came together at the doore of the Tabernacle of the Congregation.

9 ¶ Finally, he made the court on the South ſide full South: the hangings of the court *vvere* of fine twined linnen, having an hundreth cubites.

10 Their

10 Their pillars *vvere* twentie, and their brasen sockets twentie: the hookes of the pillars, and their filets *vvere* of silver.

11 And on the Northside *the hangings vvere* an hundreth cubites: their pillars twentie, & their sockes of brasse twentie, the hookes of the pillars and the filets of silver.

12 On the westside also *vvere* hangings of fiftie cubites, their ten pillars with their ten sockes: the hookes of the pillars, and their filets of silver.

13 And toward the Eastside, full East *vvere hangings* of fiftie cubites.

14 The hangings of the one side *vvere* fifteene cubites, their three pillars, and their three sockets:

15 * And of the other side of the court gate on both sides *vvere* hangings of fifteene cubites *vvith* their three pillars and their three sockets.

16 All the hangings of the court round about *vvere* of fine twined linnen.

17 But the sockets of the pillars *vvere* of brasse: the hookes of the pillars and their filets of silver, and the covering of their chapiters of silver: and all the pillars of the court were hoped about with silver.

18 *He made* also the hanging of the gate of the court of needleworke, blewe silke, and purple, and skarlet, and fine twined linnen even twentie cubites long, and five cubites in height and bredth, † like the hangings of the court.

19 And their pillars *vvere* foure with their foure sockets of brasse: their hooks of silver, and the covering of the chapiters, and their filets of silver.

20 But all the * pinnes of the Tabernacle and of the court round about were of brasse.

21 ¶ These are the parts of the Tabernacle, *I meane*, of the Tabernacle of the Testimonie, which was appointed by the commandement of Moses for the office of the [c] Levites, by the hand of Ithamar sonne to Aaron the Priest.

22 So Bazaleel the sonne of Vri, the sonne of Hur of the tribe of Iudah, made all that the Lord commanded Moses.

23 And with him Aholiab sonne of Ahisamach of the tribe of Dan, a [d] cunning workeman, and an embroiderer, & a worker of needle worke in blew silke, & in purple, and in skarlet, and in fine linnen.

24 All the gold that was occupied in all the worke wrought for the holy place (which was the gold of the offering) was nine and twentie talents and seven hundreth and thirtie shekels, according to the shekel of the Sanctuarie.

25 But the silver of them that were numbred in the Congregation, *vvas* an hundreth talents, and a thousand seaven hundreth seventie and fiue shekels, after the shekel of the Sanctuarie.

26 A ‖ portion for a man, *that is*, halfe a shekel after the shekel of the Sanctuary, for all them that were numbred from twentie yeere old and aboue, among sixe hundreth thousand, and three thousand, and fiue hundreth and fiftie men.

27 Moreover there were an hundreth talents of silver, to cast the sockets of the Sanctuary, and the sockets of the vaile: an hundreth sockets of an hundreth talents, a talent for a socket.

28 But he made the hookes for the pillars of a thousand seven hundreth and seventie and fiue *shekels*, and overlaid their chapiters, and made filets about them.

29 Also the brasse of the offering *vvas* seventie [e] talents, and two thousand, and foure hundreth shekels.

30 Whereof he made the sockets to the doore of the Tabernacle of the Congregation, and the brasen altar, and the brasen grate which was for it, with all the instruments of the Altar.

31 And the sockets of the court round about, and the sockets for the court gate, and all the * pins of the Tabernacle, and all the pines of the court round about.

CHAP. XXXIX.

1 *The apparell of Aaron and his sonnes.* 31 *All that the Lord commanded was made, and finished.* 43 *Moses blesseth the people.*

MOreover they made a garments of ministration to minister in the Sanctuarie of blewe silke, and purple, and skarlet: they * made also the holy garments for Aaron, as the Lord had commanded Moses.

2 So he made the Ephod of gold, blew silke, and purple, and skarlet, and fine twined linnen.

3 And they did beate the gold into thinne plates, & cut it into wiers, to worke it in the blew silke and in the purple, and in the skarlet, and in the fine linnen, with broidered worke.

4 For the which they made shoulders to couple together: *for* it was closed by the two edges thereof.

5 And the broidered gard of his Ephod that was upon him, was of the same stuffe, and of like worke: *even* of gold, of blew silke, and purple, and skarlet, and fine twined linnen, as the Lord had commanded Moses.

6 ¶ And they wrought * *two* Onyx stones closed in ouches of golde, and graved, as [b] ingnets are graven, with the names of the children of Israel.

7 And put them on the shoulders of the Ephod, *as* stones for a *remembrance of the children of Israel, as the Lord had commanded Moses.

8 ¶ Also he made the breastplate of broidered worke like the worke of the Ephod: *to vvit*, of gold, blew silke, and purple and skarlet, and fine twined linnen.

9 They made the breastplate double, and it was square an hand breadth long, and an hand breadth broad: *it vvas also* double.

10 And they filled it with foure rowes of stones. The order *vvas this*, a Rubie, a Topaze, and a Carbuncle in the first rowe.

11 And in the second rowe an Emeraud, a Saphir, and a Diamond:

12 Also in the third rowe a [c] Turkeis, an Achate, and an Hamatite:

13 Likewise in the fourth rowe a Chrisolite, an Onyx, and a Iasper: closed and set in ouches of golde.

14 So the stones *vvere* according to the names of the children of Israel, *even* twelve [d] after their names, graven like signets, every one after his name, according to the twelve tribes.

15 After, they made upon the brestplate chains at the ends, of wrethen worke *and* pure gold.

16 They made also two bosses of gold, and two gold rings, and put the two rings in the two corners of the breastplate.

17 And they put ỹ two wrethen chaines of gold in the two rings, in the corners of the breastplate.

18 Also the two *other* endes of the two wreathen

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* Chap 27.14.

† Ebr. over against.

* Chap 29.27.

c That the Levites might haue the charge thereof, and minister in the same, as did Eleazar and Ithamar, Num. 3.4.

d Or, a graver, or carpenter, Chap. 31.4.

‖ Or, halfe a shekel.

e Reade the weight of a talent, Chap. 25.39.

* Chap. 27.19.

a As coverings for the Arke, the Candlestick, the Altars, and such like.

* Chap 31.10, and 35.19.

* Chap. 28.9.

b That is, of very fine and curious workemanship.

* Chap. 28.12.

c Or, a figure, which stone Authors write that it commeth of the urine of the beast called Lynx.

d That is, every tribe had his name written in a stone.

then chaines they faſtened in the two boſſes, and put them on the ſhoulders of the Ephod, upon the forefroot of it.

19 Likewiſe they made two rings of gold, and put them in the two *other* corners of the breſtplate upon the edge of it, which was on the inſide of the Ephod.

20 They made alſo two *other* golden rings, and put them on the two ſides of the Ephod, beneath on the foreſide of it, and over againſt his coupling aboue the broidered gard of the Ephod.

21 Then they faſtened the breſtplate by his rings unto the rings of the Ephod, with a lace of blew ſilke that it might be *faſt* upon the broydered gard of the Ephod, and that the breſtplate ſhould not be looſed from the Ephod, as the Lord had commanded Moſes.

e Which was next under the Ephod.
f Wherebee ſhould put thorow his head.

22 ¶ Moreover, he made the robe of the e Ephod of woven worke, altogether of blewe ilke.

23 And f the hole of the robe *was* in the mids of it, as the collar of an habergeon, with an edge about the collar, that it ſhould not rent.

24 And they made upon the skirt of the robe pomegranates, of blew ſilke and purple, and ſkarlet, and *fine linnen* twined.

* Chap.28.33. 25 They made alſo * bels of pure gold, and put the bels betweene the pomegranates upon the skirts of the robe round about betweene the pomegranates.

26 A bell and a pomegranate, a bell and a pomegranate round about the skirts of the robe to miniſter in, as the Lord had commanded Moſes.

27 ¶ After, they made coates of fine linnen, of woven worke for Aaron and for his ſonnes.

* Chap.28.42. 28 And the miter of fine linnen, and goodly bonnets of fine linnen, and linnen * breeches of fine twined linnen.

29 ¶ And the girdle of fine twined linnen, and of blewe ſilke, and purple, and ſkarlet, *even* of needle worke, as the Lord had commanded Moſes.

* Chap.28.36. 30 ¶ Finally, they made the plate for the holy crowne of fine gold, and wrote upon it a ſuperſcription *like* to the graving of a ſignet, * HOLINES TO THE LORD.

31 And they tied unto it a lace of blewe ſilke to faſten it on high upon the miter, as the Lord had commanded Moſes.

‖ Chap.27.21. 32 ¶ Thus was all the worke of the Tabernacle, *even* of the ‖ Tabernacle of the Congregation finiſhed: and the children of Iſrael did according to all that the Lord had commanded Moſes: ſo did they.

33 ¶ Afterward they brought the Tabernacle unto Moſes, the Tabernacle & all his inſtruments, his taches, his boards, his barres, and his pillars, and his ſockets,

34 And the covering of rammes skinnes, died red, and the covering of badgers skinnes, and the g covering vaile.

g So called becauſe it hanged before the merci-ſeate and covered it from ſight, Chap.35.12.

35 The Arke of the teſtimony, and the barres thereof, and the Mercie-ſeate.

36 The Table with all the inſtruments thereof, and the ſhewbread,

37 The pure Candleſticke, the lamps thereof *even* the Lampes h ſet in order, and all the inſtruments thereof, and the oyle for light:

h Or, which Aaron dreſſed and refreſhed with oyle every morning, Chap.30.7.

38 Alſo the golden Altar and the anoynting oyle, and the ſweete incenſe, and the hanging of the Tabernacle doore,

39 The braſen Altar with his grate of braſſe, his barres and all his inſtruments, the Laver and his foote,

40 The curtains of the court with his pillars, and his ſockets, and the hanging to the court gate, *and* his cordes, and his pinnes, and all the inſtruments of the ſervice of the Tabernacle, *called* the Tabernacle of the Congregation.

41 *Finally*, the miniſtring garments to ſerve in the Sanctuary, *and* the holy garments for Aaron the Prieſt, and his ſonnes garments to miniſter in the Prieſts office.

i Signifying that in Gods matters man may neither adde, nor diminiſh.
k Praiſed God for the peoples diligence, and prayed for them.

42 According to every point that the Lord had i commanded Moſes, ſo the children of Iſrael made all the worke.

43 And Moſes beheld all the worke, and behold they had done it as the Lord had commanded: ſo had they done: and Moſes k bleſſed them.

CHAP XL.

1 *The Tabernacle with the appertinances is reared vp.*
34 *The glory of the Lord appeareth in the cloud covering the Tabernacle.*

THen the Lord ſpake unto Moſes, ſaying,

2 In the a *firſt* day of the firſt moneth in the *very* firſt *of the ſame* moneth ſhalt thou ſet up the Tabernacle, *called* the Tabernacle of the Congregation:

a After that Moſes had been 40 dayes, and 40 nights in the mount, that is from the beginning of Auguſt to the tenth of September, he came downe, and cauſed this worke to be done: which being finiſhed, was ſet up in Abid. which moneth conteineth halfe March and halfe Aprill.

3 And thou ſhalt put therein the Arke of the Teſtimonie, and cover the Arke with the vaile.

4 Alſo thou ſhalt bring in the * Table, and ſet it in order as it doth require: thou ſhalt alſo bring in the Candleſticke, and light his lampes.

* Read Chap.26, 35.

5 And thou ſhalt ſet the incenſe Altar b of gold before the Arke of the Teſtimonie; and put the c hanging at the doore of the Tabernacle.

b That is, the altar of perfume, or to burne incenſe on.
c This hanging or vaile was betweene the Sanctuary and the court.

6 Moreover, thou ſhalt ſet the burnt offring Altar before the doore of the Tabernacle, *called* the Tabernacle of the Congregation.

7 And thou ſhalt ſet the Laver betweene the Tabernacle of the Congregation and the Altar, and put water therein.

8 Then thou ſhalt appoint the court round about, and hang up the hanging at the court gate.

9 After, thou ſhalt take the anoynting oyle, and anoint the Tabernacle, and all that is therein, and hallow it with all the inſtruments thereof that it may be holy.

10 And thou ſhalt anoynt the Altar of the burnt offring, and all his inſtruments, and ſhalt ſanctifie the Altar, that it may bee an altar moſt holy.

11 Alſo thou ſhalt anoynt the Laver, and his foote, and ſhalt ſanctifie it.

12 Then thou ſhalt bring Aaron and his ſonnes unto the doore of the Tabernacle of the Congregation, and waſh them with water.

13 And thou ſhalt put upon Aaron the holy garments, and ſhalt anoynt him, and ſanctifie him, that he may miniſter unto me in the Prieſts office.

14 Thou ſhalt alſo bring his ſonnes and cloathe them with garments.

15 And ſhalt anoynt them as thou diddeſt anoynt their father, that they may miniſter unto mee in the Prieſts office: for their anoynting ſhall bee *a ſigne*, that the Prieſthood d ſhall be everlaſting unto them throughout their generations.

d Till both the Prieſthood and the ceremonies ſhould end, which was at Chriſts comming.

16 So Moſes did according to all that the Lord had commanded him; ſo did he.

17 ¶ * Thus

17 ¶ * Thus was the Tabernacle reared up the first day of the first moneth in e the second yeere.

18 Then Moses reared up the Tabernacle and fastened his sockets, and set up the boards thereof, and put in the barres of it, & reared up his pillars.

19 And hee spread the covering over the Tabernacle, and put the covering of that covering on high above it, as the Lord had commanded Moses.

20 ¶ And he tooke and put the f Testimonie in the Arke, and put the barres in *the rings* of the Arke, & set the Mercieseate on high upō the Arke.

21 He brought also the Arke into the Tabernacle, and hanged up the * covering vaile, and covered the Arke of the Testimonie, as the Lord had commanded Moses.

22 ¶ Furthermore hee put the Table in the Tabernacle of the Congregation in the Northside of the Tabernacle, without the vaile,

23 And set the bread in order before the Lord, as the Lord had commanded Moses.

24 ¶ Also he put the Candlesticke in the Tabernacle of the Congregation, over against the Table toward the Southside of the Tabernacle.

25 And hee ‖ lighted the lampes before the Lord, as the Lord had commanded Moses.

26 ¶ Moreover, hee set the golden Altar in the Tabernacle of the Congregation before the vaile.

27 And burnt sweete incense thereon, as the Lord had commanded Moses.

28 ¶ Also hee hanged up the vaile at the g doore of the Tabernacle.

29 After, he set the burnt offring Altar *without* the doore of the Tabernacle, *called* the Tabernacle of the Congregation, and offred the burnt offring and the sacrifice thereon, as the Lord had commanded Moses.

30 ¶ Likewise he set the Laver betweene the Tabernacle of the Congregation and the Altar, and powred water therein to wash with.

31 So Moses and Aaron and his sonnes washed their hands and their feete thereat.

32 When they went into the Tabernacle of the Congregation, and when they approached to the Altar, they washed, as the Lord hath commanded Moses.

33 Finally, hee reared up the court round about the Tabernacle and the Altar, and hanged up the vaile at the court gate: so Moses finished the worke.

34 ¶ * Then the cloude covered the Tabernacle of the Congregation and the glorie of the Lord filled the Tabernacle.

35 So Moses could not enter into the Tabernacle of the Congregation, because the cloude abode thereon, and the glory of the Lord filled the Tabernacle.

36 Now when the cloude ascended up from the Tabernacle, the children of Israel went forward in all their iourneyes.

37 But if the cloude ascended not, then they iourneyed not till the day that it ascended.

38 For h the cloude of the Lord was upon the Tabernacle by day, and fire was in it by night in the sight of all the house of Israel, throughout all their iourneyes.

e After they came out of Egypt. Num. 7.1

f That is, the Tables of the lawe. Chap. 31. 18 & 34. 29

* Chap. 35. 12.

‖ Or, set up.

g Between the Sanctuary and the court.

* Num. 9. 15. 2. king 8. 10.

h Thus the presence of God preserved and guided them night & day, till they came to the land promised.

THE THIRD BOOKE OF MOSES, CALLED *LEVITICVS.

* Because in this booke is chiefly intreated of the Levites, and of things pertaining to their office.

THE ARGVMENT.

AS God dayly by most singular benefites declared himselfe to be mindfull of his Church: so hee vvould not that they should have any occasion to trust either in themselves, or to depend upon others, either for lacke of temporall things, or ought that belonged to his divine service and Religion. Therefore hee ordeined divers kinds of oblations and sacrifices, to assure them of forgivenes of their offences (if they offered them in true faith and obedience.) Also he appointed their Priests and Levites, their apparell, offices, conversation and portion: he vvved vvhat feastes they should observe and in vvhat times. Moreover, he declareth by these sacrifices and ceremonies that the revvard of sinne is death, and that vvithout the blood of Christ the innocent Lambe, there can be no forgivenes of sinnes. And because they should give no place to their ovvne inventions (vvhich thing God most detested, as appeareth by the terrible example of Nadab and Abihu) he prescribed even to the least things vvhat they should doe, as vvhat beastes they should offer and eate: vvhat diseases vvere contagious and to be avoyded: vvhat order they should take for all maner of filthinesse and pollution to purge it: vvhose company they should flee: vvhat mariages vvere lavvfull: and vvhat politike lavves vvere profitable. Which things declared he promised favour and blessing to them that keepe his lavves, and threatned his curse to them that transgressed them.

CHAP. I.

a Of burnt offrings for particular persons. 3. 10 and 14. The maner to offer burnt offrings as well of bullocks, as of sheepe and birdes.

NOw the a Lord called Moses, and spake unto him out of the Tabernacle of the Congregation, saying,

2 Speake unto the children of Israel, and thou shalt say unto them, If any of you offer a sacrifice unto the Lord, ye shall offer your sacrifice of b cattell, *as* of beeves and of the sheepe.

3 * If his sacrifice *be* a burnt offring of the herde, he shall offer a male without blemish, presenting him of his owne voluntary will at the doore of the c Tabernacle of the Congregation before the Lord.

4 And hee shall put his hand upon the head of the burnt offring, and it shalbe accepted † to *the Lord*, to be his atonement.

5 And d he shall kill the bullocke before the Lord, and the Priestes Aarons sonnes shall offer the blood, and shall sprinkle it round about upon the e altar, that is by the doore of the Tabernacle of the Congregation.

a Hereby Moses declareth that hee taught nothing to the people but that which he received of God.

b So they could offer of none other sort, but of those which were commanded.

* Exod. 29. 10.

c Meaning, within the court of the Tabernacle.

† Ebr. to him.

d The Priest or Levite.

e Of the burnt offering, Exo. 27. 1.

6 Then

6 Then shall he slay the burnt offring, and cut it in pieces:

7 So the sonnes of Aaron the Priest shall put fire upon the altar, and lay the wood in order upon the fire.

8 Then the Priests Aarons sonnes shall lay the parts in order, ȳ head & the ‖ kall upon the wood that is in the fire which is upon the altar.

‖ *Or, the body of the beast, or the fat.*

9 But the inwards thereof and the legges thereof he shall wash in water, and the Priest shall burne all on the altar: *for* it is a burnt offring, an oblation made by fire, for a sweete savour † unto the Lord.

† Or a savour of rest, which pacifieth the anger of the Lord.

10 ¶ And if his sacrifice for the burnt offring *be* of the flocks (*as* of the sheepe, or of the goats) he shall offer a male without blemish.

11 g And he shall kill it on the North side of the altar h before the Lord, and the Priests Aarons sonnes shall sprinkle the blood thereof round about upon the altar.

h Reade verse 5.
h Before the altar of the Lord.

12 And he shall cut it in † pieces; *separating* his head and his ‖ kall, and the Priest shall lay them in order upon the wood that *layeth* in the fire which is on the altar.

† *Ebr. into his pieces.*
‖ *Or, fat.*

13 But he shall wash the inwardes, and the legges with water, and the Priest shall offer the whole and burne it upon the altar: *for* it is a burnt offering, an oblation made by fire for a sweete savour unto the Lord.

14 ¶ And if his sacrifice *be* a burnt offring to the Lord of the foules, then shall he offer his sacrifice of the turtle doves, or of the yong pigeons.

15 And the Priest shall bring it unto the altar, and i wring the necke of it asunder, and burne it on the altar: and the blood thereof shall be ‖ shed upon the side of the altar.

i The Ebrexe word signifieth to pinch off with the naile.
‖ *Or, stringed or pressed.*

16 And he shall plucke out his maw with his feathers, and cast them beside the altar on the k East part in the place of the ashes.

k On the side of the court gate in the pannes which stood with ashes. Exod. 27. 3.

17 And he shall cleaue it with his wings, *but* not diuide it asunder: and the Priest shall burne it upon the altar upon the wood that is in the fire: *for* it is a burnt offring, an oblation made by fire for a sweete savour unto the Lord.

CHAP. II.

1 *The meate offring is after three sortes of fine flowre vnbaken. 4 Of bread baken.*

a Because the burnt offring could not be without the meate offring.

AND when any will offer a a meate offring unto the Lord, his offering shall be of fine flowre, and he shall powre oyle upon it, and put incense thereon,

2 And shall bring it unto Aarons sonnes the Priests, and b he shall take thence his handfull of the flowre, and of the oyle with all the incense, and the Priest shall burne it for a c memoriall upon the altar: *for* it is an offering made by fire for a sweete savour unto the Lord.

b The Priest.
c To signify that God remembreth him that offreth.

3 * But the remnant of the meate offring *shall be* Aaron and his sonnes: *for* it is d most holy of the Lords offring made by fire.

* Ecclu. 7. 31.
d Therefore none could eate of it but the Priest.

4 ¶ If thou bring also a meate offring baken in the oven, *it shall be* an unleavened cake of fine flowre mingled with oyle, or an unleavened wafer anoynted with oyle.

5 ¶ But if thy e meate offring *be* an oblation of the frying pan, it shall be of fine flowre unleavened, mingled with oyle.

e Which is a gift offered to God to pacifie him.

6 And thou shalt part it in pieces, and powre oyle thereon: *for* it is a meate offring.

7 ¶ And if thy meate offring *be* an oblation *made* in the caldron, it shall be made of fine flowre with oyle.

8 After, thou shalt bring the meate offring (that is made of these things) unto the Lord, and shalt present it unto the Priest, and he shall bring it to the altar.

9 And the priest shall take from the meate offring a * memoriall of it, and shall burne it upon the altar: *for* it is an oblation * made by fire for a sweete savour unto the Lord.

* Verse 2.
* Exod. 29. 18.

10 But that which is left of the meate offring, *shall be* Aarons and his sonnes: *for it is* most holy of the offrings of the Lord made by fire.

11 All the meate offrings which ye shall offer unto the Lord, shall be made without leaven: for ye shall neither burne leaven nor hony in any offring of the Lord made by fire.

12 ¶ *In* the oblation of the first fruites ye shall offer f them unto the Lord, but they shall not be burnt g upon the altar for a sweete savour.

f That is, fruites, which were sweete as hony, ye may offer.
g But reserved for the Priests.

13 (All the meate offrings also shalt thou season with * salt, neither shalt thou suffer the salt of the h covenant of thy God to be lacking from thy meate offring, *but* upon all thine oblations thou shalt offer salt.

* Mark 9. 49.
h Which they were bound (as by couenant) to use all sacrifices. Num. 18. 19. 2. Chron. 13. 5. Ezek. 43. 24. or it meaneth a sure and pure covenant.

14 If then thou offer a meate offring of thy first fruites unto the Lord, thou shalt offer for thy meate offering of thy first fruites * eares of corne dried by the fire, and wheate beaten out of ‖ the greene eares.

* Chap. 23. 14.
‖ *Or, full eares: for the word signifieth a fruitefull field. Read 2 Chro. 26. 10. in the note g.*

15 After, thou shalt put oyle upon it, and lay incense thereon: *for* it is a meate offring.

16 And the priest shall burne the memoriall of it, *even* of that, that is beaten, and of the oyle of it with all the incense thereof. *for* it is an offring unto the Lord made by fire.

CHAP. III.

1 *The maner of peace offrings, and beasts for the same.* 17 *The Israelites may not eate fat nor blood.*

a A sacrifice of thankesgiving offered for peace and prosperity, either generally or particularly.

ALso if his oblation be a a peace offring, if he will offer of the drove (whether it be male or female) he shall offer such as is without blemish, before the Lord.

2 And shall put his hand upon the head of his offring, and kill it at the doore of the Tabernacle of the Congregation: and Aarons sonnes the priest shall sprinkle the blood upon the altar round about.

3 So he shall offer b *part* of the peace offering, *as* a sacrifice made by fire unto the Lord, *even* the * fat that covereth the inwardes, and all the fat that is upon the inwardes.

b One part was burnt, another was to the Priests, and the third to him that offered.
* Exod. 29. 22.

4 He shall also take away the two kidneis, and the fat that is on them, and upon ‖ the flanks, and the kall on the liver with the kidneis.

‖ *Or, the which kidneis are neere the flankes.*

5 And Aarons sonnes shall burne it on the altar, with the burnt offering, which is upon the wood, that *is* on the fire: *this is* a sacrifice made by fire for a sweete savour unto the Lord.

c In the peace offring it was indifferent to offer either male or female, but in the burnt offring onely the male: so here can be offered no birdes, but in the burnt offering they might: all there was consumed with fire, and in the peace offering but a part.

6 ¶ Also if his oblation *be* a peace offring unto the Lord out of the flocke, whether it be c male or female, he shall offer it without blemish.

7 If he offer a Lambe for his oblation, then he shall bring it before the Lord,

8 And lay his hand upon the head of his offring, & shall kil it before the Tabernacle of the Congregation, and Aarons sonne shall sprinkle the blood thereof round about upon the altar.

9 After,

9 After, of the peace offerings he shall offer [d] an offring made by fire unto the Lord: he shall take away the fat thereof, and the rump altogether, hard by the backe bone, and the fat that covereth the inwardes, and all the fat that is upon the inwards

10 Also hee shall take away the two kidneis, with the fat that is upon them, and upon the * flanks, and the kall upon the liver with the kidneis.

11 Then the Priest shall burne it upon the altar, *as* the meate of an offring made by fire unto the Lord.

12 ¶ Also if his offring *be* a goate, then shall he offer it before the Lord,

13 And shall put his hand upon the head of it, and kill it before [e] the Tabernacle of the Congregation, and the sonnes of Aaron shall sprinkle the blood thereof upon the altar round about.

14 Then hee shall offer thereof his offering, *even* an offering made by fire unto the Lord, the fat that covereth the inwards, and all the fat that is upon the inwards.

15 Also hee shall take away the two kidneis, and the fat that is upon them, and upon the flanks, and the kall upon the liver with the kidneis.

16 So the Priest shall burne them upon the altar, *as* the meate of an offering made by fire for a sweete savour: * all the fatte *is* the Lords.

17 *This shalbe* a perpetuall ordinance for your generations, thoughout all your dwellings, *so that* ye shall eate neither [f] fat nor * blood.

d The burnt offring was wholy consumed, and of the offring made by fire onely the inwardes, &c. were burn: the shoulder and breast, with the two lawes and the mawe were the Priests, and the rest his that offred.
* *Vers.* 4.

e Meaning, at the northside of the Altar, Chap. 1. 11.

* *Chap.* 7. 25.
f By eating fat, was meant to be carnall and by blood eating, was signified cruelty.
* *Ge.* 9. 4. *chap.* 17. 14.

CHAP. IV.

1 *The offring for sinnes done of ignorance.* 3 *For the Priest, the Congregation, the ruler, and private man.*

MOreover, the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, saying, If † any shall sinne through [a] ignorance, in any of the commandements of the Lord, (which ought not to be done) but shall doe *contrarie* to any of them,

3 If [b] the Priest that is anointed do sinne (according to the sinne of the people) then shall he offer for his sinne which hee hath sinned, a young bullocke without blemish unto the Lord for a sinne offring.

4 And he shall bring the bullocke unto the dore of the Tabernacle of the Congregation before the Lord, and shall put his hand upon the bullockes head, and [c] kill the bullocke before the Lord.

5 And the Priest that is anointed, shall take of the bullockes blood, and bring it into the Tabernacle of the Congregation.

6 Then the Priest shall dippe his finger in the blood, & sprinkle of the blood seven times before the Lord, before the vaile of the [d] Sanctuary.

7 The Priest also shall put *some* of the blood before the Lord, upon the hornes of the altar of sweete incense, which is in the [e] Tabernacle of the Congregation, then shall hee powre * all *the rest* of the blood at the foote of the altar of burnt offering, which is at the doore of the Tabernacle of the Congregation.

8 And he shall take away all the fatte of the bullocke for the sinne offring: *to wit*, the fat that covereth the inwards, and all the fatte that is about the inwardes.

9 He shall take away also the two kidneis, and the fat that is upon them, and upon the flankes, and the kall upon the liver with the kidneis.

10 As it was taken away from the bullocke of the peace offrings, and the Priest shall burne them upon the altar of burnt offering.

† *Ebr.* a soule.
a That is, of negligence or ignorance, specially in the ceremoniall law: for otherwise, the punishment for crime are appointed according to the transgression Num. 15. 22.
b Meaning, the high Priest.

c Hereby confessing that he deserved the same punishment which the beast suffered.

d Which was betweene the Holiest of all and the Sanctuary.
e Which was in the court: meaning by the Tabernacle the Sanctuary: and in the end of this verse it is taken for the court.
* *Chap.* 5. 9.

11 * But the skinne of the bullocke, and all his flesh, with his head, and his legges, and his inwardes, and his dung *shall he beare out.*

12 So he shall carry the whole bullocke out of the * hoste unto a cleane place, where ✠ ashes are powred, and shall burne him on the wood in the fire: where the ashes are cast out, shall he be burnt.

13 ¶ And if the [f] whole Congregation of Israel shall sinne through ignorance, and the thing be * hid from the eyes of the multitude, and have done *against* any of the commandements of the Lord which should not be done, and have offended.

14 When the sinne which they have committed shalbe knowen, then the Congregation shall offer a yong bullocke for the sinne, and bring him before the Tabernacle of the Congregation.

15 And the [g] Elders of the Congregation shall put their handes upon the head of the bullocke before the Lord, and ‖ hee shall kill the bullocke before the Lord.

16 Then the Priest that is anoynted, shall bring of the bullocks blood into the Tabernacle of the Congregation,

17 And the Priest shall dippe his finger in the blood, and sprinkle it seven times before the Lord, *even* before the vaile.

18 Also he shall put *some* of the blood upon the hornes of the altar, which is before the Lord, that is in the Tabernacle of the Congregation: then shall he powre all the *rest* of the blood at the foot of the altar of burnt offring, which is at the doore of the Tabernacle of the Congregation,

19 And he shall take all his fat from him, and ‖ burnt it upon the altar.

20 And *the Priest* shall doe with his bullocke, as he did with the bullocke for *his* sinne: so shall he doe with this: so the Priest shall make an atonement for them, and it shalbe forgiven them.

21 For he shall carry the bullocke without the hoste, and burne him as hee burned the first bullocke: *for* it is an offering for the sinne of the Congregation.

22 ¶ When a ruler shall sinne, and doe through ignorance *against* any of the commandements of the Lord his God, which should not be done, and shall offend,

23 If one shew unto him his sinne, which hee hath committed, then shall he bring for his offring an ‖ hee goate without blemish,

24 And shall lay his hand upon the head of the hee goate, and kill it in [h] the place where he should kill the burnt offering before the Lord: *for* it is a sinne offring.

25 Then the Priest shall take of the blood of the sinne offering with his finger, and put it upon the hornes of the burnt offering altar, and shall powre *the rest* of his blood at the foote of the burnt offering altar,

26 And shall burne all his fat upon the altar, as the fat of the peace offring: so the Priest shall make [i] an atonement for him, concerning his sinne, and it shalbe forgiven him.

27 ¶ Likewise if any of the ‖ people of the land shall sinne through ignorance in doing *against* any of the commandements of the Lord, which should not be done, and shall offend.

28 If one shewe him his sinne which he hath committed,

* *Exod.* 29. 14. *num.* 19. 5.

f The multitude excuseth not the sinne but if all have sinned, they must all be punished.
* *Chap.* 5. 2. 3 4.

g For all the people could not lay on their hands: therefore it was sufficient that the Ancients of the people did it in the name of all the Congregation.
‖ *Or, the first.*

‖ *Or, make a pere fume with it.*

‖ *Or, the male goate of the side.*
h That is, the Priest shall kill it, for it was not lawfull for any out of that office to kill the beast.

i Wherein he represented Iesus Christ.
‖ *Or, private person.*

committed, then he ſhall bring for his offering ‖ a ſhe goate without blemiſh for his ſinne which he hath committed.

29 k And he ſhall lay his hand upon the head of the ſinne offring, and ſlay the ſinne offering in the place of burnt offring.

30 Then the Prieſt ſhall take of the blood thereof with his finger, and put it upon the hornes of the burnt offring altar, and powre all *the reſt* of the blood thereof at the foote of the altar,

31 And ſhall take away all his fat, as the fat of the peace offrings is taken away, and the Prieſt ſhall burne it upon the altar for a * ſweete ſavour unto the Lord, and the Prieſt ſhall make an atonement for him, and it ſhall be forgiven him.

32 And if he bring a lambe for his ſinne offring, he ſhall bring a female without blemiſh.

33 And ſhall lay his l hand upon the head of the ſinne offring, and he ſhall ſlay it for a ſinne offring in the place where he ſhoulde kill the burnt offring.

34 Then the Prieſt ſhall take of the blood of the ſinne offring with his finger, and put it upon the hornes of the burnt offring altar, and ſhall powre all *the reſt* of the blood thereof at the foote of the altar.

35 And he ſhall take away all the fat thereof, as the fat of the lambe of the peace offrings is taken away: then the Prieſt ſhall burne it upon the altar m with the oblations of the Lord made by fire, and the Prieſt ſhall make an atonement for him concerning his ſinne that he hath committed, and it ſhalbe forgiven him.

CHAP. V.

1 *Of him that teſtifieth the trueth.* 4 *Of him that ſweareth raſhly.* 15 *Of him that by ignorance withdraweth any thing dedicate to the Lord.*

A Lſo if † any have ſinned, *that is*, ‖ if he have heard the voyce of an oathe, and hee can be a witneſſe, whether he hath ſeene or a knowen of it, if he doe not vtter it, he ſhall beare his iniquity:

2 Either if one touch any vncleane thing, whether it be a carion of an vncleane beaſt, or a carion of vncleane cattell, or a carion of vncleane creeping things, and is not ware of it, yet hee is vncleane, and hath offended:

3 Either if he touch any vncleanneſſe of man (whatſoever vncleanneſſe it be, that he is defiled with) and is not ware of it, and after commeth to the knowledge of it, he hath ſinned:

4 Either if any b ſweare and pronounce with his lippes to doe evill, or to doe good (whatſoever it be that a man ſhall pronounce with an othe) and it be hid from him, and after knoweth that he hath offended in one of theſe *points*,

5 When he hath ſinned in any of theſe c things, then he ſhall confeſſe that he hath ſinned therein.

6 Therefore ſhall he bring his treſpas offring unto the Lord for his ſinne which he hath committed, *even* a female from the flocke, *be it* a lambe or a ſhe goate for a ſinne offring, and the Prieſt ſhall make an atonement for him concerning his ſinne.

7 But † if he be not able to bring a ſheep, he ſhall bring for his treſpaſſe which he hath committed, two turtle doves, or two young pigeons unto the Lord, one for a ſinne offring, and the other for a burnt offring.

8 So he ſhall bring them unto the prieſt, who ſhall offer the ſinne offring firſt, and * wring the necke of it aſunder, but not plucke it cleane off.

9 After hee ſhall ſprinkle of the blood of the ſinne offring upon the ſide of the altar, and the reſt of the blood ſhall be ‖ ſhed at the foote of the altar: *for* it is a ſinne offring.

10 Alſo he ſhall offer the ſecond for a burnt offring ‖ as the maner is: ſo ſhall the prieſt d make an atonement for him (for his ſinne which hee hath committed) and it ſhalbe forgiven him.

11 ¶ But if hee * be not able to bring two turtle doves, or two yong pigeons, then he that hath ſinned, ſhall bring for his offring the tenth part of an e Ephah of fine floure for a ſinne offring, hee ſhall put none f oyle thereto, neither put any incenſe thereon: for it is a ſinne offring.

12 Then ſhall hee bring it to the prieſt, and the Prieſt ſhall take his handfull of it for the * remembrance thereof, and burne it upon the altar * with the offrings of the Lord made by fire: *for* it is a ſinne offring.

13 So the Prieſt ſhall make an atonement for him, as touching his ſinne, that he hath committed in one of theſe *points*, and it ſhalbe forgiven him: and *the remnant* ſhall be the prieſts, as the meate offring.

14 ¶ And the Lord ſpake unto Moſes, ſaying,

15 If any perſon tranſgreſſe and ſinne through ignorance g *by taking away* things conſecrated unto the Lord, he ſhall then bring for his treſpaſſe offring unto the Lord a ramme without blemiſh out of the flocke, *vvorth* two ſhekels of ſilver h by thy eſtimatiō after the ſhekel of the Sanctuary, for a treſpaſſe offring.

16 So he ſhall reſtore that wherein he hath offended, *in taking away* of the holy thing, and ſhall put the fift part more thereto, and give it unto the prieſt: ſo the prieſt ſhall make an atonement for him with the ramme of the treſpaſſe offring, and it ſhalbe forgiven him.

17 ¶ Alſo if any ſinne and * doe *againſt* any of the Commandements of the Lord, which ought not to be done, and know not, and i ſinne and beare his iniquitie,

18 Then ſhall he bring a ramme without blemiſh out of the flocke, in thy eſtimation *vvorth* * *two ſhekels* for a treſpaſſe offring unto ỹ prieſt: and the prieſt ſhall make an atonement for him concerning his k ignorance wherein he erred, and was not ware: ſo it ſhall be forgiven him.

19 This is the treſpaſſe offring for the treſpaſſe committed againſt the Lord.

CHAP. VI.

6 *The offering for ſinnes which are done willingly.* 9 *The law of the burnt offrings.* 13 *The fire muſt abide evermore upon the altar.* 14 *The law of the meate offring.* 20 *The offrings of Aaron, and his ſonnes.*

AND the Lord ſpake unto Moſes, ſaying,

2 If any ſinne and commit a treſpaſſe againſt the Lord, and denie unto his neighbour that which was taken him to keepe, or that which was put to him a of truſt, or doeth by b robbery, or by violence oppreſſe his neighbour,

3 Or hath found that which was loſt, and denieth it, and ſweareth falſely, * for any of *theſe* things that a man doeth, wherein he ſinneth:

4 When, I ſay, he thus ſinneth and treſpaſſeth, he ſhall then reſtore the robbery that he robbed, or the thing taken by violence which hee tooke by force, or the thing which was delivered him to

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‖ *Or, the female of the goates.*

k Reade verſe 24.

* *Exod.* 29, 18.

f Meaning, that the puniſhment of his ſinne ſhould be laid upon that beaſt: or, that he had received all things of God, and offred this willingly.

m Or, beſide the burnt offrings, which were dayly offred to the Lord.

† *Ebr. a ſoule.* ‖ *Or, if he iudge hath taken an oath of any other.*

a Whereby it is commanded to beare witneſſes to the trueth, and diſcloſe the iniquity of the vngodly.

b Or, vow raſh'ly without iuſt examination of the circumſtances, and not knowing what ſhall be the iſſue of the ſame.

c Which have been mentioned before in this Chapter.

† *Ebr. if his hand cannot reach, meaning for his poverty.*

* *Chap.* 1. 15.

‖ *Or, powred.*

‖ *Or, according to the lawe.*

d Or, declare him to be purged of that ſinne.

* *Verſe* 7.

e Which was about a pottell.

f As in the meate offring. *Chap.* 2, 1.

‖ *Chap.* 2, 2.

‖ *Chap.* 4, 35.

g As touching the firſt fruits, or tithes, due to the Prieſts and Levites.

h By the eſtimation of the Prieſt, Chapter 27, 12.

‖ *Chap.* 4, 2.

i That is, afterward remembreth that he hath ſinned when his conſcience doth accuſe him.

† *Ex.d.* 30, 13.

k Els if his ſinne againſt God come of malice, he muſt die, Num. 15, 30.

a To beſtow, and occupie for the uſe of him that gave it.

b By any guile, or unlawfull meanes.

‖ *Num.* 5 6.

c Wherein he cannot but ſinne: or, wherein a man accuſtometh to ſinne by periury or ſuch like thing.

to keepe, or the loſt thing which he found.

5 Or for whatſoever he hath ſworne falſely, he ſhall both reſtore it in the whole * ſumme, and ſhall adde the fift part more therero, *and* giue it unto him to whom it perraineth, the ſame day that he offereth for his treſpaſſe.

6 Alſo he ſhall bring for his treſpaſſe unto the Lord, a ramme without blemiſh out of the *flocke in thy eſtimation *vvorth two ſhekels* for a treſpaſſe offring unto the Prieſt.

7 And the Prieſt ſhall make an atonement for him before the Lord, and it ſhall be forgiven him, whatſoever thing he hath done, and treſpaſſed therein.

8 ¶ Then the Lord ſpake unto Moſes, ſaying,

9 Commaund Aaron and his ſonnes, ſaying, This is the d lawe of the burnt offring, (it is the burnt offring becauſe it burneth upon the altar all the night unto the morning, and the fire burneth on the altar.)

10 And the Prieſt ſhall put on his linnen garment, and ſhall put on his linnen breeches upon e his fleſh, and take away the aſhes when the fire hath conſumed the burnt offering upon the altar, and he ſhall put them beſide the f altar.

11 After, he ſhall put off his garments, and put on other raiment, and cary the aſhes foorth without the hoſte unto a cleane place.

12 But the fire upon the altar ſhall burne thereon *and* never be put out: wherefore the Prieſt ſhall burne wood on it every morning, and lay the burnt offring in order upon it, and he ſhall burne thereon the fat of the peace offrings.

13 The fire ſhall ever burne upon the altar, *and* never goe out.

14 ¶ * Alſo this is the lawe of the meate offring, which Aarons ſonnes ſhall offer in the preſence of the Lord, before the altar.

15 He ſhall even take thence his handfull of fine floure of the meate offring and of the oyle, and all the incenſe which *is* upon ŷ meate offring, and ſhall burne it upon the altar for a ſweete ſavour *as* a * memoriall therefore unto the Lord:

16 But the reſt thereof ſhall Aaron and his ſonnes eate: it ſhalbe eaten without leaven in the holy place: in the court of the Tabernacle of the Congregation they ſhall eate it.

17 It ſhall not be g baken with leaven: I haue given it for their portion of mine offring made by fire: *for* it is as the ſinne offring, and as the treſpaſſe offring.

18 All the males among the children of Aaron ſhall eate of it: It *ſhalbe* a ſtatute for ever in your generations concerning the offrings of the Lord made by fire: * whatſoever toucheth them ſhall be holy:

19 ¶ Againe the Lord ſpake unto Moſes, ſaying,

20 This is the offring of Aaron and his ſonnes, which they ſhall offer unto the Lord in the day when he is anointed the tenth part of an * Ephah of fine floure, for a meate offring h perpetuall: halfe of it in the morning, and halfe thereof at night.

21 In the frying panne it ſhall be made with oyle: thou ſhalt bring it fryed, *and* ſhalt offer the ‖ baken pieces of the meate offring for a ſweete ſavour unto the Lord.

22 And the Prieſt that is i anointed in his ſtead, among his ſonnes ſhall offer it: *It is* the Lords ordinance for ever, it ſhall be burnt altogether,

23 For every meate offring of the Prieſt ſhall be *burnt* altogether, it ſhall not be eaten.

24 ¶ Furthermore, the Lord ſpake unto Moſes, ſaying,

25 Speake unto Aaron, and unto his ſonnes, and ſay, This is the Lawe of the ſinne offring. In the place where the burnt offring is killed, ſhall the ſinne offring be killed before the Lord: *for* it is moſt holy.

26 The Prieſt that offreth this ſinne offring, ſhall eate it: in the holy place ſhall it be eaten, in the court of the Tabernacle of the Congregation.

27 Whatſoever ſhall touch the fleſh thereof ſhalbe holy: and when there droppeth of the blood thereof upon a k garment, thou ſhalt waſh that whereon it droppeth in the holy place.

28 Alſo the earthen pot that it is ſodden in, ſhalbe broken, but if it be ſodden in a braſen pot, it ſhall both be ſcowred and waſhed with l water.

29 All the males among the Prieſts ſhall eate thereof, *for* it is moſt holy.

30 * But no ſinne offering, whoſe blood is brought into the Tabernacle of the Congregation, to make reconciliation in the holy place, ſhall be eaten, *but* ſhall be burut with m fire.

CHAP. VII.

1 *The lawe of the treſpaſſe offring.* 11 *Alſo of the peace offring.* 23 *The fat and the blood may not be eaten.*

LIkewiſe this is the lawe of the a treſpaſſe offering, it is moſt holy.

2 In the place b where they kill the burnt offering, ſhall they kill the treſpaſſe offring, and the blood thereof ſhall he ſprinkle round about upon the altar.

3 All the fat thereof alſo ſhall c he offer, the rump, and the fat that covered the inwards,

4 After, hee ſhall take away the two kidneis, with the fat that is on them and upon the flankes, and the kall on the liver with the kidneis.

5 Then the Prieſt ſhall burne them vpon the altar, for an offring made by fire unto the Lord: this is a treſpaſſe offring.

6 All the males among the Prieſtes ſhall eate thereof, it ſhall be eaten in the holy place, *for* it is moſt holy.

7 As the ſinne offring *is*, ſo *is* the treſpaſſe offring, one d law ſerveth for both: e that wherewith the Prieſt ſhall make atonement, ſhall be his.

8 Alſo the Prieſt that offereth any mans burnt offring, ſhall haue the ſkinn of the burnt offring which he hath offered.

9 And all the meate offring that is baken in the oven, and that is dreſſed in the pan, and in the frying pan ſhall be the Prieſts that offereth it.

10 And every meate offring mingled with oyle, and that is f dry, ſhall pertaine unto all the ſonnes of Aaron, to all alike.

11 Furthermore, this is the lawe of the peace offrings, which he ſhall offer unto the Lord.

12 If he offer it to g giue thankes, then he ſhall offer for his thankes offering, unleauened cakes mingled with oyle, and unleavened wafers anointed with oyle, and fine floure fryed *vvith* the cakes mingled with oyle.

13 He ſhall offer *alſo* his offring with cakes of leavened bread, for his peace offrings, to giue thankes.

14 And of all the ſacrifice he ſhall offer one *cake* for an heave offring unto the Lord, *and* it

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d That is, the ceremonies which ought to be obſerved therein.

e Vpon his ſecret partes, Exod. 28. 43.

f In the aſhpans appointed for that uſe.

g Or, knead with leaven and after baken.

h So oft as the high Prieſt ſhall be elected and anointed.

‖ Or, *fryed.*

i His ſonne that ſhall ſucceed him.

k Meaning, the garment of the Prieſt.

l Which was in the laver. Exod. 30. 18.

m Out of the campe, Chap. 4. 12.

a Which is for the ſmaller ſinnes, and ſuch as are committed by ignorance.

b At the court gate.

c The high Prieſt.

d The ſame ceremonies, notwithſtanding that this word treſpaſſe ſignifieth leſſe then ſinne.

e Meaning, the reſt which is left and not burnt.

f Becauſe it had no oyle nor licour.

g Peace offrings conteine a confeſſion and thankeſgiving for a benefit received, and alſo a vowe, and free offring to receive a benefit.

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it shalbe the Priests that sprinkled the blood of the peace offrings.

15 Also the flesh of the peace offerings, for thanksgiving, shalbe eaten the same day that it is offered: he shall leave nothing thereof untill the morning.

h If he make a vow to offer: for els the flesh of the peace offrings must be eaten the same day.

16 But if the sacrifice of his offring *be* a h vow, or a free offring, it shalbe eaten the same day that he offreth his sacrifice: and so in the morning the residue thereof shalbe eaten.

17 But as much of the offreth flesh as remaineth unto the third day, shalbe burnt with fire.

18 For if any of the flesh of his peace offrings be eaten in the third day, he shall not be accepted that offereth it, neither shall it be reckoned unto him, *but* shall be an abomination: therefore the person that eateth of it shall i beare his iniquity.

i The sinne wherefore he offred shall remaine.

19 The flesh also that toucheth any uncleane k thing, shall not be eaten, *but* burnt with fire: but l of this flesh all that be cleane shall eate thereof.

k After it be sacrificed.

l Of the peace offring that is cleane.

20 But if any eate of the flesh of the peace offrings that pertaineth to the Lord, having his * uncleanesse upon him, even the same person shalbe cut off from his people.

* Chap.15,3.

21 Moreover, when any toucheth any uncleane thing, as the uncleanesse of man, or of an uncleane beast, or of any filthie abomination, and eate of the flesh of the peace offrings, which pertaineth unto the Lord, even that person shallbe cut off from his people.

22 ¶ Againe the Lord spake unto Moses, saying,

23 Speake unto the children of Israel, and say, * Ye shall eate no fat of beeves, nor of sheepe, nor of goates.

* Chap.3,17.

24 Yet the fat of the dead beast, and the fat of that, which is torne *with beastes*, shalbe occupied to any use, but ye shall not eate of it.

25 For whosoever eateth the fat of the beast, of the which ye shall offer an offring made by fire to the Lord, even the person that eateth, shalbe cut off from his people.

26 Neither* shall ye eate my blood, either of foule, or of beast in all your dwellings.

* Gene.9,4.chap.17,14.

27 Every person that eateth any blood, even the same person shalbe cut off from his people.

28 ¶ And the Lord talked with Moses, saying,

29 Speake unto the children of Israel, and say, He that offereth his peace offrings unto the Lord, shall bring his gift unto the Lord of his peace offrings.

m And should not send it by another.

‡ *Exod.*29,24.

30 His m hands shall bring the offrings of the Lord made by fire: *even* the fatte with the breast shall he bring, that the breast may be † shaken to and fro before the Lord.

31 Then the Priest shall burne the fat upon the Altar, and the breast shalbe Aarons and his sonnes.

32 And the right shoulder shall yee giue unto the Priest for an heave offering, of your peace offrings.

33 The same that offereth the blood of the peace offrings, and the fat among the sonnes of Aaron, shall haue the right shoulder for his part.

34 For the breast shaken to and fro, and the shoulder lifted up, haue I taken of the children of Israel, *even* of their peace offrings, and haue given them unto Aaron the Priest and unto his sonnes by a statute for ever from among the children of Israel.

n That is, his priviledge, reward and portion.

35 ¶ This is the n anointing of Aaron, and the anointing of his sonnes, concerning the offrings of the Lord made by fire, in the day when he presented them to serve in the Priests office unto the Lord.

36 The which *portions* the Lord commanded to give them in the day that he anointed them from among the children of Israel, by a statute for ever in their generations.

37 This is *also* the lawe of the burnt offering, of the meate offring, and of the sinne offring, and of the tresposse offring, and of the o consecrations, and of the peace offrings,

o Which sacrifice was offered when the Priests were consecrated, Exod. 29,22.

38 Which the Lord commaunded Moses in the mount Sinai, when he commanded the children of Israel to offer their gifts unto the Lord in the wilderneſse of Sinai.

CHAP. VIII.

12 *The anoynting of Aaron, and his sonnes, with the sacrifice concerning the same.*

A Fterward the Lord spake unto Moses, saying,

2 † Take Aaron and his sonnes with him, and the garments, and the † anointing oyle, and a bullocke for the sinne offering, and two rammes, and a basket of unleavened bread,

† *Exod.*28,1,41.
† *Exod.*30,24.

3 And assemble all the company at the doore of the Tabernacle of the Congregation.

4 So Moses did as the Lord had commanded him, and the company was assembled at the doore of the Tabernacle of the Congregation.

5 Then Moses sayd unto the company, † This is the thing which the Lord hath commanded to doe.

‖ *Exod.*29,30.

6 And Moses brought Aaron and his sonnes, and washed them with water.

7 And put upon him the coate, and girded him with a girdle, and clothed him with the robe, and put the Ephod on him, which he girded with the broydered garde of the Ephod, and bound it unto him therewith.

8 And he put the breastplate thereon, and put in the breastplate † the Urim and the Thummim.

† *Exod.*28,30.

9 Also he put the miter upon his head, and put vpon the miter on the forefront the golden plate, *and* the a holy crowne, as the Lord hath commaunded Moses.

a So called, because this superscription Holines to the Lord, was graven in it.

10 (Now Moses had taken the anoynting oyle, and anoynted the b Tabernacle, and all that was therein, and sanctified them,

b That is, the Holiest of all, the Sanctuarie & the court.

11 And sprinkled thereof upon the altar seven times, and anoynted the altar and all his instruments, and the laver, and his foote, to sanctifie them.)

12 * And he powred of the anoynting oyle upon Aarons head, and anoynted him to sanctifie him.

* Ecclus.45,15. Psal.133,2.

13 After, Moses brought Aarons sonnes, and put coates upon them, and girded them with girdles, and put boners upon their heads, as the Lord had commanded Moses.

14 * Then he brought the bullocke for the sinne offering, and Aaron and his sonnes put their handes upon the head of the bullocke for the sinne offering.

* Exod.29,1. chap.9,2.

15 And Moses slew him, and tooke the blood, which he put upon the horne of the c Altar round about with his finger, & purified the altar, & powred *the rest* of the blood at the foot of the altar: so he sanctified d it, to make reconciliation upon it.

c Of the burnt offering.

d To offer for the sinnes of the people.

16 Then

16 Then hee tooke all the fat that was upon the inwards, and the kall of the liver, and the two kidneis with their ‖fat, which Moſes burned upon the altar.

17 But the bullocke and his [e] hide, and his fleſh, and his doung, hee burnt with fire without the hoaſte as the Lord had commanded Moſes.

18 ¶ Alſo hee brought the ramme for the burnt offring, and Aaron and his ſonnes put their hands upon the head of the ramme.

19 So Moſes killed it, and ſprinkled the blood upon the altar round about,

20 And Moſes cut the ramme in pieces, and burnt the head with the pieces, and the fat,

21 And waſhed the inwardes and the legges in water: ſo Moſes burnt the ramme every whit upon the Altar: *for* it was a burnt offring for a ſweete ſavour, which was made by fire unto the Lord, as the Lord had commanded Moſes.

22 ¶ * After hee brought the other ramme, the ramme of conſecrations, and Aaron and his ſons layed their hands upon the head of the ramme,

23 Which Moſes [f] ſlewe, and tooke of the blood of it, and put it upon the lappe of Aarons right eare, and upon the thumb of his right hand, and upon the great toe of his right foot.

24 Then Moſes brought Aarons ſonnes, and put of the blood on the lap of their right eares, and upon the thumbes of their right handes, and upon the great toes of their right feete, and Moſes ſprinkled *the reſt* of the blood upon the altar round about.

25 And he tooke the fatte and the rumpe, and all the fatte that was upon the inwardes, and the kall of the liver, and the two kidneis with their fat, and the right ſhoulder.

26 Alſo he tooke of the basket of the vnleavened bread, that was before the Lord, one unleavened cake, and a cake of oyled bread, and one wafer, and put them on the fat, and upon the right ſhoulder.

27 So he put * all in Aarons hands, and in his ſons hands, and ſhook it to & fro before the Lord.

28 After, Moſes took them out of their hands, and burnt them upon the altar for a burnt offring: *for* theſe were conſecrations for a ſweete ſavour, which were made by fire unto the Lord.

29 Likewiſe Moſes tooke the breaſt of the ramme of conſecrations, and ſhooke it to and fro before the Lord: *for* it was Moſes * portion as the Lord had commanded Moſes.

30 Alſo Moſes tooke of the anoynting oyle, and of the blood which was upon the Altar, and ſprinkled it upon Aaron, upon his garments, and upon his ſonnes, and on his ſonnes garments with him: ſo he ſanctified Aaron, his garments, and his ſonnes, and his ſonnes garments with him.

31 ¶ Afterward Moſes ſaid unto Aaron and his ſonnes, Seethe the fleſh at the doore of the [g] Tabernacle of the Congregation, and there * eate it with the bread that is in the basket of conſecrations, as I commanded, ſaying, Aaron and his ſonnes ſhall eate it.

32 But that which remaineth of the fleſh and of the bread ſhall ye burne with fire.

33 And ye ſhall not depart from the doore of the Tabernacle of the Congregation ſeven dayes, vntill the dayes of your conſecrations bee at an ende: * for ſeven dayes, *ſaide the Lord*, ſhall hee ‖ conſecrate you,

34 As ‖ he hath done this day: *ſo* the Lord hath commanded to doe, to make an atonement for you.

35 Therefore ſhall yee abide at the doore of the Tabernacle of the Congregation, day and night, ſeven dayes, and ſhall keepe the watch of the Lord, that ye die not: for ſo I am commanded.

36 So Aaron and his ſonnes did all thinges [h] which the Lord had commanded by the hand of Moſes.

CHAP. IX.

3 The firſt offrings of Aaron. 22 Aaron bleſſeth the people. 23 The glory of the Lord is ſhewed. 24 The fire commeth from the Lord.

AND in the [a] eight day Moſes called Aaron and his ſonnes, and the Elders of Iſrael:

2 * Then hee ſaide unto Aaron, Take thee a yong calfe for a [b] ſinne offring, and a ramme for a burnt offring, *both* without blemiſh, and bring *them* before the Lord.

3 And unto the children of Iſrael thou ſhalt ſpeake, ſaying, Take yee an hee goate for a ſinne offring, and a calfe, and a lambe, both of a yeere olde, without blemiſh for a burnt offring:

4 Alſo a bullocke, and a ramme for peace offrings, to offer before the Lord, and a meate offring mingled with oyle: for to day the Lord will appeare unto you.

5 ¶ Then they brought that which Moſes commaunded before the Tabernacle of the Congregation, and all the aſſembly drew neere, and ſtoode before the [c] Lord.

6 (For Moſes had ſaide, This is the thing, which the Lord commanded that yee ſhould doe, and the glory of the Lord ſhall appeare unto you.)

7 Then Moſes ſaide unto Aaron, Draw neere to the Altar, and offer thy ſinne offring, and thy burnt offring, and make an atonement for [d] thee and for the people: offer alſo the offring of the people, and make an atonement for them, as the Lord hath commanded.

8 ¶ Aaron therefore went unto the altar, and killed the calfe of the ſinne offring, which was for himſelfe.

9 And the ſonnes of Aaron brought the blood unto him, and he dipt his finger in the blood, and put it upon the hornes of the Altar, and powred *the reſt* of the blood at the foot of the Altar.

10 But the fat and the kidneis, and the kall of the liver of the ſinne offring, he [e] burnt unto the Altar, as the Lord had commanded Moſes.

11 The fleſh alſo and the hide he burnt with fire without the hoaſte.

12 After, he ſlewe the burnt offring, and Aarons ſonnes brought unto him the blood, which he ſprinkled round about the Altar.

13 Alſo they brought the burnt offring unto him with the pieces thereof, and the head, and hee burnt *them* upon the Altar.

14 Likewiſe he did waſh the inwards and the legs, and [f] burnt *them* upon the burnt offring on the Altar.

15 ¶ Then he offred the peoples offring, and tooke a goat, which was the ſinne offring for the people, & ſlew it: & offred it for ſinne, as the firſt:

16 So hee offred the burnt offring and prepared it, according to the maner.

17 He preſented alſo the meate offring, and filled his hand thereof, and * beſide the burnt ſacrifice of the morning, he burnt *this* upon the altar.

18 He

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e In other burnt offrings, which are not of conſecration, or offring for himſelfe, the Prieſt hath the skinne, Chap. 7, 8.

‖ Exod. 29, 13.

* Exod. 29, 31.

f Moſes did this becauſe that the Prieſts were not yet eſtabliſhed in their office.

‖ Exod. 29, 24.

* Exod. 29, 26.

g At the doore of the court.

* Exod. 29, 32. chap. 24, 9.

‖ Exod. 29, 35.

† Ebr. fill your hands.

‖ Or, as I have done.

h By commiſſion given to Moſes.

a After their conſecration: for the ſeven dayes before, the Prieſts were conſecrate.

‖ Exod. 29, 1.

b Aaron entreth into the poſſeſſion of the Prieſthood: and offreth the foure principall ſacrifices, the burnt offring, ſinne offring, the peace offrings, and the meate offring.

c Before the Altar where his glory appeared.

d Reade for the vnderſtanding of this place, Heb. 4, 5. and 7, 27.

e That is, he laid them in order, and ſo they were burnt when the Lord ſent downe fire.

f All this muſt be vnderſtood of the preparation of the ſacrifices which were burnt after, verſe 24.

† Exod. 29, 38.

18 He shewe also the bullocke, and the ramme for the peace offrings, that was for the people, and Aarons sonnes brought unto him the blood, which he sprinkled upon the Altar round about.

19 With the fat of the bullocke, and of the ramme, the rumpe, and that which covereth the inwards, and the kidneis, and the kall of the liver.

20 So they laied the fat upon the bresis, and he burnt the fat upon the Altar.

g Of the bullocke and the ramme.

21 But the g bresis and the right shoulder Aaron shooke to and fro before the Lord, as the Lord had commanded Moses.

h Because the altar was neere the Sanctuarie, which was the upper ende, therefore he is said to come downe.

22 So Aaron lift up his hand toward the people, and blessed them, and h came downe from offring the sinne offring, and the burnt offring, and the peace offrings.

i Or prayed for the people.

23 After, Moses and Aaron went into the Tabernacle of the Congregation, and came out, and i blessed the people, * and the glory of the Lord appeared to all the people.

* Mac. 2,8.
* Gen. 4,4.
1. King. 18,38.
2 Chron. 7,1.
1. Mac. 2,10,11.

24 * And there came a fire out from the Lord, and consumed upon the Altar the burnt offring and the fatte: which when all the people sawe, they ‖ gave thankes, and fell on their faces.

‖ *Or, gave a shout for ioy.*

CHAP. X.

2 Nadab and Abihu are burnt. 6 Israel mourneth for them. 9 The Priests are forbidden wine.

B Vt * Nadab and Abihu, tooke either of them his censor, and put fire therein, and put incense thereupon, and offered a strange fire before the Lord, which he had not commanded them.

* Num. 3.4. and 26.61.
1. Chro. 24,2.
a Not taken of the altar, which was sent from heaven, and endured till the captivity of Babylon.

2 Therefore a fire went out from the Lord, and devoured them: so they died before the Lord.

3 Then Moses said unto Aaron, This is it that the Lord spake, saying, I will bee b sanctified in them, that come neere me, and before all the people I will be glorified: but Aaron held his peace.

b I will punish them that serve me otherwise then I have commaunded, not sparing the chiefe, that the people may feare and praise my iudgements.

4 And Moses called Mishael and Elzaphan the sonnes of Vzziel, the uncle of Aaron, and said unto them, Come neere, carie your ‖ brethren from before the Sanctuarie out of the hoste.

‖ *Or, cousins.*

5 Then they went, and caried them in their coates out of the hoste, as Moses had commanded.

6 After, Moses said unto Aaron and unto Eleazar, and Ithamar his sonnes, c Vncover not your heads, neither rent your clothes, least ye die, and least wrath come upon all the people: but let your brethren, all the house of Israel bewaile the burning which the Lord hath d kindled.

c As though ye lamented for them, preferring your carnall affection to Gods iust iudgement. Chap. 19,18. Deut. 14.1.

7 And goe not ye out from the doore of the Tabernacle of the Congregation least ye die: for the anointing oyle of the Lord *is* upon you: and they did according to Moses commandement.

d In destroying Nadab and Abihu the chiefe, and menacing the rest, except they repent.

8 ¶ And the Lord spake unto Aaron, saying,

9 Thou shalt not drinke wine nor ‖ strong drinke, thou, nor thy sonnes with thee, when yee come into the Tabernacle of the Congregation, least ye die: *this is* an ordinance for ever throughout your generations,

‖ *Or, drinke that maketh drunke.*

10 That ye may put difference betweene the holy and the vnholy, and betweene the cleane and the uncleane.

11 And that ye may teach the children of Israel all the statutes which the Lord hath commanded them by the ‖ hand of Moses.

‖ *Or, commission.*

12 ¶ Then Moses said unto Aaron and unto Eleazar and to Ithamar his sonnes that were left, Take the meate offring that remaineth of the offrings of the Lord made by fire, and eate it without leaven beside the altar: for it is most holy:

13 And ye shall eate it in the holy place, because it is thy duetie and thy sonnes duetie of the offrings, of the Lord made by fire: for so I am commanded.

14 Also the * shaken breast and the heave shoulder shall ye eate in a ‖ cleane place: thou, and thy sonnes, and thy e daughters with thee: for they are given as thy ‖ duetie & thy sonnes duty, of the peace offrings of the children of Israel.

* Exod. 29,24.
‖ *Or, where is no uncleanesse.*
e For the breast and shoulders of the peace offerings might be brought to their families, so that their daughters might eate of them, as also of the offerings of first fruites, the first borne, and the Easter lambe. Reade chap. 22, 12, 13.

15 The heave shoulder, and the shaken breast shall they bring with the offrings made by fire of the fat, to shake *it* to and fro before the Lord, and it shalbe thine and thy sonnes with thee by a law for ever, as the Lord hath commanded.

‖ *Or, right or portion.*

16 ¶ * And Moses sought the goate that was offred for sinne, and lo, it was burnt: therefore he was angry with Eleazar and Ithamar the sonnes of Aaron, which were f left *alive*, saying,

* 2 Mac. 2,11.
f And not consumed as Nadab and Abihu.

17 Wherefore haue ye not eaten the sinne offring in the holy place, seeing it is most Holy? and God hath given it you, to beare the iniquity of the Congregation, to make an atonement for them before the Lord.

* Chap. 6, 26.

18 Beholde, the blood of it was not brought within the holy place: ye should haue eaten *it* in the holy place, * as I commanded.

g That is, Nadab, and Abihu

19 And Aaron said unto Moses, Beholde, this day g haue they offred their sinne offring, and their burnt offering before the Lord, and such things *as thou knowest* are come unto me: If I had eaten the sinne offring to day, should it haue bene accepted in the sight of the Lord?

h Moses bare with his infirmity, considering his great sorrow, but doth not leave an example to forgive them that maliciously transgresse the commandement of God.

20 So when Moses heard *it*, he was h content.

CHAP. XI.

1 Of beasts, fishes and birdes, which be cleane, and which be uncleane.

A Fter, the Lord spake to Moses and to Aaron, saying unto them,

2 Speake unto the children of Israel, and say, * These are the beastes which yee a shall eate, among all the beastes that are on the earth.

* Gen. 7,2. Deut. 14,1. Act. 10,14.
a Or, whereof ye may eate.

3 Whatsoever parteth the b hoofe, and is cloven footed, and cheweth the cud, among the beastes, that shall ye eate:

b He noteth foure sortes of beastes, some chew the cud only, and some have only the foote cleft: others neither chew the cud, nor have the hoofe cleft: the fourth both chew the cud and have the hoofe divided which may be eaten.

4 But of them that chewe the cud, or divide the hoofe onely, of them ye shall not eate: as the camell, because he cheweth the cud, and divideth not the hoofe, he shall be uncleane unto you.

5 Likewise the conie because he cheweth the cud, and divideth not the hoofe, hee shall be uncleane to you.

6 Also the hare, because he cheweth the cud, and divideth not the hoofe, he shalbe uncleane to you.

7 * And the swine, because hee parteth the hoofe and is cloven footed, but cheweth not the cud, he shalbe uncleane to you.

* 2 Mac. 6,18.

8 Of their c flesh shall ye not eate, and their carkiese shall ye not touch: *for* they shall be uncleane to you.

c God would that hereby for a time they should be discerned as his people from the Gentils.

9 ¶ These shall ye eate, of all that are in the waters: whatsoever hath finnes and skales in the waters in the seas, or in the rivers, them shall ye eate.

10 But all that haue not finnes nor skales in the seas, or in the rivers, of all that d mooveth in the waters, and of all e living things that are in the waters, they shalbe an abomination unto you,

d As little fish ingendered of the slime.
e As they which come of generation.

11 They, I say, shalbe an abomination to you:

ye

ye shall not eate of their flesh, but shall abhorre their carkeis.

12 Whatsoever hath not finnes nor scales in the waters, that shalbe abomination unto you.

13 ¶ These shall ye have also in abomination among the foules, they shall not be eaten, *for* they are an abomination, the eagle, and the ‖ gothauke, and the osprey:

‖ Or, gryphin, as it is in the greeke.

14 Also the vultur, and the kite after his kind,

15 Also the ravens after their kind.

16 The ostrich also, and the night-crow, and the ‖ seameaw and the hawke after his kind:

‖ Or, cuckow.

17 The little owle also, and the cormorant, and the great owle:

18 Also the ‖ redshanke, and the pelicane, and the twan:

‖ Or, porphyrio.

19 The storke also, the heron after his kind, and the lapwing and the backe:

20 Also every foule that creepeth *and* goeth upon all foure, such shall be an abomination unto you.

21 Yet these shall ye eate: of every foule that creepeth, *and* goeth upon all foure which ‖ haue their feet and legs all of one to leape withall upon the earth.

‖ Or, haue no bowings on their feet.

22 Of them ye shall eate these, the grashopper after his kind, and the e solean after his kind, the hargol after his kind, and the hagab after his kind.

e These were certaine kindes of grashopp s which are not now properly knowen.

23 But all *other* foules that creepe *and* have foure feet, they *shallbe* abomination vnto you.

24 For by such ye shall be polluted: whosoever toucheth the carkeis, shalbe vncleane unto the evening.

25 Whosoever also f beareth of their carkeis, shall wash his cloathes, & be vncleane vntill even.

f Out of the campe.

26 Every beast that hath clawes divided, and is ‖ not cloven footed, nor cheweth the cud, such shall be vncleane unto you: every one that toucheth them, shall be vncleane.

‖ Or, hath not his feet cloven in two.

27 And whatsoever goeth upon his pawes among all manner beasts that goeth on all foure, such shalbe uncleane unto you: who so doth touch their carkeis, shall be uncleane vntill the even.

28 And hee that beareth their carkeis, shall wash his cloathes, and be uncleane untill the even: *for* such shall be uncleane unto you.

29 ¶ Also these shall be uncleane to you among the things that creepe and moove upon the earth, the weasell, and the mouse, and the h ‖ frog, after his kind:

h The greene frog that sitteth on the bushes.

‖ Or, crocodile.

30 Also the rat, and the lizard, and the chameleon, and the stellio, and the molle.

31 These shall be vncleane to you among all that creepe: whosoever doeth touch them when they be dead, shall be uncleane untill the even.

32 Also whatsoever any of the dead carkeises of them doth fall vpon, shall be uncleane, whether it be vessell of wood, or raymente, or i skinne, or sack: whatsoever vessell it be that is occupied, it shalbe put in the water as uncleane untill the even, and *so* k purified.

i As a bottle or bagge.

33 But every earthen vessell, wherein any of them falleth, whatsoever is within it shall be uncleane, and * ye shall breake it.

* Chap. 6. 28.

34 All meate also that shall be eaten, if any *such* water come vpon it, shall be uncleane: and all drinke that shall be drunke in all *such* vessels shall be uncleane.

35 And every thing that their carkeis fall upon, shall be uncleane: the fornace or the pot shall be broken: *for* they are uncleane, and shall be uncleane unto you.

36 Yet the fountaines and welles where there is plentie of water shall be cleane: but that which k toucheth their carkeises, shall be uncleane.

k So much of the water as toucheth it.

37 And if there fall of the dead carkeis vpon any seed, which useth to be sowen, it shall be uncleane.

38 But if any l water be powred vpon the seed, and there fall of the dead carkeis thereon, it shall be uncleane vnto you.

l He speaketh of seede that is laide to steepe before it be sowen.

39 If also any beast, whereof ye may eat, die, he that toucheth the carkeis thereof, shall be uncleane untill the even.

40 And he that eateth of the carkeis of it, shall wash his cloathes, and be vncleane vntill the even: he also that beareth the carkeis of it, shall wash his cloathes, and be vncleane vntill the even.

41 Every creeping thing therefore that creepeth upon the earth, shall be an abomination, *and* not be eaten.

42 Whatsoever goeth upon the breast, and whatsoever goeth vpon all foure, or that hath many feet among all creeping things that creepe upon the earth, ye shall not eat of them, for they shall be abomination.

43 Ye shall not pollute your selves with any thing that creepeth, neither make your selves uncleane with them, neither defile your selves thereby: ye shall not, I say, be defiled by them.

44 For I am the Lord your God: be sanctified therefore, and be m holy, for I am holy, and defile not your selves with any creeping thing that creepeth vpon the earth.

m He sheweth why God did chuse them to be his people, 1. Pet. 1. 15.

45 For I am the Lord that brought you out of the land of Egypt, to be your God, and that you should be holy, for I am holy.

46 This is the law of beasts, and of foules, and of every living thing that moveth in the waters, and of every thing that creepeth upon the earth:

47 That there may be a difference betweene the vncleane and cleane, and betweene the beast that may be eaten, and the beast that ought not to be eaten.

CHAP. XII.

1 *A law how women shuld be purged after their deliverance.*

AND the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, and say, When a woman hath brought fourth seede, and borne a man-childe, the shall be vncleane a seven dayes, like as she is vncleane when she is put apart for her ‖ * diseate.

a So that her husband for that time could not resort to her.

‖ Or, flowers.

* Chap. 15. 19.

3 (* And in the eighth day the foreskin of the *childes* flesh shall be circumcised.)

* Luke 1. 21. John 7. 22.

4 And she shall continue in the blood of her purifying three b and thirtie dayes: she shall touch no c hallowed thing, nor come into the d Sanctuary, untill the time of her purifying be out.

b Besides the first seven dayes.

c As sacrifice, or such like.

d That is into the court-gates till after fourtie dayes.

5 But if she beare a maid-childe, then she shall be vncleane two e weekes, as when she hath her diseate: and she shall continue in the blood of her purifying threescore and six dayes.

e Twise so long as if she bare a man-childe.

6 Now when the dayes of her purifying are out (whether it be for a sonne or for a daughter) she shall bring to the Priest a lambe of one yeare olde for a burnt-offering, and a yong pigeon or a turtle dove for a sinne-offering, vnto the doore of the f Tabernacle of the Congregation.

f Where the burnt offerings were wont to be offered.

7 Who shall offer it before the Lord, and make an atonement for her: so she shall be purged of the issue of her blood: this is the lawe for her that hath borne a male or female.

† Ebr. if her hand find not the worth of a lambe.
* Luke 2. 24.

8 But if she ‖ be not able to bring a lambe, she shall bring two * turtles, or two young pigeons: the one for a burnt offering: and the other for a sinne offering: and the Priest shall make an atonement for her: so she shall be cleane.

CHAP. XIII.

2 *What considerations the Priestes ought to haue in iudging the leprosie.* 29 *the blacke spot, or scab.* 47 *and the leprie of the garment.*

MOreouer the Lord spake vnto Moses and to Aaron, saying,

2 The man that shall haue in the skin of his flesh a swelling, or a scab, or a white spot, so that in the skinne of his flesh a it be like the plague of leprosie, then he shall be brought vnto Aaron the Priest, or vnto one of his sonnes the Priests,

a That it may be suspected to be the lepric.

3 And the Priest shall looke on the sore in the skin of *his* flesh: if the haire in the sore be turned into white, and the sore seeme to be b lower then the skinne of his flesh, it is a plague of leprosie: therefore the Priest shall looke on him, and ‖ pronounce him vncleane.

b That is, shrunke in and be lower then the rest of the skinne.
‖ Ebr. shall pollute him.

4 But if the white spot be in the skinne of his flesh, and seeme not to be lower then the skinne, nor the haire thereof be turned into white, then the Priest shall shut vp *him that hath* the plague, seuen dayes.

† Ebr. in his eyes.

5 After, the Priest shall looke vpon him the seuenth day: and if the plague seeme ‖ to him to abide still, and the plague grow not in the skin, the Priest shall shut him vp yet seuen dayes more.

6 Then the Priest shall looke on him againe the seuenth day, and if the plague c be darke, and the sore grow not in the skin, then the priest shall * pronounce him cleane *for* it is a scab: therefore he shall wash his cloathes, and be cleane.

c As hauing the skin drawen together or blackish.
* Ebr. shall cleanse him.

7 But if the scab grow more in the skin, after that he is seene of the priest for to be purged, hee shall be seene of the priest yet againe.

‖ *Or, be spread abroad.*

8 Then the priest shall consider, and if the scab ‖ grow in the skin, then the priest shall pronounce him d vncleane: *for* it is leprosie.

d As touching his bodily disease: his disease was not imputed to him for sinne before God, though it were the punishment of sinne.

9 * When the plague of leprosie is in a man, he shall be brought vnto the priest,

10 And the priest shall see *him*: and if the swelling *be* white in the skin, and haue made the haire white, and there be raw flesh in the swelling,

11 It is an old leprosie in the skin of his flesh, and the priest shall pronounce him vncleane, and shall not shut him vp, for he is vncleane.

‖ Or, bud.

12 Also if the leprosie ‖ breake out in the skin, and the leprosie couer all the skin of the plague, from his head euen to his feete, whereseeuer the priest looketh,

13 Then the priest shall consider: and if the leprosie couer all his flesh, he shall pronounce the plague to be e cleane, because it is all turned into whitnesse: so he shall be cleane.

e For it is not that contagious leprie that infecteth, but a kinde of scurfe, which hath not the flesh raw as the leprosie.

14 But if *there be* raw flesh on him when he is seene, she shall be vncleane.

15 For the priest shall see the raw flesh, and declare him to be vncleane: *for* the raw flesh is f vncleane, *therefore* it is the leprosie.

f That is, declareth that the flesh is not sound but is in danger to be leprous.

16 Or if the raw flesh change and be turned into white, then he shall come to the priest,

17 And the priest shall behold him: and if the sore be changed into white, then the priest shall pronounce the plague cleane, *for* it is cleane.

‖ *Or, impudent.*

18 ¶ The flesh also in whose skin there is ‖ a bile, and is healed,

19 And in the place of de bile there be a white swelling, or a white spot somwhat reddish, it shall be seene of the priest,

20 And when the Priest seeth it, if it appeare lower then the skinne, and the haire thereof be changed into white, the Priest then shall pronounce him g vncleane: *for* it is a plague of leprosie, broken out in the bile.

g None were exempted, but if the Priest pronounced him vncleane, he was put out from among the people: as appeareth by Marv the prophetesse Num. 12. 14. and by king Vzziah. 2. Giron. 26, 20.

21 But if the Priest looke on it, and there be no white haires therein, and if it be not lower then the skin, but be darker, then the Priest shall shut him vp seuen dayes.

22 And if it spred abroad in the flesh, the priest shall pronounce him vncleane: *for* it is a sore.

23 But if the spot continue in his place, and grow not, it is a burning bile: therefore the Priest shall declare him to be vncleane.

24 ¶ If there be any flesh, whose skin there is an hote burning, and the quicke flesh of the burning haue a h white spot, somewhat reddish or pale.

h If he have a white spot in the place where the burning was, and was after healed.

25 Then the Priest shall looke vpon it: and if the haire in that spot be changed into white, and it appeare lower then the skin, it is a leprosie broken out in the burning: therefore the Priest shall pronounce him vncleane: *for* it is the plague of leprosie.

26 But if the Priest looke on it, and there be no white haire in the spot, and be no lower then the *other* skin, but be darker, then the Priest shall shut him vp seuen dayes.

27 After, the Priest shall looke on him the seuenth day: if it be growen abroad in the skinne, then the priest shall pronounce him vncleane: *for* it is the plague of leprosie.

28 And if the spot abide in his place, not growing in the skin, but is darke, it is a ‖ rising of the burning: the priest shall therefore declare him cleane: for it is the drying vp of the burning.

‖ *Or, swelling.*

29 ¶ If also a man or a woman hath a sore on the head or in the beard.

30 Then the priest shall see the sore: and if it appeare lower then the skin, and there be in it a small yellow i haire, then the priest shall pronounce him vncleane: *for* it is a blacke spot, and leprosie of the head or of the beard.

i Which was not wont to be there, or els smaller then in any other part of the body.

31 And if the priest looke on the sore of the blacke spot, and if it seeme not lower then the skinne, nor haue any blacke haire in it, then the priest shall shut up *him that hath* the sore of the blacke spot, seuen dayes.

32 After, in the seuenth day the priest shall looke on the sore: and if the blacke spot grow not, and there be in it no yellow haire, and the blacke spot seeme not lower then the skin,

33 Then hee shall be shauen, but *the place* of the blacke spot shall be not shaue: but the priest shall shut up *him that hath* blacke spot, seuen dayes more.

34 And the seuenth day the priest shall looke on the blacke spot: and if the blacke spot grow not in the skinne, nor seeme lower then the *other* skin, then the priest shall cleanse him, and he shall wash his cloathes, and be cleane.

35 But if the blacke spot grow abroad in the flesh after his cleansing,

36 Then the priest shall looke on it, and if the blacke spot grow in the skin, the priest shall not k seeke for the yellow haire: *for* it is vncleane.

k He shall not care whether the yellow haire be there or no.

37 But if the black spot seeme to him to abide, and that blacke haire grow therein, the blacke

spot

spot is healed, he *is* cleane, and the priest shall declare him to be cleane.

38 ¶ Furthermore if there be any white spots in the skinne of the flesh of man or woman,

39 Then the priest shall consider: and if the spots in the skin of their flesh be somewhat darke and white withall, it is but a white spot broken out in the skinne: *therefore* he is cleane.

40 And the man whose haire is fallen off his head, *and* is balde, is cleane.

41 And if his head lose the l haire on the forepart, *and* be balde before, he is cleane.

l By sicknesse, or any other inconvenience.

42 But if there be in the balde head, or in the balde forehead a white reddish sore, it is a leprosie springing in his bald head, or in his balde forehead.

43 Therefore the priest shall looke upon it, and if the rising of the sore be white reddish in his balde head, or in his balde forehead, appearing like leprosie in the skinne of the flesh,

44 He is a leper and uncleane: *therefore* the priest shall pronounce him together uncleane: *for* the sore *is* in his head.

45 The leper also in whom the plague is, shall haue his cloathes m rent, and his head bare, and shall put a covering upon his n lips, and shall cry, *I am* uncleane, *I am* uncleane.

m In signe of sorrow and lamentation.

n Either in token of mourning, or for feare of infecting others.

46 As long as the disease *shall be* upon him, he shall be polluted, *for* he is uncleane: he shall dwell alone, * without the campe *shall* his habitation *be*.

* Numb. 5.2. 2.King. 15.5.

47 ¶ Also the garment that the plague of leprosie is in, whether it be a woollen garement or a linnen garment,

48 Whether it be in the warp or in the woofe of linnen or of woollen, either in a skinne, or in any thing made of skinne,

49 And if the sore be greene or somewhat reddish in the garment or in the skinne, either in the warp, or in the woofe, or in any thing of skinne, it is a plague of leprosie, and shall be shewed unto the priest.

o Whether it be garment, vessell, or instrument.

50 Then the priest shall see the plague, and shut up *it that hath* the plague, seuen dayes,

51 And shall looke on the plague the seuenth day: if the plague grow in the garment or in the warpe, or in the woofe, or in the skinne, or in any thing that is made of skinne, that plague *is* a fretting leprosie and vncleane.

52 And he shall burne the garment, or the warpe, or the woofe, whether it be wollen or linnen, or any thing that is made of skinne, wherein the plague is: for it is a fretting leprosie, *therefore* it shall be burnt in the fire.

p But abide still in one place: as verse 57.

53 If the priest yet see that the plague p grow not in the garment, or in the woofe, or in whatsoever thing of skinne it be,

54 Then the priest shall commaund them to wash the thing wherein the plague is, and he shall shut it vp seven dayes more.

q But remaine as it did before.

55 Againe the Priest shall looke on the plague, after it is washed: and if the plague have not changed his q colour, though the plague spread no further, it is uncleane: thou shalt burne it in the fire, *for* it is fret inward, r whether *the spot* be in the bare place of the whole, or in part thereof.

r Or, whether it be in any bare place before, or behinde.

56 And if the Priest see that the plague be darker, after that it is washed, he shall cut it out of the garment, or out of the skinne, or out of the warpe, or out of the woofe.

57 And if it appeare still in the garment or in the warpe, or in the woofe, or in any thing made of skin, it is a spreading *leprie*: thou shalt burne the thing wherein the plague is, in the fire.

58 If thou haste washed the garment, or the warpe, or the woofe, or whatsoever thing of skinne it be, if the plague be departed therefrom, then shall it be washed f the second time, and be cleane.

f To the intent he might be sure that the leprosie was departed, and that all occasion of infection might be taken away.

59 This is the law of the plague of leprosie in a garment of woollen or linnen, or in the warpe, or in the woofe, or in any thing of skinne, to make it cleane or uncleane.

CHAP. XIV.

1 *The cleansing of the leper.* 34 *And of the house that he is in.*

AND the Lord spake unto Moses, saying,

2 * This is the a law of the leper in the day of his cleansing: that is, he shalbe brought unto the Priest.

* Matth. 8.2. marke 1.40. luke 5.12.

a Or, the ceremonie which shall be used in his purgation.

3 And the priest shall goe out of the campe, and the priest shall consider *him*: and if the plague of leprosie be healed in the leper,

4 Then shall the priest command to take for *him* that is cleansed, two ‖ sparrowes aliue and b cleane, and cedar-wood and a skarlet *lace*, and hyssope.

‖ Or, little birds. b Of birds which were permitted to be eaten.

5 And the priest shall command to kill one of the birds over c pure water in an earthen vessell.

c Running water, or of the fountaines.

6 After, he shall take the liue sparrow with the cedar-wood, and the skarlet *lace*, and the hyssope, and shall dip them and the liuing sparrow in the blood of the sparrow slaine, over the pure water.

7 And he shall sprinkle upon him, that must be cleansed of the leprosie, seuen times, and cleanse him, and shall d let goe the liue sparrow into the broad field.

d Signifying, that he that was made cleane, was set at liberty, and restored to the company of others.

8 Then he that shall be cleansed, shall wash his cloathes, and shaue off all his haire, and wash himselfe in water, to he shall be cleane: after that shall he come into the hoast, and shall tary without his tent seuen dayes.

9 So in the seventh day he shall shaue off all his haire *both* his head and his beard, and his eye browes: euen all his haire shall be shaue, and shall wash his cloathes, and shall wash his flesh in water: so he shall be cleane,

10 Then in the eight day he shall take two hee lambes without e blemish, and an ewe lambe of a yeare old without blemish, and three tenth deales of fine flowre for a meate-offering, mingled with oyle, and a pinte of oyle.

e Which hath no imperfection in any member.

f This measure in Ebrew, is called Log, and conteined fixe egges in measure.

11 And the priest that maketh him cleane shall bring the man which is to be made cleane, and those things, before the Lord, at the doore of the Tabernacle of the Congregation.

12 Then the priest shall take one lambe, and offer him for a trespasse-offering, and the pinte of oyle, and * shake them to and fro before the Lord.

* ¶ Exod. 29.24.

13 And he shall kill the lambe in the place where the sinne-offering and the burnt-offering are slaine, *euen* in the holy place: for as the * sinne-offering is the priests, *so* is the trespasse-offering: *for* it is most holy.

* Chap. 7.17.

14 So the priest shall take of the blood of the trespasse-offering, and put it upon the lappe of the right eare of him that shall be cleansed, and upon the thumbe of his right hand, and upon the great toe of his foote.

15 The priest shall also take of the pint of oyle,

and powre it into the palme of his left hand.

16 And the Prieſt ſhall dip his † right finger in the oyle that is in his left hand, and ſprinkle of the oyle with his finger ſeuen times before the Lord.

17 And of the reſt of the oyle that is in his hand, ſhall the Prieſt put vpon the lap of the right eare of him that is to be cleanſed, and vpon the thumbe of his right hand, and vpon the great toe of his right foote. † where the blood of the treſpaſſe offering *vvas put.*

18 But the remnant of the oyle that is in the Prieſts hand, he ſhall powre vpon the head of him that is to be cleanſed: ſo the Prieſt ſhall make an atonement for him before the Lord.

19 And the Prieſt ſhall offer the burnt offering, and make an atonement for him that is to be cleanſed of his vncleanneſſe: then after ſhall hee kill the burnt offering.

20 So the Prieſt ſhall offer the burnt offering and the meate offering vpon the Altar: and the Prieſt ſhall make an atonement for him: ſo hee ſhall be cleane.

21 But if he be poore, and not ‖ able, then he ſhall bring one l mbe for a treſpaſſe offering to be ſh ken, for his reconciliation, and a g tenth deale of fine flowre mi gled with oyle, for a meate offring, with a pinte of oyle.

22 Alſo two turtle doues, or two young pigeons, as he is able, whereof the one ſhall be a ſinne offering, and the other a burnt offering.

23 And he ſhall bring them the eight day for his cleanſing vnto the Prieſt at the doore of the Tabernacle of the Congregation before the Lord.

24 Then the Prieſt ſhall take the lambe of the treſpaſſe off ring, and the pinte of oyle, and the Prieſt ſhall h ſhake them to and fro before the Lord.

25 And hee ſhall kill the lambe of the treſpaſſe offering, and the Prieſt ſhall take of the blood of the treſpaſſe offering, and put it vpon the lap of his right eare that is to be cleanſed, and vpon the thumb of his right hand, and vpon the great toe of his right foote.

26 Alſo the Prieſt ſhall powre of the oyle into the palme of his owne ‖ left hand.

27 So the Prieſt ſhall with his right finger ſprinkle of the oyle that is in his left hand, ſeuen times before the Lord.

28 Then the Prieſt ſhall put of the oyle that is in his hand, vpon the lap of the right eare of him that is to be cleanſed, and vpon the thumb of his right hand, and vpon the great toe of his right foote: vpon the place ‖ of the blood of the treſpaſſe offering.

29 But the reſt of the oyle that is in the Prieſts hand, he ſhall put vpon the head of him that is to be cleanſed, to make an atonement for him before the Lord.

30 Alſo hee ſhall preſent one of the turtle doues, or of the yong pigeons, i as he is able.

31 Such, I ſay, as he is able, the one for a ſinne offering, and the other for a burnt offering, ‖ with the meate offering: ſo the Prieſt ſhall make an atonement for him that is to be cleanſed before the Lord.

32 This is the k Law of him which hath the plague of leproſie, who is not able in his cleanſing *to offer the vvhole.*

33 ¶ The Lord alſo ſpake vnto Moſes and to Aaron, ſaying,

34 When ye be come vnto the land of Canaan which I giue you in poſſeſſion, if I ſend the plague of leproſie in an houſe of the land of your poſſeſſion,

35 Then he that oweth the houſe ſhall come and tell the Prieſt, ſaying, Me thinke there is like a plague *of leproſie* in the houſe.

36 Then the Prieſt ſhall command them to emptie the houſe before the Prieſt goe into it to ſee the plague, that all that is in the houſe be not made vncleane, and then ſhall the Prieſt goe in to ſee the houſe.

37 And he ſhall marke the plague: and if the plague *be* in the wals of the houſe, and that there be ‖ deepe ſpots, greeniſh or reddiſh, which ſeeme to be lower then the wall,

38 Then the Prieſt ſhall goe out of the houſe to the doore of the houſe, and ſhall cauſe to ſhut vp the houſe ſeuen dayes.

39 So the Prieſt ſhall come againe the ſeuenth day: and if he ſee that the plague be increaſed in the walles of the houſe,

40 Then the Prieſt ſhall commaund them to take away the ſtones wherein the plague *is*, and they ſhall caſt them into a ‖ foule place without the citie.

41 Alſo hee ſhall cauſe to ſcrape the houſe within round about, and powre the duſt, that they haue pared off, without the city in m an vncleane place.

42 And they ſhall take other ſtones, and put them in the places of thoſe ſtones, and ſhall take other morter, to plaiſter the houſe with.

43 But if the plague come againe and breake out in the houſe, after that hee hath taken away the ſtones, and after that hee hath ſcraped and plaiſtered the houſe,

44 Then the prieſt ſhall come and ſee: and if the plague grow in the houſe, it is a freating leproſie in the houſe: it is *therefore* vncleane.

45 And hee ſhall n breake downe the houſe with the ſtones of it, and the timber thereof, and all the ‖ mortar of the houſe, and hee ſhall carie them out of the citie vnto an vncleane place.

46 Moreouer he that goeth into the houſe all the while that it is ſhut vp, hee ſhall be vncleane vntill the even.

47 He alſo that ſleepeth in the houſe ſhall waſh his cloathes: hee likewiſe that eateth in the houſe, ſhall waſh his cloathes.

48 But if the prieſt ſhall come and ſee, that the plague hath ſpread no further in the houſe, after the houſe be plaiſtered, the prieſt ſhall pronounce the houſe cleane, for the plague is healed.

49 Then ſhall he take to purifie the houſe, two ſparrowes, and cedar wood, and o skarlet *lace*, and hyſſop,

50 And hee ſhall kill one ſparrow over pure water in an earthen veſſell.

51 And ſhall take the cedar wood, and the hyſſope, and the ſkarlet *lace* with the liue Sparrow, and dip them in the blood of the ſlaine Sparrow, and in the pure water, and ſprinkle the houſe ſeuen times:

52 So ſhall he cleanſe the houſe with the blood of the ſparrow, and with the pure water, and with the liue ſparrow, and with the cedar wood, and with the hyſſope, and with the skarlet *lace*.

53 Afterward he ſhall let goe the liue ſparrow out of the ‖ towne into the ‖ broad fieldes: ſo ſhall hee make atonement for the houſe, and it ſhall be cleane.

54 This

† Ebr. the finger of his right hand.

† Ebr. vpon the blood of the treſpaſſe offering.

† Ebr. his hand cannot take it.

g Which is an Omer. reade Exod. 16.16.

h Or, ſhall offer them as the offering that is ſhaken to and fro.

† Ebr. into the palme of the Prieſts left hand.

‖ Or, where the blood of the treſpaſſe offering was put, as verſe 17.

i Whether of them he can get.

‖ Or, beſides the meate offering.

k This order is appointed for the poore man.

l This declareth that no plague nor puniſhment commeth to man without Gods prouidence and his ſending.

‖ Or, blackeneſſe, or hollow ſtraks.

‖ Or, polluted.

m Where carions were caſt, and other filth, that the people might not be therewith infected.

n That is, he ſhall command it to be pulled downe, as verſe 40.

‖ Or, duſt.

o It ſeemeth that this was a lace or ſtring to binde the hyſſop to the wood, and ſo was made a ſprinkle: the Apoſtle to the Ebrewes calleth it ſcarlet wooll. Ebr. 9.19.

† Ebr. citie.

† Ebr. on the face of the field.

54 This is the law for every plague of leprosie and * blacke spot,

* Chap.13.30.

55 And of the leprosie of the garment, and of the house,

56 And of the ‖ swelling, and of the scab, and of the white spot.

‖ Or, rising.

† Ebr. in the day of the uncleane, and in the day of the cleane.

57 This is the law of the leprosie, to teach when *a thing* is uncleane, and when it is cleane.

CHAP. XV.

6, 19 The manner of purging the uncleane issues both of men and women. 31 The children of Israel must be separate from all uncleanesse.

MOreover the Lord spake unto Moses, and to Aaron, saying,

2 Speake unto the children of Israel, and say unto them, Whosoever hath an issue from his a flesh, is uncleane, *because* of his issue.

a Whose seede either in sleeping, or else of weaknes of nature issueth at his secret part.

3 And this shallbe his uncleanesse in his issue, *when* his flesh avoideth his issue, or if his flesh be stopped from his issue, this is b his uncleanesse.

b Of the thing wherefore he shall be uncleane.

4 Every bed whereon he lyeth that hath the issue, shallbe uncleane, and every thing whereon he sitteth, shallbe uncleane.

5 Whosoever also toucheth his bed, shall wash his cloathes, and wash himselfe in water, and shall be uncleane untill the even.

6 And he that sitteth on any thing, whereon he sate that hath the issue, shall wash his cloathes, and wash himselfe in water, and shall be uncleane untill the even.

7 Also he that toucheth the flesh of him that hath the issue, shall wash his cloathes, and wash himselfe in water, and shallbe uncleane untill the even.

8 If he also that hath the issue, spit upon him that is cleane, c he shall wash his cloathes, and wash himselfe in water, and shall be uncleane untill the even.

c Of whom the uncleane man did spit.

9 And what d saddle soever he rideth upon, that hath the issue, shallbe uncleane,

d The word signifieth every thing whereon a man rideth.

10 And whosoever toucheth any thing that was under him, shall be uncleane untill the even: and he that beareth those *things*, shall wash his cloathes, and wash himselfe in water, and shallbe uncleane untill the even.

11 Likewise whomsoever he toucheth that hath the issue (and hath not washed his hands in water) shall wash his cloathes, and wash himselfe in water, and shallbe uncleane untill the even.

12 * And the vessell of earth that he toucheth, which hath the issue, shall be broken: and every vessell of wood shall be rinsed in water.

* Chap.6.28.

13 But if he that hath an issue, be e cleansed of his issue, then shall he count him seven dayes for his cleansing, and wash his cloathes, and wash his flesh in pure water: so shall he be cleane.

e That is, be restored to his old state, and be healed thereof.

14 Then the eighth day he shall take unto him two turtle-doves, or two young pigeons, and come before the Lord at the doore of the Tabernacle of the Congregation, and shall give them unto the Priest,

15 And the Priest shall make of the one of them a sinne-offering, and of the other a burnt-offering: so the Priest shall make an atonement for him before the Lord for his issue.

16 Also if any mans issue of seed depart from him, he shall wash all his f flesh in water, and be uncleane untill the even.

f Meaning, all his body.

17 And every garment, and every skin whereupon shall be issue of seed, shall be even washed with water, and be uncleane unto the even.

18 If he that hath an issue of seed doe lie with a woman, they shall both wash themselves with water, and be uncleane untill the even.

19 ¶ Also when a woman shall have an issue, *and* her issue in her ‖ flesh shallbe blood, she shallbe put apart seven dayes: and whosoever toucheth her, shallbe uncleane untill the even.

‖ Or, secret part.

20 And whatsoever she lieth upon in g her separation, shallbe uncleane, and every thing that she sitteth upon, shallbe uncleane.

g That is, when shee hath her floures, whereby she is separate from her husband, from the Tabernacle and from touching of any holy thing.

21 Whosoever also toucheth her bed, shall wash his cloathes, and wash himselfe with water, and shallbe uncleane unto the even.

22 And whosoever toucheth any thing that she sate upon, shall wash his cloathes, and wash himselfe in water, and shallbe uncleane untill the even:

23 So that whether he toucheth her bed, or any thing whereon she hath sit, he shallbe uncleane unto the even.

24 And if a man lie with her, and *the flowers* of her separation h touch him, he shallbe uncleane seven dayes, and all the whole bed whereon he lieth, shallbe uncleane.

h If any of her uncleanesse did onely touch him in the bed: for els the man that companied with such a woman, should die. Chap 20.8.

25 Also when a womans issue of blood runneth long time besides the time of her † floures, or when she hath an issue longer then her floures, all the dayes of the issue of her uncleanesse she shall be uncleane, as in the time of her floures.

† Ebr. separation.

26 Every bed whereon she lieth (as long as her issue lasteth) shallbe to her as the i bed of her separation: and whatsoever she sitteth upon, shall be uncleane, as her uncleannes when she is put apart.

i Shallbe uncleane as the bed whereon she lay when she had her naturall disease.

27 And whosoever toucheth these *things*, shall be unclean, & shall wash his clothes, and wash himselfe in water, and shallbe uncleane unto the even.

28 But if she be cleansed of her issue, then she shall k count her seven dayes, and after, she shallbe cleane.

k After the time that she is recovered.

29 And in the eighth day shee shall take unto her two turtles, or two young pigeons, and bring them unto the Priest at the doore of the Tabernacle of the Congregation.

30 And the Priest shall make of the one a sinne-offring, and of the other a burnt-offring, and the Priest shall make an atonement for her before the Lord, for the issue of her uncleanesse.

31 Thus shall ye l separate the children of Israel from their uncleanesse, that they die not in their uncleanesse, if they defile my Tabernacle that is among them.

l Seeing that God required of his purity and cleanes: we cannot be His, except our filth and sinnes be purged with the blood of Iesus Christ, and so we learne to detest all sinne.

32 This is the law of him that hath an issue, and of him from whom goeth an issue of seede whereby he is defiled.

33 Also of her that is sicke of her floures, and of him that hath a running issue, whether it be man or woman, and of him that lieth with her which is uncleane.

CHAP. XVI.

1 The Priest might not at all times come into the most holy place. 3 The escape-goate. 14 The purging of the Sanctuary. 17 The cleansing of the Tabernacle. 21 The Priest confesseth the sinnes of the people. 29 The feast of cleansing sinnes.

FUrthermore the Lord spake unto * Moses, after the death of the two sonnes of Aaron, when they came *to offer* before the Lord, and died:

* Chap.10.1,2.

2 And the Lord said unto Moses, Speake unto Aaron thy brother, * that he come not at a all times into the holy place within the vaile, before the Mercie-seat, which is upon the Arke, that he die not, for I will appeare in the cloud upon the Mercie-seat.

* Exod.30.10. Heb.9.7.

a The hie Priest entred into the Holiest of all, but once a yeare even in the moneth of September.

3 After this *ſort* ſhall Aaron come into the Holy place: *even* with a young bullocke for a ſinne-offering, and a ramme for a burnt-offering.

4 He ſhall put on the holy linnen coat, and ſhall have linnen bretches upon his ‖ fleſh, and ſhall be girded with a linnen girdle, and ſhall cover his head with a linnen miter, theſe are the holy garments: therefore ſhall he waſh his fleſh in water, when he doth put them on.

‖ *Or, privities.*

5 And he ſhall take of the Congregation of the children of Iſrael, two hee-goates for a ſinne-offring, and a ramme for a burnt-offring.

6 Then Aaron ſhall offer the bullocke for his ſinne-offring, * and make an atonement for himſelfe, and for his houſe.

* *Hebr.9.7.*

7 And hee ſhall take the two hee-goates, and preſent them before the Lord at the doore of the Tabernacle of the Congregation.

8 Then Aaron ſhall caſt lots over the two hee-goats: one lot for the Lord, and the other for the b Scape-goate.

b In Ebrew it is called Azazel, which ſome ſay, is a mountaine neare Sinai, whither this goat was ſent, but rather it is called the Scape-goate, becauſe it was not offred, but ſent into the deſert, as verſe 22.

9 And Aaron ſhall offer the goat, upon which the Lords lot ſhall fall, and make him a ſin-offring.

10 But the goat, on which the lot ſhall fall to be the Scape-goate, ſhallbe preſented alive before the Lord, to make reconciliation by him, *and* to let him goe (as a Scape-goate) into the wilderneſſe.

11 Thus Aaron ſhall offer the bullocke for his ſinne-offring, and make a reconciliation for himſelfe, and for his houſe, and ſhall kill the bullocke for his ſinne-offring.

12 And hee ſhall take a cenſer full of burning coles from off the altar before the Lord, and his hand full of ſweet incenſe beaten ſmall, and bring *it* with in the c vaile,

c The Holieſt of all.

13 And ſhall put the incenſe upon the fire before the Lord, that the ‖ cloud of the incenſe may cover the Mercie-ſeat that is upon ‖ the Teſtimonie: ſo he ſhall not die.

‖ *Or, the ſmoake.*
‖ *Or, the Arke.*

14 And hee ſhall * take of the blood of the bullocke, * and ſprinkle it with his finger upon the Mercie-ſeat d Eaſtward: and before the Mercie-ſeat ſhall hee ſprinkle of the blood with his finger ſeven times.

* *Heb.9.13. and 10.4.*
* *Chap.1.6.*
d That is, on the ſide which was toward the people: for the head of the Sanctuary ſtood Weſtward.

15 ¶ Then ſhall he kill the goate that is the peoples ſinne-offring, and bring his blood within the vaile and doe with that blood, as he did with the blood of the bullocke, and ſprinkle it upon the Mercie-ſeat, and before the Mercie-ſeat.

16 So he ſhall purge the Holy place from the uncleannes of the children of Iſrael, and from their treſpaſſes of all their ſinnes: ſo ſhall he doe alſo for the Tabernacle of the Congregation e placed with them, in the middeſt of their uncleanneſſe.

e Placed amoog them which are uncleane.

17 * And there ſhall be no man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy place, untill hee come out, and have made an atonement for himſelfe, and for his houſhold, and for all the Congregation of Iſrael.

* *Luke 1.10.*

18 After, he ſhall goe out unto the f altar that is before the Lord, and make a reconciliation upon it, and ſhall take of the blood of the bullocke, and of the blood of the goat, and put it upon the hornes of the Altar round about.

f Whereupon the ſweete incenſe and parfume was offered.

19 So ſhall hee ſprinkle of the blood upon it within his finger ſeven times, and cleanſe it, and hallow it from the uncleanneſſe of the children of Iſrael.

20 ¶ When he hath made an end of purging the Holy place, and the Tabernacle of the Congregation, and the Altar, then he ſhall bring the live goat:

21 And Aaron ſhall put both his hands upon the head of the live goate, and confeſſe over him all the iniquities of the children of Iſrael, and all their treſpaſſes in all their ſinnes, putting them g upon the head of the goate, and ſhall ſend *him* away (by the hand of a man appointed) into the wilderneſſe.

g Herein this goat is a true figure of Ieſus Chriſt, who beareth the ſinnes of the people, Iſa. 53.9.

22 So the goat ſhall beare upon him all their iniquities into † the land that is not inhabited, and he ſhall let the goat goe into the wildernes.

† *Ebr. the land of ſeparations.*

23 After, Aaron ſhall come into the Tabernacle of the Congregation, and put off the linnen cloathes, which he put on when he went into the Holy place, and leave them there.

24 He ſhall waſh alſo his fleſh with water in h the holy place, and put on his owne raiment, and come out, and make his burnt offering and the burnt offering of the people, and make an atonement for himſelfe, and for the people.

h In the court where was the Laver, Exod.30.18.

25 Alſo the fat of the ſinne offering ſhall hee burne upon the altar,

26 And he that caried foorth the goate *called* the Scape-goate, ſhall waſh his cloathes, and waſh his fleſh in water, and after that ſhall come into the hoaſt.

27 Alſo the bullocke for the burnt offring, and the goate for the ſinne offring (whoſe blood was brought to make a reconciliation in the Holy place) ſhall one * cary out without the hoaſte to be burnt in the fire, with their ſkinnes, and with their fleſh, and with their doung.

* *Chap.6.30. hebr.13.11.*

28 And he that burneth them ſhall waſh his cloathes, and waſh his fleſh in water, and afterward come into the hoaſt.

29 ¶ So this ſhallbe an ordinance for ever unto you: the tenth *day* of the i ſeventh moneth, yee ſhall k humble your ſoules, and doe no worke at all, whether it be one of the ſame countrey, or a ſtranger that ſoiourneth among you.

i Which was Tiſri, and anſwereth to part of September, and part of October.

k Meaning by abſtinence and faſting, Num 29.7.

30 For that † day ſhall the Prieſt make an atonement for you to cleanſe you: ye ſhallbe cleane from all your ſinnes before the Lord.

* *Chap.23.7.*

31 This ſhallbe a ‖ Sabbath of reſt unto you, and you ſhall humble your ſoules by an ordinance for ever.

‖ Or a reſt which ye ſhall keepe moſt diligently.

32 And the Prieſt m whom hee ſhall anoynt, and whom he ſhall conſecrate (to miniſter in his fathers ſtead) ſhall make the atonement, and ſhall put on the linnen cloathes and holy veſtments,

m Whom the Prieſt ſhall anoint by Gods commandement to ſucceed in his fathers roome.

33 And ſhall purge the holy Sanctuary and the Tabernacle of the Congregation, and ſhall cleanſe the altar, and make an atonement for the Prieſts and for all the people of the Congregation.

34 And this ſhallbe an everlaſting ordinance unto you to make an atonement for the children of Iſrael for all their ſinnes * once a yeere: and as the Lord commanded Moſes, he did.

* *Exod.30.10. hebr.9.7.*

CHAP. XVII.

4 All ſacrifices muſt be brought to the doore of the Tabernacle. 7 To devils they may not offer. 10 They may not eat blood.

AND the Lord ſpake unto Moſes, ſaying,

2 Speake unto Aaron, and to his ſonnes, and to all the children of Iſrael, and ſay unto them, This is the thing which the Lord hath a commanded, ſaying,

a Leſt they ſhould practiſe that idolatry, which they had learned among the Egyptians.

3 Whoſoever *he be* of the houſe of Iſrael that killeth a bullocke, or lambe, or goate in the hoaſt, or that killeth it out of the hoaſt,

b To make a ſacrifice of offering thereof.

4 And

UMI

4 And bringeth it not unto the doore of the Tabernacle of the Congregation to offer an offring unto the Lord before the Tabernacle of the Lord, c blood shallbe imputed unto that man: he hath shed blood, wherefore that man shall be cut off from among his people.

c I do asmuch abhorre it as though he had killed a man, as Isa.66,3.

5 Therefore the children of Israel shall bring their offrings, which they would offer d abroad in the field, and present them unto the Lord at the doore of the Tabernacle of the Congregation by the Priest, and offer them for peace-offerings unto the Lord.

d Whersoever they were mooved with foolish devotion to offer it.

6 Then the Priest shall sprinkle the blood upon the Altar of the Lord before the doore of the Tabernacle of the Congregation, and burne the fat for a * sweet savour unto the Lord.

* Exod.29,18. chap.4,31.

7 And they shall no more offer their offrings unto e devils, after whom they have gone a f whoring: this shallbe an ordinance for ever unto them in their generations.

e Meaning, whatsoever is not the true God, 1.Cor. 10.20. psal.95.5.

f For idolatry is spirituall whoredome, because faith toward God is broken.

8 ¶ Also thou shalt say unto them, Whosoever *he be* of the house of Israel, or of the strangers which sojourne among them, that offereth a burnt-offering or sacrifice,

9 And bringeth it not unto the doore of the Tabernacle of ỹ Congregation to offer it unto the Lord, even that man shalbe cut off from his people.

10 ¶ Likewise whosoever *he be* of the house of Israel: or of the strangers that sojourne among them, that eateth any blood, I will even set g my face against that person that eateth blood, and will cut him off from among his people.

g I will declare my wrath by taking vengeance on him, as chap. 20,3.

11 For the life of the flesh is in the blood, and I have given it unto you *to offer* upon the altar, to make an atonement for your soules: for this blood shall make an atonement for the soule.

12 Therefore I said unto the children of Israel, None of you shall eate blood: neither the stranger that sojourneth among you, shall eate blood.

13 Moreover whosoever *he be* of the children of Israel, or of the strangers that sojourne among them, which by hunting taketh any beast or foule that may be h eaten, he shall powre out the blood thereof, and cover it with dust:

h Which the law Permitteth to be eaten, because it is cleane.

14 For the life of all flesh is his blood, it is *joyned* with his life: therefore I said unto the children of Israel, * Yee shall eate the blood of no ‖ flesh: for the life of all flesh is the blood thereof: whosoever eateth it, shall be cut off.

* Gen.9,4.

‖ Or, living creature.

15 And every person that eateth it which dieth *alone*, or that which is torne *with beastes*, whether it be one of the same countrey or a stranger, he shall both wash his cloathes, and wash himselfe in water, and be uncleane unto the even: after he shalbe ‖ cleane.

‖ Or, counted cleane.

16 But if he wash *them* not, nor wash his ‖ flesh, then he shall beare ‖ his iniquitie.

‖ Or, himselfe.

‖ Or, the punishment of his sonne.

CHAP. XVIII.

3 The Israelites ought not to follow the manners of the Egyptians and Canaanites. 6 The marriages that are unlawfull.

A Nd the Lord spake unto Moses, saying,

2 Speake unto the children of Israel, and say unto them, I am the Lord your God.

3 After the a doings of the land of Egypt, wherein ye dwelt, shall ye not doe: and after the manner of the land of Canaan, whither I will bring you, shall ye not doe, neither walke in their ordinances.

a Ye shall preserve your selves from these abominations following, which the Egyptians and Canaanites use.

4 *But* doe after my judgements, and keepe mine ordinances, to walke therein: I am the Lord your God.

5 Ye shall keepe therefore my statutes, and my judgements, * which if a man doe, he shall then live in them: b I am the Lord.

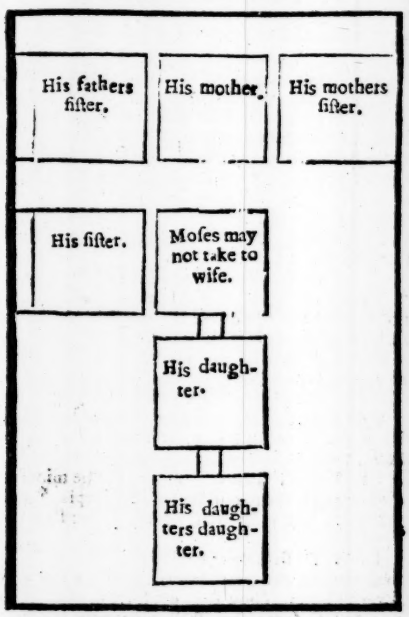
* Ezek.20,11. rom.10,5. gal 3,12.

b And therefore ye ought to serve me alone, as my people.

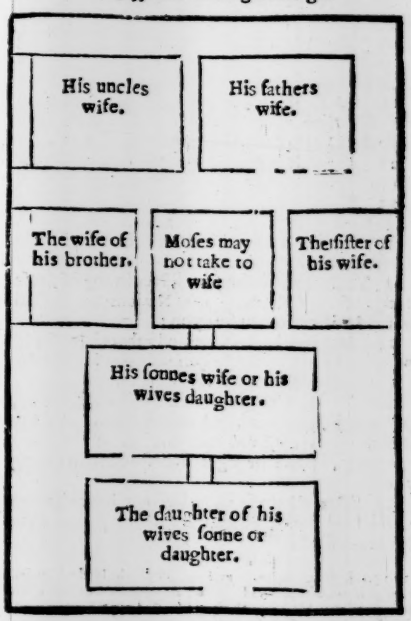
6 ¶ None shall come neare to any of the kinred of his flesh to c uncover *her* shame: I am the Lord.

c That is, to lie with her, though it be under title of marriage.

Consanguinitie hindring marriage.



Affinitie hindring marriage.



As Moses cannot contract matrimonie with the women that are so of kinne to him as is above specified, so also cannot mary his sister marie with the men that are in like degree. Note also, that besides the persons here specified, there are also meant those that ascend or descend of the same line, be it of blood or kinred.